



INTERNATIONAL PSYCHOANALYSIS

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'At the end of the battle'
Dubrovnik summer school
Regional news
Forthcoming events
IPSO news





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EDITORIAL



I must start this Editorial with an apology to my colleague Michael Sebek, whose name and photograph were erroneously omitted in the last issue, although he is one of the appointed Associate Secretaries of the IPA. We are making amends in this issue by carrying his picture.

A large part of this Newsletter is devoted to the aftermath of the horrendous terrorist attacks on the World Trade Center in New York and the Pentagon in Washington last September. In the 'Focus' section, six eminent colleagues from our three regions give us their thoughts on terrorism and terrorists, and some answers on what makes a terrorist. In addition, most of the 'Opinion' section carries articles by colleagues in New York and Washington who were directly involved, in one way or another, in the aftermath of September 11. On the same subject, this section also includes an article by Marcio Giovannetti which he had written as a response to these shocking events, plus a report by David Tuckett on a conference about the reactions to September 11, which he organized in London at the end of last year. Readers' attention is also drawn to the IPA Working Group on Terrorism, organized by Sverre Varvin.

In addition to the usual reports by our President, Secretary and Treasurer, the Home Pages also announce the appointment of a Deputy Director General, Diana Chrouch, whose chief tasks will be managing membership services and assisting the Committee on Resource Development. We are also very pleased to be able to publish the opening address which was delivered by Jorge Semprún at the Nice Congress, together with a response by Cláudio Laks Eizirik.

As promised in the last issue, this one contains an article by Anne-Marie Sandler on the history of the Deutsche Psychoanalytische Gesellschaft (DPG) and its present status within the IPA. This will, I hope, clarify many of the questions which members may have in connection with the DPG and its present affiliation with the IPA.

The preparations for the next IPA Congress in Toronto in 2003 are in full swing, and a first report by the Programme Committee and the Local Arrangements Committee appears in this issue, with more detailed information to follow in this year's second issue.

A telephone survey on the Newsletter was carried out last year among a randomly selected sample of members. Although the response rate was rather disappointing, those who did respond expressed their general satisfaction; a summary of the survey results appears in this issue.

I would also like to draw attention to the revised notes about contributions to the Newsletter, at the very end of this issue. Broomhills has employed a sub-editor whose task it is to peruse submitted contributions and edit them carefully - which may include shortening and stylistic improvements - and to ensure consistency of presentation. The results of this editorial work should already be apparent in the present issue. The next issue will appear in a new design.

Finally, I would like to express my gratitude to Françoise Bokanowski for her work as Language Editor of the French version. She has now resigned and has been replaced Colette Scherer.

Alex Holder, Editor

Janice Ahmed: an appreciation

For personal reasons, Janice has left the staff of Broomhills at the beginning of June, after ten years of dedicated work for our organization in a number of capacities.

I know that I speak in the name of hundreds of members of our organization who have had dealings with Janice in the past and present or for whom she has worked, that her departure is felt as a tremendous loss, arousing feelings of great sadness in all those who had the great pleasure of knowing her personally.



Janice dancing with Luis Feder at the Santiago Congress

When I took over the Editorship of the Newsletter at the end of 1997, the knowledge that Janice had worked closely with my predecessors, Ethel Person and Leopold Nosek, that she was a treasure and that I would 'inherit' her, was certainly a crucial factor in my agreeing to accept the job. In the 4 1/2 years during which I have worked closely with Janice, I came to appreciate her reliability, her engagement, her conscientiousness and her hard work. And when we met in person at congresses and other meetings, her pretty and witty company was always a delight and a great source of pleasure.

I would like to take this opportunity to express my deepest gratitude to Janice for all she has contributed to make the Newsletter into the successful venture it has become. I shall miss her very much as a person with character, determination and charm, and I shall miss our regular and frequent email exchanges as a reflection of our smooth and most satisfactory co-operation.

I wish her success and happiness in her new life!

Alex Holder

Errata Associate Secretary

In the last issue of the Newsletter, the new Executive Council for the period 2001-2003 was pictured on pages 6 and 7.

Unfortunately, one of the two Associate Secretaries for Europe, Michael Sebek, was omitted.

With my sincerest apologies for this mishap, I now have great pleasure in completing the Executive Council in pictures with a photo of Michael Sebek.

Furthermore, on page 7 of the French and English versions, the Executive Council is erroneously called '*Executive Committee*'.



Michael Sebek, Associate Secretaries for Europe

Results of Newsletter telephone survey

In the autumn of 2001, a telephone survey on the Newsletter was carried out among IPA Members, under the direction of Peter Fonagy (London).

Of the 150 members of the organization drawn randomly from the 2001 roster, a total of 65 agreed to be interviewed on the telephone. In his report, Fonagy points out that this 'low response rate is a disappointment and raises serious questions about the validity of this survey' and that 'there

must be a sizeable group whose reason for failing to respond to multiple attempts at contact via a number of media must be accounted for by a disillusionment with the IPA'.

He nevertheless concludes that 'the Newsletter appears to achieve most of the goals which the organization has set for it. This conclusion, however, needs to be severely qualified by our inability to reach more than 43% of the randomly selected sample.' The following results to specific questions therefore have to be read with this proviso in mind.

Do you feel you receive too much, too little or about the right quantity of information from the IPA?

78.8% answered 'about the right quantity'.

Do you receive the Newsletter?

95.3% answered 'yes'.

How much of it do you read?

36.1% read about a quarter, another 36.1% about half.

Would you want to have the Newsletter shorter or longer?

54.0% felt it was 'just right' and 29.5% thought it should be half as long.

Would you want the Newsletter to appear more or less frequently?

66.7% felt that the frequency was 'about right', 18.3% opted for 'every 3 months'.

What do you think about the split between news and other issues?

53.7% thought it was 'about right', 27.8% felt that there was 'too much news', and 18.5% that there was 'too much other issues'.

How useful is the Newsletter to you?

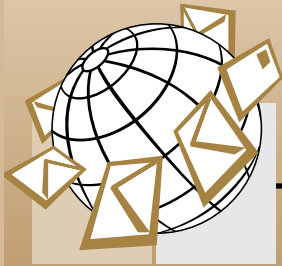
To 53.2% it was 'quite useful', to 19.4% it was 'neither useful nor not useful', to 12.9% it was 'very useful' and to 11.3% 'not useful'.

What do you think about the design of the Newsletter?

57.4% thought that it was 'designed well', 24.6% felt that it was 'neither well nor badly designed', 13.1% thought it was 'badly designed'.

The Editor

LETTERS TO THE EDITOR



Nice Congress



Caroline Neubaur

In IPA Newsletter 10 (2), Caroline Neubaur writes 'one of the main speakers, Arnold Goldberg, exclaimed manically: "I understand everyone."'

I do not remember either the manic state or the words attributed to me, but would like to now calmly state that I certainly do not understand everyone although I often try to.

Try as I may, I could not understand the overall nasty and rambling summary of Ms Neubaur. I did get the general impression both that she was fond of Bion and was disappointed in the conference. I regret both conditions, although neither seems to qualify her for that patronizing reminder that the unconscious is always with us or her mistaken comprehension of postmodernism.

Arnold Goldberg ■



*I am delighted to see Caroline Neubaur's article **Delusion and Method in the Newsletter**.*

For years I have wished and urged that her penetrating and 'no holds barred' reporting about analytic meetings and other analytic matters be accessible to analysts who do not understand German. But I would like to clarify and put in context what she says about me in her article about the Congress in Nice.

Caroline Neubaur writes about a 'Kleinian high horse', and continues: 'John Kafka made fun of English analysts having tea and exchanging comments over their tea cups about outrageous deportment.' Here is what happened: in a post-plenary discussion group, we talked about, and

differentiated, method and technique. I said something to the effect that we should also consider the style and its effect on the analytic situation, for instance, an atmosphere congruent with restraint, elegance and having a cup of tea while talking about attacks on body parts and various other matters usually considered outrageous in a tea salon. A situation in a military rehabilitation hospital came to mind, I said, in which traumatized soldiers, fresh from the front, were shown real battle-scene films. At a moment of high and gory intensity, the film was interrupted, the lights went on and Red Cross girls served tea and cookies.

John S. Kafka ■

Couches



Couch humour

For some time now, I have been debating whether or not to send you this letter.

I considered the subject trivial, not quite worth it, in the hope that the cause of my irritation might wear off. I also thought that your decision to eliminate the couch cartoons and replace them with photos of consulting rooms was a temporary mistake. But when I received the latest issue of the IPA Newsletter, I saw that it was not something momentary, but rather a persistent error.

Don't you think that humour is one of the marvelous conditions that we humans have for criticizing ourselves? Don't you consider that humour has been and remains one of the important themes in psychoanalysis? I also think that using such valuable space in the Newsletter for photos that say nothing more than what good or bad taste the analyst has doesn't do anything for our much-attacked image. I could go on, but I would rather you think over this question of photos of empty consulting rooms that substitute and paper over a space for criticism and humour, elements that we so sorely need.

I take this opportunity to send you my greetings and to wish you a very happy 2002.

Raúl Zajdman ■

Homosexuality



Homosexuality and discrimination

Congratulations on your production of a Newsletter of unprecedented quality. It has

been especially enlightening to follow the discussion regarding homosexuality and the IPA discrimination policy.

I find it rather horrifying, after the world was subjected to hearing discriminatory religious fanaticism used to justify the atrocities of September 11, that there would be any controversy whatsoever about making it absolutely explicit that discrimination on the basis of gender, ethnic origin, religion or sexual orientation has no place in psychoanalysis or anywhere else! It is simply shameful that it was necessary for Dr. Widlöcher to certify, 'after consultation with the Executive Committee', that homosexuality is included in the IPA opposition to discrimination!

It is of equal concern, as we begin this new century, that a segment of our colleagues remain rooted in the past, having failed to integrate psychoanalysis with the modern biological and sociological research initially predicted and hoped for by Freud. The evidence is overwhelming that genetics and other biological factors play a major role in the development of sexual orientation, which extends as a continuum between exclusive homosexuality and exclusive heterosexuality. The analytic challenge is to understand the ways in which psychic development has modified or distorted or enhanced this biological propensity, and therefore ultimate sexual preference and its influence on the totality of personality development.

Discrimination, justified by non-validated theoretical constructs regarding sexual orientation, has no place in the psychoanalytic investigation or understanding of either homosexual or heterosexual behaviour, nor in psychoanalytic education. More importantly, it is a disservice to both patients and students who rightfully expect us to be at the forefront of a psychoanalytically informed biopsychosocial understanding of the human condition.

Sherwyn M. Woods ■



Reading the exchange of correspondence between Daniel Widlöcher, Ralph Roughton and the APsA Executive Council in the most recent Newsletter (10/2) concerning the anti-discrimination policy which the IPA is adopting leaves me with an ill-defined sense of unease.

If we pause to take a clear and open position on the question of this discrimination (of which homosexual candidates of both sexes feel they are victims) - ie, if we hesitate in assuming our moral responsibility towards them (patients who have graduated from 'our' couches or those of our professional allies) as well as towards what we hold

to be the unalienable prerequisites of having (as we would claim) an 'open ear' as psychoanalysts - the reason for this hesitation may well be that this spanner in the workings of professional freedom may merely serve to feed a sterile polemicism. This polemicism itself derives from a question which is badly framed in general terms and, thereby, badly framed also as regards homosexuals.

I am probably not the first person, nor will I be the last, to state an opinion of this sort, hence I feel moved to comment that the reply offered by Daniel Widlöcher to Ralph Roughton leaves me not only perplexed but with a sense of relative unease. It is hard to imagine how any Association, let alone the IPA, might declare itself in favour of discrimination, including that against homosexuals, without rightly incurring a lawsuit within 24 hours. Thus Widlöcher's response to Roughton, which is a simple (and correctly raised) matter of internal policy, and restates that the IPA motion declares that the IPA opposes all discrimination of any kind (thus including homosexuality), makes me particularly uneasy, because it affords writers to the Newsletter an opportunity to hijack an interpretation and to offer a specious conclusion. To cap it all, it goes so far as to offer a vote of congratulations to Widlöcher for the courage with which he, as IPA President, is said to have been instrumental in the 'official recognition' of 'gay' and lesbian analysts!

What is afoot here? First of all, is it relevant and pertinent to raise this problem as one of 'discrimination'? Each Member Association has, in agreement with the IPA, drawn up and been free to define its own admission criteria for psychoanalytical training and entry into professional practice. One such criterion is the capacity to offer as open and impartial (and not simply 'neutral') a psychoanalytic ear as possible - free of any ideological or militant position whose passionate nature might lead to this capacity for free listening being infiltrated, parasitically compromised or swayed in a particular direction, as a consequence perhaps of unresolved identification conflicts. We might well have raised other sorts of 'discrimination' in this context, for instance political ones, though I fear it unlikely that a candidate will have been accused of, or have had held against him, political or religious convictions related to the private personal, family or social spheres of his life where these are not contradictory to or incompatible with the principles of psychoanalysis itself - such as confirmed extremist positions, for example.

The proposal to put aside these rules, which are founded on both Freudian writings and decades of experience in the education committees and the reforms which these have introduced, and denouncing them as 'discriminatory practices', amounts to retrospectively challenging and refuting criteria for admission to psychoanalytic practice when these criteria have been determined by a given Society. It seems to me that these admission criteria rightly fall within the scope of the freedom and full legal autonomy of that Association and/or its Training

Institute. Why should one any longer have a burning desire to belong to such an association (the IPA itself, or one of its member societies) if its principles and even its core identity are then to be disclaimed? Is this not known as subversion?

Without wishing to offend anyone, the fact that homosexuality has become a banal social issue does not really allow us to remain silent on the truth of the homosexual fact, particularly as it relates to the realm of the psyche and to questions of identity. Reasons of space preclude going deeper into this question, but it seems to me that it is dangerous - not to say intellectually dishonest - to conflate, average and so reduce together the question of militant 'gay' and lesbian candidate analysts, on the one hand, with a political struggle on the other. Stating (or trying to give the impression of stating) the problem in terms of social or professional rights, of discrimination or non-discrimination, seems to me to be irrelevant to the question, and can only lead to misunderstandings and disillusion - or, worse still, to adopting a sort of functional double-speak.

In closing, is it not amazing to read letters from psychoanalysts stating that you can claim the fact of becoming a psychoanalyst in much the same way that you can claim rights that the state (or the US Constitution) upholds, in the same way that it upholds the right to good health, the right to vote, and the right to free expression? Is this not a very sad but very precise ad absurdum demonstration of how anti-analytically irreducible such splits are, on this topic?

H. Goutal-Valière ■

RIO 4



The founding of the Psychoanalytical Association of the State of Rio de Janeiro (Rio-4), recently constituted as a provisional society of the IPA - with its origins in the Pro-Ethics Group - has given us cause to think about a new identity and to begin a new type of communication with our colleagues.

And it also has led us to question a subjective and ethical position about analysts and their peers and their relations with the polis.

It is a fact that, increasingly over the past decades, psychoanalysis has been structuring itself into theoretical ghettos that have become 'analytical clans'. This type of group organization is based on affective commitments and emotional loyalties, making it difficult to get along with project diversity and interchange and theoretical-institutional experiences. It seems to us that such a structure, in greater or lesser degree, is common to almost all societies where institutional standardization is carried out at the cost of criticism and non-

acceptance of others. But is it true that an institution may only thus become unified and maintain itself, in a manner that is so compact that it does not admit differences?

During the Nice Congress, Daniel Widlöcher emphasized the difficulty that analysts have in coexisting and growing together based upon theoretical and cultural differences. In fact, in order to debate differences, maintaining respect for diversity of thought, it is necessary not only to have clear separation between the idea and the thinker but also a solid argument that allows a confrontation of ideas without losing sight of the limits of the thinking itself.

This certainly is not easy for analysts, who are accustomed to the 'kingdom' of their offices or to debates with others who think in a similar vein. Maybe, because of this, we often encounter solutions that minimize the differences between peers, in an attitude that is sympathetically conciliatory, or describe those who differ with us as 'non-analytical' or wrong. The strictness of thinking of such 'solutions' propitiates, becomes installed within and takes over the analytical clans that adopt them, limiting the more progressive and creative movements. Thus, our big challenge is to break out of such cloistering, making it possible to open up to other ways of thinking, and a more effective insertion and participation in the current world.

In September 2001 in Paris, Jacques Alain Miller announced a change in direction of the politics of the School, towards a return to the public sphere, a move to rescue the psychoanalyst-citizen while continuing to emphasize the psychoanalytical. This concern, which is not limited just to Lacanians, points even more toward the urgency to avoid confining and restrictive thinking.

We believe that maintaining the status quo just because of fondness for tradition and fear of the new has shown itself as useless, because what is new invades and topples things over without any possibility of being managed, except through segregation. On the other hand, in order to make genuine renewal possible it is necessary to be clear about where we are starting from, as well as those points we cannot give up without falling into eventual changes and flexibility that simplify and redirect psychoanalytical thinking without adding anything to it. It is necessary to be strict, principally with regard to flexibility.

The question before today's analyst is how to coexist with orientation that is aimed at the unconscious without losing sight of the world and contemporary reality. But hasn't it always been this way? Did not Freud precisely will us a single and precious vision of a structurally divided individual? In truth, we make 'psychic simplifications' to serve as defences that free us of the anguish of coexisting with this division. In this sense, we do not apply to ourselves, while subjected to the unconscious and the conscious, the same medicine that we indicate for our analysis patients.

We cannot lose sight of the fact that in clinical practice all psychoanalysts make themselves available to be the author of change, the vehicle of desire and of elaboration of every patient, who seek to overcome their inhibitions in order to fully realize their potential. In order for this vocation to be coherent, the desire to face new challenges must extend to our institutional practices. What is not justified is that, in many cases - based upon apparent adhesion to Freud - immobility of thinking occurs that maintains us while in the 21st century within the anachronistic climate of 19th century Vienna. This makes it difficult to develop psychoanalysis that is more vigorous and tuned in to the current moment, one that can offer answers to the cultural uneasiness of our times.

For us, members of the Psychoanalytical Association of the State of Rio de Janeiro, founded at the dawning of the third millennium, these are timely questions. They are questions to contemplate without the fear of being wrong.

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The Aftermath of 11 September



September 11

In her e-mail to the Editor of the Newsletter, M.T. Hooke asked herself about consequences of the recent events seen from a psychoanalytic perspective.

We have been interested in the impact that the attack in New York has had on the material presented by our patients. Following this, we addressed an e-mail survey to members of the Paris Psychoanalytical Society, as well as to some colleagues in New York.

Clinically, New York patients must be distinguished from the French patients who were only indirectly exposed to the event through television coverage and who did not manifest a traumatic state. Nevertheless, responses contained a common characteristic: either patients claimed 'ignorance' of the event, or they integrated it remarkably well into the analytical process.

More than half of the patients did not speak

directly about the attack, even though everyone outside was talking about it (and certainly the patients themselves!). However, the trauma might have been present, latently, behind affects and symptoms: diffused anxiety, expressions of aggressiveness, outbreaks of phobias, etc. The frequency of passing over the matter in silence was perhaps the most surprising and the most important problem encountered in our work; it questions what psychoanalysis is (including what might be termed its 'perverse aspects') more than the understanding of the trauma.

Regarding the patients' reactions to the attack, while some expressed empathy (particularly those who have suffered from trauma either directly or through their families), others rejoiced about castrating the 'superb American' without consideration for the victims. Thus the countertransference was strongly called upon and linked to the political positions of the analyst.

Most of the analysts noted that the event was treated as a daytime residue in the stream of associations, in particular dreams condensing images of the trauma along with imagery considered usual for the dreamer, which did not seem to be stereotyped repetitions of a traumatic nightmare. Moreover, often the trauma reactivated the analytic process, both by bringing new images with which to constitute links in the chain of associations, and by the difficulty in evacuating internal aggressiveness when destructiveness was so present on the outside (for example, in one session, aggressiveness which had been repressed until then was brought out while evoking the attack: 'I feel no transference towards you - if I talk about the events as do all your patients...I'm still not going to strangle you!').

In the course of this work, many questions arose, especially concerning the relationship between psychic reality and external reality, as well as technical problems such as what to do with a patient who did not mention the events which concern everyone, including the analyst. This topic will be discussed with Janine Chasseguet-Smirgel in a workshop at the EFP in Prague this year.

**André Brousselle
Dominique Reydellet**

Members, Paris Psychoanalytic Society

The Editor welcomes letters from members, on the understanding that they may be edited for length and clarity, but cannot guarantee that all letters will be published.

HOME PAGES

THE PRESIDENT'S COLUMN

Daniel Widlöcher



DANIEL WIDLÖCHER reflects on multiple facets of communication, its specificity in psychoanalytic institutions, its role in the organization of institutions and the process of scientific exchange, and the impact of modern communications technology.

There are two tasks involved in the administration of a psychoanalytic institution. On the one hand - as with any other institution, any other scientific or professional society - one must protect the life of that institution, ensuring that it evolves and that it offers its members a means of participation which respects both their commitment and their freedom within it. But in the case of a psychoanalytic institution, which has specific aims and objectives relating to its overall purpose, there is a second task: to ensure that psychoanalysis develops both as a practice and, especially, as a way of thinking - based on listening - which is not found in any other profession or science.

When it came to founding an international psychoanalytic association, the model of choice at the time was that of a scientific society. This is clearly apparent when we re-read the report presented by Ferenczi to the Nuremberg Congress of 1910. This document is all the more interesting as it relates to the founding of the very first such psychoanalytic institution. In contrast to the creation of other international scientific associations, which normally comes about when local societies choose to come together, the IPA served as the mother society from which, and in whose image, local societies were formed.

Admittedly - as I recalled at the end of the Nice congress - Ferenczi himself was under no illusions about the potential limitations of some such societies: 'I am all too familiar with the pathology of associations and am aware of just how fre-

quently, in political, social and scientific groupings, puerile megalomania, vanity, servile observance of hollow formulae, blind obedience and personal interest can acquire dominance at the expense of conscientious and dedicated working for the common good'.

However, he believed that psychoanalysts, to the extent that they are able to cope with and treat their own individual pathologies, would be in a position to overcome this collective pathology and to ensure 'an equitable and efficient distribution of the work to be done in an atmosphere of mutual openness, where the capabilities of each is recognised and where jealousy has been eliminated or overcome.' He adds: 'I am convinced that a psychoanalytic society which works according to this principle will create within itself conditions which are favourable to its own activities but which will also attract the respect of the world outside'. History has not fully vindicated Ferenczi's hopes in this matter.

DISTINGUISHING FACTORS

The key factor which distinguishes psychoanalytic institutions from other scientific societies is the very nature of psychoanalytic science. Not only is it still a young science: it is one which has run head-on into resistance from a scientific and social establishment which feels attacked to the core of its narcissistic defences and impulsive states. It is a science both menacing and menaced, which needs to be developed and protected - not only from external criticism, but even more so from internal dissidence from those who do not defend the cause.

Year after year, the question of training psychoanalysts has taken on greater and greater importance, yet the membership principles are stated in terms of fidelity to practice. As a result, there has been a continuing concern to maintain the rules which govern this practice, a concern often expressed through authoritarian and dogmatic attitudes which have been vigorously criticised both inside and outside the association.

Professional status

Another factor which distinguishes the psychoanalytic institution is the view, which has developed over recent decades, of its professional dimension. The term 'profession' has come to be added to the strictly scientific frame of reference of the psychoanalytic identity. The aims of the association have had to take account of this. We are required to uphold and maintain the professional standards of the psychoanalyst in the world at large, notably vis-à-vis public authorities and 'users'. We must offer the best possible training and ensure that criteria for selection and training are transparent to all. Last but not least, we must protect our training methods and the professional status of the psychoanalyst.

However, in parallel with these scientific and professional criteria, our psychoanalytic institutions must respect certain more secret, more 'intimate' operating standards, arising from the special nature of the one-to-one relationship between the psychoanalyst and another individual. It is accepted that the psychoanalyst-patient relationship is separate from the psychoanalyst's life within the Association, but this separation is far from absolute.

THOUGHT TRANSMISSION

At the very moment when, in accordance with Freud's wishes, Ferenczi proposed the idea of a psychoanalytic association, they secretly shared an interest in a question far removed from the scientific vocation of the association - that of the transmission of thought. Ferenczi even claimed that his abilities as a medium were an essential part of his psychoanalytic practice. Freud, somewhat alarmed, suggested that Ferenczi keep quiet about it, but some years later he publicly reopened the subject.

By this time, the idea had developed that a community of psychoanalysts could not depend solely on the creation of a scientific society. To ensure loyalty to the cause, the association's administrative wing became paralleled by a secret and more-or-less self-selecting 'Committee'. It was to this Committee that in 1921 Freud delivered his paper on telepathy, later published under the title 'Dreams and Telepathy'.

Today, we would say there is a dimension of 'thought transference' or 'thought induction' which bridges the gap between the intersubjectivity of telepathy and the psychic process linking the stream of thought of analyst and analysand. The development of ideas such as countertransference, projective identification and, more recently, intersubjectivity, underline this dimension of shared associativity, of thought induction, of 'co-thinking' which, according to Renik, characterises the irreducible subjectivity of the work of the psychoanalyst.

The nature of scientific exchange

In order to limit the effects of intersubjectivity, and avert the inherent risk of *folie à deux*, psychoanalytic institutions have developed various means of referring this subjective experience to a third party. We find this process at every level of our training and scientific life (supervisions, clinical papers, evaluations). In our scientific meetings, when a clinical case is presented, discussants are warned not to indulge in a quasi-supervision.

This is quite appropriate, for a variety of reasons, but it does not rule out associative listening as part of the 'scientific' exchange. Rather than an 'educative' relationship, there should be a willing-

ness to listen and to share associations and interpretations, which facilitates thought transference. In scientific exchanges, we should not be seeking to give corrective lessons to the presenter of a paper, even less to be covertly awarding points. We should be seeking to participate through 'co-thinking' in that which is offered, and to study together that which we have induced from our listening - just as the presenter did at an earlier stage.

AN ETHIC OF COMMUNICATION

Such reflections on thought transference lead inexorably to an ethic of thought transmission. The psychoanalytic institution is in charge of this ethic. Let us be clear: in the supervision model, it is still a matter of giving an account of one's own thought-experiences, in relation (by induction) to those of others. What psychoanalysis proposes is a new ethic of communication: sharing with others the forms of thought that arise within ourselves.

The tendency to parallel the official structure of psychoanalytic associations with more informal and personal structures has always existed to a greater or lesser extent. By relying on transference effects, group identification, oral exchanges and self-analysis, such groups have been able to participate actively in the life of the institutions and also, more debatably, in their management. Sometimes manifesting as clinical forums, sometimes as pressure groups, their discreet presence has influenced development of local societies and, at times, the history of the international psychoanalytic movement itself.

Networks

It is of course both legitimate and desirable that psychoanalytic institutions should give their members complete freedom to organize networks for research and clinical exchanges. But it would be regrettable if this underlying movement were a reaction to dogmatism in our scientific activities and training policies. There is currently great pressure for these scientific and training activities to take on board the type of exchange which resides in psychoanalytic listening and the ability to give account of it to others. As I have already indicated, the practice of supervision is not simply an obligatory stage in the training process, but the preparation for a spirit of exchange and debate which should characterize the analyst's acceptance into the institution.

There is undoubtedly an element of Utopia in these views. It is because psychoanalytic institutions have been unable to institutionalize these processes of listening and debate that latent (not to say secret) networks and training have developed alongside them. Is it possible that this Utopian view is not too far from Ferenczi's own? Perhaps. But this does not exempt us from taking account of this aspect of psychoanalysis when we

are attempting to infuse greater vitality into our institutions.

Promoting debate

It is in this spirit that the IPA has attempted to review its working methods in preparing for the next congress, in Toronto, and to give this congress a somewhat novel format. It is also why there needs to be an in-depth debate about training among the constituent organizations. But we need to go further. If we consider that the primary activity of our institutions is clinical debate between psychoanalysts, and that this debate necessarily involves a third party, we can see that that this requires a constant exchange of views between the societies, so that individual institutions or groups of analysts do not close in on themselves.

Preventing societies from becoming isolated is one of the essential functions of the international community in the field of psychoanalysis. We can no longer consider the international association as an absolute point of reference, authoritarian and dogmatic; we need to see it as an agent of liberation from narcissistic withdrawal, a defensive position common to all psychoanalytic institutions.

THE DECISION-MAKING PROCESS

Moving on from these observations on the specific aspect of psychoanalytical communication within our institutions, I would like to make some general comments on current problems affecting the administration of institutions. In the last Newsletter, I referred to questions about the relationship between decision-making and implementation within the central administration of an international association such as ours, and the various stages of decision and implementation between the administration and its members.

I would like to raise some questions about the communication processes which exist in any organization, and how these will relate to the processes of the future. Decision-making and transmission of information have always been at the heart of the institution. My feeling is that the relationship between these processes is undergoing a significant change, and I would like to share with you some thoughts on this subject.

Information out

Certainly there is no decision-making without transmission of information. Information contributes to the decision, and the decision must be transmitted so that it can be understood and followed. As in any other type of association, psychoanalytic societies use many means of communication (assemblies, newsletters and, nowadays, internet messages). The bigger and more important the society, and the wider its geographical spread,

the more it needs to extend and intensify its methods of communication. Otherwise, it risks creating a gulf between those - from bottom to top - involved in decision-making, and those who feel or claim that they are excluded from participation.

No matter how many measures are taken to facilitate the participation of all members in the decision-making process, no matter what is laid down in the democratic framework of the institution, a significant number of members may still remain uninformed. This is a real risk for the IPA, with over ten thousand members, spread across every continent. Members do indeed complain that they don't know what the association does for them, or how money from subscriptions is spent. This last question has of course become more acute because of the economic problems in our profession, but we need to listen more carefully; of course we must make our budgetary policy more transparent, but we must not stop there.

Information in

It is my view that we need to develop our information systems, and this will be a priority for our administration during the coming months. More difficult, perhaps, is how to improve our intake of information - ie, how we can enable our members, either as individuals or from within their societies, to not only express their wishes (an essential in any democratic process) but also share their experiences, their innovations, their uncertainties, and contribute to the ongoing debate which is the lifeblood of the Association. Here again, there is a role for new communications technologies.

It is probably the very existence of these new means of communication which has created greater demand for exchanges of information, but the new technologies also impose constraints on the communication process. Our experience from the first few months of our new administration has shown us the impact of the internet in terms of both the speed and volume of information exchange.

Novel pressures

In the past, raising a question and consulting several people in order to agree a possible solution required an exchange of letters which at best took several days, and more often several weeks. Then, some twenty years ago, the arrival of the fax machine altered the rhythm of communication. I still remember my astonishment when, at the end of the '80s, the current secretary of the IPA showed me how she could communicate within a few hours with her President across the Atlantic, and exchange with him all the necessary paperwork.

Today, we are under pressure to take decisions involving several people within a few hours. No

doubt the presidents of all our constituent members and regional structures will be finding this out for themselves. But at the international level, although we now have amazing facilities for working together, they create a climate of urgency and stress which is difficult to master.

An even greater constraint is the volume of information being exchanged. Everything can be communicated to an infinite number of people. What results is a 'desubjectivisation' of the message - an 'anonymisation', to borrow Tom Main's term. Who is addressing whom? The question which we ask ourselves in the psychoanalytical situation, in transference, has come centre-stage in everyday life.

These new communication systems will help us to develop a better quality of interchange for both the psychoanalytic and scientific aspects of our institution and its administration, but the relative anonymity of the messages and the absence of clearly defined addressees will be a source of great difficulty. As a new mass phenomenon, they raise new questions for us. Will we be forced to rewrite 'Massenpsychologie und Ich-Analyse'? ■

Secretary General's Report



Steering a path between rigidity and chaos

ALAIN GIBEAULT gives an overview of the political and scientific objectives of the IPA's new administration, and how these are being pursued through a restructuring of its committees.

From a small scientific society of just 240 members in 1920, the IPA has grown into a large international organisation with 10,500 members, comprising 57 psychoanalytical societies and nine study groups throughout 45 countries, mainly in Europe and in North and Latin America, but also in the Middle East and Asia. In the past five years, membership has grown most rapidly in Latin America (30%, compared with 20% in Europe and 4% in North America). This rapid expansion in size and diversity makes it increasingly difficult to

maintain standards and coherence. Like most institutions, the IPA is challenged both internally and externally - by members, who may question its role in their professional lives; by other professional associations; by disciplines which question the very existence of psychoanalysis.

Psychoanalysis has often trodden a difficult path between politics and science. In order to develop, the IPA must not close itself off into institutional rigidity - but at the same time, it must preserve its standards of practice and dissemination without losing the core of its heritage handed down by Freud. It is likely that, at this time of great expansion and change, we will face some of our most serious challenges: to steer a path between chaos and autocracy which will ensure that our institutions contribute to the development of psychoanalysis and its place in the wider culture.

To this end, the IPA has defined five strategic objectives, directed towards the development of psychoanalysis as a therapy as well as a science and a profession. In order to implement these objectives, the new administration, which took office after the Nice congress, decided to reorganize committees into five groups aligned with the objectives, plus a sixth concerned with overall governance. This account of the new committee groupings and their work over the past six months will, I hope, give an indication of how the administration has begun to achieve its objectives.

MEMBERSHIP SERVICES GROUP

Strategic objective

To capture the attention of and serve the global membership, by providing information (particularly on IPA activities) and services which are relevant and useful to their profession. This concerns mainly the Central Information Service (Archives and Website), the Membership Services Committee, the Newsletter Editorial Team and the new Publications Overview Committee.

Personnel

Since the Director General, Piers Pendred, is occupied mainly with issues of governance, it has been necessary to recruit a Deputy Director General, Diana Chrouch, to directly support the Membership Services Group and to implement a fundraising policy. She joined the team at Broomhills in February 2002.

Regular publications

A survey on the Newsletter has shown a largely favourable response (see page 4). It has already been decided that a President and Secretary's e-mail newsletter will be distributed regularly, in the IPA's four working languages, to all members who have internet access (about half of the

total); societies will be asked to communicate the contents to members who do not have access. An e-mail message from the President and Secretary will also be sent out four times a year to all Presidents of IPA societies, containing more detailed information on the main issues discussed by the Executive Council.

Publications Overview Committee

Chair Emma Piccioli
(Italian Society)

An important initiative of the new administration has been the creation of this committee. Its report, accepted at the last Executive Council in January 2002, proposed:

* *The creation of an 'IPA series' of publications, to serve as an instrument of communication between the IPA and its component societies and their members, as well as with the outside world, and to establish an IPA imprint with a reputation for high professional and academic standing.*

* *The setting up of a **Publications Management Board**, supported by a freelance director of publications (Cesare Sacerdoti, former Editor of Karnac Books), to ensure that the IPA undertakes publishing in a professional manner.*

OUTREACH GROUP

Strategic objective

To increase awareness of the efficiency and relevance of the profession in related professional and academic circles, as well as interested members of the general public.

Allied Professions Committee

Chair Marcio Giovannetti
(Brazilian Society of São Paulo)

Role To investigate ways of facilitating exchange between various institutions, including other psychoanalytic associations (Jungians, Lacanians, etc.), psychotherapy associations and psychiatric and clinical psychological organisations.

Psychoanalysis and Society Committee

Chair Robert Michels
(APsaA)

Role To assist societies and institutes, and to elaborate the interface between IPA societies and study groups and the surrounding culture, including professionals, universities, governments and the educated public. It will focus particularly on the

issue of psychoanalysis and universities.

United Nations Committee

Chair Afaf Mahfouz
(APsaA)

Role To make psychoanalysis seen and heard within the UN in general and in other non-governmental organisations which are of potential interest to our profession. (The recent Durban Conference raised many controversial issues relating to the role of this Committee. At its last meeting in January 2002, the Executive Council confirmed its total opposition to any form of discrimination, including anti-semitism, and to the proposed actions from the NGO Forum in Durban. The Council decided to continue the activities of this committee and its Chair, whilst accepting the proposal to set up a group of six senior consultants, two from each region, to assist the committee in its tasks.)

RESEARCH GROUP

Strategic objective

To encourage or conduct research which demonstrates the efficiency of the science or which leads to improvements in methodology, as well as bridging the psychoanalytic instrument with the research methodologies of other sciences.

Research Advisory Board

Chair Robert Wallerstein
(APsaA)

Co-chair Werner Bohleber
(German Association)

Co-chair Guillermo Lancelle
(Buenos Aires Association)

- one representative for each region.

Role To evaluate research projects to be funded in part by the IPA.

Empirical and Conceptual Research Committee

Empirical research:

Co-chair, Peter Fonagy
(British Society)

Conceptual research:

Co-chair, Marianne Leuzinger-Bohleber
(German Association)

Role The research programme covers empirical research on the practice of psychoanalysis and derived knowledge: in the psychoanalytic process, treatment outcomes, psychopathological mechanisms, the psychodynamic approach to the personality and social factors, etc., within the epistemological context of the natural sciences.

However, research should not only be equated with quantitative methods, and the new administration wishes the IPA to foster more research emanating from clinical practice: clinical, historical, conceptual, within the epistemological context of human sciences which gives more value to qualitative research.

PROFESSIONAL, SCIENTIFIC AND EDUCATIONAL GROUP

Strategic objectives

To foster scientific development and learning, as well as the maintenance of high professional standards. Two sub-groups have been created to work towards this objective.

A. Professional and Scientific Sub-Group

Professional issues are mainly dealt with by the Ethics Committee, while scientific issues are dealt with by four different committees involved in the development of scientific exchange,

Ethics committee

Chair Jerome Winer
(APsaA)

Role To serve as an advisory body on ethics to the Executive Council, to other committees or commissions working with new groups, and to component societies who may wish to consult more widely on local ethical matters. The new administration is benefiting from work previously undertaken to devise procedures and guidelines for responding to ethical problems.

Scientific Activities and Conferences Committee

The Congress Programme Committee and the former Committee on Inter-Regional Conferences are integrated within this new committee, to give greater coherence to our scientific policy, with a single body responsible for communicating knowledge. The Toronto Congress Programme Committee, with the support of the Chair of the Nice Congress Programme Committee, Jorge Canestri (Italian Association), will constitute the heart of this new body.

Toronto Congress Programme Committee

Chair Ricardo Bernardi
(Uruguayan Association)

Role To unite the many different endeavours of IPA members in the field of science, using the Toronto congress to promote easier scientific exchange between members (see page 26). As



Photo: Claudia Guderain

Antje Haag, Hamburg, Germany

well as working on a new concept for the Toronto congress, the new committee has been asked to consider more long-term reforms for the biennial congresses and their progressive implementation over time. The organisation of regional committees will be more tightly integrated into the preparation of the IPA congress, which should reflect the work carried out in many IPA committees to find ways of co-operating and co-ordinating scientific activities in the three main regions and the regional organisations: the European Psychoanalytical Federation (EPF), the Latin American Psychoanalytical Federation (FEPAL) and the North American Psychoanalytic Confederation (NAPSAC).

