

International PSYCHOANALYSIS

News Magazine of the International Psychoanalytical Association



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Association

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Converging on Chicago

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Congress 2009

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Eight analysts give their views

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The Editor: Silvia Flechner
E-mail: sflech@chasque.net

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Cover Image

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Overcoming Our Geographical Separation

03



From the Editor
Silvia Flechner

Dear colleagues and friends

It is a pleasure to write to you once again, this time in a new issue of the *IPA News Magazine*. In it you will find full details of the preparations and proposed activities for our next International Congress, to be held in Chicago in 2009 on the subject of 'Psychoanalytic Practice: Convergences and Divergences'.

I am particularly pleased to publish a report from Javier García, Director of the Latin American Psychoanalytic Institute (ILAP), where he writes about what ILAP has done in the face of a situation where 'despite the presence of around thirty societies and 3,000 members, over half the countries of Latin America have no IPA institutions!' I would be pleased if the *News Magazine* could act as a useful place for the exchange of ideas across regions and I invite colleagues to let me know what steps they have taken to promote psychoanalysis in their country or region.

Such exchanges I see as helping us to overcome our geographical separation and cultural differences, which, rather than keeping us apart, can act as a spur to the sharing and exchange of ideas, and thus encourage debate for the benefit of us all. This is because the exchanges and the differences alike represent a form of dialogue, permitting comparison and learning in such a way as to invite ongoing reflection both on our practice and on our training.

As noted in *Electronic Newsletter* No. 6, this time round our *News Magazine* includes articles on the subject of 'Love and hate in psychoanalytic practice'. Many of our friends and colleagues have been kind enough to send us their contributions, which are presented in this issue. Our intention was to cover the regions making up our Association, but given the enormous scope of the subject-matter, as well as the number of contributions received, we felt it appropriate for *Electronic Newsletter* No. 7 too to be devoted

mainly to this topic, whether in the form of comments on existing articles or of new articles. We therefore invite you to send in your contributions, with an approximate length of 700 words, in English, French, Spanish or German, by the end of January 2009.

It would, we believe, be most interesting to learn what analysts today think about this subject, which Freud himself discussed at various points in his career. One of the relevant works is 'Instincts and their vicissitudes' (1915), in which he writes that objects that cause unpleasure give rise to hate, so that the good is taken in and the hated expelled; this means that hate as an object relationship is older than love, because it stems from the narcissistic ego's primal rejection of the external world with its stimuli. Freud was later to explain that it is with the establishment of the genital organization that love comes to be the opposite of hate.

We find in our clinical work that hostile feelings, together with the accompanying death anxiety, may be projected on to the analyst or turned back on the analysand himself in the form of self-directed aggression; this calls for a firm capacity on the part of the analyst to receive and contain the negative aspects, thus allowing them to be interpreted. The predominance in

the analysand of hostile feelings towards the analyst reminds us of their counterpart – namely, love.

The reactivation of psychic pain and of the conflict of ambivalence is responsible for the conscious and unconscious expression of hate towards the analyst as the representative of the loved and hated object. Is this perhaps a trial for ourselves as analysts throughout the difficult process that often confronts us with our patients? Is it a matter of the twin concepts of transference and countertransference, or is there perhaps something else too? We leave these and other questions open, as an invitation for further reflection on love and hate in clinical practice.

Both personally and on behalf of my Committee, let me once again thank the authors who have sent us their articles, and invite them to stay in touch with us with suggestions and contributions, in a space that is open for exchanges among all our members.

With kindest regards.

Silvia Flechner
Editor

I would be pleased if the *News Magazine* could act as a useful place for the exchange of ideas across regions...

04

Love and Hate in Institutions

I would like to take this opportunity to reflect briefly on one aspect of the theme in this issue, instead of reporting on the several dimensions of the IPA activities, as is usual in this space. By doing so, I hope to share with our members some of my observations and personal experiences of the last years on the challenging issues of love and hate in psychoanalytic institutions.



From the President
Cláudio Laks Eizirik

After Freud's seminal paper on *Group Psychology and the Analysis of the Ego* (1921), a growing literature was published on the many dimensions of the psychoanalytic understanding of group dynamics, and the interface of unconscious and interpersonal relations. Our current understanding of this subject owes a lot to the work of Bion, Foulkes, Anzieu, Jaques, McDougall, Pichon-Riviere, Kernberg, Berenstein and Puget, to mention just some of the most quoted in papers in the field.

There are of course several papers dealing with psychoanalytic institutions, and perhaps one of the most impressive is 'The secret ring' (Grosskurth, 1991), for its accurate and open report on the difficult beginnings of psychoanalysis and of our association, the IPA.

Since its beginning, psychoanalysis, as a movement and as an institution has had to confront the effects of what makes it so unique and special: the transference. These transferences often resulted in the unavoidable repetition of the experiences of each analysis being enacted in the analytic group. This specific group approximated a type of analytic family that may differ according to each Society's circumstances, but can be found and identified in different latitudes. I believe that the degree of freedom of thinking

and the possibility of developing independent and critical thinking in each analyst's career will possibly be connected to the analytic experiences and the kind of training that was received in the Institute.

What else makes psychoanalytic institutions unique and different from other institutions? In my view, we have to deal with different levels of anxieties, fantasies, ideals, cultural trends, conflicts, traditions and, last but not least, with a personal relationship with Freud and the pioneers of each Society. How to balance love and hate under these complex circumstances?

As we all know, love and hate are a natural component of any human relation, as well as of any analytic field (Baranger and Baranger, 1961–62). In our institutions, love and hate live together. But perhaps our continuous efforts to regulate, organize, specify rules and procedures, in addition to being relevant for our survival as an association, may also be viewed as powerful tools to control and master the eruption of primitive forms of love and hate.

Recently, I witnessed and participated in many delicate organizational situations where change was required. For instance, while discussing IPA training models, there were several moments where the presence of some of the basic assumptions described by Bion (1961) was palpable. Now, at the distance of a few years, it seems to me that in these discussions, some fierce exchanges were due not only to real or concrete differences of opinion, but because the issue stirred up conflict wherein each

group felt their solution represented a loving identification with the discipline and its development, and also felt that those with another view represented a solution that would ultimately destroy the loved institution. Eventually, over many years of hard work and joint working through, a compromise was found for both views. I took part in many other controversies, at a local, national, regional or international level, and the same feeling seems to be present almost regularly. What would be the role of transference in these exchanges or controversies?

I have come to understand that, most likely, each side had developed his/her own version of psychoanalysis and of what was learned from the 'family' (Institute) in which the training took part. This is the specific situation that analysis tries to resolve, but often stirs up, if identifications are not worked through. There can be some special loyalty or opposition to a training system, a training analyst, a training model or an ideology. Any change to the system can be felt as an act of faith or of treason.

We all would like to feel that that our positions and ideas are rooted in solid tradition and derive from a theoretical system that we share with our colleagues. Unfortunately, human affairs are much more complicated. We are often immersed in conflictual situations that can owe more to our own history of past transference feelings than we often perceive at the time.

Among the factors that allow us to remain analysts, despite so many challenges, there is the paramount importance of taking part in local,



regional and international institutions. This participation can function as a social network of support that may produce feelings of belonging, sharing values and procedures, and pride for joint achievements of more than a century. Beyond rivalries, resentment, competition, gossiping and the whole set of bad feelings so well described by Schafer (2003), there is a set of good feelings. The good feelings could be regarded as being obvious or ridiculous or naïve, or they could be ignored altogether, just as we would neglect the expressions of positive transference if we could not rely on the work of Winnicott.

I think that love relations, in their institutional expressions, constitute one of the most

Psychoanalytic

05

Below
Reflecting the
city, Chicago



powerful forces that allow us to remain analysts, despite the difficult circumstances of our work, as well as the many challenges psychoanalysis faces in the current state of liquid modernity.

Looking back at so many controversial situations and discussions in which I had the chance to take part, it seems almost unbelievable how often the group of colleagues involved was eventually able to reach reasonable or even wise decisions, despite what seemed to be at the outset an unsolvable situation.

In these moments, we can feel the rewarding experience of being a member of an association in which love prevails over hate and the feeling of gratitude to our forebears, so well described by

Melanie Klein, constitutes one of the most stimulating signs of the strength of our joint enterprise.

Having had the opportunity of taking part in so many new initiatives and creative moments of the IPA in these last few years, I feel grateful to all its Members, to the members of the Board, the Executive Committee and its many committees, to the Broomhills staff and to my dedicated assistant Petra Hasse, and especially to those dear friends and colleagues with whom I worked particularly closely in these rewarding years, Mónica Siedmann de Armesto, Nadine Levinson and Henk Jan Dalewijk, whose support, warmth and full commitment to psychoanalysis and the IPA made me feel at home at all times.

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As we all know, love and hate are a natural component of any human relation, as well as of any analytic field.

06

Love and Hate in Clinical Practice



Guillermo Bodner
Spain

Feelings of love and hate are present from the beginning of the psychoanalytic relationship. Expectation, mistrust and uncertainty are all charged with affect and may come bursting in from the outset, whether directly or under cover of defences and rationalizations.

