

BPSI BULLETIN Spring • Summer 2015



Letter from the Editor

The BPSI Bulletin is the same and different. What may first catch your eye is the picture of a woman peeking into a box. This is the mortal Psyche, whose beauty and naïveté bring her heartache. Psyche loses all that is important to her—family, home, and love—and she endures many trials to prove her commitment and her loyalty. Though remarkably gullible, Psyche is favored by the sympathy of others who help her when she despairs. Her willingness to seek true love, and to understand her contradictory emotions, set Psyche on a path of discovery, humility, and reflection. She opens the box hoping to find a precious treasure that she has lost. Conflict, curiosity, exile and betrayal must be experienced before she can reunite with her lost love, Eros. Immortality is an unexpected reward.

All Greek myths are populated by figures that reflect aspects of our human experience: courage, anger, immaturity, arrogance, envy, love. The word psyche means “soul” or “breath of life,” an essential evanescence. As a mortal who becomes a goddess, Psyche represents not one aspect of humanness but many. As she changes over time, breathing in and out, she embodies the nature of an evolving life: complex, dynamic, excluded and immersed, alone and connected. Psyche is our mythological ancestor whose name is embedded in a word that defines our unique profession: psychoanalysis—the study of the soul.

As we remember our origins, and look toward the future, Psyche holds a place in our banner—a representation of transition, transformation, and change. The BPSI Bulletin reveals a changing and multifaceted world. It is, at once, a mirror, a magnifying glass, and a window. As a mirror, it allows us to reflect on the contributions of our membership; as a magnifying glass, it brings specific events and activities into greater detail; as a window, we may view the landscape outside our community, while permitting others, curious about who we are, to look in, and see what we do. You will find much that is new in this Bulletin, in format, in organization, and in style. New section titles will relate to familiar motifs, and new columns will be introduced. This is in the spirit of change, and of transformation.

We are all indebted to outgoing editor Susan Kattlove, for the creation of the Bulletin, and for her dedication and commitment to its publication over these last years. It is only through her contribution that the Bulletin has become integrated into the fabric of our community. In the course of my taking over the editorship of the Bulletin, Victoria Vacaro has been an essential working partner, and I am deeply grateful for her enthusiasm and expertise. Finally, I want to thank Bernard Edelstein for inviting me to assume this role. It isn't every day that an invitation begins with “Please just think about it before you say no.”

Please send me your thoughts, feedback, and questions. I am open to your ideas and suggestions. My mission is to show the vibrancy of the BPSI community, the individuals who make contributions within and outside of our Newton home; the richness of BPSI activities and initiatives; the way we think, who we are, and what is important to us.

We are a community with a soul, always changing, but essential to the life that we love, and that we live.

Look inside now, and see who we are.

-Stephanie Brody, BPSI Bulletin Editor
stephanie_brody@hms.harvard.edu

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Introducing New Columns:

The **Free Association** column will be included in every BPSI Bulletin. A quotation, piece of prose, poetry, or image will be selected to kindle a 'free association'. In this issue, a quote from *Free Association* by Tony Kris (Kris, 1982) serves as our first inspiration, and Axel Hoffer offers his improvisatory response.

The **Self Disclosures and Unknown Passions** column reveals the unique activity or interest of one of our members, often under the radar of our psychoanalytic community. It is an opportunity for us to learn more about our colleagues, what passionately occupies their attention outside of psychoanalysis, and adds unexpected and inspiring value. In this issue, Michele Baker generously shares her life "on the ice".

Front cover painting: *Psyche Opening the Golden Box* by John William Waterhouse (1903)

Stephanie Brody, PsyD
Editor

James D. Walton, MD
President

Catherine R. Kimble, MD
Executive Director

Victoria Vacaro
Editorial Assistant

Stephen E. Sternbach, MD
Chair, Board of Trustees

Carole A. Nathan, MBA
Managing Director

BPSI Works: Dreams and Objectives

Letter from the President

We have much to celebrate at BPSI during this exciting time in our history. We have a new, stunningly attractive professional home. Our organization is more open, and we continue to provide excellent training in psychoanalysis and psychoanalytic psychotherapy. We have welcomed 30 new Members from PINE, and we are enriched by their presence. Our leaders and staff have helped us develop a community that provides our Members with opportunities for growth, development, and intellectual stimulation and creates engaging outreach programs for future trainees, established professionals, and the greater community. Working over the last two years with Board Chairs James Dalsimer and Stephen Sternbach, Executive Director Catherine Kimble, our division chairs, and staff, Bernard Edelstein has been a creative, thoughtful, and wise President who welcomed the challenges of changing times but also, as he once said, had his eye on the process—and that has made all the difference. Many thanks to Bernard, other leaders, and our staff for their vision and for all their work.

Given the size of our membership and the complexity of our organization, important questions come to mind. While accomplishing as much as we do, how do we develop a culture at BPSI that encourages a lively interchange of ideas and thinking, respects individual differences, supports a feeling of connection with and appreciation of one another, and fosters generosity toward one another and our organization? How do we address the needs of all Members of our community in a way that feels inclusive and encourages a personal experience within BPSI? Our new Members from PINE are accustomed to a community that values the intimacy of small-group discussions about psychoanalysis and psychotherapy in members' homes. How can we develop more programs and opportunities at BPSI that provide that personal sense of involvement?

Although all divisions at BPSI are concerned with our organization and our culture, I would like to highlight some initiatives that are being developed through the creative efforts of individuals on the Members Council, the Ethics Education Committee, and the Coordinating Committee. To address the needs and interests of our older Members, the Members Council and the Ethics Education Committee are forming a task force on the aging analyst or therapist. For our recent graduates we will continue to offer gatherings in Members' homes as we did this fall. The Members Council is also starting an initiative to facilitate opportunities for small-group discussions and the formation of study groups for all Members. And although council meetings are always open, in the interest of including more Members in our discussions, we plan to directly invite a rotating selection of 5 to 10 individuals to join us at each council meeting and offer their ideas. We have also considered developing a Dine-Around program for BPSI Members; these programs have been popular at APsA Annual Meetings, and we wonder whether Members would enjoy a relaxed evening of dinner and conversation in Boston. I think these are creative ideas, but I would welcome your thoughts.

Throughout my term as President, I hope you will feel free to contact me with your ideas and your concerns about your experience at BPSI. You can reach me at jdwalton9@gmail.com or 617-928-0427.

-James D. Walton, *BPSI President*

BPSI Works: Dreams and Objectives

Community and Public Programs

In my new role as Cochair of the Division of Community and Public Programs, it has struck me that each of the committees I interact with is brimming with important stories—both about our broad history and about our deep personal struggles in being psychoanalysts. The subject of psychoanalysis is unconscious. So of course the public often debunks, doubts, sometimes even scorns what we do. One way to think about the function of the Division of Community and Public Programs is as the place where we can be creative with the natural tensions that psychoanalytic thinking gives rise to.

The Child Care Conference, which has been in existence for 20 years, has a long and rich history of evolution and has promoted deep understanding, particularly of how our culture puts children's healthy development at risk. The Gender and Sexuality Committee is the place where people gathered together and opened our eyes to the wrong direction in which psychoanalytic theory had taken us in pathologizing various gender and sexual preferences. The Social Awareness Committee keeps us alert to the unjust actions that we witness in the world and how we can study this with our patients and within ourselves. The Explorations in Mind program has evolved from the understanding that it is essential to share psychoanalysis with the public and other psychotherapeutic disciplines.

I have my own pleasurable fantasy about how to be creative with the tensions of our psychoanalytic history and process. My fantasy is about *how* we could share what we do - our stories. I enjoy picturing a “BPSI Moth Hour,” mimicking my favorite WBUR program. I have come to think of it as the “BPSI Moth”—sounds like “gypsy moth,” I guess. But just like psychoanalysts, as they dart and dodge resistances and defenses, moths always make their way to the light.

At my imagined “BPSI Moth Hour,” I would enjoy hearing my colleagues tell their stories and share personal moments of change and discovery. I have enjoyed my fantasy so much that I have gone further, and written my own “inaugural BPSI Moth stories” at particularly challenging moments in my psychoanalytic career. This evolving pursuit is my effort to create an archive of psychoanalytic stories to which we all may contribute, personal records of discovery through psychoanalysis. In this way, we will surely preserve our art and our relevance.