Committee on Women and Psychoanalysis (COWAP)

Chair Alcira Mariam Alizade
(Argentine Association)

Role To provide a framework for initiating the exploration of topics relating to issues of primary concern to women, by setting up workshops, study days and conferences, and to disseminate information on women's issues by arranging publication of relevant new works.

Future of Psychoanalysis Committee

Chair Paul Israël
(Paris Society)

Role To ensure the development of psychoanalysis in countries where there have been only isolated analysts or individual groups with no psychoanalytic training, but who are interested in fostering psychoanalytic exchange within their country. The

short-term objective is to report on local situations in all regions, to obtain a general perspective on the future of psychoanalysis across the world. The countries now being considered are mainly in northern and southern Africa, China and some Latin American countries. The work of this committee is naturally linked to the strategic objectives of the Development Group and the International New Groups Committee (see below) but it has specific responsibility for countries which have no contact with the IPA.

B. Educational Sub-Group

The IPA has always been concerned with issues relating to training, and has previously appointed many committees or work-groups to study these issues, including the Committee on Psychoanalytic Education (COMPSED), chaired by Jacqueline Amati-Mehler (Italian Association), and the Task Force on Transition in Models of Psychoanalytic Education (TRAMPE), chaired by Ekkehard Gattig (German Association). A new Education Committee has now been created.

Education Committee

Chair Sara Zac de Filc
(Buenos Aires Association)

Role To provide a forum for the ongoing renovation of psychoanalytic education, whilst respecting and fostering the autonomy of psychoanalytic institutions and societies, and to experiment with new educational methods provided that a reasonable, broadly-based set of standards is maintained. (At the January Executive Council meeting, this committee was asked to provide a reply at the

next meeting, in July, to the request from the Latin American Presidents, dated March 1999, 'to consider seriously and without delay the need for the component societies to have the autonomy to introduce flexibility into their training standards within the broad outlines deemed valid by the IPA for other component societies.' This is a challenge to the international community to recognise the validity of different models of training and practice, and to speak less of minimal standards than, as suggested by Daniel Widlöcher, of 'optimal standards'. This allows for individuals with different conditions of training to be evaluated on the basis of their personal development rather than in terms of external factors, such as being analysed by a training analyst at a frequency of four sessions a week on different days. Whilst it is important to have a model of reference, the survival of psychoanalysis requires us to free ourselves from a hypocritical attitude and to consider the importance of individual and collective factors and situations. (Otto Kernberg, who has written many papers on these issues, has been requested to write a white paper to provide a general overview of training issues.)

Committee on Child and Adolescent Psychoanalysis (COCAP)

Chair Peter Blos Jr.
(APsaA)

Role To survey IPA societies and training organisations, in relation to the current status of training in child and adolescent psychoanalysis, and to create a list of IPA child and adolescent analysts. Once again, this requires flexibility in respect of different models of training and practice.

DEVELOPMENT GROUP

Strategic objective

To expand the profession, within both current and new geographical areas, whilst maintaining high professional standards.

International New Group Committee

Chair David Sachs
(APsaA)

Role To facilitate the establishment of new groups in accordance with IPA policies and procedures relating to the orderly progression from study group to provisional society, and finally to component society. The committee is responsible for renewing the status of proposed groups and maintaining the progress of any new group by means of a site visit and a sponsoring and liaison committee. (Usually, a study group is established when it has at least four IPA analysts, but a new procedure for acceptance of non-IPA societies was introduced at the Nice congress, when the

German Psychoanalytic Society (DPG) was accepted directly, with the status of Executive Council Provisional Society (see page 23). This allows for circumstances in which there are non-IPA groups with at least ten qualified analysts, for which it is not necessary to start with the status of study group - as may soon be the case for a psychoanalytic society in Mexico.)

East European Institute

The increase in numbers of east European candidates seeking psychoanalytic training, and the need to co-ordinate the different methods of training proposed by institutes in western Europe, led to the creation of this new Institute and the acceptance of a policy for IPA loans to assist candidates from eastern Europe to train in foreign countries. This initiative, proposed by Daniel Widlöcher and agreed at the January Executive Council Meeting, is aimed at the development of psychoanalysis mainly in countries where there are currently no societies recognized by the IPA, especially the former USSR, Bulgaria, Croatia and Slovenia, and will be implemented with the close cooperation of the EPF.

GOVERNANCE GROUP

This group does not correspond to individual strategic objectives, but deals with administrative issues. Its main purpose is to ensure the efficient and effective management of the IPA, in accordance with its Constitution and Bylaws, and to propose changes for Executive Council approval, prior to a vote by the membership.

Constitution, Bylaws and Procedures Committee

Chair Roger Dufresne
(Canadian Society)

Role To propose to the Executive Council revisions to the IPA's governing instruments consistent with business meeting resolutions and Council guidelines and directives.

House Management Committee

Chair Secretary General Alain Gibeault
(Paris Society)

Role To serve as a resource for the Director General and staff in respect of the maintenance and operation of headquarters and the functioning of the staff.

Budget and Finance Committee

Chair Treasurer Moisés Lemlij
(Peru Society)

Role To plan and oversee the financial operations of the IPA, especially the timely assembly

of the following year's consolidated budget for the IPA and its subdivisions, for review by the Executive Committee and subsequent discussion, modification and ratification by the Executive Council.

Investment Oversight Sub-Committee

Chair Allan Compton
(APsaA)

Role To invest the reserve funds of the IPA and its subsidiary organisations, by directing investment managers to pursue strategies likely to generate regular income and moderate capital growth, with no more than moderate levels of risk so as to protect assets from market erosion.

Elections Committee

Chair Anne-Marie Sandler
(British Society)

Role To administer guidelines for election campaigns and monitor the conduct of candidates for election.

Committee on Resource Development (CORD)

Chair Harvey L. Rich
(APsaA)

The IPA's current resources will not adequately support the full range of activities it wishes to pursue, but it does not wish to raise the level of membership dues (see page 15). This new committee was therefore created after the Nice congress to explore alternative sources of funding, from the sale of services and through grants, cost sharing, schemes and donations. One of the main tasks of the new Deputy Director General, Diana Chrouh, will be to support this committee in the delivery of its plans.

WORKING GROUPS

The new Administration has proposed that Chairs of committees should not also be members of the Executive Council. This proposal was intended to distance the Council from the work of the committees, to enable more objective evaluation of their work. However, in addition to the committees, there are three working groups, which are chaired by Vice-Presidents:

Working Group on Terrorism

Chair Sverre Varvin
(Norwegian Society)

Role To provide a forum for colleagues involved in violence and terrorism to reflect psychoanalytically on these issues and to share the results of their work with the international community at the Toronto congress. (See page 28)

IPSO Working Group

Chair Robert Tyson
(APsaA)

Role The International Psychoanalytic Studies Organisation (IPSO) has for many years organised scientific meetings for candidates at the time of IPA congresses, and helped them to become more involved in the administrative and scientific areas of their Institutes. The working group will study options for better integration of candidates' status within the IPA.

Professional Status Working Group

Chair Robert Pyles
(APsaA)

Role To reflect upon the professional status of psychoanalysts: can psychoanalysis acquire state-recognised professional status without compromising its integrity - and is it possible to reconcile different national policies on this issue?

In conclusion

This overview gives some indication of the challenges which the IPA expects to face in coming years. The restructuring of committees has taken into account proposals made by the Task Force on Structure and Mission (SAM), which worked during the last administration with a final proposal for a restructuring of the administrative bodies of the IPA and which was voted by the Executive Council for implementation from 2003 onwards. This restructuring will present another challenge, with the forthcoming election of the Board of Representatives. The Regional Nominating Committees have been recently appointed by the three regions, with the task of preparing for elections at global and regional level. The IPA will be working in a new way with the component societies and regions, with the task of maintaining the unity of the international community while finding the best levels of cooperation. ■

The East European Institute

Since the fall of the Berlin Wall, the IPA has maintained a constant presence in eastern Europe, contributing to the development of psychoanalysis in countries where it had remained clandestine and isolated from the international community (Hungary, Czechoslovakia, Poland) or had simply been eliminated, as was the case in the USSR. Throughout the past ten years, several health professionals from these countries also underwent training and thus contributed to the creation of psychoanalytical societies (Hungary, Czech Republic) or study groups (Serbia, Poland, Romania) which are affiliated to the IPA. In many countries, mainly those of the ex-USSR, psychoanalysis had to start anew and allow time for training of new analysts, which may take five to



Photo: Claudia Guderain

Ulrich Stuhr, Hamburg, Germany

ten years. Taking Russia as an example, there are currently three direct members of the IPA practising in Moscow, and we can expect a big increase in numbers in the coming years.

The new East European Institute will work in collaboration with the European Psychoanalytical Federation to facilitate training of colleagues from eastern Europe, in particular by enabling them to use special methods of analytic work, mainly shuttle analysis (analysis with monthly trips abroad) or supervisions by fax or e-mail. It has one Director, Paolo Fonda (Italian Society), and four Associate Directors. The training section has two Associate Directors - Gilbert Diatkine (Paris Society) and Aira Laine (Finnish Society) - one is responsible for selection, evaluation, supervision and qualification, and the other for curriculum (establishing scientific seminars on theory and technique to be followed by candidates undergoing individual training, and a seminar for advanced candidates - ie, those from IPA study groups and societies in eastern Europe who have expressed a wish to meet regularly).

A third Associate Director, Michael Rotmann (German Association), is responsible for the outreach teaching section, for mental health professionals (psychiatrists, clinical psychologists, social workers, etc.) who are interested in psychoanalysis and are often practising as psychoanalytically-oriented psychotherapists. This naturally involves collaboration with the EPF, for which this has been the main responsibility for the past ten years. The fourth Associate Director, Gabor Szönyi (Hungarian Society), is responsible for the research section, to evaluate new models of training such as those described above. ■

The professional status of psychoanalysis

The practice of psychoanalysis has been protected by its 'extraterritorial' status, but the psychoanalyst also practises a profession with a social dimension. Societies in different countries have different views of the advantages and disadvantages of state-recognised professional status. Some seek to preserve their privacy, but it is not always possible to escape questioning by governments and health services. Others have seen professional status as a benefit, to protect the public against wild practices, as well as helping psychoanalysts themselves to practice.

This question has been more and more highlighted throughout recent years, due to state intervention in legislation relating to the practice of psychoanalysis. A profession has a legal status when the conditions of its practice are defined by law, and its qualifications, regulations and membership rights are recognised. Although the state has often intervened to legislate the practice of psychoanalysis (eg, in Italy, where analysts who were not medical doctors were obliged to undergo psychotherapy training in universities) not one psychoanalytical society in the world has obtained legal status for psychoanalysts.

This is mainly because psychoanalysis was developed in private scientific societies, which provided conditions for confidentiality in training; there was concern about training being supervised by state or university, and the obligation for the societies to submit their rules and guidelines.

Moreover, there may also be circumstances where professional status would encourage the recognition of individuals who do not have the qualifications necessary to become a psychoanalyst, and

societies would be obliged to intervene at a political level to protect the profession - as in a recent example in the US. A religious sect had attempted to get recognition of professional psychoanalytic status from the federal government. Having failed, it then applied pressure at state level and succeeded in obtaining recognition in Vermont and in New Jersey. They are now on the verge of obtaining the same in New York State, and the American Psychoanalytic Association is trying to prevent this licencing process but it is not certain that it will succeed.

Whether one prefers the absence of regulations in order to preserve the integrity of the analyst and the analysis, or professional status for psychotherapists or psychoanalysts, national and international differences must be taken into account. For certain psychoanalytical societies, the only recognised responsibility is a scientific one, and the question of professional status is considered a matter for individuals. For others, professional status is seen as a matter for the institutions, in that these have trained candidates to carry out a profession.

What is the IPAs power in respect of this question? In some ways, it is very limited, as it concerns a scientific association whose status is private. Furthermore, what power could it have at national level, where component societies have entire responsibility? This could be compared with the relationship between the European Union and its member states: it has been clearly affirmed by European delegates that no legislation concerning the practice of psychoanalysis and psychotherapy will be adopted at European level, unless a unanimous decision is obtained from all members states to adopt such a status in their countries. It is not clear whether or not this will happen one day.

Within the IPA, the administration has sought to promote a definition of a 'member psychoanalyst', which would confer title or status, but this definition was complicated by variations in practice as to the number of sessions required (three, four or five). In this context, the IPAs primary role is to encourage reflection upon the question of professional status, and to use the outcome of such deliberations to assist component societies facing difficulties in their own countries. This is why the Working Group on Professional Status has been created: to collect the information necessary to form a judgement on professional status, bearing in mind that the response can never be global but must take national differences into account.

It is interesting to note that professional status is at the heart of an important debate in Russia, where numerous psychoanalytical groups have been developing in the past ten years. Questions will be raised in years to come about recognition of the training and practice of psychoanalysts who have often never had personal experience of psychoanalysis. In a country with a long history of state control, psychoanalysis has become a tool of political and economic power, which is not always without risk for its development. ■

THE TREASURER'S REPORT

MOISÉS LEMLIJ reports on the 2002 budget and on issues relating to membership dues.

This article is mainly based on the presentation of the 2002 budget given to the Executive Council in Miami in January 2002. This is the first budget approved by the new administration of Dr. Widlöcher, whose objectives have been set out in the President's Column.

In spite of the aftermath of the terrible events of September 11 and the subsequent economic crises at international level, we have achieved a good financial result this year. As can be seen in Table 1, we have successfully reverted the deficit trend in the cash flow after the injection of US\$200,000 from our reserves to cover cash requirements.

Budget breakdown

We will now briefly examine each area in more detail, emphasising some of the trends.

Membership services: This area has a higher percentage allocated to it than in 2001, due to the roster being produced this year. We have about the same expenditure on the newsletter as previous years, but are expecting it to cost more as paper and postage costs rise. However, these additional costs are expected to be covered by additional revenue from advertising. This administration intends to extend the benefits that the IPA offers to its members. We will be upgrading the IPA website to give members more services and information. The new Publications Overview Committee has been given the mandate to improve scientific exchange among members of all regions. Additional revenue will also be raised from new publications.

Research: This is one of this administration's main strategic goals. The funding of research was also a consistent priority of the previous administration.

Outreach: The Committee on Psychoanalysis and Society will continue running conferences in each region. Our representatives at the UN have carried out a lot of work, as previously reported. Following the events of September 11, a working party on terrorism has been set up under the chair of Sverre Varvin.

Development: Dr. Widlöcher's administration shows its commitment to establishing new groups. The Eastern European Institute, in collaboration with the EPF, is starting work this year.



2002 BUDGET

Support:	Total	27%
Unallocated:	Total	3%
Membership Services:	Total	14%
Research:	Total	14%
Outreach:	Total	9%
Governance - Transformation & Change:	Total	0%
Development:	Total	7%
PSE-Educational:	Total	1%
PSE-Professional & Scientific:	Total	3%
Governance-Ongoing:	Total	22%

Professional & scientific: Another main strategy is the strengthening of scientific communication. In the past, expenditure in this area has been used to fund interregional conferences. This will be continued under the Scientific Activities and Conferences Committee.

Educational: The Committee on Women, and the Committee on Child and Adolescent Psychoanalysis under new chair Peter Blos are continuing to do important work. A new committee to study educational models has also just started work.

Governance (ongoing): This expenditure has been reduced from 24% to 22% of total income. It is expected that it will fall to 20% after the SAM recommendations are implemented fully in 2004. The change of date from December to January for the meetings of the Executive Council and House of Delegates - the main variables on expenditure in this area - has contributed to savings.

Governance and change: After the years of expenditure on the change in our structure, there is now little expenditure in this area. However, there will still be cyclical expenditure due to elections for the new Board and any future changes to the Constitution and Bylaws.

Sources of income

Although Table 2 shows that income from dues is expected to rise, it should be noted that this is due to a growth in membership of the IPA at the rate of 2.5% annually. This is less than the rising cost of expenditure caused by inflation, which is about 4% a year. As dues constitute most of the IPA's annual income, from this we can deduce that the IPA is getting poorer by about US\$30,000 each

	Consolidated cash flow US\$	Investments at market value US\$
1996	294,570	3,587,657
1997	460,614	3,767,917
1998	-359,088	3,461,535
1999	-539,327	3,538,143
2000	-185,613	3,192,400
2001	120,000	2,954,176

Figure 1
compares the final budgets for 2001 and 2002, implemented by the Kernberg and Widlöcher administrations respectively, with the associated percentage for each strategic area. The figures are shown in Table 2. As can be seen, the areas that have been allocated a higher percentage from the budget this year are Membership services, Research and Outreach, which are the priorities of this administration.

BUDGET	2002 Budget US\$	2001 Budget US\$
Net dues income	2,000,000	1,950,000
Investment income	141,000	140,000
Other income	31,000	31,000
Total*	2,172,000	2,121,000
Membership services	305,000	217,677
Research	320,000	280,110
Outreach	197,600	151,530
Development	146,250	180,229
PSE:Educational	32,570	14,700
PSE:Professional & scientific	70,000	85,950
Governance: Ongoing	492,676	537,751
Governance:		
Transformation & change	10,000	80,046
Support	577,450	560,401
Conference fund		10,000
New initiatives fund	30,000	30,500
Capital expenditure		
depreciation	46,119	36,881
Unallocated	76,119	77,381
Grand total		
Committee expenditure	2,227,666	2,185,775
Surplus/ (deficit)*	(56,666)	(63,775)

*Income and expenditure of the Nice congress not included. The economic results are expected in the near future.

2001 BUDGET

Support:	Total	25%
Unallocated:	Total	4%
Membership Services:	Total	10%
Research:	Total	13%
Outreach:	Total	7%
Governance - Transformation & Change:	Total	4%
Development:	Total	8%
PSE-Educational:	Total	1%
PSE-Professional & Scientific:	Total	4%
Governance-Ongoing:	Total	24%

year. This situation makes two issues clear. Firstly, the importance of finding alternative sources of income, a task that has been given to the new Committee on Resource Development under the leadership of Harvey Rich. I know that this is a controversial issue, but my personal experience leads me to think that if we carefully design a strategy for fundraising from private sources and multilateral agencies for particular IPA projects, this should benefit membership as a whole without compromising the essence and objectives of psychoanalysis.

Dues

The second issue is that of dues itself. Wherever I travel I frequently hear that IPA dues are too high, as well as many queries about what a member gets for them. I hope that the articles during my time as treasurer have helped members understand how their dues are being spent. I also hope that the optimism I have about starting to see tangible benefits from membership of the IPA will continue during the period of this administration. The Director General and his staff are doing much hard work behind the scenes in order to turn the central office into a more pro-active office and start the benefits flowing. These changes will take time to become evident to all members.

IPA dues have not increased in ten years; the last increase was voted on at the Buenos Aires business meeting in 1991. Over this period, inflation has eroded their value, and we also have seen significant changes to the economic environments in many countries that analysts work in. As an organization, we need to help our members' economic wellbeing by demonstrating to governments and health agencies that our science has a useful contribution to make in the 21st century. Our investment in research is aimed at this goal, as

well as our outreach projects. But we need to do more for our members.

The Euro

The Budget and Finance Committee under my chairmanship is examining the dues problem. The European Union adoption of the Euro as a single currency from 1 January 2002 has had a significant impact on our organisation. Now 320 million people share a single currency, among them one third of our membership. The Executive Council has decided that, from 2002, we will also accept dues payments in Euros from any society. As Treasurer, and on taking advice on the case, I will fix the exchange rate between the US dollar and Euro for 2002, and the rate will be reviewed each year.

Two-tier dues

Our current dues policy is split into two tiers. When this measure was adopted, it was also stated that by the year 2002 the differential in the tiers should have been removed. It is clear that this has not happened and in the foreseeable future we will continue to have two tiers, taking into consideration special cases.

We cannot deny that from time to time some countries may be severely affected by economic crises, as we can see in the blow that Argentina has received recently. Therefore, as well as two tiers we must be flexible enough to offer to members some facilities - where possible, and only when it is fair and necessary - to enable them to honour their obligations to the IPA. This is the case in Argentina, where I travelled personally on behalf of the Executive Committee to analyse the situation and to elaborate an ad hoc system that will allow our Argentinian colleagues to meet their dues payments.

Comparative measures

One problem we must face in relation to having tiers is identifying the reference scale to be used, in a manner that is fair to all. It has been suggested that fees charged would be a better measure for dues. However, these not only differ from country to country but even inside the same city. Young analysts starting out charge lower fees than established or well-known analysts. There are differences between fees within state services and those in private practice. There are too many variables to use fees as a basis, not to mention the difficulty of collecting accurate data to make the decision. Moreover, are analysts really willing to disclose their financial information or situation?

The current method we use is that of Gross Domestic Product Purchasing Power Parity. This compares the cost of purchasing a standard basket of goods and services in each country. It is not ideal, as it is not specific to psychoanalysts, but it is the fairest indicator we have found, and it is published for all countries in which the IPA operates. The data when compared for each country show that the current tier system on the whole is fair.

I doubt that I will be treasurer when the review of dues finishes, but I am happy to have started this fundamental task for the interests of the membership, with the assistance of the members of the Budget and Finance Committee (Allan Compton, Ron Baker, Nadine Levinson, Erika Hartmann, Pedro Aguilar and Enrique Nuñez), to whom I would like to express once more my appreciation.

As always I am at your disposal to answer any queries you may have on financial matters. Suggestions and proposals are welcome.

I can be reached at:

sidea@chavin.rcp.net.pe



New Deputy Director General

Diana Chrouch has joined the staff in Central Office as Deputy Director General, following Christine Hilsden's resignation last year on health grounds.

Diana was previously Head of Development with the British Red Cross, Director of International Fundraising with Amnesty International, and Head of Fundraising for London's Middlesex University. She has a first degree in Psychology, Politics and Sociology, and an MSc in Human Rights from London University.

Diana's principal roles will be in managing membership services, including the biennial congresses and support to the new Membership Services Committee. She will also work closely with Dr Harvey Rich and his Committee on Resource Development. ■

tive on psychoanalysis

Christine Hill
Australia \$7000

A prospective study on the onset of psychosomatic disease: mentalisation, stress and interaction in a genetic high-risk group of mothers with AD and their infants

PD Dr Wolfgang E Milch, Dr Ursula Pauli-Pott
Germany \$7000

Psychoanalysis as social interaction. A conversation analytic study

Prof. Anssi Peräkylä, Prof. Jukka Aaltonen
Finland \$7000

Characterization of individuals with a mixed analytic-introjective personality configuration

Golan Shahar PhD, Sidney J Blatt PhD
USA \$7000

The psychoanalytic process in patients with moderate and severe personality disorders in psychoanalytically oriented hospitalisation and its influence on outcome. A prospective study

Rudi Vermote MD
Belgium \$7000

IPA Research Advisory Board Awards

1 January 2001

Mental representations in first-episode psychosis in adolescence

Michael Günter, Michael Karle
Germany \$4000

Therapeutic alliance at the initial phase of twice-weekly psychoanalytic treatment: a series of replications of a single case study

Nikos Lamnidis
Greece \$8000

Investigation of behavioural correlates of the anal phase of libidinal development in children's play

Susan Sherkow, Leon Hoffman, Lissa Weinstein
USA \$8000

Microanalytic study of changes in psychotherapeutic processes using verbal and non verbal indicators

Marina Altmann de Litvan, Sylvia Gril
Uruguay \$8000

Attachment states of mind, reflective function, and psychopathology in a sample of abused women with PTSD

K Chase Stoval, Marylene Cloitre
USA \$8000

Leadership and regressive group processes: a pilot study

Marie Rudden
USA \$8000



Ego development and family protection: its influence in the outcome of adolescents' symptoms/ risk behaviour

Ramon Florenzano, Teresita Serrano
Chile \$8000

Oral speech errors and attachment styles

Anna Kazanskaia, Anna Buccheim
Russia \$8000

Effects of personality subtypes on process and outcome of psychodynamic psychotherapy for panic disorders

Stuart Ablon
USA \$8000

1 September 2000

'Maternal reverie' and the development of symbolic activity in infants from 0-18 months of age

Marisa Pelella Melega
Brazil \$7000

Research attachment development in the premature infant

Graciela Basso
Argentina \$7000

A study of mentalisation processes: reflective functioning, mental states, referential activity and forms of expression of affect

Marc-André Bouchard PhD, Serge Lecours PhD
Canada \$7000

Conflictual themes in mother-child and father-child relations of preschool children as seen in free play, teaching interactions and evoked story stems

Professor Yohanan Eshel, Dr Judith Harel, Miriam Ben-Aaron
Israel \$7000

What do patients want? The analysand's perspec-

1 March 2000

A study of correlations between the KPDS scale, the Rorschach test and psychiatric diagnosis

Dr Jaime Aguilar
Spain \$7000

Attachment issues revisited in the context of caregiving following successful infertility treatment

Dr Eva Appelman
USA \$7000

The internal object worlds of a group of homeless mentally ill men

Alan Felix MD
USA \$7000

Computerized reflective function: a psychotherapy process measure

Eric A Fertuck PhD
USA \$7000

Biography and psychodynamics of suicidal men: a study of theory and diagnosis in out-patient psychodynamic psychotherapy

Reinhard Lindner MD
Germany \$7000

A method for assessing patient work in the transference

Annette DeMichele, Wilma Bucci MD, Julian Pessier MA
USA \$7000

Maternal attributions, dissociative mental states, reflective functioning and interactive behaviour in the context of maternal violent trauma: are there associations?

Daniel S Schechter MD
USA \$7000

A psychoanalytically informed psychotherapy study with children and adolescents: the impact of

session frequency and treatment duration on outcome

Allan Frosch PhD
USA \$4000

Investigation into the conditions required for establishing Primary Maternal Concern. Incidence in the population and longitudinal study of babies observed

Alfredo Menotti Colucci MD
Brazil \$2000

Talking about talking in dynamic psychotherapies: a qualitative analysis of patients' reflections

Sarah Schoen MA, Robert Hatcher PhD
USA \$2000

Development of anal classification schema for the observation of play in and the anal phase of libidinal development

Susan Sherkow MD, Lissa Weinstein PhD, Leon Hoffman MD
USA \$2000

1 March 1999

Longitudinal course of Cluster B personality disordered patients

Glen Gabbard, John Clarkin, Peter Fonagy, Otto Kernberg, Paul Pilkonis
USA \$8000
(\$7000 renewal grant, 1 January 2001)

The nature of countertransference developments in the psychoanalytic treatment of patients with severe psychopathology, and their implications for the analysis of the transference of these patients

A. Green, C. Bollas, W Grossman, G. Kohon, J. Lutenberg, O. Kernberg, J. C. Rolland, E. Spillius
France, USA, UK \$8000
(\$7000 renewal grant, 1 January 2001)

Long-term effects of psychoanalysis and psychoanalytical therapies: a representative follow-up study

Marianne Leuzinger-Bohleber, Bernhard Ruger, Horst Kächele
Germany \$8000

The interaction between the patient's and the therapist's private theories of pathogenesis and cure: development of a coding system

Andrzej Werbart, Sonja Levander
Sweden \$8000
(\$7000 renewal grant, 1 March 2000)

Treatment outcome in eating disorders: the impact of personality structure on success and length of treatment

Drew Westen, Catherine Morrison
USA \$8000
(\$8000 renewal grant, 1 March 2000)

Historicizing the origins of Kleinian psychoanalysis: the evolution of Mrs Klein's clinical theories in their social and cultural context - 1914 to 1960

Joseph Aguayo
USA \$7000
(\$7000 renewal grant, 1 September 2000)



Alex Tarnopolsky, Toronto, Canada

Assessment structural change and prediction of outcome in severe personality disorders: the Cassel Hospital Project

Marco Chiesa
UK \$7000

Attachment disorganization and suicidal behaviour in pre-pubertal psychiatric inpatients and non-patients

Geoff Goodman, Cynthia Pfeffer
USA \$7000
(\$7000 renewal grant, 1 September 2000)

The role of maternal mental representations of the child and mother-child dyad in mediating the relation of maternal psychopathology and psychosocial risk to child emotional outcome

Sandra Jacobson, Maria Muzik
USA \$7000

Relationships between internal working models and a grammatical scale of subject-object affective connections

Andrea Seganti, Luigi Solano
Italy \$7000

The complete neuroscientific works of Sigmund Freud

Mark Solms
USA \$7000
(renewal grant)

The thirty-year prospective study of infants and maternal care-giving: attachment, psychodynamics and factors associated with outcome

Nathan Szajnberg, Henry Massie
USA \$7000

Structural and symptomatic change in psychoanalysis and psychodynamic psychotherapy of young adults: a quantitative study of treatment process and outcome

Andrew Gerber
USA \$5000

Does a process of one's own exist after analysis? If such a post-analytical process exists, which are the characteristics of the process?

Angeles de Miguel, Mercedes Valcarce
Spain \$2000

Comparative study of the therapeutic efficacy on eating disorders. Differential factors and common determinants

Susana Quiroga
Argentina \$2000

1 November 1998

The Multicenter Project

Folkert Beenen, Jan Stoker, Imre Szecsödy, Sverre Varvin, Leena Klockars, Gherardo Amadei
Netherlands, Sweden, Italy \$8000

Two empirical studies of the psychoanalytic process: maturity of object relations in the transference, countertransference, and the 'cycles model' (Bucci & Mergenthaler)

Marc André Bouchard
Canada \$8000
(\$7000 renewal grant, 1 March 1999)

Ruptures and repairs in the therapeutic alliance: a study of the ways patients and therapists confront and resolve critically difficult moments in the psychotherapy relationship

Robert Hatcher
USA \$8000

The Allen Creek pre-school project

Jack Novick, Kay Campbell
USA \$8000

The childhood precursors of adult psychodynamic functioning in two patient samples

Christopher Perry, Michael Bond, Eric Plakun
Canada \$8000

The Stockholm outcome of psychoanalysis and psychotherapy project

Rolf Sandell, Johan Schubert
Sweden \$8000

The effects of psychotherapist's plans and interventions on the psychotherapeutic process through the intensive and extensive analysis of a single case under psychotherapy psychoanalytically oriented

Alejandro Avila-Espada, Gerardo Gutierrez Sanchez, Merce Mitjavila I Garcia, Joaquin Poch I Bull
Spain \$8000
(\$7000 renewal grant, 1 March 2000)

Working with the scales of psychological capacities: a reliability and validity study

Dorothea Huber, Gunther Klug, Michael von Rad
Germany \$7000
(\$7000 renewal grant, 1 March 2000)

Affect regulation, father representation and narrative development

Erwin Lemche
Germany \$7000
(\$7000 renewal grant, 1 March 2000)

Investigation of the clinical conceptual systems of psychoanalysis and psychotherapists using a repertory grid technique

Valerie O'Farrell
UK \$7000
(\$8000 renewal grant, 1 September 2000)

How the analyst's analyst is experienced intrapsychically over time after termination

Lora Tessman
USA \$7000

Measuring psychoanalytic work and benefit: the analytic process scales

Sherwood Waldron, Robert Scharff
USA \$8000
(\$10000 renewal grant, 1 September 1999)

Sexual functioning and personality pathology

Judit Gordon-Lendvay, John Clarkin
USA \$8000

1 July 1998

A study of the experience of psychoanalytic supervision

Deborah Cabaniss, Robert Glick, Steven Roose
USA \$8000

The maturation of transference theory: Freud and the Zurich School 1905-1915

George Makari
USA \$8000
(\$10000 renewal grant, 1 September 1999)

Psychoanalytical residential treatment of children: a study of change in object relations and behaviour

Beatriz Priel, Yecheskiel Cohen, Gerard Pulver
Israel \$8000
(\$7000 renewal grant, 1 September 2000)

Comparison and validation of two instruments for rating structure and structural change: scales of psychological capacities and the operationalised psychodynamic diagnosis

Gerd Rudolf, Tilman Grande, Claudia Oberbracht
Germany \$9000

An experimental investigation of the effects of unconscious fantasy on transference phenomena

Harold Gerard
USA \$8000

The effectiveness of psychoanalytic therapy: the role of treatment duration, session frequency and the treatment relationship. Observations from two psychoanalytical communities, New York City and Porto Alegre, Brazil

Norbert Freedman, Cláudio Eizirik, Joan Hoffenberg
USA \$9000

Competency to decide on treatment and research: psychoanalytic, normative and legal dimensions

Elyn Saks, Gerard Aronson
USA \$8000

Comparing the verbal exchange of mother and analyst and non-verbal interaction of mother and babies with functional problems: an exploratory study based on the components of the cycles model and the infants attachment indicators

Mariana Altmann de Litvan, Sylvia Gril
Uruguay \$8000

The development of psychodynamic measures in the assessment of children with chronic illness and their families

Brian Greenfield, Alicia Schiffrin
Canada \$8000

A comparison of FRAMES, computerised referential activity and Jones' 100 item Q-Sort as measures of psychotherapeutic process and change

Hartvig Dahl, Mark Sammons, Paul Siegel
USA \$9000

Quantitative single case studies of psychoanalytic treatment

Enrico Jones
USA \$9000

Candidate follow-up study

Judy Kantrowitz and Dan Jacobs
USA \$8000

1 December 1997

Assessment of transference and the effect of here and now interpretation in a single case study using computerized text analysis and linguistic markers

Maria Fabregat, Pablo Cuevas-Corona
Mexico \$9000

The role of parental affect mirroring in the early development of emotion regulation, attachment theory and representational thought (pretence and fantasy)

Gyorgy Gergely, Osolya Koos, Julia Frigyes
Hungary \$9000
(\$10000 renewal grant, 1 September 1999)

Long term effects of psychoanalysis and psychoanalytic therapies: a representative follow-up study of psychoanalytic treatments terminated 1990-1993

Marianne Leuzinger-Bohleber, Ulrich Stuhr, Manfred Beutel
Germany \$9000

Scales of psychological capacities as measures of structural change in psychoanalysis and psychoanalytic psychotherapy

Constance Milbrath, Charles Fisher, Steven Reidbord
USA \$9000

Study of change in psychoanalytic psychotherapy: observations of intervention efficacy using two text analytic methods

Clara Maria Lopez Moreno, Andres Roussos, Cristina Schalayeff, Leonardo Isaac Birman
Argentina \$9000

Pregnant women's affect regulation and its relation to the biobehavioural development of the foetus and child

Catherine Monk, William Fifer, Myron Hofer
USA \$9000

Interaction, initiative and creativity in an interactive situation of play

Graciela de Benito Silva, Laura Bogiardino
Argentina \$9000

The complete neuroscientific works of Sigmund Freud

Mark Solms
USA \$9000

Character development, maternal care giving and memory: a 30-year follow-up of the Brody Infant Longitudinal Study

Nathan Szajnberg, Henry Massie
USA \$9000

The long-term outcome of child psychoanalysis

Mary Target and Julia Fabricius
UK \$9000
(\$10000 renewal grant, 1 September 1999)

Measuring personality structure: personality configurations, diagnosis and development

Drew Westen
USA \$9000



Research Committee on Conceptual Research

MARIANNE LEUZINGER-BOHLEBER describes the work of the IPA's new research committee.

Psychoanalytic research is concerned with interesting and complex issues: how can we study 'scientifically' unconscious processes, conflicts and fantasies which are not directly observable? Psychoanalysis has developed a specific research methodology, the so-called 'Junktim-Forschung', for clinical research strategies within the psychoanalytic situation (for example, see Freud, 1927).

A rich store of knowledge about unconscious determinants of psychopathology, emotions, thoughts and behaviour has been collected in the last hundred years by clinical psychoanalytic research. Nevertheless, psychoanalysis has been attacked again and again for its understanding and conceptualization of clinical research. Particularly in times of worldwide 'Freud-bashing', psychoanalysis is confronted with demands to 'prove' its hypotheses, conceptualizations and the outcomes of its treatments by (controlled) empirical studies.

The different psychoanalytic societies of the IPA have responded to this *Zeitgeist* in their own ways, often not knowing enough about each other. The new president, Daniel Widlöcher, therefore appointed a second Research Committee on Conceptual, Clinical, Historical and Epistemological Research in Psychoanalysis at the Nice congress (August 2001). This, in cooperation with the Research Committee of Empirical Research (chaired by Peter Fonagy) should try to strengthen the communication between the different research cultures within the IPA.

The members of the new committee are:

- Marianne Leuzinger-Bohleber, Frankfurt (Chair)
- Folkert Beenen, Amsterdam
- Ricardo Bernardi, Montevideo
- Dieter Bürgin, Basel
- Jorge Canestri, Rome
- Anna Ursula Dreher, Frankfurt
- Norbert Freedman, New York
- Alain de Mijolla, Paris
- Roger Perron, Paris
- Mark Solms, London
- Mary Target, London
- Sverre Varvin, Oslo.

The committee wants to intensify the discussion on epistemological, methodological and historical issues of psychoanalytic research in the different cultures and regions of the IPA. A first opportunity



Haydée C. Kohan, Buenos Aires, Argentina

for this international discussion is a congress to be held in Frankfurt on 26-27 September 2002 on 'Pluralism of sciences: a challenge for psychoanalytic psychotherapy research' (for a preliminary programme and all the speakers, see the websites of the Sigmund Freud Institute, Deutsche Psychoanalytische Vereinigung, and IPA).

In various papers, the research traditions in different psychoanalytic cultures will be introduced by R. Bernardi, O. Kernberg, R. Perron, W. Bohleber, A. de Mijolla. Conceptual, clinical and extraclinical research will be introduced by F. Beenen, D. Bürgin, A. U. Dreher, J. Canestri, N. Freedman, P. Fonagy, M. Target, M. Rad and different research groups. The dialogue between psychoanalysis and the neurosciences will be used as an example for the discussion of epistemological dimensions of psychoanalytic research by M. Solms, A. Green, W. Singer and several German research groups. In the light of the results of this

exchange between the committee members and others, the programme of the Joseph Sandler Conference in London, March 2003 will then be planned.

The new Research Committee II will be in constant cooperation with the Research Committee I for Empirical Research. Members of the Research Committee II will constitute a working party to formulate criteria for conceptual, clinical, historical and epistemological research to be applied in the evaluations of applications for the Research Advisory Board and the Summer School (organized by Research Committee I).

Both Research Committees will help organize the research content at the next IPA congress in Toronto. We hope that at the congress we will also be able to present some results of productive discussions and projects on the challenging and complex issues of current research in psychoanalysis.

A witness to the 20th century

JORGE SEMPRÚN, writer and thinker, gave the opening address at the IPA congress in Nice on 22 July 2001.

He chose as his themes Freud's essay 'Group Psychology and the Analysis of the Ego', and the concept of the illusion of a future.

