

AMERICAN COLLEGE OF PSYCHOANALYSTS

NEWSLETTER

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PRESIDENT'S NOTE

Carol C. Nadelson, M.D.

I'm proud and excited to have the opportunity to be your President this year. I plan to put some energy into putting ACOPSA in the consciousness of psychoanalysts and psychiatrists who do not know us, and have not had the opportunity to take part in our wonderful programs. Our Annual Meeting will be held at the time of the American Psychoanalytic Association Spring Meetings in San Francisco on Saturday, June 11, 2011 with a Board meeting on Friday, June 10, 2011. Ralph Beaumont is chairing the Program Committee and promises that the meeting will be stellar, as it always is.



Introducing and fostering psychodynamic thinking and training is critical to our future. The psychiatry residency training requirements now include training in psychodynamic psychiatry as a requirement. Programs must demonstrate that residents are competent in fundamental psychotherapy skills. Although they are not specific about how this is achieved or measured, it is a golden opportunity for ACOPSA to lead the way.

In addition to our own program, we have been honored to be invited to cosponsor a Presidential Symposium at the APA Annual Meeting in Hawaii in on Saturday, May 14, 2011 by Dr. Carol Bernstein, the current APA President. The topic is "Teaching Psychotherapy in the Era of Neuroscience." As you know, this topic has been one that the College has discussed and been deeply concerned about. We are fortunate to have this opportunity. It will benefit both the APA and ACOPSA.

I will Chair the symposium and I am delighted that Glen Gabbard, Ed Shapiro, Drew Clemens, and Malkah Notman will be presenters. In addition, I am very pleased that Michael Ferri, a resident at Vanderbilt University, has agreed to present a paper based on an excellent article he co authored, which appeared in the July-August issue of Academic Psychiatry entitled "The Chief Resident for Psychotherapy: A Novel Teaching Role for Senior Residents." Carol Bernstein, who has been dedicated to psychiatric education for many years and has made psychotherapy training a priority will be the Discussant for the Symposium.

This should be a lively and substantive Symposium and I hope that many of you who will be at the meeting will be able to attend and participate. I will get more of the details to you as the time approaches.

Welcome New Members

Doug Ingram, M.D.
Gerald Melchiode, M.D.

EDITORIAL NOTE

David Dean Brockman, M.D.

In this fall issue of the Newsletter David Edelstein and I are continuing an effort originated by David to promote a dialogue among the members. We are keying off on the contributions of Fred Levin's and Vamik Volkan's works as published in the previous editions of the Newsletter. We have added our thoughts and invited other members to contribute to the discussion and for Fred and Vamik to reciprocally respond. We are very hopeful this project will deliver some interesting discussion.

Dr. Ralph Beaumont has prepared a very exciting program for the Spring 2011 meeting in San Francisco in June. A resume of the program and the speakers is included in this issue.

There seems to be a considerable confusion about the recent spate of boundary violations in the profession as noted in the American's listserve. It is very clear from the work of the Coper Study Group of the APSA and the summary of its findings by the Committee Chairman, Dr. Glen Gabbard. In addition to his succinct and thorough report, I would like to add some thoughts on the matter. Since the liberal politi-

cal movement's acquisition of the moral imperatives in the early 1800's and the spread of a relativistic and secularist culture in Western Societies, there has been a weakening of individual self-restraints. The antagonism between the sciences and religion, and particularly in the science of psychoanalysis (following Freud's atheism) has contributed to the decline of a personal moral force. Teaching ethics in our Institutes has not curbed the problem. Moreover, the problem seems to arise from a narcissistic grandiosity arising from an early childhood maternal relationship. There is, moreover, an erosion of critical judgment at some developmental point alongside the drive for the acquisition of power in the sense of Nietze's "power over all."

Power is seductive to everyone and since power is corrupting, as Lord Acton noted, there is an obvious need to study those persons who may be tempted, but do not cross the boundaries and do not settle for pointing the finger at those who fail to abide by the rules. The diagnosis of psychopath is obvious for some, or for others who may be "Love-Sick," but sadly enough the solution remains to be learned.

NEWSLETTER DISCUSSION PROJECT

The editors of the College Newsletter are pleased to now print the ongoing Newsletter Discussion project. As you recall, in the last edition of the Newsletter the Editors announced a new Newsletter Discussion project. In that edition, Dr. Fred Levin and Dr. Vamik Volkan each posed complex discussion questions to the College membership. These questions are reprinted below. Over the next months, three comments on Dr. Levin's question and five comments on Dr. Volkan's question were sent in and these comments are all printed, following the initial discussion questions. Next,

responses to these eight comments by Dr. Levin and Dr. Volkan are printed. The editors are hopeful that other College members will join in the Newsletter Discussion by submitting further comments to Dr. Dean Brockman at <deanbro@comcast.net> or to Dr. David Edelstein at <dredelstein@me.com>.

Thanks,
David Edelstein

LEVIN QUESTION

Dear David,

The following is my draft, now that the format for our meeting is changed by the introduction of Vamik Volkan's comments. I do not have a copy of my original comments to you, so would you be so kind as to return a copy of them to me.

In the meantime, however, I will start out with creating a companion piece to what my colleague Vamik has created for us.

Fred M. Levin

Along with my friend and colleague Vamik Volkan I am adding some comments which hopefully will help stimulate others in our organization to think about some novel psychoanalytic perspectives. Vamik has been invited to write about large-group identity and psychology in general. In his first paragraph he defines his subject as the subjective sharing of identity we all do based upon our felt membership in various groups, defined by language and nationality, and other details of personal identity starting from birth and extending throughout our lives. He adds in "cultural amplifiers" including physical body characteristics, language, nursery rhymes, food, dances, flags, myths, and images of historical events.

In his second paragraph he notes shared narcissism's creation of a sense of uniqueness and its association with a sense of pride, which I naturally agree with. He also introduces some interesting ideas as to what generally happens when our identity is threatened, along with our safety. It is easy to think here of what many have lived through in the sense of surviving persecution around the world, a subject we are all invited to think about each day of our lives, when we open our newspaper and learn about who is killing whom, and how close or distant it is to us emotionally or physically, and what it reminds us of in terms of our personal identity and the history of our people. One cannot help but think of how many people around the world do not have any secure sense of safety in the ordinary sense that scientists know about as those optimal conditions which facilitate normal human development in our children.

In paragraph 3 he thus introduces Sigmund Freud, for introducing psychoanalytic perspectives that have attempted to consider seriously not only large-group psychology, but also the vicissitudes of our inner lives: these naturally range across an spectrum that would be too large to enumerate in any brief set of comments, but which in his opinion cover persecution, conditions of peace and war, and the ordinary events of being born and growing up in our particular fami-

lies, whose members have characteristics that influence us greatly, and have been the object of psychological studies over all of human history.