-Laura Crain, Co-Chair



Education

For at least 20 years, until not so many years ago, divisive debates within BPSI about selling the building and the selection criteria for Training Analysts fostered an atmosphere in which much of the creative energy and talents of our membership was wasted. With recruitment and cases down, and uncertainty about the viability of psychoanalysis as a clinical specialty rampant, an understandable demoralization set in within the Institute that was manifest in spotty record keeping, committees that lacked the moral authority to make effective decisions, and a sense of drift in the mission to train the next generation of psychoanalysts.

Most of the substantive struggles and dilemmas remain: how to achieve evaluation without injury, how to achieve a meaningful degree of consensus as to what constitutes psychoanalytic work, how to compete in a marketplace without compromising or devaluing our work. But it would be wrong if we failed to recognize that we are in many ways in a different and better place now. Important decisions were reached regarding the building and Training Analyst selection without causing irreparable divisions. Psychoanalytic training has not so far been lost in the wide-ranging and ambitious reorganization of BPSI. On the contrary, we have enjoyed a number of years of strong classes of Candidates, and many of the entering Candidates have enjoyed great and improved success acquiring supervised cases.

In this revitalized setting, it has been possible to begin to rebuild the working committees and procedures on which the Institute depends. We have established and committed to a schedule of annual reviews whereby all Candidates in classes and an ever-growing number of post-seminar Candidates meet annually with their supervisors and other relevant faculty members to identify progress and areas for growth. These meetings are documented and form the spine of the Candidate's file, informing subsequent annual reviews and progression discussions and ensuring that such important decisions as beginning and ending cases, changes of supervisor, and interruptions in training do not fall through the cracks.

Once the annual reviews were in place, it became possible to improve overall record keeping regarding the different phases of the Candidates' training, and to improve the perennial inconsistency of supervisor reports. All of these actions enabled Faculty to be more responsive to the needs and concerns of individual Candidates.

Also deserving mention is the completion of a working, up-to-date, and frequently revised Candidate Manual. At long last there is a single document that can clarify the most current Institute policies and procedures. It might seem excessive to so extol a handbook, but many committee discussions have faltered for lack thereof, and many Candidates have fallen into hopeless frustration attempting to get answers to basic questions regarding procedures. It might seem self-evident that chapter 5 of the Candidate Manual, regarding progression, is at least as important to the history of psychoanalysis as chapter 7 of *The Interpretations of Dreams*. Well, some might disagree. But we disagree about many things, and at least our disagreement will take place on a firmer foundation and during happier times.

-Phillip Freeman, *Institute Chair*

BPSI Works: Dreams and Objectives

Education

Over the past few years, the psychotherapy training programs at BPSI have been thriving. We have had large Fellowship groups each year, and the students have been bright, engaged, and eager to learn about psychoanalytic psychotherapy. The demographics of the students have changed a great deal since the early years of the ATP. In the past, the ATP, and then the Fellowship, was populated largely by experienced clinicians who had some background in psychodynamic thinking but were hoping to deepen their understanding and their clinical work. Now, many of our students are still in training. We have many third- and fourth-year residents in psychiatry, psychologists who either are still doing their internship or just finished it, and early-career social workers and licensed mental health counselors. This trend now seems to be well established, and it brings up a number of challenges for the Psychotherapy Division.

First, we have had to think about whether the readings in our theory courses are appropriate for this group of students. Clinicians who have been seeing patients for years may be quite naive in regards to psychoanalytic theory, but they also have a wealth of clinical experience to draw from. They often read an analytic article and suddenly are able to make sense of experiences they were confused about. On the other hand, trainees with little clinical experience often have a harder time figuring out how a theoretical article is relevant to the work they are doing. They may be treating much sicker patients, who primarily have psychotic disorders and/or personality disorders. Some of our “widening scope” theory is quite relevant under these circumstances, but basic assumptions about dynamic therapy and bedrock technical recommendations may sometimes seem less applicable to these trainees. Our trainees may also have almost no experience reading psychoanalytic articles, meaning that our basic vocabulary is foreign to them. Reading an article may be more like deciphering a foreign language, making it quite difficult to engage the ideas. I know that this experience was true for me when I started analytic training, but I had five years to gain fluency in this new language. Some students only train with us for one year. If every article feels dense and obscure, they may lose interest.

The teachers for our theory courses have been gradually reworking their syllabi over the last few years, often adding articles that are more simply written but still describe basic analytic concepts. At the same time, we have hoped to include in our reading lists some more challenging classic articles. I have always felt that there is something irreplaceable about directly engaging with the deepest thinkers in psychoanalysis. A summary of the ideas of Freud, or Loewald, or Winnicott, or many other writers, can never capture the nuances and complexity of their thinking. I think we owe it to our students to introduce them to these explorers of the mind and the human condition, but to do so in a way that prepares them to appreciate what they are reading. Students have recently told me that they have found that there is an arc to the year of the Fellowship, with the readings getting more complex and challenging over the course of the year. They have appreciated this, because as they get more familiar with the ideas, they can assimilate the more challenging material. They have also appreciated having fewer pages of reading as it gets more dense, so they have the time to really try to understand it.

This winter, I met with the teachers of the Fellowship’s *Introduction to Technique* course (which meets at 5:30) and the clinical instructors who had been teaching students later in the evening. We went through the syllabus, thinking about which readings had inspired excitement and interest and which ones had been too simplistic or too abstract. The conversation was lively, and the opinions were diverse, but the interchange seemed to spark many useful ideas about how to improve the syllabus. My impression is that our curriculum is adjusting well, and is continuously changing, while staying loyal to the original vision of introducing students to the richness of psychoanalytic thinking.

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The psychotherapy training programs at BPSI serve many purposes. Through the one-year Fellowship, they give an introduction to psychoanalytic thinking to a wide range of clinicians. The ATP more intensively trains clinicians who are dedicated to doing intensive psychoanalytic psychotherapy. These programs bring to our community students whose ongoing presence infuses youth, vitality, and nonanalytic perspectives into the Institute. The psychotherapy programs often provide an entry point into BPSI's other programs. Our students also find a great deal of support from their classmates, teachers, and supervisors. They often start private practices, find ways to see patients more frequently, and generally get launched into careers of doing psychotherapy. BPSI provides a community to support this type of career at a time when some students hear from teachers elsewhere that having a career doing long-term therapy is not practical.

Making these programs the highest quality possible has always been our goal. Adjusting to the changing demographics of our students is an ongoing challenge but one that we seem to be meeting. Making sure these programs are accessible financially remains a central mission and future discussion. The vitality and diversity of our students has done much to strengthen BPSI as a community and as an institution.

-Richard Gomberg, *Director of Psychotherapy Training*

Membership

In taking on the role of Chair of the Members Council, it has been a challenge to understand what the group actually does, and it occurs to me that many of you may share that uncertainty. Strictly speaking, the Members Council is the representative committee of the Membership Division, holding meetings that are open to the general membership. The council is a place to keep track of our current projects, programs, and initiatives; a clearinghouse for new ideas; and a voice to advocate for the BPSI membership. The chair of the Members Council attends the monthly BPSI Coordinating Committee meeting to advocate for membership programs and to coordinate them with the overall BPSI Strategic Plan.

For me, perhaps the most important piece of this description is that the council meetings are open to all BPSI members, with the hope of hearing directly from you your interests and concerns.

Historically, the council meetings have served as an additional venue for discussing large issues, like the building move and the integration of PINE. The council is also the origin of ideas for smaller projects intended to enhance the quality of our experience at BPSI. This past year, two of the new initiatives launched were a group that looks at the issues of the aging analyst and another group that explores the needs of early-career Members, with a focus on establishing interest-based study groups.