But it is worth asking who the recipient of these feelings of love and hate is. We can relate it to new versions of feelings and impulses towards significant primary objects in the patient's emotional life, as well as to the affective shifts that take place in sessions as a result of gratifications and frustrations, whether real or phantasized. But there is also something new in the analytic experience that produces an intense mobilization of the analysand's emotions.

In his writings on technique Freud discussed the problems that arose in treatment when patients showed their feelings of love towards the analyst. He suggested that such feelings must be allowed provided they are treated as unreal: '[the analyst] must keep firm hold of the transference-love, but treat it as something unreal' (Freud, 1915). I believe this is an important point as it indicates directly an essential feature of psychoanalysis: the transformation of reality as lived by patients in their communications, symptoms and dreams into a *different reality*, one which gives new meaning to the reality which the patient brings spontaneously.

This new aspect has to do with what Freud pointed out, in the sense that the task of the analyst is to treat the real love (or hate) of the patient as if it were unreal. This shift from one field of reality to another represents, for patients, a disconcerting moment in which they usually feel unattended to, humiliated, uncared for or not taken into consideration. Their account of themselves, their desires, their expectations are not responded to on the same level, but rather on another which leaves them disconcerted. The analyst offers interpretations about aspects of childhood, in terms of an inner world, or even in the context of the always-unsettling present moment in which the session is unfolding between analyst and analysand.

If the analyst has managed to understand the meaning of the patient's communication so as to be able to shift it to another plane

that adds new meaning, something which is an essential feature of every analysis, then s/he will be making use of his/her *psychoanalytic function*; this function, in light of what has been said above, appears as an object that frustrates. The analyst takes care not to gratify directly the patient's loving or hostile impulses, and as such s/he usually arouses hate, with patients at times launching desperate attacks against this function which seems to ignore the reality of their communications so as to 'impose' another version. In fact, this is the essence of analytic work and patients may not comprehend how their communications of love or gratitude can be met with an attitude that consistently regards them time and again as 'unreal'. Likewise, they may feel humiliated or infantilized if their hateful attacks are not received as such, or fail to harm an analyst who may appear to be unreachable.

Analysis itself provides the opportunity to experience how this attitude helps overcome pathological defences or paralyzing identifications. The consistent attitude of the analyst, who abstains from gratifying the impulses demanded by the patient in going about his work, awakens love and gratitude toward this function that makes psychoanalysis a unique experience.

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Glen Gabbard
USA

'... the cure is effected by love'

We have long known that passionate feelings of love and hate are stirred in psychotherapy and psychoanalysis. Paradoxically, these passions may either undermine the therapist catastrophically or serve as the crucible in which profound understanding is forged. Transferences and countertransferences of love and hate occur in a spectrum that includes unobjectionable negative and positive feelings, relatively benign forms of love and hate, and more malignant intractable versions of love and hate that present formidable challenges to the therapist.

When Freud said in a 1906 letter to Jung, 'Essentially, one might say, the cure is effected by love,' he unequivocally placed love at the heart of the therapeutic action in psychoanalysis. We now know that this view is too narrow. Some patients attach to their therapists through hate. In some narcissistic

patients there appears to be neither love nor hate, nor any even any attachment at all. In our contemporary understanding, we would view the apparent absence of transference as the transference. In other words, transference is essentially the patient's tendency to continue his habitual mode of object relations in the therapeutic

relationship. It is not always clear whether this mode of object relations is predominantly hateful, predominantly loving, or some mixture of both. We must always be cautious in that we know from Freud that the opposite of love is not hate, but indifference. In other words, every transference is multi-layered and contains both love and

hate. Therefore, we must not be phenomenological in our approach and only refer to the surface of the transference.

Witnessing: A Particular Form of the Analyst's Love

Main Image
Navy Pier (West),
Chicago



Fred Busch
USA

Love takes multiple forms. I would like to address a particular form of love in psychoanalysis that I would characterize as the analyst's capability to 'witness' (Poland, 2000) *a change in the patient's capacity to take on one form or another of the analytic task*. What I'm describing as the change for the patient is a development in using the psychoanalytic method, which is different from a patient claiming they 'feel better' or have gained 'new insights', and similar remarks which, standing alone, often have important defensive components. It is also different from the gains our patients make in their external world, which may or may not have anything to do with the work of analysis (e.g. transference cure). What I'm describing is a moment when a patient spontaneously demonstrates his or her capacity for engagement with the analytic process. It can take the form of increased free association (Kris, 1982), the capacity for self-reflection (Busch, 2007), the ability for playful use of analytic feelings, and other possibilities.

The analyst's capacity to witness the patient's analytic growth involves the action of the analyst as 'one who recognizes and grasps the emotional import of the patient's self-exploration in the immediacy of the moment' (Poland, 2000, p. 7). This 'action' of witnessing does not require an actual 'action' on the part of the analyst. Rather it is more like a silent internal feeling of recognition and appreciation for the analyst's accomplishment. To love the patient means to give him or her the space to move on and move away from us.

A supervisee reported the following. A patient who came to treatment full of self-hatred, yet feeling that she had an exemplary childhood, eventually began to talk freely about her parents' problems in raising her. The patient was talking in a spontaneous, open, non-defensive manner and, most importantly, did not go into a regressive retreat of self-hatred as had been her custom. Further, this wasn't reported in a masochistic, blaming fashion, but rather as a reflective statement as to how things were. Previously unspoken memories were revealed, mixed together with events from her current life. In short, it was an example par excellence, of the patient's use of the method of free association. It was through the analyst's excellent work that the patient was able to reach this point, both in terms of the use of the method and the accompanying content. It was a moment for witnessing. What occurred, instead, was that the analyst raised the issue of how they still needed to figure out why all this had remained a secret for so long. The patient's response



was to regress, becoming once again masochistic. What was so intriguing about the analyst's statement was that much of the work up to this point revolved around the dangers the patient felt at exploring her relationship to the parents, and this very work was what allowed the patient to reach this point of freedom to associate about her parents. The analyst was also quite puzzled as to why she made this remark.

To love the patient means to give him or her the space to move on and move away from us.

As I have frequently enough seen this type of regressive pull from the analyst in my own and others' work, I would like to offer some hypotheses about a working through of a particular form of the analyst's love that is required for our patients to benefit from our analytic work. First, I would like to relate to something all parents go through with their children. The good-enough parent has to continually deal with their ambivalence towards the growth of their children. With every developmental step there is feeling of pleasure, and a sense of loss. The feeling of pleasure is understandable, the feeling of loss can be surprising. All of this is best exemplified in the toddler's first steps. As parents we are thrilled with the child reaching this milestone, and look after her with beaming eyes. However, we soon realize that each step the child takes will lead her further away from us, so there is inevitably the feeling of loss. This ambivalence

occurs at every level of development. For example, Munder Ross (1994) has suggested that, 'in fact or fantasy, fathers may be guilty of some variant of psychic infanticide' (p. 95) and uses Laius as the prototype for these feelings. In short, I am suggesting that we analysts potentially go through similar ambivalences with regard to the growth of our patients, and that it takes a capacity for deeply experiencing a wide range of emotions necessary for a *particular form of love* so that we don't interfere with the patient's analytic development. One would wish that we were so attuned to our patients that we would be right with them for every bit of growth in their development of an analytic capacity. However, in my experience we are often a little bit behind these developments. I have found that many of our patients, as with our children, are forgiving of our lapses if we eventually catch up and *witness* these important developmental steps in analysis.

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08

Some Ideas About Love and Hate



Claudio Rossi
Brazil

Hate is a feeling, not an act. It is a feeling that results from the impossibility of an act and it demands an act. When imprisoned inside oneself, hate circulates in the body like a humor, like a poison and it brings about pain and self-destruction.

Hate results from a word that couldn't be said, a movement that was stopped, a desire that fell into emptiness. Hate appears when a dream is lost, when an ideal is frustrated, when a belief is quenched.

Hate is neither violence nor destructiveness. Hate precedes violence and is the residue that follows an unsatisfactory act of destruction.

Hate is a feeling – most often a disturbingly pleasant one. It is the fruit of a dedicated and persistent cultivation.

Hatred is not a child of nature. It is the heir of culture. In nature one finds aggressiveness, violence, death but never hatred. Hatred is human, essentially human. A man can hate an animal but an animal cannot hate a man.

When well cared for, hate is transmitted from one generation to the next. This occurs because hate is based on a system of ideas which, being ideas, are easily transmissible.

It is possible to feel hatred for a fellow creature but it will be more easily felt towards someone or something defined as different or alien. To invent or create differences facilitates the development of hate.

The one who feels inferior may envy another he considers his superior; the superior one may hate the inferior one because he should do better. The pure may hate the impure and the perfect may hate the imperfect. That is the reason why hell was created. Omnipotent goodness created hell because it hated sin. To characterize somebody or something as being evil provides an easy target for hatred to aim at.

Hate is the son of a human being's love for an idea: a jealous and possessive kind of love for that idea. It might not necessarily be an exclusive love but it will feel stronger for ideas than for any living creature.

The bigger a man's capacity to feel passion for a value, for an ethical standard, the bigger will be his capacity for hating.