In paragraph 4 he mentions his personal involvement with an interdisciplinary team from the University of Virginia which has concerned itself with studies involving dialogues between various groups: Arabs and Israelis, Soviets and Americans, Turks and Greeks, Albania after one famous dictator, Iraq after its recent war experience, and so on. It is interesting that he comments on the extreme responses to change in these societies, including massive sadism and masochism, followed by modifications of the identities of many of these unfortunate people.

Naturally, the question arises how do groups and scientists understand such changes within human societies when thousands of victims are traumatized. For this purpose, he describes three examples. In paragraph 6 he mentions the mechanism of regression (citing Otto Kernberg's work, 2003a, 2003b) associated with narcissistic or paranoid reorganization. In particular he indicates that he came up with 20 signs and symptoms of societal regression (Volkan, 1997), but highlights one particular "key sign" in paragraph 7.

The key sign he notes is the tendency for traumatized individuals and groups to create what he calls "chosen traumas" and "chosen glories" which they use "to confirm [their] existence and continuity". This is exemplified by Sioux Indians (Native Americans) referring to "Wounded Knee" or Russians at times referring back to "the loss of Constantinople".

In paragraph 8 he presents a second example, namely that of projecting one's damaged or unacceptable self images onto others, who are blamed for what happened, as a way of dealing with the kind of trauma he is describing above. He didn't mention it but we have the modern example of the Turks attacking the Armenians for mentioning their own holocaust, or anyone who would blame the Turks for causing such an event which has generally been connected with their behavior towards to Armenians during the First World War period. His most important conclusion, which I agree with completely, is that by studying the psychology of these tendencies we develop better ways of dealing such terrible events, or, as he puts it, "we develop strategies to keep shared prejudices within 'normal' limits and from becoming destructive".

In chapter 9 he adds a third example, namely the tendency for people's who have felt abused to create references to a sense of entitlement, thus complicating their relationships

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with others. In the Turkish case, clearly the bad feelings about the Armenians for the Turks create a major problem for the Turks in sorting out their own experience with the Armenians, and other countries as well who wonder how the modern Turkish nation will work out creating a religious government in the place of a previous secular government, etc.

Finally, my dear friend Professor Volkan mentions his recent book (Volkan and Fowler, 2009), *Searching for a Perfect Woman*, which further illustrates what he has mentioned already in his brief comments, including “the impact of the American large-group psychology and the history of the Civil War and race relations on a male analyst’s psychic organization”. From his perspective, the way to begin to tie things together is by means of interdisciplinary perspectives, something I completely agree with. But the details should be interesting.

Given the above, I would like to merely add my own perspective on such an interesting set of questions. My own immersion in interdisciplinary work involving bridging cognitive psychology, neuroscience, psychiatry, and psychoanalysis (see Levin, 2009, *Emotion and the Psychodynamics of the*

Cerebellum, Karnac Press: London and NY), has involved me in a wonderful journey much like what I believe my friend Professor Volkan is describing, and I think any serious immersion in such scientific efforts can only help us begin to sort out the kind of complexity he is describing. The key from my perspective is the mutual respect we need to have for others, and how they see and experience things, in order to be their psychoanalyst clinically. But also, in order to collaborate with other scholars we need the same thing: a way of appreciating not only our own unique perspectives, but those of others that have proven useful in solving complicated intellectual questions involving the human mind and heart. In this sense, we need to combine approaches that may not seem right to everyone, but which will each have a cadre of scholars who will find them useful none-the-less.

I look forward to seeing what our membership thinks about in response to what Professor Volkan and I have stated here, and joining the group in discussing our ideas in building on them.

Sincerely yours,
Fred M. Levin

JEROME BLACKMAN RECEIVES AWARD

Jerome Blackman received the Henry P. and Page Laughlin Distinguished Teacher Award from the American Society of Psychoanalytic Physicians, Washington DC Chapter (aspp.net), after giving the 13th Annual Alice H. Kiessling Memorial Lecture, entitled, “Psychoanalytic Theories Versus Countertransference in Determining Treatment Selection: Medication, Dynamic Treatment, or Mixtures.” The talk was Jointly Sponsored with MedChi, the Maryland State Medical Society, and was given in Washington, DC on Sept 26, 2010. Three of Dr. Kiessling’s adult children attended the talk.

The lecture was based on material drawn from Dr. Blackman’s new book, recently published by Routledge, “Get the Diagnosis Right: Assessment and Treatment Selection for Mental Disorders.”

VOLKAN QUESTION

A Discussion: Psychoanalytic Considerations on Large-Group Psychology

Vamik D. Volkan

I applaud the Newsletter editors' efforts to improve interaction and dialogue among the College members and thank them for inviting me to start a discussion on large-group identity and large-group psychology in general. Revising Erikson's (1956) description of individual identity, I define *large-group identity*—whether it refers to tribes, ethnicity, nationality, religion or political ideology such as “We are Apache,” “We are Kurds,” “We are Polish,” “We are Muslims,” and “We are Communists”—as the subjective experience of thousands or millions of people who are linked by a persistent sense of sameness from childhood on while also sharing some characteristics with others who belong to foreign groups. Members of a large group share what Mack (1979) called, “cultural amplifiers,” which are concrete or abstract symbols and signs ranging from physical body characteristics, language, nursery rhymes, food, dances, flags to myths and images of historical events.

In a large-group setting a “normal” degree of shared narcissism attaches itself to large-group identity and creates a sense of uniqueness in cultural amplifiers and usually makes them a source of pride. When large-group identity and its amplifiers are threatened, the result is a shared narcissistic hurt associated with shame, humiliation, helplessness or feelings of revenge. An *exaggerated large-group narcissism* describes a process within a large group when people in it become preoccupied and obsessed with the superiority of almost anything connected with their large-group identity, even when such perceptions and beliefs are not realistic. A society's assimilation of chronic victimhood and utilization of a sense of suffering in order secretly to feel superior or at least entitled to attention represent the existence of a *masochistic large-group narcissism*. *Malignant large-group narcissism* explains the initiation of a process in a large group when members of that large group wish to oppress or kill “others” either within or outside their legal boundaries, a process motivated by a shared spoken or unspoken notion that contamination by the devalued “others” is threatening their superiority.

