



For Mental Health Professionals Interested in Psychoanalytic Perspectives
A local chapter of the Division of Psychoanalysis of the American Psychological Association

Letter from the President

Several weeks ago I was sitting at a bus stop bench outside a local university having just finished my participation as a dissertation committee member. It was a beautiful spring day, with a cool April breeze blowing the recently bloomed blossoms from the ornamental cherry and pear trees in all different directions. I was alternating between continued thoughts of the content of the dissertation defense and reveries of Spring when I noticed her.

She was one of two young women crossing the street, clearly enjoying their time together as they talked and laughed heading to the convenience store on the other side of the road. Seeing young people on a college campus is certainly not unusual and would have likely not have thought more of the two until I noticed the one—with an audible and joyful laugh—spin herself in a type of pirouette, giggle, and then continue on with her companion. And I remembered.

She was about fourteen when she came to see me, about two weeks after regaining consciousness in a ventilator, and about a month after taking a nearly lethal dose of sleeping pills. Her eyes at the time were heavy and a cold gray, her gait like a beast of burden weighed down by far too heavy a load. We began working together, meeting several times a week at first, eventually fewer. Over our work together we both came to understand more about her and the knot of desperation and familial discord that made her own death feel like the only reasonable choice. Slowly the knots loosened and the emotional weight she carried lessened. Frozen eyes thawed.

I remember toward the end of our work her entering my office, eyes shining, smile beaming, and then, mid-fall between standing and the couch, the pirouette happened—a move that seemed to me intended to express the difficulty of holding back some type of uncontainable happiness. She had gotten an acceptance letter to the college she hoped to attend (the same college where I had the chance to see her and her pirouette one more time) and, she added, eyes intentionally fluttering dreamily up and to the side, the boy she liked had asked her to prom. I was amazed to have been part of this process and to witness this young woman now so full of life who was once so full of death.



By Robin M. Ward, PsyD

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I am sharing this story as an example for others, and perhaps a reminder for myself, of the type of work that we all do—work, in my mind, hard to measure on a Likert scale. I recall one of Freud's essays on psychoanalytic practice where he makes the point of the difficulty of knowing what makes a good interpretation. Indeed, he notes that the analysand's "yes" is just as inscrutable as his or her "no." Instead, our best and only measure of the utility of a psychoanalytic act is the degree of opening following the utterance. Did it lead to something new? Is there associative life where previously were deadening iterations of verbal repetition?

It seems few professions have been called on as relentlessly to justify the utility of their work as psychology and others in the allied mental health fields. Fewer still within the umbrella of psychology suffer the (frequently bizarre and ham-fisted) criticisms of psychoanalysis. Perhaps with my recent experience I found, at the least, an arguably idiosyncratic measure of what the good psychoanalytic therapy can accomplish. Perhaps I merely wanted to share a chance encounter on a beautiful day that reminded me of the promise of Spring and the life lying just below the frozen ground.

Wishing you and yours a lovely summer.

Research & Practice

Acceptance of My Inner Zusya



By Meredith Barber, PsyD

A rabbi named Zusya died and went to stand before the judgment seat of God. As he waited for God to appear, he grew nervous thinking about his life and how little he had done. He began to imagine that God was going to ask him, "Why weren't you Moses or why weren't you Solomon or why weren't you David?" But when God appeared, the rabbi was surprised. God simply asked, "Why weren't you Zusya?"

There are many ways I strive to be David, Solomon and Moses. Generally, I endeavor toward perfection in areas where it is utterly unattainable and keeps shifting. Below are three anecdotes that reflect my struggles with perfection and some success at easing into acceptance of my inner Zusya.

Zusya and Parenting

Here are some concerns I have about my parenting: I lack patience with my grade school children; I rush them too much and don't take the time to be truly present with them; When I respond to naughtiness, I frequently do so with anger rather than creating calmer "teaching moments."

I will continue to work on these areas, I promise myself. But there is a problem with overly concentrating on my parenting weaknesses. If I am too focused on what I am doing wrong as a parent, then every time my children misbehave or present with larger problems, it leads me to the conclusion that my poor par-

enting has caused the problems. That spawns feelings of guilt, which lead to immobilization; self-blame does not promote creative problem-solving. To muddy the waters further—there are times when my poor parenting is what caused the problem. Nevertheless, I need to deal with the issue whether or not I am partly to blame.

Effective parenting requires the all-important separation between one's self and one's children. When problems arrive, and my first inclination is to wonder what parenting mistake I committed that resulted in this situation, then I may not have established the distance that would facilitate good parenting. It becomes all about me instead of about my children. At such times, my kids need me to intervene with calmness and strength. If I am too caught up in the belief that I caused their unhappiness or that their naughtiness was my fault, I cannot achieve that all-important distance needed to parent effectively.

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I have to understand in my heart of hearts that this is their journey and not mine. I have to help them come to grips with the challenges and unfairness of life—even if my faulty and imperfect parenting caused some of the unfairness.

Zusya and my garage

Moses, David and Solomon all probably had much neater garages than I do. For years I have felt shame around my inability to clean and organize it. Recently I've been thinking that instead of focusing on how to clean the garage, what if I just accepted the messy garage? Thinking this way causes my body to relax into the sweetness of acceptance and surrender. I am starting to see myself as totally imperfect and complete—with a really messy garage. It feels kind of great to give up the shame, embrace the garage, and in so doing, embrace the part of me that can't unclutter it. In this way, I am taking a breath toward accepting myself and everyone around me, with all our limitations. And when I do that, I am becoming more myself.

Zusya and mental health

As a result of years of my own therapy and other pursuits of personal and spiritual growth, I have transformed many things about my inner life, my behavior, and my relationships. I am grateful for my healers and teachers in this pursuit, and I highly value the part of me that has looked deep inside myself and changed things for the better.

I am beginning to realize, however, that beneath my pursuit of growth is a belief that I can achieve some sort of mental health perfection. I have been operating under the belief that if I search under every rock and crevice of my psyche, I'll achieve enlightenment and be unaffected by the pains and losses of life.

We all deal with loss and vulnerability and bodies that fail us. We will all die. There is no controlling these things—even with insight and understanding. No matter how self-actualized I become, life, it seems, is filled with surprises and unknowns. I don't like the fact that everything keeps changing and that I cannot control it. But I haven't been able to come up with a better plan, and more and more I find that life requires a willingness to be open to the surprises and unknowns.

I recently ran into a colleague. She was radiant. She told me she just completed the Gottman training for couples therapy. She told me that the training had boosted her confidence significantly—she is giving talks, writing, and marketing, and her private psychotherapy practice is booming.

I left the conversation feeling downcast. I felt that my colleague had found the secret to success and I had not. My practice is not thriving like hers. I found myself thinking that perhaps I, too, should do the Gottman training, even though I had some familiarity with it and knew that it wasn't for me. I had no real intention of doing the Gottman training.

That night, I told my husband, with some humor, how I'd been

flooded with jealousy and how I noticed myself thinking that I should do the Gottman training. I asked him what he thought. My wise husband responded, "Meredith, I don't think you should do the Gottman training. I think you should do the Zusya training."

