

## Theme: Psychoanalytic Education



### PRESIDENT'S ADDRESS

Valerie Golden, JD, PhD

It is my great pleasure to write to you for the first time as President of the Candidates' Council (CC), the office I assumed at the conclusion of the 2017 National Meeting in New York this past January. It is also my pleasure to welcome you to Austin for APsaA's 106th Annual Meeting, with its extensive list of programs and events you are certain to enjoy.

I am fortunate to be working with my highly skilled and able Executive Committee, comprising President-Elect Holly Crisp-Han, M.D., Treasurer Alex Barends, Ph.D., and Secretary Sandy Landen, Ph.D., as well as several equally wonderful CC committee chairs. Collectively, we invite you to participate with us in the CC, with the sincere hope that you will find the CC to be your "home" within APsaA. It is a place for candidates to network with peers nationwide and internationally, to make friends and meet colleagues, to compare how things are done at other institutes, to provide forums for discussion about matters unique to candidacy, to suggest programming you'd like to see, to foster personal and professional development, to engage in the larger organization that is APsaA, to position yourself for future leadership in our organization if that is of interest to you, and to make your candidacy as rich and transformational an experience as it can be.

We are embarking upon an exciting, albeit turbulent, time in APsaA, as the Board on Professional Standards sunsets and APsaA moves forward with major reorganization. On a macro level, in

addition to the changes we face within APsaA, are those larger shifting sands of our contemporary times that challenge all healthcare professionals generally, and mental healthcare professionals specifically, both economic (in the marketplace) and political (legislative). On a micro level, each of us as individuals is facing the multiple personal and professional changes of analytic training, building our practices, developing our interpretive sea legs, forming our identities as psychoanalysts, moving on a daily basis among our many roles as students, trainees, supervisees, budding analysts, and experienced professionals, to name just a few.

During my term as President, my team and I hope to move us away from the acrimony and polarization that has marked our organization for too long, to a renewed focus on candidates and candidate-specific interests. Toward that end, let me briefly review with you some of the ways in which you can get more involved nationally, and emphasize that the commitment to participate in any of these does not require a great deal of work. As is often true, what you get out of it will be a function of what you put into it; however I can tell you that for many candidates, myself included, the benefits of CC participation have far outweighed the investment of time and energy.

First of all, please consider becoming a delegate or alternate from your institute. Did you know there are several institutes not currently represented?! The delegates are the most important part of the CC, because they are our liaisons between APsaA and your individual institutes. Please also consider

becoming a member of any of the existing CC committees (e.g., Scientific Programs and Training, Social Issues, IPSO liaison, Scientific Paper Prize, Child and Adolescent Psychoanalysis, Newsletter, Candidates' COPE Study Group, Ethics, Nominations, and Master-Teacher Award), or even developing/proposing ideas for new CC committees (e.g., Candidate Participation, LGBTQ Issues, Racial and Ethnic Diversity, Practice Innovations, etc.). The possibilities are many. Finally as a candidate member, you can participate in many of APsaA's committees, where you can join more senior APsaA members in their ongoing efforts to promote the relevance and role of psychoanalysis in today's world.

I hope to see many of you in Austin and at the Candidates' Council meeting, which will take place on Thursday, June 8, 2017, at 1 p.m. Please come! We have a very full agenda, including a roundtable discussion on developing our psychoanalytic selves and practices: what we do, how we do it, and how we can make it better. In the interim, if you have any questions, please feel free to contact me, by email: [drgolden@minneapolispsychology.com](mailto:drgolden@minneapolispsychology.com), or phone: 612-559-5222. ❖

Valerie Golden, JD, PhD  
President, APsaA Candidates' Council

### INSIDE THIS ISSUE:

President's Address . . . . .	1
Editorial: Psychoanalytic Education . . . . .	2
Reflections and Interviews on Psychoanalytic Education . . . . .	2
Committee Updates . . . . .	8



## EDITORIAL

Danielle Dronet, MSW, LISW-S & Valentino Luca Zullo, MA, MSSA  
Co-Editors, *The Candidate Connection*

### Psychoanalytic Education

We close our final issue on the question of psychoanalytic education: a topic which concerns all candidates, and those that have already graduated. How do we teach psychoanalysts? And how do we learn as psychoanalysts? Psychoanalysis stresses the idea of one case at a time, should our education be the same? In this issue we have essays by two candidates from different institutes that share their thoughts and experiences with psychoanalysis. We have also interviewed Dr. Gohar Homayounpour, a Psychoanalyst practicing in Tehran. As has been our goals since we took on the role of editors of the *Candidate Connection* two years ago, we want to stress the need to

embrace culture, and embrace new versions of psychoanalysis. Part of our education through this editorship has been about listening to psychoanalysis in different ways, from different vantage points, and seeing it in new ways. And we hoped to have shared these many key ideas with other candidates through our editorial efforts.