The above definitions of large-group exaggerated, masochistic or malignant narcissism are only *simple* definitions. In reality they are usually mixed. A study of shared sentiments, where they come from and how they become involved in large-group identity is complicated. Shapiro and Carr (2006) state that the attempt to understand societies is a daunting prospect, and that it may be “a defense against the experi-

ence of despair about the world, a grandiose effort to manage the unmanageable” (p.256). I join them in their opinion, while I believe that making efforts to understand large-group processes from a psychodynamic angle nonetheless is necessary. Such efforts also are required to include psychoanalysis among the sciences employed to understanding massive human behavior patterns. Starting with Freud (1921), while discussing large-group psychology psychoanalysts primarily explained what a leader represents for the followers, for example as an oedipal father, and later they focused on what a large-group itself represents for the individual group member, for example as a milk-giving mother. The time has come to evolve and expand a psychodynamic large-group psychology in its own right and explain how large groups interact in certain patterns in times of peace and war.

Over 30 years ago I became involved in international relations. My interdisciplinary team from the University of Virginia's Center for the Study of Mind and Human Interaction (CSMHI) conducted years-long unofficial diplomatic dialogues between Arabs and Israelis, Americans and Soviets, Russians and Estonians, Croats and Bosniaks, Georgians and South Ossetians, Turks and Greeks and studied post-revolution or post-war societies such as Albania after the dictator Enver Hodxa was gone and Kuwait after the Iraqi invasion was over. We observed that large-group identity, an abstract concept, lies under the real-world economic, legal, and military issues in international relations. Large groups, with the guidance or manipulation of political leaders will do anything to protect, maintain and repair their large-group identities, even if such activities include massive extreme sadism as well as extreme masochism. When large-group identities are threatened, the personality organization of the political leader, even in democracies, becomes a major factor in giving adaptive or maladaptive direction to large-group's movements (Volkan 2004). There are always subgroups and dissenters within a large group, but unless they evolve a huge following that leads to a drastic modification of large-group identity, they do not substantially change how large groups react and deal with “others” who are foreign to them.

Large groups do not have one brain to think or two eyes to cry. When thousands or millions of members of a large group share a defense mechanism such as projection or a psychological journey such as mourning, what we see are societal, cultural and political processes. In order to explain this I will give three examples.

The first example: In our daily clinical practice we see behavior patterns in our analysands that can be explained by the concept of regression. In order to evolve a psychoanalytically informed large-group psychology we should ask

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how large-group regression exhibits itself. Kernberg (2003a, b) rightfully explains that regressed large groups experience narcissistic or paranoid reorganization. We need to be more specific if we want to contribute to the understanding of a particular international conflict. Elsewhere I came up with 20 signs and symptoms of societal regression (Volkan 1997), but here I will mention one key sign.

When individuals regresses they “go back” and repeat their childhood ways of dealing with conflicts contaminated with unconscious fantasies and mental defenses. When a large-group regresses the large-group also goes back and inflames certain shared images of its ancestors’ history. For example, under Slobodan Milosevic Serbians inflamed the 600-year-old image of the Battle of Kosovo. I call such images of the past “chosen traumas” and “chosen glories.” Each chosen trauma or chosen glory belongs to only one specific group. Wounded Knee only belongs to Sioux Native Americans. When the images of these traumas are reactivated they change function (Waelder, 1930) and become key identity markers that confirm the existence and the continuity of the large group. They are “chosen” to patch up the wear and tear of the large-group’s identity and maintain the narcissistic investment in the large-group identity.

When enemy representatives get together for unofficial diplomatic dialogues they become spokespersons for their large groups. When one side feels humiliated they reactivate the images of historical events. For example, while discussing current international affairs, Russians might begin to focus on the Tatar invasion or Greeks may refer to the loss of Constantinople; both events occurred centuries ago. When such images of past historical events are reactivated within a large group, a “time collapse” occurs. Shared perceptions, feelings, and thoughts about a past historical image become intertwined with perceptions, feelings and thoughts about current events. This magnifies the present danger. Unless a way is found to deal with the time collapse routine diplomatic efforts will most likely fail. Today’s extreme Muslim religious fundamentalists have reactivated numerous chosen traumas and glories. We need to study and understand them in order to develop new and hopefully more effective strategies for a peaceful world.

The second example: We are very familiar with a person’s externalizing his or her unacceptable self and object images or projecting unacceptable thoughts or affects on another person. This creates a personal bad prejudice. “I am not the one who stinks; my neighbor is the one who stinks!” If we want to develop a large-group psychology in its own right and understand at least one key aspect of societal prejudice, we will try to describe what happens when a large-group uses externalization and projection. When a large group finds itself asking questions such as “Who are we now?” or “How do we define our large-group identity now?”—usu-

ally following a revolution, a war, a humiliating economic trauma, or freedom after a long oppression by “others”—it purifies itself from unwanted elements. Such purifications stand for large-group externalizations and projections. After the Greek struggle for independence Greeks purified their language from all Turkish words. After Latvia gained its independence from the Soviet Union its people wanted to get rid of some 20 dead “Russian” bodies in their national cemetery. After Serbia became independent following the collapse of communism Serbs attempted to purify themselves of Muslim Bosniaks and that led to tragedies such as the one in Srebrenica. There are non-dangerous as well as genocidal purifications. Understanding the meaning and psychological necessity of purifications can help to develop strategies to keep shared prejudices within “normal” limits and from becoming destructive.

The third example: Large groups like individuals also exhibit complicated mourning. In our clinical setting we see many individuals who suffer from perennial mourning (Volkan 1981). Here I will mention only one key sign of unending mourning among some large groups. Decades after a major shared trauma and loss at the hands of enemies, a large group may develop what I call political entitlement ideologies—a shared sense of entitlement to recover what has been lost in reality and fantasy. Holding on to such an ideology reflects a complication in large-group mourning, an attempt both to deny losses as well as a wish to recover them. What Italians call irredentism (related to *Italia Irredenta*), what Greeks call the “Megali Idea” (Great Idea), what Serbians call Christoslavism, what Turks call Pan-Turanism and at the present time what extreme religious Islamists call “the return of an Islamic Empire” are examples of entitlement ideologies. Such ideologies may last for centuries and may disappear and reappear when historical circumstances change. Often they contaminate diplomatic negotiations. They may result in changing the world map in peaceful or dreadful ways. The influence of complications involved in large-group mourning is one of the most significant aspects of studying international relations from a psychodynamic angle (Volkan 2006).

For discussion: The above is a very condensed summary of some aspects of large-group psychology. I invite the College members to discuss them with the hope that such communications will take us to certain clinical issues such as connections between individual and large-group prejudices, the intertwining of external and internal wars, intergenerational transmissions of shared massive traumas, and the analyst’s need to learn and examine his or her “foreign” patients’ large-group histories and the related psychological processes that such histories might initiate. In my latest book (with Christopher Fowler), *Searching for a Perfect Woman*,

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I hope that I illustrate in detail the impact of the American large-group psychology and the history of the Civil War and race relations on a male analyst's psychic organization (Volkan and Fowler 2009). This discussion will also raise

two questions: Can psychoanalysis offer serious information about international relations and can we evolve further psychoanalytically informed large-group psychology in its own right?