Injustice promotes hatred. It asks for justice. However, all justice is a kind of dominance, it is keen to vengeance. The act of revenge diminishes the amount of hate inside the person who perpetrates it and causes hate to grow in the one who suffers it. Justice transfers hatred from one carrier into another but cannot eliminate it. Justice asks for more justice, just as revenge asks for more revenge. Justice is always a possession of the powerful.

Love promotes bonding. Love unites words into phrases, phrases into texts and texts into systems of ideas.

Systematized ideas may lead to construction or destruction. Therefore, prior to any destruction of places, whole peoples, whole races, there is always a system construed by love.

Love unites bodies, souls and spirits. When it bonds bodies and souls it certainly causes pleasure, sadism, friction, irritation and violence. Not hate. For hate to be born, it is necessary that love unites ideas.

A great amount of love is required in order to teach somebody something. To effectively teach hatred a great deal of love and care is necessary: love for a religion, for a country, for a concept of freedom. A lot of love to concoct a good war.

Love is an essential ingredient to any civilizing enterprise. It is deeply embedded in any cultural construction.

Every time there is a change of beliefs, creed, ideology or group structure, hatred emerges and one has to confront it. Hate of a new reality is caused by the faithful love for the old one. Resistance to change walks hand in hand with hatred.

Hate does not exist without love. Life without love and hate is tedious.

Hate does not exist
without love. Life without
love and hate is tedious.

Love is not just a feeling. Love is a principle of nature and it is also a feeling. Many times a pleasant feeling. Love is an emotional experience that helps life to become worthy. Life without experiencing love makes no sense. It is empty, cold and sad. To feel in love, however, may be dangerous: love includes new things and persons and causes changes. Love moves and breaks the peace of sameness. Love destroys hierarchy, love puts enemies together and menaces the establishment.

Love bears lovers and lovers are subversive. Lovers open their minds and hearts to the beloved ones and thus are prone to acquire new ideas and habits. Love is a key that opens up the inner system of values and thinking. For this reason love is controlled, severely controlled, for the survival of institutions. Love, in spite of that, continues to exert its effects and the flow of life goes on.

In the analyst's work with his patients, many ideas, thoughts, beliefs, theories and knowledge are in action, organizing his perception and structuring his interpretations and attitudes. In the present article, disregarding any attempt to create a coherent and cohesive theory, I tried to describe some ideas about love and hatred which, together with well-known psychoanalytical theories, inhabit my preconscious and sustain my clinical activity.

Love and Hate in the Erotized Transference

09

Below
Chicago skyline

Stefano Bolognini
Italy

This countertransference actually repeats the experience of a rejecting mother seeking to turn her back on a son or daughter who is all the more clinging and greedy precisely because he or she was rejected at a deep level from the beginning; the result is a tragic vicious circle of unhappiness that feeds on itself.

Love seems to be love, but is not so; hate seems to be hate, and indeed sometimes becomes hate, but is in reality rooted in despair.

Analysts who work with psychotic patients – real psychotics! – are well aware that, in assuming the task of associating with them year after year, they will together have to negotiate long periods of viscous, symbiotic attachment, quasi-puerperal possession, narcissistic needs of mind-boggling intensity and wearisome greed.

Behind the seeming demands for love and the desperate explosions of hate in the transference, what is at stake in such cases is the patient's basic assent to life, which can be supplied at libidinal level by the symbolic equivalents of contact, care and feeding – as well as the sense of value and dignity which can, in the subjective experience of someone deprived of primary narcissistic cathexis, be provided only by experiencing the object's profound devotion.

Oddly enough, the difficult, genuine intimacy possible in erotized situations has to do with primary caregiving...

Love and hate are dramatically present on the analytic stage – as they are in life – in the situation that we call the erotized transference. These situations almost inevitably give rise to a corresponding countertransference, which in fact hardly ever involves genuine love. Instead, if anything it mostly tends towards rejection, regardless of the conscious technical, ethical and 'aesthetic' ideals of the analyst, who would in most cases prefer to see and present himself as fundamentally accepting.

Any attempt at rational explanation (if you will, on the level of an 'ego-to-ego' dialogue – i.e. between the analyst's ego and that of the patient) usually proves to have little or no effect. It falls to the analyst, cast in the role of a 'prisoner-cum-lover', to bear the full weight of an ancient deficiency; and into the bargain there is the patient's recourse to a disguise in the form of adult love – perhaps presented as genital – which is, however, a sham. After all, infantile dependence is so all-embracing that having to recognize it for what it is would wound the subject's narcissism (or amour propre). Hence, whatever the actual sex of the analyst, the expected intrinsic 'gift' will at root be maternal, the context being principally that of the primary dyad.

I once had occasion to observe, as it were from afar, a paradigm delusional situation. A patient of mine, a good-looking public figure, was the victim of prolonged persecution by an unknown woman who inundated him for months on end with e-mails expressing the unwavering conviction that he loved her, despite all his denials. Before enlisting the aid of the police, the patient repeatedly tried to disabuse his stalker of the idea that he loved her – he did not even know her – and to dissuade her from molesting him electronically, but he in fact found that his communications of 'non-love' had the opposite effect, merely reinforcing her delusional conviction that he loved her.

Some time later I was struck by a detail contained in a letter from the stalker, reported to me by the patient in a session, on which we reflected: among a motley collection of confused and unsolicited autobiographical information, the writer indicated that her mother, who had died many years previously, had confessed to her that she had unsuccessfully tried to have an abortion while pregnant with her. So the entire present situation appeared as a repetition, of which the stalker was unaware but which was in its way 'necessary', of that primal drama, with my patient standing for the rejecting mother and the poor soul herself unwavering in her intent to deny and at the same time to confirm the



rejection she had suffered, while hopelessly going round in circles.

It was eventually to emerge in the subsequent course of the analysis that the whole situation afforded an occasion for the representation of a split-off and as yet unexpressed part of the self of the patient himself, then personified by his unhappy spurned lover.

Oddly enough, the difficult, genuine intimacy possible in erotized situations has to do with primary caregiving, once the analyst has succeeded in overcoming the inevitable instinctive reaction of trying to 'wriggle free' occurring in the intake phase. For at this stage it is not unusual for the analyst to experience intolerance, or even hate, when faced with such a clinging, grasping and needy patient.

The pseudo-genitalization of the relational context gives rise to mistakes that may on occasion be serious and stand in the way of real intimacy; but the restoration of contact with the patient's authentic deep-seated needs can sometimes lead to the progressive achievement of a shared sense of the possibility of affection.

Passion in the Analyst: Love and Hate



Olga Varela Tello
Mexico

The birth of psychoanalysis was already marked by emotion and turbulence. As Josef Breuer wrote at the end of the nineteenth century: 'The girl senses in Eros the terrible power which governs and decides her destiny and she is frightened by it.' The fear of the other's passion wreaks havoc and distances Breuer from the psychoanalysis which Freud would go on to invent.

Thus we are faced with two different attitudes toward the encounter with passion: that of Sigmund Freud, who through his writings passed on to us his strength and willingness to struggle, and who left us a theory for which he fought and worked until the end of his life; and that of Josef Breuer, who upon encountering transference, passion, and the love and hate of his patient, decided to withdraw.

But what do we understand by passion? In everyday language, passion is a feeling that implies a strong commitment, the struggle for an idea or a desire. The most fertile moment of analysis is the passionate one, not only in the sense of love but also those moments involving violence, aggressiveness and hate. It is in the transference that these passionate moments of love and hate arise and reveal to both patient and analyst that which is most painful.

Juan David Nasio (2001: 123) writes: 'Reading Freud is, for me, a permanent discovery heightened by real pleasure, the pleasure of resonating with the words of the text.... The complicity between a Freud who discovers and a reader who recognizes himself is a unique experience. It is here that Freud is our contemporary, because he resonates and strikes a chord within us.' This is the vitality that Freud generates in us. But do we go on generating such vitality in our practice with patients, students and supervisees? Might we call this passion? If so, then we must be able to feel and transmit this passion that Freud passed on to us.

These passionate feelings of love and hate run throughout the history of psychoanalysis, and their origin should perhaps be sought in the relationship which Freud himself maintained with his own discovery. For it is the passion that develops from the ego-ideal which provides the strength to achieve that same ideal as a goal in life, and which differs from the passion achieved by the movements of the ego in pursuit of the ideal ego, which in reality is the search for the desire to satisfy lost narcissism. Lacan locates the ideal ego within the framework of the imaginary relationship and the ego-ideal in the domain of the symbolic bond, and thus we encounter the power given to us by Eros; the power of Eros which may also be called passion, in the sense of strength, of life, of creation. From this perspective there are two ways of understanding passion: the passion that arises to deny what is lacking (hate) and that from the ego-ideal which appears once this lack has been accepted (love) and desire is displaced onto other substitute objects. It is this latter passion which psychoanalysts require in their practice, for it is love of the task at hand.

It is difficult to understand why the analyst might remain beyond the reach of passion. Why would an analyst, under the pretext of being properly analysed, become insensitive? Lacan argues that the better the analyst is analysed, the more likely that he will be frankly in love or in a state of aversion and repulsion, or of hate, under the most elemental forms of the relationship with his psychoanalytic partner.