In the coming year, I hope to use a couple of our meetings as a forum for conversations on ethics. Some of you know that over the last few years the Ethics Education Committee has met with Fellows, ATP, and Candidates two or three times a year during the Thursday-night dinner hour. Students have been divided into small groups, facilitated by a member of the EEC, in which they discussed hypothetical vignettes describing potential ethical conflicts in clinical/supervisory encounters. The discussions have been lively and well received by our students, and I would like to use the Members Council as a place to offer a similar opportunity to all of BPSI.

Please watch your email for a specific invitation to join these ethics discussions, and consider joining us for our regular meetings. And I hope you will feel free to contact any of us on the council with your concerns and ideas for making BPSI a better place for all of us.

-Julie Watts, *Chair*

BPSI Works: Dreams and Objectives

Comfort Food

A series of handwritten notes in small black booklets, dating from 1927 to 1977, the last year of her life, were discovered in Grete Bibring's kitchen by Dr. Helen Tartakoff, while she was sorting Grete's papers after her death. In the booklets, Grete had set down the dates of all her dinner parties, given over 50 years in three countries, as well as whom she had invited on each occasion and what she had served, with a few recipes mixed in. Through these little books, we can create a picture of Grete Bibring's life and times and begin to comprehend the enormous challenges she faced in navigating three very different worlds, first Vienna, then London, and finally Boston.

Dr. Tartakoff gave the notebooks to the BPSI Archives, where they lay unnoticed for nearly 40 years. It was our librarian, Olga Umansky, who rediscovered them and brought them to my attention. It seemed to us that the maintenance of such a record of dinner parties, sustained over many decades, implied that these gatherings had a special meaning for Grete. We wanted to understand what that meaning might be. Thus, the idea of a short "culinary biography"—Grete's life seen through the lens of her dinner parties—was born.

Grete's menus were carefully chosen. As Sanford Gifford has noted, she gave the same meticulous attention to these entertainments that she gave to her scientific work. The actual dishes, however, were most often prepared by her cook. Still, while she may not have been in the kitchen preparing the food, you can be sure she supervised the preparation closely, just as she did the dinner conversations around her table.

The record of her dinner parties, put in context, tells the story of a life lived with others. It shows us how Grete held on to old friendships while accommodating new ones—and the part these friendships played both in helping her manage the enormous disruptions in her life and in helping her make the many contributions to our field that she did. Her entertainments, the food she provided, the company she kept, and the discussions she stimulated were expressions of who she was and what in life she valued.

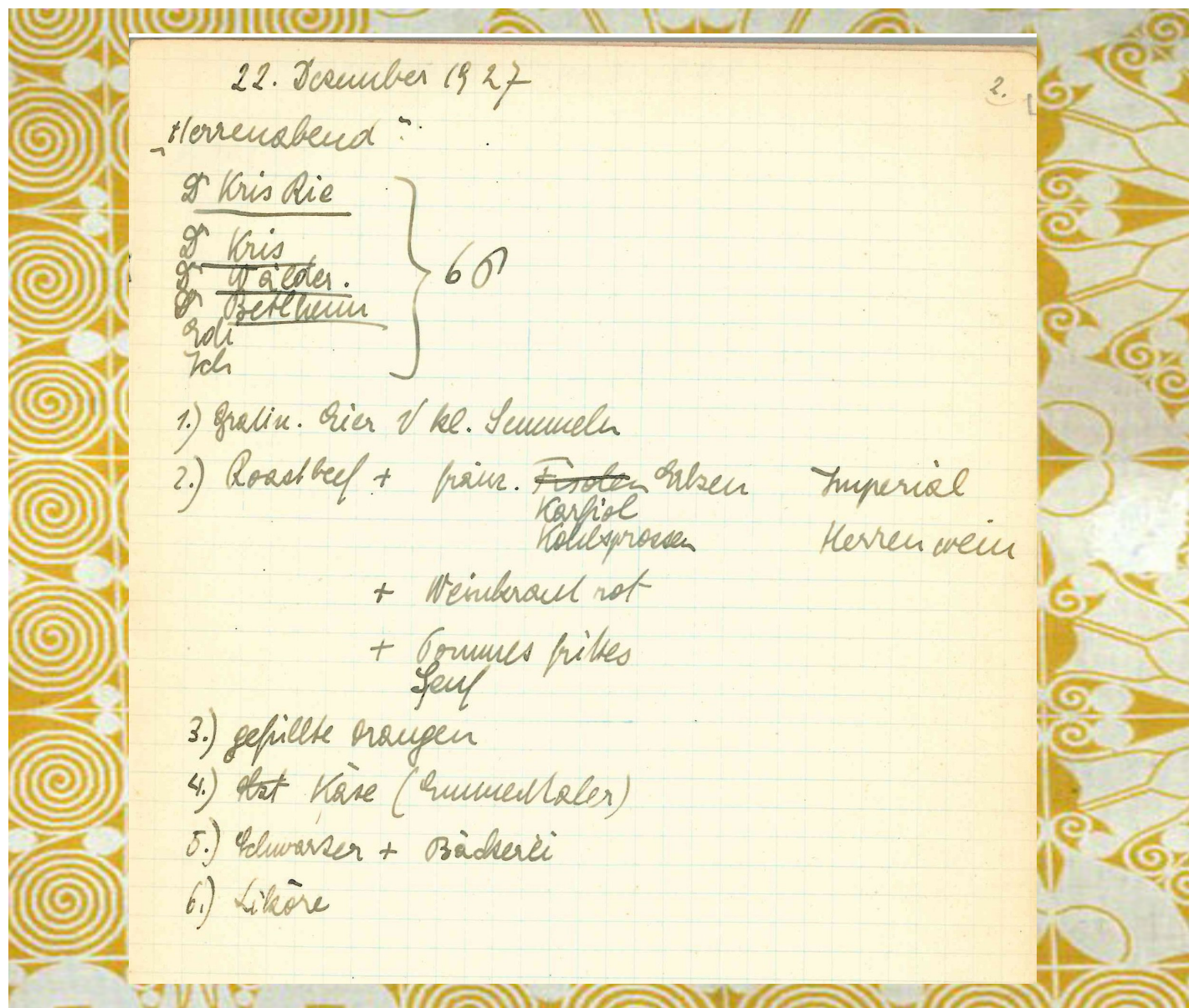
With the help of a grant from the American Psychoanalytic Foundation, *Grete Bibring: A Culinary Biography* will be published this summer by our library. The text is by Dan Jacobs, while the research and design is by Olga Umansky. Library Committee member James Barron, Ellen Goldberg, Marcia Hutton-Smith, Malkah Notman, Rita Teusch, Shari Thurer, and Anna Wolff provided important materials, support, and editorial advice.

**-Daniel Jacobs, Chair of the
Hanns Sachs Library**

*To the left: Grete and Edward
Bibring in the early 1920s*



Gentlemen's Night Menu



Translation:

December 22, 1927 "Herrenabend" (translates as "a gentlemen's night") hosted by Grete and Edward Bibring. Guests were Marianne Rie Kris, Ernst Kris, Robert Waelder, and Bruno Bettelheim.

#1: Eggs au Gratin with small rolls as aperitif.

#2. Is the main course with Roast beef and French peas, Cauliflower and Brussels sprouts, Red Brandy, French fries and mustard.

#3 Is the dessert: filled oranges.

#4 : Cheese (Emmentaler) which is often served at the end of a meal, followed by #5: Coffee and baked goods, and #6: Liqueurs.

BPSI Works: Dreams and Objectives

Letter from the Board of Trustees Chair

Last fall, I wrote to the BPSI community with a request for financial support of our organization and its psychoanalytic mission. Among the many responses I received was one from an astute member who wrote that the letter could be called “from representation to donation.” To paraphrase Freud in *Jokes and Their Relation to the Unconscious*, this was an excellent joke! When we speak about the work we do—about the more sublime experiences of, for instance, listening to the unconscious, or about a patient’s attempt to represent, wittingly or unwittingly, experiences so difficult that they reside in the dimension of an always yet to be named—and we try at the same time to address the financial considerations that affect the organization that supports this work, the outcome can be dissonant (or comical). And yet, in the life of BPSI we are juggling this all the time. We realize that the organization that supports the training of the next generation of analytic thinkers, and also our ongoing work as Members, requires the stewardship of a complex set of functions—and the contribution of time and money. Many in our organization generously contribute these two things, as well as psychoanalytic expertise, often tirelessly and in an ongoing way.