He had intended to speak in French, but at the last minute, at the request of IPA President Otto Kernberg, he switched to Spanish, since (reflecting the global situation, as he pointed out) there were more Spanish speakers than French speakers in the audience. This provoked some reflection on the complexities of voicing in one language thoughts conceived in another. Asked to slow down for the benefit of the translators, he confessed that when speaking Spanish he tended to acquire the

'Castilian imperial reflexes of speed and forcefulness'. He would attempt, he said, to temper the language of Spain with the measuredness of France. This is an edited transcript of his address.

I would like to thank you for the invitation to your congress, though at first I wondered: why me? Why invite someone who - while he has friends who are psychoanalysts from all the lineages, all the schools, and is a long-time reader of Freud - is neither a specialist nor a potential patient? I concluded - and this was confirmed by Otto Kernberg in his introduction - that I had been invited not as an expert in psychoanalysis but as a witness to the past century, a witness to a series of political-historical experiences, and a writer about these experiences. I was obliged by history

to participate actively in a series of events: 13 years old when the Spanish Civil War broke out, 16 when I went into exile, 18 when I finished my studies in philosophy in France and the Resistance began, 20 when I was deported to Buchenwald, and so on; the pace of my life has been imposed by, marked by, but also watched over by, the history of the 20th century.

Because of this, I have chosen to comment on a book which for me is seminal to the understanding of that century: Sigmund Freud's *Group Psychology and the Analysis of the Ego* (*Massenpsychologie und Ich-Analyse*). It is in many ways premonitory, even though it is dated in other ways because it is of its time and much has happened and been analysed since. It is a book which sheds light and understanding not only on things which were happening at the time, but also on things yet to come: a book which I think has continued to gain importance through the years. Published in 1921, written in 1920, it was presaged in one of Freud's letters to Sándor Ferenczi in 1919, in which he announces that he has briefly considered the problem of mass psychology. This is a subject that preoccupied Freud.

Start of a century, end of a war

For me, this book in some way inaugurates the century. If we had the time, and this were a congress of novelists rather than psychoanalysts, I could invoke, as preliminary to these reflections, a meeting that seems to me worthy of a novel or a play: the famous meeting between Freud and Gustav Mahler, in Leiden - which, coincidentally, means 'suffering'. On their long walk across the city in 1911, we don't know exactly what Freud and Mahler talked about, apart from Mahler's personal and neurotic problems, but one can well imagine a conversation between these two great artists and Jewish intellectuals about the century that was just beginning.

The context of this book is clearly apparent. The First World War had just ended: a war that begins, in Freud's own words, with his own discharge of all his libido in favour of the Austro-Hungarian empire; only later, in his analysis and reflections on the events of the war, does he distance himself from that libidinal investment in the empire and begin to publish, in 1916, the texts which are, in many ways, his writings on war and death. They are to some extent a preparation for his essay on *Group Psychology and the Analysis of the Ego*. And it could be said that he ends this analysis in 1933, with his exchange of correspondence with Einstein on the question 'why war?' (*warum Krieg?*).

In the introduction to his essay *The Past of an Illusion* (*Le Passé d'une Illusion*), François Furet - possibly one of the few great intellectual historians of the past century - is playing with Freud's title *The Future of an Illusion*. I will end this brief introduction by talking about what I call the illusion of a future. Furet, in a few brief pages, it seems to

me, perfectly places the importance of the world war, as a decisive and determining historical fracture in the history of Europe. One consequence of that fracture, that change, is seen in Freud's essay. Where was this essay written? In Austria, on Germanic cultural territory, at the outset of the great crisis of defeated Germany, with its repercussions throughout the '20s and '30s leading to the triumph of Nazism. This great crisis of values translated politically into the impossibility of a future for the Weimar Republic, an attempt - perhaps premature, perhaps always doomed to failure - to impose on a chaotic situation the norm of democratic reason, the end of a series of Germanic passions, the norm of the rule of law and the rule of the masses. This is when Freud begins to address the question of mass psychology.

Then and now

When we consider the writings, art and literature of the 1920s and early 1930s, we cannot help but notice the extraordinary similarity, *mutatis mutandis*, to our age. There are various reasons for this, some of which Freud himself analysed in *Group Psychology and the Analysis of the Ego*, and in other books written later, such as *Civilization and its Discontents* and *The Future of an Illusion*. At that time there was a whole series of crisis phenomena - with the devolution of democracy to the masses, and the rupture of the bodies and associations which acted as intermediaries in society, leaving the individual isolated in the mass - which we see again today, though in different ways.

But there is another factor I would like to highlight, because I think it often goes unnoticed: both of these periods, the '20s and '30s and the present day, are post-war periods. In my opinion, we do not give enough consideration to the fact that we are living in a post-war era, in the sense that the fall of the Soviet empire, symbolized by the fall of the Berlin Wall in 1989, was the end of a war. Many intelligent people have analysed the Gulf War as the first virtual war, but I don't believe this is correct. I believe that the Gulf War was not a virtual war - but the end of the Cold War could and should be analysed as the end of a virtual war, with the defeat of one of the forces involved; and the present time should be analysed as a post-war period, with all the consequences that implies for the countries of the old Soviet empire.

In *Group Psychology and the Analysis of the Ego*, Freud is, in a sense, addressing a traditional political cultural subject. Since Aristotle, the problem of the *demos* (people) and of the *pletos* (the superabundance, the multitude, the plethora) has been fundamental to political science. Spinoza discusses it. It could be said to be a constant factor in the analysis of political philosophy. Since Gustave Le Bon's book *The Psychology of Crowds* (*Psychologie des Foules*), the focus of this question has been modified because, from the end of the 19th century - and, overwhelmingly, in the first few decades of the 20th century - there has been a

series of qualitative changes which raise the question of the masses, the role of the masses, the rise of the masses in modern Western society, in a new way, different from any other time in history.

Demographics and communication

In the first place, there is the fact of demographic explosion. The pessimists tell us - and they are right to highlight it - that the 20th century has been a century of genocides, of killings and massacres, of the destruction of humankind by humans, through totalitarian concentration camps, through many different methods of extermination (among which it is impossible not to underscore the extermination of the European Jewish population). But this, although it is true and must not be neglected, is not, in my opinion, the sole defining aspect of the 20th century - and even if it were, it does not alter the fact that the 20th century was a time of demographic explosion, which has brought about a significant qualitative change in the demographic history of Europe.

In the past, an epidemic or major war led to immediate demographic problems - a fall in population levels, the desertification of whole regions. But the killings and exterminations of the 20th century - and I say this with complete objectivity and without drawing any conclusions - did not produce a substantial demographic decrease or change in the world. Instead, although there was no causal relationship, what followed was just the opposite: the demographic explosion which is the prerequisite for mass phenomena.

One of those who has most lucidly analysed mass phenomena - though from a very different viewpoint from Freud's, a rather reactionary and elitist perspective - is José Ortega y Gasset, in his *Rebellion of the Masses* (*Rebelión de las Masas*). Other phenomena are brought into the analysis, such as industrialization and urbanization; and there is another factor: the visibility of mass society, mass culture, because of the change in global communication systems, the transition from slow to almost instant information, from the absence of any image of a piece of news to immediate visualisation. Think of the contrast between Voltaire's reflections on the Lisbon earthquake and those of a modern intellectual on a natural catastrophe seen on television within hours. The complete transformation of national and international communication is fundamental to mass phenomena.

Le Bon's analysis, as Ortega y Gasset points out, is to some extent the basis of all future analyses of mass phenomena. The idea is developed by Ortega y Gasset himself, by Hannah Arendt, by Hermann Broch - better known as a novelist, but also a very sharp and extraordinary political analyst specializing in the problems of mass phenomena - in Elias Canetti and, lastly (not in the chronological sense, but in terms of the importance of his work in this analysis, in the critique of dialectic reason), in Sartre. Through a somewhat arduous, difficult and

sometimes thankless philosophical terminology, Sartre also addresses, through the analysis of the group, the role of transitory and permanent masses in democratic and non-democratic society.

Totalitarianism and democracy

While on the subject of democratic and non-democratic societies, I think we should, at least briefly, consider one problem with Freud's book. It has been analysed, interpreted and used by many analysts because of its premonition of the totalitarian phenomena of the 20th century. It is certainly true that it can be used in a very interesting and effective way to analyse such phenomena. Arendt, as well as Broch and Canetti, whose book is more metaphysical than historical, use elements of Freud's analysis to characterize the totalitarian systems of both types, fascist and communist (or, rather, fascist and Leninist). But I think we should take care with this type of analysis if we are not to make it into something reductive. Why? Because Freud's analysis pre-dates the development of totalitarianism, and we must not assume that the problems he identifies are specific to totalitarian societies or movements. They apply equally to our modern society of mass democracy and mass markets, and demonstrate that - as Tocqueville said in his essay *On Democracy in America*, despotic and mass phenomena can occur even in genuinely democratic societies. We must not reduce the interest and value of Freud's book by defining it simply as an analysis of subsequent totalitarian phenomena.

What surprises do we find in this book? When he analyses the phenomena of the masses, and comments on - sometimes approving and sometimes modifying, even substantially, Le Bon's theses - Freud chooses two examples of 'artificial' masses (in the sense that they are constant and not products of historical spontaneity). What are they? The church and the army - social institutions which existed long before totalitarianism; which are, to some extent, pillars of traditional societies, and certainly of bourgeois societies. With deliberate but understated irony, Freud uses these examples precisely because he is talking about something constant, not something which is the temporary product of particular historical circumstances.

The charismatic leader

One of the very original points in Freud's essay relates to his suggestion that Le Bon has not given sufficient emphasis to the role of charismatic leaders. In German, there is a traditional word which 20th century history has made odious: the word *Führer*. In Spanish, we have another word that is also hateful and also traditional: *caudillo*. In French we have no word with the same import as *caudillo*, *duce*, *Führer*, *condottiero*; we have *chef* or *dictateur*, but there is no generic word to encompass all the types of the Spanish *caudillaje* or its German equivalent, *Führertum*.



Olli Seppälä, Helsinki, Finland

Freud stresses that, in societies or mass groups, each member ceases to be an individual and becomes an atomized element of the group. This insignificant, meaningless equality of the members of the group is based on appreciation, prestige, relationship with the *Führer* - and here again I would like to support the validity of Freud's analysis by quoting Martin Heidegger. No, this is not a discussion of Heidegger's Nazism, which is like a sea serpent, an eternal discussion, perhaps interminable like a Freudian analysis. But in volume 16 of his complete works, published last year - a collection of speeches, commentaries, notes from his time as dean or professor between 1910 and 1976 - there is a series of works written while he was a dean, in the Nazi era. These are very interesting to study, for the simple reason that they may help us to overcome the absurd idea that Heidegger cannot, at the same time, be both a great philosopher and a great Nazi. We must contemplate these attributes simultaneously, not view them separately as if Heidegger were hemiplegic with no interaction between the different aspects of his personality.

In one text from this volume, he is speaking to his high school classmates in May 1934, 25 years after what in German they call the *Abitur* - more or less equivalent to the baccalaureate, the graduation ceremony of the European education system. He makes an observation - which I will translate rapidly, and therefore perhaps imperfectly, from the German - which is: contrary to modern assumptions, the social ties of society are not formed by individuals with a common interest coming together to form a *Gefolgschaft* (a difficult word to translate; it means something like cohorts, followers; the faithful, the militants). Precisely the opposite, says Heidegger: the *Gefolgschaft* only find their connection with each other through the will of the *Führer*; only that creates a community or collectivity. Here, Heidegger makes play of

the distinction between the terms *Gemeinschaft* and *Gesellschaft*, to confirm exactly what Freud said a few decades earlier: that in the atomized, solitary masses, the relationship between one person and another exists in terms of each person's relationship to the *Führer*, that pseudo-religious, charismatic, alienating relationship that is typical in totalitarian countries.

Individuals and ephemera

If I had time, I would like to debate exactly what Freud means when he says that mass phenomena are a regression. A regression to what? Naturally he says it and we understand perfectly what it means: a regression to drives, to impulses, that pre-date civilization - but does this mean it cannot happen in the future? Does we always have to return to the past? What is the historical significance of regression?

But I will not go into that now. I will finish this point by noting the significant fact that Freud's book lives up to its title. It really is an analysis of the ego, in the context of group or collective psychology. It is not a work of sociology written by a psychoanalyst, but the work of a psychoanalyst who, from the start, underscores, highlights, insists on the social complexity of the individual, even in his or her solitude - to use a typically Orteguian word describing the solitude of the individual. Even in this solitude and self-absorption there is a social aspect, which is the relationship with others, in the family but also in other relationships which Freud enumerates. When he rejects Le Bon's hypothesis on the hypnotic effect or power of suggestion which the leader exerts over the masses, he replaces it with these ideas. This is a very persuasive analysis, but it calls for further investigations which he never took up and to which he never returned in later writings, re-

Jorge Semprún has been at the very centre of the ideological conflicts of the 20th century: committed to communism until he unmasked its totalitarian nature; committed to the resistance against fascism, first in Spain and later in Nazi Germany; being a concentration camp victim and using his experience in Buchenwald to communicate the terror of the Nazi regime and the death camps - and being able to come out of all of these experiences, and to transform them in his enormous, rich and outstanding body of work, which allows us to share his knowledge and his reflections and makes a fundamental contribution to our understanding of what has happened in this century.

*Jorge Semprún is a leading expert in the fields of literature, of philosophy, of the arts, who masters French, German, Spanish and English and whose life is like a concentration of all the lives of the century. His experiences are reflected in work after work, book after book, and in some of the most powerful works of contemporary cinema. Those of us who have read *The Long Voyage* (1963), *La Guerre est Finie* (Film of 1966), *El Desvanecimiento* (1967), *The Second Death of Ramón Carnizet* (1969), *the Autobiografía de Federico Sánchez* (1978: *Federico Sánchez was his cover name while he worked as an underground member of the communist party*), *What a Beautiful Sunday* (1980), *Netchaiev ha Vuelto* (1987), *Federico Sánchez se Despide de Ustedes* (1993), *Literature or Life* (1996), have had the extraordinary experience of learning and feeling what has been important about the past century. He has managed to communicate the horror of the Nazi concentration camps, the influence of the sadistic totalitarian political system. But he has also managed to convey the survival of the human spirit under extreme conditions, and has illuminated the understanding of the vicissitudes of human aggression and love in this context.*

I think we could not have found a better introduction to a psychoanalytic congress dealing with the profound forces and currents that agitate human life than this eminent luminary writer and poet, and I welcome Jorge Semprún.

OTTO KERNBERG, introducing Jorge Semprún at the opening ceremony of the Nice congress. ■

placing these vague and imprecise concepts with the use of the libido in the phenomena of group psychology and the psychology of relationships between the leader and the masses, and thus returning to his own territory of psychoanalysis to complete his analysis of mass phenomena in society.

I would also draw attention to Freud's statement that these phenomena tend to produce masses, or mass situations, that are ephemeral. We can all think of examples of contemporary phenomena, which are, perhaps, much more acute and violent than those of Freud's time: events that can occur at the entrance to a football match or the exit from a rock concert, for example. These are ephemeral, related to the specific moment, and this in part is why there are no obvious leaders. There may be minor, temporary leaders, but they soon disappear. Freud suggests that one of the priorities of leaders of mass phenomena is to create permanence. Throughout the 20th century, since Freud wrote these words, the way that leaders have sought to achieve this permanence is through the creation of mass political parties. And mass parties, independently of what they represent, the relationship with the charismatic leader taking precedence over the relationship between the members, have a common component, a millenaristic element, in the sense of promising a future and crystallizing the force of the masses in the service of that future - hence my play on words with Freud's title, 'the illusion of a future'.

The illusion of a future

Looking back, we can see this illusion in the parties and situations of the socialist world - or in the world of real socialism - and also in the early texts of Marx. We can see it in the essence of Nazism, with its ambitions of inaugurating a millenary *Reich*, the famous *Tausendjährige Reich*, and here again we could quote Heidegger. Don't think I am obsessed with him; it is just that a recent reading of this new volume of his works has revealed to me new facts, new documents, which help to elucidate his relationship with Nazism. It includes - apart from a series of pamphlets and administrative texts that end with the traditional *Sieg Heil* or the Nazi salute, *Heil Hitler* - a series of texts written for students or seminars in which he uses his own philosophical concepts, the most original in terms of historicity and authenticity, to qualify and define the national socialist revolution. In one essay, *The present situation and future tasks of German philosophy*, written in November 1934, he takes up the problem of historicity as the foundation of being, and says: "History is the occurrence that - in its occurrence - will be present in future, the occurrence that overcomes the present in the mission and following the order (*in der Sendung und aus dem Auftrag*). He who is historic and thinks historically, thinks in terms of centuries" - the perfect definition of the millenary *Reich* and the purpose of the illusion of a future.

I apologise for the sketchiness of what I have been saying, because of my eagerness to encompass

JORGE

CLÁUDIO LAKS
EIZIRIK reflects on the images and thoughts provoked on hearing Jorge Semprún's address.

As Semprún starts to speak, I barely follow the ideas that he presents in fluent and eloquent Spanish, because his words are accompanied by a series of images, as if in a film, as if I have lived them in different years, in different moments and different places: Ramón Mercader contemplating Vermeer's *View of Delft* in the Mauristhuis; a beautiful Sunday in Buchenwald, in the middle of the Nazi horror, with snow all over the concentration camp; Dolores Ibarruri, *la Pasionaria*, shouting 'Empty-headed intellectuals!' in a castle of the Bohemian kings, and expelling two bright members of the Spanish Communist Party; Federico Sánchez on secret missions in Spain; Yves Montand and Simone Signoret talking with friends in La Colombe d'Or, Saint Paul de Vence; Yves Montand being murdered in Athens, in Costa Gavras' *Z*; the confession and trial in Prague; Goethe talking with Eckermann in the Ettersberg forest ...

Semprún is presenting his lecture, talking about the importance of Freud's *Group Psychology* for the understanding of current cultural developments ... and the film shows new images, a long journey; Rafael Artigas in the streets of Paris; the border

the whole of this great book of Freud's, which I believe has such an important place in his works and in his century. As he himself points out, it is a modest book, an initial study of subjects to which he unfortunately never returned in such a direct way. But it is fundamental to 20th century thought, subsequently developed and modified and enriched by 20th century experience. Without this book, some of the theses of Arendt, Broch and even Sartre, would be difficult (Sartre never mentions Freud, but then, Sartre did not generally mention his sources).

This book is also important because it shows us Freud's critical spirit, his modesty and self-criticism. When, in each chapter, he seems to have established an analytic truth, a moment of certainty, he begins the next chapter by saying: let us not imagine that we have resolved the problem. We must think it over again, we must go on investigating; what we have said up to now may be a simplification, which could be disputed if we re-examined it from a more multilateral viewpoint.

And finally, it is a delight to read such a well-written book (of course, we must not forget that Freud won the Goethe Prize for German literature). But, yes, it is a delight, and - without wishing to criticize anyone here - when I read some of today's psychoanalytic texts, I wonder: why don't you follow Freud's example and write with that divine clarity?

Thank you. ■

SEMPRÚN: life goes on

mountain in *The War is Over* ... but I must listen to what the writer is saying.

As I follow his ideas, I remember that he once compared his memories to the Russian Babushka doll - a set of dolls, one inside the other, all the same but the inner ones smaller than the outer. Semprún has lived the horrors of Nazism and Stalinism, but also the fight against them and the solidarity of companions with a shared dream and a shared cause. He was not only a witness, but an actor in some of the most dramatic events of the past century. And, through the process of creativity, he has been able to attempt the perhaps impossible: the working through of these traumatic situations via a series of novels and film scripts in which we can live and relive them, and search with him to find some meaning in them.

'My life is not like a river, moreover not as a river each day different, never the same, in whose waters we cannot bathe twice: my life is the time of what was lived, of the repetition, of the same, almost to exhaustion, till it becomes different, strange, for being so identical,' wrote Semprún in 1980; and in fact his books are an exercise in patience, sometimes because he repeats and goes back to people, situations, experiences, places ... and in this slow process of memory, *Nachträglichkeit*, piece by piece, an idea of the man and his life builds up in the reader's mind. When we read *Le*

mort qu'il faut, his most recent book, as far as I know (as of 2001), it is not difficult to follow him in his youth in Buchenwald and to live with him, once again, the strong feelings of that time and its relevance for today.

Semprún was making the point that we still have many forms of oppression, and that psychoanalysis can be a tool to understand and to denounce them. Nothing could be more true, and his words, and his presence at the opening of the congress, was a happy encounter - we need more interactions of this kind, with the wider culture. Among the many stimulating moments of this excellent congress, Semprún's lecture and the chance of a brief conversation with him were special ones. I feel grateful for his courage and for his sharing of his experiences with so many readers, allowing us to experience them and to reflect on the greatness and misery of so many of our own dreams, without losing hope that there is still a war to be won. In his book celebrating his friendship with Yves Montand, Semprún says that it is the story of a joint voyage to reach a shared discontent, but a discontent full of projects, indignation, mistakes ... the desire to change things. This is one of the lessons one can learn from people like these two men. And that's why I took the subtitle of that book. Jorge Semprún: life goes on. ■

lysis, a view in which Freud's libido theory and most of his metapsychology was abandoned. Most of his DPG colleagues did not share Schultz-Hencke's point of view, but now, within the orbit of the Göring Institute, he was free to enlarge and teach his 'neo-analysis'. By 1945, the Göring Institute had collapsed, and immediately after the end of the war the DPG was founded anew. Müller-Braunschweig was elected President. Now the different conceptions of what psychoanalysis is all about, which were more or less dormant during the time of the Göring Institute, became obvious.

Under the chairmanship of Schultz-Hencke, a strong 'neo-analytical' group developed. Meanwhile, Müller-Braunschweig wanted to return to classical psychoanalysis as taught by Freud. At the 1949 Zürich congress, the DPG applied for re-admission to the IPA. Schulz-Hencke gave a presentation '*On the development and future of psychoanalytic concepts*', defending his 'neo-analytic' views. Müller-Braunschweig, on the other hand, in his paper '*The neo-analysis of Schultz-Hencke seen from a psychoanalytic point of view*', made a strong critique of this approach.

The IPA rejected the DPG request, but made clear that if the DPG distanced itself from Schultz-Hencke and created an independent Institute, its application would be favourably considered. Müller-Braunschweig, with the support of some of his DPG colleagues, tried to persuade Schultz-Hencke to abandon his 'neo-analytic' ideas, but did not succeed. In 1950, he and his supporters decided to found the German Psychoanalytical Association (DPV), dedicated to the teaching of true Freudian principles. This led to a split within the DPG.

At the Amsterdam Congress in 1951, the IPA un-animously accepted the DPV, but Anna Freud made clear that the DPG could re-apply for recognition if it put its house in order. A letter from Heinz Hartmann, IPA Vice-President, to Felix Boehm, President of the DPG, confirmed Anna Freud's statement. A reduced DPG continued teaching Schultz-Hencke 'neo-analysis' alongside some of Freud's principal concepts. The society became increasingly isolated from mainstream psychoanalysis and its post-war developments.

Confronting the past

Socio-political events of 1968 in Europe forced changes, and many Germans started to question their elders about the Nazi era. The revelations were often deeply traumatic. The confrontation with the history of German psychoanalysis and with the involvement of the German psychoanalysts under the National Socialist regime started, at first within the DPV, at the end of the 1970s, but gathered speed after the Central European Congress in Bamberg in 1980. Members of both the DPV and the DPG organised discussion groups to help clarify and work through the material that was being unearthed, as well as investigating the

The German Psychoanalytic Society (DPG)

The German Psychoanalytic Society (DPG) was accepted as an IPA Executive Council provisional society during the business meeting of the Nice congress.

Despite a large majority vote in favour, a number of concerns had been voiced by some members during the business meeting, concerns which remained in part unanswered. ANNE-MARIE SANDLER hopes that this article, which provides some background information not presented in Nice, will bring some clarification to the issues raised.

In 1910, Karl Abraham founded the Berlin Psychoanalytic Association as the first component society of the IPA. The Institute and a Polyclinic administered by the association, with Max Eitingon as Director, were founded in 1920. In 1926 the association changed its name to become the German Psychoanalytic Society (DPG). Besides Abraham and Eitingon, its leading figures included Ernst Simmel, Franz Alexander, Otto Fenichel, Karen Horney, Sandor Radó, Hanns Sachs and many others.

With the coming to power of the Nazi regime in 1933, psychoanalysis became discredited, Freud's books were burned and pressure was put on the DPG to get rid of its Jewish members. In November

1933, Felix Boehm took over as President, with Carl Müller-Braunschweig as Secretary and chair of the Training Committee. Most Jewish analysts, having been forced to leave the DPG, were trying to emigrate. In 1936 the Nazi regime recognised the Göring Institute as the only institution allowed to provide therapy. The surviving DPG, the Jungians, the Adlerians and other groups then fell into line under the Göring umbrella.

In their effort to keep psychoanalysis and the DPG alive, many of the non-Jewish DPG members, particularly those in leading positions, were ready to make considerable compromises with the National Socialist Regime. Under the aegis of the Göring Institute, they helped to develop a '*German Seelenheilkunde*' - a 'German psychotherapy' - that was to become the officially recognised and only acceptable form of psychotherapy. By May 1936, the DPG had unanimously left the IPA, although following that decision a few efforts were made to reverse it. With the dissolution of the DPG in November 1938, the link with the IPA was finally severed.

'Neo-analysis'

From the end of the 1920s, Harald Schultz-Hencke had developed a 'neo-analytic' view of psychoana-

fate of the Jewish members who had been expelled from the old DPG.

From 1985 onwards, the DPG organised a series of conferences dealing with the DPG's history under the Nazis. During this period, Israeli and DPV psychoanalysts started to meet, mostly in Israel, to examine the past in the present in what became known as the Nazareth seminars. Later the DPG was invited to participate, and several DPG colleagues are now regularly attending these meetings.

Rapprochement

From the 1980s onwards, some DPG members initiated contacts with IPA analysts in the US, France and England. For a growing number of members, 'neo-analysis' was now a thing of the past, and they wished to end their isolation from mainstream psychoanalysis. Regular supervision groups, clinical and theoretical seminars and conferences with IPA members multiplied. Early in the 1990s, the idea of re-applying for IPA membership started to be considered by an increasing number of DPG members, and in 1998 the first substantive consultations with the IPA began.

Immediately after the settlement of the lawsuits against the American Association and the IPA in the late 1980s, several non-IPA psychoanalytic groups, established for at least ten years and providing teaching, wanted to join the IPA. New procedures had urgently to be drawn up, and a new document was approved by Council. On the basis of this document, first used in the US, four new IPA component societies were eventually accepted. However, as more new institutions - the majority of whose members had not been analysed or taught by IPA members - were applying to the IPA, a revised and extended document was necessary. It became known as the 'equivalency document' and was finally approved by Council in July 1999.

EC provisional societies

Reflecting on the actual proceedings of all new groups, the value of insisting that they auto-

matically be asked to become a study group was questioned, and in January 2001 Council approved an additional provision to the IPA Procedural Code. It enabled the acceptance of certain societies as 'Executive Council (EC) provisional societies' if they satisfied certain specific conditions and standards, making it advisable to accept them directly as EC provisional societies rather than study groups.

These provisional societies are to be differentiated from those delineated in the Constitution and Bylaws and overseen by a Liaison Committee reporting to the International New Groups Committee. The newly designated EC provisional societies are closely supported and guided by a Facilitating Committee, which has to follow a specific mandate designed by Council. It is also required to report directly and at least twice a year to Council instead of reporting yearly to the International New Groups Committee.

At the present time, together with the DPV, the DPG plays an important role in defending and protecting psychoanalysis within the German Health Service. A growing group of DPG members has over many years demonstrated a strong determination to re-establish high standards of psychoanalytic clinical and theoretical expertise within their society. The DPG recognised that a necessary step towards acceptance into the IPA required the presentation of detailed clinical work. During the prolonged period of investigation, the IPA Committee kept the DPV informed, and in the spring of 2001 the DPV membership voted by a strong majority to support the DPG's desire to become an EC provisional society of the IPA.

Changes

The hard work of two Council committees established that there was a high level of correspondence between IPA and contemporary DPG requirements for training. The differences that exist are being addressed, and changes that will bring the DPG institutes closer to IPA standards are being tackled. At the present time, the DPG EC provisional society has a president, a secretary and 39 members. More DPG members hope eventually

to become IPA members, but they themselves acknowledge that at present they are short of the necessary equivalencies. The new IPA initiative has avoided a split in the DPG, yet clearly indicated that, while only those with IPA standards of expertise can be accepted, other members who wish to join can work towards equivalencies and apply at any time.

With Council's acceptance of the DPG as an EC provisional society, the Facilitating Committee was immediately created. Its members are André Haynal from the Swiss Society, John Kafka from the American Association, Inga Villareal from the Colombian Society, Sverre Varvin from the Norwegian Society and me, as Chair, from the British Society. Sverre Varvin, Vice-President, is our direct link with Council.

The membership of the DPG accepted, amongst other requirements, the principle that every member who wishes to join the IPA has to be individually interviewed in depth by members of the Facilitating Committee. He or she will present clinical material of a four-times-a-week analytic case, seen for at least one full year. Thus the IPA can be assured that only the members who have successfully passed these interviews are recognised as IPA members. It is clear from this procedure that the growth of the DPG EC provisional society will be appropriately paced and well controlled.

Finally, the DPG EC provisional society has accepted a mandate which stipulates, among other provisions, that the Facilitating Committee will visit at least twice a year and will form a Joint Steering Committee linked to a corresponding body from within the DPG to support, advise and discuss all aspects of training. The Facilitating Committee is required to report regularly to Council, at least twice a year, where its work will be carefully monitored.

PS I wish to express my gratitude to Dr. Werner Bohleber and to Professor Franz Wellendorf for their support in writing this article.

The organizational maturation of the IPA

ROBERT S WALLERSTEIN, MD, an IPA member since 1960 and participant in almost every international congress since 1967, received his first official appointment in 1975 - to chair the training analysts' pre-congress - and was elected President in 1985.

Against this background, he offers a personal 'insider' perspective on the development of the IPA's governance.

The recent overwhelming adoption by the IPA membership of the Structure and Mission (SAM-

IV) task force report - an organizational restructuring developed over a number of years, and revised several times, by a task force chaired by Inga Villarreal of Colombia, which will inaugurate a fully democratic and transparent governance structure - makes it timely to review the historical evolution of IPA functioning that has brought us to this happy point.

In the 1960s and '70s, the IPA was essentially an insiders' 'club'. Although by 1980 there were some 5,000 members worldwide, less than one thousand would attend the biannual congress, and at most 500 would participate in the business meetings where all governance decisions were made. Votes

on major policy directions, bylaws and procedural code changes - and, most importantly, elections of officers - were all made at the business meeting (with changes to the Constitution and Bylaws requiring subsequent ratification by the entire membership, which invariably concurred).

The rationale was that only those members who actually attended the congresses (which, through to 1975, were always in Europe) were sufficiently interested in and informed about the issues and the personalities to cast informed votes on governance issues, including especially the election of officers. The officers comprised the IPA Executive Council; the President (alternating then between

Europe and the US), the Treasurer (then always in the US, where tax exempt status existed, with dues therefore collected in US dollars), and eight Vice-Presidents (three from Europe, three from North America, and two from Latin America) - all elected at the business meeting. There were also the immediate past-President, the appointed Secretary, and about four appointed Associate Secretaries (at least one from each of the three regions). These appointments were all announced by the President at the business meeting, immediately after announcement of the election results.

Insiders

Given this set-up, with the electorate restricted to the 500 members who attended the biennial business meeting - who were pretty much the same from congress to congress, and pretty much all knew each other - the conditions for the constitution of the club were of course well set. But within this, there was a less well-known 'insider' group, which constituted the more or less self-perpetuating leadership. I became aware of this in the late '70s. At the 1977 presidential election, there seemed to be two candidates who would vie for the US presidential turn: Ed Joseph of New York and Ed Weinschel of San Francisco (which would have been the first contest for the presidency in many years).

I was a friend of both, but had committed to support Weinschel. The contest was aborted, however, when his wife became seriously ill and he withdrew from the race. A number of his key supporters urged me to run in his place, but I declined, citing my recent assumption of the chairmanship of the Department of Psychiatry at the University of California in San Francisco Medical School, with its more than full-time demands (counting in my psychoanalytic involvements, and my clinical practice). I agreed, however, to stand for a vice-presidency, and was duly elected; Ed Joseph was elected to the presidency unopposed. Thus began my tenure on the Executive Council as an elected Vice-President.

I was re-elected in 1979, and then intended to retire in 1981, after the customary two terms. I therefore, when asked by the Nominating Committee (appointed by the President), indicated that I didn't intend to stand for re-election. This was followed shortly by an urgent discussion initiated by Irene Auletta, then the IPA Administrative Director, in which she informed me that it had been decided (she never indicated precisely by whom) that after the presidential term of Adam Limentani of London (who was running unopposed in 1981 for the European turn), I would be the 'logical' successor President (for the US turn, 1985-89). I would therefore need to run again for the vice-presidency, in 1981 and in 1983, since it was the 'custom' that only sitting members of Executive Council would be nominated for the presidency. It was further expected that probably no one would run against me, since it was also the 'custom' that elections for the presidency were unopposed. I

learned then that the expected contest between Joseph and Weinschel in 1977 would have been an exception to the 'custom'.

Presidency

I agreed to run again for the vice-presidency in 1981, in order to keep my options open. By 1985 I had left my departmental chairmanship in the medical school, becoming a senior professor with no administrative responsibilities, and I did decide to seek the presidency. I was nominated, ran unopposed - though for a while it seemed possible that a very respected colleague and good friend, with whom I had worked in the affairs of the American Psychoanalytic Association, might also run - and was duly elected at the 1985 Hamburg Congress. The 'club' - those influential leaders who guided IPA affairs - had indicated its choice for the presidency, and though there was ample opportunity for the election to be contested through other names being submitted to the Nominating Committee, no one else had come forward.

The years of my presidency (1985-89) were marked by two main currents. The most conspicuous and time-consuming was the famous lawsuit brought by four US psychologists on behalf of a declared class of several thousands, primarily against the American Association for its exclusionary policy concerning training of non-medical candidates, but also against the IPA for allowing its American component to engage in these discriminatory practices. That highly complex and contentious lawsuit occupied almost the entire four-year span of my presidency (recounted in my 1998 book, *Lay Analysis: Life Inside the Controversy*).

Democratization

Less remarked, and less heralded, my administration began the process of true internationalization and democratization that has culminated in the present reorganization. Latin America, though the smallest of the IPAs three regions (then representing 23% of the world membership), was the fastest growing; this led us to revise the 1949 agreement whereby the US had begun to alternate with Europe in the IPA presidency. The presidency was henceforth to rotate between the three regions, with the first Latin American president (who was to be Horacio Etchegoyen of Buenos Aires) to be elected in 1993, after the scheduled European presidency of 1989-93. At the same time, the number of Latin American vice-presidents was raised to three, thus also equalizing the regions. Somewhat later, the position of Treasurer - until then always restricted to the US - began to be rotated: Peter Fonagy of London was elected in 1991, by which time the IPA had achieved tax-exempt status in the UK, and in 1999 the first Latin American treasurer, Moisés Lemlij of Lima, was elected.

Concomitantly, the congresses had begun to rotate out of Europe: first to Jerusalem in 1977, then New York in 1979, Montreal in 1987, and Buenos Aires -

the first in Latin America - in 1991. Most importantly, under new instructions, the Nominating Committee was charged to bring at least two nominees for each elective post for a single candidate, and a slate for the vice-presidencies from each region consisting of more than the number to be elected - ideally, twice the number. This started with the 1989 presidential race, won by Joseph Sandler in a hotly contested election, and has been the case ever since.

Further steps

During the Sandler presidency (1989-93), two further steps were taken to widen the democratizing process in IPA governance. First, the by-laws were changed to require the elections to be conducted by worldwide mail ballot, and this was introduced in the 1993 election cycle. There are some disadvantages, in that 10,000 members are asked to choose between nominees none of whom may be known to them, especially those from other regions; this applies particularly to the vice-presidential nominees, who are less likely to be known outside their region than nominees for the presidency. But these are outweighed by the advantage of offering every IPA member - not just those who attend the business meeting at the congress - the opportunity to participate in the selection of the organization's leadership.

The second change was a growing sentiment within IPA ranks that, with members worldwide now able to participate directly in the governance structure, the component psychoanalytic societies, and their chosen leaderships, had no formal role within that governance. In response to widening clamour on this matter from society presidents, the House of Delegates (HOD) was brought into being. Elected by the society presidents through their regional organizations (EPF, FEPAL, and the new North American co-ordinating body - nine from each region), this was to be a consultative body in liaison and interaction with the Executive Council, setting forth the consensus decisions of the component societies on issues of IPA policy and governance. Three members of the HOD (one from each region) were to sit as liaison members on the Executive Council; and, originally, HOD expenses were to be borne by the societies, not by the IPA.

Costs

This structure proved fiscally not feasible, and during the Etchegoyen administration (1993-97) which followed Sandler's, HOD expenses were incorporated within the regular IPA budget. Liaison and cooperation between the HOD and the Executive Council were not always easy, as the HOD sought an increasing role in IPA decision-making processes. This potentially could have led to a bicameral legislative process, with the regionally elected society leaders in the HOD vying in uneasy equilibrium with the worldwide elected Executive Council leaders for ultimate decision-making responsibility.

Additionally, the administrative operations of the IPA were absorbing an ever-increasing percentage of the IPA budget, squeezing such important priorities as the development of new societies, outreach activities, publications, research, regional conferences, etc. In fact, internal governance was costing well over 20% of the budget when comparable professional and 'charitable' organizations were keeping such expenses at less than 15% (albeit often for single country organizations).

During my administration in 1985-89, the full Executive Council (under 20 people) met only in connection with the biennial congresses, when its members paid their own transportation expenses, with only 'partial meetings' during the interim, consisting of those members who happened for other reasons to be attending events such as the December meetings of the American Association in New York, or certain meetings in London. Since then, the growth in membership numbers and complexity in IPA affairs has led to the current state in which the governing bodies (Executive Council

with now more than 20 people, plus HOD with 27) meet semi-annually, over a total of four to five days, with full expenses borne by the IPA for the three of those four meetings that are not in conjunction with a congress.

SAM

This is what led Otto Kernberg's administration (1997-2001) to the creation of SAM, in an effort both to streamline IPA administration and to render it even more transparent and democratic, eliminating the potential rivalry inherent in a bicameral governing process. The results - involving widespread discussion and feedback upon the successive SAM proposals at all membership levels, through to the overwhelming adoption of SAM-IV - are now widely known. The HOD and the Executive Council are being replaced by a single governing body, to be called the Board of Representatives, with a total membership of around 25. The President, Treasurer and some of the Representatives are to be elected directly by

the worldwide membership, and the remaining Representatives to be chosen within their respective regions via mechanisms in which the societies will play a significant role. The Nominating Committees - in the past a mechanism for self-perpetuation of the leadership club - will be selected by the regions.

