

# THE DENVER PSYCHOANALYTIC SOCIETY NEWSLETTER

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**Mind matters...**

## PRESIDENT'S MESSAGE

- RONNIE M. SHAW, APRN, BC

We have enjoyed a wonderful year of interesting projects. The Scientific Meetings (Nancy Bakalar, Chair), the Extension Division, (Margy Stewart, Chair), the Film Series (Fred Mimmack, Chair), and the Salon Series, (Nancy Bell, Chair) are well under way with great compliments from participants. The Humanities Project is now a study group and it is co-chaired by Paula Bernstein and Eleanor McNees. The Reduced Fee Referral Service, (Linda Plaut, Chair), is doing very well. We have a new Committee on Study Groups, (Kevin Udis and Tom Avery, Chairs). Fortunately we have not had to respond to a community disaster and so Diane Dean, Chair of Disaster Response and Education has not had to mobilize our response effort locally.

The Theater Fund Raiser, chaired by Margy Stewart, is coming up very soon. This year's play, winner of the 2009 Pulitzer Drama Prize, is "Ruined," by Lynn Nottage. Be sure to plan to stay for the discussion with Paula Bernstein and Liz Shane. I am sure that the reception and dinner will be as much fun as ever.

On the National Level, some new committees are underway. You can read about them on the web site of the American Psychoanalytic Association. Our new President, Warren Procci has begun to work and the Council meeting in January was very lively and interesting. The APsA meetings were full to capacity with a very pleased group of analysts, therapists and scholars. I highly recommend the meetings. We look forward to the spring meeting in San Francisco in June. This meeting is important not just because of the opportunity to learn and exchange ideas, but because at the national level, decisions are being made about whether to continue to have spring meetings of the Association. Some are suggesting regional or local meetings instead.

On the international scene we have an election going at this time. More than ever, it is critical that you vote in this election. *Please vote* if you are a member. Americans tend not to vote in numbers in this election and I would urge you to do so. If we do not, the other regions choose our officers, and the

(Continued from page 1)

American Board members end up being chosen by a very few Americans. The past year for the IPA has been very difficult and so this election is very important. The International Psychoanalytic Association is the main vehicle for our cross fertilization and from personal experience with the IPA, and component society meetings, I will say that they are very interesting and uniquely worthwhile to our work. Psychotherapists and those who are interested in the meetings are welcome at most of the meetings of the IPA and component society meetings also.

The Haiti Relief Drive was very successful. It is very good to know that we have joined others in Societies around the US in this relief effort. The amount collected by our Society was \$1,325.00. Thank you to all who helped.

Please be sure that your e-mail address is on file with us through our web site,

[www.denverpsychoanalytic.org](http://www.denverpsychoanalytic.org),

and check the web site for current developments. If you would like to work on a committee of the Society, please let me know, and if you are not yet a member of the Society please join us. We welcome our new members: Kimber-Lynne Conger, M.S./M.D., Bernard Daina, PhD., Lynn Gillick, PhD., and Eric Braden, PhD.

Ronnie M. Shaw APRN, BC



*"Out  
of  
your  
vulnerabilities  
will  
come  
your  
strength."*

— [Sigmund Freud](#)



## MESSAGE FROM THE DIRECTOR OF THE DENVER INSTITUTE FOR PSYCHOANALYSIS

- Stacey Keller, M.D.

February 14, 2011

The 2010-2011 academic year has gotten off to a robust start with our 3<sup>rd</sup> year analytic class resuming their studies, and a new group of PTP and CAP-PTP students joining our programs. From all reports the candidates and students are interested and active in their learning.

The highlight of the 2010 Annual Meeting and Banquet was the graduation of four candidates and ten Adult and CAP PTP students and the awarding of the Brandt Steele award. Drs. William Bernstein and Sam Wagonfeld received the 2011 Brandt Steele Award for their contributions to psychoanalysis.

We were excited to report that the first Board of Directors under our new by-laws were elected and met in September 2010, and again in February 2011. Chaired by Dr. Laura Jensen, the seven member board includes Mark Wolny, Vice Chair, David Hurst, Secretary, and Cynthia Rose, Treasurer. Drs. Bill Bernstein, Earlene Dal Pozzo and Jenny Kennedy also serve on the Board. Their wise counsel will be appreciated by the Institute.

