

From the President

Let me begin this first message by wishing each of you a healthy, prosperous and peaceful New Year with a few hours of weekly free time to donate to your favorite professional organization, the NMCOP. Since the first of October when Judy Kaplan passed the presidential baton to me, the Board and I have been busy reviewing the health and fitness of our organization to assess what we have, where we would like to go and what we need to get there.

I would like to introduce our newly elected national officers. In addition to myself (N.Y.), the voting directors of the NMCOP National Board include President-Elect—Samoan Barish, PhD, (Calif.), Treasurer—Terrie Baker, MSW, (N.C.), Secretary—Karen E. Baker, MSW, (Mich.), Past-President—Judy Ann Kaplan, MSW, (N.Y.), and Members-at-Large—Ellanor Toomer Cullens, MSW, (Ga.), and Penny Rosen, MSW, (N.Y.). We have adopted three main objectives for the next two years:

NMCOP PRESIDENT
Marsha Wineburgh, DSW

The first is to make our March 2007 Conference, “The Examined Life,” our most successful education event ever. Barbara Berger, PhD, former NMCOP President and Conference Chairperson, needs our help to spread the word and to promote attending the best clinical social work conference in the country. The *Call for Papers* has been sent out [see page 5]. If perchance you have been missed or if you want

to help, e-mail Barbara at bbergerphd@sbcglobal.net.

The second objective is to expand membership. We need to get the word out and personally invite clinical social workers to join us. Often this is done through our education programs which promote best-practice theory and skill building. Let’s find some new ways to attract new individual members.

The third objective is to increase our visibility as a national clinical social work organization. This can be done in part through legislative activity, where the NMCOP is committed to protecting the right of clinical social workers to practice what they have been trained to do. We have found that when psychoanalysts—who are not social workers, psychologists or psychiatrists, or mental

NMCOP —
*rooted in the past, focused on the
present, looking toward the future*

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from
the **Editor...** Donna Tarver,
Editor



We welcome Marsha Wineburgh as our new President!
Please see her first message on page 1.

The Newsletter welcomes reader's letters, articles and opinions on topics of the day, clinical issues, book reviews, notices or reports of conferences, and news of interest to our membership. The Newsletter encourages social workers who have 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: Karen Baker, Barbara Berger, Ellanor Cullens, Judy Ann Kaplan, Cathy Siebold, Diana Siskind, and Marsha Wineburgh.

In the next issue we will offer a book review by Lynn Lawrence and an interview to introduce you to Samoan Barish, our new President-Elect. ■

NOTICE

Membership Renewal Due March 31

March 31 is the deadline for receipt of member updated renewal forms and dues in order to be included in the 2006 directory and continue receiving the member benefits (newsletter, listserve, discounted rates for psychoanalytic journals and books). If you need another membership renewal form sent to you, please e-mail our administrator, Deborah Dale, at deborah_dale@mindspring.com or call 919.933.4055.

NMCOP

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The number of colleagues you may honor is unlimited. With members like you, NMCOP is well positioned to continue to grow, and we definitely are growing! ■

* Gift Memberships can be used only once per new member, who then will be invited to renew her/his membership for subsequent years.

25TH ANNIVERSARY

N M C O P

The NMCOP Newsletter is published three times yearly, in February, May, and October. Deadlines for submissions are January 15, April 15, and September 15.

Please address the Newsletter at:

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Female Sexual Agency: Evolving Psychoanalytic Ideas

by Cathy Siebold, DSW, LCSW

Psychoanalytic theory regarding the motivational forces of development has continually evolved since Freud (1905) first posited his theory of psychosexual development. This evolution of ideas has not been straightforward. Early ideas continue to influence practice as newer ones are embraced. Some psychoanalytic theorists have continued Freud's efforts to explicate innate passion or desire as a motivating force in development (Hoffman, 1999). Early theorists, such as Fairbairn and contemporary theorists such as Brenner or Kernberg amended Freud's drive theory so that drive derivatives (Brenner, 1982) or affects (Kernberg, 1992) are thought to motivate development through relationships with people. According to Brenner (1982), drive derivatives or wishes only occur within the context of interactions with others. Thus the development of sexual desire and the possible associated conflicts are influenced by experiences with important figures in the child's life.

Freud's ideas about sexual identity and the Oedipal phase of psychosexual development have become the subject of a lively discussion in psychoanalytic circles. For example, we no longer presuppose that infant's first experience of gender is masculine. Nor do we assume that complex developmental processes such as those extrapolated from the story of Oedipus must happen. Instead, gender identity is a complex process and narratives or myths provide a potential source of understanding for developmental struggles. In this paper, I would like to describe some evolving ideas about female psychosexual development and new narratives that capture the female triangular situation. Possible implications of these ideas for understanding female passions, sexual conflicts, and the therapeutic action will also be proffered.

Female psychosexual development has had an uneven and contradictory development. Freud believed that all psychosexual development was biologically driven and that the male's and the female's innate sense of gender were masculine. Primary masculinity was a biological given, and therefore biology determined the way that girls traversed the Oedipal phase of development. Because the female wished to have a penis, female psychosexual development was essentially a poor second to male development. The female was unable to resolve the absence of the penis. She was destined to mourn

and envy that which she could never have. The emphasis was on the absence of something, the penis. The daughter wished for her father's penis and resented her mother for not providing her with one. In turning from mother to father as an object of desire, the girl hoped to have a baby with father, and thus substitute for the penis. According to Freud, the irresolvable dilemma posed by penis envy in women resulted in a weaker superego development and an impaired sense of agency.