The minutes of the meetings of all governing bodies (Executive Council and HOD) have already been made available to the total membership during the Kernberg administration, and this will of course continue. Unicameral leadership should reduce the possibilities for policy deadlock or fracture, and governance expenses should be cut very substantially, reducing the pressures on all the other budgetary expenditures that represent the organizational purposes of the IPA. Mostly, through this long evolutionary process now culminating in the creation of a fully democratically chosen and operating Board of Representatives, the IPA will have finally and fully transcended the 'club' structure that operated when I first became involved. ■

WORKING AT THE FRONTIERS International Psychoanalytical Congress

TORONTO, 2003

'Why attend congresses,' asked a young colleague, 'if one can read the authors at home with less effort and expense?' But at the same time she added: 'I would gladly make the effort to go to a congress if I were certain that I would learn something new.'

How can we make congresses offer something different from what participants find in psychoanalytical publications? How can we make them attractive to more people? These questions led our president, Daniel Widlöcher, to propose to the IPA Council a new kind of congress: one that allows more participative discussion of current problems in psychoanalysis. Interest in such an approach had already been expressed by various IPA bodies during Horacio Etchegoyen's and Otto Kernberg's administrations. The Toronto 2003 Congress will represent a new step in this direction.

By the time you read this, you will probably have received information about the format of the next congress. You will also have received the Call for Submissions, inviting you to send your proposals for participation in the activities of the congress. We hope you found some of them interesting and that you have submitted your proposals to Broomhills.

But a congress is enriched if its planning is accompanied by a reflection on the kind of scientific exchange needed by psychoanalysis nowadays. The members of the Programme Committee, and other colleagues involved in preparing the Congress, were invited to express their views.

RICARDO BERNARDI

Chair, Programme Committee

The core of a congress about frontiers

Colleagues who participate in the Toronto congress will find a new format. Many of the changes will be clearly visible: the congress will be shorter (five days in total); the business meeting will take place at the beginning; the pre-congresses (for training analysts, IPSO candidates and research) will be integrated into the congress; the scientific activities will be organized following particular themes ('tracks'), some of which - those with an interdisciplinary character - will develop outside the venue of the congress, at the university or in cultural centres.

I would like to comment on the spirit of these changes and why we, the Programme Committee, have given priority to activities which, in previous congresses and pre-congresses, permitted more active participation for those attending.

Small group discussions

Discussion in small groups has always been considered an unforgettable experience. An international congress brings together members from different psychoanalytic cultures, allowing us to learn from the experience and reflection of our colleagues. We can identify points of agreement and disagreement with them. In fact, our discipline definitely needs to clarify points of consensus and debate relating to theoretical and practical problems.

When we have a genuine debate, we discover that there are no unique truths but only alternative hypotheses, and discussing them stimulates the development of the arguments and the reasons that support each position. Thus, this process contributes to the development of our discipline.

But, it is frequently argued, the most urgent problems are scantily discussed at congresses, and the real discussions take place in the corridors.

Topics

There is a long list of problems that merit discussion. The Programme Committee has invited participants to propose themes for the discussion groups, in order to select the most popular. Discussion of controversial themes is essential, although it is not easy. The force of passion must be transformed into the power of argumentation, a process that demands scientific maturity. As past discussions have shown, when this is achieved in a congress, the results are enriching.

Discussion groups can go on to produce reports reflecting the state of the art in certain topics. The opportunities offered by new electronic media can help here, and we hope that, with the collaboration of our constituent societies, these opportunities will be available to all IPA members. Discussion groups will be able to start their exchanges before the congress, and disseminate the results obtained during the congress, via the IPA website.

Interactive

The other activities of the congress will be fired by the same spirit. The interactive nature of the panels will be emphasized, with the intention that they should reflect a previous work elaborating a theme. The individual papers are to be grouped in sessions, where related papers will be discussed together, stimulating an exchange among those who share an interest in a particular topic. The plenary sessions will be retained, but will be fewer in number. There will be courses or workshops on

various subjects. The incorporation of the pre-congresses will enrich the congress, which will be organized in 'tracks'. The main track will be devoted to theoretical and clinical papers about our practice ('Analytical process: core and frontiers'). There will be other tracks on psychoanalytical education, conceptual and empirical research, and the interdisciplinary dialogue with contemporary culture and health sciences.

The theme of education will be discussed in meetings restricted to training analysts and candidates, but also in meetings open to all participants. The contributions of research will be integrated into the different activities of the congress.

Interdisciplinary

The Local Arrangements Committee, chaired by David Iseman, is enthusiastically collaborating in the organization of the programme of the interdisciplinary tracks ('Psychoanalysis and health sciences' and 'Psychoanalysis and culture'). Special facilities for the local community will be provided to enable them to participate in these activities (see below).

The title 'Working at the frontiers' reflects the diversity of challenges that psychoanalysis faces nowadays, with its multiple frontiers: the frontier with the unconscious, never exhausted; the new contexts in which analytical work takes place; the changes in society and the progress of knowledge in other scientific areas. But the congress includes much more than what is expressed in the title. Because of the development and diversification of psychoanalysis, congresses have to be open to the different dimensions of the discipline. The format of the congress also needs to be under continuous review, seeking to adapt to new demands. The Toronto congress should be seen as a step in this quest, and we hope that all participants will find it a stimulating and enriching experience.

EMMA PICCIOLI Co-Chair, Europe Behind the frontiers

Though the title of this congress, 'Working at the Frontiers', is evocative, I think there needs to be some further explanation as to the thinking behind it. The aims of every scientific congress are to inform on current developments within a scientific field and to bring into focus controversial aspects requiring further debate. In this sense there is nothing 'new' about the Toronto congress in comparison with previous congresses.

However, current developments are defining the 'research frontiers' of the discipline, where debate and the absence of evaluation criteria are the norm. Consensually accepted knowledge applies at the 'core' of a discipline, where actual practice occurs. In the psychoanalytic domain this operational core, the psychoanalytic process, is at present multiply defined.

Though no science achieves consensus around its central tenets through congress proceedings, it is nevertheless indispensable to promote active and

mature debate about the notion of process and to better define the ways in which it is being declined at the frontiers of the discipline. What is occurring in practice may be considered from several perspectives, including child and adolescent analysis, group and family therapy, treatment of 'severe pathologies', institutional work.

Extending towards the 'frontiers' of the discipline, empirical research seeks to complement clinical investigation; controversies between these two approaches require clarification. Yet further afield, psychoanalysis is relating in various ways to other disciplines, notably psychiatry. At the same time, the acceleration of socio-cultural change and the expansion of the discipline make it essential to debate the role of psychoanalysis within these contexts. The complexity we see when we look at inter-national psychoanalysis from these vantage points makes it difficult to narrow the focus of a congress. The Programme Committee is not unaware of the risks of dispersion, and the format of the congress has been designed with these, among other things, in mind.

DOMINIQUE SCARFONE Co-chair, North America Normal, yet psychoanalytic

Responding to Daniel Widlöcher's call for a renewed and more lively congress, we, the Programme Committee and our closest collaborators, have been working steadily towards this goal by relying on simple and well established practices: a single congress, for the most part widely open to all participants; a standard selection process based on peer review of papers, panel proposals, etc. (except for a small number of commissioned keynote addresses and interdisciplinary events); the widest possible participation as the backbone of the new format, mainly through the 'small discussion groups' that are being established as you read this.

A normal congress, that is. Yet we still have to face a more difficult challenge: to make this congress - 'normal' as it may be - a specifically psychoanalytic event. By this I mean a congress that relies much more on the presence and active expression of live thinking rather than just the communication of a thought that was fixed on paper.

Saying this, I am well aware that the vast majority of presenters will have written their papers - and, of course, it would be ridiculous to object to that. The sheer number of presentations would make it a terrifying experience for the organizers if we had to rely exclusively on the spontaneous utterances of the presenters. But it is hoped that authors as well as audiences will be willing to give priority to genuine, live exchange of ideas and experience - and this can only be achieved if analysts do what they do best: truly listen to what others have to say. To my mind, the ideal delegate would listen with a measure of benevolent neutrality to each paper and try to hear what the presenter is seeking to convey, without instantly resorting to his or her own theoretical 'grid' as the decisive criterion of truth. On the other hand, the ideal presenter

would be able to seriously consider, if only for a moment, the possibility that his or her fiercest opponent may be right!

Utopian? Certainly. I believe psychoanalysis has something Utopian at its core. And if making things better has any sense whatsoever, what else can we hope for, if not a rendition - no matter how gross and earthly - of some Utopian ideal? My reading of the Programme Committee's collective mind is that we wish the IPA Congress to be as stimulating as possible for a large number of individual members. Members will realize, we hope, that there is within the association a genuine desire to provide the most meaningful IPA gathering possible.

SARA ZAC DE FILC Chair, Education Committee Opening up the debate on education

Toronto presents us with an extraordinary opportunity to develop part of our programme by giving us an educational track throughout the congress. The 'no place for discussion and interchange on educational matters' has suddenly changed. The Congress will be a place where we can meet, to bring, discuss and exchange our ideas. It will be a place for training analysts, an important part of our programme, but it will also be a place for those members interested in educational matters, and for joint activities with IPSO, who represent our future. It will be a place for dialogue with the university, within the university, to try to explain what we train for, and what psychoanalysis does.

We will have members from different socio-economic cultures, and we can learn from their expe-



rience and their clinical work. We have different ideas and different points of view, and this is what gives our association its richness.

Is the training of candidates our only educational activity? Shouldn't we have a permanent postgraduate education programme in our societies? Shouldn't we have a permanent forum for discussion between institutes? Shouldn't we share much more of our clinical work? Many questions that need to be debated will be discussed in Toronto, and we hope it will be a stimulus for further development and growth.

DAVID ISEMAN
Chair, Local Arrangement Committee (LAC)
Interdisciplinary programme

The theme of 'Working at the frontiers' has out-reach implications which the LAC has used to plan an interdisciplinary programme, in addition to the usual social activities that such a committee has traditionally arranged. The interdisciplinary programme will be of interest to a professional, as well as a wider public audience.

It will include:

Psychoanalysis and health sciences

Panels, small group discussions and workshops made up of psychoanalysts, psychiatrists, psychologists and neuroscientists will examine memory and other topical items.

Psychoanalysis and culture

Panels, workshops and small group discussions made up of psychoanalysts and academics, as well as musicians, writers and artists, will examine art, music, theatre, film, etc., in a variety of suitable venues. Many of these programmes will include gallery tours with docents, concerts, theatre, film, and much more.

Psychoanalysis and society

Panels, workshops and small discussion groups made up of psychoanalysts, lawyers, jurists, journalists, political scientists and academics, will examine significant topical issues such as terror, confidentiality and other social issues.

Toronto is located on a large freshwater lake, with lakefront parks and activities that are easily reached on foot from the congress hotel. And Toronto in July is vibrant. Henry Moore chose Toronto to establish a permanent exhibition for his work, which is conspicuously displayed around the city and in the Art Gallery of Ontario. With these acquisitions, representing a triumph of faith, determination and the pursuit of excellence, Toronto turned the corner in becoming a great metropolis. Moore, expressing his genuine affection for Toronto in 1974, said '*... to arrive here was like arriving in a wide open, free atmosphere ... it was something new, fresh.*' Toronto has retained the qualities that drew Moore, and remains a fresh, safe, clean, diverse, multicultural city.

The LAC will provide congress registrants with information about restaurants, theatre, music, sports and other recreational activities. Both the Shakespearean Festival at Stratford and the Shaw Festival at Niagara on the Lake are less than two hours away by car or bus. The membership of the Canadian Psychoanalytic and Toronto Psychoanalytic Societies welcomes the IPA to Toronto in July 2003.

LEE JAFFE
President, IPSO
Coming together

After thirty years of planning our meetings separately, IPSO (the international candidates' organization) and the IPA are now joining together to coordinate and combine the IPSO pre-congress and the IPA congress for Toronto, 2003. The result promises to be an exciting, integrated programme that will bring candidates, graduate analysts and training analysts together to explore psychoanalytic education, supervision, theory, practice, and research.

While candidates and training analysts will still have some separate meetings, everyone will have access to a greater variety of presentation and discussion formats. This new structure for the meetings will encourage a wider range of perspectives and a richer dialogue.

Concerning these changes, it's interesting to note that, in the essay 'On the History of the Psychoanalytic Movement', Freud emphatically said that he created the IPA so that '*the adherents of psychoanalysis should come together for friendly communications with one another and for mutual support*' (S.E. XIV, p44).

This new organization of the meetings for Toronto should promote the spirit Freud had in mind, considering that candidates are amongst the greatest 'adherents' of psychoanalysis. ■

Working group on terrorism

SVERRE VARVIN gives a preliminary report from the IPA working group on the consequences of terrorism.

The working group was established on the initiative of Daniel Widlöcher, President of the IPA, as a result of the tragic terror acts on September 11 in New York and Washington. It is planned as a small group which will work out a psychoanalytic perspective on the problem of terrorism and further be helpful for clinicians and others working with this problem. Its aim is primarily scientific, although ethical and human rights issues also are central.

Objectives

Overriding objectives

To develop and communicate knowledge of psychological consequences of international terror and war from a psychoanalytic point of view. To suggest measures which may be of help to those who have suffered trauma and loss, and also suggest measures that may be of help for the general public. To present knowledge that may be of help to politicians and decision-makers. To help psychoanalysts worldwide who work with patients directly or indirectly affected by terrorism,

state-organized violence and the general insecurity that we now face.

Scientific objectives

To gather and develop psychoanalytic knowledge on large-group dynamics with special relation to fundamentalism, how such groups turn violent, social/mass-psychological consequences of terror attacks and individual consequences of trauma, bereavement and loss after experiences of this kind of massive trauma.

Practical objectives

To work via e-mail and work-group meetings. To co-ordinate work done by psychoanalysts worldwide on this subject. To establish working parties in the three regions (one already exists in Europe). To publish a bibliography on the subject. To publish a glossary of pertinent terms. To publish and communicate psychoanalytic understanding, knowledge and advice (via mass media, etc.). To publish in scientific journals (including psychoanalytic). To prepare presentations for the IPA Congress in Toronto, 2003, and other psychoanalytic meetings and congresses.

Working plan/format

2001, October-December

Preparatory work with e-mail work and telephone conference(s).

2002, February 15-17

Working conference in London (three days over a weekend).

2002, March-May

Publishing activities. Plans for further work, possibly in collaboration with other IPA committees.

Cooperation

We plan collaboration with other IPA committees - Outreach, UN committee.

Participants

- Sverre Varvin, Norway (Chair)
- Salman Akhtar, US
- Vamik Volkan, US
- Simon Brainsky, Colombia
- Leopold Nosek, Brazil
- Abigail Golomb, Israel
- Werner Bohleber, Germany.

Others may be included in parts of the work

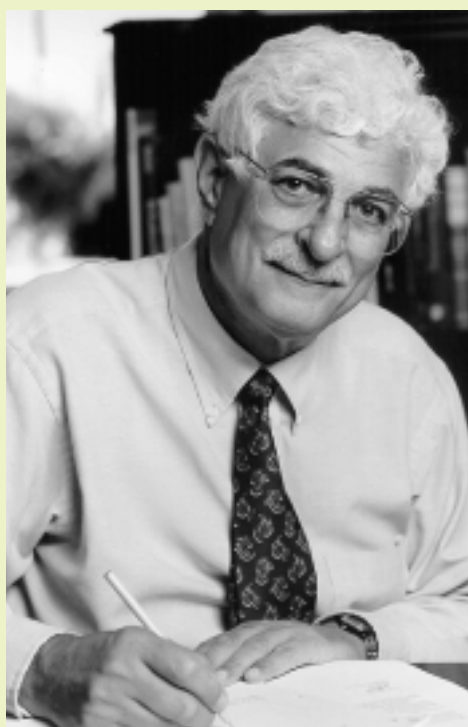
Reference group/persons

Scientists from other disciplines with knowledge in the field; EPF working group on trauma. ■

FOCUS



The mind of the fundamentalist/terrorist The making of Middle Eastern suicide bombers



VAMIK D. VOLKAN considers how environment and ideology can replace personal identity with large-group identity, and how 'educators' can exploit this phenomenon to develop suicide bombers.

The psychology of present-day Islamic fundamentalist suicide bombers is extremely puzzling. In our clinical work, we see individuals who wish or attempt to kill themselves, but primarily because they have low self-esteem and suffer from intense feelings of guilt. The suicide bombers kill themselves in order to reach a *high* level of self-esteem.

I began to think of the psychology of these suicide bombers in 1991, when I met five children who had survived the 1982 massacres at the Palestinian refugee camps, Sabra and Shatila, in West Beirut[®]. Israeli forces had surrounded the camps, which were then attacked by their allies, the Lebanese Christian Phalangist militia, with indiscriminate killing of trapped civilians.

The children, who were infants at the time of the attack, were saved by being hidden - four in trash cans, one under a bed - by their mothers or other caretakers. I met them in Tunisia, at an orphanage called Biet Atfal Al-Sommoud ('the Home of Children of Steadfastness') administered by the Palestinian Liberation Organization (PLO). Since their real identities were unknown, they were all given the last name 'Arafat', after the PLO chairman who was a frequent visitor to the orphanage. I examined them (and other orphans) for a week.

When I first saw them playing together, they appeared 'normal'. However, I also observed that they remained together as a 'team'. If one were separated from the others, he or she would become agitated. On the fifth day of our visit, I attempted to interview them one by one, with the aid of an interpreter. All of them became 'abnormal' - one hallucinated, another literally destroyed the interview room. As soon as they were placed together again, as a 'team', they appeared to be 'normal' once more. I concluded that they must have difficulties in their sense of personal identity; on the other hand, they appeared 'normal' when they were a team of 'Arafats'.

Large-group identity

This taught me a lot about replacing individual identity with a 'team' or large-group identity associated with ethnicity, nationality, religion or ideology. Although this was most pronounced in the five survivors, I noticed a milder version in the rest of the 52 children at the orphanage.

The intent at Biet Atfal Al-Sommoud was to nurture and help the orphans. Nevertheless, the Palestinian adult caretakers - most of whom were directly traumatized themselves by the Middle East conflict - were, if I may use a metaphor, 'partners' in filling the 'cracks' in the children's personal identities with a 'cement' of Palestinianism, an

element shared by adults and children alike.

This reminded me of another historical period when intentional interference with the personal identities of children occurred - when the 'cracks' of German children's personal identities were filled with Nazi ideology. Official guidance, as presented in Nazi physician Joanna Haarer's books^[3,4,9], counselled parents to feed their children to a rigorous schedule and not to rush to them when they cried or encountered trouble with their surroundings. Mothers were directed to ignore their children's natural dependency needs, and thus ruined their sense of basic trust.

Children were forced to experience the sense that there was no benevolent power in their surroundings and were robbed of the opportunity to identify with a nurturing parent. Further, frustrated by their parents' behaviour, they projected their own angry feelings onto their parents, imagining their elders to be more aggressive than they might have been in reality. In turn, they felt that the only way to protect themselves was to become aggressors, 'tough' kids. This process was linked with Nazi propaganda: children's 'cracks' in personal identity formation were directly or indirectly filled with propaganda so that as adults they would be 'tough' and experience no feelings of remorse for destroying 'undesirables' like Jews.

A similar phenomenon may occur without deliberate outside interference. Imagine a young adult developing schizophrenia: this person loses his or her existing identity and replaces it with a new, albeit, psychotic one - Joe is no longer Joe; he experiences himself as, and calls himself, Jesus Christ. Sometimes such individuals' identities are openly replaced by religious, nationalistic or ideological group identities - Caroline is no longer Caroline, but the existence of her identity depends on her being a delusional missionary protecting her large-group identity.

The 'education' of suicide bombers

A few years after visiting Tunis, I began collecting information on how suicide bombers are trained in the Middle East. My observations at Biet Afal Al-Sommoud, what is known about Nazi child and youth rearing practices, and my work with schizophrenics^[7] help me to understand bombers' psychology. Suicide bombers are not psychotic. In their case, the created identity fits soundly with the external reality and, significantly, is approved by outsiders. Like the Sabra and Shatila children at play in a team, by all indications they are 'normal' and often have an enhanced sense of self-esteem.

The typical technique of creating Middle Eastern Muslim suicide bombers has two basic steps^[8]. First, the 'teachers' find young people whose personal identity is already disturbed and who are seeking an outer 'element' to internalize so they can stabilize their internal world. Second, they develop a 'teaching method' that 'forces' the large-group identity, ethnic and/or religious, into the 'cracks' of the person's damaged or subjugated individual identity.

Once people become 'bomber candidates', the routine 'rules and regulations' of individual psychology do not fully apply to their patterns of thought and action. The future suicide bomber is now an agent of the large-group identity and will attempt to repair it for himself or herself and for other members of the large group. Killing one's self (and one's personal identity) and 'others' (enemies) does not matter. What matters is that the act of bombing (terrorism) brings self-esteem and attention to the large-group identity.

Direct and indirect support of this activity comes from the fact that other members of the traumatized society see this individual as the carrier of the group's identity. Though Islam forbids suicide, there is no lack of conscious and unconscious approval of Muslim suicide bombers from other members of their communities. David Van Biema reports^[9] that 'in early 1996, only 20% of Palestinians supported the practice. Today about 70% do.'

There was little shortage of young men interested in becoming suicide bombers in Gaza and the West Bank. Repeated actual and expected events humiliate youngsters, and interfere with their adaptive identifications with their parents because they are humiliated as well. The mental representations of external events, the sense of helplessness, and the feeling that they are being treated as less than human, create 'cracks' in individuals' identities. Those who select bomber candidates have developed an expertise in sensing whose personal identity 'gaps' are most suitable for filling with elements of the large-group identity. For example, youngsters who suffer from concrete trauma (caused by an actual humiliating event visited upon them by the enemy, be it a beating, torture, or loss of a parent) are more suitable than those with more generalized trauma.

Religious elements

Most suicide bombers are chosen as teenagers, 'educated', and sent to perform their duty in their late teens or early to mid-twenties. The 'education' is most effective when religious elements of the large-group identity are provided as solutions for the personal sense of helplessness, shame, and humiliation. Replacing borrowed elements sanctioned by God for one's internal world makes that person omnipotent and supports the individual's narcissism.

In general, the 'education' of Palestinian bomber candidates has most often been carried out in small groups, which collectively read the Quran and chant religious scriptures. Unlike most Pakistani and Afghan 'students' in Pakistani madrassas, trained to be mujahideen in Afghanistan and later prepared as supporters for and leaders of the Taliban, the Palestinians are able to understand what they are reading in the Arabic Quran, but for this reason their readings are carefully selected. The 'teachers' also supply sacred-sounding, but meaningless, phrases to be repeated over and over in chant, such as 'I will be patient until patience is worn out from patience.' Such mystical sayings, combined with selected verses from the Quran, help to create a 'different internal world' for the 'students'.

Separation

Meanwhile, the 'teachers' also interfere with the 'real world' affairs of the students, mainly by cutting off meaningful communication and other ties to their families, and by forbidding things such as music and television on the grounds that they may be sexually stimulating. Sex and women can be obtained only after a passage to adulthood. In the case of the suicide bombers, however, the 'passage' is killing oneself, not a symbolic castration. The oedipal triumph is allowed only after death. Allah - presented as a strict and primitive superego against the derivatives of libidinal drive and a force to be obeyed while the youngster is alive - allows satisfaction of the libidinal wishes by hours (angels) in paradise.

The 'teachers' refer to the Prophet Muhammad's instructions to his followers during the Battle of Badr (624 CE) - which some consider one of the earliest examples of war propaganda - in order to play the immortality card on their students. Muhammad told his followers they would continue to 'live' in paradise if they died during the battle. The youngsters are told that life continues in paradise; on the death of a suicide bomber, friends and family hold a 'wedding ceremony' to celebrate their belief that the dead terrorist is in the loving hands of angels in heaven.

In general, bomber candidates are instructed not to inform their parents of their missions. Keeping secrets from family members helps create a sense of power within youngsters. It induces a false sense of further 'separation-individuation'^[10]

and symbolizes the cutting of dependency ties, which are replaced as the youngster becomes a carrier or 'flag' for the large group.

The madrassas

Islamic schools for children and youth have existed since the beginning of Islam. What is different in modern Pakistani madrassas is that they include training in the service of future violence. Such madrassas existed in Pakistan before Osama bin Laden arrived in neighboring Afghanistan and before the Taliban took control. Their teaching was influenced by Deobandi and Wahabi versions of extreme religious 'ideology'^[6].

At this time, the training of the (mostly poor) students was similar to the training of the Middle Eastern suicide bombers. They read the Quran in Arabic for years, but since they did not know Arabic, they had to accept the 'interpretation' given to them by their teachers. When they read in Urdu, they were told that the Urdu letter *jeem* stood for 'jihad'; *kaaf* for 'Kalashnikov' and *khy* for 'khood' (blood)^[11]. These were the madrassas funded by the US and Britain to raise mujahideen to fight the Soviets. The Saudis provided more funds for the expansion of Wahabism. The 'graduates' of these madrassas would later create a foundation on which the Taliban and al-Qaida could stand.

A new breed

The events of September 11 caused the press to begin reporting the existence of a new breed of Islamic fundamentalist suicide terrorists. They were not 'directly' humiliated Palestinians; they were mostly from Egypt and Saudi Arabia. Their 'profiles' do not fit those of the standard Palestinian suicide bomber, a young uneducated malcontent from a poor, traumatized family; they are generally older, well-educated, and from wealthy, educated families.

In many ways, the hijackers of September 11 (such as Mohammed Atta), all from the Middle East, do appear to belong to a new breed. However, I still believe that the mechanisms for creating standard Islamic fundamentalist suicide bombers apply to the new group as well. Of course, we will not know for sure unless more data becomes available about the lives of Atta and other hijackers, some of whom we know did not even realize that they were on a fatal mission until the last minute. My hunch, though, is that they were subject to psychological trauma that had 'cracked' their personal identities. Their submission to an absolute leader (bin Laden) is one aspect of the 'cement' that filled these 'cracks', as he is the spokesperson for their large-group identity and the 'true' Muslim faith.

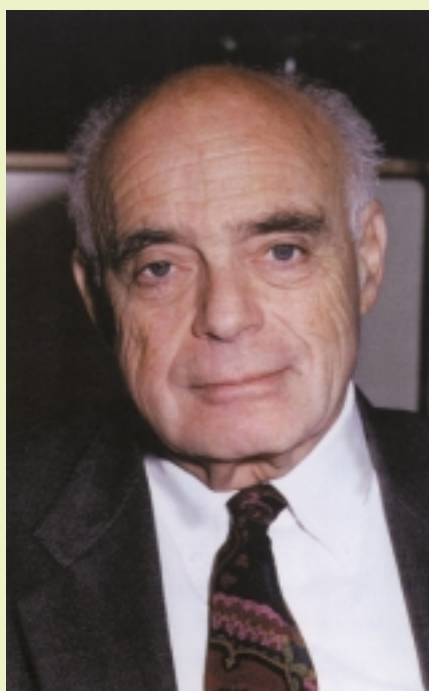
A document left behind by some of the hijackers illuminates at least one small corner of al-Qaida's training and command practices. Besides matter-of-fact advice about concealing their true identi-

ties, the document also contains selected references from the Quran that seem to give permission for suicide and to sanction killing enemies in the name of God. Between the lines, we can see how these instructions create a ritual that mixes 'God's words' with practical instruction in mass murder. Instructions for cleaning, besides making the trainees 'good' Muslims (who can only 'meet' the divine power when they are 'clean'), balance against instructions for the actual 'dirty work' of killing oneself and others. The steps from leaving one's apartment to hijacking and crashing an airplane have been ritualized and made psychologically easy. We do not know how consciously the hijackers' trainers strategized the instruction of their underlings, but to my mind these instructions alone demonstrate a certain mastery of psychologically effective ritual.

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FOCUS: The mind of the fundamentalist/terrorist Terrorizing and being terrorized



JOHN S. KAFKA reviews the distortion of psychic reality by experience of terrorist events, and the role of pathological projective identification and the 'personal myth' in the mind of the terrorist.

Analysts have already written, and continue to write, about the events of September 11, about their personal emotional reactions, the reactions of their patients, the changes in what goes on between analyst and patient, and analytic speculations about 'the mind of the terrorist'. I will focus more on general psychoanalytic reflections on 'terrorizing and being terrorized', because a crisis that provokes a profound new sense of unbeliability and unreality in the patient, and in the analyst, makes new demands on the analyst in his or her work - in the words of Caroline Neubaur^[1], 'demands [for] new discoveries'.

Assumptions about the nature of knowledge, of 'reality', epistemological questions, are always present in the psychoanalytic exploration of mind, but their presence is usually muted and in the background. They form a common conceptual holding environment for the analytic situation. But when a sense of unreality becomes a prominent feature in the clinical situation, when simple conviction of what is real is even temporarily challenged, epistemological questions move closer to the clinical surface. An appropriate new conceptual holding environment needs new theoretical perspectives.

Differentiating terror

What elements of terror emerge to differentiate it from severe anxiety, fear, or panic? Despite all our emphasis on individual colourations of affects and mixtures of affects, there functions in the background of our clinical working minds a tendency to classify them. The classification accommodates the more usual mixtures of affects - eg, some depressive tone with anxiety, in addition to Freud's conceptually elaborated differentiation between depression and sadness (mourning and melancholia).

The inapplicability of our background classifying schemes to the affective tone in sessions around September 11 had a disorienting effect. The heavy admixture of a peculiar sense of unreality differentiated the affective tone from more usual fear, depression and anxiety, or even panic. Disturbances in the sense of reality obviously highlight questions about the processes that normally build and transform our psychic realities and, therefore, reflections on terrorism lead to some basic questions in psychoanalytic theory.

In this context, Freud's concept of *Nachträglichkeit* - 'deferred action', 'retroactive attribution of meaning', '*après coup*' - have received much attention in the psychoanalytic literature of recent years. Kettner^[2] has studied Freud's use of *Nachträglichkeit* and found that he sometimes used it in the sense of after-effect (as in a sequence of billiard balls impacting one on the other), and sometimes as re-interpretation of past events, a hermeneutic meaning of the term. Kettner comes to the conclusion that psychoanalysis functions in the *Spielraum*, the intermediary space between these two meanings of *Nachträglichkeit*.

I can only summarize here that my own thinking has taken me further in two directions. First, while the concept of *Nachträglichkeit* is usually applied to the reworking of the past in a new (macro) developmental phase - eg, Little Hans' *nachträgliche*, retrospective traumatic experience of an

earlier castration threat - I think that we must also consider a kind of micro-temporal *Nachträglichkeit*, a reworking of a psychic act or event within seconds.

After any such psychic occurrence, still devoid of developed self-other differentiation, there is an immediate *après-coup* reworking that takes into account the 'other', real or imagined. The person ascertains how he or she wants to be perceived by this other, a kind of genuine double-take, and asks who am I really and how much am I willing to 'cheat in my presentation to others'. Secondly, if we link this micro-temporal *après-coup* with a hypothesis that every perceptual act, every psychic event, includes a recapitulation of its ontogeny³¹ - including but not limited to the ontogeny of self-other differentiation - we recapitulate *micro-temporally* our different *Nachträglichkeiten*, which include the history of the impact of events, the history of our re-interpretations of these events, and the history of their interactions.

Reality and unreality

What Kettner describes as the *Spielraum*, the playroom between the two meanings of *Nachträglichkeit*, our back and forth between impact and re-interpretation, is our psychic reality. This concept challenges a dualistic view of inner psychic reality versus the material outer reality. Our usual psychic reality involves an accustomed range of pendulum swings between the hermeneutic, the 'mentalized' (including fantasy), and the material, the solid, the tangible and concrete of the 'after effects'. Patients' comments about witnessing either the event or the live television footage on September 11 - such as 'I cannot believe this is happening,' 'this must be a film, fiction or science fiction' - illustrate the sense of unreality concerning the reality of the terrorizing event.

Mamoun Fandi, the author of *Saudi Arabia and the politics of dissent*³², interviewed lieutenants of bin Laden and described what disturbed him most. The interviewees spoke of bin Laden as if he were a kind of rock star. They spoke of the blood of terrorist acts as if describing television shows. Just as performance, the stage, the prop, often have a kind of 'hyperreality', a plastic shine and hardness in contrast to the reality of natural materials' characteristic 'give', the terrorist's transformation of reality is mirrored in the initial inability of the terrorized individual to accept as reality what confronts him.

The terrorist disrupts the pendulum swings of our normal psychic reality that also offers a frame for reasonable, probable, more or less expectable future events, even a schema for *when* certain events may happen. The anticipatory function of our psychic reality has been damaged or lost. The terrorist has taught us that we can only anticipate what cannot be anticipated: surprises.

Surprises 'overtake' us; the German word is *über-*

raschen (over-rush), and the terrorized individual whose temporal schemas have been damaged may try to outrun, to 'over-rush' time. The very title of André Green's recent book³³, *Le temps éclaté* - meaning something like 'sparkingly expanded (expanding) time' - gives the sense of the unbounded possibilities of every moment of psychic life. The terrorist can produce in the terrorized individual a kind of implosion of time, a time empty of movement.

The state of being terrorized

An analysand once described a personal image of hell as 'sitting in an airplane knowing that it is about to crash, and this moment lasting forever.' I think this image captures an essential element of the situation of being terrorized, a permanent expectation of catastrophe, therefore a 'being in' the catastrophe and a paralysis in the face of an unending pressure to outrun time. The terrorized individual is deprived of *Nachträglichkeit*. The endlessly repeated (castrating) television images of the planes hitting and collapsing the towers, the viewer's difficulty or inability to 'tear himself loose' from them, are congruent with my analysand's image of hell.

I have referred earlier to new technical demands made on the analyst in the '9/11' situation. In our usual psychoanalytic work, the connecting, the disconnecting and different reconnecting of memories and meaning, this aspect of *Nachträglichkeit* plays an essential role. In the terrorizing situation, we are largely deprived of this essential tool but we cannot abandon our search for it. Nor will most of our patients. A very tentative post-9/11 impression is that some patients who have just experienced these 'un-characterizable' affective states in analysis, and have sensed the analyst's similar experience, may have more access to other terrorized states, including some terrors of childhood.

Projective identification

I have just referred to parallel pendulum swings of analyst and analysand, but so far I have focused primarily on the pendulum swings between the two meanings of *Nachträglichkeit* that characterize the 'normal' psychic reality of the individual. The individual interacts with others who, if 'normal', have somewhat similar pendulum swings. Presumably, they want to understand each other and be understood by each other. A kind of normal projective identification, putting oneself in the other's shoes, leads to gradual mutual adjustments of rhythm that makes back and forth communication possible.

Pathological projective identification would involve a disturbance in rhythm, one side getting 'stuck' with what has been projected. Terror represents the extreme elimination of mutuality. Is it possible that the terrorist, contrary to the rest of us, does not care if he is understood or not?

Shown photographs of people in a community, some of whom were believed by the other inhabitants to have the 'evil eye', some colleagues and I were asked to guess who did and who did not have the 'evil eye'. We guessed correctly. Discussion led us to the conclusion that those who had the 'evil eye' only 'looked out' and did not let us look into their eyes. (I cite this experiment to illustrate that the perception of malignancy is attached to the lack of mutuality, not to imply that the portrayed terrorists would pass the 'evil eye' test.)

The personal myth

Ernst Kris wrote a paper entitled *The personal myth*³⁴. When we speculate about 'the mind of the terrorist', the question of mythical self-picture looms large because the terrorist seems to cloak himself in the garments of a mythical being who is profoundly connected to religious myth, as an outsider to usual humanity. Kris makes the observation that some individuals use their autobiographical memories as a protective screen. He demonstrates the tenacity of the defence and the discovery, in analysis, of the functions it serves.

I think Kris is describing a universal phenomenon, a more or less pronounced universal defence. In any case, Kris also says (p.680): '*The relation of the course of life to an infantile fantasy is a ... general phenomenon which plays a part in any analytic treatment. A special case is presented by individuals whose infantile fantasies later become attached to patterns of biography supplied by cultural sources, patterns frequently related to the tradition of a special vocation.*'

Since the terrorist is not our patient, we can, at best, assemble some data that permit reasonable inferences about his or her dominant infantile fantasies. We then have the difficult and continuing task of combining these inferences with what we already know and are still learning about some terrorists' environments. We have good reason to believe that these included '... patterns of biography supplied by cultural sources ... related to the tradition of a ... vocation', and that this vocation was terrorism.

So far, in referring to Kris' personal myth, I have only considered the whole (macro-temporal) autobiographical script and its defensive functions. But I believe that the hypothesis of micro-temporal, second-to-second recapitulation of defensive processes also applies to the personal myth. They move between authenticity and the hope or fear of how one may be perceived, the equivalent of the ever-present mental auditor, viewer or reader. I assume that such defensive fluctuations are not totally missing from the mind of the terrorist, but that his education is designed to alter this dynamic.

We do have some relatively solid information about the preparation of the suicide-terrorist's mind in the days and hours before the September

11 attack. Instructions in a terrorist's manual were found and published in the press. They included physical and mental cleansing rituals, and techniques to achieve detachment from daily preoccupations, the ebb and flow of desires, wishes and appetites. These instructions aimed to stabilize the personal myth during the time of the immediate preparation for the act, to neutralize any natural tendency to move back and forth in time, between 'realistic', authentic and mythical self-representation. The results would be the collapse of the expanded time that is necessary for the normal play of psychic reality, a reality that would also include the psychic presence of the other.

Camus expressed his gratitude to all those who commit suicide without also committing homicide - in a sense, to all those whose psychic reality still includes an other. But, for the suicidal terrorist, this is no longer the case. His constricted psyche no longer resonates with a living other, and thus he is prepared to implode his own time and that of the other.

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FOCUS: The mind of the fundamentalist/terrorist Not learning from experience: Hiroshima, the Gulf War and 11 September



HANNA SEGAL turns to the lessons of history, from the Cold War to the Gulf War, to gain insight into the impact of September 11 on the western world, and the pernicious group processes that led to it.

In his Ernest Jones lecture, sponsored by the British Psychoanalytic Society in September 2001, Justice Richard Goldstone asked why the impact of September 11 was so enormous. As truly awful as these events were, he said, they did not compare with the crimes committed on the people of Bosnia. He went on to describe other crimes he had investigated in his role as Chief Prosecutor of the UN International Criminal Court for Rwanda and the former Yugoslavia, crimes that had left hundreds of thousands dead.

This is a very important question. Why was this particular trauma of such overwhelming significance? Of course, that massive attack was an enormous assault on the feeling of security - like the destruction of one's family and home. But the trauma of a terrorist attack has an additional factor: the crushing realisation that there is somebody out there who actually hates you to the point of annihilation and the bewilderment that that causes.

Why us?

One of President Bush's first reactions was 'Why? We are good people.' People in other traumatic situations often have similar feelings - for example, after a volcanic eruption they may feel 'there is somebody out to get me' - but this is a delusion that can be resolved. In the case of a terrorist attack it is a fact - one's worst nightmares come true.