As we began our tenure as editors, we asserted the need for psychoanalysis to find ways to engage the community. There are educational institutions beyond our own Institutes where we can celebrate, and disseminate psychoanalytic thought including public libraries, community centers and universities. We need to be more engaged in community mental health practice and other forms of outreach. Psychoanalysis can breathe and live outside of our Institutes and it is a disservice not to share our collective knowledge. Considering the current political state of the United States as

well as many other countries we all know that psychoanalysis can offer much as a form of resistance through insight. We hope that we are indeed stronger together and can work within our communities to make a difference. Our focus should be not only one case at a time, but hopefully soon, one community at a time. ❖

#### APsaA Candidates' Council

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Holly Crisp-Han, MD, *President-elect*  
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#### The Candidate Connection Newsletter of the APsaA Candidates' Council

Danielle Dronet, MSW, LISW-S, *Co-Editor*  
Valentino Luca Zullo, MA, MSSA, *Co-Editor*

*(A complete list of CC Committees can be found on the Candidate Members Information Page located in the members section of apsa.org)*

## REFLECTIONS AND INTERVIEWS ON PSYCHOANALYTIC EDUCATION



### Interview with Dr. Gohar Homayounpour

*Gohar Homayounpour, PsyD, is a practicing psychoanalyst in Tehran. She trains and supervises the psychoanalysts of the Freudian Group of Tehran and is Lecturer of Psychology at Shahid Besheti University Tehran.*

**Valentino Zullo:** As we begin can you tell us a little bit about yourself? How did you become interested in psychoanalysis? Tell us a little about your training.

**Dr. Homayounpour:** I read *The Interpretation of Dreams* when I was 13 and I fell in love with Freud. I did my undergraduate degree in psychology in Canada at Queen's University, but my desire was always to get to psychoanalysis via different routes. I got my psychoanalytic training and a PsyD in Psychoanalysis, which is a clinical doctorate in psychoanalysis from the Boston Graduate School of Psychoanalysis. Then I received extra training, analysis and supervision to become a member of APsaA and the IPA.

**Zullo:** After your training you went to Iran. Can you tell us about your Society in Iran?

**Homayounpour:** We do not have an Institute in Iran it is a Society, we never had a psychoanalytic institute in Iran even before the revolution. At the Freudian Group of Tehran we do not have an affiliation with the Iranian government, nor with any universities or an international organization. As such we are not able to offer our students and candidates a degree or certificate, but this is the beauty of it. We have over 200 students because of a pure desire for psychoanalysis. The students come to us because they wish to learn about psychoanalysis, this is one of the most delightful parts of doing psychoanalysis in Iran. It is purely out of desire, and it is such a luxury and delight.

**Zullo:** One of the great critiques of American psychoanalysis for so long has been its rigidity. It must be so fun to work with psychoanalysis and not worry about following "rules" that define analysis.

**Homayounpour:** Well, I think rules are important especially in a pioneering situation that we have in Iran, rules in the sense of a paternal function not rigidity and authoritarianism, but authority. Fred Busch has a great article on the distinction between the two. Sometimes authority is there to take care of you, to allow you to become a playful, autonomous, poetic subject away from the chaos and "infantilism" that at times one can observe within contemporary psychoanalysis.

*Continued on page 3*

Having said that, one of the most exciting things about doing psychoanalysis in Tehran is because it becomes subversive there. You get to practice it in its subversive, revolutionary and marginalized format. I believe it is not psychoanalysis anymore if it is not subversive and if it becomes mainstream discourse. My understanding, my very limited understanding of American psychoanalysis is that it has become at times mainstream as it tries to assert a credibility. For example, I heard about an Institute where they were not getting enough candidates, so they hired a publicist. The publicist asked, what is your brand? If you want to go through that business model, you have to make it customer friendly. It works against psychoanalysis, because it takes away everything that is seductive about this “lover’s discourse” of psychoanalysis.

For example, I often find a foreclosure of sexuality within contemporary psychoanalytic discourse. “Has Sexuality anything to do with Psychoanalysis”? I often refer to this Andre Green paper, I wrote a funny response to Green elaborating upon the fact that I have found sexuality in Tehran in my patients! Since my return to Iran my couch has been full of hysterics and more traditional kind of neurotic patients, certainly this does not imply that neurotic symptoms or hysteria do not exist in the United States, but it seems the fashionable type of patients are those with Borderline Personality Disorder, Bipolar Disorder, and more primitive diagnoses. In a sense there is a more of a focus on aggression than sexuality. There seems to be a trend towards an omission of sexuality, unconscious phantasy, and everything that is subversive about psychoanalysis. What I love about psychoanalysis it’s subversive nature, we take one case at a time: one man at a time, and one woman at a time.

**Zullo:** This is what I love about your book. I love the fact that you wrote a memoir. This is another example of that idea: one case at a time, one life at a time, one woman at a time. And one by one these stories start to build. I think of Azar Nafisi’s memoir, *Reading Lolita in*

*Tehran*, and Marjane Satrapi’s graphic narrative, *Persepolis*. By reading one story at a time, we start to get a larger picture of Iran and the lives of people in Iran. It reminds me as Satrapi says in an interview if we can recognize that Iranians “are human beings like us, might fall in love and even die of love” then it is a little more complicated.