The person of the analyst is committed to an experience from which, at the same time, it must remain abstracted. He must both offer and refuse to give himself, that is, he enters this game of human passions and faces them, while simultaneously declining to participate in any way in the raptures of love and hate.

I once saw a borderline patient who was depressed and had just ended a relationship with a lover. Without analysing the symptoms in themselves I would like to describe a situation that emerged three months after the start of treatment. At this point the patient began to say how grateful she was to me for how well she felt and all that I had done for her.

Of course, this was not possible in just three months and what had developed was a highly intense and passionate falling in love. She explained to me that she had met a new beau who she thought was incredible, and she looked at me with a fascinated expression that reminded me of the mystics about whom Lacan wrote so much. She had found her mirror image via the transference relationship. I felt paralysed, as if I had to be this mirror that she needed, so that the images did not move. I remembered Freud, who said that during these moments of passion the patient only wishes to speak of her love. Little by little, and with the help of interpretations, we were able to leave behind this deadly and dangerous fascination.

Reference

Nasio, J.D. (2001)
Un psicoanalista en el diván
(A psychoanalyst on the couch).
Buenos Aires: Editorial Paidós.

The most fertile moment of analysis
is the passionate one...

Love/Hate

11

Love/hate is an indissoluble, antithetical duality that feeds on the drive, that which moves every passionate dynamic. In logical terms, hate precedes love. Love seeks to attenuate the 'igneous' core that is hate as an expression of the drive in its 'pure' state. Love takes different forms (from falling in love to the universe of loves) when the psychic authorities – the ideal ego and the ego-ideal – open up an initial narcissistic path for passion; later it is the psychic apparatus as a whole that regulates the deployment of these tendencies in reality.

Below
Navy Pier, Chicago



Leonardo Peskin
Argentina

Love/hate is revealed through symptoms, transference, dreams, acting out and acts in general, including both worthy feats and crimes, all of which require a foundation of unconscious desire and the law. The latter govern by giving a certain constancy over time to the tendencies that originate in the set of fixations which maintain repression. Reaction formations, negation, denial and other mechanisms determine how the drive may go from the sublime to the disastrous, and they end up giving a subtle singularity to the object that is so precisely chosen and constructed in order to satisfy. Yet it would be better to invert the duality into hate/love in order to describe the modulation that goes from more successful forms to the immoderate outpouring of hate that follows the failure of the attenuating authorities.

Through the specific features of the parental environment, culture provides the subject with the categories through which to consider others as fellow human beings to be desired and loved, or to treat them as unknowable objects against which hate should rightly be directed. Thus the subject's behaviour ranges from love of others and the ability to live harmoniously together to paranoia and indiscriminate slaughter.

One essential distinction of relevance to clinical practice involves not confusing aggressiveness with hate, since the former is the fruit of ego-narcissistic frustration. Hate, on the other hand, is linked to Thanatos. Likewise, the 'well-being' associated with the imaginary completion of falling of love is not a fully formed love, since it originates in the illusion of undifferentiated union that is called for by narcissism.

In sum, love/hate is a continuum that is consonant with another, namely Eros/Thanatos. They are indissoluble because they are modulated one by the other and fuelled by a single term that emanates from a sexed body which seeks to satisfy its impulses. The more direct and unrestricted this satisfaction is, the closer we will be to hate. Love requires us to postpone and renounce the temptation that each culture defines as incestuous. I might even go as far as to say that every expression of extreme hate is parricide and incestuous.

... love/hate is a continuum that is consonant with another, namely Eros/Thanatos.



Converging on Chicago



Abel Fainstein

Chair of the Programme Committee introduces the IPA's 46th Congress, 'Psychoanalytic Practice: Convergences and Divergences'

Because comparative approaches to clinical cases are central to our Congress planning, we thought it appropriate to open the Congress not with the usual speeches, but with a panel comprising the presentation and discussion of a clinical case. The presentation will be given by Cecilio Paniagua and the discussants will be Marilia Aisenstein, Arnold Goldberg and Leonardo Peskin. The Moderator will be Cláudio Laks Eizirik.

We are delighted that some of the most interesting thinkers in psychoanalysis have agreed to give keynote lectures. The 2009 keynote lecturers are Antonino Ferro (Italy) 'Transformations en rêve et personnages dans le champ psychanalytique' ['Transformations in dreaming and characters in the analytic field'], Juan Pablo Jiménez (Chile) 'Aprehender la práctica de los psicoanalistas en sus propios méritos' ['An approach to psychoanalysts' practice based on its own merits'] and Warren Poland (USA) 'Problems of collegial learning in psychoanalysis: narcissism and curiosity'.

The three major lecturers will be Ron Britton (UK), Leopold Nosek (Brazil) and Robert Paul (USA).

The analysts invited to take part in the 'Meet the Analyst' dialogues are: César Garza Guerrero, Ilse Grubrich-Simitis, Arnold Modell, Anna Ornstein, Janine Puget and Jean-Claude Rolland.

We should like once again to thank all colleagues who have demonstrated their interest in the

We are pleased to inform you that we have now completed the selection of proposals (excluding individual papers) from those submitted by Members. We have added these to the 'Meet the Analyst' dialogues and the keynote and major lectures which, as you will recall, were announced towards the end of last year.

The 42 individual papers – to be selected by the Programme Committee (PC) on the basis of readers' assessments – will be announced in January 2009 and will be added in due course.

Congress by submitting the several hundred proposals received by the PC. It was unfortunately not possible to include all of them owing to limitations of time and space. We have given priority to intercultural and inter-regional debates on convergences and divergences in relation to a number of themes connected with psychoanalytic practice. Other accepted proposals concern research results, cinema and further general-interest topics such as psychoanalysis and art, society and culture.

To mention just a few examples, we can inform you as of now that there will be activities centred on hysteria, borderline states, psychosis, depression, perversion and psychosomatics, as well as contributions on subjects such as dream interpretation, transference and countertransference, the analyst's subjective objectivity, enactment, the analytic process, working through, the setting, termination, telephone analysis, structural change, adoption, lesbian/gay parenthood, and virtual reality in analysis; there are many other topics, too numerous to include here.

With a view to avoiding repetition in both subject-matter and the persons involved, we have opted for complementary approaches on each topic, and each participant will be limited to a single activity, although participants may also act as chair for a second activity.

Further, we have appointed a subcommittee coordinated by Elias da Rocha Barros, with Stefano Bolognini, Evelyne Sechaud and Abbot Bronstein as its members, which will be responsible for

organizing the Working Party meetings to be held on the days immediately preceding the official opening of the Congress on Wednesday 29 July at 2 p.m. Having proved successful in Europe and at the Congresses of the European Psychoanalytical Federation, Working Parties have also been introduced in North America and will follow in Latin America.

These are meetings lasting several hours with an analyst who demonstrates his or her practice for discussion by a small group of colleagues from different parts of the world. A pre-established and agreed dynamic is used, permitting comparison with similar experiences in other groups. We are confident that, as was already the case in Berlin, this new activity will prove to be one more attractive option at the Chicago pre-Congress. The opportunity to engage in a dialogue and discussion with colleagues from different parts of the world on the presentation of a clinical case, with ample time allowed, will be yet another opportunity available to those attending the pre-Congress. Details of registration for these groups will be announced in due course; numbers will be limited for organizational reasons.

In addition to this attractive scientific programme, the Local Arrangements Committee will give delegates every opportunity to get to know, or rediscover, the

beautiful city of Chicago, with its architecture, streetscapes, street sculptures, museums, beaches, universities, parks, orchestras and theatres. You can find more information on these programmes and view a gallery of fine photographs by visiting www.ipa.org.uk/congress and clicking on 'About Chicago'.

You will also be able to take a virtual tour of the splendid, comfortable venue chosen for the Congress, the Hyatt Regency McCormick Place Hotel. This is located just a few minutes away by taxi from the city's business centre, in the spacious, modern McCormick Place Convention Centre. Preferential rates have been negotiated for those choosing a room in the hotel.

As before, we intend to keep you informed through the Congress Bulletins which you will receive periodically by e-mail. But do not hesitate to consult us if you have any concerns: Congress@ipa.org.uk

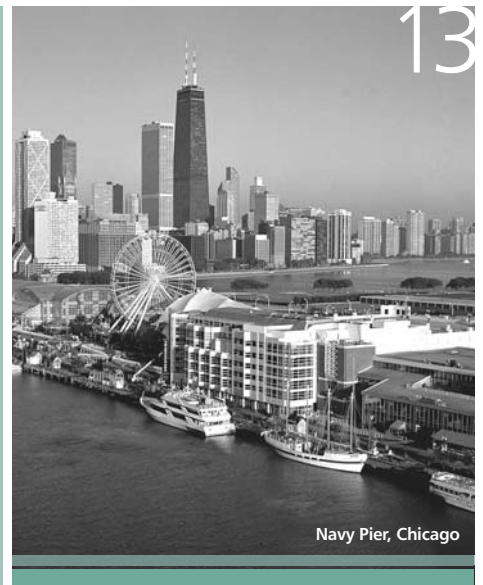
We look forward to meeting you in Chicago next July.

