

Volume 61, Number 1

Spring 2023

**Bulletin of the
Psychoanalytic Association of New York**

VOL 61, NO.1 • Spring 2023

**Bulletin of
The
Psychoanalytic
Association of
New York**

PANDEMIC ISSUE

EDITOR
425 EAST 79TH STREET, #1N
NEW YORK, NY
212-472-8867
e-mail: herberthstein@gmail.com

Editor
Herbert H. Stein, M.D.

Assistant Editor.
Leslie Cummins, D.S.W.

PANY
Director
Lisa Bialkin, L.C.S.W.
Chair, Education Committee
Stephen Mallach, M.D.
Chair, Graduate Society Committee
Aneil Shirke, M. D.

Councilor to the American
Psychoanalytic Association
Arthur Lew, M.D.
Alternate Councilor
Barry Rand, M.D.

In This Issue . . .

Editorial 3

by Robert Calcaterra
A Neuropsychoanalytic Perspective on
Sadomasochism 4

PANY Scientific Meeting Schedule 7

by Herbert H. Steiin
Why J Haven't Been Writing As Much About
Psychoanalysis and Film During the Pandemic . . . 8

PANY News
News and Notes of Members 10

Editorial

Why We Have Had Fewer Issues of the PANY Bulletin

In the past, the PANY Bulletin was distributed three times a year on a regular basis. In the past several years, that moved to twice a year, and last year to one issue. There are two prominent reasons for that: less **material** being submitted and less of a **need** for or interest in the Bulletin. I'd like to go through a few historical factors that influenced this change.

1. A movement from a printed publication to a purely on-line publication. This itself was based on a couple of factors. One was that we were at a point several years ago at which virtually every member had access to digital material and could regularly get information over the internet. The cost of printing the PANY Bulletin had become an unnecessary financial burden. We began publishing electronically only and never looked back.

What effect does that have on the **need** or the amount of **material** being submitted? That's hard to say, and I include it as a factor because I think psychologically it may subtly diminish the prestige of a publication to be digital. I'll leave it at that.

2. From its inception and until relatively recently, the Bulletin routinely included written reports of every scientific meeting. Traditionally, the task of writing these reports was given to candidates in the psychoanalytic program who were assigned the task of writing up one or two meetings during their candidacy. Some years ago, a decision was made to stop putting this burden on the candidates, who were busy with their case, courses, supervisions, etc. Over time, the reports of meetings diminished and then stopped altogether, leaving the contents of each issue dependent upon commentaries, personal articles and observations, book reviews, announcements and, of course, "news and notes of members.

3. The increasing presence of listserves and other online venues for expression created other avenues for members and candidates to express themselves publicly. In a world in which people can readily address a wide audience of like-minded people (i.e., the APSA listserve, the PANY listserve), there is less of a need for people to express themselves through a local "bulletin."

4. The pandemic has had a dramatic effect on how we live and what we do. On the one hand, it may make on-line expression more valuable in a world in which we don't see each other in person nearly as often. On the other hand, that lack of personal communication *probably* affects the overall exchange of ideas and with it expression of ideas.

On a personal note, I was a major contributor with regular articles on psychoanalysis and film. In this issue, perhaps ironically, I have included an article on one factor in my diminished output in this area, one related to the pandemic.

Finally, we might also look to another factor in the age of the Editor. In past years, with a greater interest in the PANY Bulletin, it was easier to pass the torch. With a diminished flame, that torch is less easy to see much less pass along.

I'm sure there may be other factors I have left out, and perhaps this editorial, if it reaches enough people, will elicit some responses for the Fall issue of the 2023 PANY Bulletin.

In this issue, we have a very interesting paper by Rob Calcaterra entitled "A Neuropsychanalytic Perspective on Sodomasochism," my article on the effect of not seeing films in the theater during the pandemic, an announcement of upcoming meetings from Marina Mirkin, and, of course, a full helping of News and Notes of our members.

HHS



A Neuropsychanalytic Perspective on Sadomasochism

by Robert Calcaterra, M.D.

Introduction

Since the inception of psychoanalysis, there have been many clinically valuable insights into working with sadomasochistic problems. As we sit with the patient, certain ideas spring to mind, including the recreation of a relationship to a hostile, implacable parent, ala Berliner, or recognizing the helplessness omnipotently induced as described by the Novicks. Virtually all writers underscore the struggle to establish a working alliance with patients whose mission is often to work assiduously in the opposite direction. Recent contributions from neuropsychanalysis have suggested this as a reflection of a problem with the PLAY instinct. Appreciating the role of this instinct in the facilitating of skills in collaborating can inform strategies in working with sadomasochistic patients.