Psychology and Ideology: From Radicals to Regulars



By Eric M. Greene

When we look at photos of the faces of our founding psychological thinkers, we come to see in the psychological world leading up to, through, and after fin-de-siecle, a persona that tells us something about that psychological world. The images of Freud, Jung, Adler, and their fathers, Breuer, Wundt, James, Janet, Carus, Fechner, Helmholtz and even before that Mesmer, are images of strong, stern persons, of smoke and smoking, of hard looks, sharp eyes, and powerfully dressed figures. Psychology contained elements of the radical, subversive, fighting spirit. Such imagistic vestiges can be seen in the looks of Bion, Klein, Lacan and Hillman.

What message does the image of the psychologist convey today? That old imagistic world of the fighter, was transformed like so many other things in the 1960s, and gave way to the kind of style that permeates our field today, that of the soother, or the normal, regular person. We can see this in the looks of Rogers, Zimbardo, Beck, and even more so, if we turn our attention to the many faces that populate the reality of the virtual in psychologytoday.com. We see the welcoming smile, the soft colors and the pleasant demeanor. If we could hear them speak, we would hear soft, monotone speech. From radicals to regulars, psychology in the past 100 years has undergone a dramatic 'face lift.'

What does the advertisement of the soother conceal? Quite simply, I claim we are concealing the fighter. In the projected fantasy of the mental health worker, we will not get angry, we will not act out, we will not lose our tempers; at least in the fantasy we try hard to approach that temperament. We advertise ourselves as soothers because we see in our patients the weak and the broken who need our opened armed help to be healed through warmth, caring and unconditional positive regard. I feel such an idea or fantasy about our patients has not been consciously constructed and reflects more so our massive unconscious projection which has been shaped by the ideology

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of our times. This ideological fantasy trains persons to push inwardly the focus of their attention. If we deny the influence of the ideological system, then we have aligned unconsciously with an oppressive, political dynamic to keep people soothed and quiet, to keep our heads down, and to not question.

For psychologists, we are trained to help the patient see the hurt, fear, weakness, pain or image behind or in the anger, to see that the anger is an external reaction to an internal emotion or fantasy of pain. The problem here, however, is that the ideological system gets ignored in favor of making the patient feel better. The violence enacted by patients may be part of a failed social system (Bettelheim, 1979; Marx, 1867/2004), which has failed one's family, or one's life. Resolving the conflict within potentially strengthens the source of its cause, which may reside in our social worlds.

Our psychopathology may have everything to do with the very matrix of the ideological world in which we exist (Cushman, 1995; Deleuze & Guattari, 2009; Kugelmann, 1992; Zizek, 2009). There are oppressive agents, massive super-egos that benefit from keeping us soothed and quiet (Freud, 1962) which psychology is blind to if it perpetually looks inward. We live in a world largely shaped by technology and capitalism, compartmentalizing and isolating us in lonely spaces, where we are shaped as consumers (Marcuse, 1991) and as machines (Romanyshyn, 1989) and as patients (Foucault, 1976). We spend our time wandering over the face of the planet with sore feet destroying it by treating it as a thing to be ordered and stockpiled (Deleuze & Guattari, 1987; Heidegger, 1982). This shapes all of our experiences from ordering and stockpiling goods like mp3s, facebook friends, books, shoes, clothing to ordering and stockpiling resources like stone, wood, water, oil, to ordering and stockpiling medical ailments and psychological pathologies and diagnoses (Heidegger, 1982). Our modern selves are shaped to be empty, and we are shaped to fill it with stuff (Cushman, 1995) perpetuating the fantasy that if I get more, if I buy more, then I will be soothed, and therefore happy. Many claim that the technological, capitalistic world of ours is

the very thing that de-spiritualizes and deranges our sense of humanity (Van Den Berg, 1974; Sipiora, 2008) by diminishing our human abilities to be image-making mortals (Hillman, 1971). This diminishes, possibly excludes, the dialogue about our special relationship to death which gives each moment its zest and uniqueness (Freud, 1962; Hillman, 1971), and denies the influence of the gods, or the suprasensory world (Jung, 1981; Nietzsche, 1967). Our particular world shapes us in such a way that we are stressed on account of not having enough time, of being overworked and of being underpaid, and such fast-paced-ness, such continual change, breeds a perpetuated cycle of loss and grief, which we feel but rarely mourn (Kugelmann, 1992). Our ideological system divides a people up and pits the minorities against one another obscuring from their vision another source of their oppression and suffering, which is that the top percent has the power and money, while the rest struggle, barely getting by (Marx, 1867/2004). In psychology, this is expressed in the idea in the popular notion that everyone else is crazy. We psychologists are influenced by the ideological system to shape humans as patients and to pit them against one another by means of psychopathologies and to reinforce and promulgate the ever-popular idea that everyone is crazy.

The presence of our face-lift expresses the removal of this radical position, which questions the system, this urge to go back into the world. We sublimate the power of strength and anger into a praise of the presence of warmth and understanding. We are conditioned to become ineffectual, warm-smiling sweaters, who deny the influence of the world.

I think we need to revive the radical characteristic of our fore-thinkers. We are shaped by the ideological system to be its emissaries with smiles and happiness who will stock pile patients, label them as crazy, and keep them coming into the offices, all the while generating capital. A radical approach emphasizes the supremacy of the subject who questions the world into which we are born as also responsible for our psychopathology, our broken childhoods, familial dynamics, or the various fantasies that plague us.

SAVE THE DATE: OCTOBER 26TH, 2013

***PSPP 2013 Fall Meeting in Collaboration with the
20th Annual Schulman Symposium at Widner University***

Does Psychoanalysis Need a Sex Change?

Presenter: Patricia Gherovici, PhD

SAVE THE DATE: OCTOBER 26TH, 2013



By Webb Haymaker,
MSW, LCSW

Reflections on Jazz and Psychotherapy

I was learning psychodynamic process when I started listening to jazz again. In the past fifteen years, other genres dominated my playlist. However, struggling to maintain a mentalizing stance, while running adolescent groups in a residential treatment center an hour commute from home, reactivated the part of my brain that connected to jazz years earlier.

Jazz had been an entry into thinking for me. When I was sixteen and seventeen, I didn't read books, so I needed something to expand my mind. My high school jazz teacher, Johnny Cage, was old and philosophical; he looked, spoke, and even told stories like Cannonball Adderley. After six years of music lessons and band, I actually started to practice. First tenor sax, then guitar. Jazz taught me the constructivist ideal of infinite freedom within the discipline of form.

The commute was in Connecticut, and took me through a bevy of its inward facing small towns - Shelton and Derby, Trumbull and Monroe, Southbury and Oxford and Woodbridge. Sometimes I listened to lectures and recorded notes from my reading and supervision. On the days when my groups fell apart, I drove in silence, my head blocked with frustration and unhappiness. When the groups worked, I drove home exhilarated. I think it was on those days that I started listening to jazz again.