**Homayounpour:** That reminds me of when I say that “pain is pain” in the book. Too often within psychoanalysis and outside of it, we say “this culture is different,” for example Iranians are so different adhering to a culturally relativist position, which is in my view paradoxically promoting a politics of sameness and not of difference.

Surely we do not want to deny cultural differences, but instead of transplanting psychoanalysis into different geographies we “put it to work” within different cultures. This is the role of the IPA group, Geographies of psychoanalysis. Within this view there will be a dialectical tension within psychoanalysis and these new geographies. What we learn is that psychoanalysis will be de-territorialized and will change along with what we bring to it. As long as we have humans, we have language, and inevitably an unconscious. We all share the wounds of the human condition. It is important to be suspicious of binaries, East and West, Iran and America,

*Continued on page 4*

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# Spring Soiree

**Friday, June 9, 2017**

**7:15 – 8:30 PM**

**(at the Ticho Memorial Lecture Reception)**

Come to Network, Socialize, Catch up & Connect  
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YOUR Fellow Candidates from Around the Globe

The Candidates’ Council’s Spring Soiree  
will be graciously hosted within the Ernst and Gertrude Ticho  
Memorial Lecture Reception—candidates will meet in  
their own, separate area—a party-within-a-party!  
*With no additional costs to attend.*

Please RSVP with name and number attending, to:

**Valerie Golden, JD, PhD**

**President, Candidates’ Council**

Email: [goldenvalerie@hotmail.com](mailto:goldenvalerie@hotmail.com)



Cultural and Universal. The minute we make binaries, as we know well in psychoanalysis, we are splitting a part of ourselves, which will somehow come back to haunt us.

**Zullo:** Let's shift the conversation to your book, *Doing Psychoanalysis in Tehran*. Can you tell us about the title, is it a homage to other memoirists like Azar Nafisi, and her book *Reading Lolita in Tehran*?

**Homayounpour:** I certainly have a great appreciation for Nafisi, but I was not thinking of her when I wrote the book, not consciously at least. I was doing Psychoanalysis in Tehran; I just said what I was doing.

**Zullo:** Alright, because of course, immediately after I see the title I think of Nafisi and I definitely read your book with Nafisi in mind.

Can you tell us about the impetus for creating the book? What did you want to accomplish?

**Homayounpour:** I wrote the book because I was in pain. I wrote the book to work through and elaborate my turbulent re-turn to Iran. I wrote the book because I just had to write it.

The book is in the format of a psychoanalytic session, and it has this free associative autobiographical format. I attempted to introduce this new genre, that was my wish in any case. As I say in the book, there is a great value to writing scientific papers, but you really come face to face with yourself when you are writing in the format of a novel as Julia Kristeva reminds us. This was my desire, to write in the format of a novel. As Milan Kundera tells us, the art of the novel is different than just storytelling. It has to say something new about human condition.

**Zullo:** The questions you described being asked in the book were so shocking to me. For example, do Iranians go through the Oedipus Complex?

**Homayounpour:** Or do they free associate? I like to be provocative and say maybe it is not about whether psychoanalysis can be used in Iran, but maybe psychoanalysis is not Iranian enough these days.

**Zullo:** Right! It is incredible to imagine that you are asked these questions, and by analysts no less, but it is true of many in the U.S. We imagine that Iranians cannot free associate despite our obsessions with the East, and the magic of the East, and yet we also fantasize that Iranians cannot imagine.

**Homayounpour:** This is the "Orientalism" that Edward Said speaks about. As you know, today, there is a heightened obsession with the Middle East, and for anything about Iran and from Iran. I have playfully termed this obsession with art from Iran, "terrorist art." Of course I'm generalizing, but in the visual art scene, a large array of Persian delights are being produced: women in black chadors, Persian calligraphy. These objects are sold at high prices in international markets without a critical gaze. I take Said a step further and say this produces a hyper-orientalism. We also have to remember that the Oriental subject is as much a participant as the person gazing. There is a lot of neurotic gain. It is not just that the orientalist Orientalizes, there is mutual participation from both of our fallen subjects.

We have to come face to face with our ordinariness, in order to start a new discourse away from Orientalism, within the playground of monsters towards a politics of difference.

Often within Iranian cinema we see a very different phenomenon that does not reproduce this hyper-Orientalism. There has been a marvelous cinematic genre that has emerged that does not adhere to the seduction of orientalism. A good research question might be, why we can do this in our cinema but has not generally happened in the domain of visual arts?

**Zullo:** I would just add that this might be true of images that as you say we are not critical about because stories like that of Satrapi I think avoid hyper-Orientalism and tell true stories such as those in films such as Asghar Farhadi's *A Separation* or *The Salesman*.

**Homayounpour:** There is a specific frame you have to follow for it be accepted and rewarded as terrorist art. If you are against this you are not fulfilling

the desire of the Orientalist. I often feel that when I am invited to give talks people are disappointed at some level. For example, the cliché is that Iranian women are oppressed, this is how they are identified and categorized, and in a sense politicized.