Ideas opposing this phallogocentric perspective emerged almost immediately. Karen Horney and Ernest Jones were notable spokes-persons for a different understanding of female development. They asserted that a girl's experience of her genitals was positive. These contradictory ideas were never fully embraced and, although Freud cautioned against being too quick to presuppose female development, he never relinquished the importance of penis envy in female development. Freud's theory of development does not necessarily earn him the title of misogynist. Theory aside, in practice he was very supportive of women's achievements. For example, Freud was a strong proponent of female analysts holding positions of importance in the psychoanalytic community, and he collaborated with a number of women in his written work.

In the 1970s, a new construction of male and female development emerged to challenge the idea of primary masculinity. Stoller (1976), informed through studies of primates, contradicted Freud's thesis of primary masculinity. Stoller pointed out that both men's and women's first experience of gender was with women. He used the term primary femininity to describe the female and male infant's experience of early identifications and intimate experiences with sexual identity. He also described three different aspects of gender identity: core gender identity, which is one's sense of being male or female; sex object choice, which means who is the focus of one's sexual desire; and gender role, which is the complex internalization of social phenomena associated with being male or female. Rather than assert gender identity as a biologically determined process as Freud's primary masculinity theory did, for Stoller, primary femininity was a developmental and potentially, non-conflictual process.

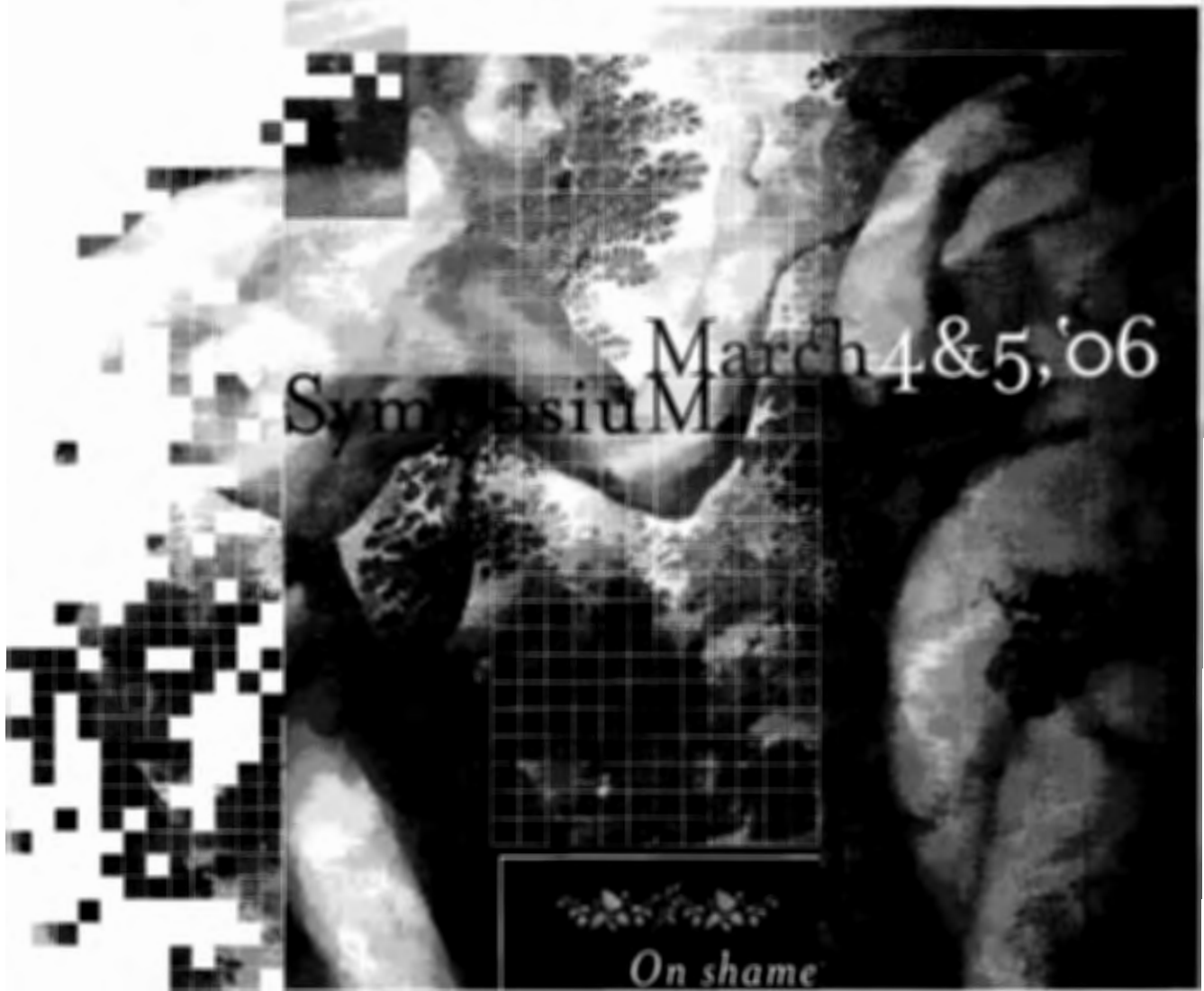
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- Four copies of the final paper with no biographical data attached or included. Presentations will be allotted 90 min. (please leave room for discussion and questions).
- One one-page abstract summarizing core ideas of paper

Papers submitted without the above items will not be considered for review and will be returned for corrections. Papers will be evaluated on the basis of quality of theoretical integration and clinical application, clarity of expression, scholarship, and general interest to a clinical audience.