Chicago Congress Programme Committee

Abel Fainstein, Chair of the Programme Committee and Co-Chair, Latin America
Liliane Abensour, Co-Chair Europe
Mónica Siedmann de Armesto, *ex officio* as Secretary General
Glen Gabbard, Co-Chair, North America
Kate Schechter, (IPSO Executive Committee), IPSO Representative



Michigan Avenue Bridge, Chicago



Navy Pier, Chicago

How You Can Help to Promote the Chicago Congress

Sergio Nick
Chair of the Public Information Committee

Registration for the IPA Congress in Chicago opens this month and we would like to have your help to promote it vigorously to your Society colleagues and any other potential participants in this important event for psychoanalysis.

The Public Information Committee (PIC) has developed some promotional ideas to be used at scientific events and other meetings. If you – or those responsible for publicity at your Society – are able to implement some of the following, we are sure the next IPA congress will be a success!

Promotional checklist

- 1 Display some of the Congress posters (one will be sent to each Society) in the locations usually frequented by potential registrants. Don't forget that Candidates and university students are also potential targets). More posters – available in English and Spanish – can be ordered from Congress@ipa.org.uk
- 2 Mail out to your e-mail list the Chicago Congress Bulletins, E-Newsletters and other material related to the forthcoming Congress, or include extracts from them in your own communications.
- 3 Suggest that your Society organize some pre-Congress scientific events related to the Congress programme themes. See the main article in this *News Magazine* for a list of key themes.
- 4 The PIC has developed a three-minute presentation (using Adobe Flash) which can be freely used at Society meetings, scientific events and at any other opportunities you

find appropriate. You will need only a laptop and – for larger meetings – a projector. The presentation, available in English and Spanish, is available by e-mail from Broomhills by writing to Congress@ipa.org.uk

- 5 If you would like to distribute more Congress Registration leaflets, and make them available to potential registrants unable to use the internet, Broomhills may be able to help you or by sending you some, or a file which you can print from yourself.
- 6 Put a link to the IPA Congress web-page www.ipa.org.uk/congress on your own website, and that of your Society, as well as others where you feel it's appropriate.

If you have contacts with journalists and editors, it might be interesting to send to them the press releases that will be prepared about specific Congress themes. They will be placed on the IPA Congress website as they are written, or you can ask me to send them directly to you.

The IPA biennial Congress is our association's major scientific event and, therefore, a wonderful opportunity to promote psychoanalysis, our membership and the work that we do. Please feel encouraged to contact me senick@alternex.com.br with any publicity suggestions or to ask for any help or clarification you need about promoting the Congress. Our efforts can make the difference between a large and a small attendance and I hope you will join my committee's efforts to make the event a success for the benefit of our science and our profession.

Welcome to the Congress Gala Dinner at Wonderful Navy Pier

David Terman
Member of the Local Arrangements Committee

Congress participants will have the opportunity to conclude the meeting at the Gala Dinner planned at Navy Pier in Chicago, just 10 minutes drive from the Hyatt McCormick Place, on Saturday 1 August 2009. This is an extraordinary venue to enjoy the company of colleagues and to appreciate the attractions of Chicago.

Built in 1916, Navy Pier was one of two piers to extend into Lake Michigan that Daniel Burnham had envisioned in his overall plan for the City of Chicago in 1909. It was the only one actually constructed; and at the time it was built, it was the longest pier in the world – 3,000 ft long and 292 ft wide (914m x 89m). It was meant to serve shipping and entertainment functions, and has since had many uses and a varied history. Following extensive renovations in the early 1990s, it is now a major entertainment site housing such diverse attractions as the Shakespeare Repertory Theater, a very large ferris wheel and a Stained Glass Museum. Unchanged from the original construction is the hall, the site of our dinner. This is an elegant building on the eastern end of the pier that houses a grand ballroom with a 100 ft (30 m) half-domed ceiling. The interior has been restored and remains the same Arts and Crafts space that was first created by its architect, Charles Summer Frost. Surrounded by the lake and wide promenades, it will allow us to mingle amidst lake breezes and dramatic views of the Chicago skyline against a backdrop of a setting sun.

This is a wonderful chance to experience a part of Chicago that will help make your visit to the city memorable. You can book your Gala Dinner ticket on the IPA website when registering for the Congress. Hope to see you there!

Creativity and Flexibility in Transmitting Psychoanalysis: The Activities of the Latin American Psychoanalytic Institute (ILAP)



Javier García
Uruguay

When, in 2000, a number of interested groups from Costa Rica, Panama and Ecuador asked for our support in training as analysts, neither the IPA nor the Federation of Psychoanalytic Societies of Latin America (FEPAL) had existing projects aimed at such a purpose. When our work began in 2006 most of these groups had organized themselves around other frameworks, with fewer curricular demands and greater institutional flexibility. The challenge was therefore to offer local groups an intense and responsible training that was, at the same time, flexible; in other words, a training that would be feasible given the social and economic conditions and transport networks of the countries in which our first groups were based (Bolivia, Honduras and Panama).

The first step involved making study visits to these groups and their contexts, and from then on we began to organize the groups and their activities. During 2007 we visited and ran the first School of Psychoanalysis in Panama, where seminars also commenced. This year

ILAP has run three schools of psychoanalysis: one in La Paz, another in Tegucigalpa, and a third, dedicated to child and adolescent psychoanalysis, in Panama. The schools have the dual role of both training professionals and promoting and developing psychoanalysis. They include activities based in – and in conjunction with – local universities, clinical discussion forums or supervision of professionals working in a variety of settings, and open theoretical activities and seminars for ILAP pre-candidates and candidates. These take place over an intense four-day programme in which priority is given to the presentation of clinical material by an invited analyst from a different country and/or region; this material is then discussed in small groups and, finally, with the presenting analyst. Thus, the emphasis is on the transmission of theoretical and clinical knowledge by experienced analysts, accompanied by small-group discussion.

The experience of the schools is based on the work done in Eastern Europe by the PIEE, which has shown good results in terms of both training and the promotion of psychoanalysis. However, whereas the PIEE brings together all its candidates in an annual school this is not possible in

our Latin American countries due to the difficulties and cost of travel; thus, the ILAP organizes schools in all the countries where it works.

The ILAP has also run seminars from its training syllabus in each of these countries, sending teaching staff for each semester and providing online seminars via the Virtual Campus on its website www.ilap.org.uy. The idea of running virtual seminars was partly to overcome travel difficulties, but, given that the teaching staff could only offer intensive seminars over a few days, they were also designed to provide an ongoing seminar experience on a weekly basis.

During these two years of work, training groups have been consolidated in the three above-mentioned countries, with between ten and twenty people expressing a firm interest in each place; there are currently four candidates with equivalence status and around fifteen pre-candidates who have begun, or are about to begin, their training analysis and start seminars, all of which will count towards their training if they are subsequently admitted as candidates.

University-based activities attract between 100 and 200 participants, depending on the location and

opportunity, and these events make a notable social and cultural impact through local media. The strong commitment of local groups in the three countries has enabled sponsors and backers to be obtained for the events, and this, together with enrolment fees, allows us to cover costs through equal contributions from three sources: own income, the IPA and FEPAL.

The experience of training analysts who are at the foundational stage is a genuine challenge, one that requires hard and pioneering work and which seems to link the experience of our origins with building the future. It also poses a challenge as regards our creativity and flexibility in transmitting psychoanalysis. It questions the ritual forms and rules that were being acquired by our institutions, and, by recreating them within new socio-cultural contexts and groups, it places greater emphasis on the essential features of psychoanalysis.

1 Javier García is the director of ILAP; members of the ILAP Council are: Telma de Barros Calvancanti (Recife), Pedro Boschan (Buenos Aires), Alicia Leisse (Caracas), Juan Vives (Mexico).

Envy, Gratitude, Genocide and Religion

New IPA titles tackle the largest themes

The Publications Committee of the IPA has continued this year to produce texts which highlight the ever-shifting landscape of psychoanalytical theory and research. Embracing ideas and from a geographically and theoretically diverse range of contributors, the titles maintain the IPA's high standard of literature, while offering fresh insight into the development of contemporary psychoanalysis.



Envy and Gratitude Revisited
edited by Priscilla Roth and
Alessandra Lemma

Half a century after the publication of Melanie Klein's seminal text, *Envy and Gratitude*, the influence of her writings on psychoanalytic theory and technique are palpable in this collection of valuable essays from an array of key psychoanalysts.