In December 2014, BPSI moved into its newly renovated home on Herrick Road in Newton Center, leaving behind the site of our organization’s development over many decades, 15 Commonwealth Avenue in Boston. It was a crucial decision we needed to make as an organization. We had decided that our new home, could now hold what is best of our past, but would now incorporate a vibrant new focus. The BPSI Strategic Plan would mark a new beginning, guided by psychoanalytic tradition shaped by the work of the membership to point us firmly toward the ongoing development of our organization. This ambitious project has required an extraordinary effort and necessitates an extraordinary request for financial support to get us started on our strongest footing. We need to raise \$1.6 million to underwrite it. As of this date, we have raised close to \$600,000 in pledges, representing a generosity across our membership that includes, in addition to many smaller donations, several large gifts—as well as pledges from donors outside of our membership. This amount leaves us with \$1,000,000 to raise. If we meet this goal, we will preserve our endowment, revitalized after the sale of 15 Commonwealth Avenue, and be able to meet our operational budget with a prudent draw of 3.5 percent annually. We will remain financially strong for decades and, hopefully, generations to come. But we need everyone’s help.

Members who have made generous gifts to the Building BPSI’s Future campaign speak about their appreciation for and gratitude toward BPSI, about what BPSI has meant to them and what it offers going forward. I was moved to hear from several Members a common theme: that BPSI has become a professional home, providing the opportunity to be and become a psychoanalyst, a psychoanalytic practitioner, a teacher of psychoanalysis, a professional whose work has been shaped and deepened by psychoanalysis. For these Members, BPSI has offered a community of people working together, passionately engaged in the deeply satisfying work we love, to achieve enrichment and growth, indeed to find a totality of professional life. For all these reasons, for what BPSI has already given and for what it will provide in the future, BPSI deserves our support.

What we are witnessing at BPSI now, as our strategic plan has taken root and we have put in the hard work to actualize a vision that has led to a new home, is the blossoming of our organization. We have taken on the responsibility to contribute to what psychoanalytic thought is and will become, and we have established initiatives in many areas that will develop the interface between psychoanalysis and academia, the arts, and social issues. We have created generous scholarships for trainees and travel grants for those who have merited the help in becoming participants in psychoanalytic work at the local, national, and international level.

If you feel BPSI is a worthy project to sustain, please contribute as generously and meaningfully as you can to the Building BPSI's Future campaign.

Thank you.

**-Stephen Sternbach,
Chair**

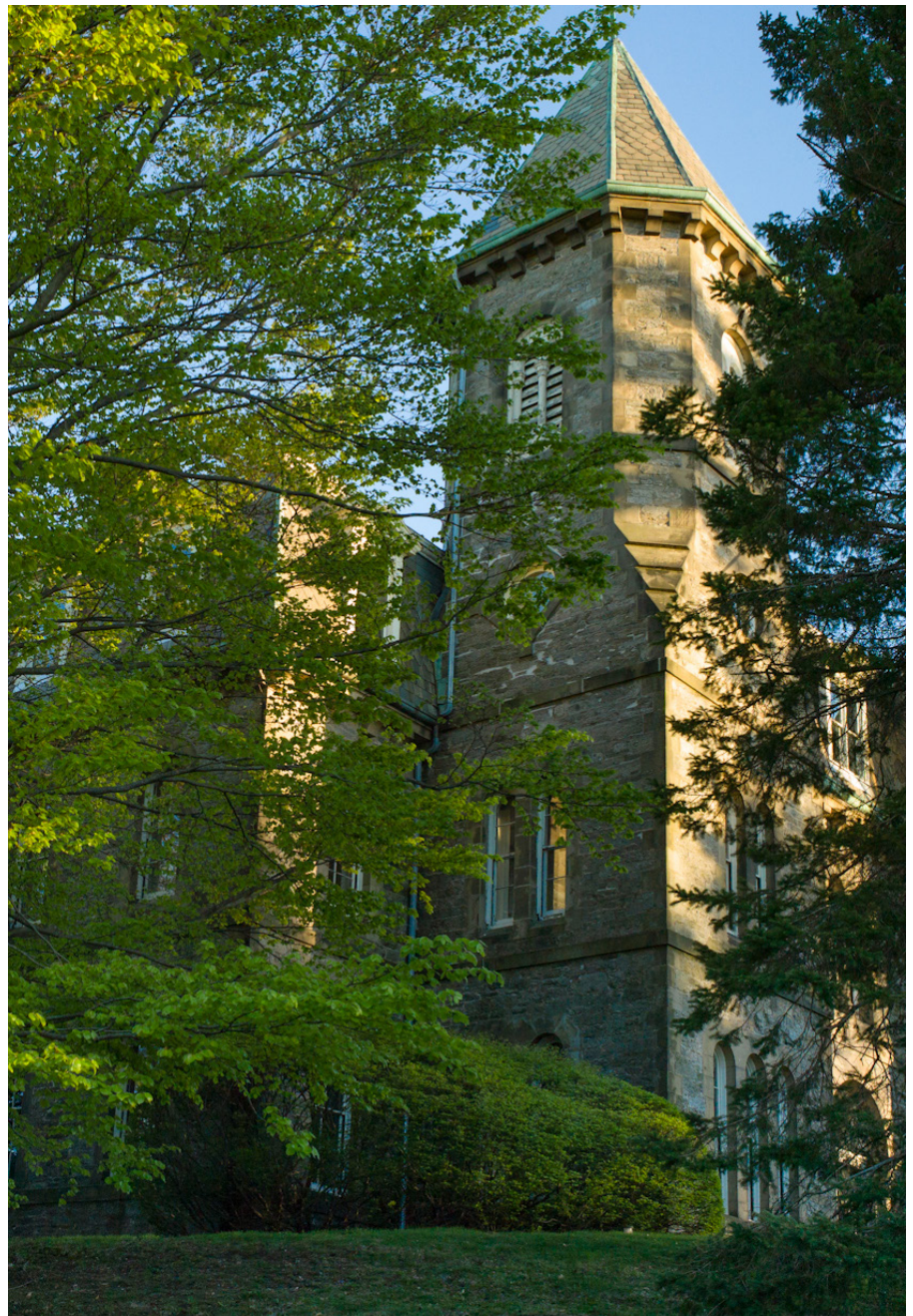


photo credit: Allen Palmer, MD

For further information or to make a contribution to *Building BPSI's Future*
Please contact Carole Nathan, Managing Director at:
617-266-0953 x 101 or cnathan@bpsi.org

BPSI Reveals: Reception and Response

Free Association

“Anonymity means more than that the analyst should keep his personal affairs to himself – though that is essential, not out of a slavish devotion to secrecy but out of respect for the patient’s exclusive proprietary rights in the free association method.”

Free Association (Kris, 1982 pp. 23-24)¹

I cannot talk about free association without putting neutrality into the same sentence.

Why? Because the analysand cannot associate freely if he or she feels that the analyst is listening with judgment. Freud, in instructing us about the fundamental rule of free association, urged us to put self-criticism aside. But what about the patient’s perception of the analyst’s judgments and criticism? In an atmosphere of felt criticism, associations are less free; they are inevitably compromised. A word, then, about the analyst’s neutrality.

Strachey translated Freud’s German word **Indifferenz** as “neutrality” (Hoffer, 1985)². *Indifference* is the English cognate of the German word. Both words are problematic, because the ordinary meaning denotes a lack of empathic engagement with the other person. “I am indifferent to what you are saying.” However, my (perhaps idiosyncratic) understanding is that Freud meant the scientific, rather than the everyday, meaning of the word *indifference*: the attitude of a scientist doing an experiment. In order to pursue scientific truth, that attitude must be unbiased in terms of outcome. Otherwise, the scientist would simply be proving what he or she set out to prove. I believe that Freud took that scientific model and introduced it into the psychoanalytic situation. Looking at indifference that way, we can appreciate that what Freud meant was that the analyst must be indifferent to the outcome of the analysis of the analysand’s conflicts. That means that the responsibility for the resolution of the patient’s conflicts must remain the patient’s, not the doctor’s.