II. CALL FOR STUDENT PAPERS

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Special honor award to be given to the best original essay. Four will be chosen for presentation.

SUBMISSION GUIDELINES

SUBMISSION DEADLINE:

All papers and essays must be received by June 1, 2006. All papers received after this date will not be considered for review.

PLEASE MAIL ALL SUBMISSIONS TO:

Jennifer Tolleson,
PhD, LCSW
Chair, Call for Papers
NMCOP Conference
3560 N. Pine Grove #2
Chicago, IL 60657



Area Representatives' Corner

Georgia

Ellanor Toomer Cullens, MSW, Chair
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Just as we were putting final touches on the first of this year's programs, Hurricane Katrina (too quickly followed by Hurricane Rita) hit the Southern United States—and human service workers from all over the nation were called to action. With Georgia, and Atlanta especially, being the first area to the east not directly impacted physically by these storms, we opened our doors, our arms, and our hearts to evacuees from throughout the impacted Gulf Coast region, many of whom already had local ties with family and friends who had relocated here during the economic Diaspora of the '80s and '90s. United Way and the American Red Cross estimate that metropolitan Atlanta alone absorbed approximately 300,000 people in the initial aftermath. Although some have begun to return home, many remain still and expect to do so for the foreseeable future. Georgia Chapter members responded in numerous ways to requests for our professional assistance: some actually went on-site to the affected region; others volunteered both direct social and/or clinical services to evacuees coming here; and many now are beginning to see and address in our practices the accommodations made by those family members and friends as their personal systems adjust. During the past two or three seasons when Florida has been similarly hit by these devastating storms we in the State have reached out to assist—although not on quite this large a scale—thus developing additional crisis intervention skills warranted to be of service as social work professionals. As a result of the immediacy and scope of the Katrina disaster, our Chapter is spearheading an initiative organizing social work professional organizations, academic institutions, and their alumni around the State into a very simple networking coalition to communicate on a large scale and organize quick response teams, as have many other human service and medical professions. *all* entities contacted are enthusiastic and eager to collaborate in this venture, which we anticipate can function in other capacities, such as future political action, as well. We

also are very grateful that we have had NMCOP Ambassadors' Program presenters Dr. Carole Tosone from New York City and Carol Ilvonen of Denver present to us fairly recently on their work dealing with critical incident stress debriefing related to, respectively, the World Trade Center tragedy of 9/11 and the Columbine High School tragedy. At their urging, we started discussing informally the necessity of vast, widespread crisis preparedness for and within our community—most likely a matter of “when” not “if.”

On September 10th, Dale Woods Dingledine, MSW, PhD, Chapter member from Greenville, South Carolina, presented a wonderful program “Strength or Taboo: Spirituality in the Psychoanalytic Psychotherapy Hour.” Among topics addressed were the concept of psychospirituality, the phenomenon of spirituality from the perspectives of neuroscience and education, and the manifestation of spirituality across cultures. She then led us in some experiential exercises exploring integration of the aforementioned findings into our own psychoanalytically-informed clinical work. Our final meeting of 2005 on November 4th featured member Mary Lisa Henry, MSW, PhD, (presenter) and new member Mary Earle Haynes, BSN, MN, (discussant) in another outstanding program, “Self Psychology: An Illustration of Core Concepts through Case Presentation.” Through their skillful interweaving of both didactic and clinical process material participants were encouraged to investigate the three concepts of the “empathic mode of perception,” the “disruption/restoration sequence,” and recognizing/addressing different types of transference all central to applied clinical Self Psychology.

Over the past two years the continuing education available through the Chapter's programs has offered the minimal number of core credits necessary for licensure renewal. For the first time this year we have expanded this member benefit to include an opportunity to earn necessary hours for ethics credit as well. In co-operation with the Ethics Program/Department of Philosophy at Agnes Scott College, the “host” facility for our salons, the Chapter granted CE approval of their 2005–2006 Ethics Series “Ethics at the End of Life.” Thus far, both a number of our members and a “handful” of non-member colleagues have taken advantage—to great acclaim—of this opportunity, which is presented in three separate events. The first program on November 7th featured a lecture by Arthur Caplan, MD, chair of the Department of Medical Ethics at the University of Pennsylvania, entitled “Dying in America: Ethical Issues at the End of Life from Karen Anne Quinlan to Nancy Cruzan to Terri Schiavo.” Part II continued January 31st with a deeper look at the values, concepts, background,

and implications of the debate over Ms. Schiavo's life-sustaining medical treatment and its termination through a panel discussion of "The Life and Death of Terri Schiavo: Scientific, Religious, Legal, and Policy Perspectives," with leading practitioners from the community representing those disciplines. The series concluded on February 7th with "An Interfaith Panel on End-of-Life Medical Care Decisions" addressing issues highlighting the concepts, principles, conflicts, and views dominant within the religious traditions of Judaism, Catholicism, Islam, Protestantism, and Buddhism from the perspectives of panelists who are dually clergy and medical and/or mental health professionals.