But there is another factor specific to September 11, and that is the symbolism of the twin towers and the Pentagon: 'We are all-powerful with our weapons, finance, high-tech; we can dominate you completely.' The suicide bombers sent an equally omnipotent statement: 'I, with my little knife, can puncture your high-flying balloons and annihilate you.' Thus we were pushed into a world of terror versus terror, disintegration and confusion. It awakened our most primitive fears for ourselves and the world group we belong to. It is the deepest fear in a disturbed infant and a schizophrenic. Bewilderment is an important element - 'What has happened to me?' But, soon after the immediate shock, I had another feeling - something very familiar, like *Chronicles of a death foretold*.

When I listen to bin Laden and Bush exchanging boasts and threats, I am reminded of similar exchanges between Bush Senior and Saddam Hussein. Those who don't remember their history are condemned to repeat it. Kissinger said of Saddam: 'We knew he was a son of a bitch, but we thought he was *our* son of a bitch.' We have since supported many Arab extreme fundamentalists because they were '*our* sons of bitches'. We have not learnt the lesson that it doesn't pay. Kissinger said: '*We shall bomb Cambodia into the Stone Age.*' We did, and we got Pol Pot. Now we have the disturbing idea that massive bombing of Afghanistan will create a pathway to a new world of freedom, peace and democracy.

UNDERSTANDING HISTORY

It is not just a matter of remembering history but of understanding it. Often we remember only too well past wrongs done to us, real or imagined, and search for revenge. I do not think we can understand the chaos and horror of today's position without understanding something of its roots. In 1987 I wrote a paper, 'Silence is the real crime',¹ about the change in our mentality with the advent of nuclear weapons. I contended that the threat of nuclear annihilation profoundly changed the nature of our collective anxieties, turning the normal fear of death and understandable aggression into the terror of actual total annihilation. I suggested

that a deep psychotic process underlay our group thinking and reactions, and then addressed myself to the functioning of groups.

Freud contended that we form groups for constructive libidinal reasons, to bind ourselves to one another and to address ourselves to reality (forces of nature), but also to solve our psychological problems - like merging our superego into a group superego which leaves us capable of committing any crimes provided they are sanctioned by the group. After 1920 he also took into consideration destructive impulses in two ways: that the constructive processes are interfered with by disruptive attacks arising from the death instinct, and that groups are formed to combat man's destructiveness to man.

After the Second World War, Bion suggested a more comprehensive theory of the function of the group. He considered that one of its main tasks was to contain and deal with difficulties we cannot contain in ourselves. He also spoke of two functions of the group: the work function (getting together to accomplish tasks) and the 'basic assumption group'. He contended that we project into the group psychotic anxieties that we cannot cope with ourselves, and that one of the most important functions of the group is to contain and deal with those anxieties, giving them expression in more innocuous ways. For instance, we all thirst for revenge if we or loved ones are hurt, but it is a function of the broader group to prevent mad acts of revenge and convert them into justice, for the good of the group as a whole.

Psychotic groups

All groups tend to be self-centred, narcissistic and paranoid. If individuals behaved like groups they would be classified as mad. On the whole it does not do much harm that the French think they are the cleverest in the world, the British that they are the fairest or the Americans that they are just 'great'. But if the group becomes dominated by those mad premises, the situation becomes dangerous.

When a psychotic basic assumption dominates a group (and maybe the combination of the military and the religious is the most deadly) then the whole group acts on that assumption, produces leaders who represent that madness and, through escalating projective processes, drives those leaders madder and madder and further and further away from reality.

Understanding these group processes is vital. In a later paper, 'Hiroshima, the Gulf War and after' (1995), I propounded the thesis that the post-Hiroshima world was acting on a psychotic premise, with the USSR and the US-led West producing a paranoid schizoid world, each viewing the other as an evil empire and threatening total annihilation. We entered the Cold War based on that premise, acting out typical schizoid mechanisms of splitting, projection, depersonalisation, dehumanisation and fragmentation - accompanied by the proliferation of 'Nukespeak', the distortion of language and outright lies.

Cold War lessons

The Cold War was full of threats. It culminated in a nuclear arms race and eventually in the system called MAD (mutual assured destruction). The contention was that there would be no war because everybody was too afraid of total annihilation. But the Cold War wasn't that cold and the nuclear threat was always there. Preparedness for war raises fear and hatred and can itself lead to war.

In the same paper I also addressed myself to the threat of fundamentalism, though at that time the greatest danger seemed to come from Christian fundamentalists. I considered the nefarious influence of born-again Christians on US policy, referring to literature longing for Armageddon in the form of nuclear war to destroy the work of the Devil (represented by Soviet Russia) - Armageddon being God's war to cleanse the earth of all wickedness, paving the way for a bright, prosperous new order. And I am sure that bin Laden would agree with that!

Another aspect of the Cold (but not so cold) War which is of relevance today is war by proxy. There was no question of the US and Russia attacking one another directly, but elsewhere wars and terrorist acts were conducted by proxy, leading to fragmentation and an anxiety that provided the cradles for terrorists.

Seeking a new enemy

The quasi-equilibrium between the Soviet bloc and US-led West collapsed with *perestroika*. We could now recognise, if only briefly, that our belief in an evil powerful enemy was in fact delusional. All sides could give up paranoia and address themselves to their own internal problems. *Perestroika* was a time of hope, a possibility of change of attitude. But there were many warnings that it was also a time of possible new dangers and a search for a new enemy. Giving evidence to the House Services Committee in December 1990, Edward Heath said: *'Having got rid of the Cold War, we are now discussing ways in which NATO can be urged to rush to another part of the world in which there looks like being a problem, and saying "Right, you must just put it right; we don't like those people; or they don't behave as we do ... and so we are going to deal with it."*

NATO went in search of a new enemy to justify its continued military power. George Kennan was shocked to discover, when visiting Western capitals, that despite the disappearance of the supposed Soviet threat, our apparent reason for keeping a nuclear arsenal, the Western countries could not even conceive of nuclear disarmament. It was, he said, like an addiction. Nuclear firepower was constantly increasing.

Manic defences

So what was going on? We are familiar with those moments of hope, clinically, when a paranoid patient begins to give up his delusions, or when an addict begins to give up the drug and get better.

The improvement is genuine, but as they get better they have to face psychic reality. With the diminishing of omnipotence they have to face their dependence, possibly helplessness, and the fact that they are ill. With the withdrawal of projections they have to face their own destructiveness, their inner conflicts and guilt, their internal realities. Moreover, they often have to face very real losses in external reality, brought about by their illness. Formidable manic defences can be mobilised against this depressive pain, with a revival of megalomania and in its wake a return of paranoia. Similarly, when we stopped believing in the 'evil empire' we had to turn to our internal problems: economic decline, unemployment, guilt about the Third World. In Britain and the US in particular, we had to face the effect of our mismanagement of resources and the guilt about previous wars such as Vietnam. Fornari maintained in many papers that an important factor in unnecessary wars is repressed guilt and mourning about past wars.

Faced with the possibility of confronting our inner realities, we turned to manic defences: triumphalism. *Perestroika* was felt to be the triumph of our superiority. Our nuclear mentality did not change. The megalomaniac search for power, noticed by Heath, and the addiction to the bomb, noted by Kennan, were bound to create new enemies to replace Soviet Russia - firstly, because in fact they create new enemies; secondly, because we needed a new 'evil empire' to avoid facing our depressive problems.²

During *perestroika* my colleagues and I described in various writings the danger of finding a new enemy - this time one we could really crush. Iraq fitted the bill because she too had lost an enemy (Iran) and had to face intolerable internal social and economic tensions. That led us to the Gulf War, with its horrendous loss of life and devastation. Apparently we won, but that pyrrhic victory was soon forgotten and a formidable denial set in. A year afterwards, in spite of the almost daily bombing of Iraq, it was hardly ever mentioned. The power of such monumental denial is not only destructive but self-destructive; it destroys our memory, our capacity for realistic perception and all that part of us capable of insight, love, compassion and reparation. And we do not learn from experience.

Delusions of omnipotence

After the Gulf War, some of us again wrote papers on the increasing danger of another war and were alarmed by a change in the pattern; triumphalism turned into a more explicit megalomania. This change is best summarised by General Powell's statement: 'American soldiers will not be pawns in the conflict of global interests.' If he had meant that human beings are not to be used as pawns in global fights for power, it would have been a most beautiful statement. But that wasn't what was meant. What was meant was that we have such powers that we can do the work by bombs from on high. If anyone opposes us, he can be destroyed from the sky, while we remain invulnerable. That myth of invincibility was punctured on September

11, and revealed the tremendous anxiety, fear and maybe guilt underpinning the need for grandiosity that created the twin towers and the Pentagon building.

I think September 11 was highly symbolic. We have been precipitated into a world of fragmentation, and at points total disintegration and psychotic terror - and also into total confusion: who are our friends? Who are our enemies? From what quarter do we expect aggression? Old enemies, like Soviet Russia and Northern Alliance fundamentalist groups once supported by the USSR, are now our friends. Old friends could be enemies - Chechnya, for example. And are there enemies on the inside? The same confusion can be seen in the Arab world. The spreading fragments of a collapsing empire were felt all over the world and imbued with evil like the plague. This is the most primitive terror in our personal development - not ordinary death, but some vision of personal disintegration imbued with hostility. And the situation is made much worse when God comes into the equation. The fundamentalist Christian longing for Armageddon is now matched by Islamic fundamentalism. Our sanity is threatened by a delusional inner world of omnipotence and absolute evil and sainthood. Unfortunately, we also have to contend with the God Mammon.

What next?

We are again at a crossroads. Panic has subsided. Apparently we are 'winning' the war against the Taliban - another pyrrhic victory. At this moment we still have the choice of remembering the lesson of the Gulf War or blindly repeating our disastrous mistakes. We cannot annihilate all evil and terror without destroying ourselves, because it's a part of us. Even a 'crusade against terrorism' to obtain freedom and democracy is as dangerous and illusory as other fundamentalist beliefs that we will attain paradise if we destroy the evil that we attribute to others.

The real battle is between insanity based on mutual projections and sanity based on truth. How is it that terrorism can get such massive support? I think part of the problem is that we submit to the tyranny of our own groups. If we project too much into our group, we surrender our own experiences and the group tyrannises us; we follow like blind sheep led to the slaughter. This does not mean that we should insulate ourselves and enjoy some superior ivory tower of our insights; we are all members of some group or other and share responsibility for what 'our group' does. Even when we are passive and feel detached our apathy abandons the group to its fate. But speaking our minds takes courage, because groups do not like outspoken dissenters. We are told: 'ours not to reason why, ours but to do [to kill] and die'. But we have minds of our own. We could say: 'ours is to reason why, ours is to live and strive.'

¹ 'Silence is the Real Crime'. In *International Review of Psychoanalysis*, Vol. 14 Part 1, pp. 3-12

² Hanna Segal, 'From Hiroshima to the Gulf War and After.' In *Psychoanalysis in Context*, eds. A. Elliot and S. Frosch. London: Routledge, 1995.

FOCUS: The mind of the fundamentalist/terrorist Reflections on the terrorist mind



SHMUEL ERLICH reviews psychoanalytic attempts to understand terrorism, and suggests that it arises from a quest to preserve the purity of the self, creating a need to re-find the self through merger with a greater entity.

That the subject of the terrorist's mind rivets psychoanalytic attention is understandable. As psychoanalysts, we are torn between opposite poles: our social indignation with atrocities of whatever sort and scope, and our professional, clinical and therapeutic stance. Since Freud, the psychoanalytic professional and scientific stance has recognized a psychic continuum that has indirectly contributed to blurring the boundaries between conscious and unconscious life, between reality and fantasy, between murderous wishes and their actualization, between normality and aberration. We thus have a share in the factors that undermine naïve moral distinctions and allow one to totally repudiate and dissociate from violent and murderous acts. Recognizing the ubiquitous nature of projective identification further alerts us to the dangerous tendency to dissociate the self from evil and madness, while unconsciously maintaining strong links and investments in their continued presence. Like others, we also prefer to regard terrorists as a social aberration, a kind of culturally staged freak show.

The terrorist's mind fascinates us because it poses two serious problems. The first is a sort of Occam's

razor issue: can we delineate the necessary factors that make a person capable of committing the kind of heinous acts that took place on September 11? The second is an issue of identity and identification: can we be certain that we will never be that person? This last is reminiscent of the anxiety I have often encountered among adolescents in the wake of a classmate's suicide: 'Could I be next?' These are serious questions for the psychoanalyst. We feel called upon to provide answers that would explain, predict and allay such anxieties. I must, however, caution that, as I see it, the straight answer to this quest is not to be found. The sigh of relief we wish to heave after defining 'the difference that makes all the difference' must, regrettably, be postponed.

Landmarks

It is instructive to note very briefly some landmarks in the psychoanalytic attempt to understand terrorism. Perhaps the earliest entry of the term is found in Ferenczi's phrase 'the terrorism of suffering'. Ferenczi¹ described a relationship in which the adult (parent) controls and is unavailable to the child by adopting a narcissistic, self-indulging, masochistic, complaining and suffering stance. One possible outcome is the child's precocious assumption of an adult caretaker's role, spawned by identification with the aggressor. 'Terrorism' here refers to the obliteration of and disregard for the real needs and existence of the other.

The traumatogenic childhood of this sadomasochistic adult is clearly implied by Ferenczi as the root cause for thus terrorizing the child, suggesting an endless chain of 'exogenous' environmental mistreatment. Winnicott similarly linked delinquency with early deprivation. Rizzuto² observed that 'Present-day violence and systematic terrorism from nations and individual groups make Winnicott's observations about the connection between emotional deprivation and delinquency an important source of reflection for those who may be interested in working preventively with children who are at risk.' A significant, currently widely held, psychoanalytic stance is clearly expressed in these formulations: mistreatment, delinquency and disregard for others stem from faulty or traumatogenic early object relations. While this formulation definitely applies to some individual terrorists, it is neither sufficient nor even relevant to all.

The anarchism associated with the students' revolt of the late 1960s and the spate of terrorist activities (notably in Germany and the Middle East) that followed in the 1970s gave rise to several psychoanalytic papers. A new understanding of terrorism

was advanced, which, in addition to an 'object relations' perspective, re-emphasized an intrapsychic need for a total experience of paradisaical bliss and perfection.

Greenacre^[2] associated this wish with youthful yearning for a Utopian state: *'Except when the contagious fury of destruction takes over and becomes a blind end in itself, the rationalization seems to be to get rid of everything that is, and something good will take its place. This appears essentially as a death and rebirth fantasy, which is externalized and put upon society. But back of it is the eternal Utopian dream of a perfect world.'* Her thoughts are echoed by Ostow^[3], who described the powerful social tendency for an apocalyptic experience, marked by an initial phase of savage destruction followed by a phase of messianic rebirth. This dimension is exceedingly important, to my mind, but suffers from the procrustean constraint of casting such tendencies in a regressive and psychotic mould.

A deviant mind?

What can we say today about the mind of the terrorist? Certainly not that it is marked by deviance. I believe that the attempt to depict 'the terrorist' as a deranged, emotionally deprived and impoverished, mentally ill person is misleading and basically wrong. I must confess, however, that my assertions are stronger than my evidence. I cannot base my claims on the analysis or treatment of terrorists. To my knowledge, these are extremely rare. What I say must therefore be viewed as tentative. It is, however, supported by a number of sources: frequent glimpses into the Jewish and Palestinian extremists who dot our news and newspapers and are occasionally seen and heard; known histories of Jewish resistance fighters ('terrorists' to the British), their deeds and deaths; disturbed adolescents in treatment; several discussions within our Society; and my own and others' psychoanalytic understanding.

Many (though not all) suicide bombers are youths, ranging in age from the late teens to late twenties. One sometimes gets a glimpse of their families when they mourn their deaths. Difficult and precarious as this is to assess and judge, the impression one gets is not of depriving or unloving families, or of deprived, unloved children. Real grief and sorrow are usually evident, often mixed with pride. A significant corollary is the social support these families receive. They establish the traditional 'mourners' hut' in which they receive visitors, family and friends who come to pay their respects and to support and share in their bereavement. Their son's heroic death is regarded as a noble sacrifice, the achievement of martyrdom, and has the open support and endorsement of the community in which they live.

In order to understand these young, unmarried men (the occasional older person, married and with family, is not necessarily exceptional to the trends I will describe) several factors must be taken into account. Central among these is the need for an existence submerged in something greater than one's self. This may be a cause, an ideology, a reli-

gion, or any idea that promises an idealized state. Unlike the Western conception in which the well-circumscribed and autonomous 'self' chooses and adopts an idea, a choice that is then often vicariously or externally rationalized in a utilitarian way, the mind of youths in general - and of these youths in particular - works differently. An idea (an ideology, religious belief, philanthropic cause, etc.) becomes the vehicle for the actualization of the self. Selfhood, life, and mere existence are meaningless if not suffused with this life-giving force.

The need to submerge the self

There is an endless array of possibilities beckoning to be taken up in this way, supplied by the dominant culture as well as the counter-culture. It is where these ideological aims fail, usually because of individual and familial psychopathology, that there will be recourse to other means to achieve this end - from drugs to sex, from suicide to self-mutilation. The force behind these manifestations is always the same: the need to submerge oneself in order to regain oneself in a 'new' form, in which one is merged and connected with a greater, larger-than-self entity. Moreover, this is not a regressive stance or need. It is a progressive, developmental stage, typically met in adolescence, which may linger on beyond youth.

The form this need takes varies enormously, not so much along individual psychopathological lines (though these may play a role) as culturally pre-existing moulds. There is a crucial dovetailing here of intrapsychic development and culturally provided and expected aims, transmitted and made available as values and ideals. Freud referred to this when he said: 'Mankind never lives completely in the present. The ideologies of the super-ego perpetuate the past, the traditions of the race and the people'^[4] and: 'The ego-ideal is of great importance for the understanding of group psychology. Besides its individual side, this ideal has a social side; it is also the common ideal of a family, a class, or a nation'^[5]. These 'ideologies' are the 'glue' of bonding and connectedness - to one's family, social group and history; but also to one's self, body and identity. Without them one shrivels, feels empty and experientially adrift; equally, without this ideological fabric, society becomes alienated and fragmented.

The present scope does not permit me to articulate the ideologies involved in terrorism, nor am I the person to undertake such a task. Clearly, religion is one of the factors that play a major role in this, if we understand religion not simply as a code of injunctions, prohibitions and precepts, but as the embodiment and expression of cultural values that govern social relatedness.

Attitudes to death

All religions offer the prospect of 'joining' by merging with a greater-than-self entity, group or Being, and this is the source of their attractiveness. Yet the way such merger is achieved or enacted differs considerably from one religion to another, as well as within a religion, subject to

specific interpretation. Of the several factors affecting this merger, probably the most crucial is the attitude to death. It includes and shapes the view taken of the afterlife, which in turn prominently affects the attitude toward reality held and shared by the co-religionists.

A commonly supported view in Islam, for example, regards the afterlife of a martyr as an eternal pleasure-filled stay in paradise, where 70 virgins attend every shahid (martyr or self-sacrificing hero). It is not simply the promise of eternal bliss as a bargain that is so attractive; it is the idea of merging with eternal bliss, the Utopian state described by Greenacre. But it is not a psychotic regression that enables the youth to throw his life away. It is the immense power and blissful peace that comes from merging oneself with the larger cause - this is paradise. It is a state of mind that no longer needs to make calculations or instrumental choices. It may even be characterized by calmness and serenity, as if one has been transposed to another realm of existence. It is the point at which one's self becomes part of something great - venerated and supported by one's ego-ideal as well as one's family and community.

This does not mean that the families of these young men actively encourage their undertaking a suicidal mission. The same bonds of love and fears of loss and bereavement operate in them as in all human beings. The support comes afterwards, yet the youth knows it will come, and with the pain there will be acceptance, approval and even pride. It must be appreciated that, contrary to commonly held Western views, these deaths are not 'suicides' (forbidden by the Muslim religion as well as by others). They represent martyrdoms, through which personal existence becomes forever fused and welded with the historical path of the community.

Purity

A central component for understanding this phenomenon, which also connects it to the more general issue of prejudice, has to do with the notion of *purity*. I hypothesize a fundamental sense of 'purity-of-self' that must be maintained and protected from threats of contamination. This purity cannot be understood or approached in logical, functional or instrumental ways. It is *not* an aspect of a power struggle or territorial defensiveness, and attempts to study it along such lines are doomed. It is rather an aspect of the *being* dimension of mind, mental life and existence^[6]. Such purity can be sought and readily found in the sphere of ideas and ideologies, rather than in pragmatic and realistic motives. Ideologies are the breeding grounds for notions about purity/impurity. Religions are concerned with the purity of soul and living, and thus major contributors to the formation of prejudices.

Prejudice becomes a social issue when it leads to enactment. The need to enact stems from the 'impure' aspects of the self that cannot be contained, metabolized and tolerated, and become externalized (projected) into an other as a way of preserving the purity of one's self. Hence prejudice is always an intersubjective, interpersonal and interactive phenomenon, involving self and other.

The other becomes a repository and depository for the impure aspects of oneself. Particular or specific others may be selected as targets of prejudice by virtue of actual or fantasized characteristics they possess, as in Bion's notion of valency^[1].

In closing, I suggest that what we see in terrorist actions and in the terrorist mind is not so much a function of overwhelming rage, hatred and destructiveness - though these may indeed be encountered. More importantly, we meet a need to 're-find' the self by losing it, by allowing it to obliterate its boundaries and merge with a greater entity, made possible through an idea or ideology. This need is driven by an underlying quest for preserving the purity of the self (met in notions like Winnicott's 'true self' or Modell's 'private self') from the contaminating impurity attributed to an other who becomes 'the enemy'^[2]. As a progressive, developmentally significant stage, this may enjoy the full support and endorsement of one's community, and provides the link by which the individual may join and merge himself in it.

What I have described may well - and rightly so - be regarded as a pessimistic view, for it implies that so long as one's own purity requires the annihilation of the impure other, acts of violence and terror will not cease.

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FOCUS: The mind of the fundamentalist/terrorist An opinion from the far South



MARCELO N. VIÑAR suggests that we are asking the wrong question: the mind of the terrorist is not the place to seek answers to terrorism; we need to find new ways to think the transcultural dialogue and acknowledge the plurality and human condition of the enemy.

We are asked to write about the mind of the terrorist, after the attack on September 11. The request is made by a psychoanalyst from the first world to one from the third world, which raises questions about the similarities and differences between them - not only at the level of the mind, but also in their historic and cultural experiences. By taking up terrorism now rather than before, and assigning a date and a place to it, the Newsletter is giving priority to one perspective. The idea of a single and self-referred reality is always a tendentious truth.

An event of horror and human madness: suicide commandos reduce to ashes thousands of human lives along with the twin towers, symbol of the economic might of the leading world power. As a sign of the times, the spectacle is seen for days and nights, live and direct from the scene; the magnitude of the impact produced by these images prepares the way for the acceptance of the gesture of revenge and the mandate of an 'eye for an eye'. Avenging damage suffered has marked human history, not just since 2001 but since the dawn of time: the urge to destroy the enemy. Are we never to escape from this circular and retaliatory logic?

For proof of what is ordinary, we have no need to appeal to knowledge inherited from Freud. Situating the problem in the mind of the terrorist implies a debatable and perhaps objectionable position. Rather, Federico Mayor (Director General of UNESCO) and Fernando Enrique Cardozo (President of the largest nation in South America) consider that the main cause of the violence that leads to terrorism is extreme poverty and the scandalous inequity of available wealth. It is here that we can discuss one of the principal causes of the origins of terrorism, with causal interaction with ethnic or religious fanaticism.

Responding to fundamentalism

In the war between democracy and totalitarianism, it is not difficult to choose the trench. What enlightened citizen could share the obscurantism of the Taliban, their enslavement of women, the totalitarian dogmatism of rules that suppress diversity and dissidence, and cruelly punish those who refuse to submit and be humiliated? From the Inquisition to McCarthyism, the witches return with many different names and apparel.

The conquest of a private space, an inner and personal forum where diversity and plurality develop and are legitimated, was a conquest in the West of the modern subject, engaged in enlightened or violent combat against the intrusion of church or state - a conquest of our western mentality that enables us to conceive of all fundamentalism with rage, hate and disdain. The problem therefore resides in what to do with that rage and that hate,

in our condition as psychoanalysts and citizens, on the level of action and on the level of reflection.

The political-military logic of the US and its allies is the destruction of al-Qaeda and everything surrounding it - a necessary logic, we are told. I do not believe that the approval or condemnation of the analytic community would add much to this, nor would it prove crucial or indispensable. But, from the far South, I wish to insist that terrorism does not begin on September 11, when the most prosperous and powerful nation on earth is wounded. It is an endemic plague throughout the history of humanity, and those who are suffering today belong to the tradition of a particular way of exercising power. Its style and magnitude may differ from the suicides who burned the twin towers, but it can also be contaminated by the same logic of domination of those who are different. This is a southern opinion, based, we believe, on experiences in our history.

Binary extremes

Hunting down bin Laden and destroying al-Qaeda will be an attainable and successful military objective. But the way this war is conducted, both on the military level and on the level of discourse - as the antinomy between good (us) and evil (others) - creates a Manichaeism that has been shown to be harmful both in the history of humanity and in Freudian discourse. It is not easy to dissent from hegemonous opinions where the angelical and the diabolical seem so clearly defined and localized beforehand. Even so, I believe that we analysts have something to contribute and propose beyond Freudian pessimism and the condemnation of human nature that Freud expresses in *'Why war?' (Warum Krieg?)*.

It is this logic of binary extremes that psychoanalysts can disassemble and make complex, and I believe that this is our function, both academic and political. The military and the politicians can give instant answers, while the function of intellectuals is to resist this simplification. Of all the illusions, writes Paul Watzlawick, *the most dangerous is to think that only one reality exists*. The aim of destroying the enemy totally slips unthinkingly into condemning and defining as a devil anyone who is different. The effort to discern between Islamic culture and terrorist integrism is going to fail if we do not maintain a constant effort of discernment. And the hate between 'us' and 'them' will be perpetuated in wars and attacks. There is nothing new under the sun, since the conquest of America that also became a genocide. The civilizing agent ultimately thinks and acts worse than the barbarian being fought against.

Breaking with the dominant psychiatric tradition, Freud does not take up the 'morbid' in terms of anathema, condemnation or degenerative mental process; on the contrary, Freudianism is sustained by the effort to salvage the humanity of certain morbid manifestations, with the implicit premise

that only its understanding will create the conditions for its transformation. I consider that the specific contribution of the analytic community to this problem is to study the subjective conditions that lead to intolerance toward those who are different, and place them in the position of excluded and subhuman pariahs.

Historical conditions

I think that our action can go beyond obvious declarations of adherence to democratic plurality or the formulation of a taxonomy of the evil mind of the terrorist. We can try to understand the prevalent characteristics in individuals who are members of extremist groups and the group dynamics promoted in them; but especially, we must immerse ourselves in study and reflection on the historical conditions in which such abject and condemnable human behaviour prospers. And we have a theoretical frame that can contribute to this understanding. The hate accumulated over generations in processes of exclusion - so often sustained by the powerful, for reasons of geopolitical interest - provides a fertile field for the mind of the terrorist.

To sustain the military campaign in Afghanistan, President Bush pronounces this terrible and totalitarian phrase, which the mass media repeat obstinately: *'The nations that are not with us are with the terrorists.'* Can we not condemn this simplification without adhering to terror? Martínez^[1] says: *'The phrase is not too different from the one preferred by Latin American dictators and the communists sixty years ago, which Bush has omitted from his speeches. But what nation would be so suicidal and immoral as to be on the side of terror? The most fearful aspect of this phrase resides in that, by simplifying the vision of the world by splitting it into two bands, Bush leaves no room for those who, although they are against bin Laden's terror and against the abominable oppression of the Taliban, are also against any other form of war terror.'*

In 'The Greek city and the creation of democracy', Castoriadis^[2] points out: 'Racism participates in something much more universal than what is usually admitted. It is a particularly acute and exacerbated offshoot, a monstrous specification of a trait that can be empirically proved as being nearly universal in human society. It is the lack of capacity for being oneself without excluding the other, and the incapacity for excluding the other without devaluing and finally hating him.'

Transcultural dialogue

Psychoanalysis has progressed in its study of life narcissism and death narcissism, and although it is erroneous and harmful to transpose our metapsychological models to social phenomena, some efforts have been made and can still be made to understand the genesis of patriotic feelings and their healthy and morbid manifestations. 'The fatherland' goes above and beyond the

construction of the discourse of an 'imagined community'. Its epic and passionate dimension, as well as its rational and objective representation, is decisive in the construction of this discourse.

Hanna Arendt postulates that diversity is the law of human phenomena. The generation of the 'we' involved in this identificatory construction must be searched for, not only in its interior but in the disquiet of its margins, in the nature of the relationship or the agreement that we establish with the other - stranger or foreigner - who is the complementary and indispensable figure for the construction of the 'us'. And this certainty of a binary construction leads to a retaliatory circle of endless violence that has poisoned the history of humanity.

The epic exaltation that we are the only truth, the excelsior of civilization - and that this justifies and legitimates the destruction of the enemy, in a retaliatory and paranoid circle - gives endless encouragement to the martyrs sacrificed to the cause. Is there no other way to think the transcultural dialogue without coming to the path of destruction and extermination? In this globalized world, where information and images circulate instantly, if the inequities are not mitigated and cultural contradictions recognized, we are heading for a future of constant war.

'All those in love with death agree in their obsession for reducing social, cultural and national contradictions to military terms. In the name of Good against Evil, in the name of the only Truth, they all resolve everything by killing first and asking questions later. And on the way, they ultimately feed the enemy they are fighting against.'

Eduardo Galeano^[3].

'Humanity confronts a challenge without precedents. On the base of new balances between ancestral behaviour relating to the exercise of power and the necessary requisites for survival, we must establish a new order of relations, compatible with development and well-being on a planetary scale.'

Aldo Ferrer^[4].

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GUILLERMO SÁNCHEZ MEDINA takes a psychodynamic and psychosocial view of terrorism, its causes and its effects.

The events of September 11 produced an impact worldwide and a series of interactions; they also initiated new reflections in psychoanalysis on the dynamics of terrorism, which can be viewed from different perspectives by the different Freudian and post-Freudian psychoanalytic models. In all cases, we find violence, destruction and Thanatos in terrorism, which has been observed throughout individual, regional or collective history. Political and ideological terrorism is used by sectors in a polyvalent, polysemic and polydimensional way, depending on specific circumstances in each society. It is organized into national or international networks of groups of extremists who resort to violence to generate terror and thus attempt to reach their objectives.

Definitions

Any violent attack that threatens the life and well-being of human beings in an unpredictable, uncertain way, and is aimed at a defenceless victim, is terrorist, no matter where it comes from. Creating fear, terror, panic, perplexity, causing an emotional impact on the victims, identifies the act of terrorism. The terrorist plans the terror, and the terrorized suffer a maximum of fear because of the destruction or because of the possibility that it may happen again, in an unpredictable and uncertain way, which means there is no capacity for defence - more so when the victim is not prepared to fight. The terrorist has an envious psychic organization of hate (isolated, denied and repressed) for an innocent person.

The psychological profile of those who lead terrorist groups and sects makes others feel that they are enlightened, messianic magicians, redeemers and saviours, who use violence to supposedly 'liberate' our planet from 'enemies'. This psychosocial and psychopathological phenomenon appears from time to time in societies to produce an impact, to

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show, show off and make a scene, no matter what the cost, causing destruction, fear and panic.

In the semantic sense, terror is very intense fear provoked in the innocent victim by another, who is considered the attacker or terrorist, who uses different methods and tools. Of course, there are professional terrorists trained for that purpose in a planned, premeditated, specifically aimed way, and the act itself may be failed, light, severe, aggravated or extremely aggravated; these are the types of acts of terrorism. Kidnappings, which produce diverse degrees of fear, including panic, are obviously acts of terrorism. Some psychoanalysts who work in violent areas or in war zones (for example, in Colombia) observe patients who come to our offices with large and armed security teams. Their lives have been threatened by kidnapping and extortion, as a consequence of which some have left the country; others changed their lives forever.

Psychodynamics

The perpetrators of terrorist acts are trained to hate, to take revenge and destroy, viewing the enemy paranoically as someone bad who must be sacrificed for the 'good and for others'. Unconsciously, terrorists use the organization of the psychopathological fantasy to act on the weakness and vulnerability of others, evidencing the omnipotence that is the executor of envy. Conscious and unconscious fantasies participate in this, and sometimes psychotic delusions and hallucinations, psychopathic or sociopathic acting out, including the wish to produce terror and project it on the supposed persecuted enemy. For this reason, it is easy for them to follow instructions to eliminate the adversary located at certain points of power (Pentagon, twin towers - symbolically: father-mother-phallus-breasts) that function as points of external attraction; this is one interpretation.

From the dynamic perspective, the sum of frustration, rejection, disdain, physical and emotional privation, ignorance of the other, discrimination between ethnic groups or between men and women, forge the hate and violence that produces terrorism; when it is repressed, the unconscious resentment takes root from generation to generation. At some point, the repressed returns, awakening the primary perverse, destructive, sado-masochistic, envious and homicidal tendencies that are acted out at planned moments by subjects with psychopathic or latent psychopathic mental organizations. A malignant narcissism operates in the psychic configuration of these subjects, which awakens to destroy symbolic objects that are simultaneously idealized and hated omnipotently

(father, mother, phallus, breasts). The terrorists justify this destruction with religious, ethnic, economic and other idealisms.

Obviously, the planners of terror are not the executors; the latter are those willing to give their lives in the name of an 'ego ideal' (superego) that is connected with repression, narcissism, and magical, omnipotent 'supposed sublimation'. The defensive role of idealization and malignant narcissism is intimately related to the thanatic destructive instincts; thus, idealization runs parallel to the splitting of the instincts and dissociation of the ego objects. In this way, the instinctive representation can be dissociated into two: one that is repressed, and another that is connected to the idealized object or turns into an idealization, which interacts closely with the superego and the ideal ego. Understanding these dynamics from the Kleinian perspective, the mechanisms of idealization and the former ones make up the predominant part of the paranoid-schizoid position, together with the dissociation, omnipotent magical control, triumph, disdain and projective identification.

Psychosocial aspects

All of this forms the dynamics of terrorism. However, it is important to remember the interrelation between psychoanalysis and other disciplines that makes it possible to fill empty spaces in the problems, facts and phenomena that sometimes seem unknown and unresolved. The historians interconnect facts dynamically, to interpret and seek causal explanations for wars and other violent acts of humanity; in any case, we find ourselves at the limits of the psychic and physical ego, from its first skin to the third, which includes territoriality and identity.

We must understand the problem of terrorism throughout history as a clash of cultures and civilization, with a multiplicity of forces and a plurality of intervening factors. Within this perspective, we must take into account that every society and culture creates leaders and anti-leaders, some of whom become monsters for that same culture.

The war against the logic and illogic of terror demands something beyond simple military, economic and technological power; it involves a new global socio-cultural and educational organization, thinking and intelligent, that considers everyone and everything vulnerable. The dignity and omnipotent narcissism of the giants, created or sustained by the weak, must bend to reason in the search for a balance that will enable us to emerge from chaos into a new economic, social and edu-

cational order, and to use it to construct tolerance for democracy that will make a dynamic balance possible, so that all humanity can participate in the creation of a better new world.

The role of the psychoanalyst

Let us hope that sanity reigns in the leaders of states that defend the good, liberty and life generated by organizations that tend to equilibrium. When we discuss the subject of terrorism, we use the rhetoric that 'no injustice justifies another injustice', although these injustices cannot be compared since their nature is different, nor can they be justified since this may lead to a pseudo-legality. Each kind of justice must be understood on its own terms, and this includes the person or persons who are judges. This is why international courts of justice are created to integrate and globalize it.

Has this led perhaps to an idealization of international justice? What is important is the magnitude of the damage, the defencelessness of the victims, the request of the mass media for information. This generates another question: can wars be justified? Their causes are multiple and complex and, beyond this, there may be just and unjust wars.

Psychoanalysis cannot give precise answers to avoid terrorism, and certainly cannot design policies of scientific defence systems against it. It can only interrelate conscious and unconscious intercultural phenomena, interpret myths and beliefs, and understand how fanatic hate groups are created from dreams of liberty and progress - without forgetting the illusions, anxieties and

nightmares that exist in every human being with different tendencies that even further impoverish the ego, both internally and externally.

We do understand that poverty of the ego, lack of education and intercultural communication, marginalization and ill-health are factors in the complex and complementary series. We can also go beyond, thinking with prudence, severity and less emotion, placing our opinions in favour of civilization, accepting anti-terrorist laws that offer greater security, including control of the mass media that can adopt different messages of terror. What we cannot do is enter cultural confrontations, but instead aid the drive for peace, with less envy and less pseudo-justification.

Clinical management of victims

With respect to the technique and clinical management of patients who have been spectators or victims of terrorist trauma, the analyst must have the capacity to contain the persecutory and death anxieties that have been awakened, and also to place a distance, or to use each patient's own temporality for the working through of the trauma, which involves overcoming the denial and counter-identification that may be present for a time. The traumatic facts of real life can be all too close for both analyst and patient; although our job is to take care of the unconscious psychic world and its repercussions, they do influence our counter-transference. We therefore have to reorganize our psyche in order to avoid assimilating and identifying with the persecutory dead object, and instead

to place it in the corresponding mental space and allow working through.

It is also important not to adopt or remain in the temporal continuity of the traumatic experience, but to wait for each patient's time for working through - obviously, without the omnipotence that may come up to manage the great trauma of terror, which leaves us impotent for a time. Once this has passed, the ego reorganizes and the creation of a new design of life arises; this is the Eros drive that allows us to re-join what is disintegrated and to form unities.

In conclusion

There is no psychoanalytic solution for terrorism, especially since our discipline is only useful for understanding and containing, and for helping the individual to seek alternatives for change. We cannot treat terrorism and crime with psychoanalysis applied to the intellectual authors or the executors, but the possibilities for understanding may help healthy leaders to find positive, integrated solutions without the exclusion, marginalization and separatistic partialization that increase resentment, envy and hate.

Our civilization is experiencing a time of change, and the criteria of globalization will have to be taken into account in the different areas, if we wish to have a world with diversity but with greater capacity to tolerate frustration and better tolerance, sublimation, creation and democracy - which also means the participation of all in a better-distributed and organized world. ■



OPINION

The aftermath of September 11 A cultural implosion

MARCIO DE FREITAS GIOVANNETTI reflects on the human paradox and the need for a truly thoughtful response to the shock of September 11.