Jazz improvisation can be misunderstood as a kind of relativism. Irwin Hoffman's (1996) point on constructivism in psychoanalysis is relevant here. "Infinite does not mean unlimited in the sense that anything goes. There are infinite numerical values between the numbers 5 and 6, but that range excludes all other numerical values" (77).

Once, on a Monday morning, Mr. Cage told me about a jazz performance that he had attended in a concert hall the weekend before. He could tell that the lead trumpet was going to be amazing, because the guy wore beat up shoes. "If you show up to a major performance in beat up shoes," he said, "then you must spend a lot of time practicing."

Initially, jazz improvisation sounded to me like strands of notes followed by strands of notes. The philosopher, psychotherapist, and jazz musician, John Russon (2003), writes, "To hear a foreign language is to hear uninterpretable music with magical effects" (14). Learning jazz was like learning a new language. The

more I listened and the more I practiced, phrases, and then passages, became comprehensible.

Mr. Cage drove a motorcycle. He told me that when he was in college, his mother had given him money to buy a new car. He spent all day going from lot to lot, looking for a car. Somehow, at the end of the day, he ended up at the music store. When he got home, he told his Mother, "I didn't find a car, but I did find a saxophone." He then said to me, "And I still have that saxophone," pointing to his Selmer Alto. "That saxophone is making me money. I know I wouldn't have that car."

One night, I took I-95 to South Norwalk, and found myself in the REI store purchasing a pair of what the salesman called European walking shoes. I imagined walking around European cities, instead of driving the two lane roads of Connecticut.

In jazz class, when the students became dysregulated, Mr. Cage sat patiently in his chair, waiting for us to calm down. Once he regained our attention, he would engage us with something philosophical, such as, "You know, I bet everyone in here knows how to tear down the door. But who here has the skill to put it back up?"

Now that I was mentoring adolescents, I, too, tried to remain philosophical with the rhythms of their aggravations. Sometimes I'd play off phrases of theirs, and they'd play off phrases of mine. They'd say, "They're doing me dirty," and the next day, anticipating their comments, I'd say, "Let me guess, 'They're doing you dirty.'" Or I'd say, "That relates to what Ray said earlier," and they'd jump back, "It always relates!!" and erupt in laughter. At the end of the day, I'd walk to my car in my not yet beat-up shoes, and pop in Tina Brooks or Chris Potter or Steve Coleman.

During and after college, though my interest in jazz faded into the background, I discovered that the mental framework for understanding the tension between form and content could be applied to other disciplines—literature, rhetoric, and culture. Later, in my 30's, I discovered the performative aspect of managing the tension between ritual and spontaneity when practicing psychodynamic therapy.

One day, while in group, we discussed the balance between accepting and changing the conditions of your situation. Ray challenged me, "Oh yeah. What are you going to do when

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Reflections...continued

you're thrown in prison for life for a crime you didn't commit?" I blurted back, casually, "I guess you're just going to have to practice a lot of acceptance." The group burst into laughter, and I, picking up on the mismatch between my words and tone, joined them. In the coming weeks, my line—Remember when Webb said, "You're just going to have to practice a lot of acceptance"—became a motif that could shift the group into laughter.

The last time I saw Mr. Cage was in the parking lot of our produce stand. I was 21 and home on summer break. He gave me a hug, moving his head to the side, because he had a toothpick in his mouth. Then he hopped on his motorcycle and said goodbye.

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My Therapist Knit My Unborn Baby a Sweater: The Paradoxical Unraveling of Our Therapeutic Relationship



By Sarah White, MS

Knitting sweaters for your client's unborn fetus is, as you know, not exactly par for the course psychotherapy. The mere thought may shock and appall some, and make others somewhat benignly roll their eyes. Others may secretly hold a memory of doing something similar, or at least entertaining the thought. My intent is to neither promote nor condemn, but simply tell a story.

In my graduate training to become a psychologist, I was initially taught the 'blank slate' modality: the less the client knows of you, the better; if the client asks you a question about your life, you ask back, "What would my answer mean for you?"; never accept a gift from a client; etc. So here I was, in a doctoral program for clinical psychology, six months pregnant, and my therapist was knitting my baby a sweater. I had never been explicitly taught *not* to knit clients sweaters, but I was pretty sure it was a no-no.

Let me back up.

When I first started working with this particular therapist I was in my mid-twenties, working as a therapist with my Masters degree. I was a few years into my marriage and dealing with 'mom-issues.' I married at the young age of 22, consistent with the semi-conservative subculture in which I belonged. I got married before adequately differentiating from my mother, and I

was feeling the tension. I had tried to individuate from my mother in a number of ways, some conscious and some unconscious: I moved 2,788 miles away from home to attend an undergraduate university, got a tattoo, gained a significant amount of weight (even worse than getting tattooed!), and, finally, married someone who smoked cigarettes, had more tattoos than I did, and—Lord have mercy!—was training to be a tattoo artist himself. Yet, often our attempts to pull away from the ones with whom we are enmeshed only serve to strengthen the enmeshment. Put succinctly, moving 3,000 away from your mother doesn't disentangle you from her. (I should have known this—my mother did the exact same thing with hers.)

So here I was, married to my husband, yet also married to pleasing a mother I felt was impossible to please. I was stuck. And that's when my therapist entered the picture.

She had short black hair like my mother, was about my mother's height, had a rounder frame than my mother's (which I loved), and accepted me unconditionally, as I was. She made me feel smart, funny, and kind. She empathized with my dilemmas and listened through my marital distresses without making me fear that she secretly wished I would get a divorce. We processed

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my intense anxiety around pleasing my parents, disappointing my husband, and the loss of a close family friend to suicide. We talked about the intimate details of my sex life, my budding (and displaced) phobias of mice and airplanes, and the content of my dreams. It was a rich therapeutic relationship that lasted about two and a half years.

At one point, approximately a year into our relationship, my therapist informed me at the end of a session that she would be going out of town in a few weeks on vacation. She mentioned that she would be vacationing, of all places, in my hometown. I grew up in a tourist city in Southern California. We got out our calendars and scheduled our next appointment for the following week.

That week I could not stop thinking about my therapist in the town where I grew up. In one moment, I fantasized about her visiting significant places of my childhood; in the next moment I would criticize myself for even entertaining the thought ("She is going on vacation, Sarah, she is not going to be thinking about her clients—nor *should* she for that matter"); then I would fantasize again.

The morning of our next session I slept through my alarm. (Typical ambivalent client move). I drove to her house/office, ambivalent about what to talk about, though obsessed with the notion of her going near my home. When I drove up, she was standing in her driveway, waving. I rolled down my window and she pointed out that the walkway in front of her house was covered in ice, and she didn't want me to walk over it, lest I should slip. I said, through the open window: "Oh, that's okay. I'll just come again after you're back from California." She looked dumbfounded and said, "No, just drive into the driveway." I reluctantly did. Our therapy session started with her questioning my eagerness to reschedule. Equally reluctantly, I self-consciously disclosed my internal battle of wanting her to see places in my childhood and shaming myself for wanting it, since she would not be thinking about me anyway. She responded, "Of course I will! How could I go without thinking of you?" We then had a meaningful discussion about the significance, for me, of her being there. I was able to reflect on how I processed my feelings of her going as well as my intense desire to avoid the conversation altogether.