Four Georgia Chapter members recently have presented clinical continuing education programs for The Georgia Society for Clinical Social Work, to which many Chapter members also belong. We're pleased both for the opportunity this affords the members *and* the opportunity it offers to promote the value of psychodynamic treatment approaches within the clinical social work community. Those presenting were: Dr. Roni Funk on disordered eating and body image; Alyce Wellons on recognizing and addressing chemical dependency and addictive behavior in treatment; Dr. Mary Lisa Henry presenting the "prequel" to her aforementioned program for the Chapter on an individual treatment approached through the lens of Self Psychology; and an upcoming presentation by Barbara Nama featuring treatment of a couple from an Object Relations perspective. Plans are in the works for Chapter events filling out the remainder of this year into the fall, including the possibility of a few Ambassadors' Program guests! ■

Michigan

Karen E. Baker, MSW, Chair

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The Michigan chapter is moving in a positive direction. In the last year we have doubled in membership! We increased our membership from eight members to sixteen members. It is gratifying to see the results of our steady outreach to Clinical Social Workers in Michigan.

In March 2004, Michigan passed the Social Work Licensing Bill and Governor Granholm signed it into law in April 2004. Since then, David Stanislaw has been appointed to the Licensing Board. We are pleased to have him representing Clinical Social Workers as the rules and regulations are being devised pertaining to the specification of continuing education requirements, supervision and the specific rules governing the provision of psychotherapy.

In the spring of 2005, Anne Segall became a

member of the NMCOP National Study Group and this fall we launched our program year with Joel Kanter, editor of the book *Face to Face with Children: The Life and Work of Clare Winnicott*. His paper, "Remembering the Child in Social Work: Lessons from Clare Winnicott," was well received by the audience and stimulated an interesting discussion about Clare Winnicott's work and psychotherapy with children.

In January 2006, Jerrold Brandell presented his paper, "From G. W. Pabst to Terry Gilliam: Cinematic Visions of Freud's 'Royal Road'," at the meeting of the Michigan Psychoanalytic Council. Using cinematic examples representing different genres and periods in history, Dr. Brandell discussed the various ways in which patient's dreams have been represented and interpreted in films depicting psychoanalytic treatment.

A panel presentation chaired by Karen Baker, titled "Building a Solid Foundation: Blending Educational and Psychoanalytic Knowledge to Create a Preschool Community," is planned for May. Other programs are in the process of being scheduled.

We are actively encouraging our group to attend and participate in the 2007 conference, "The Examined Life." ■

North Carolina

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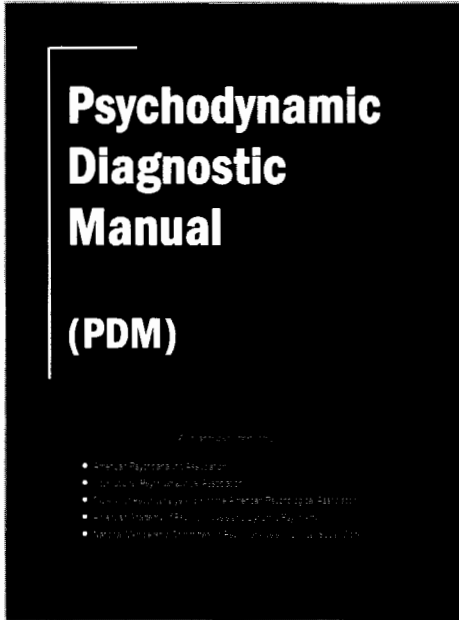
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North Carolina Chapter announces a spring workshop, April 1st, 2006, at the UNC School of Social Work. Allan A. Bloom, MSW, PhD, presents "Thirty Years of Experiences I Wish I'd Had When I First Became a Therapist," with commentary by Gerald Schames, MSS.

Here, in a condensed version, Dr. Bloom provides a snapshot of what he has learned practicing psychotherapy and psychoanalysis with adults and children, fifty hours a week, for thirty years. Topics include: engaging the patient or client and beginning treatment; the importance of humility and maintaining neutrality; the virtues of silence; and understanding the dangers of being too helpful. He will discuss practical affairs like cultivating referrals, managing managed care, and problems with medications and with those who prescribe them. Helpful to more experienced therapists as well as novices, this is a mini "self-help" guide for therapists.

For more information, contact William Meyer. ■

Watch the Spring 2006 issue for more Area reports.



Psychodynamic Diagnostic Manual (PDM)

A collaborative effort of the
 American Psychoanalytic Association
 International Psychoanalytical Association
 Division of Psychoanalysis (39) of the American Psychological Association
 American Academy of Psychoanalysis
 National Membership Committee on Psychoanalysis in Clinical Social Work

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 Winter 2005-2006 Publication
<http://www.pdm1.org>

The *Psychodynamic Diagnostic Manual (PDM)* systematically describes:

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(Books available Winter 2005-2006)

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From The Book Review Editor

On Writing Books

by Diana Siskind

The writing of a book requires a good idea to have at its base and the wish and determination to actually produce a book. This is how our book on adoption came about.