On September 11, the target was not the World Trade Center. Not the Pentagon. Not the US or New York. It was neither the system nor the West. What the television pictures and photographs showed in exhaustive detail might lead us to believe that there was a target, just as the perpetrators of the unspeakable act did. Therein lies the problem: every target of a warlike act is no more than a mirage. What is visible and manifest always has the capacity to relegate the latent to the shadows - all the more so when the images convey the force of explosion and fire.

Even if it is only burning in the hearth, we should not underestimate the hypnotic power of fire, which

impedes our perception of what lies behind it - or behind the smoke and soot, as the Brazilian photographer Sebastião Salgado so tellingly showed in an article published just after the terrible tragedy, which brought out the similarity between those people in New York and the mud-covered gold-miners of Serra Pelada here in Brazil, who feature in some of his most celebrated images. A carefully directed lens can shatter or create optical illusions.

Paradox

On September 11, all that was demonstrated by the horrible and unprecedented pictures of the planes crashing into the twin towers, and the towers' consequent collapse, was the fundamental human paradox. It is the paradox that is always present in our daily lives throughout the world, be it the first or the third world, the western world or the eastern world.

We human beings have always swung between

violent cannibalism - the savagery of war - and the erotic approach to what is different from ourselves. Our entire culture is built on our paradoxical wretchedness. The worldwide impact and shock of those images result solely from their powerful capacity to represent this basic paradox. Fiction, through the medium of the cinema, had, as we know, already attempted the same representation many times - unsuccessfully, of course. After all, as filmgoers we stood aloof from the action, and the resulting space of alienation made the ghastly vision palatable.

On September 11, our imagination was no longer able to disguise our helpless nakedness with the veil of our omnipotence, or that of our arrogance. The twin towers or the tower of Babel, the twenty-first century or Biblical times, reality or myth - it became obvious that our constructions, however marvellous, always have a great destructive potential.

Heaven and hell

Both towers and planes plainly aim at the heavens. But no one can now deny that they also aim at hell. After all, both heaven and hell - precisely because they take us far away from the earth - are much more readily representable than the wretchedness of our everyday earthly existence. And it is that wretchedness that the tragedy of September 11 demonstrated. Hence its potential as a defining moment; hence its symbolic intensity - for the only human path to a perception of the transcendent goes no further than a crazy caricature of Mars, the god of war.

The earth is not a safe place, or else there is no safe place on earth; we have long been aware of this truth, but have at the same time always denied it. We have denied it by using our greatest asset, culture, but by using it more as an illusory tool for our megalomaniac and paranoid escapism than as a basic tool for living together with others and with differences. Precisely because it is not a safe place for us, the earth presents us with such complex challenges that our incipient capacity for thought mostly attempts to cope with them simplistically, in terms of good versus evil.

When man reveals by a gesture, in the full light of day, that he himself is the most effective weapon of war, it is essential for others, such as ourselves, to pause for thought. The only arsenal available to him to combat war is the natural antidote: himself - or himself and his thought. No amputation of his humanity will solve the problem, nor will any reaction in the same register, or of violence.

Rethinking our culture

We must rethink our culture. Those in government must allow themselves to reflect upon political violence, cannibalism and human wretchedness, and their counterparts - paranoid megalomania, notions of racial supremacy, and the idea of progress as the central element of culture - before the trigger is pulled by automatic responses based on inertia. The explosive potential of thoughtless reaction is immense.

If the twin towers somehow represented the West and the East side by side, the basic error of their design was that they mirrored each other as identical entities. In this way, the towers arrogantly and overbearingly camouflaged and denied differences. If we take a closer look at nature, we soon see that not only are not all twins identical, but that there are in fact no identical twins. They are only seemingly identical. Democracy is the possibility of living with difference - whether of colour, creed, race or culture.

It is vital for those in government to get together, not in order to decide on Manichaeian lines what is good and what is evil and try to reach a quick and illusory solution to the problem with more fire and soot, but instead - making due allowance for difference and building on different foundations - to construct an edifice of a kind the twin towers never succeeded in being. These shortcomings explain why the towers had such a short life.

On September 11 our cultures somehow imploded side by side. ■

OPINION: The aftermath of September 11 Treasures: a trauma response vignette

ABBY ADAMS-SILVAN tells of her experience 'just listening' to firemen from outside New York who came to work at Ground Zero.

My first lessons in emergency trauma response were on a bumpy van ride from Red Cross headquarters to Shea Stadium, where I was going to spend the day with firemen who had come from outside New York to help at Ground Zero. 'You must engage them,' said my experienced partner. 'Go to them, they won't come to you. Don't spontaneously identify yourself as a "mental health" person. Chat, answer their questions, and don't try to get them to talk about their problems unless they specifically let you know they want to. Just listen, listen, listen. Your job is to help them hold on to defences so they can go back to work, not to help them to an insightful understanding of why they are in distress,' was the essence of my half-hour tutorial.

With the major exception of 'listen, listen, listen', I was, of course, being told to do everything differently than we analyst/therapists ordinarily would approach our task, but I had no difficulty accepting the instruction. I was very aware of my neophyte status, and of what it is like to be a 'beginner' - a reminder of unsettling feelings that we senior clinicians do well to re-experience when and how we can. My insecurity, shyness, desire to be of help but fear that I could not because I didn't know how, and a deep sense of group identity ... these were my first treasures of the day.

Hiding the pain

When we arrived, I was shown where the men slept in shifts on cots, usually fully dressed because they were too exhausted to change into the sweat suits that had been provided. When they woke up they showered, changed, ate and waited impatiently for transportation back to work. That was all they wanted to do. I was told they sometimes went so far as to hide serious and painful injuries, which were often incurred because they would go on digging after their gloves were worn out. Above all, they would try to hide emotional pain.

Arming myself with some bottled water and Gatorade from the huge tub in which they floated, I took a deep breath and walked over to a group of men who were chatting. 'I'm Abby, I'm from the Red Cross. Can I do anything, get anything, for you?' As I had been told it would be, the answer was a cheerful 'No, thanks. We don't need anything.' These are, however, people who have had very positive experiences with the Red Cross helping disaster victims, and they were polite and gentle in their refusal. I just hung around as they were talking, and eventually asked where they were from.

Generosity

As they responded, they told me how no one - *no one* - had let them pay for gas, food or any purchase, as they raced to New York. Not too much longer, and they were describing to me how it felt to leave home; that they were lonely, but that their wives - who were lonely, too - had encouraged them. They told me, too, how when they found a 'body part' as they dug, they would step back and let the New York City men 'take care of their own'. To me, all these things were spontaneous acts of generosity with humane implications that became more treasures of the day.

A few confidence-building hours later, I was strolling around and I saw a young man standing alone and looking distressed, something that I knew by then was unusual. When I approached him, he accepted the offer of water with a very sad look, and told me he was just about holding himself together. Could he talk to me? He said he felt like such a failure, he was so ashamed of himself. He had been asked to 'tag' body parts from the buckets that were passed down the line of searchers. He had been doing all right until he had to tag a small beard held with a moustache by a shred of a lip. He had become violently nauseous and had cried; someone else had taken over. As he spoke he cried again.

Just listening

For twenty minutes or so I said nothing except to murmur the most general kind of encouragement for him to go on talking and to let him know I was listening - 'just listening'. When he was done, he said he felt much better; that I had helped him so much, that he could go back to work, and thanked me for everything I did for him! Indeed, his voice was firmer, and he looked brighter as he strode off. So I had yet another treasure: a chronically needed reminder that our apparently passive listening is truly a most active therapeutic tool.

The young man had taken a few strong steps away, and then turned back. Would I come with him, please? There was something he wanted to show me.

He took me to a transportation van, of which he was in charge. The outside had been washed, but when he opened the door the floor was covered with thick ash and there was an unpleasant, and very unfamiliar, odour. He reached down and picked up a congealed bit of ash that was like a small grey stone, and held it in his hand for a moment. 'You never know what something was,' he said. He held it out, and when I put out my hand he dropped it in my palm. I thanked him and said I would keep it safe.

I am a psychoanalyst, and I know very well that there were many complex and contradictory meanings in that interaction. Since I will never see my

Robert Tyson, La Jolla, USA



young volunteer again, however, and surely never hear his associations, I also know that the latent substance of those meanings will never be revealed. None of this detracts one iota from the overwhelming value of that amazing treasure.

Postscript: Some days later, when there was still hope of finding someone alive in the ruins, I had an appointment with a surgeon who specializes in hand injuries. I was talking with the receptionist

when she turned and pointed to four young men sitting together, waiting to see the physician. 'They are firemen who work at Ground Zero,' she said. 'We've seen a bunch of them. Their gloves wear out, and if they can't get new ones right away they go on digging anyhow. Sometimes they hurt themselves seriously. You're a psychologist. Maybe you can understand.'

Yes, I can. They are hoping to find great treasure. And they will. ■

OPINION:

The aftermath of September 11 Being there: an analyst at Ground Zero

BARBARA STIMMEL describes how it felt to be working as a volunteer with the rescue teams and the bereaved at Ground Zero.

To begin, we were physically and psychologically alone. It was the immediate influx of e-mails which reminded me that we were still connected to the rest of the world, and helped more than I would have expected before this extraordinary loss. We wrote back and forth from the dizzying combination of anxiety, fear and affection; psychoanalysis was not at the centre of our communication.

Later, as I moved beyond my private life to my office life, I found myself doing what I do daily, with the same people, in much the same way as before. What we all know - that trauma is experienced within the context of history and character - was true at this time as at any other. There was one looming difference, though: my patients and I knew that we had lived through the same horror at precisely the same time, and I was as vulnerable as they. Although transference fantasies protected me a little more, or made me a bit more endangered than before, we all knew that any one of us could have been killed that morning;

for days after, we shared a sense of foreboding which pervaded everything we said. But the reassuring reality throughout was the willingness we shared to slip into our roles as soon as possible so as to carry on our work, in the service of the reality principle helping them and me to brave the horrors outside with as much equanimity and fortitude as possible.

No one way

Another truth shone through, which psychoanalysts know better than most. There was no one right way to experience and respond to this larger-than-life assault on our senses and our sense of self. Our theories might have given us scaffolds, but they were completely inadequate to give us narratives. Only the unique stringing together of our patients' past and present, infused with inner and outer objects, distortions, drives, dreams, reality and fantasy which they present to us, is adequate to guide us.

September 11 did not change any of this. Rather, it strengthened my appreciation of the analytic endeavour, both in its ordinariness and in its possibilities for a change of one's fate - even in the face of horror and fear. I have many examples of people with whom I work expressing aggression,

commonly accompanied by sadistic and vengeful fantasies, primal anxieties, longing for lost objects, love and lust, worry about the future as well as revived misery about the past - and guilt: about being alive, not being more involved, finding beauty in disaster, not caring more or caring too much ... endless possibilities for unwanted but familiar character traits to inveigle themselves into the centre of my patients' experiences, thereby conforming them to the particulars of their neurotic, historical patterns. Together, we found myriad ways to connect this most horrifying, terrifying assault with the rest of their psychic lives, while I quietly continued to do the same with mine.

September 11 was a day of overpowering aggression - the start of a war. Much like other days of war - such as those during which Freud and his followers analysed their own patients - we all worked as best we could, trying hard not to weep, to stay steady and remember that our first concern remained the people in our therapeutic care. Boundaries generally remained the same, secure yet with individual variations. In a comforting way, our sense of purpose gave us the determination to stay focused and helpful, even to one another. I experienced a transcendent concern on the part of my patients for my and my family's wellbeing, which I understood to be real and surreal - actually, not so different from that which exists all the time in our analytic relationships.

I remain fortified in my belief that it is folly to attempt to use this period to say something more significant about psychoanalysis, other than to reassert that it is best defined by its basis in trust, its suspension of a certain kind of reality in the consulting room - both of which intermingle with the shared experience of human possibilities and limitations, already a profound enterprise.

The volunteer experience

From 13 September until needs tapered off in early November, I was assigned, for every available hour beyond my practice, to Ground Zero, Cantor Fitzgerald, Red Cross Hot Line, Family Mass Care Center at Pier 94. As my husband and children stayed safe on the side, and sleep and food became nuisance activities, I allowed myself to travel along a compelling and headlong trajectory into a world I could not leave. New York and downtown had become my mantra, and the rest seemed superfluous. I was, of course, wrong - but time had to pass for me to realise that. I trust this will also be true for those who were spun into the vortex in a way the rest of us can only imagine.

Regarding the role of a psychoanalyst as a volunteer in this time of tragedy, the most important thing I can say - perhaps for myself only - is that I was first and foremost not a psychoanalyst. While never forsaking my understanding of the vast range of dynamic meaning this horror held for those I was assisting, my role was entirely different from that which I made sure to safeguard in my office. Although a human, compassionate presence lies at the core of my office relation-

ships, here I was required to let go of almost all my daily professional habits in which this core is contextualized. I led with my untutored humanity, as I repeatedly reminded myself that my task outside the office was not that of therapist but of grief aide, listener, helper, witness.

From beneath the hard hat

Life and death in New York, with the world watching, overwhelmed most of us most of the time. It has been strangely difficult for me to talk of what I saw, heard and did. I had planned to record my feelings and impressions into a dictating machine at the end of each day, but I was too tired and too sad - and too much in need of keeping myself intact so that I could slip back and forth between my analyst-self and my volunteer-self. Ironically, at this time of shared terror, rage and sadness, words fail. Nevertheless, I will try to give some idea of that which seems fundamentally indescribable.

I wore a hard hat and a filtration mask as I trudged in search of more masks for the workers we were there to help, over mounds of debris, past demolished driving machines - steel ghosts strewn everywhere - which we all understood were infiltrated by the ashes of thousands of people we would never know, yet would cherish forever. Surprised, I sang as loudly as everyone else when Bette Midler led us in 'God Bless America'. I cried and cheered with the rest when Muhammed Ali came riding through on his golf cart - unable to walk, barely able to speak, hugging grown men and women as they walked in dazed circles, with chest-sized photos of their lost ones hung around their necks. Rudi Giuliani was unflaggingly everywhere, his usual swagger turned into a strong and purposeful stride; even those of us formerly most critical of him now eagerly and earnestly thanked him.

The human stories

Most important, yet most difficult to capture on the page, are the people we had come to assist. There was a Muslim mother from Bangladesh, missing the son who was to have taken care of her in old age; she moaned continuously, alone, as her husband remained home, also alone, in constant prayer. A French mother and father were unable to speak - not just in English, but in any language - to convey their grief. A sobbing fireman, due to return to Chicago, found it unbearable to leave New York. A woman, whose first son and husband were killed 35 years ago, had lost her remaining son and grandsons, leaving her finally completely alone. A young man whose mother would not leave home, refusing to accept the death of his brother, took one of the teddy bears sent by the families of Oklahoma City and put it in his backpack, to give to her in lieu of his brother's body. A couple waited to meet her brother arriving from Ireland to claim the remains of his daughter, their niece - on the fifth anniversary of the day when their own daughter died of a stroke.

An Afghan, living in Queens, planned for the day when he would return to Kandahar to pick up one of his ten Kalashnikovs and go to war, ironically

knowing that he had the freedom to hate America in the midst of this most American setting. Illegal immigrants, out of work since Windows on the World had plummeted into the fires of hell, saw their futures spiral downward. An office worker remained frozen as she was when carried down 40 flights because she could not, would not, leave her window, mesmerised by bodies falling past in their futile flights of escape down the sides of the World Trade Center. A now homeless woman whose apartment was destroyed by hurtling pieces of airplane was ferried across the Hudson to be clothed and fed at a stranger's home in Jersey City.

A lost Icelandic girl, barely speaking English, relied on her camera to capture and communicate her shock and amazement. The relatives of a young man, whose wife was giving birth as we spoke, came to the Care Center every night to eat, to not be alone, to avoid the TV coverage which had overtaken their lives. Children played, ate and watched TV, and did not understand the enormity of their losses; other children, slightly older, did.

The city and the silence

Encounters with these people, and countless more, were experiences of fused grief, inspiration and quiet elation - all the while surrounded by city caretakers who were, quite simply, magnificent. The Care Center, created by the mayor's office, was huge and majestic in its approach to those who were suffering; it was a dignified place in which to deal with the indignity of assault and loss. But the city outdid itself by understanding the need for those grieving to be near, in any way possible, their lost loved ones.

Over several weeks, hundreds of the bereaved, and those of us who were asked to accompany them, were escorted by boat to Ground Zero. Each trip was different while exactly the same as each person had different thoughts and worries in mind, uncertain as to what it would be like upon arrival at the inferno, where children, parents, siblings and partners were incinerated, crushed and buried forever. The exquisite Indian summer and the splendid city stood in stark contrast to the smouldering, dead epicenter at journey's end. Spontaneous pathways were created by worker-witnesses, who maintained repeated, silent vigils as the burial march of families and friends, and their hovering guides, passed by. We walked to the hastily-cobbled viewing stand, where the grieving were allowed several minutes to stare at a vast, dying animal whose smouldering fires had consumed their loved ones.

This hated, alien thing in our midst seemed, nonetheless, a beloved family member succumbing in the heart of this extraordinary city, at whose side they - and we - longed to remain. But there was little time to linger, since the workers had to get back to their seemingly endless task of clearing, finding and honouring. We gently escorted our charges to the makeshift memorial at the edge of the river, where they left notes and mementos. The whole experience always occurred in complete silence,

save the sobs - except at the centre of Ground Zero itself, where the cranes never stopped. Everywhere else, all human and machine activity came to a complete standstill.

The same yet different

This incomplete and inadequate description of the people whose lives were transformed on September 11, and who transformed mine soon after, cannot capture what has transpired these past months in New York. Still, in the middle of our profoundly altered awareness, we cling to ordinary and familiar activities as we move heavy-hearted from one day to the next, continuing to try to make a difference. For example, along with hundreds of colleagues, I have taken a workshop preparing myself for work with the NYC police, emergency medical technicians - and soon, hopefully, firefighters. We will show up all over the city, in precincts, fire houses and community centres, helping to explain signs of stress, to listen to stories, to make referrals for ongoing therapy for these heroic first-responders who seem willing and in need.

We have been cruelly reminded that we have only a little time in which to make a difference in our offices and our lives. On September 11, we all began the long, hard work of healing which has led me, in the end, to feel more committed to my work as a psychoanalyst - this most up-close and personal interaction - while at the same time knowing I am more of the world: a tiny element in a tapestry woven with billions of threads. So my hard hat, filtration mask and Red Cross vest share shelf space with psychoanalytic texts in my home, quietly reflecting that truth. ■

OPINION: The aftermath of September 11 Parents and children

ELSA FIRST illustrates her observations on the impact of September 11 with two vignettes revealing the interactions between very young children and their parents.

As a child psychoanalyst, I learned much about the experience of the parents of younger children after September 11. Parents acutely realized they could no longer protect their children and keep them safe. Nor could they promise to survive for their children. They felt undermined in their protective function as parents, and some felt entirely undone in their sense of parental competence, suffering anxiety attacks, depressive guilt or dissociative symptoms.

The circumstances of their separation from their children during the hours of chaos and unknowing on the day had some bearing on this, especially when children were in daycare or schools near

the World Trade Center which were evacuated before parents knew where their children had gone. But the most vulnerable parents were those for whom the traumatic events of the day evoked prior traumatic loss, such as the suicide of a sibling or parent, illness or death of a parent during their own childhood. Refugees who had known the bombing of civilian populations or ethnic persecutions also felt especially helpless, betrayed and angry at this removal of safety.

Children's experiences

Children's narratives of the day centred on how they and their friends or classmates had been found by parents, and how long it was before family members knew the others were safe. (I won't try to write about those who were directly bereaved.) Children in New York City in general showed heightened separation anxiety and fear of the loss of a parent, symptoms of Acute Stress Disorder, such as nightmares, and some temporarily heightened aggressivity. They also joined with adults in passionately trying to find practical ways to help, to memorialize and to console, for example by visiting firehouses.

The children of Intermediate School 89 had a clear view of the World Trade Center from their classroom windows, where they crowded once the second plane hit. 'At first we were laughing and joking with each other because we thought it was a movie, like an action movie with special effects,' one 11-year-old boy said. 'But then the people began jumping from the windows on fire, and we stopped laughing because then we knew it was real.' Identification with the helpless falling bodies broke the defensive depersonalization. The jumpers, hundreds of Icaruses falling from the highest floors, were an image unique to this disaster.

I think many of us felt a need to know, and thus perhaps help to contain, the experiences of victims and survivors, and to distance by denial of the event, in a peculiar oscillation. Looking at ways of coping and metabolizing trauma, I was impressed by how profoundly impelled children were to create symbolic representations - especially of the burning and collapsing towers - in drawings, painting, play and narrative. A rift in reality had to be repaired. There is always some concern over whether children's re-presentations are re-traumatizing, and here psychoanalytic understanding has a role to play.

Also salient, as in the following vignettes from the Disaster Psychiatry Outreach 'Kids' Corner' at the Family Assistance Center on Pier 94 - where the Red Cross and city and federal agencies served families who had lost relatives, jobs or housing - was how much children's reactions were involved with parents' internal states.

Calvin's story

In the play area, a five-year-old African American boy, Calvin, fiddled with Lego pieces in a helpless

manner. He seemed too numb or depressed to play, like some bereaved children. But, with a little support of his competence at Lego, he began to elaborate a story. I showed low-key interest and verbalized affects.

Two Lego guys drove around in an open vehicle. Many little Lego houses. Calvin then dared set up two very tall buildings. Soon, people were jumping and falling from the tall towers, and falling on the houses, messing them up by leaving severed body parts all over (indicated by gestures and talk; details here were so gruesome, I thought Calvin must have witnessed the body parts raining on Battery Park City or the open plazas).

Guys in the truck seemed to be trying to help. I thought they might be taking people to hospital for fixing, but they were just clearing up the mess. These bodies were too smashed to fix. There was a Lego boy watching the guys. Their vehicle was now a boat, ferrying bodies (as escapees had been ferried by rescue workers to New Jersey). There was a sense they were going away to a land of the dead. They were leaving in the boat, and the boy wanted to go with them but was sternly told he had to go home and stay there alone with his dog. (I spoke for the Lego boy wanting to stay with his dad and his loneliness.)

Grandmother, a worker in a relief agency on the Pier, came to take Calvin to the cafeteria. She explained that his father and uncle were EMS rescue workers who had served at Ground Zero, and were so traumatized by it that they had sat around at home drinking beer and getting raucous about gruesome details in front of Calvin. Father and uncle now were about to ship out in the army reserves. Calvin was afraid they would come back as body parts, she said.

I remarked that she understood very well what was in her grandson's mind, because that was pretty much exactly the story he had been playing with me, although I wouldn't have understood it all without her. That was why she had left him in Kids' Corner, grandmother said, matter-of-factly - so he could play out what bothered him.

The ambiguity of whether the guys in the rescue boat were ferrying survivors or corpses carried Calvin's fears of losing father. This vignette also indicates some limitations of brief intervention in an unstructured milieu.

Maria's story

Maria, a nearly 4-year-old from a Central American country, was apprehensive about separating from her father, Mr P, but settled readily at our play-table when given the opportunity to draw while he spoke to a benefits counsellor at an adjacent booth. Mr P had lost his job as a cook because of the WTC attack. Mother was at home with the girl's younger brother. Maria, a wide-eyed girl with shoulder-length black hair, spoke in an animated manner in Spanish. (In this case, I joined

Dan Schechter MD, a child psychiatrist colleague from the Columbia Psychoanalytic Center's Parent/Infant Psychotherapy Program, where I am faculty and he is Director of Research.)

Maria intently began to scrawl in bright overlapping reds, yellows and black. She readily explained she was drawing the buildings that 'fell and burned'. She told us her father had escaped from the big towers where he had worked, as they fell, which she had seen on TV. She emphasized that father's lungs had been filled with smoke, so he could hardly breathe. While her father was running away, burning pieces of the building fell on him and burned his arms - 'He has marks from the fire on his arms!'

A second drawing repeated the wild scrawl of bright fire, with one addition: a thick black monolith - both a charred tower and a black void, as Dr. Schechter understood it. This child, we later learned, was waking from nightmares too frightened to sleep in her own bed; like very many New York City children, she had been sharing her parents' bed since September 11.

When father returned, Dr Schechter asked about the trauma his daughter had described. He was surprised. 'I was not anywhere near the WTC,' he said, and added incredulously: 'She told you I was there?' Mr P had indeed been employed as a cook at Windows on the World (the old burn scars on his arms were from splattering grease,) but he had exchanged the breakfast shift with a colleague the week prior to the attack. On the morning of September 11, while his daughter had stayed home with mother, he was out doing errands - in Manhattan, but not near the WTC, although he had needed to walk across the 59th St. Bridge to get back home, as all bridges and tunnels had been closed to vehicles following the attacks.

Dr Schechter also enquired how the father was doing. Mr P was a young man, slight and soft-spoken, who wanted to downplay any troubles of his own. It took two or three further gentle probes for him to reveal that he was profoundly distressed by the loss of his co-workers at Windows on the World. He struggled with feeling responsible for having switched shifts, and for having found jobs for immigrant friends at the WTC. Mainly, his agonizing survivor-guilt took the form of feeling obliged to imagine vividly how his friends had died, from fire or suffocating smoke, and what they had experienced. He had nightmares from which he would awaken several times a night, only then to ruminate about their deaths. 'When I close my eyes, they are there in the flames and smoke and there is nothing I can do to help them.'

Intergenerational transmission

As father spoke, Dr Schechter exclaimed: 'So your daughter is drawing your dreams!' Mr. P. was quite struck that his daughter's drawings and imaginings (and perhaps her nightmares also) so closely

resembled his own nightmares, since he had not discussed them with her.

This conversation began between Dr Schechter and Mr P in Spanish, then continued with me in English, and was carried on so that Maria could listen and be included as her father expressed his grief for the friends he had lost. Maria turned to drawing a picture of her school, a low rectangle with many windows and doors. She emphasized that there were as many doors as windows, and counted them. I suggested that perhaps she meant that there were many openings, many ways to get out of the school, so it would be safe if there were a fire. I asked if she meant to show us she felt her school was safe. She agreed, and seemed to feel understood.

We thought this vignette a good example of how a very young child could piece together a story from bits of information, including her attunement to father's psychic reality. The fantasy that father had been engulfed in smoke and flames evidently condensed her profound sympathy with her father's survivor-guilt, as well as her fear that she might have lost him. We considered this a form of intergenerational transmission of trauma.

Father explicitly sharing the distress and sorrow he had felt he should conceal, as well as his clarifying the facts, was, we think, helpful for Maria. A week later, she was reported to be less anxious and without nightmares.

OPINION: The aftermath of September 11 Using our experience

DAVID M SACHS considers how analysts can use their own experience of the disaster to inform their work.

As a psychoanalyst looking at the World Trade Center disaster, I ask myself: why am I selected to write an article? Do I have anything to contribute more than anyone else who has looked at the disaster from a distance? If I were a teacher, a cook, a barber, an engineer or a homeless person, for example, would I not share with others the numbing experience created by the images that came across the television screen?

Wouldn't everyone have been overwhelmed by looking at the face of what was happening? Wouldn't everyone have been unable to comprehend the meaning of what was happening as it happened? Would anyone have absorbed the scale of the disaster as they watched it on a tiny screen? Did the bodies falling silently register as human beings on our flattened consciousness? Although we could not smell the smoke, breathe the dust, feel the heat, or run frantically from the horrendous sounds, echoing and re-echoing as the direct victims ran down the street, we, the distant witnesses, were also overwhelmed. My work with trauma suggests to me that it could not have been otherwise.

We, the observers, experienced the disaster through a double numbness: the numbness of falsifying electronic distance and the numbness the images created in our psychological being. As the towers disintegrated, our consciousness also crashed. Thus by-passed, the experience penetrated into the recesses of subthalamic pathways, perhaps into physicochemical structures, forever in unpredictable motion, forming an infinity of possible memories.

Fear and numbness

What matters is that in the face of the WTC we are all naked. Fright does that. Those on the scene were traumatized directly and more intensely than we who were distant witnesses. The shimmering television screen conveyed, but did not reveal, the depths of the horror. The traumatic moment for the distant observer arises from being compelled to witness dreadful suffering.

These frozen moments of overwhelming fright and numbness are the legacy of the tragic event. Before assigning personal meanings to the WTC, it is important to remind ourselves that each of my patients, viewing the horror as I did, was for a few moments also experiencing the event as I did. Although many patients would have been willing to believe that I am immune to trauma, I chose to acknowledge that I, too, shared the same vulnerability to overwhelming traumatic events.

Nachträglichkeit

People vary in what causes consciousness to collapse, but it is the same for everyone when it happens. Starting from our common experience of being overwhelmed, the history of each person after the traumatic moment will define our unique version of it. It is here, in understanding the disaster in terms of its subsequent manifestations, that we can recognize the importance of *Nachträglichkeit* ('afterwardsness') in our work.

We are still living in the time of *Nachträglichkeit* created by the WTC, and will be doing so for the rest of our lives. We will tell our tales of meaning, construct skeins of explanation, argue over which is better, more accurate, more complete. We will never be finished. Some may favour a psychoanalytic narrative to explain the numbness, mistaking

it for a complete explanation, because we are pleased with it. Others will prefer to show the links between the WTC and previous traumatic experiences.

All narratives will tell us something, but none will tell us everything. Some will favour the formulae of historical destiny, of economic determinism, or the pain of the disadvantaged seeking revenge. Some will claim that it is the past repeating itself in order to find comfort in that form of self-soothing that denies new traumas. Some will appeal to their belief in blind fate to pretend that the unique does not happen.

Some will stand with their analysts on the abyss of history unfolding, and know that the abyss has no formula to define when it will yawn again. They will know that the natural, human tendency to find a stable state in a sea of uncertain waves and storms is a dangerous illusion. As certainty about future dangers evaporates, they will find the most comfort in believing they can never fully know. Instead, like analysts, they will place their reliance on the possibility of courage.

The role of the analyst

How can psychoanalysts look back at the WTC and help their patients integrate it into their lives? They can look at it through themselves. They can look at it as if psychoanalysts are not all the same. They can look at it through their own unique histories, their own experiences with trauma, their own theories. Each analyst knows that, as they try to help others understand their own responses to the WTC, they must take themselves back to the inchoate numbness that we all share, and rebuild an understanding through the people they are helping. If we do this, we are faithful to psychoanalysis and to its recognition that there are many ways of understanding the world and our place in it.

Our chosen role is to help people discover their way of understanding and to enrich it with possible alternatives. Our personal *Nachträglichkeit* offers an explanation that cannot be generalized. Filling the absence created by numbness requires a multiplicity of new experiences in terms of which we discover what once happened. Against an unpredictable future, we cannot be safe if we believe that understanding the past offers complete safety. The nature of the world as it is cannot promise complete protection from trauma. The future unfolds filled with similarities of details, but without the possibility of sameness of context.

The WTC disaster makes clear that one of the analyst's tasks is to help people become strong in the face of the unbending fact that trauma is unpredictable. The recognition of the certainty of uncertainty is one of the hallmarks of a psychoanalytic point of view. It stands against the belief that there is a narrative that can make expectable the unexpected intrusions of traumatic experiences. It returns psychoanalysis to its origins as it confronts the role of trauma in the human experience.

OPINION: The aftermath of September 11 The view from Washington DC

HARRIET I. BASSECHES considers the unexpected responses provoked by September 11 in herself as well as in her patients.

I had already seen several patients that September 11 morning before the first attack. After a telephone call alerted me, I spent the rest of the day alternately listening to radio reports and listening to those patients who did not cancel. I heard about the second attack and the horrifying report of the collapsing towers; it was not long before I heard the news that the Pentagon had been hit. The federal government and private firms sent their workers home in a mass exodus from the city. The attacks had come home to my town, Washington, DC.

In the week that followed, my patients and I seemed to experience shock and disbelief, but not much more. The following week, however, fears began to emerge from many of my patients. The responses ranged from denial - 'This doesn't matter to me' - to panic: 'I'm going to die; we are going to die — soon.' Meanwhile, although all commercial plane travel was cancelled, my patients and I could hear the droning overhead of fighter planes, circling every few minutes day and night. I had to remind myself many times that those planes were there to protect, not to threaten.

In the days and weeks that followed, anthrax scares led to the evacuation of Congress and other agencies of government; daily announcements heralded potential further threats. Patients were reporting personal losses, and losses for people they knew. More than one patient expressed concern that Washington was no longer a safe place to live; that we were exactly in the target zone for terrorist attack. Since then, direct reference to September 11 gradually ceased, and yet associations do emerge occasionally. As an example, at the end of December 2001, one patient, in our first meeting after a two-week interruption, remarked that there certainly would be a terrorist attack on Washington in the next ten years, and he consequently was not going to stay in DC.

At a manifest level, I thought he was telling me that September 11 and its aftermath continued to be on his mind and that it frightened him to picture staying in its orb. At a latent level, I thought perhaps that he had found our interruption intolerable and that ten years was all that he could picture bearing of such upsets.

Multiple levels

From an analytic point of view, it is obvious that there are many levels at which to understand each individual patient's associations, not just one or even two: intrapsychic and symbolic meanings

associated with transference, with fantasy, and with genetic memories; then there is the inter-personal, the actual and shared reality between analysand and analyst. In addition, as in this particular instance, there is *the actual and shared reality outside of the consultation room impinging on both analysand and analyst*. It is this last, something happening to both participants that interfaces in a particular dramatic and unique way with the analyst, that I wish particularly to address.

As an analyst, one is accustomed to listening to the intertwining of fantasy and reality in the material offered by an analysand. Among the many questions that float through one's mind during that process of listening are ideas about the development and childhood traumas of the patient that resonate in the transference and countertransference with the present circumstances being described. They are absorbed by the analyst in part as trial identifications. These are among the basics of one's listening.

What happens to that listening process, however, when the current experience being described is in some greater or lesser extent consciously identical to the current experience of the analyst, even though unique at an intrapsychic level? Further, what happens when the experience being described is both current and traumatic, in the sense that Freud used the word, as a blow to the mind? This intersection of *publicly similar and acknowledged trauma* with the inevitably *dissimilar private trauma* (dissimilar because of the privately unique connections with past traumas for each of the participants) creates an added challenge for the psychoanalytic situation.

Internal reactions

Although there were a variety of internal reactions I experienced with patients on or after September

11, I wish to speak of two which, when I first became aware of them, surprised me. One was a tendency to want to rush to think about and possibly interpret the potential intrapsychic meanings for the patient. Rather than to sit with the feelings as I usually would, I seemed to want to distance myself from the patient's experience in the here and now, as though I could ward off the possibility of arousing my own anxiety. This is the let's-look-at-YOUR-problems-this-is-YOUR-analysis attitude, complete with unconscious countertransference denial. The other - perhaps one might say, the opposite - was an experience of what I would call *anxiety contagion*, during which I had to resist the urge to say: 'Me too, I'm frightened too. Let's get out of here.'

My grief reactions also caught me by surprise. For example, when a patient wept describing how she learned that the beloved director of the camp she had attended throughout her childhood had been one of those killed, I found myself welling up with my own tears, as if the death of this unknown man was my deeply felt loss, too. In some way this patient's loss of the valued and admired childhood hero resonated with my own lost illusions of support and protection from life's painful realities that re-emerged from my past in the wake of the terrorist attacks. Certainly I felt aware that my identification had moved me well beyond neutral, balanced, analytic listening.

One may take comfort in the idea that such difficult times inevitably produce unexpected responses. It nevertheless seems vitally important to understand as much as possible the effects of traumatic current events on the analytic situation. It has left me with a desire to learn from the experience and wisdom of others who have faced such travails and continue their analytic work.

In closing, I wish to highlight the importance of this dramatic and unique shared reality, which had such a profound impact on my analytic work. It stands in a completely different category from the effects of the usual realities of everyday life that analyst and analysand share in the consultation room. ■

OPINION: The aftermath of September 11 Yet again ...

RUTH F. LAX found that the events of September 11 revived old, painful memories of loss and a sense of betrayal.

Friday 1 September 1939 Krakow, Poland

I woke up and thought I heard some terrible thunder. I got out of bed and looked out of the window. It was 5am, still misty, darkish, no rain. I felt un-

easy, opened the door. My father was in the hallway. I asked: 'Is it thunder?' He looked at me, shook his head and said: 'Bombs.' I felt bewildered, though talk about war had been constant. He repeated: 'Bombs.' I asked: 'What are we going to do?' He shook his head and said: 'I don't know yet.' Then he got on the phone and spoke to many people. He was silent for a while and then said: 'We will wait. It will probably be a siege. We prepared for that with food and water. We have an air

raid shelter, we'll be okay. I'm going out. Go to the shelter when you hear an alarm.' He dressed and left.

My mother, the women of the family, the small children and my grandparents had left some weeks ago for a town in the centre of Poland pronounced 'safe.' After listening to official Polish reports on the attack, I spent time trying to get the BBC. The Germans were moving rapidly with little opposition. Krakow is only a short distance from the border. I was very frightened. My father was on Hitler's 'kill list.' He had agitated against the purchase of German machinery.

When he got home, Father looked tired and worried. He was very silent. Bombs were exploding. I asked did he think there'd be a siege? He shook his head, said: 'Perhaps.' We could not get the BBC. Saturday was spent waiting for the unknown. Father woke me early Sunday morning, handing me a suitcase. He said: '*We got one of our trucks back, pack what you most need and want to take. You have thirty minutes.*' I stood feeling confused, not knowing what to take. My favourite book? The little special ivory figure? What clothes? I looked at my room... so much to leave... the memories... I could take the memories, but would I keep them?

Our driver, whom I knew since childhood, was at the wheel. Father and I got in with him. My uncles, the suitcases, other cases, food, were in the open part of the truck. I felt a big lump in my throat and tried to swallow. My father gave me a sourball - my mouth was so dry ... At the outskirts of the city there were swarms of people, some on bicycles, some pushing wheelbarrows with belongings, horses and buggies; but mostly, people walking, carrying bundles and suitcases. A few cars were honking to get through. The road got more and more crowded, people trying to escape, leaving homes to go, to get to somewhere away from the enemy.

Driving was very slow because of the crowd, but, as we began to get farther from the city, the crowd thinned. People were walking on the sides of the road, the horses and buggies in the centre loaded with people and belongings. At times, the people walked and helped the horse by pushing. I asked where we were going. Father said: 'East'. The moving wave of people, horses, dogs, bicycles, were all going East to try to escape the Germans.

Then the Messerschmitts came and started circling. They were low-down. The moving crowd stopped. Everyone ran into the fields, threw themselves to the ground, face down, heads buried in their arms. The wheat stood high between the bodies. The Messerschmitts flew sorties, strafing with machine gun bullets... there were screams, loud prayers; God's name was called many times. Then the planes flew away. The wheat got trampled, the crowd struggling to get away. Some horses were dead. I did not know about the people. We got back into the truck.