Certainly we can all agree that there are certain laws in Iran that are against women. But in my clinical experience in the last 12 years of seeing patients in Iran, I can assure you that often within the family dynamics and the language of the psyche, there is a patriarchy. One of extremely powerful and castrating women, often stuck in imprisoning dyadic relationships with their children, where the men are castrated and excluded to a large extent. I was astonished at the insignificance of "fathers" within the discourse of many Iranian women on the couch. It seems that for many Iranian girls the object of desire remains the mother, which brings up homosexual anxieties that gets expressed in a defensive reaction-formation, leading to a great deal of destructivity in the psychic representations of envy, hate, paranoia, jealousy and at times a hypersexual behavior.

Often people are disappointed when you do not reproduce their familiar already formed narratives, many do not want to talk about unconscious phantasy. Nobody is supposed to feel uncomfortable. But if you are dealing with unconscious phantasy, we have to remember what Freud said, that if one day that we are talking about psychoanalysis, and we do not get hostile reactions to it, then we are not explaining it well enough.

**Zullo:** Along those lines, one of our instructors at the Cleveland Psychoanalytic Center was speaking the other day, and she said that when she reads cases, she has seen less and less dreams in the last couple of decades. She said there is case after case where there is no description of dreams. I think this speaks to what you were saying regarding cleaning up psychoanalysis, not seeing the monsters.

**Homayounpour:** Could we go so far as to say that we have forgotten how to dream?

*Continued on page 5*

**Zullo:** Right, because the analyst dreams because the analyst is interested in dreams. Why would the candidate or the patient want to learn how to dream if the analyst doesn't?

**Homayounpour:** Maybe this is what you were referring to in the beginning when you spoke about rigidity?

I think this is also along the lines of what we were speaking about earlier. Stefano Bolognini discusses the difference between empathy and the "empathisma" which is being promoted. We are told empathy is a method: be empathic with your patients. As there is a conscious operation going on here and we have to make sure to be empathic. Bolognini says empathy is an event not a method. We have to also give interpretations where things will be uncomfortable. I do not mean to make people feel uncomfortable on purpose. This process, discourse, encounter is uncomfortable if we are dealing with the Unconscious.

I want to use Facebook as a metaphor to show how we are getting away from darkness, dreams and monsters. Everything is so concrete. Either I like it or not like it. My friend and I talked about proposing an "ambivalent box". Now with Facebook we do not want to be like grandparents about it and say that "look at how bad everything is now." Still, Facebook is too simplistic and concrete, while promoting an obsession with images and a fake transparency that is very much within the problematic of the spirit of our times.

**Zullo:** When we "like" something on Facebook or "not like" it we do not sit with it long enough. My mentor and dissertation adviser, Dr. Vera J. Camden is writing a book on *The Uses of Literature*. She turns to literature because of its ability to inform psychoanalysis as it once informed Freud. She sits with the works of great literature, as she sits with her patients. In many ways there is a

connection I think to the Facebook discussion because with a work of literature, if you read it, sit with it long enough, you will find these monsters you are talking about. Facebook, while I think has many benefits, does not allow us to sit long enough to see the monsters. We just scroll through.

**Homayounpour:** I think we can only be flexible, playful, poetic and curative psychoanalysts if we have entered a triangular discourse and into the symbolic. You are absolutely correct very close to what your mentor elaborates about sitting with works of literature, where we do not foreclose unconscious phantasy and sexuality. We have to sit with Freud, listen to Freud, and also know him well enough to critique him.

We cannot fall into these binaries. The people who accuse Freud of being inflexible, they are not flexible in their own practice. I don't want to idealize Freud, but I think we should read Freud and know him well. There is such a rich and impressive numbers of psychoanalytic thinkers and literature after Freud, but why is there at times a wish to get rid of the name of the father within psychoanalysis?

**Zullo:** I have one question I want to ask as we end, what would you like candidates to learn? What do you think they should be learning?

**Homayounpour:** I want candidates to stick to the subversiveness of psychoanalysis. I think that might not be so easy these days, but that is what I would like to communicate. Let's not brand psychoanalysis, become mainstream, go with the movements and the fads of the time: medicalizing, quick fixes, evidence-based. Let's keep our analytic minds at work and put it to work with a critical subversive psychoanalysis that is carnivalesque and full of monsters. Laplanche talks about how psychoanalysis is bound to centerize itself, but we have to be aware of that, and we have to work toward de-centering it over and over again. The candidates are the future of psychoanalysis, and I think psychoanalysis will lose all possibilities of bearing children if it loses its subversiveness, and its ability to dream. ❖

## 106TH ANNUAL MEETING

### Programs of Benefit to Candidates Include:

#### Candidates' Council Meeting.

Thurs., June 8, at 1:00 PM

#### Conversation with a Distinguished Analyst.

Fri., June 9, at 1:30 PM

#### Candidates' Council Psychoanalytic Paper Prize & Writing Workshop.

Fri., June 9, at 3:45 PM

### Fun Social Events Scheduled:

#### Opening Night Party.

Thurs., June 8, at 7:00 PM,  
*complimentary* Two-Step Lesson with Beth Coffey and Music by Weldon Henson and his band.