Several years ago, Susan Sherman invited me to join a study group on adoption and I accepted. The group members were planning a panel on international adoption for the NMCOP conference in New York in 2004. Kathi Hushion, Maribeth Rourke, Susan Sherman (all NMCOP members) and I, spent several months preparing for the panel and after our presentation we decided that we enjoyed meeting and studying together too much, to stop. That's when the collective idea came into being: "Let's write a book." At that point, Maribeth had to leave us because she needed to have time with her baby daughter but three of us continued to meet.

We refined the scope and purpose of the book, invited colleagues to contribute chapters, presented our plan to Jason Aronson, our enthusiastic publisher, worked very hard and sent thousands of emails to each other and to our authors. Less than a year later the manuscript was delivered to our publisher and the flyer you see announces the birth of our book.

Here is my point. Some of you are going to be writing presentations for the NMCOP conference in Chicago in 2007. Some of the papers you write and panels you participate in will have those good ideas that form the necessary base for a book if you develop and expand them. One of the terrific advantages of these conferences is that they stimulate us to think and write and discover how much we know. Writing a book is not as big a leap from writing a paper as you may think. Writing a book is very satisfying. And it looks very nice on your bookshelf. Try it. ■



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Forthcoming in 2006!

UNDERSTANDING ADOPTION

Edited by **Diana Siskind, Kathleen Hushion, and Susan Sherman**

Adoption is a transformational process bringing parenthood to those who long for but cannot bear children and giving stranded children home, family, and their place in the world. Every adoption is preceded and followed by its unique story and when these stories are told in the offices of psychotherapists we begin to understand the impact of adoption in all its complexity. We learn from parents how their quest to have and raise a child has played out in real life, and what shadows might have fallen between the dream and the reality. And we learn from the children the many ways that being adopted shaped their development, their sense of identity, what went wrong along the way and how we may help. Clinical work with parents and children as well as with adults who were adopted is the focus of UNDERSTANDING ADOPTION. For the reason that adoption has become widely practiced, accepted, and accessible, and because it has greatly changed the composition of families, it is a timely subject for study. The authors of this book undertake exploration of this important terrain of loss and connection, and of the fragility and resilience of human bonds.

CLINICAL ISSUES

- The World of Adoption: An Introduction by Diana Siskind
- Unconscious Communication and the Transmission of Loss by Christopher Bonovitz
- International Adoption: Projection and Externalization in the Treatment of a 4 Year Old Child and her Parents by Kathleen Hushion
- Working with Parents of Adopted Infants and Toddlers by Carole Lapidus
- Gay and Lesbian Parents in the World of Adoption by Sandy Silverman
- Losing Each Other in the Wake of Loss: Failed Dialogues in Adoptive Families by Susan Warshaw
- The Adoption of Foster Children Who Suffered Early Trauma and Object Loss: Implications for Practice by Vivian Shapiro and Janet Shapiro
- Secrecy in the Psychotherapy of a Severely Traumatized Adopted Child by Jerrold Brandell
- Adoption Fantasy in the Treatment of Two Adolescent Girls by Jane Hannenberg
- Identity and Identification: Being Different and the Quest to Belong in an Adopted Young Adult by Susan Sherman
- The Plight of the Adoptee in Adult Life: A Case of Kinship Adoption with Her Birth Mother by Jeffrey Seinfeld
- Loss and the Dynamics of an Adoptee's Identification with Her Birth Mother by Jeffrey Seinfeld

SPECIAL ISSUES

- Child Custody Disputes in Adoption Cases: Safeguarding the Relationship with the Psychological Parent by Alice van der Pas
- Consultation during the Adoption Process: Working with Families Adopting Older Russian Children by Alice van der Pas
- Birth Parents and Adoptive Parents: Who are the Real Parents? by Alice van der Pas

Diana Siskind is a practicing psychotherapist, psychoanalyst, author of three books, supervisor and teacher is on the staff of the New York School for Psychoanalytic Psychotherapy and is a former senior staff member of the Child Development Center and a former teacher at Smith School for Social work.

Susan Sherman is a psychoanalyst and psychotherapist with a practice of adults, adolescents, and children. She is on the faculty of the Advanced Training Program, Jewish Board of Family and Children's Services and the Psychoanalytic Psychotherapy Study Center.

Kathleen Hushion is a psychotherapist and psychoanalyst working with children, adolescents and adults. She is a member of the Institute for Psychoanalytic Training and Research (IPTAR) and the International Psychoanalytic Association (IPA). She is also faculty member and supervisor for IPTAR's Child and Adolescent Psychotherapy Training Program.

Book Film REVIEWS



The Newsletter welcomes reviews of books and films relevant to membership concerns, and members who author books and/or chapters are encouraged to contact Diana Siskind, book review editor, upon publication.