A year or so later, my husband and I decided to try to get pregnant and I discussed this decision with my therapist. I had not told my mother that we were going to try to get pregnant. The day I had my first positive pregnancy test (and 3 or 4 more, just to make sure), I was ecstatic. I remember distinctly wanting to call my therapist and being simultaneously terrified of informing my mother. Even though I was 27 years old, had been married for five years, held a graduate degree and owned a home, I carried this dull dread that my mother would think I wasn't ready to be one. So I left a message on my therapist's answering machine

with my news. When I arrived at my next session, my therapist opened the door with a bouquet of flowers. I was delighted. This gift was very meaningful to me; in the transference she became a surrogate mother, celebrating my own first steps into motherhood.

Soon thereafter I informed my parents. They were thrilled! Through the course of my pregnancy, I began to feel closer to my mother than I had in years. My pregnancy was—both fortunately and unfortunately—remarkably similar to hers. We both threw up all nine months. I shared embarrassing stories of vomiting in public places; she shared her own. I began to bond in ways with my mother that I hadn't been able to in a long time.

So here I was...re-establishing a relationship with my mother, and still in therapy with the woman with whom I had clearly experienced so much mother-transference. I was in a strange bind: *Who was my mother?*

"No! It is my mother's place to knit her a sweater, not yours!"

And then my therapist asked what color yarn she should get to knit a sweater for my unborn daughter. Internally, I thought: "No! It is my mother's place to knit her a sweater, not yours!" Externally, I answered, "Orange." She asked clarifying questions about the type of orange I liked and the pit in my stomach grew.

I began missing sessions. She would call and I would see her number on my phone and feel the same surge of anxiety that I used to when my mother would call. I'd quickly silence the ring and wait for the anxiety to abate. Then I had the baby, and I thought that was a good excuse to not pick up. One day I didn't recognize the number on my phone and answered it—it was my therapist calling from another number. I felt tricked! I felt like my 19-year-old self, feeling invaded by an intrusive mother. Internally, I was furious; externally, I politely scheduled another appointment.

I came in with my newborn. She gave me the sweater (it was lovely). I don't recall the content of the session, nor any underlying emotion. But it was our last.

Retrospectively, I think that this would have been rich therapeutic material to work through. I believe that I did experience significant transference towards my therapist, and that she likely had some of her own countertransference towards me. I wish we could have been able to work through that together, but I wasn't in the place to do so at the time. We never had a "termination" session, *per se*; I just disappeared and she ceased to pursue me. My relationship with my biological mother has continued to improve, albeit with ups and downs, and the sweater still hangs in the closet, though my daughter has long outgrown it.

What to Expect When You Are Expecting Divorce

With 40-50% of today's first-time marriages resulting in a legal separation or divorce, there is a good chance that one of these will impact you or someone close to you. Given how many marriages end up in divorce, it is surprising how many people today are ill prepared when the breakup of a marriage is about to occur.

Regardless of who initiates the separation or divorce or whether children are involved, a marital breakup inevitably creates powerful and often overwhelming emotion. Without advance preparation, it is difficult to anticipate and fully comprehend the emotional, financial, and legal implications of a break up when you are in the midst of such a crisis. Becoming educated about the divorce process ahead of time will help you remain emotionally grounded and better prepared to make thoughtful decisions.

The separation and divorce process involves emotional, financial, and legal aspects, all greatly inter-related. Three experienced professionals in the Philadelphia community, who actively work with divorcing clients, have begun a collaboration to speak to community groups, both lay and professional, about the impact of these issues on a family experiencing divorce. The three professionals are Ellen Singer Coleman, LCSW, CGP, psychotherapist in private practice for over thirty years, teacher, and supervisor, specializing in women's adult development; Pari Hashemi, CRPC, author, expert on women and finance, and member of the McFadden Financial Strategies Group of Wells Fargo Advisors; and Margaret Klaw, founding partner of the all-women family law firm Berner Klaw & Watson LLP, and author of *Keeping it Civil: A Family Lawyer's Files on Love, Money and Power* (on-sale date September 10, 2013).

On June 4, 2013 Singer Coleman, Hashemi and Klaw led their first collaborative workshop in Center City Philadelphia, entitled "What to Expect When you are Expecting Divorce." In this workshop, each professional spoke about her role in the divorce process and then answered questions from the vantage point of her professional experience. Participants at the workshop represented those whose divorce was finalized, those in the middle of divorce proceedings, and those contemplating a future separation or divorce.

In sharing their personal experiences, participants spoke about their feelings of shame, personal failure, worry and emotional devastation that threatened to isolate them from others and the support they needed. One woman spoke about how invaluable her therapy experience had been in helping her admit to her unhappiness. With the support and guidance of her therapist, she was able to delve more deeply into her feelings and sort through what life experiences had led her to that point. She

faced up to and processed painful feelings, which gave her the courage and clarity to make new and healthier choices.

Another woman talked about feeling devastated by the news that her husband was leaving her and that she had no choice in the matter. She explained that she had struggled for a considerable time to gain control over her situation and life. Finally, she joined a women's therapy group, providing her with immeasurable emotional support and comfort.

Pari Hashemi discussed how individuals should work with their financial advisors during, before, or after their divorce to help plan a budget for the new household, update their financial plan and prepare for their future. Margaret Klaw also spoke from her extensive experience in working with women's issues. She discussed how to select and work effectively with a divorce lawyer and described alternatives to litigation, including mediation and collaborative divorce.

Ellen Singer Coleman spoke about the benefits of psychotherapy in coping with the emotional issues involved in separation and divorce. She explained the importance of understanding each woman in the context of her unique life situation. "Making the decision to separate or end a marriage is probably one of the hardest decisions any of us could ever make," she said. "Each woman must decide her future at her own pace. Whether she initiates the separation or divorce or is coping with the devastating reality of being left, she is facing complex feelings and issues to process. The help and support of an experienced professional to guide her through her process can make her feel more secure and less alone."

"This collaboration," said Singer Coleman, "is an effort to empower those women who are facing the personal trauma of separation and divorce to be able to move forward in their lives. We hope the information we provide through our talks will help this underserved population receive the information and help needed to view divorce not as evidence of personal failure to be cloaked in shame but rather as an opportunity for growth and a new beginning."

If you know of any women who are facing separation or divorce and may need psychotherapeutic, financial, or legal help, or know any women's groups who may have an interest in having the June 4th program presented to them, please feel free to contact Ellen Singer Coleman at 215-990-6997 or ellensingercoleman@gmail.com.