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Response to Dr. Fred Levin's discussion on "Clinical Applications of Neuro-psychoanalysis"

Dr. Levin's discussion reminded me of Isakower's description of the Analyzing Instrument. This topic was skillfully elaborated by Spencer and Balter in an article titled "Psychoanalytic Observation," published in JAPA in 1990. Spencer and Balter describe the Analyzing Instrument as a two-person configuration made up of the patient free associating and the analyst's evenly suspended attention to the patient and to her own associations. They describe the analyst as being empathic, having reflective introspection, and also employing behavioral introspection, meaning observing her own associations as behavioral data. Dr. Levin is offering us the neurological cerebellar basis for the Analyzing Instrument.

Dr. Levin uses two interesting examples in his discussion, one of a patient with learning disabilities and the other of a patient with a B12 deficiency. These examples suggest that Dr. Levin is expanding the scope of the Analyzing Instrument beyond reading unconscious themes to also include performing more effectively as a diagnostician. The implication of his thinking is that a psychoanalyst, with free-floating attention, may be more capable as a diagnostician because she has access not only to unconscious themes in herself and in the patient but also has a deeper and wider access to her

own store of diagnostic information.

Dr. Levin's thinking is also reminiscent of a lengthy discussion at a College members meeting several years ago. The question under discussion then was whether the College should broaden membership to include non-physicians. I recall Dr. Rick Friedman making a point, in his usual highly cogent style, that there is a difference between the way physician analysts and non-physician analysts think clinically. I believe that Dr. Levin clarifies this difference for us. Because physicians often have broader diagnostic knowledge and are more practiced in thinking diagnostically, the depth and breadth of their diagnostic thinking may become more available, using their Analyzing Instruments, during the course of their work with patients. An important practical consideration in this regard is that we should not teach our students to avoid diagnostic thinking while they are working with patients, as is often recommended, but rather we should encourage them to recognize that the breadth and depth of their diagnostic work may be strongly enhanced, and should be drawn upon, by the use of their Analyzing Instruments.

David Edelstein

Brockman's Comment on Levin

The gift of medical training in pathological forms of human physiology do indeed prepare the psychoanalyst with certain extra behavioral tools, like the Isakower named "analytic instrument" that can prove indispensable in the clinical setting. My personal experience has proven that point more than once in over a half century of practice. In fact, my patients repeatedly tell me they are more than grateful that my diagnostic and therapeutic medical knowledge has been especially helpful to them. One dramatic example proves the point. A thirty-five year old married depressed woman was in analysis for six weeks before her verbal behavior expressing her conscious and unconscious thought and emotional processes impressed me with the fact they did not seem like an uncomplicated depression. A series of dreams expressive of counter-transference issues revealed to self-analysis that

there was an urgent medical problem at stake. Furthermore, there were no physical signs or symptoms, but again her mental productions repeatedly did not seem usual and consistent with a depression alone. I referred her to a neurologist, but the first consultation proved negative of pathological findings. However, my suspicions of an organic process persisted and then were confirmed several weeks later with a repeat neurological examination. The eye grounds that time showed increased intracranial pressure. A subsequent biopsy revealed a very fast growing angioblastoma. Sadly, my patient succumbed to the tumor within the next six weeks. Much earlier in psychiatric residency before analytic training, I diagnosed porphyria in an adolescent male patient from physical and mental examination alone.

Wharton's Comment on Levin

I do applaud the efforts to use the Bulletin for amplification and clarification on these issues. Personally I shall expand my horizons by reading further, and listening .

The neuroanatomical approaches (-eg. neuropsychanalytic) to me are certainly as fallible as any other theorizing. We know the profound limits of fMRI studies--whether of psychoanalysis or moral development and evolution.

The recent scientific failures and misconduct at Harvard of Prof. Marc Hauser must give us all serious pause. The notion of altruism and/ or morality in cotton-tail chimps strain credulity. Do we have the "tools" that we presume--intuitive or otherwise to claim knowledge in this realm.

As an exploration, I am all for it

Ottenberg's Comment on Volkan

Subject: Newsletter Discussion Groups, Vol.XL111, 2010 Spring Critique; Vamik Volkan M.D. Initial Statement, pp.4-6. A Discussion: Psychoanalytic Considerations on Large-Group Psychology

The definition of large group identity (LGI) by Vamik Volkan is: "The subjective experience of thousands or millions people through a sense of sameness from childhood on". This is a staggering idea to link to psychoanalytic basic concepts. Psychoanalysis centers on deeply and often disguised meanings. LGI is enormously complex and covers ethnicity, class, nationality, total range of human psychopathology, cultural values, language, and human conflicts of war and peace.

The assumption is expressed that LGI has a narcissistic overlay present shared with countless other humans. Does this concept engage the exquisite individual uniqueness of psychoanalysis? LGI is a verbal example of rhetorical performance of individuality.

A major task of psychoanalysis is to differentiate the individual from his or her family linkages, small group and large group patterns of behavior. Each individual needs separation from the engrained social baggage of life's experiences imprinted into his/her core of cognition and unconscious behavior. LGI assumes class indoctrinations for all of us, national and ethnic chauvinisms, cultural residue values of religion, sexuality, occupation and behavior that may appear the same to an outsider, but are vastly individual on inspection.

To utilize psychoanalytic concepts rooted in the individual like paranoia, identification, projection without specific ex-

amples of how couples, families, groups nations utilize the same words (ideas) provides a shell of group sameness over vastly different individual psychodynamic complexities.

There can be a fallacy in LGI that confuses social group sameness for psychological-depth sameness. One should not shift a conceptual level of speech to a different group level. Subjective individual associations and patterns of behavior cannot be shifted to collectivized group levels without loss of accuracy. The same words can sound applicable to the individual and group, but require careful distinctions in application, in order to avoid semantic leaps of false connection.

The same words shift meaning in different contexts, especially under conditions of stress. A huge Nazi-Nuremberg rally of hundreds of thousands of uniformed youths is still not a LGI composite separate from their individual depths and private motivations. It seems that LGI is a *mélange* concept that blurs the hierarchy of scales of human complexity into sameness.

To borrow regression, identity, projection, psychopathology concepts from psychoanalysis to LGI is not yet a workable social operation. LGI is on a different semantic level from psychoanalytic thinking and requires a different language when it merges the individual into the mass community. Groups do not repress, identify, project, or write poetry.