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Since Stoller's ideas first gained acceptance, others have added to them. Mayer (1985) elaborated on the idea of primary femininity by suggesting that little girls experience an early, narcissistic positive experience that "everybody must be like me." Thus, the female's earliest experience of her genitals was positive. Balsam (1996) added that the maternal object impacts the daughter's sense of pride in her genitals. Female genital anxieties such as fear of penetration or fear of access, as described by Bernstein (1990), occur as the result of complex processes associated with the girl's fantasies and her interactions with a social environment that is critical or devaluing.

The concept of primary femininity for boys and girls is not without its problems. Biological or inborn knowledge of gender versus a socially constructed sense of being male or female continues to be a focus of debate. Furthermore, the Kleinians do not accept that there can be any state in infancy that is non-conflictual. I would add that cultural changes in child-rearing practices suggest that observations related to primary femininity and the development of gender identity, although useful, presuppose that mother is the primary caretaker. This assumption is inaccurate and becoming less so. As males become more involved in child-rearing, and as more same-sex couples parent boys and girls, clinicians may need to reassess the usefulness of our current thinking about primary femininity and its application to the process of separation.

Having said that, however, the construct of primary femininity changes the focus from father as the biologically determined primary experience of gender to mother as the socially determined primary experience of gender. This shift has influenced our thinking about the way males and females traverse the process of separation and individuation. The developmental course for boys is to separate from mother and identify with father. Girls have a more protracted separation from mother. For girls, separation occurs as they also attempt to retain a tie with mother, who is a source of their female identification (Bernstein, 2004). The differences in their processes of separation create differing conflicts for little boys and little girls. For girls, separation continues through the triangular phase and beyond. For boys, separation from mother begins as they reach the triangular or Oedipal phase of development.

The pre-oedipal phase of development may be more protracted for the girl because she must traverse a more complex process of separation from mother while keeping mother as a source of identification (Marcus,

2004). Yet there are also developmental pressures on the girl to move away from mother toward a sex object choice. As this triangular phase emerges, the female child has to reconcile her emerging sexual desire and the pull towards a sexual object as part of her sense of self, as she simultaneously attempts to maintain connection with a maternal object. Because little girls engage in a complex process of leaving the object, who they will also retain as a source of feminine identification, it is inaccurate to define their separation struggles as indicative of pre-oedipal difficulties.

Contemporary theorists (Tyson, 1994) suggest that separation from mother is also part of the girl's oedipal or triangular phase rather than a prelude to triangular development. Not acknowledging differing progressions in separation for boys and girls may affect our interpretation of the meaning of the child's adaptive or maladaptive strategies. To see the girl's continuing separation issues with mother as a sign of pre-oedipal development may lead to inaccurate diagnostic assumptions. Kulish and Holtzman (2003) add that such emphasis on the separation issues potentially colludes with the patient's wish to hide her sexuality. In an effort to amend our ideas about the vicissitudes of female triangular development, Burch (1997) and then Kulish and Holtzman (2003) have offered an alternative narrative for female development. Instead of Oedipus or Electra as the myth that explains the female triangular phase, they assert that many of the female struggles with sexual desire are captured in the Perspephone myth.

The narrative is as follows. Kore/Persephone, a young maiden, is the daughter of Demeter and Zeus. She is happily picking flowers in the field with other young girls when she sees a narcissus and picks it. The earth opens up and she is abducted into the kingdom of Hades, god of the underworld. There are different versions of the myth. In some Persephone is raped, in others she voluntarily succumbs to Hades. Meanwhile Demeter is devastated by the loss of her daughter and she brings famine and drought to the earth. She descends from Olympus and wanders the earth looking for Persephone. Zeus intervenes with Hades to have Persephone returned to her mother, but in the meantime Persphone has eaten pomegranate seeds. Again there are differing versions of the myth. In some, Persephone chooses to eat the seeds. In others, she is tricked into doing it by Hades. Because she had been forbidden to eat in the underworld, a compromise is made by the gods. Persephone will spend a third of her time with Hades and the remaining two thirds with her mother. This is said to be the origins of the seasons because winter occurs while Persephone is in the

underworld and her mother mourns her daughter's absence.

This myth locates the female capacity for genital pleasure and a separate sense of self as associated with her capacity to leave her mother and accept agency over sexual desire. Kulish and Holtzman (2003) see this process as the daughter's struggle with divided loyalties. The wish to retain her tie to mother coexists with the daughter's desire for sexual union with a new object. Bernstein (2004) adds that a positive developmental outcome of the triangular situation is forward looking. Developing a sense of self that is separate from mother and achieving genital satisfaction with a partner is combined with a continued sense of connection to mother. Rather than individuation, the developmental thrust is toward autonomy with connectedness (Bernstein, 2004). Rather than mourn the mother and sever her attachment, the female child assumes a mature connection with her mother.

Similarly the differing versions of Persephone's part in the sexual liaison with Hades captures the ambivalence of the daughter regarding her sexual desire, and her concerns about demonstrating her sexuality to her mother. It also suggests that girls may disavow agency over sexual desire to preserve their tie to mother. In development, Tyson (1994) asserts that the daughter's aggressive feelings toward mother are a way to begin the process of separation. For the daughter, such feelings may give rise to anxiety, a defense against knowing her aggressive desires toward her mother. As the female enters the triangular situation, ambivalence about her desire to leave or stay with mother and to fulfill her sexual desire are impacted by an already developed sense of responsibility and concern for her mother. According to Tyson (1994), these dyadic issues with mother are the hallmark of neurotic conflict for the female. Under optimal conditions, the girl's awareness of her female body and her sense of agency over its pleasure will enable the girl to reconcile her ambivalent feelings toward separation from and connection to mother.