By Ellen Singer Coleman,
LCSW, CGP

The Art of Diagnosis in the Time of Managed Care



By Lesley A. Huff, PsyD

About 400 people made their way into the crowded presentation room, clutching their newly purchased DSM-5, and anxious to hear how the change in the manual, published by the American Psychiatric Association, would impact the way they worked with clients. It did not take long for the attendees to understand that the presenter, Robert Gordon, PhD, ABAPP, was not particularly impressed with the updated manual, and thought one's time and money were better spent on downloading the updated ICD codes from the World Health Organization's website, for free. Changes to DSM-5 include the removal of the five axes and the GAF, as well as the inclusion of diagnoses whose redefinitions resulted in low levels of reliability (based on kappa scores). According to Dr. Gordon, these changes were driven more by politics than science.

Sympathizing with those whose DSM-5's had not even gotten creases in their bindings, Dr. Gordon expressed the importance of understanding the codes in order to be reimbursed by the insurance companies. Although, as he pointed out, many people in our profession never intended to get rich, they would like to get paid. However, turning to the ICD codes may be more useful, and more imperative, given that they are required by HIPAA; a lack of compliance could result in hefty fines if one's practice came under scrutiny. The current ICD codes are version 9, while version 10 will go into effect in October 2014. DSM-5 codes are similar to ICD-10, which is important to understand because if there are significant changes to ICD-11 (scheduled to come out in 2015), the DSM-5 will have a shelf life of about 2 years.

Given the structure of the DSM and the ICD, clients are diagnosed based on their presentation of the requisite number and type of symptoms. However, Dr. Gordon warned against seeing our clients as just a conglomerate of such symptoms, especially since it is likely to interfere with our ability to see them as a whole person in relation to ourselves. Regardless of theoretical orientation, the nature of the psychotherapeutic relationship has been found to be a robust predictor of outcome. Such a relationship exists between two people and not with a symptom list. Dr. Gordon urged the attendees to understand the difference between working with the necessary codes in order to comply with the insurance company requirements and having this dictate the art of diagnosing our clients. Having a common language to conceptualize clients is indeed useful. Based on a survey of over 2,000 psychologists worldwide, the top reasons given for having a classification system included informing treatment and managing decisions (39%) and communicating amongst clinicians (33%).

However, humans are complex and often contradictory. Diagnoses that are developed through statistical methods (such as factor analysis,) combine together like qualities and symptoms and do not capture this complexity. Dr. Gordon noted that humans are dynamic and therefore do not fit neatly into categories. We exist more along a continuum, with certain attributes being helpful in some situations and harmful in others. With this, Dr. Gordon introduced the attendees to the Psychodynamic Diagnostic Manual (PDM), which was developed in the 1980's and is based on decades of psychoanalytic work with clients. The PDM conceptualizes individuals along continuums within nested levels of functioning. At the top level, the personality organization of an individual is conceptualized as either being within the "healthy to neurotic" range on one end, the "psychotic" range at the opposite end, and "the borderline" range within the middle. This can create a common language amongst professionals regarding the individual's functioning, as well as to begin determining whether treatment will be better suited towards developing insight or engaging in supportive therapy. The next level (P Axis) pertains to the individual's personality patterns. Dr. Gordon warned against always viewing personality as a "disorder" to be "fixed." Instead, it is important to help an individual play to his or her strengths, and to mitigate any negative impact on him or herself and others. The third level (M Axis) relates to the mental life of the client, including capacity for learning, coping patterns, and self-observing capacity. For each of these three levels, the individual is evaluated along the continuum from healthy/neurotic to psychotic. It is not until the fourth level (S Axis) that one would identify symptoms that would be assigned a DSM or ICD code. Lastly, the fifth level considers the cultural and contextual factors that may be impacting the individual's current presentation.

Dr. Gordon walked the attendees through the various personality prototypes, developed by Francesco Gazzillo, PhD, and described therapeutic interventions appropriate to their level of functioning along the continuum. He also asked the attendees to think of a current client and diagnose him or her using the Psychodiagnostic Chart, developed by Dr. Gordon and Robert F. Bornstein (2012), to facilitate conceptualization using the PDM. Dr. Gordon has been collecting such input in order to support the development of the second edition of the PDM. (See "Update On the PDM2 Project," in this edition of the newsletter.)

After an intense two day seminar, the take-away messages Dr. Gordon impressed upon the attendees were to understand that the ICD codes are important since they are required by law and instrumental in reimbursement of services, but the process of diagnosing should not be hijacked to answer to this master. Instead, we should remember that the term *diagnosis* is derived from the Greek word meaning to distinguish, perceive, and know thoroughly. By creating a psychodynamic formulation, facilitated by the PDM and PDC, we will come to understand our clients on all levels, and not just as an array of symptoms. This understanding will lead to the most effective interventions, regardless of your theoretical orientation, and a more complete interaction with your whole client.

Update on The PDM2 Project

I am currently doing research on two PDM instruments. One is to help quickly assess the personality pattern or disorder (PDP) and the other is an easy tool for assessing the adult section of the PDM (PDC). Both can be downloaded at:

<https://sites.google.com/site/psychodiagnosticchart/>

So far I have about 500 practitioners and students who have filled out the PDP, PDC, demographic information, opinion as to how each diagnostic dimension is helpful, as well as information on how various diagnoses affect countertransference and boundary issues.

In the first phase of our research, Bob Bornstein and I wanted to know how psychodiagnostic experts felt about the various dimensions of the PDM and our proposed dimensions (Personality Organization- healthy to neurotic, borderline, or psychotic and a separate contextual/ cultural dimension). Over all, the experts gave the dimensions of Personality Organization, Personality Patterns or Disorders, and Mental Functions all very high ratings in helping to understand their patients. They gave the contextual/ cultural dimension moderate ratings (it seems to depend if this factor is relevant or not to the particular case). The lowest ratings went to the patient's manifest symptoms.

After collecting and analyzing 200 data sets from practitioners who were workshop attendees and who did not self-select as experts, I found that many did not know how to make a diagnosis.

Many practitioners struggled with terms such as "defense mechanisms" "affect tolerance" "ego resilience" and so on. I found that some workshop participants left many questions blank. I decided to look at who were leaving whole sections unanswered.

That is, I looked at who left the entire Psychodynamic Diagnostic Prototypes (PDP) blank, and/or the sections of the Psychodiagnostic Chart and the countertransference section unanswered.

Twenty-three individuals who claimed that their main theoretical orientation was cognitive-behavioral left sections unanswered. Some even wrote hostile comments on the answer sheets that they did not believe in many of the terms and refused to respond to the questions. Seven eclectic practitioners left sections blank. Six humanistic/existential left sections blank. Four systems practitioners left sections blank. Only two psychodynamic practitioners left sections blank. One was a psychoanalyst who did not approve of empirical research. Clearly, the CBT practitioners had the most difficulty with a diagnostic formulation of their patients beyond just manifest symptoms.

This information brings up the problem of creating a diagnostic taxonomy that will be useful to all practitioners. Should we create a diagnostic taxonomy based on the best available science or based on popularity? The good news is that some of the best-informed individuals who knew how to make a diagnosis were the doctoral students who had excellent instruction from our local universities.