Theory

The pioneering work of Jaak Panksepp in the neuroscience of emotion extended Freud's original postulate of two core drives. Panksepp, renowned on You Tube as the "rat tickler" based his theory on decades of study of mammalian affective systems. He outlined seven instincts each accompanied by discrete neural circuitry, neurotransmitters, behaviors and emotions. For example, Bowlby's attachment system, called PANIC-GRIEF by Panksepp, is located in a particular pathway in the subcortex, and inscribes characteristic distressed behaviors and affects modulated by the neurotransmitter, a mu opioid.

Each instinct system has a desirable set point, for example for attachment, an optimal distance allowing for connection between extremes of either suffocation or isolation. Negative affects indicate that the need-meeting strategies are not working, as in panic attacks or depressive affect.

Mark Solms extended these findings in his view of the strategies developed to meet the vital needs encompassed by these instincts. Building on the work of psychiatrist/mathematician Karl Friston, Solms understands these strategies as predictions of what will meet the need. Ideally, as we grow we evolve and refine these strategies based on experience. The brain's goal is to develop sure-fire means of meeting needs (predictions) which can become automatic, thus using the least amount of energy and precious consciousness. Bad feelings reflect a problem with a prediction (prediction error) and alert the brain to the need to adjust strategies.

Since many of our predictions arise in childhood when we know the least about the world, they are often ineffective. Yet they become automatized prematurely owing to the lack of options available to the child. The repetitive use of these maladaptive strategies often brings the patient to our consulting rooms.

The PLAY instinct

Panksepp discovered that all mammals require play during development. The pleasure of play is grounded in the sharing of control, affording each participant roughly equal access to leadership (the 60:40 rule). Among the crucial social lessons of play are, mutual respect and empathy, the importance of clear, effective rules, the means to achieve status and the need to accept the frustration of not always winning or being top dog.

Thus, play is a social instinct influenced by the surround, from nuclear family, to peers, and ethnic and socioeconomic groups etc. The developing child must learn the rules of the road, including the means to find their place in the social hierarchy.

A Neuropsychoanalytic
Perspective on Masochism
Calcaterra

The sense that rules are consistent and fair leads to a confidence that a reasonable amount of success is attainable in the world. The Novicks speak of self esteem springing from competence in the ability to navigate social rules. They refer to this as an open-system, characterized by adaptation and creativity, with pleasure in collaboration and sharing.

They speak of a closed system of self-esteem as based on control and dominance seen chiefly in sadomasochistic pathology.

The Novicks suggest that the best lens for studying and treating sadomasochistic patients is the therapeutic alliance. The long, arduous treatments of these patients is often due to their enacting of omnipotent control patterns in the transference featuring imprisoning the analyst in a chronic state of impotence. The identification, illumination of underlying needs, and working through to healthier options is underpinned by a progressively cooperative working alliance. Facilitating the alliance amounts to addressing underdevelopment of ways of meeting PLAY needs. This can arise due to nuclear family dysfunction in the PLAY area-problems with empathy, consistent rules, inequitable access to status within the family (preferred and problem children. Compromise of PLAY development can be the result of massive difficulty in another instinctual area, for example in attachment (SEPARATION/GRIEF) or RAGE. Children faced with these environmental obstacles often turn inward, adapting via sadomasochistic means. Omnipotence offers a way out of the pathological helplessness of both strain and discrete trauma. The child, unable to trust its early objects, develops an inner structure based on controlling the other. Collaboration is not an option, so these skills are not developed.

The sadomasochistic patient has opted out of social participation based on healthy cooperative rules constructing their own rulebook. The vulnerability in trust, inherent in real

cooperation can be forestalled indefinitely, replaced by the reliable principles of omnipotent control.Clinical

Sadomasochistic patients suffer most in the interpersonal area. They often present with chronically unsatisfying relationships. Bad feelings can usually be traced to a chronic sense of unfairness, and inability to find one's niche. Status often lurks behind many concerns. Even when moving progressively these patients are often working assiduously to undermine their accomplishments. A preferred method centers on creating relationship conflict, where invariably the patient feels misunderstood and badly treated. This provides unconscious justification for the belief that playing by the usual rules does not work.