Thus, in the spirit of this scientific definition of neutrality, I privilege the patient’s autonomy. I believe that the analyst’s task needs to be limited to helping the analysand to explore and elucidate both sides of his or her conflicts and dilemmas, not to provide a resolution to them. As an example of the importance of this view, Freud frequently warned against the analyst’s therapeutic ambition, a clear instance of the analyst’s pushing for his or her resolution of the conflict, not the analysand’s. My view is that by always keeping in mind the analysand’s autonomy, the analyst is actively and empathically engaged with the analysand in exploring the analysand’s conflict from the analysand’s point of view, not the analyst’s. Thus, neutrality and empathy are not antithetical; rather, the analysand can feel the analyst’s empathic grasp of what the analysand wants without the intrusion of what the analyst wants.

An intriguing aspect of the analyst’s counterpart to free association is “evenly hovering” or evenly suspended attention”; in German, **gleichschwebende Aufmerksamkeit**. **Aufmerksamkeit** means “attention”; **gleich** means “even” or “the same.” To me, **schwebend** sounds like “swaying.” And it can also mean “floating.” I mention this because I have never been comfortable with picturing myself either hovering over the patient like a helicopter mother or suspended over, and therefore above, the patient. I prefer the term “evenly swaying attention,” which better describes what I do behind the couch. I talked to a number of German-speaking analysts about this matter, and only one out of eight accepted my translation. So I invite you to accept a second of my idiosyncrasies.

Evenly swaying attention requires attention to one’s own mind. I wondered where else one might find such commitment to introspection. It occurred to me one morning that there might be a similarity between what a Buddhist monk does when he or she meditates and what an analyst does while listening. The similarity that immediately struck me was that the analyst’s counterpart to the analysand’s free association has everything to do with attention (Epstein, 1988)³

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And Buddhist meditation, too, is all about attention, as is the analyst's evenly swaying attention

The first striking difference between the two practices is that while the meditator observes without judgment and lets each observation go, paying attention to what happens next in the mind, the analyst listens, also without judgment, but periodically holds on to the observation to respond with a question, a clarification, an observation, or an interpretation. The similarities inspired me to look further into Buddhist meditation (Hoffer, 2015, in press)⁴.

A number of things struck me. First, Buddhists refer to what they call "hindrances" to meditation—that is, anything psychologically toxic that interferes with the freedom to meditate. The similarity to the analytic concept of "resistance" can't be ignored, although here, too, there are significant differences. Second, Buddhist meditation is focused on the moment. Many things interfere with our ability to be in the moment, to be present. Among them is our preoccupation with the past and the future. The Buddhist emphasis on being present reminds me of Bion's teaching about abandoning memory and desire in doing analytic work. It is relevant that Bion himself connected this teaching with free association. (In fact, much of what I have read of Bion reminds me of Buddhist thinking. I have asked analysts about this, with particular regard to whether Bion's beloved nanny in India might have influenced him in that direction, but so far no one has corroborated this feeling of mine. So that is my third idiosyncrasy.)

Third, Buddhist meditation centers on sensation, which includes all the senses, leading to an emphasis on the body. Interestingly, Buddhists view thinking as an additional sense, on par with, but neither above nor below, the other senses: taste, smell, touch, etc. While they do not disparage thinking, they see it as something that can interfere with being present in the affective and somatic moment: a hindrance. This idea is consistent with the current psychoanalytic interest in intersubjectivity.

Of particular interest is the fact that Buddhists, as they meditate, tend to place less emphasis on the content of what is on the mind—typically, thoughts—and more on the process, on noticing where the meditator has trouble being in the moment.

Finally, my long-standing commitment to the fundamental rule and the use of free association as an essential tool of psychoanalytic technique has recently been challenged by the current emphasis on presymbolic or unrepresented states (Levine, Reed & Scarfone, 2013)⁵. What used to be called problems in the development of "object constancy" are now being examined at a deeper level. These patients do not have the solid ego structure needed to make use of the free association method. Since a sensitive awareness of the countertransference is especially important in working with these patients, the enhancement of the analyst's presence in the countertransference moment may be particularly helpful with them. The limits of the free association are now being located and defined.

In summary, I believe that practitioners of psychoanalysis and of Buddhism have much to learn from their shared concern with suffering and their deep commitment to the study of the human mind. Close attention to the analysand's free associations requires equal attention to the analyst's associations, on which countertransference is based. Using our countertransference for the patient's benefit is enhanced by our being able to pay closer attention and to be more present, so that we can be in the analytic moment.

-Axel Hoffer

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Self Disclosures and Unknown Passions

When I was growing up, Jews did not play hockey—at least not in my suburb, just outside of Boston. But my husband, born a WASP, grew up playing hockey in Connecticut, and his father grew up playing hockey in upstate New York, spitting distance from the Canadian border. Now my husband, a convert to Judaism, is a rabbi, and I'm a hockey player: not a professional player, but a sincere one. Over the last two years, hockey has become my passion, and it has been thrilling to discover a previously unknown passion in middle age—a stage of adulthood when nothing new happening is usually the good news.

Like a lot of women, I came to hockey by piggybacking on my children, whose interest in the game inspired my passion. That passion has now grown into its own self, just as my children, born of me, are not me. Here's how it started: After our two boys had mastered walking, our family hit the ice, where my husband must have appeared to be floating and gliding around three spindly-legged, just-born colts. But because the boys were young, and not afraid of head injuries, paralysis, or humiliation, they learned how to skate. Then, because of my efforts, and because hockey seemed cool in a non-Jewish sort of way, they learned to play.

For years we kept track of their dozens of pieces of equipment; woke them up before daylight on winter mornings for 6am games (including during daylight saving time, when 6am felt like 5am, and to be there at 4:30am, I had to wake up my nine-year-old at a 3:30am that felt like 2:30am); drove them around the state for their travel teams; and sat or stood, or paced, watching them play. Clearly, I had idealized the idea of a team—I wanted them to fit in, to be tough and athletic.

One night early in 2013 my town held a “moms’ hockey night,” and because my then-11-year-old son was big enough for me to borrow his equipment, I suited up and gave it a whirl. Most everyone, especially me, was absolutely terrible—I had actually never put on hockey skates. I moved around the ice slowly, trying not to pitch forward, missing the toe picks that distinguish figure-skating blades from those used in hockey. But it was fun. I was 44 years old, and I was playing a game! I wasn't working, I wasn't cleaning, or organizing or scheduling, or nagging. Sliding across the ice was a bit like flying, albeit in the manner of an ungainly pheasant, crashing from tree to tree. I felt a rush of exhilaration I had last felt at age 8 when I first tried downhill skiing. Gravity had shifted.

Wearing borrowed gear and used skates, I started going to a hockey skills class—like all hockey events, it was at a terrible hour, Sunday at 10 p.m., but at least the kids were already asleep, and there was no traffic. By September of that year, after sending out a general email to a women's league listserv offering my service to any teams in need of spare players, I joined one: a D team—that is, the lowest possible level—and the worst team in the D league. A motley group of women, ranging in age from early 20s to early 50s, from child-size on up, met at our new coach's house, drank beer, and shot pucks off a sheet of particleboard in her driveway. Because of the expense and effort of equipment and the time commitment involved, there are really very few, if any, casual adult women's league hockey players. It's like being a psychoanalytic candidate, or an Amish person: You're either in or out, and thus group engagement and cohesion are high.

Like a new friend made in adulthood, hockey came around as a surprise, just when I needed it, just as I was recovering from a series of major surgeries. Hitting 40 had meant prevention, compromise, and accepting loss. As part of my recovery, I had started jogging, but hockey was different: As if by magic, it began to reverse the narrative I had been living.

continued on next page

Instead of being weak and vulnerable, I felt tough and strong, despite the danger. Playing hockey really is scary. I am afraid. I am afraid of messing up, and I am afraid of getting hurt. But because I am trying not to slam myself into the boards or crack my bones on the ice, I do not think about anything else. When I play hockey, my game is everything, even as I know that it's only a game, free from real repercussions. In real life, especially for me in raising kids, everything always matters so very much—the stakes are so high. The inevitable disappointments, fear of shame, and inescapable challenges of career and family are so devastating—while in hockey, the pain only feels real. After 36 minutes on the ice, it's done: win, lose, or tie. Like getting through a snowy Boston winter, or a school vacation, just surviving is some sort of victory. The game ends, and we go to the pub.