By Robert M. Gordon,
PhD, ABPP

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Creative Expressions

The Grown Up

(With apologies to Dr. Seuss's, The Lorax)
By Marjorie A. Bosk, PhD

I am the grown up
And I speak for free play
Which is something all kids need every day.
Free play teaches kids to get along
They work out for themselves
What is right and what's wrong.
Free play creates character
That is creative and strong.

When kids have their play taken away
Their healthy development goes astray.
I am the grown up and I speak for kids' play
It is something they need more of each day.
When kids spend their time in front of screens
They often forget about other human beings.



Image by Lesley A. Huff, PsyD

I am the grownup who speaks for all girls and boys
For play is the way for them to find joy.
When play disappears and is shrunk
It is as if creativity is stuffed in a trunk.
Play is the key that opens the door
That allows each child to master and explore.

I am the grownup and I speak for child and play
For play is what all folks need every day.
And unless a grown up like you
cares a whole awful lot
Our common humanity shrinks
Like it or not.

Unless a grown up like you
Cares a whole awful lot
Things will never get better,
No, they will not.



Image by Lesley A. Huff, PsyD



By Barbara L. Golgsmith, PsyD

Mentorship Update: New Summer Mentoring Program

With the start of the Spring season, PSPP has a change to announce in the mentorship committee. Dr. Dana Odell has stepped down from her position as mentorship assistant, and a new assistant is coming on board. Dr. Shari Mann will be joining PSPP's mentorship team, and she will assist Dr. Barbara Goldsmith with the mentorship program. Shari is enthusiastic about the opportunity to get involved with PSPP and to form connections with both mentors and mentees.

We are also pleased to announce the beginning of a Summer Mentoring Program. This program is open to all students who are interested in taking advantage of the mentoring program during their summer break. Students in this program will meet with their mentors twice a month during the summer with the option of continuing monthly during the academic year. To apply for the summer mentorship program go to pspp.org, complete the questionnaire, and email it to barbgsmith@aol.com.

Me and My Mentee

By Beverly Cutler, PhD

Kate Samson and I were matched as mentor/mentee in 2011 because of Kate's interest in and my experience with college counseling centers.

When I reflect on my first meeting with Kate I invariably evoke the language used after a great blind date: we hit it off; we knew people in common; we lost track of time; we knew this was the start of something. But unlike many second dates that collapse under the weight of expectation and fantasy, our subsequent meetings withstood the promise of the first.

The biggest challenge for Kate and me was finding common time to meet. We tried and for the most part succeeded in meeting monthly for the academic year. Our sessions usually involved a meal—mostly lunch, occasionally dinner or froyo, once even a campus jazz concert with refreshments. Conversation flowed between the personal and the professional. We discussed cases, addressed the insolvability of work-life balance, mapped our professional futures as if they were under our absolute control, and then we exchanged stories and photos of recent trips or milestone events. Because of our age difference and disparate graduate school experiences that spanned a generation, I was at a disadvantage to offer Kate helpful advice that required current knowledge of either grad school practices or the career market. Polling younger colleagues was useful in that regard. Now that we are in our second year of the mentorship, general busyness has unfortunately weakened our resolve to meet monthly but not our commitment to continue meeting when possible.

For me the rewards are twofold. First, the relationship itself—a hybrid of colleagues, supervisor-supervisee, mother-daughter, ladies who lunch—allows for more relaxed and fluid boundaries than exist singularly in those relationships. Secondly, the mentorship provided me the opportunity to reflect aloud on my 30 year career and cull from it potentially useful wisdom to pass along. On our “blind date,” Kate was genuinely interested to learn how I got from there to here.

Any graduate student and any professional psychologist could draw some benefit from the mentorship experience. But whether due to luck, chemistry, timing, or intuitive matchmaking skills by Barbara Goldsmith I like to believe that Kate and I forged a relationship that continues to be meaningful to each and hopefully has the potential for longevity.

Bogart comes to mind. Kate, I think this is the beginning of a beautiful friendship.



PSPP is pleased to announce the graduation of the following members in the 2012-2013 academic year:

Chestnut Hill College:

Lesley Huff, PsyD (2012)
Sarah White, PsyD (August 2013)

Immaculata University:

Tatyana Kiseleva, PsyD (August 2013)

La Salle University:

Margaret Peterson, MA,
Marriage and Family Therapy (May 2013)

PGSP-Stanford PsyD Consortium:

Hannah Peters, PsyD (June 2013)

Widener University:

Paul Hiatt, PsyD (May 2013)
Todd Koser, PsyD (May 2013)
Mark Richardson, PsyD (May 2013)
Kate K. Samson, PsyD (May 2013)
Audrey Ulke, PsyD (August 2013)

Union Institute & University (Brattleboro, VT):

Grant Mundell, MA (August 2012)

University of Pennsylvania
School of Social Policy and Practice:

Jacqueline Strait, DSW (May 2013)

Spring 2013 Endowment Report



By Jeanne Seitler, PsyD

In the last issue of Currents I reported the Endowment gifts received in 2012 and the resulting 2012 balances in each Endowment Fund. Now it is my pleasure to report how some of these resources were allocated over the past few months.

The following PSPP members applied for and received stipends of \$500.00 each from the David Ramirez Fund to support attendance at the APA Div 39 Spring Meeting in Boston:

Sheri Mann
Diny Capland
Kim Heejin
Emily Loscalzo

The following PSPP members applied for and received \$95.00 stipends from the PSPP General Fund to attend the 2012 ISEPP Conference in Philadelphia:

Aleisa Myles
Audrey Ulke
Ela Jarzabek

In addition, Stacey Boyer applied for and received a \$500.00 stipend from the PSPP General Fund to attend the SPA 2013 Annual Spring Meeting in San Diego.

Diny Capland applied for and received a \$470.00 stipend from the Elizabeth Young-Bruehl Fund to underwrite expenses needed to represent her dissertation research at the poster session of the Spring meeting of APA Div 39 held this spring in Boston.

Thanks to Ksera Dyette who posted the new PSPP Endowment Award application on our website. Please check out our website for both the new PSPP Endowment Application and for the Endowment Annual Gift Form to make your 2013 gift. Help us continue to support our next and future generations of psychoanalytically-minded members.

The PSPP Newsletter is published two times a year. Contributions and comments may be sent to the Coeditors, who reserve the right to edit manuscripts for length, clarity, and consistency of style.

Spring Events

SPRING BRUNCH SERIES

Every Spring, PSPP hosts a series of lectures by noteworthy speakers on topics that are relevant and stimulating for the psychoanalytic community. The Spring Brunch Series also allows for the enhancement of our community as likeminded and curious individuals come together in the comfort of a PSPP member's home to share a cup of coffee and thought-provoking conversation.

We are grateful for the time and effort provided by the speakers, as well as the members who open their homes with gracious hospitality. A special thank you to the PSPP Board Members whose efforts helped to bring the Spring Brunch Series to fruition.