Klein's short volume was the culmination of almost forty years of

work, in which she introduced the revolutionary concept of primary envy, a notion which has since then been the subject of a great deal of study and discussion. While psychoanalytic theories on envy were not new, Klein insisted on the ubiquitous nature, oral origins and even constitutionality of envy and its relation to the death instinct, a notion which the contributors to this current volume explore from a variety of angles. Peter Fonagy and Shmuel Erlich applaud Klein for developing internal innate

factors over external ones, contrasting with many in their support for the idea of constitutionality. Michael Feldman and John Steiner also agree with the concept of the death instinct; Feldman in particular sees envy not as an expression of the death instinct but as a provoker of its sadistic impulses. Both Robert Capen and Henry Smith are uncomfortable with what they see as the moralistic duality of Klein's emphasis on opposing instincts.

continued ►►

« These stimulating essays are evidence that fifty years after its publication Melanie Klein's *Envy and Gratitude* is still a rich source of psychoanalytic inspiration. Sixteen highly regarded analysts, representing a wide range of psychoanalytic thinking, provide new insights and highlight current developments without avoiding the controversies that surround the original publication. The reader will find support for the death instinct, redefinition of it, and rejection of it. Advocates of the innate nature of envy are represented along with those who view envy as reactive. Some contributors view envy as destructive, while others believe that it is not envy, but the defences against it, which are pernicious. Klein's reference to envy as a two-person experience is challenged by some authors who argue that it is triangularity – the presence of the third – that arouses an envious attack on linking. Reflections on gratitude are particularly welcome because it is often more difficult to discuss than envy. The clinical and literary material is engaging and illustrates the effect of theory on practice and the influence of practice on the evolution of theory. I strongly recommend *Envy and Gratitude Revisited*, which, I believe, will make an important contribution in its own right to the advancement of psychoanalytic theory and practice.' (Donald Campbell)

'The genius of Melanie Klein's *Envy and Gratitude* is felt everywhere in these pages. A nourishing and invigorating presence, it has inspired a group of outstanding contemporary analysts to share with us their insights into envy and gratitude, and their expertise in confronting and working through the complex technical problems to which these basic human reactions give rise within the psychoanalytical process. Their essays throw light on so many varieties of human entanglement and subjective experience that they should reward repeated study by analytic therapists at all levels of experience. Highlighting the interplay of transference and countertransference, the many illustrative case studies included here can only deepen our understanding of love, hate, dependence, omnipotence, sadomasochistic excitement, cruelty, guilt, jealousy, gender identity, separation, loss and creativity. A most welcome contribution to the vitality of psychoanalysis!' (Roy Schafer)

The genius of Melanie Klein's *Envy and Gratitude* is felt everywhere in these pages.

Children in Genocide: Extreme Traumatization and Affect Regulation

Suzanne Kaplan

Kaplan's work as a child and youth psychoanalyst created the platform for this in-depth study into the immense trauma of children who have suffered through genocide, with a particular focus on the Holocaust and the atrocities of Rwanda in 1994. She presents her unique theory of 'invading affects', which serves as an analytic tool to provide a foundation for an increased understanding of young people who have been affected by extreme traumatizing processes.

The interviewees clearly illustrate the life-long psychological scars left by extreme childhood trauma, which Kaplan skilfully presents with both professional sensitivity and exemplary theoretical analysis. The work provides an informative comparison between the immediate effect of genocidal trauma and the experiences provided by the child survivors of the Holocaust.

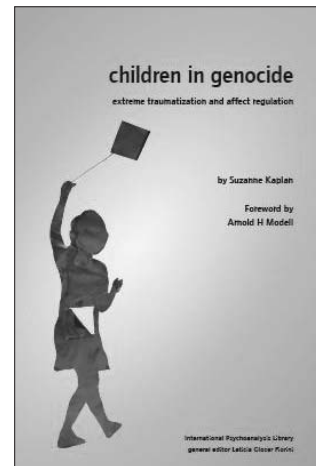
'Kaplan listens with her psychoanalytic "third" ear but, remarkably, also gives scientific consideration to what she is hearing and follows through her sophisticated theoretical analysis with a grounded theory-based qualitative study. She explores the psyche of two different populations of youngsters separated geographically and in time but firmly joined by a shared experience of being victims of mindless racial hatred... She takes us on a journey, both horrific and heroic, through her systematically collected interviews, with signposts provided by psychoanalysts who had explored this terrain in the past but ultimately providing her own map to help us understand better what we hear when listening to the stories of our traumatized patients. This is an eminently readable account of a very sophisticated exploration of the experience of children confronted by inexplicable cruelty.' (Peter Fonagy)

On Freud's 'The Future of an Illusion'

Edited by Mary Kay O'Neil and Salman Akhtar

Following the successful re-launch of the IPA's Contemporary Freud series last year, early 2009 sees the publication of its latest addition, *On Freud's 'The Future of an Illusion'*. Freud's original paper from 1927 dared to address the tension between religion and psychoanalysis, and the contributors to this volume, a distinguished gathering of both believers and non-believers, tackle the controversial theme from their varied perspectives.

Ethel Spector Person provides the reader with a useful summary of Freud's eight main arguments, defects and all, while Jonathan Lear, questions the validity of Freud's strong claim, 'that no one who properly understood psychoanalytic insights could legitimately find a way to embrace religious belief'. Taking to task Freud's view of religion as the neurosis of society, the contributors examine the various uses to which a belief in God can be put: literal and metaphorical, conscious and unconscious, adaptive and maladaptive, self-soothing and masochistic, generous and sadistic.



J. Anderson Thomson, a Darwinian fundamentalist and supporter of Freud's anti-religion stance, argues for rationality based on evolutionary data and psychological investigation to replace religion. In contrast the late Mortimer Ostow in his chapter on 'Awe, Mysticism and Apocalypse', does not agree with or challenge Freud's views, but rather expands understanding of psychoanalysis and religion drawn from within his rich Jewish religious tradition.

'Just as Freud approached this conundrum from within his time and place so too do these psychoanalyst writers approach Freud's paper from within their contemporary world view and circumstances... psychoanalysts have grown from adherence to Freud's dogmatic stricture, that theism and psychoanalysis are incompatible, to the open-minded view that it is possible for psychoanalysis and religious belief to coexist in a state of creative ambivalence.' (Mary Kay O'Neil)

Forthcoming in 2009...

Transvestism, Transsexualism in the Psychoanalytical Dimension

Edited by Giovanna Ambrosio

Presented at COWAP's European conference in 2006, this collection of papers offers a multifaceted view of this intricate and subtle topic. Contributors include Simona Argentieri, Colette Chiland, Domenico di Ceglie, and Estella Welldon, with counterpoints by Jacqueline Amati Mehler.

The Work of Confluence: Listening and Interpreting in the Psychoanalytic Field

Edited by Leticia Glocer Fiorini

This collection of papers by Madeleine and Willy Baranger, many translated into English for the first time, represent a pioneering and anticipatory work of great interest to the psychoanalytical world, approaching concepts such as the spiral process, bastion and insight, and the ego and the function of ideology.

To see the full range of IPA publications – and buy at Member's discount – go to www.ipa.org.uk/books

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Obituary: W. Ernest Freud (1914–2008)

W. Ernest Freud is best known as the 18-month-old child that Sigmund Freud observed playing ‘*fort, da*’ and described in *Beyond the Pleasure Principle* (1920). What is less known is that he was also Freud’s only grandchild to become a psychoanalyst.

Once, when asked when his psychoanalytic training began, W. Ernest Freud replied, ‘In my mother’s belly.’ Ernest was the son of Freud’s second daughter, Sophie Freud, and Max Halberstadt, a portrait photographer. He was born Ernst Wolfgang Halberstadt on 11 March 1914 in Hamburg, Germany, but changed his name to W. Ernest Freud after the Second World War, partly because he felt his German sounding name would be a liability in post-war England and partly because he always felt closer to the Freud side of his family. When Ernest was born, Freud sent a note to Sandor Ferenczi: ‘Dear friend, Tonight (10th/11th) at 3 o’clock a little boy, my first grandchild! Very strange! An oldish feeling, respect for the wonders of sexuality!’ (Brabant, 1993, p. 545)

Above
W. Ernest Freud

Main image
Sigmund Freud
with his grandsons
(left: Heinerle, who
is Ernest’s younger
brother), Sigmund
(centre) and (right)
W. Ernest Freud.

Ernest’s life was full of tragedy and courage, love and work. He enjoyed a blissful infancy with his mother, while his father was at war; and when his father returned, Ernest experienced him as an unwelcome intruder. When Ernest was four, his brother, Heinerle, was born and he too was experienced as an intruder. After the war, Sophie became pregnant again but contracted the Spanish Flu and died, with her third baby in her womb. Ernest lost his mother and his unborn sibling when he was five and three-quarters years old. His brother, Heinerle, died three and a half years later of military tuberculosis. Ernest didn’t get along with his father or stepmother, and was not close to his much younger half-sister, Eva.

What was kept a secret, until now and is now divulged, with Ernest’s permission, is that Ernest, at the age of seven, was Anna Freud’s first analytic patient. His analysis was fundamental in the establishment of Anna Freud’s child analysis theory and technique. Ernest also spent vacations with his Grandfather Freud, during which they would take walks together and collect mushrooms and fossils. When he was 14, Ernest moved to Vienna, to live in the home of Eva Rosenfeld and attend the Hietzing School, started by Dorothy Burlingham, under the educational guidance of Anna Freud and with Peter Blos and Erik Erikson as teachers. In Vienna, he returned to analysis with Aunt Anna, but this time, was on her couch. In 1931, Ernest went to school in Berlin, but in April 1933, at the time of the Nazi boycott of Jewish businesses, Ernest ‘escaped’ Germany with Eva Rosenfeld and her son, Victor. He returned to Vienna where he finished high school (1935) and met his life-long friend,

Leopold Bellak. Ernest didn’t know what he wanted to do so he toured Palestine for six months and stayed for a time with Max Eitingon. He then toured Moscow. But it was at the time of Stalin’s purges, so he only stayed a week. He apprenticed as a portrait photographer with Trude Fleischmann for a year and was her assistant for an additional year. But on 11 March 1938 the Nazis marched into Vienna. On 14 March Hitler arrived and the next day the Gestapo raided the Freud home. On 22 March the Gestapo interrogated Anna Freud and on 28 March Ernest left Vienna for Paris en route to London. He arrived safely in London on 1 April and Sigmund, Martha and Anna Freud arrived there on 6 June 1938. Sigmund Freud was old and frail but happy to be in England with friends and family, and with the prospect of dying in freedom. On 23 September 1939, Sigmund Freud died in London, just as the Second World War was beginning.