Brockman's Comment on Volkan

I admire the sheer intellectual power of Vamik's entry into the labyrinth of the psychoanalytic exploration of group identity and group psychology. More than anyone else since Freud, Vamik has given us something new to consider in a most profound way. We are lucky to have had him as President of our College and I for hope he will continue to lead us to a greater understanding of group functions.

What strikes me more than anything else is the ego identity of the leader who can capture the ethos of a large segment of the population. Part of the answer seems to be a shared narcissism, such as hero worship. For example, American professional style football fans incorporate certain players through wearing sports shirts with the name and team

number emblazoned on them as their mode of an ideal self. Vamik makes it very clear how political leaders say certain catch phrases that appear to summarize a number of group members' innermost and dearest notions of a patriotic, economic, or military nature. Some religious leaders use some of the same strategies to appeal to group prejudices and hatreds, and then may serve the purpose of catharsis of some real or imagined source of rageful hatreds.

I look forward to learning more from Vamik's rich experiences with various nationalities, political and professional. Indeed, our own profession and especially our College deserves a closer look from his perspective.

Blackman's Comment on Volkan

Dr. Volkan has covered most of what there is to say about large groups. Perhaps I can add a few more dynamics that I have observed, studied, and experienced in both small and large groups, to further our discussion.

To begin with, any group experiences *group dynamics* (Slavson, 1964) that often lead to prejudice by enhancing the tendencies toward projective blaming and generalizations aimed at others. *Interstimulation* refers to the process of group members affecting each others' thoughts about any given issue. Mutual induction refers to group members inflaming certain emotions like hatred (cf., Blum [1995], Gaylin [2003]) in other group members. Both of these mechanisms can further undergo *intensification* through *mutual identifications*.

Moreover, in groups which show more or less *cohesion*, there is usually some membership criterion such as language, dialect, or skin color. For example, in groups of African-American ghetto boys between 10 and 12 years of

age, whom I treated through the New Orleans School System (in the late 1970s and early 1980s), I noticed that the occasional Caucasian boy would quickly adopt ghetto lingo to avoid ostracism (identification with a group qualification to defensively avoid social anxiety). In other words, group forces occur as well as individual dynamics, and contribute to the identity issues that Vamik so ably describes.

Finally, a question for Vamik about outliers. What are the dynamics of a Boris Yeltsin, a Claus von Stauffenburg (Nazi Germany), a Vaclav Havel (Czech Republic), a Lech Walesa (Poland), a Nelson Mandela, a Natan Sharansky, and for that matter, a James Madison, John Adams, and/or Thomas Jefferson? How have these personages avoided the group pressures under totalitarian rule, avoided being killed, avoided the split self-image of "doublethink" (Sharansky) or "doubling" (Lifton), and avoided the tremendous pressures that belonging to a group (chosen traumas, etc.) brings with membership?

Wharton's Comment on Volkan

I have little experience with group therapy or group process analysis. But I wonder if there is solid good data, or even the possibility of obtaining such data, to critically evaluate benefits and outcomes of specialized groups

The shared sentiments of groups led by charismatic leaders has an impact while the group functions. Tito was terrific as was FDR-but the effects afterwards remain an enigma to

me.

Appreciating the complexity of identities - diffuse and/or defined- has a strong obvious base. Erikson, Kernberg, and Volkan are luminaries to me. Large group processes are more mysterious than the charismatic writers on the subject.

Comment to Dr. Vamik Volkan's discussion "Psychoanalytic Considerations on Large-Group Psychology"

Dr. Volkan's concise and lucid presentation led me to think that all patients have one or more large-group identifications. The analysis of these identifications, and of their origins in large groups, would then seem to be necessary if our analytic efforts are to be complete. Without attending to our patients' large-group identifications, we may be leaving our patients with points of fixation around which they may be vulnerable to later regressions.

Dr. Volkan's examples - of chosen traumas and chosen glories, of externalizing unacceptable self and object images, and of resistances to mourning - seem, in my experience, all too often to be present in one patient and focused around the same large-group identifications. For example, I recently analyzed a man who lost his father as a teenager. His family had come from the deep South and his great-grandfather had fought in the Confederate Army and there was a strong family tradition of bravery, refusal to surrender, and of being able to outfox opponents. These traits were very evident in my patient's professional work and in family relationships. His large-group identification with the wily and brave figure of a Confederate fighter protected him from mourning for his father and served as a chosen glory that also served as a way to externalize his anger with his father to external figures. It also led to his at times feeling like a victim, as Southerners might feel about the Yankees. Near the end

of his analysis he did some genealogical research about his family's background and this was helpful in deconstructing his large-group identification.

Dr. Volkan's examples clarify superego pathology. Dr. Leo Rangell, who recently joined the College, has written about "the compromise of integrity" in which the integration of the superego is sacrificed to ego interests and narcissistic gratifications. These ego interests and narcissistic gratifications are often associated with large-group identifications. Dr. Rangell's observations are made from the standpoint of individual psychodynamic issues (in leaders in psychoanalysis) while Dr. Volkan's observations are made from the standpoint of observing large groups. From Dr. Rangell's observational position, the role of the individual's superego integrity may appear paramount while from Dr. Volkan's observational position the role of the large-group identity may appear determinative. It is challenging to bridge the gap between these two observational standpoints. Further understanding of how potentially successful, and often charismatic, leaders are able to mobilize large-group identifications in people they deal with would be helpful here. How do the willing leaders find and inspire the willing led?

David Edelstein

OBITUARY



HELEN MEYERS, M.D.

Helen Meyers passed away earlier this year. Several notable eulogies for her written at the time by her son, her former supervisee and colleague Dr. Ellen Rowntree in the Bulletin, and Lila Kalinich in the IPA Newsletter recall Helen's wisdom, humor, sensitivity, professionalism, and in particular her psychoanalytic expertise. They describe her warmth as she always gregariously surrounded herself in social as well as professional gatherings. She was as clear and unambiguous in her political views as well as in her knowledge of clinical and theoretical Freudian psychoanalysis.

Unquestionably, the memories of her many friends, students, colleagues, and family will live on as charming reminders of her exceptional personality.

Levin's Response to Ralph Wharton

First, my response to Ralph Wharton, whom I respect greatly. Ralph correctly notes the danger of assuming that our insights are truly correct, and not just clever ways of rearranging data or understanding things. However, with regard to what I last wrote about in my book *Emotion and the Psychodynamics of the Cerebellum: A Neuro-Psychoanalytic Analysis and Synthesis* (Karnac Press: London and New York, 2009) I have attempted to spell out in considerable detail why I believe the new field of Neuropsychanalysis (NP) can make a substantial difference in how we practice as psychoanalysts: here I am referring to such matters as how we facilitate learning in our patients, and how we understand our patients specifically. So I hope our readers take the time to read books such as mine, written in collaboration with others interested in bridging neuroscience and psychoanalysis. And I can reassure Ralph Wharton that those of us enthusiastic about NP are not assuming that our answers to questions of how we bridge mind and brain theorizing, or, how we work with patients is something that is perfected.