The 2013 Spring Brunch presentations included:

Integrating a Pet God into Therapy: Psychoanalysis and Religion in Practice, with Courtney Slater, PhD (April 21)

Deep Diving: The Use of the Therapist's Imagination in the Development of Reflective Functioning, with Noelle Burton, PsyD (May 19)

Flights Into Health or Sudden Gains: A View From Psychotherapy Research, with Kevin McCarthy, PhD (June 16)

Review of *Integrating a Pet God into Therapy: Psychoanalysis and Religion in Practice, with Courtney Slater, PhD*



By Valerie R. Wilson, PhD

On a beautiful spring Sunday, with daffodils and cherry blossoms in flower, around twenty PSPP members gathered for the first of this year's Spring Brunch Series. The program, entitled "Integrating a Pet God into Therapy: Psychoanalysis and Religion in Practice" was presented by Courtney Slater, PhD., on April 21st. Dr. Slater is an Assistant Professor at Widener University's Institute for Graduate Clinical Psychology and is part of a small private practice in Newark, Delaware where she offers clients relational dynamic therapy that values religious process. Bev Cutler PhD graciously hosted this event, providing warm hospitality and a fabulous brunch spread.

The presentation and discussion focused on the application of relational psychoanalytic theory to spiritual and religious development, and on clinical applications for integrating a client's spiritual or religious identity into therapy or analysis. As Dr. Slater explained, the "pet God" of the talk's title comes from Ana-Marie Rizzuto's *The Birth of the Living God: A Psychoanalytic Study*. In discussing the images of God that children develop before beginning formal religious instruction, Rizzuto

effectively invokes Winnicott's transitional object—"No child arrives at the 'house of God' without his pet God under his arm."

Dr. Slater's presentation was notable for its clarity and depth. In addition, she set a tone of respectful openness by beginning the program with space for attendees to share their experiences with spirituality in psychotherapy and their reasons for participating in the program. Later, her vulnerability in sharing aspects of her own psychological and spiritual development added depth and color to the theoretical and clinical material, and invited attendees to engage with the topic at a personal level, whether or not they chose to speak about their thoughts.

Dr. Slater provided a summary of object relations and attachment theories as they relate to representations of God, illustrated by her own moving personal example. Following this, she presented clinical case material from her private

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Pet God...continued

practice, sharing two specific interventions involving the clients' religious beliefs. One case demonstrated an intervention that moved the therapy forward. The other case highlighted an intervention that was less successful. There was active participation from attendees, leading to a rich and varied discussion. Themes included challenges of applying developmental models to clients' relationships with God; the relationship between healthy attachment and healthy religious expression (along with the difficulty of defining healthy spirituality or religiosity); the difference between customs and tenets of organized religion on the one hand, and personal representations of God on the other; and religion and spirituality as social/cultural identities.

As with other social identities, culturally competent practice necessitates awareness on the clinician's part of his or her own values, beliefs, and biases, as well as knowledge of and respect for clients' backgrounds. As a participant in the discussion, I was struck by the diversity in the room. One clinician shared that, for her, the work of healing is intrinsically intertwined with her religious faith and practice. For me, learning that a client professes a strong religious faith marks a profound difference between us, requiring me to work a little harder to connect with the client. Other participants shared stories of clients (and colleagues) whose spiritual values diverged widely from their own. As the theoretical framework focused largely on links between internal representations of parents and internal representations of God, I wondered how these ideas might translate into working with clients with polytheistic or nontheistic religious or spiritual beliefs. Dr. Slater's engaging and informative program raised many equally interesting questions and provocative discussions.



By Diny Capland, MA

PSPP Graduation Brunch

The annual graduate student brunch is an event that students look forward to at the end of each academic year as a time to celebrate, meet other students, and enjoy a bountiful breakfast at the home of Dr. Barbara Goldsmith. This year's brunch was enthusiastically attended by students from many of the local universities, including Bryn Mawr, Chestnut Hill, Immaculata, Widener and the University of Pennsylvania. Additionally, a number of mentors from the PSPP mentorship program joined their mentees and were applauded for the significant role they play.

In addition to providing an opportunity for students to get to know trainees from other programs who will one day become professional colleagues, the brunch included a few presentations by both psychologists and graduate students alike. Dr. David Ramirez and Dr. Jay Moses described the many analytic organizations in the Philadelphia area available to students. They did their best to avoid getting lost in the acronym alphabet soup! PSPP graduate student board members Stacey Boyer, Emily Loscalzo, and Diny Capland described the benefits and opportunities of getting involved with PSPP. The mentorship program is one of those benefits. Alex Gould, a rising 5th year student at Widener's Institute for Graduate Clinical Psychology and his mentor, Nancy Alexander, PsyD, shared ways that their relationship has evolved over time and its importance in each of their lives. In an effort to help students establish more effective supervisory and mentor experiences, Dennis Debiak, PsyD shared about to his relationship with his past supervisor Dr. David Ramirez and how they practiced a relational approach that fostered mutuality and respect.

Beyond the benefits of networking and professional development, participants were able to enjoy a wonderful array of baked goods, dips, spreads, and fresh fruit. Dr. Barbara Goldsmith puts just as much verve into creating a great menu as she does her course reading list – nothing is overlooked and everything is both rich and satisfying. Thanks to additional help from the mentorship assistants—Shari Mann Herst and Kate Sampson—the preparation and presentations went off without a hitch. What a great way to start off the summer!

PSPP Graduates!



Shaping a Movement For Children

By Aleisa Myles, BA

Inspired by Elisabeth Young-Bruehl's (2012) book, *Childism: Confronting Prejudice Against Children*, the Alliance for Psychoanalytic Thought held a forum for discussing childism on April 7th at the Philadelphia Center of Psychoanalysis. Dr. Laurel Silber facilitated a lively roundtable discussion that began with attendees sharing their pathways to becoming interested in children's experiences and their growing recognition of the crises children face today. Several attendees pointed out the neglect of children's needs that often occurs in the educational system. The discussion then turned to some of the social, political, historical, religious, public health, and other large-scale factors that can perpetuate oppression and exploitation of the young, particularly an economic system that gives little priority to parenting. On the other hand, individuals

and families also can play a role in the maintenance of inter-generational patterns of devaluing children. The ability to keep in mind one's own childhood experiences was identified as an essential part of counteracting prejudice against children.

Dr. Silber encouraged attendees to consider possibilities for raising consciousness and engaging in advocacy. She shared information about her work with the Philadelphia Declaration of Play (PDoP), which serves as a local chapter of a national movement known as the Decade of Childhood (2012-2022). "The movement is growing," she said. At the local level, PDoP (with PSPP as a co-sponsor) will be hosting a conference on the importance of play, at Smith Playground in September 2013.