In July 1940, a month after the battle at Dunkirk and the invasion of the Channel Islands, Ernest, along with all other A-Class aliens (German citizens living in England), was interned on the Isle of Man where he remained for 14 months, and became a close friend of Hanns W. Lange. During the war, Anna Freud and Dorothy Burlingham, established ‘war nurseries’, where they provided care to ‘bombed out’ children and also conducted child observations and research. After internment, occasionally Ernest worked at the ‘war nurseries’ as a ‘firewatcher’, standing look-out for incoming German rocket bombs.

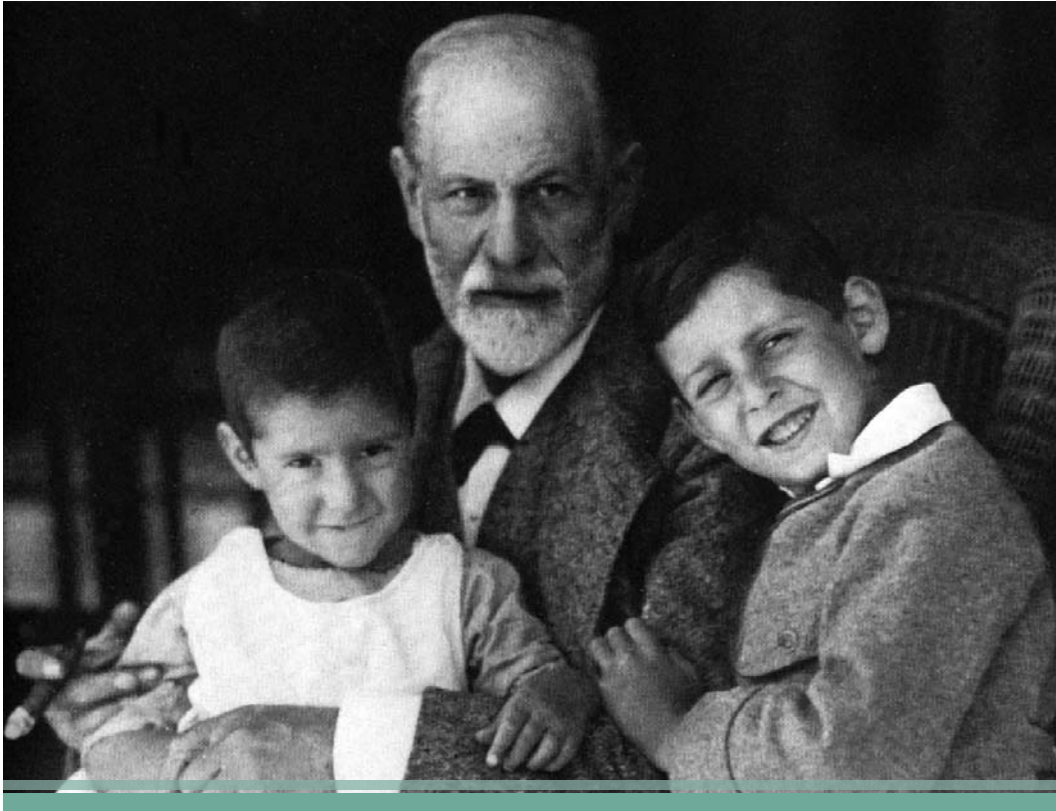
On 21 December 1945, Ernest married Irene Chambers. He did clerical work during the day and went to Birkbeck College, at the University of London, to study

psychology. He graduated in 1949 and entered the London Institute for Psychoanalysis for his analytic training in adult (1949–53) and child (1954–58) analysis. He was analysed by Willi Hoffer, had his adult supervision with Hedwig Hoffer and John Pratt, and his child supervision with Ilse Hellman and Hedi Schwartz. He attended seminars led by his Aunt Anna, Melanie Klein, Donald Winnicott and others. From 1950 to 1953 he worked as a psychosocial nurse at Cassel Hospital under the direction of Dr Tom Main. His wife, Irene, also went to school and then took the child analytic training at the Hampstead Clinic. In 1953 Ernest opened his private practice in psychoanalysis. On 26 July 1956 their son, Colin Peter Freud, was born.

Ernest worked as an adult analyst in private practice and at the Hampstead Clinic with his Aunt Anna, doing research on infant observation and the metapsychological personality profiles. He was closely associated with Humberto Nagera, Gabriel Casuso and James Robertson. He was a training analyst at the Hampstead Clinic and at the London Institute of Psychoanalysis at the British Psychoanalytical Society. He taught mother–infant observation for several years at both institutions and was Chairman of the Well-baby Research Group at the Hampstead Clinic. In 1967 he defined his area of expertise and for the next 30 years did research, lectured internationally and wrote numerous articles on infant observation, mother–baby bonding and the psychological aspects of neonatal intensive care. In the mid-1980s he discovered, in self-analysis, that his research was, in part, motivated by his longing to retrieve his baby sibling who died in the womb along with his mother in 1920.

continued ►►

... he discovered, in self-analysis, that his research was, in part, motivated by his longing to retrieve his baby sibling who died in the womb ...



◀ In 1982 Anna Freud died. In 1983 Ernest and Irene were divorced. And in 1987 Ernest and Irene's only son, Colin Peter Freud, was killed while riding a sport tricycle.

After his divorce, Ernest began a relationship with a lady-friend in Germany. He moved to Germany, resumed his practice and intermittently worked at the University of Cologne conducting brief classical psychoanalyses with students in Wilhelm Salber's Psychology Institute. In 1992 W. Ernest Freud received an honorary doctorate from the University of Köln in recognition of his work on the metapsychological personality profiles, on the psychological aspects

of neonatal intensive care, and his experiments with brief classical psychoanalysis. In 1996 Ernest moved back to England but stayed only two years before returning to Germany – this time to Heidelberg, where he and his friend, Hans von Lüpke, compiled the selected papers of W. Ernest Freud and translated the English ones into German. His book is called *Remaining in Touch: Zur Bedeutung der Kontinuität früher Beziehungserfahrungen* (2003) (available at www.sigmund-freud-buchhandlung.de).

W. Ernest Freud died on 30 September 2008 at the age of 94. He was Freud's oldest grandson and the only grandchild to become a

psychoanalyst. He was the subject of his grandfather's child observations, his Aunt Anna's first analytic patient, a high school student of Peter Blos and Erik Erikson, and a psychoanalyst, researcher and writer fully involved with psychoanalysis, in one way or another, throughout his entire lifetime. With the death of W. Ernest Freud, the last thread connecting us to the era of Sigmund Freud is broken and now that era, and W. Ernest Freud are 'fort' – gone.

Daniel Benveniste

Selected Publications

The following are some of W. Ernest Freud's better-known articles available in English:

Freud, W.E. (1967) Assessment of early infancy: problems and considerations. (Also known as The Baby Profile Part I) *Psychoanal Stud Child* 22: 216–38.

Freud, W.E. (1968) Some general reflections on the metapsychological profile. *Int J Psychoanal* 49(2–3): 498–501.

Freud, W.E. (1971) The Baby Profile - Part II *Psychoanal Stud Child* 26: 172–94.

Freud, W.E. (1975) Infant observation: its relevance to psychoanalytic training. *Psychoanal Stud Child* 30: 75–94.

Freud, W.E. (1989) Notes on some psychological aspects of neonatal intensive care. In *The Course of Life: Psychoanalytic Contributions Toward Understanding Human Development, Vol. 1 Infancy and Early Childhood*. Ed. S.I. Greenspan and G.H. Pollock. Madison, CT: International Universities Press, pp. 257–69.

Freud, W.E. (1983) Funeral tribute to Anna Freud. *Bull Hampstead Clinic* 6(1): 5–8.

Freud, W.E. (1989) Prenatal attachment and bonding. In *The Course of Life: Psychoanalytic Contributions Toward Understanding Human Development, Vol. 1 Infancy and Early Childhood*. Ed. S.I. Greenspan and G.H. Pollock. Madison, CT: International Universities Press.

Ballots 2009: Online votes mean fewer resources consumed

During the last IPA elections Members were given the opportunity to vote online by accessing the Electoral Reform Services (ERS) website and keying in a pass code that had been sent with the ballot papers in the post.