The maternal object influences this process through her ability to encourage or support her daughter's movement toward genital satisfaction. Maternal ambivalence or displeasure regarding her daughter's emerging sexual desires understandably heightens the daughter's conflicts and further complicates the process of separation. Holtzman and Kulish (2003) suggest that when a mother withholds permission, her daughter may experi-

ence sex as being mother's domain. Withholding permission to be sexual may foster conflict or competition with her daughter. The mother also needs to have sufficient resources to tolerate her daughter's strivings for autonomy and separateness. It is important to add that Bernstein's (2004) optimal situation of autonomy with connectedness may not be achievable with the maternal object, but rather it may occur through the transference and the attendant new object experience with the analyst.

The myth of Persephone and Demeter also illuminates contemporary ideas about the maternal figure's influence on the female's capacity for sexual pleasure (McDougall, 1991; Tyson, 1994). While Demeter is wandering the earth mourning the loss of her daughter, she comes upon the figure of Baubo. Baubo is an older woman, a crone who represents laughter and pleasure. In some versions of the story she is a servant, in others she is Demeter's nanny. Baubo tries to cheer Demeter up by offering her a potion. Demeter will not accept the comfort offered her. Finally Baubo lifts her skirt over her head and prominently displays her genitals as she dances around. Some depictions of Baubo show her with a face painted on her belly. The sight of Baubo causes Demeter to laugh, the earth becomes fertile again, and Demeter's laughter marks a temporary lifting of her despair. Kulish

The construct of primary femininity changes the focus from father as the biologically determined primary experience of gender to mother as the socially determined primary experience of gender. This shift has influenced our thinking about the way males and females traverse the process of separation and individuation.

(2005) suggests that this interaction between women can be seen as one way that females know and encourage sexuality. It is a gesture of knowing the pleasure of sex shared by two women. It is also a message that life is not all about loss and that pleasure can still be part of life. Baubo, another maternal figure, gives Demeter permission to experience pleasure and let go of her mourning.

The story of Baubo's seductive display with Demeter also suggests a change in cultural attitudes regarding the expression of sexuality by women. It is interesting to note that for centuries the interaction between Baubo

See Female Sexual Agency on page 12...

and Demeter was eliminated from descriptions of the Persephone myth. In psychoanalysis, a number of women such as Chodorow (1978), McDougall (1991), and Tyson (1989) have suggested that suppression of female sexual power is a sociocultural process that partially explains women's discomfort with their sexual identity. They suggest that male envy and fear of female procreative ability are among the social forces affecting female sexuality. Lerner (1974) adds that societal denigration of women may lead to female fears and inhibitions regarding the direct expression of aggression, competition and ambition. Reintroducing the story of Baubo is one way to alter the cultural narrative about the female body to one of fecundity that is a source of pleasure and pride. This story can also represent an integration of pleasure with loss. Relinquishing one's maternal focus is a loss. Baubo reminds us that in the pain of loss there is still a place for pleasure. Women in mid-life who are coping with the departure of their children or the end of their menses are suffering loss, but this loss can also become an experience of freedom to be sexual, competitive, and accomplished.

As I thought about Kulish's comments regarding Baubo and Demeter, I recalled a female patient in her late 20s who was struggling with her feelings about having a mature relationship with a man and relinquishing her ambivalence about becoming an adult. In a number of sessions, later in the treatment, as she talked about her sexual experiences, she was able to openly express her sexual desire. I recalled how we shared the experience of knowledge about female sexuality by laughing together as she talked about what really felt good to her. Something, she added, that was poorly understood by men. In my countertransference, I was aware of wanting to give her permission to express herself freely, both in her opinion about what was sexually desirable and in her desire to be sexual. This was a woman who had described many experiences during her adolescence when her mother would question her sexual morality or accuse her of being a slut because of the way she wore her hair or because she had stayed out late. My countertransference pull was to become the accepting, rather than critical or competing, maternal object who could allow her to be sexual.

In responding to my patient as I did, however, I wondered about the possible secretiveness of our shared laughter. Here were two women expressing their agency over their sexuality, but also having a laugh at men's expense. As I heard the Baubo narrative, it confirmed my perception that in that moment of sharing laughter,

I gave my patient approval of her sexual desire. But it also reminded me of my concern about secrets. Such secrets can become another polarization of the genders, another possible split in our analytic thought. With this patient, in that moment, I shared the secret. At other times with her I explored the possible exclusion, contempt, or fear of her male partner. My experience with this patient also illustrates the ongoing female struggle for separateness from and connection to the maternal figure. As her relationship and connection to her male partner continued to strengthen, her concern about losing me increased. The subject of termination with me began to be discussed between us. There was a concomitant arousal of some ambivalence toward her partner. We understood this as her wish to stay with me, as if she had to choose between me and her partner. As we acknowledged her struggle, our ending together was tinged with the sadness of parting, but she also came to recognize that our connection would persist.