Upcoming Events

The Jung Club

Co-sponsored by the Philadelphia Jungian Professional Club and NAAP

Fridays, 1-5 pm

The Academy House, 1420 Locust Street, Philadelphia, Pa.

www.thejungclub.com

4 CE Credits Each Available

Sept. 20, 2013

The Individuation Struggle as Reflected in the I Ching and the Bible

Marita Digney, DMin is a Licensed Psychologist and Jungian Analyst. In addition, she is the founder of the C. G. Jung Society of West Jersey and a member of the founding Board of the Philadelphia Jung Seminar, an affiliate of IRSJA, where she served as Training Analyst, Director of Training, and a frequent presenter since 1994. She is the author of several published essays, notably in the *The Soul of Popular Culture* (ML Kittelson, Open Court Publ. Co, 1998). Dr. Digney has written and presented widely on the intersection of individuation, initiation and spirituality. Her particular interest is in parallel archetypes in wisdom traditions, particularly the I Ching and the Bible. In private practice in Philadelphia for many years, Marita now resides in the Blue Ridge Mountains, near Charlottesville, VA.

November 1, 2013

Quantum Physics and Psychology

Rise Kaufmann, Ph.D is a clinical psychologist in private practice in New York and New Jersey. She has been a professor at the City University of New York, and a clinical psychologist at Payne Whitney Clinic, New York. She spent several years on the staff of Cornell University Medical Center, New York Hospital. Her particular area of interest is the interface between Jungian Psychology and the physical sciences. For the past ten years, Dr. Kaufmann has served as Senior Faculty Member for the Assisi Institute. Dr. Michael Comforti says "her work is original and stunning in terms of her depth of understanding the archetypal nature of phenomena. Her presentational style and delivery is one of the most compelling and gifted I have experienced in my career." Dr. Kaufmann is also an amateur astronomer and has a second career as a metal smith and jewelry designer.

For registration and additional information go to www.thejungclub.com or contact Marion Rudin Frank, EDD at 215-545-7800 or mjfrank@comcast.net

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Events...continued

Philadelphia Declaration of Play Presents: Bringing Back Childhood for the Future of Society: A Multidisciplinary Event

Friday, September 20, 2013, 6-8:30

Smith Playground in Fairmount Park for dinner and a play gathering

Saturday, September 21, 2013, 8:30 – 4:45PM

Goodheart Hall of Bryn Mawr College

3 CE Credits Available

The Philadelphia Declaration of Play (PDoP)

Is a collaborative project dedicated to improving the quality of childhood through play, which is essential to every dimension of healthy childhood development. The development of the brain, body, mind, soul, and their joyful integration, all happen through play. Learning, creativity, pleasure, hopefulness and the regulation of stress rely on the healing and natural resource of play. PDoP holds the value that is urgent to forge alliances in promoting a healthier quality of childhood for now and for the future of our democratic society.

The project was proud to kick off its inaugural event almost two years ago with Mayor Nutter proclaiming September 23, 2011 Philadelphia Declaration of Play Day. Since then, PDoP has worked to coordinate events, raise awareness, and engage individuals, groups, and organizations in an ongoing discussion about the dire need to address the disappearance of play from children's lives and ways to ignite change at the local level.

Join PDoP on September 20-21, 2013: Friday for dinner and a play gathering and Saturday for a day-long event (Co-sponsored by PSPP, PCPE, & PCOP, and others) with three internationally recognized leaders in the movement to improve the quality of childhood and society: Susan Linn, PhD (director of Commercial Free Childhood), Joan Almon (co-founder of the Alliance of Childhood), and Penny Wilson (promoter of Profession of Playwork, London, England). Their presentations will be followed by break-out sessions led by local and national experts from a variety of disciplines: advocates and legislators, educators, mental health professionals, physicians, architects of public space, and artists. The day will conclude with a final gathering of participants to explore and discuss next steps for action.

*For more information, Contact Laurel Silber at
Laurelsilber@gmail.com*

*The PDoP website is currently under construction but will
be available soon: www.declarationofplay.org*

PCPE Ethics Workshop – Virtue Ethics, Clinical Wisdom, and Narratives from the “Virtuous” Psychoanalyst

Sunday, October 20, 2013 — 1:00

Swarthmore College

3 CE Credits Available

Invited Presenter:

Cynthia Baum-Baicker, Ph.D. is a clinical psychologist in practice in Center City, Philadelphia and Doylestown, PA. Founder of the Division 39 Wisdom Project, she sits on the Advisory Board of the Scattergood Program for the Applied Ethics of Behavioral Healthcare at the University of Pennsylvania. Her virtue ethics work has been published in the Journal of Clinical Ethics and the American Psychologist. She has presented virtue ethics workshops for APA's Divisions 39 and 29; the American Psychiatric Association; and the Philadelphia Society of Clinical Psychologists. She is president-elect of Division 39's Section on Couples and Family Therapy (Section VIII) and is board chair of the Thomas Scattergood Foundation for Behavioral Healthcare.

Workshop Description:

Continuing education ethics workshops typically focus on the rulebook: the rules and principles of “ethical treatment.” Rarely is there discussion of the virtues (character traits) from which these rules and principles are derived. In this workshop, we will examine these virtues with an emphasis on the Aristotelian metavirtue phronesis. Phronesis translates to “practical wisdom,” and it is the ethical linchpin between theory and practice. Given the uncertain and complex nature of the psychoanalytic journey, and the requisite navigation of explicit and implicit communications, phronesis is an essential ingredient in best practices care and is worthy of our investigation and discussion.

For more information, please visit <http://pcpeonline.org/>

Letter from the Coeditors

by Jacquelynn Cunliffe, MSN, PhD, Lesley A. Huff, PsyD, and Sarah White, MS

Each edition of the PSPP *Currents* Newsletter provides us with the opportunity to experience the wealth of thoughts, insights, and gifts of the psychoanalytic community in Philadelphia. We open up the door and invite in articles, prose, poems, reflections, etc. from the PSPP members and beyond in order to facilitate a dialogue within the community. With anticipation, we watch as the submissions roll in, eager to read about the various experiences that the authors have decided to share. Sometimes these submissions come in a trickle; sometimes in a flood. We work together to edit, arrange, and present them to the *Currents* readers.

The collaboration we have enjoyed as coeditors has allowed us to foster each other's patience, humor, and excitement as we move through the production process. We are very excited to announce the addition of Sarah White, MS (soon to be PsyD) to our team, and we are already seeing the benefits of this expanded circle of resources.

In reflecting on the collaborative experience that pulls this publication together, we would like to reiterate our thanks to you for your participation in this process— either by the contributions you offer, or simply by (hopefully!) enjoying them. If you ever find yourself on the fence of “should I write something or not,” we encourage you to fall on the side of writing, even if it is your first time. To ‘get your feet wet,’ we suggest you consider a letter to the editor. Such an effort would contribute much to our newsletter. Writing a letter-to-the-editor is an effective way to open up dialogue on a given topic. It is a way to take the ‘pulse’ of the community, whether the piece is in response to a particular article or event, or merely a suggestion for future topics, workshops, or lectures.

We have been touched by the positive reactions and comments regarding the *Currents* Newsletter. However, we can only take credit for its arrangement. The content of the newsletter, about which we get such wonderful feedback, really comes from readers like yourself.

As we look ahead to the pleasantries of warmer weather, we wish you all a safe and satisfying Summer. All the best from...

Jacquelynn, Lesley, and Sarah



Jacquelynn



Lesley



Sarah



Philadelphia Society
for Psychoanalytic
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