**Candidates Spring Soiree.** Fri., June 9, at 7:15 PM, at Ticho Lecture Reception.

**Dinner and Music at Cooper's.** Sat., June 10, at 7:30 PM, a BBQ dinner and music by a great local artist (reservations are \$35 to attend).

**Exhibitor Breakfast for all Participants.** Sun., June 11, at 8:00 AM, enjoy a coffee and *complimentary* continental breakfast.



**Visit:** [www.apsa.org/content/106th-annual-meeting](http://www.apsa.org/content/106th-annual-meeting)

## “There are no secret teachings, only secret ears” (Buddhist saying)

By Noemi Molina, PhD

An institution is a complex organization in which various orders of reality take place. Among these orders of reality, we find the psychic reality that is formed in the institution and the psychic functions with which it fulfills, such as satisfaction of unconscious desires, identifications, ideals, narcissistic reinforcement, etc. Castoriadis (1988) says that a society cannot exist without institutions, without a law. He asks,

... what does ‘autonomy’ signify?

Autos: oneself; nomos: law. The person who gives him- or herself his or her own laws is autonomous. (Not: the person who does whatever comes into his or her head, but rather: the person who gives him- or herself laws.) Now, this is immensely difficult. ...In the Ancient Greek, the word *nomos* is that which is particular to each society or to each ethnic group; it is its institution/convention, that which is opposed to the ‘*natural*’ (and immutable) order of things, to physis; and at the same time *nomos* is law, that without which human beings cannot exist as human beings...there are no human beings outside the polis, the city, the political community/collectivity (p 43).

This essay is about psychoanalytic education both within training institutes and outside of them. Also, it is about the different ways we can work to circulate knowledge on psychoanalysis in educational spaces and in the community. I asked myself, why do I want to write about this topic? One reason, but not the only one that brought me to explore this topic were pivotal experiences in my psychoanalytic education that started when I was in the doctorate program in clinical psychology at Pacifica Graduate Institute. At its core, the vision of this school is *animae mundi colendae gratia* (for the sake of tending the soul of the world). My intention is not to write about the school or the education I received because in the end, there is no such thing as Pacifica

Graduate Institute. It is always two hands clapping. My experience will not reflect the same experience of others. The same idea will be applicable to the psychoanalytic education within the institutes. Each candidate is going to create a different psychoanalytic institute. Of course, there are some things that are given, but we are always interpreting since we do not live in the “raw” world. We only have access to the “raw” world in an indirect manner through experience.

I will use the concept of the *between* very broadly to describe the relationship between the psychoanalytic institute and the candidate, the patient and analyst, and knowledge on psychoanalysis and the community. A professor I had, in one of his lectures discussing the ideas of Wilfred Bion—said that Bion, following Martin Buber, viewed the relationship between the patient and analyst as a two-way meeting (I-Thou), an ontological realm which cannot be reduced to subjective or objective. For both Bion and Buber, relationship in their context means an open, direct, unbounded, and unpredictable experience. They were talking about this *between* that opens up when two persons meet and this meeting includes all the uninvited guests and adventures, in which each one of them participates. This is not a state of fusion. The idea of bringing his concept of I-Thou into this essay is because as Buber asserts, it is possible to have this

I-Thou engagement with the world including the art, music poetry and other objects as well.

### What is the risk of I Thou relationship?

In this relationship there are no self-images of the object, but a genuine relationship. A receptive stance where the pair is able to open their hearts allowing to emerge whatever needs to emerge without substituting theories, technique or concepts for the encounter while at the same not discounting them. Listening not only to the words, but also to the music. The language of the music is revealing. This way of listening can be challenging and to be present with your whole being can be frightening for both parties. This relationship requires confidence to enter into the realm of what lies beyond words. If this relationship is not possible, there is not authentic I-thou meeting, but instead a different kind of meeting where the sense of being with the other is not present. Bion’s model about early experiences between mother and infant helps to understand this relationship of mutual reciprocity. The mutual reciprocity and cooperation does not imply, however, total symmetry. On the contrary, the independence or freedom from is increased by each member of the pair protecting their integrity in order not to identify with each other’s projections.

*Continued on page 7*

## **Attention IPA Candidates**

Candidates in clinical psychoanalytic training at an International Psychoanalytical Association (IPA) component society are now eligible for APsA membership. The first-year includes a complimentary subscription to JAPA.

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**A person's *submission* to another, adopting different *personifications* and the autonomy of the person is at stake**

To be able to maintain the basic principles of psychoanalysis and to continue with the difficult and passionate mission of circulating the knowledge of psychoanalysis one has to realize changes without disorganizing what has been established in psychoanalysis. How to achieve it?

In *"Attacks on Linking"* (1959), Bion uses the term "link" to refer to the patient's relationship with a function rather than with the object that performs the function. Bion said, "My concern is not only with the breast, or penis, or verbal thought, but with their function of providing the link between two objects" (p.102). So, what is the link that occurs between the institute and candidate?

What is the function of a psychoanalytic institute? What is the function of having knowledge on psychoanalysis and the community? Is there a function?