We have rebounded from our financial crisis with our endowment again approaching the million dollar mark, clear dues and tuition policies, and compliance with the non-profit regulations

Also in July, the new officers and committee chairs of the Denver Institute began their term and have been devoting their energies to exploring the recommendations of the site visit team and continuing the work of their committees, planning curriculum, assessing progression, working to enhance our admissions process, and considering ways to implement the newly adopted educational standards.

In June of 2010, the Board on Professional Standards of the APsAA approved major changes to its Educational Standards. These changes will have a significant impact on our functioning in Denver. In September, 2010 at our Annual Faculty Meeting, Denver chose to participate in two options offered under the new standards: the Developmental Pathway and the option to offer a waiver for non-TA's to conduct a training analysis.

The choice of the Developmental pathway provides for several new educational opportunities that we hope people will find interesting and beneficial. We will be developing a Colloquia system that will be integrated into the candidates' learning experiences, involving oral presentations to a panel of

faculty and colleagues. The colloquium sequence will be the first steps in the pathway to becoming certified and to becoming a training analyst. We will be offering Training and Supervising Analyst seminars to prospective training and supervising analysts in the year before their appointment, in addition to the usual application process. For those who have not been certified in the traditional manner, certification can be incorporated into the training or supervising analyst pathway.

The second new option open to us now is the possibility for an accepted candidate to request a waiver from the APsaA so that they do not have to interrupt an ongoing analysis, which is defined as at lasting at least a year, with a non-training analyst for their training analysis. This waiver is designed to help a prospective candidate, and is not meant to be a way around the TA system. The non-training analyst would have to meet certain requirements established by both the APsaA and the DIP.

Following our site visit, we have been able to take a more reflective stance in 2010-11. We have been pleased with the addition of three new faculty members, Nancy Bakalar, Esther Lowenstein, and Liz Shane. Our faculty has been active in many ways. Many of our faculty members are participating in ongoing case conferences as well as a variety of study groups.

An excellent panel was convened at the 2011 DIP Annual Retreat held in February to discuss how clinicians from different psychoanalytic theoretical stances understood and used the unconscious in practice. Drs. Peter Buirski, Cal Narcisi, Karen Rosica, and David Stevens provided overviews of the role of the unconscious in intersubjective, modern Freudian, relational, and contemporary Kleinian theories. The panel, conceived and moderated by Cathy Krown Buirski, then engaged in a lively discussion with the audience of faculty members, candidates, students and graduates.

Nationally and internationally our members are involved in exciting professional groups to discuss clinical and theoretical material. Denver's participation in the EPF Working Parties is arguably among the highest for the size of our institute. A large number of our members attend CAPS groups. Our members are also active in a different type of participation, with service on national committees. The Project for Innovations in Psychoanalytic Education, the Certification Committee, the Committee on Institutes, the Affiliate Council, the Task Force on Standards, the BOPS, the Research Committee have all provided areas where we connect our clinical appreciation for psychoanalysis and its transmission educationally.



# ***RUINED***

*By Lynn Nottage  
2009 Pulitzer Prize for Drama  
Directed by Seret Scott*

*“Heroism and horror play out in the Congo”* John Moore,  
Denver Post Theater Critic, gives it 4 stars.

*“It was wonderful,”* Roz Simon after seeing the Pulitzer  
Prize winning play in New York.

A story about an unlikely haven for abused and  
“ruined” women in the Congo and the madam who  
runs the place.

Support the  
Denver Psychoanalytic Society

April 16, 2011 at 1:30 p.m.  
at the Denver Center for the Performing Arts.

Tickets are still available: call or email now!!  
(303) 724-2666 or [lin.borden@ucdenver.edu](mailto:lin.borden@ucdenver.edu)

For complete information, go to our website:

[www.denverpsychoanalytic.org](http://www.denverpsychoanalytic.org)

## THE DENVER PSYCHOANALYTIC SOCIETY'S 2010-2011 ACTIVITIES:

**LECTURE SERIES** — Our final lecture for this academic year,  
***"Adolescence and Marijuana Use: a Panel Presentation"***  
 will take place on **Thursday evening, May 5, 2011 from 7:30 until 9:00 P.M.**

The machinations of the adolescent mind have long confused and disturbed parents, teachers, therapists, friends, and family. Current cultural and social forces have hastened the onset of psychological adolescence and delayed the entry into full-fledged adulthood, resulting in a larger fraction of the population falling within the adolescent spectrum. One major complication during this developmental stage is the widespread abuse of drugs, with marijuana as the most ubiquitous.