On the ice, and out with the team, I do not think about my family, I do not worry about my kids' social lives, I do not calculate how many hours I need to work to afford their summer camps. I do not answer calls from patients. I don't worry about cancer or dying. I am in a self-contained world with a group of women who are pretty much as ecstatic to be there as I am. It takes all my attention. Just like psychoanalysis, hockey is complicated, creative, always new, and something that takes years to learn, but unlike analysis, it's a group activity, and you don't have to sit still to do it (indeed, if you're standing still, you're doing it wrong!). With dozens of practices and games, countless skills sessions and YouTube instructional-video viewings, and endless hours of shooting practice in the basement, I've been able to improve. I've never been a very good athlete, but I am a grinder, willing to work really hard with what I have. Like the Great One, Wayne Gretzky, says, "ninety percent of hockey is mental and the other half is physical."

As it turns out, being bad at hockey has had an unintended benefit: My kids can lord their skills over me, mocking my poor form and my team's frequent losses, and I can demonstrate for them that it is OK to do something you are bad at, and work hard to get better. Two weeks ago, I scored my first goal of this season, only the third goal my team had scored in as many months. An ecstasy of excitement ensued, until the ref broke it up. "Enough hugging," he said, clearly not understanding the momentousness of this occasion. The game went on, and we ended up losing, again. But I was healthy—healthy enough to play, and to lose, and to still love it.

-Michele Baker, *Community & Public Programs Co-Chair*



The Psychology of Babies *A Talk by Lynne Murray*

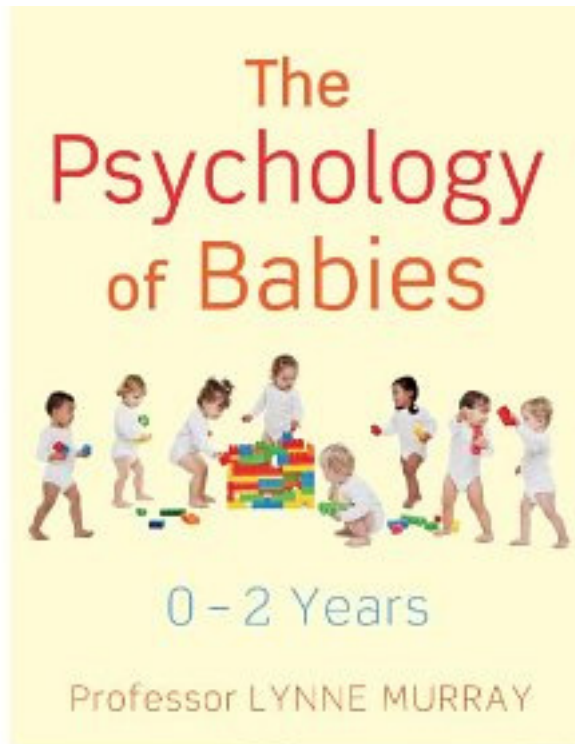
On March 11, BPSI had the pleasure of hosting a book signing and lecture by Lynne Murray, a professor of developmental psychology at the University of Reading, in the U.K., and professor extraordinaire at Stellenbosch University, in South Africa. Her talk was titled “**The Effects of Postnatal Depression and Anxiety on the Child: Developmental Mechanisms and Implications for Treatment.**” Murray’s presentation offered an opportunity to learn about developmental findings with transformative implications for psychoanalytic ideas about technique, the transmission of psychopathology, and our most basic ways of understanding our patients. Dr. Alexandra Harrison served as her discussant.

Like many who trained at BPSI over the last two decades, I am struck by the impact that “baby watchers,” developmentalists, and child analysts have had on emerging psychoanalytic theories. When I began my training in 2000, these contributors were generating some of the most exciting ideas. Indeed, a number of us went on to child analytic training precisely because of the richness of their work. As a clinician involved in the Borderline Personality Disorder Program at McLean Hospital, I am particularly interested in the potential application of Murray’s research, not only to psychoanalytic theory but also to a crucial area of parent-child relations: when the primary caregiver is depressed or has significant attachment issues. With this in mind, it was enlightening to hear about Murray’s latest research.

With eloquence and clarity, Murray described the adaptive mother-infant interactions, or “proto-conversations,” that make up the bedrock of early, secure attachment. Drawing from two longitudinal studies, she also discussed the impact of postpartum depression (PPD) and maternal anxiety on the developing child and his or her attachment system. Murray’s research explores the mutual, relational impact of mother-infant pairs, and its beauty lies in the specificity of her findings, including the implied need for interventions targeting particular outcome vulnerabilities. One caveat is that Murray’s research is framed in the traditional mother-child paradigm, leaving questions about how variations in modern families might impact the data.

In high risk mother-infant pairs, Murray’s research indicates that the maternal response may oscillate between remote or disengaged relating and hostile, intrusive interactions (Murray, 2014; Murray & Cooper, 1997; Murray et al., 2014). In response, the infants of mothers with PPD tend to become distressed and avoid contact. In lower-risk pairs, PPD mothers are more subtly insensitive, and their children are somewhat less obviously affected. Outcome results predict that the children of PPD mothers are at risk for the following: insecure attachment, cognitive difficulties associated with IQ and achievement, behavioral and emotional dysregulation, early aggression, and vulnerability to depression in adolescence.

Murray’s research on mothers with anxiety disorders indicates that anxious mother-infant pairs may have difficulty with mutual regulatory communication, particularly in situations that are novel or involve separation and potential new attachment (Murray et al., 2014). Whereas an adaptive maternal response would be to mark the novel situation with positive meaning, the anxious maternal response often includes lack of signaling, no meaning making, and diminished communication, which in turn cause distress and avoidance in the infant.



In a study that looked at the transition to school of the five-year-olds of anxious mothers, Murray found that these mothers tend to associate school transition with anxiety and dependency, show less encouragement, and are less likely to resolve their child's anxiety, sometimes using threatening language around the topic of school. In turn, their five-year-olds describe more negative experiences about school transition.

In her discussion, Dr. Harrison emphasized that both psychoanalysis and developmental research involve science and art. She underscored the impact of developmental research on psychoanalytic technique, suggesting that we cannot think of mother and child separately, that we must look beyond the mother or primary caregiver, and that to be able to make sense of what our patients are experiencing, we have to “see,” not just hear, what is experienced.

-Frances Arnold

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BPSI Explores: Dialogue and Discovery

IPA: Deepening the Dialogues

Every two years, the IPA Congress offers psychoanalysts opportunities to expand their knowledge of the practice and theory of psychoanalysis. But this year, in Boston, the conference invites a new set of speakers and attendees to the conversation: academics who research and write about psychoanalytic subjects. An international group of academics and psychoanalysts from fields such as literature, history, anthropology, and psychology will present their work in a new format of interdisciplinary seminars. Distinguished academics and psychoanalysts will discuss topics including creative writing, poetry, memory, trauma, Holocaust testimonies, and Shakespeare.



BPSI Members Lewis Kirshner, Murray Schwartz, and Dawn Skorczewski proposed these panels to the IPA Program Committee, chaired by Sergio Nick (Brazil), in the spirit of the “open campus” concept introduced by the current president, Stefano Bolognini, and vice president, Alexandra Billinghamurst. The aim is to present a broad range of applications for psychoanalytic thought across disciplinary boundaries and to invite responses from colleagues who wish to dialogue with us. Although this concept has a long history, the self-enclosure of disciplines may have limited this kind of exchange in recent years. Most psychoanalysts feel that our own unique field can make useful contributions to humanistic and scientific work, but we also need to be receptive to new ideas from outside our specialty. For this reason, we have chosen outstanding colleagues in a range of disciplines of particular interest to psychoanalysis and, conversely, of relevance to our own profession.