Tuesday 11 September 2001 New York City, USA

The conference had ended. I was on 70th Street and First Avenue. The crowd pulled me along, hundreds, thousands, going North, North. I started crying. I now felt what I had known and could not believe. The destruction of the towers, the devastation, the trapped people, the people jumping from windows to escape into death, and the thousands going North to escape back into their homes. Home ... I heard myself say: '*We had left home to escape ... but we did not know where and when we would find a home again.*' That was 62 years ago, more than half a century. And ... now I was again in the midst of a surging crowd hoping to escape, this time to their own homes. Was this the beginning of my second escape?

When I came home, I found everything exactly as I had left it that morning. Or did it only seem that way? Filled with disbelief, I went from room to room seeking reassurance. I picked up the phone. The jammed telephone lines carried the message: I was isolated from family and friends in the midst of the crowd of calling voices and outstretched arms. I began to leaf through albums of old photographs. Each brought memories and thoughts, an anchorage with the past. In one of them, my father holds me in his arms; I, a two-year-old, am absorbed, gazing at him with his *talis* and *tfillim* (prayer shawl and phylacteries). What greater safety could there be?

Then other thoughts came to mind. I remembered the days of September 1939, after the family, in the midst of the war, was reunited in Chelm. We were sitting around the table in the kitchen, listening to the radio we had brought from home. It was very powerful and we could sometimes get the news from England. The Allies had declared war on Germany, but the Germans were winning. The West of Poland was occupied. It was uncertain whether Chelm would become German or Russian. I asked: '*What are we going to do?*' My father shook his head and said nothing. My grandmother said: '*God will help.*' My grandfather pulled out the prayer book. My father still said nothing. Everyone went to sleep.

I was very upset, since my father always used to have an answer and everyone used to listen to him. A few days passed. My father and I talked. The more we talked, the more upset I became, because my father really did not have an answer. He said to me: '*I don't know.*' I had believed he would always know. I also believed that what he decided would be the right thing to do. I felt lost.

I thought a lot during those days. The Germans were the frightful enemy, especially for us Jews. What would we do? How could we escape them? I was both desperate and angry. How was it possible Father did not know? He always knew. Everybody did what he said. Was he just fooling us, concocting a plan he was keeping secret? I hoped so. But the thought made me furious. How could he be

so cruel not to tell me? I feared for our fate. I believed we'd be destroyed if he did not devise a plan.

How could he let us down this way? I wanted to pound on his chest. Scream at him that he was a cheat, that he misled me, that he had no right to make me think that he always knew the answers. I felt so helpless, I cried. I was terribly afraid and there was no one, not even my father, to reassure me. When I was little, he always made me feel safe. He fought, by putting on the light, the terrible creatures that crawled out of the dark to hurt me. He sat on my bed and held my hand, and with the other pointed to all the corners to show me no one was there to hurt me. When I stopped crying, since he convinced me and I no longer was afraid, he kissed me and left a light to dispel the darkness of the night.

Now, because my father did not know, there was no one to reassure me and make me feel safe. He had misled me and betrayed me. I was angry in my helplessness.

September/October 2001

The phones are ringing again. We can reach our dear ones, family and friends, we who are fortunate not to mourn amidst the ruins. But even for us, the lucky majority, nothing is the same. An Evil Presence is lurking. We feel it when the pretence of the day we name 'same as always' comes to an end. It, the Evil Presence, lurks in the corners of our brains; it jumps out of TV screens, from the newspaper headlines which spin around. There is no light to dispel these fears. Invisible terrorists shoot invisible arrows which hit alarm buttons. Anthrax there, maybe here, in the Senate, in the House, in the Supreme Court, in the Pentagon. How can we be protected if even the Nation's Fathers don't know what to do?

Some run away from town into the simplicity of remoteness. Some stay in town but become remote, immersed in the charade 'let's pretend nothing changed, do what we always did...*carpe diem.*' Some ruminate, while thousands lose their livelihoods and worry how they will eat and feed their families. No light dispels the darkness in which bombs fall, exploding in remote places, while we constantly fear the bomb threatening us. In those remote places they know the enemy, they call him the White Devil, US. We fear and fear because we don't know who the enemy is, from where the strike will come. Helpless, we regress into anger and despair.

What to do? Like little children, we tremble and cry; we feel betrayed. What happened to our mighty father, the US, which was the world's superpower? Why doesn't this power know the answer which would protect us from the unseen Evil Presence? We feel like children abandoned and helpless, searching for safety and silently calling: '*Daddy, where are you? Come, get the Evil Presence away;*' and the cry is answered with silence. Calling and crying, we fall asleep. We grow up when daylight comes. ■

OPINION: The aftermath of September 11 Adolescents respond to the tragedy

MARSHA H. LEVY-WARREN compares the responses of early and middle adolescence.

When I think about the adolescents and the parents of adolescents that I have seen since September 11, I am repeatedly struck by how strong the developmental thrust is for these young people. Surrounded as they are by tragedy, destruction, fear and an ambiguous future, they usually manage to plough ahead and accomplish what they need to accomplish (from a developmental standpoint) even when they are momentarily stunned by crisis. This was the case for Anna Rose. It is the late afternoon of 12 September 2001. Thirteen-year-old Anna Rose was not her usual sassy self. She looked wide-eyed and seemed frightened as she came into my office.

'You all really messed things up this time. Why did this happen, anyway?' 'You all? Who is the "you all"?' 'You and the rest of the grown-ups ... as usual.'

Anna's parents had divorced when she was eight years old, but were still vindictive with one another a good portion of the time that they were in contact. A by-product of the ongoing tension between them was that Anna had great disdain for both of her parents, as well as adults in general. This had gotten her into trouble in school, with the parents of her friends, and in both of her parents' homes.

Early adolescence

Since her arrival in treatment three months before, I had been struck by how Anna's particular family situation dovetailed with the typical separation/individuation issues of early adolescence. Many early adolescent girls demonstrate - by alternately being explosive with parents and accommodating and cuddly with them — that they are caught up in struggles between being children and moving ahead to become adolescents. They externalize their conflicts with some regularity. Anna clearly was not only not an exception, she virtually caricatured the rule; she was alternately quite impossibly contemptuous with her parents (and almost as difficult with other adults), and endearing in expressing her wishes to be hugged, held and admired.

The World Trade Center tragedy, however, affected her deeply. Though she had her usual edge, she was now upset in a way that was markedly different. She was having trouble sleeping, she was preoccupied with ways that she or her parents might be in danger, and she was reluctant to go anywhere without adult company. Until the end of the day on September 11, Anna had not known that

her mother, who worked in a building adjacent to the World Trade Center, had safely escaped the tragedy. It had thus become very hard for her to maintain her typical ambivalent position vis-à-vis her mother - the possibility of her mother actually being killed was overwhelming to this young adolescent, who had been symbolically killing off her childhood mother with great regularity.

Middle adolescence

Anna Rose demonstrates issues typical of early adolescents; middle adolescence poses a different set of challenges for families. The Greys came to see me with concerns about their son in this phase. They were appalled by his apparent indifference to the events of September 11.

Mr G: *'What is his problem? He's sixteen years old, and all he cares about is his friends and his music!'*

Mrs G: *'What did we do wrong? And what can we now do about it? He used to be so thoughtful. In fact, if anything, we used to worry that he cared too much about what other people thought and felt.'*

Mr G: *'Well, he's a far cry from that now. I don't even recognize him any more.'*

ML-W: *'I can see why he seems so different to you from how he used to be, but to me he actually sounds very much like the same person - though he is moving from being an early to a middle adolescent. There are very different developmental needs in these two phases. He's now at a time in his life when it is most important to focus on himself and his friends, so that he can establish himself among his peers and define his own sense of who he wants to be. It becomes very hard to do this if middle adolescents are too focused on their parents or other adults' wishes.'*

Mr G: *'But, given the state of the world, doesn't this seem rather extreme?'*

ML-W: *'If he were a couple of years older, I would probably say that I did think it was extreme - or, at least, a rather defensive response to what has happened. But given his age, and how you describe him in the past, his reaction actually makes sense. I think he's just trying to stay on track.'*

Mrs G: *'I can see what you're saying. And, actually, when he first heard that a good friend of ours died that day, he burst into tears - and the two of us just sobbed. Jim was his godfather, and they were close. I think part of what has been bothering me is that he just closed right up after that. It was as though he put on those headphones and shut*

out everything and everybody.'
ML-W: *'Sounds like he felt overloaded.'*

The Greys were understandably distressed — both by the loss of their friend and by the behaviour of their son. Their son, both in his initial reaction to the loss of his godfather and the subsequent tuning out, seemed to be acting just as many of the middle adolescents I saw or heard about were acting. Unlike Anna Rose, who was angry at the grown-ups of the larger world and the world of her family, these middle adolescents are acting as though they couldn't care less about what was going on. They are focused, as they need to be, on themselves and each other.

The Grey's son showed that he was not actually unfeeling, when he burst into tears with his mother upon hearing about Jim; but that he couldn't afford, psychologically speaking, to remain focused on Jim or the ramifications of the World Trade Center tragedy. He needed to keep his attention focused on the more significant aspects of his life - ie, his friends, his evolving capabilities, his likes and dislikes - in order to continue to develop in a healthy manner.

Development and tragedy

The Grey's son shows us how development can proceed amidst tragedy. Those who are temporarily undone by it, like Anna Rose, seem - most often - to have already been *in extremis* developmentally. In these instances, September 11 pushed them over a precipice upon which they were already tottering. There are also the few but very present adolescents for whom September 11 was itself traumatic, such as those who watched as the towers fell and people threw themselves from the burning, toppling buildings, and those who had direct losses as a result of the events of that day. These individuals were overwhelmed by what they saw and felt, and their development was derailed.

These have been and continue to be quite extraordinary times for those of us who are psychoanalysts working with children and their parents. We are at once deeply saddened and frightened ourselves by what has happened in the world, and engaged with the multiple levels upon which our patients have experienced the events of these days.

There are those who have incorporated what they experienced without apparent significant impact on their development, such as the Grey's son; those who were already strained in their developmental progress, like Anna Rose, for whom September 11 was undoing; and those whose development took a downward turn because of traumatization. In each instance, our knowledge of development and the workings of the mind can and do contribute to healing and greater closure. This can be a deeply satisfying way of responding to our personal sense of shock and impotence in the face of tragedy. ■

OPINION: The aftermath of September 11 Terror, trauma, revenge and repair

DAVID TUCKETT reviews some of the theories and ideas raised at a conference in London organized to reflect upon the events and their consequences.

To respond in any depth to the terrible events of September 11 is a great challenge. What we witnessed and felt on September 11 terrorized and traumatised us. The aftermath and the ramifications will be considerable.

Three months after the events, on 14 and 15 December 2001, the Psychoanalysis Unit at University College London hosted a preliminary attempt to take stock. Two hundred and fifty colleagues attended from across Europe - psychoanalysts, academics, psychotherapists were among a spectrum of people drawn to reflect.

The meeting began with an erudite and highly evocative talk by Nathaniel Laor (a psychoanalyst, Director of the Tel Aviv Mental Health Center, Associate Professor of Psychiatry and Philosophy, Tel Aviv University and Associate Clinical Professor, Yale Child Study Center.) Laor chose to present his complex psychoanalytic theory of social disaster, and illustrated it with the work he and his team had undertaken with victims of a recent Turkish earthquake.

Disaster in three acts

Laor argues that the *first stage* of a disaster consists of the damaging event itself, the primary disaster, and the attempts to alleviate its effects - that is, rescuing as many victims as possible and providing basic needs (food, water, shelter) to the affected population. The *second stage* consists of massive changes in societal structure and function (eg, establishment of evacuation centres and tent-cities, movement of refugees), which may lead to loss of norms, structures and functions. This loss, reflected in societal regression, may be viewed as the secondary disaster, and may appear early, even

as part of the first stage. Usually, the early optimism of survivors - encouraged by waves of incoming resources and VIP visits - diminishes after a few weeks and turns into disillusionment, with fears of abandonment and lack of justice and bureaucracy.

Life usually stabilizes in due course, generally after 18 to 36 months. At this point, there may be a *third stage* of disaster, wherein the sociocultural losses threaten the existing collective ideology and identity (eg, religious identity of generations of Holocaust survivors). Laor described how understanding the social and psychological forces involved in each stage can help a community to adapt, and illustrated this with film from the Turkish community with which he has worked. His ideas were sensitively discussed by Dr Margaret Rustin, who reported close interpretative work with a violent child whose family had been caught up in the Holocaust in a previous generation.

Concerns in Europe

Chris Mawson and Caroline Garland, two psychoanalysts working in London, then presented complementary papers setting out ideas about the reaction to trauma and hostile attack. Mawson, who dedicated his paper to the passengers who succeeded in forcing the hijackers to crash the plane aimed at the White House, was mainly interested in discussing how it is possible to retain a realistic capacity to think and assess the consequences of action when being terrorized and provoked. He based his ideas around a discussion of the role of Klein's depressive position.

Similarly, Garland used her knowledge of group phenomena to explore how a traumatized group regains an ability to think. The two papers reflected concern in Europe that the response to September 11 could breed a cycle of worse violence - a theme powerfully and rhetorically argued by two other speakers: Dr Hanna Segal and Dr Michael Rustin. Segal saw the US caught up in

an escalating problem that had begun with the development of nuclear arms and the psychologically failed outcome of the Gulf War [see her article on page 33].

The international situation

Two outside experts were also invited to speak, and made telling contributions which captured the audience. First, Dan Saxon, a US citizen working as a prosecutor at the UN War Crimes tribunal at The Hague, gave an account of some of his work with victims of the war and attempted genocide in the former Yugoslavia. His task had involved visiting mass graves and talking to witnesses. In a moving personal account, he addressed the role of international law and the function of international justice in the context of the attack on the World Trade Center and the subsequent 'war on terrorism'. In this respect, as a US citizen, he raised questions about the wisdom and consequences of appearing to create different rules for the US and other combatants in the Afghan war - questions which have become still more salient in recent weeks.

Saxon was followed by the Middle East specialist Fred Halliday (Professor of International Relations at the London School of Economics; author of *The World at 2000* and a new book, *Two Hours which Shook the World*) who provided an erudite view of the situation in the Middle East and of the international situation from which bin Laden and his al-Qaeda organisation had been born. Halliday stressed the potential role for reason in assessing the conflicting claims, and particularly emphasised what might be termed the need to de-cathect nationalism and to question cultural relativism.

The conference, during which there were many thoughtful interventions from distinguished colleagues in the audience, closed with talks by John Steiner and Susan Orbach. A book of the main papers, which will also include a paper given in London by Justice Goldstone from South Africa, is now planned. It seems likely that the challenge to think and reflect under conditions of panic, trauma and terror will still be with us for some time to come, and that psychoanalysts have an important outreach role to contribute to social debate. ■

OPINION The paradoxical concept of the 'training institute'

AHMED FAYEK argues that the debates on the subject of training, pertinent and germane as they are, seem to be overlooking an important element in the prevailing system of training.

Eitingon's tripartite model of training is paradoxical. It was meant to be the model that rationalizes the establishment of training institutes. It actually did. Presently, training takes place in institutes that adopt the tripartite model. However, according to

that same model, a person interested in getting training in analysis does not need an institute. He can have personal analysis with a training analyst of his preference, have three favourite training analysts to supervise him, and read the literature either alone or in a study group of peers of his liking, with tutors of his or their choice.

Why do we need institutes to organise such a clear and simple regimen of training? The obvious answer is: to give it legitimacy and recognition from peers, the society of psychoanalysts, and the

internal institution of psychoanalysis - a recognition that entitles the trainee to the title of 'psychoanalyst'. There is a second paradox in this situation. Since the title 'psychoanalyst' does not entitle the person to any special professional privileges above what he gains from his licence to practice (acquired through his professional body, not from the institute), then the acquired title has only a moral significance (narcissistic!!). Training, in the tripartite model, could be acquired outside the institutes, but the institutes are necessary to claim the title 'psychoanalyst'.

To be the best

Until the late sixties, psychoanalysts were considered a special breed of mental health providers and academicians. There is some evidence that this was true to an extent. The ones who sought training were usually among the best in their field - so seeking training in analysis became synonymous with being among the best in the field. A situation like that was easily reversed: the ones who wanted to be considered the best in their field started to seek training. This reversed trend took hold of training from the '70s, and the quality of training had to drop to accommodate the 'not-so-good' candidates.

Another serious phenomenon crept into the field. The increased number of candidates looking for training turned training analysis into a 'profession in its own right', and training analysts dedicated most of their time to 'didactic' analysis. Even if we try to ignore the political effects of that change on the politics of the community of training (which is a main topic in the current debates), we cannot fail to see its effect on teaching, training, and the structure of curricula.

Psychoanalysis in crisis

Psychoanalysis as a whole is going through a crisis, and not only training. Psychoanalysts are relating the crises to several external reasons that have nothing to do with psychoanalysis itself. The crisis of the decline of psychoanalysis is blamed on 'managed care', a new financial atmosphere, new psychopharmacological advancements, poor public awareness of psychoanalysis, etc. The trend to put the blame on something outside the event itself is what is prevailing in the debates on training, too. If we put the two crises together, we might see things differently.

Is there a role for training in the present crises of psychoanalysis? Is it one of the causes or one of the effects? The tripartite system of training is missing and not addressing the fundamental element of the candidate's genuine desire to be trained in psychoanalysis, and not just to *become* an analyst. Overlooking that aspect in training resulted in poorly trained analysts, poor psychoanalytic therapy delivered to the public and, as a consequence, a decline in demand for it.

It is true that there is some abuse of power, control of curricula, bias towards personal theoretical preferences by the training analysts and the faculty, resulting in poor training and general dissatisfaction. However, the choice of candidates, and what they expect of the institutes, play a major role in the decline of training. There would be nothing inherently wrong with the tripartite concept of training if the genuine desire for training were properly considered, assessed and addressed, and if becoming a training analyst would not change much of the nature of the analyst's practice. Those two elements are not difficult to address, if there is a genuine will to improve training. ■



New lines of advance in psychoanalytic therapy in China

TERESA YUAN reports on the direction which psychoanalysis is taking in China, and how it differs from that in the West.

Psychoanalysis entered China with great impetus during the second decade of the last century (1910-1920), and the ideas of Freud were initially seen in relation to the problems of the agitated society of those times. Despite the politico-social obstacles that stopped its development, it stayed alive and latent for over fifty years. It never failed to awaken the curiosity and interest of professionals and scholars, who read and translated Freud's writings and those of his followers. His answer to a letter from Zhang Shishao, dated 27 May 1929, reflects this interest. (Zhang, the only intellectual who corresponded with Freud, also translated his 1925 autobiography, published in 1930 (Yuan, 2000).)

The start of the new millennium was replete with meaning for psychoanalytic meetings in China. Two important events in the field of mental health and two training programs in psychoanalytic psychotherapy indicate the presence of psychoanalysts in the IPA who are working on this main area of development of our science.

East-west dialogue

The International Congress of Psychotherapy, 'Dialogue between East and West', was held in August 2001 in Kunming, the city of eternal spring. Organized by the German Chinese Academy for Psychotherapy and the Kunming College, it brought together different psychothera-

peutic currents and was a clear demonstration of interest in mental health and its current developments in the People's Republic of China.

The psychoanalytic line had a protagonic role, since two IPA psychoanalysts - Sudhir Kakar from the Indian Psychoanalytical Society and Teresa Yuan from the Argentine Psychoanalytic Association - had the honour of participating in the key lectures, as well as members of the China division of the IPA, who coordinated and presented interesting workshops. Together with colleagues from the DPV, we developed intense activity with clinical supervisions for professionals from different provinces and cities with whom we had the pleasure of meeting again.

Ending the year of activities, I was again honoured with an invitation to participate in the opening plenary session of the Third International Pan Asia Conference on Mental Health in October 2001. It was the first time that a psychoanalytic paper was included in a mental health event in China. I was moved and thrilled. My family history again mixed these different *Weltanschauungen* that inhabit my inner world: orient and occident were both present.

Reaching a new audience

How to begin to convey all the many things I wanted to say about our science? How to reach the heart of that audience, many of whom would be coming into contact for the first time with psychoanalysis and its possible contributions to mental health? Presented by Professor Cai Zuoji, President of Mental Health of China, my responsibility and engagement with Chinese society as well

as our dear IPA transcended the scientific event at hand.

I decided to base my paper on the concepts of mental affections of traditional Chinese medicine, grounded on their millenary philosophical thought and on the lines of psychoanalysis that would enable me to approach their intellection without trying to compare or make theoretical or philosophical transpositions of any kind.

I must say that the effect was really surprising. With great emotion, I witnessed the rapprochement of professionals from far-away cities and journalists from scientific journals who, just as I imagined, had never heard about the contributions that our science could provide for human mental health in this cultural frame, or the possible benefits for their society. A significant sensitization and communication had taken place in that important audience.

Teaching and transmission

On another front, a different level and degree of teaching and transmission is developing in two main cities, Beijing and Shanghai, with training programs in psychoanalytically-oriented psychotherapy for colleagues from psychiatric and psychological settings in different mental health institutions. Because of the nature of our practice in the occident, psychotherapy and psychoanalysis are subjects of intense debate in our psychoanalytic community, but in China the development of learning and practice in our science has begun with psychoanalytically oriented psychotherapy, which means teaching professionals who use it in their clinical practice. Some colleagues, invited by institutions in other countries, have received brief periods of analysis and psychoanalytic psychotherapy abroad, and other participants in today's teaching programs are now receiving individual counselling sessions and brief psychotherapies.

In an interesting lecture, 'The psychoanalytic process in psychoanalysis and in psychotherapy: from the interpersonal to the intrapsychic', given in Buenos Aires in November 2001, the IPA Secretary, Dr. Alain Gibeault, discussed concepts of fundamental importance, such as the capacity for topical and formal regression, and consequently for temporal regression as well, which brought together concepts of theory and metapsychology that are the foundations of our clinical practice, both for psychotherapy and for psychoanalysis specifically.

Also, the research report of the Committee on Psychoanalysis and Related Therapies, chaired by Dr. Paul Israel (Newsletter 8 (2)), concludes with recommendations regarding 'the training of analysts, *the training of persons who are not analysts*, and technical concepts that form the basis of

today's clinical practices'. These are points of great importance, which highlight the questions that contemporary psychoanalysis formulates both for the psychoanalytic community in the West and for its current development and practice in China, which we are now in the process of investigating.

At the Congress of Budapest in 1918, at precisely at the time when psychoanalysis was developing its initial impetus in China, its creator initiated a debate which continues to this day: '... I will cast a glance at a situation which belongs to the future - one that will seem fantastic to many of you, but

which I think, nevertheless, deserves that we should be prepared for it in our minds ... It is very probable, too, that *the large-scale application of our therapy* will compel us to alloy the pure gold of analysis freely with the copper of direct suggestion ... But, *whatever form this psychotherapy for the people may take, whatever the elements out of which it is compounded, its most effective and most important ingredients will assuredly remain those borrowed from strict and untendentious psychoanalysis.*' (S. Freud, *Lines of advance in psychoanalytic therapy*, 1918; the emphasis is mine.) ■



Opening ceremony.

Luis Millones (SIDEA), Daniel Widlöcher (President IPA), Robert Dañino (Prime Minister of Peru), Patricia Uribe (UNESCO Representative), Moisés Lemlij and Max Hernández (SIDEA)

At the end of the battle

MOISÉS LEMLIJ reports on an international multi-disciplinary conference held in Peru in November 2001.

Who is wise?

He who is willing to receive instruction from all sources.
Pirke-Avot

The words of Roberto Dañino, Prime Minister of Peru, Daniel Widlöcher, President of the IPA, and Patricia Uribe, UNESCO Representative, opened the international conference 'At the end of the battle', continuing what is becoming a tradition in Peru of multi-disciplinary events, co-sponsored by the IPA and UNESCO. With more than 250 speakers from Peru and 22 other countries, and some 1,400 registered participants, the conference took place on 15-18 November 2001, in two venues: the hotel 'Los Delfines' and the hotel 'El Libertador' in Lima.

There were 67 separate strands, organized in up to seven simultaneous sessions, on themes relating to the prevention, management and resolution of conflict.

Apart from a sizeable contingent of psychoanalysts, headed by Daniel Widlöcher and Alain Gibeault, President and Secretary of the IPA - and including, among others, past President Otto Kernberg, Vice-Presidents Claudio Eizirik, Bob Pyles and Álvaro Rey de Castro, and the President of FEPAL, Marcelo Viñar - there were also renowned experts from Europe, the US and Latin America, who attended despite the understandable reluctance, particularly of those living in the northern hemisphere, to leave their homes after the then recent events of September 11.

It was inevitable that September 11 and its consequences would occupy the attention of many specialists during the conference, and that comparisons with similar circumstances in other parts



Panel "The Growing Threat of Terror". Néstor Goldstein (APA), Robert Pyles (APsaA), Maurice Lipsedge (UK), Julian Leff (UK), Otto Kernberg (APsaA) and Denis Jett (USA)

of the world would be the order of the day. This was the case for the panel entitled 'The growing threat of terror', featuring our colleagues Otto Kernberg (with an interesting paper on 'Being a psychoanalyst in New York before and after September 11'), Néstor Goldstein from Argentina, and Bob Pyles from the US; other panellists were the distinguished British psychiatrists Maurice Lipsedge and Julian Leff, and Denis Jett, former US Ambassador to Peru during the period of terrorism. Another example was the panel on the Middle East, organized by the World Bank, with the participation of Harvey Rich, among others.

Double themes

Hugo Neira, prominent Peruvian intellectual and journalist, wrote in a summary of the conference published in a political magazine: 'I heard an inspired participant, in a hallway conversation, draw a comparison between the terror in the attack on the World Trade Center and the Tarata bombing in Miraflores (Lima). The macabre that unites, the strange neighbourhood of diverse fears - this is perhaps what stood out most from the issues being addressed: that the international scene is not alien to us, and the national scene is not ours alone. The human and inhuman are everywhere. There is only one history.'

Neira continues: 'The areas of double themes stood out as the richest - and certainly, in meaning and reflection, the most abundant - in the conference. By that I mean the ones that combined, for example, ethics and power, justice and psychoanalysis; the anxieties of 'the transition' [to democracy, in Peru and in other countries], or democracy as a conflict of conscience; therapeutic work in the framework of human rights, ethics and the economy ... this intertwining of senses seemed to me a revelation. And it is not just about psychoanalysts, anthropologists, sociologists, historians and politicians (mayors, journalists, military men and religious men) being able to get together and discuss. If we really want to understand what went on at this conference, we have to go beyond the celebration of freedom and respect for the ideas of others, and of a certain, healthy eclecticism.'

'We have to begin by admitting that the main reference points, philosophical and religious, are no longer clear - and this is why we met. All of us, from New York to Buenos Aires or Lima, now live in a society or a world in which - as Giddens says - not even the greatest experts know what will happen next. We are all living history as a



During the conference. Max Hernández and Nicolás Lynch (Minister of Education)



During the conference. Moisés Lemlij, Roberto Danino (Prime Minister) and Otto Kernberg

traumatic experience, and in this meeting, in this city, Lima, there were discussions of the Holocaust, of victims and perpetrators; there were meetings between Palestinians and Jews ...'

Events

In addition to intellectuals and specialists, the speakers included politicians such as Álvaro Quijandría, Minister of Agriculture, and Alberto Andrade, Mayor of Lima, along with the mayors and representatives of other Ibero-American capital cities - Lisbon, San Salvador, Rio de Janeiro - and Nicolás Lynch, Minister of Education, who closed the conference.

Parallel to the scientific programme, other academic and social activities took place. On Thursday 15 November, the Peruvian Psychoanalytic Society gave a cocktail party in honour of Daniel Widlöcher, who was incorporated into the institution as an honorary member; the guests included foreign psychoanalyst colleagues. That evening, the Ministry of Foreign Affairs held a reception for all the overseas and Peruvian participants.

At midday on Friday 16 November, the Pontificia Universidad Católica of Peru presented Daniel Widlöcher with his credentials as an honorary professor, in a ceremony at the university campus. In the evening, Isabel Guerrero, representing the World Bank, held a reception for foreign guests.

On Saturday 17 November, a working lunch was held on the premises of the World Bank to discuss topics related to violence and terrorism. It was attended by a substantial number of psychoanalysts, Peruvian and international, among other specialists. In the evening, Alberto Andrade, Mayor of Lima, held a reception for all the conference participants in the Municipal Palace. On Sunday 18 November, to close the event, the conference Co-ordinating Committee offered a toast in honour of the occasion.

Positive outcome

'At the end of the battle' received favourable comments in both the media and the academic world. The multi-disciplinary line of the conference enabled a significant number of psychoanalysts from diverse countries to once again lead a cross-disciplinary debate on matters of vital importance in today's world. They were able to establish and

consolidate links with prominent personalities, experts and representatives of major institutions in the academic, political, business, social, professional and media communities. At the same time, they had the benefit of the specialist psychoanalytic strands of the conference, with discussions of clinical topics, supervision sessions and seminars for candidates, psychotherapists and students of psychology and psychiatry.

The project 'At the end of the battle' included a series of preliminary events, inaugurated by the visit of Lord Alderdice, then Speaker of the Northern Ireland Assembly, and also involving Jon Juaristi, distinguished Basque intellectual, and two round tables between prominent Peruvian political and intellectual personalities. In some cases, these activities were organized jointly with major institutions, such as the Institute of European Studies and the Cultural Centre of the Universidad Católica and/or under the auspices of the British Embassy, the Spanish Embassy, the US Development Agency, the Museum of Art in Lima and Telefónica Peru.

This model for organizing and financing the main event in November made it possible to count on the valuable participation and contribution of a number of institutions. Apart from the two main sponsors, the IPA and UNESCO, support was received from foreign and multilateral organizations (such as the World Bank, the US Embassy, the British Council and the Union of Ibero-American Capital Cities), the private sector (such as the Merhav Group of Companies and the Banco de Crédito del Peru) and government agencies (the Municipality of Lima, the Ministry of Foreign Affairs and PromPerú). This model could serve as a basis for similar activities or projects, which would enable the IPA to enhance its presence in different spheres and to widen its area of influence, for a modest investment relative to results obtained.

We are now editing the conference proceedings. Having learned from past experience, we intend to make this publication easier to finance and distribute by making it available in sections containing the contents of each strand, rather than three or four bulky volumes.

More information
can be obtained from

sidea@chavin.rcp.net.pe



Members who have died
28 September 2001 - 28 February 2002

In Memoriam

Europe

FRANCE

Jacques Bril
Yves Dallibard
Maria Pasche

GERMANY

Ursula Peiler

GREECE

Frosso Carapanou

ISRAEL

Rafael Moses

NETHERLANDS

Louis H. Dorrenboom
M. J. M. Koenen

NORWAY

Tove Wokter Helmers
Guttorm Thorbjørnsrud

PORTUGAL

Teresa Andrade Ferreira

SWITZERLAND

Emil Grütter

UK

M. B. Conran
Lydia James

Latin America

ARGENTINA

Rauny Campos Quaggio

BRAZIL

Inaura Vaz Carneiro Leão

PERÚ

Jaime Heresi

North America

USA

Stuart S. Asch
Donald J. Cohen
Cecil C. H. Cullander
Helen E. Daniels
Rex D. Hammond
Carol G. Jacob
Ernest Kahn
Howard Krouse
Sterrett Mayson
Allen C. Miller
Paul G. Myerson
Arnold Z. Pfeffer
William S. Robbins
Robert Rubenstein
Roger L. Shapiro
James C. Skinner
Rebecca Zinsher Solomon
Zelda Teplitz
Lance S. Wright

Dubrovnik summer school

LILLO PLASCHKES describes the Dubrovnik summer school focused on child and adolescent psychoanalysis in eastern Europe, reports on its current status, and outlines some ideas for future development.

I am pleased to write about the Dubrovnik school, in particular as it follows the articles on child analysis and Peter Blos' description of the work of the COCAP Committee. Although the school preceded the establishment of the Committee's standards for training, it aligns with one of its mandates: to offer assistance to new groups who wish to develop child/adolescent training.

Background

Han Groen-Prakken, in a comprehensive account^[2], describes the development of the psychoanalytic movement in central and eastern Europe between 1987 and 1996: 'Beginning in 1991, there were five seminars, hosted by Poland, Slovenia, Vilnius and Romania. In 1994, an annual general summer school was established. It became clear that there was no place where future analysts from the east could train in their home countries. Training abroad, in the west or in the US, had already shown that very few of these people would ever go back home. In 1992, the IPA Council established the possibility of direct IPA membership for east Europeans, on the basis of personal analytic experience and on the quality of analytic work presented to and evaluated by three IPA training analysts.'

The week-long annual general summer school provides opportunities for individual consultations, and introduces a basic experience for learning and the beginning for a direction for training psychoanalysts. But there was no specific training in child/adolescent analysis. The Association for Child Psychoanalysis (ACP) was approached to see if it and its members could help the development of child analysis in east and central European countries, and its then president, Peter Blos Jr, appointed me to chair a new committee for this task.

Introduction

Michael Sebek and Helena Klimova, both of Prague, invited me in 1992 to visit Prague and introduce psychoanalytic work with children and adolescents. Since I was born in Czechoslovakia, which I left as a child in 1939, I was eager to accept the invitation. I have many memories of this visit, but the one that stands out most particularly was of the clinic adjacent to the famous Jewish Cemetery in Prague. Dr. Burianek there gave me a photograph of a hill and a tree in a field from Pribov, where Freud loved to play: 'I have never got

over the longings for the beautiful woods of my home'^[1]. Pribov is a few kilometres from Olmouc, the town where I was born.

I was certainly interested in this ACP project from the start, but I think this visit to Prague gave it a special impetus. My interests and beliefs in the value of child analysis must also have some resonance from my life experiences. In 1994 I attended the eastern European seminar in Vilnius; this was my introduction to the eastern European community. Han Groen-Prakken asked me if I would participate in the general summer schools, to emphasize and present work on child development and child psychoanalysis. I enthusiastically accepted, seeing this as an avenue toward child and adolescent training, and have continued to participate in all subsequent general summer schools.

When the COCAP Committee was established, Anne-Marie Sandler and Veronica Mächtlinger asked me to explore what actual work was being done with children and adolescents in eastern European countries. So, at the next general summer school, in Croatia, I met with those working in this field and they suggested that we add a separate one-week summer school, focused on work with children/adolescents.

A new direction

Now began, to my mind, a serious direction for child and adolescent psychoanalytic training, which I embraced heartily, becoming one of the organizers of the first Dubrovnik summer school in 1999. The participants and teachers decided that teaching of basic child development, and of characteristics pertaining to different ages and stages, was needed.

For the second school, the topic was transference and development, illustrated by clinical work and characteristics in different phases of development. We had eight teachers representing different countries. The topic of the third school was 'Psychoanalytic treatment of children and adolescents: criteria and assessment as viewed against the background of normal development'. The eight teachers were asked to present clinical papers with theoretical conceptualisation; readings were suggested and provided.

In the first year there were 24 participants; despite the war in Kosovo, some people travelled for 17 hours to attend. In the following years there were 40 participants. The level of experience varied. Some have attended both the general and child/adolescent summer schools for three years running. There is great interest and enthusiasm, and a serious demand for further training is prominent. 'The challenge facing eastern Europeans right now, as well as those who seek to understand them, is to adjust the categories, lenses, even the emotions through which to comprehend their experience.'^[5]

Diversity

One of the most important contributions that the Dubrovnik summer school makes is to expose and introduce the participants to a variety of teachers with differing cultural, clinical and theoretical experiences, approaches and techniques. I think this has been invaluable in creating an atmosphere of thinking, curiosity, learning and inquiry. The atmosphere has always been congenial and friendly, respectful but not doctrinaire. We believe that 'those who learn to talk like parrots will never learn to sing like larks.'^[4]

As the IPA is developing its European Institute, we now have a new challenge. I feel that we should try to integrate the teaching of child development with adult training, and formulate a direction for those who wish to train in child analysis. It could be considered that those training in adult analysis might also have a child in a supervised analysis parallel to that training.

With these thoughts in mind, at the Dubrovnik school in summer 2001, Terttu Eskelinen de Folch (who was one of the teachers) and I decided to explore who might be qualified, according to the COCAP standards, to begin supervised cases of a child in analysis. We sent out a questionnaire to everyone from past summer schools to gather data on who was in a personal analysis and had cases in supervision, together with experience of working with children and adolescents and theoretical seminars in psychoanalytic theory. The 30 questionnaires returned so far fall into two groups: those with potentially qualifying experiences, and those who are interested but at present would only partially qualify.

The fourth European Psychoanalytical Federation school for eastern European colleagues working with children and adolescents will be held in summer 2002 in Dubrovnik. All the teachers and participants from the first three schools have expressed enthusiasm for the vibrancy and the atmosphere of the event. It is the spirit of the future for psychoanalysis for adults, youth and children, as expressed by our eastern European colleagues. ■

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IPSO News

LEE JAFFE reports on recent and forthcoming activities of IPSO, the international candidates' organization.

Nice 2001

The 16th IPSO pre-congress meetings took place in Nice alongside the IPA training pre-congress and the IPA congress. The theme was 'Difficult Moments' in psychoanalytic training. As has been the case for the past 30 years, these three days of candidate-organized scientific meetings continue to provide a unique, exciting opportunity for analysts-in-training to experience and explore the multiple perspectives offered by our diverse training programs around the world.

For candidates, the IPSO pre-congress meetings contribute a rich international experience that enhances and strengthens both creative thinking and analytic identity. In Nice, for example, there was a panel in which candidates discussed and compared difficult moments that caused the premature termination of their own training analyses - in one case caused by the analyst's death, in another the analyst moved away, and in the third a candidate decided to change training analysts.

IPSO also worked with the IPA to co-ordinate *in vivo* supervision sessions during the congress, with each candidate presenting clinical material to a supervisor from a different region. This was followed by a lively international discussion of the clinical material and the supervisory process itself.

Toronto 2003

For our next meetings in Toronto, some exciting changes are taking place. After 30 years of planning our meetings separately, IPSO and the IPA will now be joining together to co-ordinate and combine the IPSO pre-congress and the IPA congress. The result promises to be an exciting, integrated program, bringing candidates, graduate analysts and training analysts together to explore psychoanalytic education, supervision, theory, practice, and research. While candidates and training analysts will still have some separate meetings, everyone will have access to a greater variety of presentation and discussion formats.

This new structure for the meetings will encourage a wider range of perspectives and a richer dialogue. Concerning these changes, it's interesting to note that in the essay 'On the history of the psychoanalytic movement', Freud emphatically says that he created the IPA so that 'the adherents of psycho-analysis should come together for friendly communications with one another and mutual support' (SE XIV, p44). In this spirit, the new organization of the meetings for Toronto should promote Freud's vision, considering that candidates are amongst the greatest 'adherents' of psychoanalysis.

Research

There is much agreement about the need for psychoanalytic research, and IPSO is doing its part to contribute to our knowledge base. Currently, under the direction of Andrea Pereira from Buenos Aires, past President of IPSO, a research project is underway to study 'psychoanalytic training cultures' around the world. Using internet technology, candidates can access a questionnaire and describe aspects of their training experiences. When they submit their information on-line, it becomes part of an international database from which questions can be explored to compare different aspects of educational policies and experiences that impact classroom education, supervision, the training analysis and graduation.