When we talk about psychoanalysis in a way we can say that psychoanalysis is multicultural because we have different points of views, different psychoanalytic schools, and multiple lenses in which to view the world. Psychoanalysis assumes complexity and is continually evolving new models and paradigms. Each psychoanalytic school speaks different languages, which is what happens to every nation. However, the question is whether everyone really tries to communicate with colleagues trying to explain concepts constructed with the rules of their language; or if the colleague is willing to be open and curious about new ideas and new ways of defining reality?

We have to keep in mind that there are certain limitations of language to express certain experiences. Despite our attempt to detach and allow observation, what happens in session escapes us; it is ineffable, as are the deepest human phenomena, such as love or friendship.

As clinicians, connecting with others on a soul to soul level or a mind to mind level—it is an extraordinary and humbling experience. Beyond the common affiliation with the founder of our discipline and the recognition that unconscious aspects control us—I think it is the *ethics* in our work the common denominators among us. We are passionate clinicians and we hope that our patients also come to be passionate as much as possible so they can achieve truthfully lively intimate relationships with others and with themselves. ❖

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**Schooled in Knowing and Unknowing**

*By Danielle Speakman, PhD*

All our lives, we are taught to know the answer. We are schooled in the art of raising our hands in a classroom to prove that we have studied enough to have mastered that which is correct, that which is fact. We prove that the answer is 127, not 302. We recite how DNA, which stands for deoxyribonucleic acid, is shaped like a double helix and is responsible for the transfer of genetics from one generation of life form to the next. We memorize taxonomy and the classification of living organisms into kingdom, phylum, class, order, family, genus, and species. We learn how Freud divides the mind into superego, ego and id. I could go on: the realm of fact is itself like the DNA strand—traceable in its minute presence and yet ever growing, always building on itself—infinite.

No one can dispute that "knowing the answer" is a valuable way of learning. At the same time, however, "knowing" always resides alongside the value letting ourselves not know, the value of entering into what cannot be known and will always defy any categories or classifications.

As I near the completion of my first year of psychoanalytic training, I sit with these tensions. We are at once learning various models of mind, though we also must respect the psyche's capacity to continuously reveal itself as ever-greater than our theories and our knowing of it. And so it is with any great thing. In spiritual traditions, a mystic always places herself in a posture of respect with the unknown divine, knowing that god will always be more god than the god that is experienced in her mind. The practice of psychoanalysis is not so different from this spiritual practice, as we surrender to the tension between the ideas of what we hold to be true and that which exists outside of what we have yet discovered.

I recently read the book *When Breath Becomes Air*, written by Paul Kalanithi, a neurosurgeon who himself succumbed to cancer and who wrote this book in his final years. In the book, the author writes about his role as a doctor, about the way the doctor carries a vast responsibility of decision-making, especially when it comes to helping a patient in critical

condition. What do you do, Kalanithi asks, when both a patient's brain and heart are in danger at the same time? Do you attend to the heart, but in so doing, render the brain in such a compromised position that existence is merely a prolonged state of vegetation? Or do you attend to the brain, in order to preserve the patient's consciousness and thinking capacity, only to then lose the heart, which would mean the patient would not survive at all?

The doctor holds immense responsibility to decide between two vital organs and, if the patient is in crisis, the patient often is incapacitated enough that he/she cannot verbally express to the doctor his/her own wishes. The doctor sits in a seat of responsibility, a seat that is placed right on the precipice of knowing and not knowing. The doctor must use medical knowledge, but also, the doctor is not driving this life, and there are greater forces at work. The doctor must make his or her best guess in the face of the patient's unknown fate.

*Continued on page 8*

As an analyst-in-training, I am just beginning. I feel myself uneasily stepping into a similar responsibility to the doctor I describe above. Patients come to me with their own version of a critical condition. They may suffer cancer or trauma or loss, they wrestle with the great questions about the difficulties in their lives. Suffering, in its essence—especially great suffering—evicts them from their knowing and casts them out beyond their mooring. In suffering, they attempt to navigate without compass, when the head or the heart may be compromised.

By virtue of my training thus far, which has indeed bestowed on me a certain measure of knowledge, I hold a particular measure of responsibility to my

patients. However, there is so much I cannot know. Both myself and my patients will always see through the glass darkly. There is no theory or formula which paves a guaranteed path. There is no tried and true way that makes everyone well, and sometimes, when the condition is grave enough, the patient does not get better.

Given that, it would do us all well to respect the unknown way, to respect what we do not understand, to respect what is greater than ourselves. Here, I think of the abhaya mudra, a hand gesture of the Buddha, where the Buddha's right palm is held open. It is a gesture that symbolizes fearlessness in the face of the unknown future. In his fearlessness, the Buddha

does not sit with fists, ready to fight, but instead he holds his hand open to what may come. This gesture suggests welcome, a laying down of arms, a willingness to come in peace. The Buddha sits on the steady ground of what he knows, while also offering himself to the unknown of what approaches him.