Panel I, “**The Future of Holocaust Testimonies**,” deals with listening to trauma and understanding its effects. We focus on Holocaust testimonies as the subject of much current work and debate by historians, psychologists, survivors, and analysts. Panel II, “**The Poetics of Boundary Violation**,” addresses questions raised by poets about boundaries and intimate relationships, using the well-documented history of Anne Sexton. We thought that the choice of a Boston poet was especially appropriate to this IPA Congress. Panel III “**Psychoanalyst as a Creative Writer**” is an interview with a novelist and essayist, Siri Hustvedt, who has written about psychoanalysis and neuroscience from the informed personal perspective of someone grappling with mind-body questions. We selected Panel IV, “**Psychoanalysis and the Academy**,” as it speaks to a topical problem: the limited place of psychoanalysis in the current university system. “**Shakespeare and Psychoanalysis**,” Panel V, was an obvious choice, a classic example of interdisciplinary interest and misunderstanding. Important contributors to the field were solicited to participate in this discussion. Finally, Panel VI, “**Objects of Memory**,” represents a major area of current academic interest. Of course, a theory of memory was central to Freud, but now psychoanalysis incorporates the transmission of social, institutional, and cultural memory and the impact of multiple perspectives on memory. Again, leaders in this field will contribute their ideas to this exchange between academics and analysts.

Finally, the all-day “**Neuroscience and Psychoanalysis**,” chaired by Mark Solms, brings together a number of researchers, analysts, and philosophers to explore the interface between our disciplines. The problem of integrating the findings of biological research and clinical concepts of psychoanalytic practice is increasingly relevant to our work.

All the panels are open without charge to interested academics and students and will take place at the Congress venue. The full schedule can be found on the IPA Congress website and will also be included in the final program. Times and speaker information for the six programs highlighted here are listed below.

-Lewis Kirshner and Dawn Skorczewski

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Panel I: “The Future of Holocaust Testimonies: Interdisciplinary Perspective”

Time: Wednesday, July 22, 9am–10:30am; 11am–12:30pm

Chair: Dr. Anna Ornstein, Boston

Panelists: Thomas Trezise, PhD, Princeton University; Clara Mucci, PhD, University of Chieti, Italy; Andreas Hamburger, PhD, International Psychoanalytic Institute, Berlin

Panel II: “The Poetics of Boundary Violation: The Case of Boston Poet Anne Sexton”

Time: Saturday, July 25, 4pm–5:30pm

Chair : Dawn Skorczewski, PhD, Brandeis University

Panelists: Charles Levin, PhD, Montreal Psychoanalytic Society; Diederik Oostdijk, PhD, VU, Amsterdam; Andrea Celenza, PhD, Harvard Medical School

Panel III: “Psychoanalyst as Creative Writer: An Interview and Reading”

Time: Thursday, July 23, 5:45pm–7pm

Moderator: Lewis Kirshner

Presenter: Siri Hustvedt, distinguished American novelist and essayist

Interviewer: Daria Colombo, Columbia Psychoanalytic Institute

Panel IV: “Psychoanalysis and the Academy”

Time: Friday, July 24, 2pm–3:30pm

Moderator: Peter Loewenberg, PhD, University of California, Los Angeles

Panelists: Ellen Handler-Spitz, PhD, University of Maryland, Baltimore; Leda Hermann, PhD, SBPSB São Paulo; Lois Oppenheim, PhD, Montclair State University; Paul Schwaber, PhD, Wesleyan University

Panel V: “Shakespeare and Psychoanalysis”

Time: Saturday, July 25, 2pm–3:30pm

Moderator: Murray M. Schwartz, PhD, Emerson College

Panelists: Marjorie Garber, PhD, Harvard University; David Hillman, PhD, King’s College, University of Cambridge; Bennett Simon, MD, Boston ; Valerie Traub, PhD, University of Michigan

Panel VI: “Objects of Memory”

Time: Saturday, July 25, 2pm–3:30pm

Chair: Prof. Shmuel Erlich, PhD, Jerusalem

Panelists: Adele Tutter, MD, Columbia University Center; Susan Suleiman, PhD, Harvard University; Marianne Hirsch, PhD, Columbia University

“Neuroscience and Psychoanalysis”

Time: Wednesday, July 22, 11:30am–3pm

Organizer: Mark Solms, PhD

Speakers: Jaak Panksepp, Jim Hopkins, Katerina Fotopoulou, Cristina Alberini, Mark Solms, and Siri Hustvedt

The Psychoanalyst in the Classroom Reaching Toward 10,000 Minds, 20 at a Time

This September I will join a weekly class attended by 20 20-year-olds. I anticipate it with pleasure (and mild trepidation), derived in part from memories of the last time I did that—when I myself was 20! But things change: Now I will teach the course, titled *Dreaming, the Self and the Play of Imagination*.

I previewed what it might be like as guest faculty in Murray Schwartz's class *Psychoanalysis and Literature* at Emerson College this past fall. A professor of literature and a former academic vice president there, Murray invited us to create courses that could lead toward a new minor in psychoanalysis and culture at Emerson's Institute for Liberal Arts and Interdisciplinary Studies. Murray, who has taught and written about psychoanalytic perspectives on literature for decades, is an active Member of BPSI who heads up our Center for Multidisciplinary Psycho Analytic Studies (COMPASS).

My time in Murray's class felt fresh and yet familiar. I had ways of engaging a class in thinking about psychoanalytic ideas, developed over years of teaching clinicians at various stages of professional development. With those postgraduates, I shared the common ground of engagement with patients in the clinical situation and familiarity with a range of psychological and psychoanalytic ideas. With Murray's eager younger students, the common ground covered more basic questions, derived from their personal experiences: How do our minds and the minds of others work? How do dreams and fantasies relate to everyday strivings and relationships? How may dreaming relate to art and literature, in terms of both form and content?

The experience of dreaming is a natural window into students' curiosity, and most psychoanalytic subjects are potentially of deep personal and intellectual interest to young people. One aim of our program is to expand students' awareness of how much psychoanalytic thinking underlies widely shared views within our culture, as well as current questions about unconscious thought, intrapsychic and interpersonal conflict, and symbolism and metaphoric representation in science, the humanities, literature, and the arts.



Asteria on Delos, Athenian red-figure amphora
C5th B.C., Museum of Fine Arts, Boston

Over 10 years ago, APsaA set up the 10,000 Minds Project, aiming to expose undergraduates to psychoanalytic theories and methods. Here at BPSI, COMPASS, operating within the Division of Academic Affiliation and Research, which I cochair with Cathy Mitkus, seeks to expand and deepen long-standing connections between psychoanalysts and academics working in nonclinical fields in the Boston area. We work closely with members and graduates of our Affiliate Scholar Program, who have come from departments of literature, history, art and art history, philosophy, and other disciplines to foster mutually beneficial dialogues. Many of those colleagues have spent entire careers teaching undergraduate and graduate students. Over the years, a few of our clinically trained colleagues have ventured into the halls of academia to share ideas. They have, individually, reached toward those 10,000 (and more!) minds as I do now. Our new divisional structure and COMPASS now give us a platform to support coordinated development of such outreach, to the shared benefit of our own Members and the larger academic community.

-Howard Katz, *Academic Affiliation & Research Division Co-Chair*

Deborah Choate Receives Kravitz Award

The Kravitz Committee is pleased to announce that the recipient of the eighth annual Arthur R. Kravitz Award for Community Action and Humanitarian Contributions is **Dr. Deborah Choate**. The award honors the late Dr. Arthur Kravitz's commitment to using his psychoanalytic knowledge and experience in the wider community. The award, which includes a \$1,000 donation to the charity of the recipient's choice, will be presented on May 29 at the BPSI Spring Graduation Party.

Dr. Choate is being recognized this year for her long-standing volunteer work as a psychiatric/psychoanalytic consultant with the homeless and disadvantaged community. She is currently volunteering at organizations that help women who are homeless or living in poverty to obtain housing, education, and economic independence. In addition, she is being recognized for her outstanding leadership as Chair of the Social Awareness Committee at BPSI. She has chosen for half of her donation to go to *Crittenton Women's Union's Mobility Monitoring Program* and half to go to the Wellness Center at the *Women's Lunch Place*, in Boston. We celebrate and honor Dr. Choate's accomplishments, contributions, and community commitments with this well-deserved award.