The differences between our various training institutions are fascinating and provide a great potential for learning. In Hungary, for example, the candidate has to gather a certain number of points in order to qualify for membership of the society, points being rewarded for various activities such as writing papers and participating in congresses.

Europe

On a regional level, in Europe IPSO is available to be a vital, active part of each candidate's training experience. For eight years there has been an annual IPSO regional conference, this year in Madrid in February. These are scientific and social gatherings that provide an opportunity for candidates all over Europe to meet and exchange experiences and thoughts. Inspired by these regional meetings, candidates in many societies have begun to organize similar encounters locally. Moreover, this year, for the first time, a space for an IPSO sponsored workshop was provided at the (biennial) congress for French-speaking analysts, which was held in Brussels in May 2002.

IPSO is also reaching out to Eastern Europe by offering a professional and social framework for candidates who are often scattered and isolated, and by helping these candidates attend international conferences through logistic and financial support. In May 2002, IPSO will organize a professional encounter in Moscow. Also, there is an active effort underway to increase IPSO involvement in Austria and Switzerland, as well as in the French-speaking countries.

The Americas

In Latin America, there was a very successful regional IPSO conference in Montevideo in September 2001, and during his visit to Argentina, Alain Gibeault, current IPA secretary, had a special meeting with candidates to discuss issues of training. For 2002, IPSO's regional representatives will

seek a space in the oncoming OCAL FEPAL congress in order to involve candidates more in the programme.

In North America, there has been so much candidate involvement in the American Psychoanalytic Association that IPSO has historically been less active than in other regions. Due to a recent policy change, however, the candidates of the 'American' now have IPSO membership included with their affiliate membership unless they opt out. Also, there are four IPA institutes in the US that are not affiliated with the American regional association, along with the Canadian training institutes. As a result, IPSO is working to increase the level of activity for North America, and to thereby increase the American candidates' awareness of the international scene.

Organization

In addition to all these activities, IPSO produced a scientific journal in the past two years, and work is underway on another journal. Also, there is an IPSO website that is currently being refurbished (www.ipso-candidates.org). This website is IPSO's principal way to communicate with candidates around the world, but we hope all members of the IPA will visit us as well.

During the IPSO business meeting in Nice, new officers of the organization were elected. All the officers are available to promote the interests and training experiences of the candidates. Please feel free to contact any of us.

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(San Diego, USA)

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1 September 2001 - 28 February 2002

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Christiane Schrader
Gerlinde Schulz
Reinhold Schwarz
Hildgund Schwarz-Köhler
Jutta von Steimker
Andreas Weber-Meewes
Hannelore Wruck
Peter Wruck

HELLENIC PSYCHOANALYTICAL SOCIETY

Bazaridis Konstantinos

ISRAEL PSYCHOANALYTIC SOCIETY

Ahuva Schul
Ben-Ari Smira Kareen

NORWEGIAN PSYCHOANALYTIC SOCIETY

Nina Anne Berge

PARIS PSYCHOANALYTICAL SOCIETY

Roberto Cunha
Frédérique Durieux
Myriam Fischer
Gérard Jover
Elisabeth Levy
Hede Menke-Adler
François Pelletier
Michel Sanchez-Cardenas
Simone Sausse-Korff
Françoise Seulin
Danielle Sfez
Monique Totah
Bernard Touati
Christos Zervis

PORTUGUESE PSYCHOANALYTICAL SOCIETY

Maria da Conceição Almeida
Nelson Herlander Barros
Maria António Castro Carreiras
Manuel Pires Matos
Maria Rosina Pereira

SPANISH PSYCHOANALYTICAL SOCIETY

Francesc Sainz

SWEDISH PSYCHOANALYTICAL (PROVISIONAL) ASSOCIATION

Anders Almegård
Madeleine Bachner
Kersti Flygare
Gunel Friberg
Per Hilton-Brown
Annika Künstlicher-Hirdman
Lena Necander-Redell
Eva Öhrner
Sven Pearson
Sara Wasersztrum

SWEDISH PSYCHOANALYTICAL SOCIETY

Inga-Lill Lindstrom
Maria Angel Sahlberg

SWISS PSYCHOANALYTICAL SOCIETY

Ernst Abelin
Jean-Pierre Bachmann
Viviane Dichy
Christophe Dolivo
Franceline James
Anne Paccaud-Guisan
Bernard Reith
Marion Righetti-Veltema
Anne-Lise Rod
Wolfgang Walz

Members who have left

1 September 2001 - 28 February 2002

EUROPE

AUSTRALIAN PSYCHOANALYTICAL SOCIETY

Helen Kvelde

DUTCH PSYCHOANALYTICAL ASSOCIATION (GENOOTSCHAP)

P Bierenbroodspot

GERMAN PSYCHOANALYTICAL ASSOCIATION

Heinz Fast
Ulrike Wingerter-Richter
Gisela Zenz

ISRAEL PSYCHOANALYTIC SOCIETY

David Joel

PARIS PSYCHOANALYTICAL SOCIETY

Marie-Thérèse Baron-Solasse
Christian David
Jean-Michel Porte
Josette Ramel-Morel
Françoise Rouillet
Nicole Treizenem

SPANISH PSYCHOANALYTICAL SOCIETY

Victoria Lerroux

SWEDISH PSYCHOANALYTICAL SOCIETY

Gunnel Edgardh

New members

1 September 2001 - 28 February 2002

LATIN AMERICA

**ARGENTINE
PSYCHOANALYTIC ASSOCIATION**

Patricia Alkolombre
Ana María Ballesteros
María del Carmen Beltrán
Clara Graciela Benseñor
María Gloria Chá de Donato
Ana Norma Delgado
Beatriz Rosa Diament
Laura Escapa de Souse
Lucía G Fariá de Jorge
Mirta Liliana Fattori de Levy Yeyati
María Teresa Florin Tornquist
Noemi Hartman de Ganapol
Mirta Alicia Iglesias
Juan Jorge Knoll
Silvia Elena Leguizamón
Marizul Martínez
Alicia Ester Neer
Alicia Orman
Adriana Ortiz de Silva
Nora Edith Russo
Irene Sapoznicoff
Mónica Schwartzapel
Mirta María Szober
Carlos Tewel

**BRAZILIAN
PSYCHOANALYTIC SOCIETY
OF RIO DE JANEIRO**

Maria Cristina Reis Amendoeira
Vera Lúcia Calixto de Campos
Carmem Dolores Bittar Capato
Vanessa Montenegro Carvalho da Fontoura
Tatiana Fichman
Iraceia de Oliveira Guerra
Marília Machado de La Cal
José Muniz Junior
María Elizabeth Pereira Monteiro
Ivone Stefania Ponczek
Carlos Tamm Lessa de Sá

**BRAZILIAN
PSYCHOANALYTIC SOCIETY
OF SÃO PAULO**

Carlos Alberto Gioielli
Mônica Mehler
Reinaldo Morano Filho
Eda Marcia Palacin Pagliuso
Josefina Paulon

**BRAZILIAN
PSYCHOANALYTIC SOCIETY
OF SÃO PAULO**

Katia Burle dos Santos Guimarães
Ana Maria Trapé Trinca
Edna Maria Romano Wallbach

**BRAZILIAN
PSYCHOANALYTICAL SOCIETY
OF PORTO ALEGRE**

Cesar Augusto Antunes
Patricia R Menelli Goldfeld
Silvia Stifelman Katz
Geraldo Rosito
Gilda Maria Fogaça Soares
Rovena Gazola Tavares
Jacques José Zimmermann

**CHILEAN
PSYCHOANALYTIC ASSOCIATION**

Marta Duque

**MENDOZA
PSYCHOANALYTIC SOCIETY**

C Naly Durand

**MEXICAN
PSYCHOANALYTIC ASSOCIATION**

Esther Geifman Stein
Jorge de la Parra de la Lama
Socorro Ramonet Rascón
Marcela Sánchez Darvasi
Leticia Villagomez Tovar
Rogelio De León Villarreal
Mireya Zapata Tarragona

**PERÚ
PSYCHOANALYTIC SOCIETY**

Patricia de las Casas
Marga Stahr Samanez
María Luisa Silva

NORTH AMERICA

**AMERICAN
PSYCHOANALYTIC ASSOCIATION
(APSAA)**

Shoshana Shapiro Adler
Nancy Blieden
Michael A Brog
Randall D Buzan
Gregory A Cohen
Van Dyke DeGolia
Constance E Dunlap
Steven Elig
Susan E Farmer
Darlene Fortune
Michael K Friedman
George K Ganaway
Holly Gordon
Peter Williams Grant
Paula Jean Hamm
Calvin H Harrah
Irene N Harwood
Kaia M Heimarck
Sybil Houlding
Ann Kaplan
Lauren R Kern
Mary Lemaster Thomsen
Virginia M Linabury
Gary A Lucchese
Nels Magelssen
Kay McDermott Long
John L Perri
Judith L Pittlick
Ronald R Rawitt
Barry C Ross
Molly Anne Rothenberg
Alina Rubinstein
Laurence R Saul
Jacqueline Schachter
Janet L Sharp
Susan B Shelton

**AMERICAN
PSYCHOANALYTIC ASSOCIATION
(APSAA)**

Bettina Soestwöhner
Daryn N Sperling
Julie B Stahl
Jefferey Stern
Karen R Strupp
Jennifer Stuart
Jeffrey Taxman
Amy A Tyson
Shirah Vollmer
Chao-Ying Wang
Elizabeth F Weinberg
Julie Weinschel Tepper
Karen Weisgerber
Eric Weitzner
Ricardo Winkel
Gisela B Zerykier

**PSYCHOANALYTIC CENTER
OF CALIFORNIA (PCC)**

Joseph Aguayo
Elizabeth Toole

**INSTITUTE FOR
PSYCHOANALYTIC TRAINING
AND RESEARCH (IPTAR)**

Margaret Beaudoin
Marika Handakas
Thrae Harris
Karen Komisar-Proner
Elizabeth Reese
Madhu Sarin

Members who have left

1 September 2001 - 28 February 2002

LATIN AMERICA

**ARGENTINE
PSYCHOANALYTIC
ASSOCIATION**

Diana María Averbuj
Jorge A Bandin
Teatske A Boer
Alicia Ciocci de Santoro
Oscar de Alva
Gustavo Enrique Dupuy
María Paulina Feldberg de Kaminsky
Estela Goldschläger
Delia Zulema Gómez
Marta Kreszes
Esther A Pachano
Mario C V Peretti
Beatriz Quehé de Francese
Luis María Rosas
Claudio Martín Yazlle

**BRAZILIAN
PSYCHOANALYTIC SOCIETY
OF RIO DE JANEIRO**

Jaime Ribeiro Daisson
Regina Guedes Moreira Guimarães
Marielena Alfradique Legey Leite
José Roberto Muniz
Rosa Beatriz Pontes de Miranda
Ferreira
Moisés Tractenberg
Antonio Younis

**MENDOZA
PSYCHOANALYTIC
SOCIETY**

Ana María González de Olagaray

NORTH AMERICA

**AMERICAN
PSYCHOANALYTIC
ASSOCIATION (APSAA)**

Charles A De Leon

**LOS ANGELES
INSTITUTE AND SOCIETY FOR
PSYCHOANALYTIC STUDIES
(LAISPS)**

Judith K Welles

**NEW YORK
FREUDIAN SOCIETY (NYFS)**

Michael Beldoch
Karen Trokan

**PSYCHOANALYTIC CENTER
OF CALIFORNIA (PCC)**

Diane Laughrun

Norwegian Psychoanalytic Society

The society held 16 scientific meetings during 2001, which brought contributions from well-known international figures as well as developing the society's internal scientific and organisational affairs.

The Board, on behalf of the General Assembly, also arranged open meetings for further discussion by candidates and members of key issues such as ethical principles/procedures, psychoanalytic organisation and education/training.

During 2002, the society will further develop its organizational processes, and the scientific programme will consist of a mixture of locally-based and international contributors. ■

Swedish Psychoanalytical Society

The society has continued its outreach activities, with open seminars four to five times each term, aiming to present psychoanalytical viewpoints on a variety of well-known or everyday subjects. Recent topics have been *'Groups and group processes'*, *'Burnt-out syndrome'* and *'Society and violence'*.

The **autumn 2002** term will start with a seminar on *'Psychoanalysis and art'*, a theme which we intend to explore further. ■

British Psychoanalytical Society

On 25 September 2001, Justice Richard Goldstone gave the 46th Ernest Jones Lecture. Goldstone, distinguished jurist and one of the leaders in the movement to establish an international court to try war crimes, was chief prosecutor for the International War Crimes Tribunal at The Hague for both the former Yugoslavia and Rwanda. He spoke on *'Crimes against humanity: forgetting the victims'*.

It was a moving and sobering evening, much appreciated by the audience, a mixture of colleagues, the public and the press. In thanking Justice Goldstone, Don Campbell, president of the society, said, *'What seems more important to victims than revenge is having their story told, having the truth come out, so that they, the survivors as well as the victims, can know what really happened and the world can know what really happened. It is that kind of knowledge of one's story that we as psychoanalysts believe can make one free.'* ■

German Psychoanalytical Association (DPV)

In March 2002, members of the DPV and the DPG met at a joint clinical conference. Two parallel clinical seminars were led by Inge Wise (London) and Federico Fleggenheimer (Turin).

The spring conference of the DPV took place for the first time in east Germany, and was organized in co-operation with colleagues from Leipzig, Jena and the Kassel Institute. The theme - *'Beyond borders, splitting and integration in a globalized world: political and psychoanalytical thoughts on September 11'* - gave attendees an opportunity for topical debate.

The conference was preceded by a study day, at which Professor Georg Bruns, President-elect of the DPV, led the University Commission of the DPV in a public scientific colloquium. The day was organized by Professor Horst Kächele of the University of Ulm and Professor Michael Geyer of the University of Leipzig, who had already been involved in scientific exchanges. Two colleagues from the University of Leipzig, and two representatives of the Sigmund Freud Institute, Frankfurt, gave lectures on dream research.

Preparations for the establishment of a DPV working group in Leipzig were further outlined. Winfrid Trimborn and Gudrun Behrens Hardt took up their work as supervisors of the Leipzig colleagues.

The anniversary edition of the DPV, which contains the papers of the conference celebrating the association's 50th anniversary, is now available:



Bohleber W.
and S. Drews (eds.) (2001)

*Die Gegenwart der Psychoanalyse:
die Psychoanalyse der Gegenwart.*

(The Presence of Psychoanalysis:
Psychoanalysis of the Present.)

Stuttgart:
Klett Cotta.

ISBN 3-608-94349-8.

25 Euros



GERMANY

German Psychoanalytical Association (DPV)

07-08 June 2002 Scientific conference:
'The focus and its applications: taking stock, concepts, experiences'.
Organized by Rolf Klüwer and Rudolf Lachauer, Jena.

Information

CCM-Congress + Convention Management,
Esslinger Str. 40, 70182 Stuttgart.

tel 0711/23 73 55-42
fax 0711/23 73 55-43.

06-08 Sept. 2002 Meeting
DPV East/West Committee meeting, Jena

20-21 Sept. 2002 3rd Clinical Symposium
of the Munich Work Group:
Peter Fonagy, André Green and Otto Kernberg on *'Aggression, deobjectalization, death drive: towards a metapsychology and clinical assessment of the annihilatory position'*.

Information

tel 089/99 75 07 34
www.pam.dpv.de

18 October 2002 Memorial Lecture
Wolfgang Loch
Memorial Lecture:
Janine Chasseguet-Smirgel; topic to be announced, Tübingen

01 November 2002 16th Sigmund Freud Lecture:
Harold Blum: *'On reconstruction in psychoanalysis.'*
Johann Wolfgang Goethe University, Frankfurt, 18.00

20-23 Nov. 2002 DPV autumn conference:
'Symbolization and its disturbances',
Bad Homburg



Dates

EUROPE

AUSTRIA

22-24 Nov. 2002 Third international symposium:
'Psychoanalysis as an empirical, interdisciplinary science'.

Continuing a series of discussions on empirical research in psychoanalysis, and the interdisciplinary co-operation between psychoanalysis, the philosophy of the mind and cognitive neuroscience. This year's event, organized by the Austrian Academy of Sciences, will focus on the interface between Anglo-American and European research.

Speakers will include: Jorge Canestri, Gerald Edelman, Martha Farah, Peter Fonagy, Patrizia Giampieri-Deutsch, Enrico Jones, Stuart Hauser, Rainer Krause, Jaak Panksepp, Karl Pribram, Gerhard Roth, Sverre Varvin.

Venue: Austrian Academy of Sciences, Vienna

Information and Registration

Patrizia.Giampieri-Deutsch@univie.ac.at

SPAIN

Madrid
Psychoanalytical Association
(APM)

02-06 October 2002 7th Iberian Psychoanalytic Congress:
'Interpretation and psychoanalytical change', organized by the Spanish Psychoanalytic Society, the Portuguese Psychoanalytic Society and the Madrid Psychoanalytical Association.

23-24 Nov. 2002 11th Annual Symposium of the Madrid Psychoanalytical Association: with the participation of members and training analysts of the APM.

Information
www.apmadrid.com

International Association for the History of Psychoanalysis

24-27 July 2002 9th International Meeting:
'Psychoanalysts in exile: elements of a history', Barcelona.
Simultaneous translation English/French/Spanish.

Supported by Asociación Española de Historia del Psicoanálisis, Asociación Latinoamericana de Historia del Psicoanálisis, Asociación Psicoanalítica de Madrid, Association Internationale de Psychologie Analytique, Association Psychanalytique de France, Deutsche Psychoanalytische Vereinigung, Espace analytique, Hellenic Society of Psychoanalytic Psychotherapy, International Psychoanalytical Association, Sociedad Española de Psicoanálisis, Société Suisse de Psychanalyse, Quatrième Groupe OPLF, Société Psychanalytique de Paris

Opening Valentin Barenblit (Spain), Ramón Bassols (Spain), Alain de Mijolla (France), Sophie de Mijolla-Mellor (France), Anne-Marie Sandler (UK)

Emigration linked to Nazism Jacqueline Amati Mehler (Italy), Harold P Blum (USA), Pedro Boschan (Argentina), Roberto Doria Medina Ponce (Argentina), Cláudio Laks Eizirik (Brazil), Volker Friedrich (Germany), James & Eileen Goggin (USA), Nicolas Gougoulis (France), Riccardo Steiner (UK)

Emigration linked to dictatorships Leopoldo Bleger (France), Yolanda Gampel (Israel), Ana G de Kaplan (Argentina), Maria Luisa Muñoz (Spain), Panayiotis Sakellaropoulos (Greece), Jacques Sédot (France), Manuela Utrilla (Spain), Henri Vermorel (France)

Testimonies of emigration Harold P Blum (USA), Ernst Federn (Austria), Elke Mühlleitner (Austria), Eva Maria Spitz-Blum (USA)

Workshops in four languages:

English
Joseph R Aguayo (USA), Geoffrey H Blowers (China), Klaus Hoffmann (Germany), Jan Hlousek & Eva Laible (Austria), Thomas Kirsch (USA), Roland Knebusch (Germany), Ilany Kogan (Israel), Judit Mészáros (Hungary), Elke Mühlleitner, Ulrike May, Danielle Knafo, Aleksandra Wagner & Michael Schröter (Germany), Michael Schröter (Germany), Eva Maria Spitz-Blum (USA), Judith Vida, Gershon J Molad (Israel)

French

Judith Dupont (France), Nicolas Gougoulis (France), Florian Houssier & Monique Avant (France), Michèle Moreau-Ricaud (France), Lya Tourn (France), Hélène Trivouss-Widlöcher (France)

German

Cristina C Burckas (Germany), Eugenia Fischer, Hans-Heinrich Otto (Germany), Hans-Joachim Rothe (Germany)

Spanish

Simón Alám Eljuri, Alberto Alvarado Cedeño & Gerardo Guido Wainer (Argentina), Daniela Aparicio, Ana Martínez, Clotilde Pascual & Lourdes Rubio (Spain), Samuel Arbiser (Argentina), Ricardo Avenburg (Argentina), Lidia Haydee Bruno de Sittlenok (Argentina), Graciela Grascinsky de Cohan (Argentina), L Vicente Mira (Spain), Ramon Riera I Alibés (Spain), Gabriela Roth, Luis Minuchin (Argentina), Ana Rozenbaum de Schwartzman (Argentina), Manfredo Teicher (Argentina)

Round table and final discussion:

Salman Akhtar (USA), Harold P Blum (USA), Guillermo Bodner (Spain), Roberto M Goldstein (Spain), Alain de Mijolla (France), Gianfranco Nicolussi (Italy), Gilda Sabsay de Foks (Argentina), Felipe Votadoro (France)

Information

AIHP,
8 rue du Commandant Mouchotte,
75014 Paris,
France.

tel/fax +33 1 40 47 89 33

aihpsy@wanadoo.fr
www.aihp-iahp.com

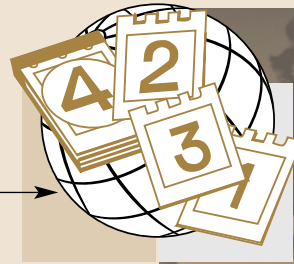
NORWAY

Norwegian
Psychoanalytical Society

01-03 Nov. 2002 EPF Council Meeting to be held for the first time in Oslo.

Information

www.psykoanalytisk.no



Dates

EUROPE

SWEDEN

Swedish
Psychoanalytical Society

August/September, there will be two open conferences on 'Sexuality and gender', plus a separate research day.

30-31 August 2002 **Open conference:** 'Sex and gender issues related to femininity and masculinity'.

Arranged by IPA-COWAP, the Committee on Women and Psychoanalysis, with the participation of Jessica Benjamin, Colette Chiland, Gisela Kaplan, Julia Kristeva, Irène Matthis, Joyce McDougall, Juliet Mitchell, Toril Moi, Paul Verhaege and Ebba Witt-Brattström. There will be small discussion groups.

01-02 Sept. 2002 **Open conference**
The conference will attempt to reconcile psychoanalytic approaches with modern neuroscientific findings on the following subjects: *homosexuality, infantile sexuality, masculinity and femininity, maternal attachment, paedophilia, the sexual drive.*

Arranged by the Neuro-Psychoanalysis Centre for the International Neuro-Psychoanalysis Society. The speakers will be Jacob A. Arlow, Eleanor Galenson, Richard Green, Robert Hale, Jaak Panksepp, Donald Pfaff, Lesley Rogers, Mark Solms and Stephen J. Suomi.

03 Sept. 2002 **Research day**
with a series of presentations on a range of neuro-psychoanalytic topics.

Information

Paula Barkay
The Anna Freud Centre,
21 Maresfield Gardens,
London NW3 5SD, UK

tel +44 0 20 7794 2313
fax +44 0 20 7794 6506

Paula.Barkay@annafreud.org

08 Nov. 2002 **One-day seminar:**
'Love and other difficulties', reaching out to professionals in psychotherapy and psychiatry.

(This seminar was planned quite independently of the British Society - the English Speaking Conference in October has a very similar theme. Maybe the *Zeitgeist* phenomenon has to be considered again!)

FINLAND

Finnish
Psychoanalytical Society

November 2001 EPF Joint Council Meeting the society hosted the EPF Joint Council Meeting. EPF President David Tuckett gave the lecture 'The search for understanding the human subject: towards a more facilitating peer environment' on 2 November.

01-04 August 2002 **Conference**
The society will host the Scandinavian Conference at Oulu.

October 2002 **Visit**
Otto Kernberg will visit the society.

2004 **Helsinki Conference**
The society will host the EPF Main Conference.

AUSTRALIA

Australian
Psychoanalytical Society

25-29 July 2002 **Annual conference:** 'Attachment 2002', Melbourne.
The aim is to explore contemporary attachment theory and its clinical and broader applications.

The conference will continue with an Open Day, involving the presentation of papers by both invited guests and our own members, and a concluding response by Dr. Target. The conference will conclude with several days of 'closed session' papers, workshops and clinical presentations for the psychoanalytic group.

Guest speaker:

Dr. Mary Target, who will begin the conference with a public lecture, open to the community. She

will give an overview of current thinking in the area of attachment, and consider the implications across a variety of health professions.

Information

Deborah McIntyre, Chair,
Scientific Committee
macdeb@comcen.com.au

BELGIUM

Belgian
Psychoanalytical Society

14-15 Sept. 2002 **Clinical psychoanalysis workshops:**
clinical working in small groups, Brussels.

The aim of these workshops is to facilitate exchanges between analysts from different psychoanalytical cultures, and to give each participant the opportunity to present a case which raises questions for them. There will be five small group sessions (in French, with the possibility of one Dutch-speaking group) plus two plenary sessions (in French).

Information

sobelpsy@infonie.be

Danish
Psychoanalytical Society

In the autumn of 2001, the scientific meetings took place locally, with the exception of the visit of Anne-Marie Sandler (UK). Like our other regular visitors, Martin Miller and Paulina Sauma (UK), she held clinical seminars and, in addition, gave us advice about the creation of a clinic, to be part of our Society.

Our efforts to further develop Danish psychoanalysis will be continued in 2002. In addition to our regular visitors, this will include the invitation of guests to hold clinical seminars. In May, Irma and Eric Brenman will lead seminars. This event will be held jointly between the Norwegian and Danish Societies. In September, Dana Birksted-Breen (UK) will visit us.

At the beginning of 2002, we have started the introductory course "Psychoanalytic Perspectives" for younger psychiatrists and psychologists. Further courses will follow upon this initiative which aims at reinforcing the interest in psychoanalytic thinking.



Dates LATIN AMERICA

ARGENTINA

Argentine
Psychoanalytic Association

- 01 June 2002 All-day event:**
'The psychoanalyst in hospitals',
Buenos Aires.
- 20 Sept. 2002 9th all-day event:**
'Psychoanalysis and the community: social suffering and mental health',
Buenos Aires.
- 18 October 2002 30th Internal Congress and 40th Symposium:**
'Theoretical practice in present-day psychoanalysis: theoretical crossroads and concepts in tension'.
- 10 December 2002 Anniversary:**
Celebration of the 60th anniversary of the APA.

2002 Awards



Entries will be accepted up to 30 October 2002 for the following awards:

- **Dr J Bleger** Applications of psychoanalysis from the pedagogical and institutional point of view.
- **Sr A Liniado** Psychoanalysis and psychotherapy of the third age.
- **Dr A Aberastury** Psychoanalysis with children and adolescents.
- **Dr L Storni** Psychoanalytical Theory.

Buenos Aires
Psychoanalytic Association
(APdeBA)

- 03 August 2002 Anniversary:**
Celebration of the 25th anniversary of APdeBA:
'Contributions to culture'.
- 30-31 August 2002 All-day event:**
'Piera Aulagnier'.

04-05 October 2002 All-day event:
'Hospitals and institutions'.

18-20 October 2002 Meeting
Latin American meeting:
'Winnicott'.

30 Oct.- 02 Nov. 2002 24th Symposium and Internal Congress

2002 Awards



Entries will be accepted up to 30 September 2002 for the following awards:

- **Prof E Evelson** Psychoanalysis with children and adolescents.
- **Dr D Liberman** Theoretical, clinical and/or technical work on the activity of Centro Liberman.

MEXICO

Mexican
Psychoanalytic Association

September 2002 6th annual Francisco Gonzalez Pineda Conference:
'The psychosocial dynamics of Mexicans', at the Auditorium of the Mexican Psychoanalytic Association.

31 Oct. - 02 Nov. 2002 42nd National Congress of Psychoanalysis and 4th Latin American Intergenerational Dialogue
between Men and Women:
'Psychoanalysis and Gender Relations'.

International guests include Cesar Botella (Paris); Alcira Mariam Alizade (Buenos Aires, Chair COWAP) and Matilde Ureta de Caplansky (Peru, Latin American Co-Chair COWAP).

VENEZUELA

Caracas
Psychoanalytic Society

- 5 October 2002 Discussion**
Theoretical-technical discussion on clinical material.
- 02 November 2002 Discussion**
Use of interpretation, analyzed from several perspectives.
- 07 December 2002 Movie forum.**

COLOMBIA

Colombian
Psychoanalysis Society

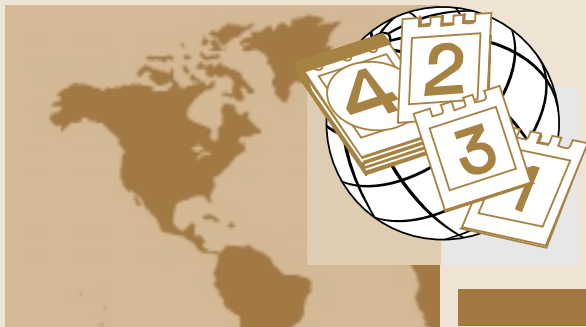
- September 2002 Conference cycle**
Conference cycle on the theme *'Violence and psychoanalysis'*.
- 26 November 2002 3rd Psychoanalytic Symposium:**
'The concept of trauma'.

Colombian
Psychoanalytic Association
(Prov. Soc.)

- 10 August 2002 Forum:**
'Investigation in psychoanalysis'.
- 14 September 2002 Conference**
of Teaching Psychoanalysts:
'Supervision theory and technique'
- 16 November 2002 Annual congress:**
'Frontiers of psychoanalysis'.

URUGUAY

- 20-28 Sept. 2002 FEPAL congress:**
'Permanence and change in psychoanalytical experience',
Montevideo.



Dates NORTH AMERICA

Canadian Psychoanalytic Society

June 2002

Annual General Meeting and Annual Scientific Meeting

To be held the first week-end of the month. The keynote address, titled '*Things: developmental, clinical and technical aspects of the inanimate world*' will be given by Salman Akhtar. A panel will be held on '*Disruptions: origins, manifestations and technical handling*'.

Information

Dave Schaffelberg
dschaff@sympatico.ca

Independent Psychoanalytic Societies of North America (IPS)

1-3 November 2002 Conference:

'*International terrorism*'; at La Mancha Village, Palm Springs, California. Speakers to be announced.

Information

Maurine Kelly
+00 1 301 649 1896
E Lisa Pomeroy
+00 1 310 445 9601

Institute for Psychoanalytic Training and Research (IPTAR)

18 October 2002

Address

Harold Blum, IPTAR's Clinician of the Year, will deliver an address titled '*Psychic trauma and traumatic object loss*'.

Information

Isaac Tylim
ityork@aol.com

The Psychoanalytic Center of California

PCC announces a one-year advanced and intensive training course in psychoanalytic psychotherapy from an object relations perspective.

09 November 2002 **Fifth Annual Frances
Tustin Memorial Prize
lecture**

To be delivered by Vincenzo Bonaminio (Italian Psychoanalytic Society, Rome). His title is '*The child who had fallen into a ravine*'.

The discussant is Yvonne Hansen. Dr. Bonaminio will also conduct a master class on 11 November, with material presented by Leigh Tobias.

Information

psychcntr@aol.com

14-15 Sept. 2002

Meeting:

'*The effects of terror*'.

The five IPA Societies in the New York City area (Columbia, IPTAR, NYFS, New York Psychoanalytic, and PANY) are to collaborate on a meeting which will focus on the impact of September 11 on clinical work with adults, children and adolescents, supervision, and the experiences and determinants of volunteerism. There will be a conceptual section on terrorism, and guest speakers from other cities which have experienced terrorist activity.

Information

Rita Frankiel
rfrankiel@mindspring.com

INTERSOCIETAL ANNOUNCEMENTS

Erma Brenner award



Dr. John Rosegrant,

a member of IPTAR and the NYFS, has won the award, which carries a prize of \$5,000 and is offered by the *Journal of Clinical Psychoanalysis* for the best paper on the psychoanalytic play state.

Rosegrant's paper, '*The psychoanalytic play state*', was read at the New York Psychoanalytic Society meeting on 26 June 2001, and will be published in the *Journal of Clinical Psychoanalysis*. ■

Institute for Psychoanalytic Training and Research (IPTAR)

IPTAR is to form an Advanced Institute to serve as an institutional context in which IPTAR analysts can collaborate with leading analysts in the wider community on projects intended to contribute to the advancement of psychoanalytic knowledge.

Two projects are currently being undertaken: 'The present state of psychoanalytic developmental theory' and 'Current approaches to psychoanalytic technique'. Publication of final reports is anticipated.

In response to September 11, IPTAR held special education meetings that enabled members to work directly with those traumatized by the attack.

The Doris Bernstein Annual Memorial lecture was delivered by Carolyn Ellman. Her topic was 'Shame, envy and women'.

The Ed Weill Annual Memorial lecture was delivered by Marvin Hurvich. His topic was 'The case for annihilating anxiety as a basic danger'. ■

New York Freudian Society

The society is no longer a member of IPS.

The society announces a training programme in psychoanalytic psychotherapy which will be inaugurated for the academic year 2002-2003. The programme is organized around a core curriculum devoted to the life cycle.

The Society has developed a Division of Clinical Services, which will focus on outreach, treatment and education for professionals and the lay community. Child development and legal

issues such as divorce, child custody etc. will be especially emphasized.

The Society organized a Volunteer Corps of members and candidates to provide pro bono services to members of the police and fire departments in response to the September 11 attack.

The Institute now has two divisions with a single Board and identical standards and procedures, one in New York and one in Washington D.C.

Information

Connie Straboulis
connies3@aol.com

Colombian Psychoanalytic Freudian Group

A number of conferences (Bion, Winnicott), presentations of clinical work and supervisions will take place in association with the two visits programmed by the Sponsoring Committee (Dra. Andrade de Azevedo, Dra. Medici de Steiner).

There will be several diffusion conferences for doctors and for the general public.

Couch photographs wanted

You will have noticed that the cartoon couches have been replaced by real couches.

The Editor would be pleased to receive coloured



Sigmund Freud, London, UK

photographs (at least 10x15 cm) of the couch area or the entire consulting room from any member who would like to have it published in a future issue of the Newsletter.

Members who send in a photograph should

indicate whether they would like their name to appear with the photo or not.

Please send your photo to the Editor's address (see below).

Notes for contributors to the IPA Newsletter

1. Languages

Contributions can be submitted in any of the four working languages of the IPA, i.e. English, French, German or Spanish.

2. Deadlines

The two annual issues of the Newsletter have deadlines for the submission of contributions which must be strictly adhered to.

Failure to do so may mean that the contribution will have to be held over until the following issue or have to be scrapped altogether.

The deadlines for submission of contributions are as follows:

**31 January
for the first issue**

**31 August
for the second issue**

3. Methods ...of submission.

Contributions must be submitted to both addresses listed under 4. below — either

(a) **as an
e-mail attachment**

or

(b) **on a diskette in
RTF format
(Richtext format)**

4. Addresses ...for contributions.

All contributions have to be sent to

(a) **The Editor
of the Newsletter**

Dr. Alex Holder
Körnerstr. 17
22301 Hamburg
Germany

E-mail:
a.holder@provi.de

(b) **International
Psychoanalytical
Association**

"Broomhills",
Woodside Lane
London N12 8UD
England

E-mail:
ipa@ipa.org.uk

5. Exceptions

Contributions from Component Societies which are part of the news and calendar of events section should, in the first place, be sent to one of the three Regional Editors.



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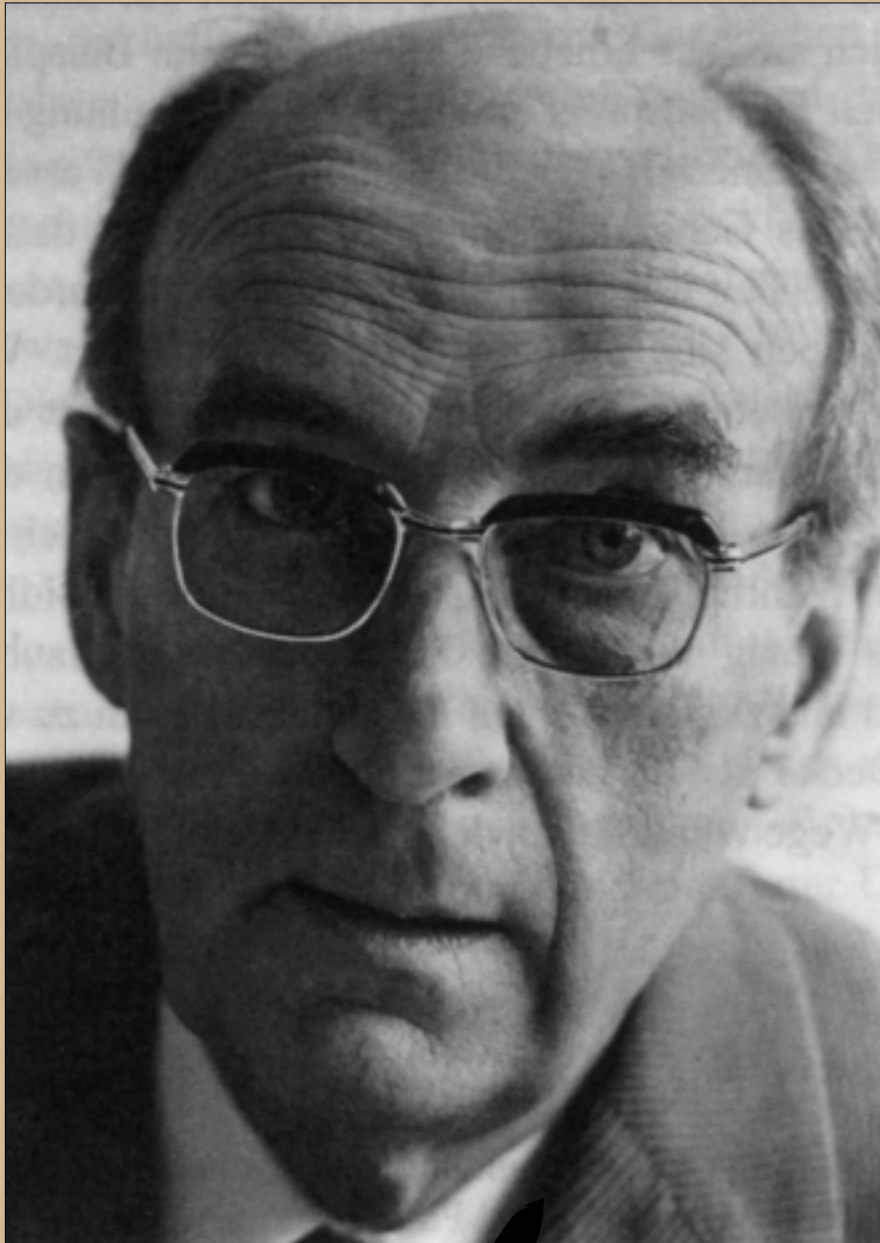


Photo: Lutz Kleinhans



Alexander Mitscherlich