Often gifted and bright these patients prove to be strikingly concrete. Their discourse can be quite detailed but lacking in an ability to see the big picture. The analyst attempts to illuminate themes and patterns fall on deaf ears. The patient is running the show, leaving the frustrated analyst looking for a toehold. Further countertransference inspection reveals a sense of futility in developing a partnership and a broadening skepticism regarding analytic progress. The usual tools of the trade, especially interpretation, seem useless. We often resign ourselves to buckling up for the painful long haul.

Clinical

Sadomasochistic patients suffer most in the interpersonal area. They often present with chronically unsatisfying relationships. Bad feelings can usually be traced to a chronic sense of unfairness, and inability to find one's niche. Status often lurks behind many concerns. Even when moving progressively these patients are often working assiduously to undermine their accomplishments. A preferred method centers on creating relationship

A Neuropsychoanalytic
Perspective on Masochism
Calcaterra

conflict, where invariably the patient feels misunderstood and badly treated. This provides unconscious justification for the belief that playing by the usual rules does not work.

Often gifted and bright, these patients prove to be strikingly concrete. Their discourse can be quite detailed but lacking an ability to see the big picture. The analyst attempts to illuminate themes and patterns fall on deaf ears. The patient is running the show, leaving the frustrated analyst looking for a toehold. Further countertransference inspection reveals a sense of futility in developing a partnership and a broadening skepticism regarding analytic progress. The usual tools of the trade, especially interpretation, seem useless. We often resign ourselves to buckling up for the painful long haul.

Solms views this as a problem with PLAY and mirrors the Novicks in zeroing in on the therapeutic alliance as a target for intervention. The process involves validating that the patient has no faith that playing by the rules will work for them, based on their experience in a variety of settings. In fact, the opportunity to team up looms as a grave threat, prompting fear and skepticism, leading to attempts to install the reliable control-based sadomasochistic framework. Solms would use the transference to provide examples emphasizing that the patient has never truly experienced real collaboration and has no idea how to function as part of a team. This becomes the focus of treatment, facilitated, by the patient's frequent frame-based resistances which are used as examples.

In addition, rather than analyzing conflictual situations, Solms suggests a more concrete approach in which alternative behaviors are explored. While this approach continues to acknowledge the importance of monitoring countertransference, it affords a use of the inevitable insults as evidence of the teamwork problem.

In the spirit of Winnicott, an emphasis on

PLAY envisions expanding the patient's ability to explore options and different ways of looking at a problem, enriching the transitional space. In effect the patient learns to play with new ideas. This process often brings out the underlying terror of the unknown, which can then be fruitfully explored.

Incorporating these concepts into our existing armamentarium can infuse hope and counter the cynicism and futility inherent in the sadomasochistic encounter. It can be especially useful in guiding the clinician through the thicket of dramatic, circumstantial material, lending focus and a sense of competence.

Finally, a focus on collaboration can provide a growth opportunity to the clinician. Our own conflicts around PLAY come into focus, including our sadomasochistic potential. Underpinning our proneness to enactments is our own residual grandiosity, sometimes reflected in the pursuit of the thankless solitary mission. Within our own community, we can witness dysfunctional communication and a striking lack of collaboration, suggestive of serious limitations in the area of PLAY. Our efforts at forging constructive dialogue and effective problem solving as a profession should spring from mutual respect and empathy, the hallmarks of a healthy PLAY instinct, and the basis of true enjoyment of collaborating.

NB. Much of this essay follows from discussions with Mark Solms within the Northeast Study group.

PANY Scientific Meetings

September 23, 2023

From 2:00PM to 4:00PM

Dr. Paolo Cotrufo

The "Good Dad" of an Anorexic:
the Effects of the Transformation of
the Role of the Father **see below*

October 14th, 2023

From 2:00PM to 4:00PM

Title: The Implications of the
Neuropsychanalytic Studies of
Affect for Clinical Work

Dr. Daniela Flores Mosri

November *date to be announced*

Candidate organized meeting

Title: TBA

Presenters:

Dr. Siavash Ghazi, Dr. Roomana

Qayyum, Dr. Mohadase

Adabimohazab

Discussant: Dr. John Steiner

December 9th, 2023

Title: On Day-Dreaming

Dr. Peter Goldberg

January 20, 2024

from 2:00 to 4:00

Title: Hyperlinking Bion's Key
Concepts to Clinical Work

Presenter: Dr. Cecilia Taiana

March 2024 - TBA

April 2024 - TBA

Marina Mirkin, M.D.