Levin's Response to David Dean Brockman

I especially appreciate Dr. David Dean Brockman's comments. His giving us personal details of his patient is most helpful towards our understanding what he is communicating about his feeling that our knowledge of medicine prepares us in some unique ways to be psychoanalysts. Knowing Dean I can see how painful it was for him that his patient succumbed to a fast growing angioblastoma, but at the least he knows that his intuition told him that the data needed review by a neurological consultant, and Dean was completely correct in that. She did not have, he knew, an uncomplicated depression, and it is exactly this kind of experience over the years that has taught him much about the need to pay attention to the inputs from the implicit memory system, and pursue them by all means whenever possible. He also reminds us that his patient was confirming this undiagnosed problem in her dreams as well, which lead the two of them to pursue their insights and get her worked up medically and not just psychoanalytically.

My argument in paying attention to such feelings that we are missing something important, and need to pursue it technically does not merely emphasize the importance of medi-

Rather, we have suggested that it pays to teach in our institutes the brilliant work of psychoanalysts and of neuroscientists working together in interdisciplinary teams. When I was in training years ago such collaborations were very rare, although the head of my psychiatry program at the Old and no longer existing Michael Reese Hospital Dept. of Psychiatry, Roy Grinker, Sr. was able to use his own knowledge of neuroscience and of psychoanalysis in special ways that always dazzled me in his discussion of specific cases. So I feel that psychoanalysis has been maturing by its willingness to listen across these disciplinary boundaries, and reach out to others as scientists.

Also, the more I know about Ralph Wharton's specific concerns, the better I will be able to respond. But the best I can do now is feel encouraged by his response to reading my comments in our journal, and my own pleasure that Charles P. Fisher, for the *International Journal of Psychoanalysis* reviewed my recent book (cited above) in the June 2010 issue of the journal, and had lots to say about it that he liked.

cal perspectives, however; rather, it is a reminder of how our emotions often lead us in the right direction if we take the time to seek out their details in our dream life. In fact, the cerebellum/basal ganglia system that provides the basis for our implicit memory system has been one of the most significant areas I have been reporting upon, when in my book on *Emotion and the Psychodynamics of the Cerebellum* (2009), I have reported on the detailed research of Professor Ito Masao of RIKEN FRONTIER INSTITUTE in a suburb just North of Tokyo, Japan. Professor Ito is one of the world's experts in the Cerebellum (CB) and has written much about this unique part of us that is 10% of our brain by weight but 50% of brain by brain-cell count. This structure is connected in a two way manner with every other part (i.e. system) of the brain, and there is no other such brain component that has this kind of connectedness within the brain. This is why many of us believe Dr. Ito when he suggests that the CB is a critical controlling and self-regulating component of our brain; as he says it moves feelings and ideas, not just movements, and much more than we can imagine. Thankfully, Dr. Ito is pursuing his intuitions about the CB in great detail.

Levin's Response to David Edelstein's discussion on "Clinical Applications of Neuropsychanalysis"

I love the comments of Dr. David Edelstein, since they are loaded with feeling that makes sense to him, me, and many others that I know who are trying very hard to maintain the highest level of practice in their field of psychoanalysis. And as he notes, it seems that some of us might believe that thinking diagnostically is not that important. However, as I describe in most all of my writings, I do not agree, and here, as Dr. Edelstein makes clear, is why: "Dr. Levin is expanding the scope of the Analyzing Instrument beyond reading unconscious themes to also include performing more effectively as a diagnostician". For a long time in this country, and several others, mostly psychoanalysts were medical doctors first, and this obviously might have influenced us not to forget this part of our heritage. Unfortunately, however, we may do so without realizing it. But my excitement about the wonderful legal battle that was fought by psychologists and others not medically trained, to be allowed to become full psychoanalysts and attend the same institutes for training as the medical doctors have done, has shown us how useful it is to welcome knowledge from other areas. No one has a monopoly of knowledge. We all need each other's in-

sights, especially those of us who have worked hard to solve technical diagnostic (and I would add treatment) problems in various fields of endeavor. We should not only be proud to accept those with unique talents and training, such as the psychologists who now are part of us and our movement, but we should feel stronger in our moving in directions that allow us to spend more time in understanding and absorbing (learning) the new knowledge that we acquire when our minds are open to new ideas.

If we continue to learn as we have been, as a field, how can we fail at growing and helping ourselves and our patients better than ever before. All of science is about learning, and how it changes how we see things, without which we could not help anyone except in trivial ways. So I want to thank Dr. Edelstein for emphasizing this side of the argument. And if it is hard to go on learning with these new efforts to bridge mind and brain within the context of psychoanalysis, so what! Because if we don't go on learning we are bound to fall into habits that will hurt us greatly, and what kind of example is that to our wonderful patients.

Vamik Volkan's Responses

I am delighted that the Newsletter Editors' efforts to encourage interaction among the College members has worked very well, and I welcome responses to my initial statement on psychoanalytic considerations on large-group psychology, which was published in the 2010 Spring Newsletter. Reading these responses, I sensed that what I mean by large-group psychology *in its own right* needs further explanation.

In my initial statement I said that tribal, ethnic, national, religious or ideological large groups do not have one brain to think or two eyes to cry. When tens of thousands or millions of members of a large group *share* a psychological journey, such as going through a complicated mourning after a massive trauma at the hand of the enemy or using the same psychological mechanism such as "externalization" in response to a conflict with "others." What we see are social, cultural and political processes that are specific for the large group under study. *Considering large-group psychology in its own right means making "formulations" as to the unconscious and dynamic aspects of shared psychological experiences and motivations that exist within a large group and that initiate specific social, cultural, political, and ideological processes that influence this large group's internal and external affairs, just as we make formulations about the internal*

world of our individual patients in order to summarize our understanding of their internal worlds and interpersonal relationships.