A panel of experts will address these issues. **Rex McGehee, M.D.**, is past Director of the Denver Institute for Psychoanalysis and has written and taught extensively about child and adolescent development. Dr. McGehee will present several theoretical models that describe and explain adolescent behavior. **Paula Riggs, M.D.**, Associate Professor in the University of Colorado School of Medicine, a nationally recognized expert in the field of adolescent substance abuse, will provide research and clinical material regarding adolescents' use of marijuana. **Leland Johnston, M.D.**, is a distinguished psychoanalytic therapist, previously in Seattle, now practicing in Boulder. Dr. Johnston will present clinical case material relevant to the topic. Audience members will have an opportunity to ask questions and make comments throughout the evening.

The program will be held at the University of Colorado School of Medicine on the Anschutz Medical Campus in Bushnell Auditorium, 8th Floor of Building 500 (the old Fitzsimons Army Hospital) located at 13001 E. 17th Place, Aurora, CO. Visitor parking is available for \$1 off 19th Avenue, directly behind (north of) building 500. The front entrance of Building 500 will not be open. We will begin promptly at 7:30 p.m. and there will be a brief social time from 9:00 to 9:30 p.m.

All are welcome and admission is free, but **please RSVP** to the Society office at \* **(303) 724-2666** as we anticipate a large number of attendees.

### **CONTINUING EDUCATION - Remaining 2011 class -**

***Thinking with Bion***—a class to be taught by Rex McGehee, M.D.  
 on four Tuesday evenings beginning May 4, 2011.  
 (for information and registration, please go to our website)

### **FILM SERIES** — Registration, directions, and parking information can be downloaded from website.

7:00 p.m. in Bushnell Auditorium on the 8th floor of Building 500 on the Anschutz Medical Campus.

March 11th ***Sophie's Choice*** with discussant **Margy Stewart, Psy.D.**

April 8th ***Mrs. Brown*** with discussant **Barbara Redinger, Ph.D.**

May 5th ***Casablanca*** with **Michael Moran, M.D.**

May 20th ***Alfie*** with discussant **Stacey Fry, Psy.D.**

June 3rd ***Stand By Me*** with discussant **Tom Avery, LCSW**

### **SALON PROGRAM** - remaining salons in 2011:

**April 12, 2011** at 7:15 p.m. Shoshana Adler, Ph.D., will be presenting, ***"A View of Dreams in Chinese Culture"*** hosted by **Dr. Kim Schurman**. Please call (303) 724-2666 \* to RSVP and receive directions.

**May 10, 2011** at 7:15 p.m., David Nichol, M.D. will present, ***"Psychoanalysis, Meditation and Zen: What do they have in common?"*** and also host this salon. Please call \* to RSVP and receive directions.



Lecture Series photos....

Above, Bob Emde, Roy Lowenstein and Ted Gaensbauer

Right: Ted Gaensbauer

Below: Nancy Bakalar and Gabriela Zorzutti



Photos by Mark Groth

***“Early Moral Development: Beyond Attachment and Questions”***

**October 21, 2010**

**By Robert N. Emde, M.D.**

**Reported by Gabriela Zorzutti**



Robert N. Emde, MD, is a friend and colleague of the Society, now Professor Psychiatry Emeritus of the University of Colorado, School of Medicine. He has written over 300 publications in the fields of early socio-emotional development, sleep research, infant mental health, diagnostic classification, early moral development, evaluation of early childhood intervention, psychoanalysis, behavioral genetics, and research education. He graduated from Dartmouth College, and then from Columbia’s College of Physicians and Surgeons (M.D. 1960), subsequently completing his residency in psychiatry at the University of Colorado School of Medicine and his psychoanalytic training at the Denver Institute for Psychoanalysis where he continues on the faculty.

Lately Dr. Emde's research has focused on the study of social-emotional development in young children and the use of early preventative evaluation. Other studies have included the onset of walking, the onset of expressive language, and the representation of emotion themes and family conflict in preschooler narratives. Other research has included both theoretical and applied studies of Early Head Start sites that serve families and young children living in poverty environments and in varying cultural settings.