PANY Program Chair

**Sept. 23: The "Good Dad" of an Anorexic: The Effects of the Transformation of the Role of the Father*

Freud described self-starvation as a hysterical symptom of somatic conversion or an effect of melancholic inhibition; however, anorexia does not have a central place in his writings. Freud believed the renunciation of the immediate drive satisfaction in favor of the delayed gratification is central to the development of an individual and the civilization. He considered the repression of the drives (perverse and polymorphic by definition) as a prerequisite for the social and cultural progress of humanity. Retracing Western history we will notice the close relationship between civilization and repression, as Freud describes in the "Discomfort of civilization" (1929). We will also notice how, in past centuries, the recourse to asceticism was often used in periods of greater fragility of repressive instances, as a sort of "do it

yourself" to oppose the drives claim. Starting from this premise, we will explore the evolution of the role of the father figure in contemporary society and the impact of replacement of the "authoritarian" father with the "stimulating" father on the development of anorexia.

Using Anna Freud's concept of "pubertal asceticism", we will explore the origins of anorexia and other self-harming behaviors frequently observed in adolescent development (including many generally accepted activities, such as tattooing, plastic surgery, and so on). We will consider the anorexic's recourse to asceticism as an attempt to compensate for the dissolution of the father's authority in the face of the powerful upsurge of excitement. Could it be that the loud "NO" of anorexics is an alarming message to all of us about the future of the human society?!

Why I Haven't Been Writing As Much About Psychoanalysis and Film During the Pandemic

by Herbert H. Stein

For many years I have written a steady stream of articles about psychoanalysis and film for the PANY Bulletin. Yet, as I look back now, I realize that that production has slowed down considerably during the current pandemic. I can think of a number of reasons for that. Many things have slowed down during this difficult time. Early in the pandemic, movie production seemed to slow down considerably as movie theaters shut down. I could attribute some of the attrition to aging, always a good excuse for doing less.

But recently, I became aware of another more compelling and more interesting reason for this relative shutdown of mine. It first came to my notice almost by chance. I was teaching a couple of classes on the subject of regression as a psychoanalytic concept. At some point, the subject of "regression in the service of the ego" came up, a concept first identified and given that name by Ernst Kris. He pointed out, and of course others have as well, that at times regressions to earlier or less organized forms of thinking can be useful, particularly in opening paths to greater creativity. We've all heard the stories about scientists struggling with a new concept or phenomenon and literally "sleeping on it" and having a dream that gave substance to the answer to their query. It also is used to explain the creation and appreciation of art in its various forms. In explaining it, I naturally went to an example that I knew the students would easily understand because they'd all experienced it.

When you go into a movie theater, you sit down and the lights dim and go out. Suddenly, the screen is lit up, catching your attention and soon you have entered into the world of the movie. You know it's a film and that the people you see are actors playing their roles, but at the same time, you react as if they are real people. You care about what happens to them, you react to it emotionally as you would to real life events, and often you identify with the character you're viewing and find your heart pulsing and your mind racing. You have regressed to a state in which fantasy is real and pulling for

emotions even as you know in some part of your mind that it is fiction.

Many years ago, I wrote about an experience my wife and I had at the Museum of Modern Art when we walked into a small theater in the museum where they were showing the closing scenes of *The Blue Veil*. We probably saw only about fifteen minutes of the film, but when it ended, we stood in puddles of our tears. The teenage girl who served as an usher looked at my wife's eyes as we were leaving and said, "Oh, you liked it!"

That teenage girl understood regression in the service of the ego. She may not have known the term, but she understood that tears, which would ordinarily suggest sadness, meant that my wife had been drawn into the drama, reacted as if it were real, and had indeed regressed in the service of the ego.

So what does this have to do with my not writing about film during the pandemic? Perhaps everything! I have watched films during this time, but not in a theater. Because of considerations of age and vulnerability to Covid, I have stayed out of movie theaters over the past three or so years.

Several weeks ago, I got together with friends who had proposed discussing a film that they had found interesting, *Emily the Criminal*. A friend and I had watched the film in her home on a computer and as I watched, I was able to use the kinds of judgments I have made in the past to think psychoanalytically about a film. We all got together over an outdoor lunch and discussed the film, and it was interesting. But as I think back on it, there was one key difference—it was cerebral. I had thought about the film, looked for motivations, thought about behavior and how it related to circumstances, how a character's emotions and reactions were evoked, and, more importantly, how the filmmakers had pulled in subtle and not so subtle ways for reactions from the audience. But it was cerebral. What do I mean by that?