-Sarah Birss & Ann Epstein, *Kravitz Award Committee Co-Chairs*

Foxcatcher An “Off the Couch” Discussion

As the curtain falls on *Foxcatcher*, we in the audience are left with a question in our minds—the question Why? Why did he do it? The film takes up the true crime story of the 1996 murder of 1984 Olympic gold medalist Dave Schultz by the millionaire “John E. du Pont, of the du Pont family,” a man who has been described as having paranoid schizophrenia. Though the real du Pont apparently had his mansion rigged with the detritus of his paranoid fantasies, the *character* John du Pont created in this film seems to be imbued with neurotic motivations beyond those whose etiology is a major mental illness. Bennett Miller’s film invites us to *journey* along with his three central characters and to *draw* our own conclusions about their actions and motivations. In this way, the film mirrors the experience of psychoanalysis. In psychotherapy or psychoanalysis, a patient comes into treatment with the goal of getting to better know her mind; the analyst accompanies her, a co-investigator on the journey inward.

Watching this film, we become analysts of the characters Dave Schultz, his brother Mark, and John du Pont. Mark, played by Channing Tatum as hulking and repressed, is lonely and inhibited, needing money and craving honor, when his soon-to-be millionaire sponsor plucks him up from his hand-to-mouth existence. Dave, played by Mark Ruffalo, is an affable family man, supportive of his younger brother, whom he at times literally massages into liveliness. Steve Carell portrays John, a character possibly even more megalomaniac than the one he played in 2013’s film *The Way Way Back*. John is stilted, awkward, pathetic, yet dangerous, like Vladimir Putin playing hockey, scoring goal after dubious goal. At various points during the film, we might theorize that John may be suffering from various forms of mental illness: Is he psychotic? we wonder. Paranoid, grandiose, and delusional? Is he swept up in a vision of America the world superpower, a golden eagle? Is he neurologically wired somewhere on the Asperger’s or autistic spectrum? Or might he be suppressing a disavowed homosexuality?

Presented with so many theoretical options for understanding the motivations of characters—whether on the screen or on the couch—how do we decide? One method, a core of analytic technique, is based on the experience of parallel process. We surmise that a patient is grappling with a particular issue because we feel echoes of that experience in ourselves. For me, watching *Foxcatcher*, that analytic edge was my visceral affect of envy. During the early scene in which Mark is mistaken for Dave, I felt the painful jealousy of a younger sibling, always living in his brother’s penumbra. During the section when Mark, as if by magic, is whisked away from his sad apartment and into the billionaire boys’ club, my real estate envy went into overdrive, as I first sat with Mark in the library and then moved in to the tidy, elegant hunting chalet with him. I was willing to be a second-class citizen, warned off the big house, if I could only have use of those expansive grounds and drink good whiskey from those heavy crystal tumblers. Of course, both for Mark and for the audience, at some point the claustrophobia of being a dictator’s puppet sets in. For me, that feeling crystallized during the scene in which Mark and John fly by helicopter to D.C., when John starts shoving his megalomaniac script down Mark’s throat: “Philatelist,” Mark is forced to repeat. “Philatelist, philatelist.” With each repetition, the word becomes more creepy. “Ornithologist. Philanthropist. Philatelist.” John is a collector of stamps and birds, and now he wants to collect Schultz brothers.

Once in possession of Dave, John wants to add Mark to his stable of wrestlers and coaches. “Mark is not for sale,” Dave informs him. John cocks his head as if he had never considered this option. But in fact he will prevail, eventually buying Dave and the rest of his family, too. But Dave, the happier and better-adjusted brother, won’t let John truly inhabit him. He extrudes John from the 90-minute weight-loss marathon. Though he good-naturedly, if halfheartedly, sings John’s praises during the forced march of the recording of the documentary, he protects time with his family. Perhaps, the movie suggests, it is being left out of the intimate bond between the brothers, the legitimate athletes, that drives John to murder. Perhaps he wants to punish Mark, after he leaves John, by taking away his brother. He destroys that which he cannot have.

Like moviegoers in a darkened theater, engaged in a film, separated from even our iPhones, so, too, in analysis, do we watch and listen. We pay attention to both the lyrics and the tune of the patient’s words; we think about what she has to say, and we feel that which she conveys intersubjectively through the PET scan of our own emotional responsiveness. Likewise, film has the power to communicate both intellectually and unconsciously through plot and mood. We understand while taking in this movie that John is the fox catcher, the hunter who, like his ancestors, pursues beautiful wild things in order to kill them. Chekhov said, “Remove everything that has no relevance to the story. If you say in the first chapter that there is a rifle hanging on the wall, in the second or third chapter it absolutely must go off. If it’s not going to be fired, it shouldn’t be hanging there.” We see the athletes running through the woods. We see the all of the guns: the cannons at Valley Forge and in the du Pont family photos. We see John taking target practice with the local police force, and we see him shoot a gun into the ceiling of the gym. We note the tank and the 50-caliber machine gun, and we sense that violence will erupt.

I wondered if the horses, symbolic to him of his hated and loved mother, would bear the brunt of his vengefulness, Equus-style, but he simply runs them off. Then Mark, burned out and unmotivated, perhaps tired of being John’s sexual plaything—woken up in the middle of the night for “practice” in the trophy room—and having failed in Seoul in the 1988 Olympics, flees the estate, while Dave, determined to create stability for his family, stays behind to continue coaching. And on one bright snow-covered day, John drives up to Mark’s home and shoots him once, then spends a moment in apparent thought, before shooting him twice more, killing him. Then we are left, like his wife, trying to make sense of it all.

-Michele Baker, *Community & Public Programs Co-Chair*



First APsaA Webinar on Human Trafficking

On April 10, 20 people at BPSI participated in a webinar titled *Human Trafficking: Training Healthcare for Policy and Prevention*, held at Weill Cornell Medical College and streamed across the country and the world. This was a first-ever webinar experience for both APsaA, which cosponsored it with Weill Cornell and others, and BPSI, which live-streamed the event. BPSI Members of the APsaA Committee on the Status of Women and Girls and the BPSI Social Awareness Committee sponsored the event.

The program, which had 12 speakers, including APsaA president Mark Smaller, Adrienne Harris, PhD, U.S. representative Carolyn Maloney, and prominent members of the medical, legal, and support communities, covered statistics, law enforcement, and medical and psychological recognition and treatment of victims.

Human trafficking, the slave trade that continues to exist in our time, is an “invisible epidemic” that is “hidden in plain sight.” It is impossible to accurately determine the economic reach of trafficking, because it is part of many different operations, but one legal expert estimated it to be a \$150 billion business. The number of women, girls, and boys who are involved in trafficking in the United States alone is estimated to be at least 35 million to 40 million. Victims are often brought into “the life” through coercion or kidnapping, but also, as was poignantly articulated by program participant Holly Austin Smith, a survivor and author of *Walking Prey*, as a result of their own particular vulnerabilities. Fragile family attachment increases the vulnerability of victims who are drawn in by traffickers who promise security, love and attention. Educational, sobering, and inspiring, the webinar addressed the importance of both recognizing that trafficking exists in our midst (a most blatant example is the supplying of prostitutes for major sports events, including our nation’s beloved Super Bowl) and learning to spot and treat victims. This is slavery. And as Adrienne Harris said, we need a huge-scale effort, similar to the antiwar effort during the Vietnam War, to address and stop it.

A video of the webinar will be available online from APsaA in the near future, and an edited version is going to be made into a DVD.

-Deborah Choate, *Social Awareness Committee Chair*

References of interest:

- Holly Austin Smith, *Walking Prey: How America’s Youth Are Vulnerable to Sex Slavery*, Palgrave MacMillan, 2014.
- Human Trafficking: *Guidebook on Identification, Assessment, and Response in the Health Care Setting*, Massachusetts General Hospital, Human Trafficking Initiative, and Massachusetts Medical Society, Committee on Violence Intervention and Prevention, 2014, available online or from MMS.
- *Tricked*, a documentary film, 2013.