Dr. Emde talked to us about moral development in children, taking us through an extensive range of experimental and theoretical studies, from Sigmund Freud to Charles Darwin.

Early Moral Development consists, according to the REV-r theory, of three core functions that are the same for everyone: reciprocity, empathy, and valuation. Children are born wired for feelings and ready to learn, and also wired for being social and ready for moral development (Neurons to Neighborhood, 2000). Dr Emde spoke of a biologically ready child who is dependent on his/her parents for regulation. Over time this dependency generates availability and practice. This is in part possible because of the advance in sciences of morality, cognitive neurosciences and early moral development. The sciences of morality provide a new look into the moral core functions that are relatively automatic, and based in evolutionary biology. This seems to agree with the concept of a “wired” child... Now these functions are intuitive, emotionally guided and adaptive as well.

Dr. Emde spoke of Charles Darwin’s studies on chimpanzees illustrating the rudiments of empathy. Darwin’s research revealed that there is reciprocity between primates, and an internalization of the rules of social structure. This is where Emde made the link to neurosciences: mirror neurons and reciprocity are linked to emotions and to intentions. In observing and participating socially, the brain is building expectations about feelings and intentions, and over time about self in relation with significant others.

Emde said that the evidence suggests a possible “we-space,” where we are interconnected to each other at a pre-reflective level.

Then Dr. Emde shared with us a study about romantic and maternal love (Bartels and Zeki) which confirmed what was known to Freud (and the rest of us). Brain imaging and mapping confirm that the function of social judgment is weakened during the experience of love. This elicited a lively audience participation informed perhaps by personal experience.

As far as maternal love debilitating judgment, Freud can also enlighten us here: in his text on narcissism, the father of psychoanalysis speaks of parents that react to their children as if they were kings or queens. So I wonder, could we think that ‘His Majesty, the Baby’ is the Freudian allusion to weakened judgment? We could also wonder--since this study only focused on the judgment of the mother--if the father’s judgment is also debilitated during paternal love? This is an especially interesting question, since, in Freud’s view, the role of the Father concerns the law and the genesis of morality.

Then Dr. Emde explained how can attachment theory and early moral development can complement each other. After explaining the similarities (early appearing, rooted in biology, emotionally-guided, and experience-dependent), between early moral development and attachment theory (Bowlby), he moved beyond it, especially differing from one of the most important postulates of attachment theory: that which bases the model upon protection and fear. Instead, early moral development refers to the development of cooperation, caring and culture sense in intimate relationships and beyond. Moreover, this model emphasizes positive emotions, including relief of distress.

These two theories could complement each other: security frees up resources and emotional availability. Then the child becomes eager to participate in interactions and imitations. In essence, security should increase opportunities for early moral development.

There is a dark side to all this. When learning reciprocity, the golden rule is fairness, equity, social engagement and cooperation, but at the same time, the other side is retribution, revenge, retaliation, conflict, and violence. Empathy likewise can lead to pro-social inclinations like compassion, comforting and helping others, or knowing how to hurt others, demonizing the out-group, *shadenfreude*, deception, and lying. Valuation can lead to internalizing standards, rules and social order, but also restrictive categorizing, bias, prejudice, and self-righteousness.

This research has given rise to numerous questions, not the least of which is: How do new attachment theory and the theory of mirror neurons relate to the heart of psychoanalysis, the role of conflict?



***“Ethics in Psychoanalysis—From Freud Until Now”*****December 9, 2010****By Gabriela Zorzutti****Reported by David Stevens, Ph.D.**

I think it would be fair to say that Lacanian ideas have had a difficult time gaining a hearing in America. There are probably a number of reasons for this. Lacan is difficult to read. His writing is often frustratingly and deliberately opaque. He makes reference to a vast array of ideas drawn from across the humanities, sciences and history. Many of these references presuppose a precise knowledge of diverse philosophical systems and of the history of ideas. Learning about Lacan's system also requires gaining familiarity with a specific technical vocabulary and a series of constructs that evolved across his career. Many of these constructs have no obvious relationship to analytic constructs more familiar to the American reader.