What I realize now is that there is, at least for me, a basic difference between watching a

Why I Haven't Been Writing As Much About Psychoanalysis and Film During the Pandemic Stein

film on a screen at home and seeing it in the theater. Watching on a TV or a computer does not capture the full regressive experience. Once I had thought about it, I remembered walking out of movie theaters with a sense of excitement, my mind whirling with ideas about what I would write for my next exploration of psychoanalysis and film.

When I watch a film on TV or computer, I can get involved in the story and the characters. I can get the enjoyment of it and I can, if I choose begin to think about the "underlying dynamics" that I like to write about. But in the dark theater, focused upward on a large screen, I wasn't simply watching; I was drawn into the full regressive experience. Not the entire time. When we watch a film in the theater, we move into and out of the sense of being "in the action", of identifying with the characters. Yes, I know where I am, but in a sense my experience is of being in two places, a theater in the middle of Manhattan and in a village of a hundred years ago or in space looking down on the Earth or the home of people I am just getting to know, but intimately.

When I see a film in a dark theater with a giant screen, I am not simply watching. I am fully experiencing what the filmmakers were attempting to have me experience. I am pulled into the emotions that the film makers were pulling for (if they were successful). When I walk out, I am not simply thinking about the film from the viewpoint of a psychoanalyst looking for meaning in a movie, but of someone who has lived through it.

I think this is best expressed in something I wrote several years ago to be included in a book on the films of Pedro Almodovar by Arlene Richards and Lucille Spira:

"... say whatever goes through your mind. Act as though, for instance, you were a traveler sitting next to the window of a railway carriage and describing to someone inside the carriage the changing views which you see outside." (Freud, 1913, p. 135)

"These are Freud's famous recommended instructions to his patient at the beginning of psychoanalysis. The patient is lying on a couch, reflecting inward and describing what

passes before that inward gaze. The psychoanalyst attentively listens to the patient's words, forming her own thoughts, associations and images to what is being said. But what if the analyst could directly experience that inward gaze?

"When we enter a movie theater, we sit down, lean back and try to relax. As the lights are dimmed, our focus is on the screen and we expect what we see and hear there to be the central focus of our minds. We don't completely shut out the rest of our world, but if the film is good, we hope to enter a different world, the world of the film.

"If we are in the proper frame of mind to watch a film, we are prepared to allow our minds to enter into this manufactured world, hoping that it will engage us and knowing that at the end, we should be able to return to our daily lives, moved and perhaps enlightened.

In both settings, the movie theater and the analytic office, we are expected to experience the emotions and thoughts that come to us in a relatively free-floating way. If the film is effective, we will enter a somewhat altered state of mind. If it is particularly effective, we are absorbed by the lives of the people on the screen. We do not forget our own lives, of course, but in the moment, our lives recede into the background, except, of course as aspects of them are mirrored or evoked on the screen.

"Watching a film is like listening to someone on the couch, but with a direct view of that train window that Freud described, that inward gaze. It is as if we were seeing, hearing and experiencing the world through someone else's mind."

I think I can now add to that last sentence, "Watching a film in a movie theater" is like listening" And with that addition, I have a clearer sense of why I haven't been writing about psychoanalysis and film during the pandemic.

News and Notes of Members

Honors

Robert Calcaterra was chosen as the PANY Teacher of the Year in June, 2023.

Ann Landowne was appointed Director of the Abbe Center for Jewish Life and the Hillel at Hobart and William Smith Colleges in Geneva, NY.

Bruce Levin was named a "Top Doc" in Philadelphia Magazine.

Dionne Powell was asked to give The Schein Lecture, the Plenary Address of the American Association of Directors of Psychiatry Residency Training on March 3, 2023 in San Diego, CA.

Dr. Powell was asked to give the Debbie Mellman Memorial Lecture of the British Psychoanalytic Association Scientific Meeting on July 2, 2022.

Dr. Powell was awarded the Solomon Carter Fuller Award and Lecture of the American Psychiatric Association. The award honors a Black citizen who has pioneered in an area which significantly benefited the quality of Black people. (see Speakers for more detail on the presentations.)