I hope that my schooling in the ways of psychoanalysis will hold this balance. I hope to not only become skilled in the art of describing and demonstrating competency in theory. I hope, instead, that the aperture of my vision will widen and I will see how I know and also how I cannot know. I hope to learn my place in that mystery, and to rest there, with an open and welcoming hand. ❖

## COMMITTEE UPDATES

### Social Issues Committee

*Alexandra H. Sawicki, MD*

*Chair, Candidates' Social Issues Committee*

Two APsaA departments merged to create the Public Advocacy Department, which now includes a Social Issues Division and involves many candidates. I write with a few updates to make candidates aware of the division's accomplishments and ongoing work. A small group of analysts wrote the Position Statement on Emotion, Group Psychology and Inflammatory Political Rhetoric: The Erosion of Civility in the Digital Age that was approved at the 2017 National Meeting in January. The division also updated two existing position statements. The Position Statement on Physical/Corporal Punishment was revised with up-to-date statistics and replaces the 2013 statement of the same name. The Position Statement to Restore Honor to Service Members Act supports legislative efforts to streamline the process of all people discharged for homosexual conduct to having their discharge upgraded to "Honorable," re-establishing lost benefits, and reinstating awards, medals, and ribbons. The Committee on Gender and Sexuality has

also assembled a model gender and sexuality syllabus with the goal of integrating more modern course readings into institute curriculum and to put readings in a historical context for candidates and graduate analysts. These syllabi can be found on the APsaA website <http://www.apsa.org/gender-sexuality-curriculum>. The APsaA's Service Members and Veterans Initiative (SVI) is hosting part-5 of their webinars series on war-trauma on May 3rd @ 8pm ET. You can learn more about this webinar series, register, and watch past sessions at <http://www.apsa.org/war-trauma-series>. On Saturday, June 10 at the 106th Annual Meeting in Austin, APsaA's Public Advocacy Department, co-chaired by Brenda Bauer, will sponsor a program, "A Psychoanalytic Perspective on the Gun in American Culture." JoAnn Ponder will moderate the panel that includes Patrick Blanchfield, Harold Kudler and Jeffrey Taxman.

These are just some of the highlights. Candidates who are interested in learning more about the work of the Candidates' Social Issues Committee and the Public Advocacy Department should contact me for more information at [alexandra.sawicki@gmail.com](mailto:alexandra.sawicki@gmail.com).

### Candidates' Council Psychoanalytic Paper Prize

*April 2017*

*Holly Crisp-Han, MD*

The Candidates' Council Psychoanalytic Paper Prize congratulates its two winners this past year, Dr. Susan Barbour and Dr. Steven Baum. We are calling for submissions for this year's prize. We hope that candidates will plan to attend the upcoming paper presentation at the meeting in Austin in June and also will consider submitting their own writing for the prize this year.

The prize is awarded annually based on a competition among candidate members who submit papers to be considered. The award-winning papers are chosen based on a peer review process with candidate colleagues serving as readers.

This year's prize winner was Susan Barbour, Ed.D., a recent graduate of Pittsburgh Psychoanalytic Center, now practicing in Milwaukee. She presented her paper, "The Economic Problem of Candidacy" at APsaA's 2017 National Meeting in January. Nancy Chodorow, Ph.D., Training and Supervising Analyst

*Continued on page 9*

at the Boston Psychoanalytic Society and Institute, led a thoughtful discussion and we had a lively conversation with much interest in the problems of the fee and economics in candidacy.

This year's semifinalist winner, Steven Baum, Psy.D., is a recent graduate of the San Francisco Center for Psychoanalysis. He will be presenting his paper, "The Analyst's Enactments" at the 106th Annual Meeting in June in Austin. The discussant will be Cynthia Lee, Ph.D.,

Training and Supervising Analyst at the Center for Psychoanalytic Studies, from Austin, who will lead a conversation regarding the experience of enactments, as well as a broader discussion about psychoanalytic writing. We hope you will attend his presentation and participate in a conversation about enactments and candidate writing!

We received numerous excellent submissions this past year and have been pleased with the growing interest in the

prize. We congratulate all of the candidate writers who developed their writing and submitted their work to the competition. We are thankful to the candidates who served as readers and provided thoughtful reviews. Both of the winners have written on topics that are pertinent to issues facing candidates.

We are now accepting submissions for the next round of the prize.

We invite candidates to consider submitting their papers for the prize—submissions are due on August 1, 2017. The prize is an exciting opportunity to develop, encourage, and showcase candidates' creativity. For prize winners, it is an important opportunity to be recognized as a candidate writer and have a chance to present your work nationally with experienced APsaA analysts, thinkers, and writers as discussants.

Any candidate member of APsaA is eligible to apply and submit a paper that has not been previously published or submitted for publication, and is no longer than 30 double-spaced pages. If you have recently graduated, you are eligible to submit a paper for the prize anytime during the year following your graduation. We are glad to be able to offer a prize award in 2017 of \$1,000 for the first prize and \$500 for the semi-finalist. Going forward, we plan to continue with the first-prize winner presenting at the Winter meeting, and the semifinalist presenting at the Summer meeting. If you have any questions about the paper prize or submission requirements, please email me at [hollycrisphan@crisphan.com](mailto:hollycrisphan@crisphan.com).

If you are interested in serving as a reader/reviewer for the prize, please contact me. It is a good way to learn about the prize and the paper review process.