Freud's (1921) large-group psychology reflects a theme that mainly focuses on the understanding of the individual: the members of the group sublimate their aggression toward the leader and turn it into loyalty in a process that is similar to that of a son turning his negative feelings toward his oedipal father into identification with the father. The members of a large group idealize the leader, identify with each other, and rally around the leader. Much later, others (Anzieu 1984; Chasseguet-Smirgel 1984; and Kernberg 1980) wrote about fantasies shared by members of a large group. They suggested that large groups represent idealized mothers (breast mothers) who repair narcissistic injuries. It is assumed that external processes that threaten the group members' shared image of an idealized mother can initiate political processes and influence international affairs. But even so, these theories again primarily focused on individuals' perceptions, and they did not offer *specificity* concerning what exists within a special large group's psychology itself and what might be useful in a diplomatic or political strategy to tame or prevent

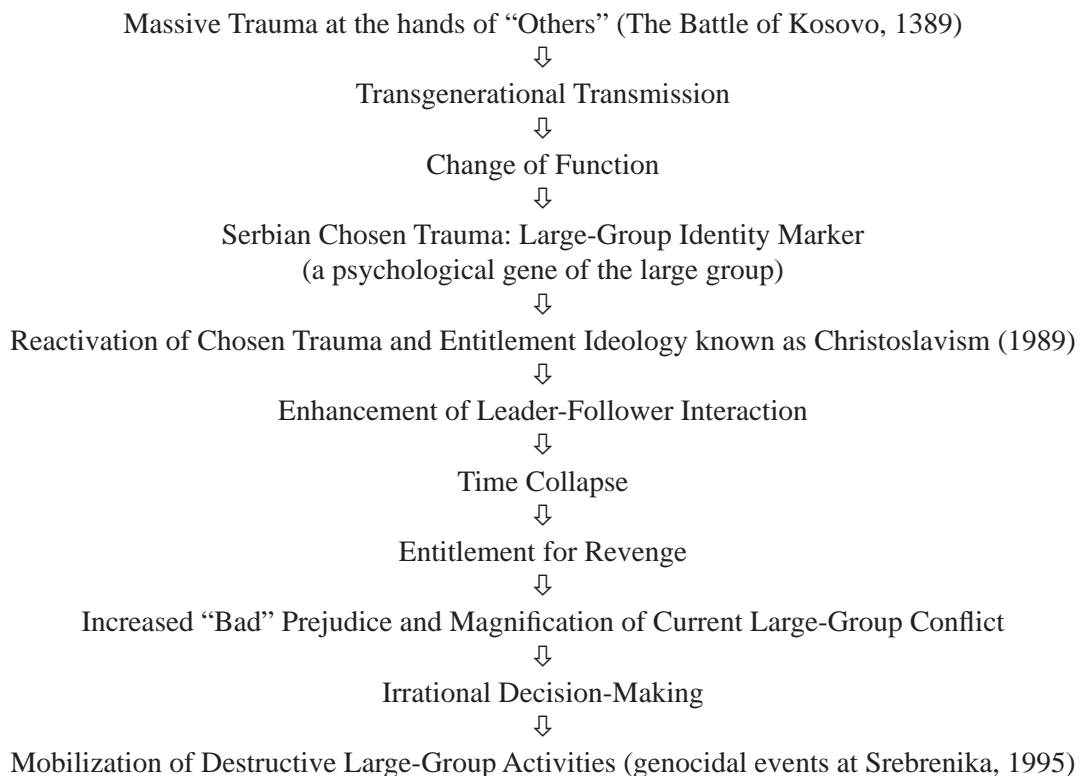
massive aggression.

My interest in developing a large-group psychology *in its own right* is to study what shared psychological phenomena exist within a large group that only belongs to that large group, how it started, how it changed function to become a large-group identity marker, how it can be manipulated, and then reactivated to initiate massive violence and create major obstacles against peaceful realistic diplomatic negotiations, or how it can create an atmosphere for peaceful co-existence with “others.” There are various types of shared psychological phenomena that are present within a large group. In my initial statement last Spring, I referred to a phenomenon that is initiated by a historical event the ancestors went through, and I described very briefly the shared mental representation of the 1389 Battle of Kosovo (a chosen trauma) that *only* exists in the Serbian large group and how it was reactivated by Slobodan Milosevic. Interested readers can find the detailed study of this story in my book, *Bloodlines: From Ethnic Pride to Ethnic Terrorism* (Volkan 1997). In this study they will also note that the same chosen trauma had been reactivated at other times in history before Milosevic appeared

on the scene and that these previous reactivations also had drastic violent consequences, including symbolically and realistically initiating World War I after the assassination of Archduke Francis Ferdinand on the anniversary of the Battle of Kosovo.

The Serbian chosen trauma started with a massive trauma at the hand of “others” in 1389. Milosevic and his people reactivated the trauma 600 years later. In my book I describe the amazing story of how they did it. They even dug up the 600-year-old remains of Prince Lazar, the Serbian leader during the Battle of Kosovo, and took the remains from Serbian village to Serbian village for a year, symbolically burying them one day and reincarnating them the next. This caused a “time collapse,” in that perceptions and feelings about, the past event malignant prejudice against, the ancestors’ enemy merged with emotions and ideas about the present enemy, that led to a magnification of the present danger.

Starting with the original massive trauma we can now make a formulation about what Milosevic and his associates reactivated in Serbia when they came to power.



Making a formulation about a patient’s internal world is necessary for good analysis because it gives us direction for what we will be treating. Similarly, making a formulation about what exists in the psychology of a large group can give us direction toward helping those diplomats and others dealing with that large group to consider helpful strategies to prevent massive violence (See, the Tree Model, Volkan,

2006).

During the last two years I have been working on the “Kurdish problem” in present-day Turkey. More than 30,000 persons have lost their lives because of this “problem.” I have noticed a preoccupation with the “memory” of the 1925 Sheik Said Rebellion as a chosen trauma of the Turkish citi-

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zens of Kurdish origin. This rebellion was primarily tribal and religious in nature against Turkey's then-new Kemalist secularizing reforms. Now this memory is emerging as a reactivated ethnic Kurdish chosen trauma in Turkey. We have been working to tame all the possible negative and violent consequences.

Sometimes, what is reactivated within a large group is a past trauma that is contaminated with the group's religion. At least twice a year during the last three years Lord John Alderdice, a psychoanalyst from the United Kingdom, Roberto Friedman, a group therapist from Israel, and I have been bringing together an international group of individuals to understand the complexity of present-day world affairs primarily from a psychopolitical perspective. The group includes psychoanalysts and therapists, former diplomats, politicians, political scientists, journalists and unofficially others representing Israel, Iran, Jordan, Turkey, India, Russia, Germany, United Kingdom, and the United States. One area of our focus is Iran. We already have collected some data suggesting the need to understand the strong reactivation there of the mental representation of the massive trauma of the Battle of Karbala in 680 and also the image of the "missing imam" who entered occultation in 941. The Iranian president Mahmoud Ahmadi-Nejad continues to encourage Iranians to write letters to the "missing imam" and drop these messages into a well at the holy city Qom. Strong reactivations of shared phenomena that already exist in Iran should be carefully studied and understood—above and beyond typical diplomatic and political considerations—in order to develop psychopolitically informed strategies if and when the United States enters into diplomatic dialogues with this country.