Susan Resek received her Doctorate in Clinical Social Work from the NYU Silver School of Social Work on May 17, 2023.
continued next page

Authors

Hong, Louisa (2023) Book Review of *Psychoanalytic Perspectives on Women and Their Experience of Desire, Ambition and Leadership*, Stephanie Brody and Frances Arnold, ed., *Journal of the American Psychoanalytic Association*, June, 2023.

Jacobs, Theodore (2023) *The Way It Ends A Novel* IP Books.

Lament, Claudia (2022) What Covid-19 Laid Bare About What Children Need to Live and Grow *The Psychoanalytic Quarterly*, 91:2.

Lament, Claudia (2022) "Useful Untruths: A Plea for the Necessity of Pluralism in Child Analysis" was translated into German in *Migrations and Transformations in Child and Adolescent Psychoanalysis*, Frankfurt: Brandes and Apsel, 2022.

Perlman, Fredric T. (2020) "Dear Candidate", a chapter in a book of the same name by Fred Busch, Routledge, 2020.

Powell, Dionne (2023) *Report of the Holmes Commission on Racial Equality in American Psychoanalysis*. Dorothy Holmes, Ph.D., Chair; Anton Hart, Ph.D., Dionne R. Powell, M.D., Beverly J. Stoute (Co-Chairs), 2023. Race, Culture and Ethnicity in Psychotherapy Supervision (Chapter contributor) in

Speakers

Dionne Powell Psychoanalysts on American Slavery: Privileges and Pleasures: Volney Gay in conversation with Dionne Powell. Podcast, Thursday, April 27, 2022.

Dr. Powell was a panelist on May 6, on a panel entitled "Entering Night Country: Lessons from Orpheus."

Dr. Powell was a panelist on April 29, 2023, "On the Struggle to Understand at the Annual Spring Meeting of Division 39."

Dr. Powell gave the Schein Lecture Plenary Address, "Beyond Cultural Competence: Contemporary Psychiatry in a Raced Society on March 3, 2023 in San Diego, CA."

Dr. Powell presented at "Speaking for Ourselves: A Dedication to Doloris Morris on April 28, 2023."

Dr. Powell was a co-chair for The Holmes Commission Journey: Towards Racial Equality in American Psychoanalysis: Reflections and Hope at the 2023 National Meeting of the American Psychoanalytic Association in New York.

Desiree Santos presented "And Then There Was Light" at the PANY Faculty Seminar on October 1, 2022 with Howard Levine, M.D. as discussant.

Authors continued

Supervising Individual Psychotherapy: The Guide to Good Enough, American Psychiatric Assoc. Publishing) 2023.

continued next page

News and Notes of Members

continued

Honors continued

Desiree Santos was appointed Director of Professional Development for the Advanced Clinical Education Foundation (ACE) in August, 2022. The ACE Foundation is a non-profit organization that provides continuing education for licensed mental health professionals at every phase of one's career and also supports clinicians in various communities who want to present on their clinical expertise.

Harvey Schwartz received the 2023 IPA Award for Extraordinary Meritorious Service to the IPA in recognition of his IPA podcast, *Psychoanalysis On and Off the Couch*.

Authors continued

Powell, Dionne (2022) *Race, African Americans and Psychoanalysis: Collective Silence in the Therapeutic Situation*. From "Guess Who's Coming to Dinner" to "Get Out": Attaining Psychic Freedom and Emancipation from the Racial Divide.

In *The Trauma of Racism: Lessons from the Therapeutic Encounter*, Stoute, B. J. and Slevin, M., Eds, Routledge. (2023) Introduction to Section-Racial and Ethnic Diversities in Psychotherapy. *Gabbard's Textbook of Psycho-Therapeutic Treatments, 2nd edition*.

Powell, D.R. and Hart, A. (2023) African Americans and Psychotherapeutic Treatment: Challenges and Opportunities. In *Gabbard's Textbook of Psycho-Therapeutic Treatments, 2nd edition*.