Psychoanalysis has many splits, male/female, passive/active, pleasure/unpleasure, separation/individuation. Contemporary thinking about all of these ideas encourages us to think of complex overlapping processes rather than choices on one side or the other. As newer ideas about female development emerge, our thinking about the meaning of dyadic or triadic struggles needs to be reconsidered. Historically, dyadic struggles are associated with the pre-oedipal phase, and triadic struggles are associated with the oedipal phase. Current theory about women's development suggests that triadic processes need not be evident to consider a female patient neurotic (Tyson, 1994), or struggling with issues related to sexual pleasure.

Examining clinical experience by including newer ideas related to the female's triangular phase of development provides an additional way to think about female intrapsychic and interpersonal struggles. By overemphasizing separation and loss we may potentially ignore conflict related to sexual desire and pleasure in working with female patients who present with issues typically associated with pre-oedipal development. As Kulish and Holtzman (2003) assert by focusing on earlier developmental concerns, the analyst can collude with her female patient's defensive disavowal of sexual desire. Focusing on pre-oedipal developmental struggles in our work can also reinforce cultural pressures that inhibit female development of healthy assertion and sexual agency.

This paper has been an attempt to assemble some contemporary ideas about the female triangular phase of development, and the way that differing perspectives on psychosexual development influence our therapeutic

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This paper has been an attempt to assemble some contemporary ideas about the female triangular phase of development, and the way that differing perspectives on psychosexual development influence our therapeutic

APsaA Fellowship

APsaA Fellowship Program: Unique Opportunity for Early-Career Social Workers

Deadline for applications is March 13, 2006

As a member of the Fellowship Committee of The American Psychoanalytic Association, I want to spread the word about a unique opportunity for social workers. The Fellowship is a highly sought-after experience that has been enjoyed by many psychiatrists, psychologists, academics, and social workers. It is designed to provide outstanding early-career health professionals and academics, the future educators and leaders in their fields, with additional knowledge of psychoanalysis.

The 17 individuals who are selected as fellows each year have their expenses paid to attend the biannual national meetings of the American Psychoanalytic Association during the fellowship year and to participate in other educational activities, including the opportunity to be mentored by a seasoned psychoanalyst. All applicants will be offered the enriching experience of mentorship with a seasoned psychoanalyst. Two social workers awarded fellowships this year are Mark Davila, MSW, and Anne Duroe, MA, MSW. Mark is a clinical social work fellow at the Cambridge Hospital in the Program

for Psychotherapy in Cambridge, Massachusetts. He recently earned an MSW from Smith College School for Social Work. His clinical interests are in gender development and sexual orientation. Anne is in her second year of a post-MSW fellowship at the University of Michigan's Psychological Clinic, where she supervises social work students and leads case conferences in a psychodynamic training program. She earned a master's degree in art history from Smith College and a MSW from the University of Michigan. Anne's art historical research on early twentieth-century artists' examinations of modern subjectivity contributed to her interest in psychoanalysis. Her clinical interests include the psychodynamics of trauma and the influence of cultural and racial differences on transference/countertransference dynamics.

Those interested in applying or recommending the fellowship to colleagues may contact the American Psychoanalytic Association at their website www.apsa.org, or e-mailing apsa@apsa.org, or by calling 212.752.0450. ■

~ Judith Schiller, PhD, LCSW, jdschil@earthlink.net

President's Message, continued from page 1...

health professionals such as mental health counselors or marriage and family therapists—seek state licensing, it can sometimes open the door to limiting clinical social work practice areas. This is, in part, because earlier scope of practice licensing for LCSW or LICSW did not specifically identify these areas of practice as pertaining to social work. Consequently, when marriage and family therapists seek licensing, for example, they may seek a scope of practice that makes them the exclusive purveyors of marriage and family therapy. Or, psychoanalysts may seek licensing, asking for standards that are lower than those supported by the Psychoanalytic Consortium of which the NMCOP is a member. They may even challenge the right of clinical social workers to practice psychoanalysis or psychoanalytically oriented psychotherapy when it is not specifically mentioned in their state scope of practice.

This is a special time for the two largest national clinical social work organizations. Change is in the air and where there is change, there is opportunity. The Clinical Social Work Federation is reorganizing into what seems to be an individual membership organization more similar in structure to NASW than the old

Federation, a states' rights organization. And we, the NMCOP, have an opportunity to rethink what we want to contribute to the social work community and what structural changes might strengthen our ability to do that. Across the country, we have fifteen chairpersons developing educational programs for advanced psychotherapy practice specific to their area members' needs. What can we do to increase membership in each of these areas, provide incentives for developing new leadership, and encourage professional writing and research in practice areas? These are important issues for the growth and development of the NMCOP. Your ideas for your area's evolution are essential because we are committed to supporting your unique educational culture. We need a better system for communicating your needs to the national Board and then relaying information from the national level in a more systematic way to each of you. Please feel free to send me your ideas by mail, telephone, or e-mail.

Marsha Wineburgh, DSW
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National Membership Committee on Psychoanalysis in Clinical Social Work, Inc.

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Membership runs from January 1 through December 31 of each year. Please visit our website at: www.nmcop.org.

Members joining by March 31st will be included in the 2006 Membership Directory.

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