What I wrote in the 2010 Spring issue of the Newsletter primarily refers to *applied psychoanalysis*. Other psychoanalysts are attempting to study what exists within societies from a psychoanalytic angle. For example, Michael Šebek (1992, 1994) wrote about shared "totalitarian objects" of people who lived under communism for a long time. Maurice Apprey (1993, 1998) focused on the influence of transgenerational transmission of trauma on African Americans and their culture. In her recent book Nancy Hollander (2010) studied what has been reactivated in the American psyche after September 11, 2001. I am trying to expand our knowledge of large-group psychology in its own right and show that the shared psychology of thousands or millions of persons who will never meet in their lifetimes differs from our psychoanalytic understanding of the psychology of individuals, couples, families, therapy groups, organizations or mobs. Individuals and smaller groups, however, can "reach up," so to speak, and put themselves under the umbrella of large-group psychology. It is easy to show that, above and

beyond their individual inner motivations stemming from developmental issues or individual traumas, suicide bombers are under the influence of large-group psychology. When political leaders or diplomats are strongly under the spell of large-group psychology, obstacles against finding solutions for large-group conflicts also appear.

Perry Ottenberg, who responded to my initial statement, reminded us that groups do not write poetry. Of course this is true. Groups do not have one hand that holds a pen. But, poets who are under the influence of large-group psychology become spokespersons for their large groups and illustrate what exists in their societies. For example, there are an estimated 20,000 lines of Serbian poetry and folk songs dealing with the mental representation of the Battle of Kosovo. During the last years of the Soviet Union and during the Ronald Reagan-Mikhail Gorbachev dialogues on ending the Cold War, I was intensively involved in unofficial dialogues with Soviet people. My first appreciation of how strong the influence of complicated mourning among the Soviet population that occurred in June, 1985. I was invited to a special meeting on US-USSR relations at Chautauqua, New York where I met two Soviet poets, Yevgeny Yevtushenko and Andrei Voznesensky. This was my first experience with people from the "other" side of the world. As I got to know these poets, they took my breath away. Even though some of their poems dealt with fairly lighthearted themes, many were preoccupied with war and death (Yevtushenko 1979; Voznesensky 1986). For example, Yevtushenko's "Lament for a Brother" is about a goose grieving for a brother goose that has been shot down while bemoaning his own punishment for surviving, and this time having been spared. The poet can be keenly aware that "survival guilt" (Niederland 1968) complicates the process of mourning for lost victims or possessions. Both poets functioned as a "mouthpiece," illustrating what existed within his large group. During the Cold War Americans and Soviets were seeing each other through extremely prejudicial lenses. In the United States we seldom thought about the incredible losses and suffering of the Soviet people during World War II, and rarely appreciated how such shared trauma affected their large-group psychology.

Ottenberg is also against borrowing terms such as regression and projection when we speak of social operations. Large groups are made of people. Individual psychology, when it is *shared* by thousands and millions, is reflected in societal, cultural, political processes. As indicated in my initial statement, I use the word "purification" when I see the reflection of shared projection. I am still searching for a good word for shared regression. The words used and what is borrowed from individual psychology is not the main issue; the

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important thing is to make formulations about unseen shared psychological processes within a large group and to go beyond the classical psychoanalytic ideas about large groups and to focus on specific issues in understanding the operations within each large group under study.

Like suicide bombers, some political leaders, diplomats and poets, some of them analysts (and/or some analysts [Blum, 1985]), may be under the influence of large-group psychology—of course in various degrees according to their own individual internal worlds and according to the level of inflammation of the large-group process. This brings us to our clinical work. I agree with Ottenberg that during clinical work our aim is to help the individual to separate from “engrained social baggage.” But, this means that the analyst should be aware of what exists in the analyst’s large group psychology. How does studying large-group psychology in its own right help us in our offices? I am delighted that David Edelstein gave a brief case report to illustrate this. I supervise a few younger analysts in Europe, some with patients who are immigrants from Bosnia, Serbia, the former Soviet Union, Tunis and other places where the shared images of

some past historical events are inflamed and the patients are under the influence of their large-group psychology. While on the couch, aspects of large-group psychology function like tar on a sandy beach. Without first examining and removing the tar it may be impossible to analyze the nature of the “sand,” ie. their individualized internal worlds.

I am grateful to all who responded to my initial statement. Both David Dean Brockman and Ralph Wharton brought up the role of charismatic political leaders. Jerome Blackman asked an important question about some political leaders who avoid the tremendous pressure that belonging to a large group brings with membership. I tried to answer questions about the role of political leaders in my book, *Blind Trust: Large Groups and Their leaders in Times of Crisis and Terror* (Volkan 2004). There is much to say about the role of a political leader in shaping or modifying large-group psychology. In my statement in the 2010 Spring issue and in this discussion I am only dealing with a limited aspect of large-group psychology. I hope that the members of College will continue to respond so that we can together expand the application of psychoanalytic thinking about human nature.

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2010 MAY ANNUAL MEETING



Dr. Harriet Wolfe



Stephanie Birnbaum and Dr. Ralph Wharton



Dr. Vamik Volkan



Colloquia Led by Dr. Joy Osofsky



Tour of Homes – French Quarter

2010 May Annual Meeting Banquet





Photography by Mervin S. Stewart



Dr. Lebovitz presents the 2010 Editorial Award to Dr. Dean Brockman



Dr. Brockman presenting the Dean Brockman Award to Dr. Malkah Notman

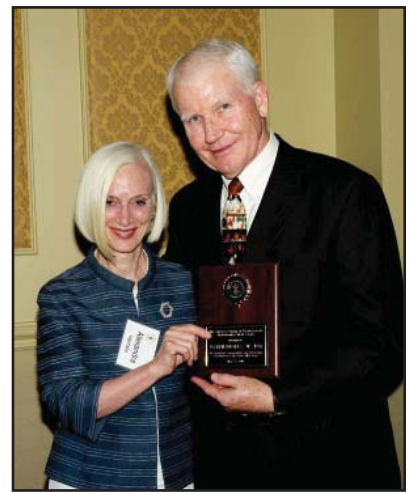




Dr. Volkan presenting the
2010 Presidential Medallion to Dr. Carol Nadelson

Dr. Nadelson presenting the
2009 Presidential Gavel to Dr. Vamik Volkan

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acopsaboard@stargate.net
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