Lacan, himself, can be somewhat off-putting as well. He harshly caricatures ego psychology, embodied in the work of Anna Freud and Heinz Hartman, and American psychoanalysis, in particular. He believes that that Freud's most revolutionary and essential discoveries are lost to the ego psychologists because they focus on the “ego” and “adaptation”. I think it is accurate to say that Lacan was convinced that there was no real appreciation for the role of unconscious processing left in American Psychoanalysis. Furthermore Lacan unashamedly positioned himself as the one person who truly grasped what Freud had really meant to say. Lacan seems clear that his reading of Freud was how Freud meant himself to be understood.

But sometimes even a very irritating person can seem to have something very important to say. And there is no doubt in my mind that there is something in Lacan's vision of psychoanalysis that is profound and worth trying to grasp. I have tried for years to understand something of Lacan, first by reading him (leading to mostly befuddled thoughts) and then by tackling secondary sources in the hope of achieving some increase in understanding. I was unaware of any local experts on Lacan.

Enter Gabriela Zorzutti. Gabriela received her clinical training in Argentina in Lacanian and Freudian psychoanalysis. She is a Lacanian psychoanalyst with a private practice in Boulder, a member of the International School of the Forums of the Lacanian Field, and a delegate of the Psychoanalytic Forum of Colorado. She is also a doctoral candidate in psychology through a university in Argentina. Gabriela has also conducted study groups on Lacan locally, and through our Society has co-taught with Rick Furtak a class on Heidegger and Lacan, which I had the good fortune of taking.

Gabriela delivered this paper entitled “Ethics in Psychoanalysis-From Freud until Now” as a part of the Society's lecture series. In this paper she attempted to introduce her audience to a series of Lacanian emphases vis. the psychoanalytic endeavor. “Ethics” in this paper is not used in the sense of licensing boards and boundary violations. Ethics in Gabriela's paper is more the stuff of questioning what is involved in living courageously and truthfully in accordance with an acknowledgement of one's discerned “desire.” She stated that Freud's first ethical choice was to accredit his patients with the true knowledge of the origins of their symptoms. Gabriela underscored Lacan's emphasis on the degree to which Freud listened to his patients, tracking their associations back to a forgotten, but known, past.

Gabriela also looked at free association from the viewpoint of ethics. When we ask a patient to free associate we are asking them to set aside their moral judgments. It is the resistances to free association that allow for the conflictual nature of the “subject” to gain expression. She noted that Lacan saw neurosis and compromise formation as representing the subject’s difficulty in making a choice. The phobic runs away from that which he/she desires. For Lacan the “subject” is not a thinking subject but a “speaking being.” The psychoanalytic method allows for the “speaking being” to make a choice. Gabriela asserted that this is essentially a moral position wherein avoidance of choice represents a sort of moral cowardice. The psychoanalyst treats the subject as being capable of making a choice. Guilt is only about not acting on desire, i.e. not making a choice.

The audience raised a number of questions following Gabriela’s presentation. During this part of the evening Gabriela observed that for Lacan the unconscious was a “knowledge that possesses the subject but of which the subject is unaware.” She noted that Lacanian psychoanalysis is deeply committed to maintaining a questioning attitude towards the subject’s communications. “The patient should be left with the question.”

Gabriela’s talk was stimulating and thought-provoking. Our Society is lucky to now include among its members a true Lacanian scholar. Hopefully Gabriela will persist in her efforts to facilitate a greater receptivity to, and familiarity with, Lacanian ideas.



### Interview of Dr. Colette Soler, January 2011, by Gabriela Zorzutti.

*Editor's note: Because this is an interview, and it is presumptuous to interpret the precise meaning of an interviewee's expressions, we have kept editing to a minimum.*

Colette Soler's encounter with Jacques Lacan and his teaching made her choose psychoanalysis, which she practices and teaches today in Paris. University professor in philosophy, with a degree in psychopathology, and Doctor in psychology from the University of Paris VII, she currently teaches in the frame of the Clinical Formations of the Lacanian Field. She has published more than 350 articles in France and overseas, about the problems of formation and the ethics of psychoanalysis, clinical structures, the presence of psychoanalysis in culture, sexuality, and writing. Her last published works are *L'inconscient réinventé* (the unconscious reinvented), *Repetición en la experiencia analítica* (Repetition in the analytic experience), *Estudios sobre Psicosis* (Studies on Psychosis), *Finales de análisis* (Ends of analysis), *What Lacan said about women*, *The era of traumatism*, and soon to appear is *Les affects Lacanien* (Lacanian Affects, PUF). Mme. Soler was in our country last January, delivering a talk entitled "Transference: a New Love?" in the Washington School of Psychiatry. She was invited by the Lacanian Forum of Washington, DC in preparation for the Fifth English Speaking Seminar, to be held in the nation's capital on April 8, 9 & 10 of 2011. The theme of the Seminar is "The Proper Place of Affect in Psychoanalysis: from Freud to Lacan," and will have attendees such as Mme Colette Soler, Luis Izcovich, Raul Moncayo, and Bruce Fink. For information on the seminar please go to [www.champlacanian.net](http://www.champlacanian.net) or call 303-819-0718.