The IPA is committed to using its resources effectively for the benefit of its Members. To that end we ultimately want to spend less money on postage and print –

which alone cost over US \$22,000 for the last elections. Therefore this year we are giving Members the opportunity to receive the ballot information by e-mail only. The more IPA Members who sign up to receiving ballot information by e-mail, the more money the IPA can reallocate to other projects.

Members will have received an e-mail from the ERS (ipa@electoralreform.co.uk) giving them the opportunity to indicate

that they wish to receive ballot information by e-mail only. Alternatively Members may simply write to us at: elections@ipa.org.uk to express a wish to receive ballot information by e-mail only.

Many thanks in advance for helping to save the IPA's resources.

Mónica Siedmann de Armesto
Secretary General



Letter from the Secretary General

This is the last time that I will be writing for the *News Magazine* as Secretary General of the IPA. Although several months of hard work still lie ahead I would like to take this opportunity to thank all those with whom I have had the pleasure of sharing this demanding yet gratifying task: my colleagues on both Executive Committees and those on the Board of Representatives, as well as all the members of the various committees who give up their time and share their knowledge in working for international psychoanalysis.



The experience has been a stimulating and enriching one from both the professional and personal points of view, and it has enabled me to make contact with colleagues from different regions of the psychoanalytic community, with their varied scientific and institutional perspectives.

I am pleased to have met several objectives regarding scientific activity, our international congresses, the training of both general analysts and those specializing in work with children and adolescents, the relationship with candidates, publications, the development of our discipline in

new parts of the world, and both empirical and conceptual research.

On the institutional level I felt it was very important to develop closer links between the IPA and regional bodies by scheduling several meetings of the Executive Committees and the Board to take place at the same time as their own meetings and congresses, thus enabling a more fluid exchange. Similarly, I would like to highlight the decisions reached as regards a more equitable regional representation on our committees, the aim being to achieve a balance not only between regions but also among the various societies within each region.

I would like to give special thanks to our staff at Broomhills who have tirelessly offered their experience and skills, and without whose help this mission would have been impossible.

We have also been fortunate to have the invaluable assistance of two exceptional treasurers, Nadine Levinson and Henk Jan Dalewijk, with whom we have developed an amiable team spirit ideally suited to the task at hand.

Last but not least, I would like to express my gratitude to our president, Cláudio Laks Eizirik, for having given me the opportunity to work alongside him and thus

appreciate his integrity, energy, availability and particular skill when it comes to achieving a consensus, as even the most controversial issues have been handled in a creative and amicable way.

The transition period toward the next executive administration is already under way. I would like to welcome Gunther Perdigao, who will succeed me as Secretary General, and hope that his experience proves to be as gratifying as my own, which will come to a close next July at our Chicago Congress 2009.

The IPA in China

Peter Loewenberg
Chair
IPA China Committee

It was with a sense of closing an historical circle that I participated in the official opening of the IPA China Allied Centre in Beijing on 9–15 October 2008 and the initiation of formal psychoanalytic training in the presence of IPA President Cláudio Laks Eizirik and the IPA China Committee (CC): Alf Gerlach, Maria Teresa Hooke, Peter Loewenberg and Sverre Varvin.

The President of the China Mental Health Association said to us: 'We know our therapists are not well enough trained. Please bring us

Letters of recommendation, dated Hamburg, October 1933, are yellowed and fragile. They speak of my father, a psychiatrist who 'is a well trained man. He is obliged to quit his position here only due to the new legislation. He is planning to build up a new life in China.' Another letter explains that Dr Loewenberg 'intends to leave Germany on account of the political circumstances. He must try to found a new existence abroad to make a living for himself, his wife, and his little baby,' 'who was me.

psychoanalytic training.' We were invited to organize a psychoanalytic session of the World Congress of Psychotherapy in Beijing. Alf Gerlach, Chair of our CC sub-committee on Curriculum and Arrangements, expeditiously pulled together a highly successful session on 'Psychoanalysts at Work: How Psychoanalysts Experience their Work with Patients', which included Eizirik, Varvin, Loewenberg and Dr Wang Qian. Cláudio Eizirik chaired two sessions as well as presenting a conference paper. Otto Kernberg, and all the members of the CC presented papers.

Our committee and the China IPA Allied Centre (called the Psychoanalytic Studying Association of China) jointly sponsored a series of psychoanalytic seminars for our students, members of the Allied Centre, and for those currently in analysis:

Loewenberg: 'Psychoanalysis as a Creative Therapy'

Gerlach: 'Psychoanalysis of Collective Phantasies. An Example of the Dialogue between Psychoanalysis and Social Sciences'

Varvin: 'Trauma and Symbolization in the Psychoanalytic Process'

Eizirik: 'The Therapeutic Action of Psychoanalysis: Recent Developments'

Kernberg: 'Psychoanalytic Technique with Narcissistic Patients'

Hooke: Case Presentation/ Discussion

Plänkner: 'The Concept of the Super-ego and its Clinical Relevance'

continued ►►

Henk Jan Dalewijk IPA Treasurer

Treasurer's Report

Over the last few years, many improvements have been made to the IPA's income systems. First, the old tier system for IPA dues was abolished, and replaced with the much fairer and more scientifically based Dues Reduction System. Members may recall that in 2006 the Board agreed two dues increases of \$25. The first of these came into effect in January 2007 and the second comes into effect in January 2009. The 2007 increase was the first increase in fifteen years. We offer a discount for Societies paying their dues before 31 March and, in 2008, some 57% of all dues had been received by this date. This is a great help for the IPA's cashflow, even if it means we receive less dues in total.



Following all these improvements to the income-side, it is natural that we should focus more on the expenditure-side of IPA operations. Beyond being a natural follow-on to the income-side, legislation in the UK where our main operations are registered requires us to become more transparent and accountable.

We began the process by introducing a new reporting system. This uses an evaluation form and each committee is assessed against a hierarchy formed of its mandate, its annual objectives, and its annual work

programme. This has proved a very useful process in evaluating the huge amount of work undertaken by our IPA committees.

We always like to ask the question: does the membership receive value for money from the committees' work? We hope that members follow what the IPA is doing through their Board representatives but we do see room for improvement here. More and more, we want to develop our website as the centrepiece of communication back to our members. To give one example, from 1997 the IPA has spent over \$3m on various forms of research ranging from training researchers to funding various types of research. Details of

these projects can be found on the research database on the IPA's website.

We hope to do the same with the Developing Psychoanalytic Training and Practice programme (DPPT), for which the IPA has committed just over \$1m over the years.

There is still much that can be done to make our website much more user-friendly and this will clearly be a priority over the coming years.

In terms of other priorities for next year, it is difficult at the point of writing (end September) to make accurate projections. The 2009 budget round is starting and the picture will not be clear until we

have reviewed all the budget bids and matched these against available funds. But my expectation is that we will be prioritizing funding for Working Parties. These have proved a great success in Europe where many hundreds of people have participated and Working Parties have recently been introduced to North America. The plans for 2009 include expanding Working Parties to Latin America and also having an extensive choice of Working Parties meeting just before the IPA Congress in Chicago.

◀ The seminars were stimulating, well attended afternoon and evening events, carrying over psychoanalytic themes and discussion from day to day.

The CC accepted nine candidates in psychoanalytic training after vetting and interviewing by the CC sub-committee on Admission and Progression chaired by Sverre Varvin. The Admissions Committee interviews were conducted in Berlin and Beijing by the CC, by Cláudio Eizirik, and by four IPA Norwegian training analysts who teach in Beijing three times a year – Siri Gullestad, Anders Zachrisson, Sølvi Kristiansen – and Sverre Varvin. We currently have Irmgard Dettbarn serving as an IPA Training Analyst in Beijing. The candidates are an impressive group, marked by their appreciation of the value of psychoanalysis, their relative youth, and high level of academic

and administrative accomplishment. The Chinese group includes highly placed academic and mental health leaders in hospitals and universities, and directors of clinics. We are pleased to have this elite group of Chinese mental health leaders in training.

Each of our new candidates was awarded a €800 grant conferred by Alf Gerlach from the Deutsche Gesellschaft für Psychoanalyse, Psychotherapie, Psychosomatik, und Tiefenpsychologie to aid in their training. The CC is willing to raise funds for a China Student Loan Fund which would be administered by the IPA Candidate Loan Panel for Chinese candidates. If approved, donations would be tax deductible through the IPA Fund in the US or the IPA Trust in the UK.

The planning and execution of the Beijing meetings and training was marked by exceptional CC team work, willingness to undertake

impossible tasks in a distant land on short notice, and selflessly giving the IPA time and effort. None of this success would have been possible without the active participation of our Chinese colleagues and the dedication of our IPA China Committee.



Reference

- 1 Georges Schaltenbrand, Hamburg Universitäts-Nervenlinik, to Roger Green, Peiping Union Medical College, Peiping, China, 6 October 1933; Alfred Levy, Vorstand der Deutsch-Israelitischen Gemeinde, Hamburg, 8 October 1933. Both letters in the possession of the author.



International PSYCHOANALYSIS

International Psychoanalytical Association
Broomhills, Woodside Lane,
London N12 8UD UK

Tel: +44 20 8446 8324
Fax: +44 20 8445 4729
Email: ipa@ipa.org.uk
www.ipa.org.uk