We hope you will plan to attend the Candidates' Council Psychoanalytic Paper Prize presentation at the 106th Annual Meeting on Friday, June 9 and hear Dr. Baum's paper, and we look forward to reading your submissions of your papers for the prize!

*Continued on page 10*



# APSAA

CALL FOR PAPERS

## **\$1,000 CANDIDATES' COUNCIL PSYCHOANALYTIC PAPER PRIZE**

The Candidates' Council Psychoanalytic Paper Prize, based on peer review, is awarded annually to the *Candidate Member* who submits the most outstanding paper on a psychoanalytic subject. **A \$500 honorarium will be awarded to the semi-finalist.** The winning author will present his/her paper at APsaA's National Meeting in New York (Winter) and the semi-finalist will present his/her paper at the Annual Meeting (Summer). The winner is also required to present his/her paper at a local venue. The winner and semi-finalist may submit their papers for review by JAPA, and if accepted, the paper will be published as the winner or semi-finalist of the Candidates' Council Paper Prize.

**Submission Guidelines:** In order for a manuscript to qualify, it must be submitted by an APsaA Candidate Member and it must be unpublished and not submitted for publication although it can be based on a paper that was presented at professional meetings. Each manuscript must conform to the *Preparation of Manuscripts* guidelines outlined by JAPA, with the exception that the length should not exceed 30 double-spaced, typed pages.

Candidate Members who have recently graduated are eligible to submit a paper for the award during the year following graduation.

**Deadlines and Instructions:** *Entries must be submitted electronically no later than August 1, 2017.* Email **one Word document** containing the manuscript **with all references to the author deleted** and email **another Word document** containing the author's name, email, address, phone number, and Institute affiliation to:

Holly Crisp-Han, M.D.  
Chair, Candidates' Council Paper Prize  
(E) [hollycrisphan@crisphan.com](mailto:hollycrisphan@crisphan.com)

## Candidates Programs Committee

*Sarah L. Lusk, PhD*

*Chair of Candidates Programs Committee*

*April 19, 2017*

For the 2017 National Meeting in New York this past January, the Candidate Discussion Group, now named “The Candidate at Work” was “Lost in Space: Finding One’s Human Capacities”: Rewards and Challenges of Working with a Young Man with Asperger’s. Jacquelyn Turpin, LICSW presented her fascinating and challenging work with a patient with Asperger’s. Dolan Powers, Ph.D. was the discussant. We had a deep and enlightening discussion.

The Candidate Forum in January was a tribute to the late James Grotstein, M.D., an analyst whose work with patients with more primitive mental states was groundbreaking. Alex Barends, Ph.D. presented clinical material and Larry Brown, M.D. and Joseph Aguayo, Ph.D. provided excellent and heartfelt discussions of the material and James Grotstein’s contributions to psychoanalysis.

This coming June in Austin, the Candidate at Work Discussion Group is titled “The Body on the Couch”. Jane Keat, Psy.D., will be presenting material from her first control case with an emphasis on working with somatic material. JoAnn Ponder, Ph.D. from Austin will be the discussant.

Programs for the 2018 National Meeting (February 14-18) in New York are in progress. We have a Candidate set to present to the Candidate at Work Discussion Group. We are working on identifying a Discussant. Ideas for the Candidate

Forum are an exploration of Negative Transference, Rethinking Dissociation, or The Impact of Current Developmental Theory on Adult Analysis.

## Report from the Secretary of the Candidates’ Council

*Sandra Landen, PhD*

It is with great enthusiasm that I look forward to stepping into the role of Secretary of the Candidates’ Council at the 106th Annual Meeting in June. As an active member of the Candidates’ Council for the past five years, I know firsthand how vital the Candidates’ Council is for new candidates beginning training and becoming new members of APsA. I look forward to getting to know all of the Candidate Representatives from the APsA Institutes and welcoming all of our new Candidate Members.

As Secretary, I am committed to engaging new members early in their candidacy to become involved on the Candidates’ Council to help enrich their experiences in training, while building community within APsA.

## Child and Adolescent Psychoanalysis Committee Report

*Sandra Landen, PhD, Chair*

As Chair of the Child and Adolescent Psychoanalysis Committee on the Candidates’ Council, I have continued to liaison with both the Committee on Child and Adolescent Analysis (COCAA) and the Committee on Child and Adolescent Psychoanalysis (COCAP) in order to bring current information to

candidates about training in child and adolescent work to the Candidates’ Council meeting. At the 2017 National Meeting the final COCAA meeting occurred due to the upcoming reorganization in APsA. Members of COCAA were invited to participate on the new Child Analysis Committee of the Department of Psychoanalytic Education (DPE). I plan to continue my role as the liaison between the new DPE Committee on Child Analysis and the Candidates’ Council.

Additionally, as a member of the Study Group on Challenges in Training I am working with the study group to assess current challenges specific to child and adolescent training. ❖

SAVE THE DATE

APsA AMERICAN PSYCHOANALYTIC ASSOCIATION  
2018 NATIONAL MEETING  
New York Hilton | New York City | February 14-18