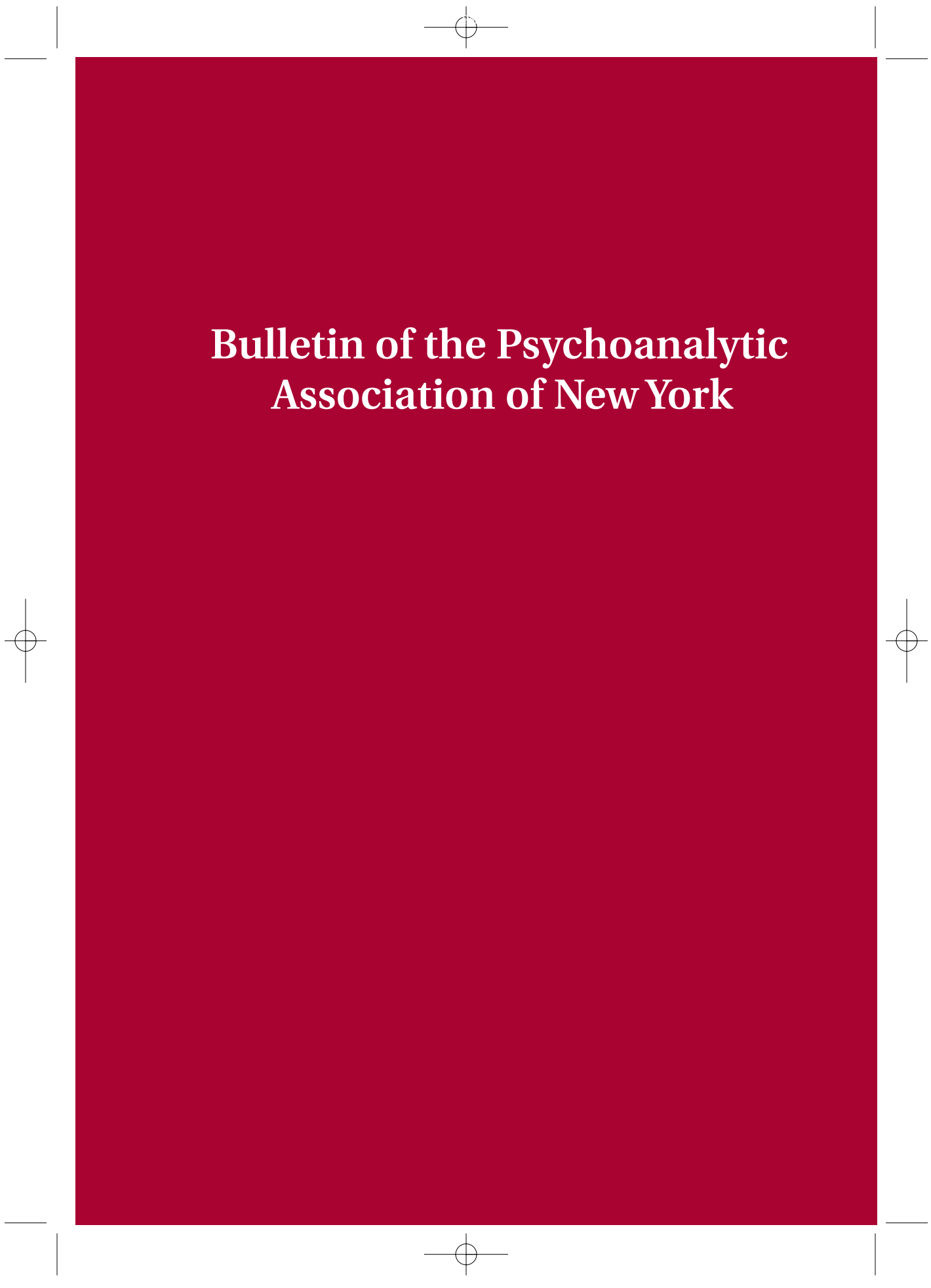
Resek, Susan (2023) Therapeutic Change in Couples Therapy: The Core Dynamic. *Clinical Social Work Journal*: 51, 46-53.

Schwartz, Harvey (2023) "Those Who Listen" Chapter in *Psychoanalysis at the Crossroads: An International Perspective* by F. Busch.

Ted Jacobs has published his second novel, *The Way It Ends*.

"Ted Jacobs's new novel, *The Way it Ends*, grips the reader from its opening pages. Jacobs's protagonist, Dr. Strickman, is a psychoanalyst turned amateur gumshoe, sets off to uncover how his brother died--murder or suicide? A subplot of Israeli-Palestinian conflict masterfully adds depth and tension to this engaging and yet darkly humorous tale. Kerry Malawista

If you buy it from IPBooks, all PANY Members can ask for and get a discount.



**Bulletin of the Psychoanalytic
Association of New York**