I decided to keep the interview as close to the experience as possible, in order to convey the freshness of the conversation. Questions were formulated all at once, and Soler decided the order.

Questions:

1. *It is frequent to find colleagues that think that Lacanian analysis does not care for affect, that affect does not play a role in the analysis, that for Lacan everything is about language...*
2. *We know that Lacan has placed anguish (Freud's Angst), the only affect that does not lie as he said, so is there a hierarchy of affects?*
3. *How do the ethical and clinical consequences of interpreting 'with' affect differ from the ones of interpreting 'with' the signifier?*
4. *Which are the main differences regarding affect between Freud and Lacan?*
5. *You have a new book to be seen soon, *Les Affects Lacanien*. Would you tell us about it?*

Mme. Colette Soler: I will start with the first question, the one of Lacan not being interested in affect... well this is totally inexact, and there are many things that allow us to see this. First, Lacan has insisted repeatedly on the fact that psychoanalysis should cure the major affect that brings a subject to begin an analysis, that is to say: there is something unbearable for him, unbearable. The affect of the unbearable must be cured in the analysis.

Then, evidently, the problem is how to cure it and with what. This is the first point. Second point, we could establish the list of the affects of which Lacan has talked about: anguish (anxiety), one year of his seminar... before that he had spoken extensively of what he called, taking an idea that was not his, of the passions of the being: love, hate, ignorance. Afterwards he spoke of shame, of anger, thus an entire list can be established.

Now, I guess that what could make anyone think that Lacan is not interested in affect is that in regards to how analysis operates, (and here I take the third and fourth question), Lacan is totally Freudian. Freud's idea consists of thinking that the unconscious can be deciphered; this is why Lacan said that it's language, because only a language can be deciphered. In analysis we seek to reveal something about the unconscious. The unconscious produces affects, for sure, but the problem is to know with what it produces them. According to Freud, in his

theory of repression what produces affect is the repression of what he calls *Vorstellung*, representations, or *Worsvorstellung*, representative of representation. Lacan called it the signifier. So the signifier is repressed for Freud, it disappears in repression. What does affect do? Affect is displaced, not repressed. It is maintained on the surface of the experience but it is displaced to other representations. This is why affect cannot be trusted, because it is never known what causes it. So it is a Freudian thesis, one interprets with the signifier, and Lacan translates: affects lie.

In Lacanian theory one interprets with the signifiers and thus operates *on* affects, but not *with* affects. Now well... how is it that analysts came to think that interpretation could be done with affects? This is another issue. It's the problem, Freudian problem, of knowing if transference and repetition are the same thing, given that in analysis we have, and this is a fact, misrecognition. In other words, sometimes the patient talks to the analyst like he used to talk to characters of his past, mother, father, grandfather, etc. therefore in this case, evidently all the reproaches that the subject has in regards to his/her parents are directed to the analyst in a phenomena that we could call of repetition. Freud says this in his fundamental text, *Beyond the Pleasure Principle*, he says that all the love misfortunes experienced during childhood years, return in the analysis. These misfortunes are basically three: deception of the demand for exclusive love, given that the subject can never be the only one privileged; deception of the demand for knowledge, of wanting to know specifically how children are born; and lastly deception at the level of the drive, as Freud says, because of the immaturity of the body is unable to find the complete satisfaction, even in masturbation. These infantile misfortunes that are for everyone the same, come back in analysis according to Freud, and are lived anew. Then... analysts not knowing well what to do with this, have thought that the only resource was to interpret it and to say for example: 'you complain about me like you complain about you mother'. The result of this maybe that the patient protests sometimes, sometimes the analyzand recognizes it, he knows it... At the end... if it is this way, if transference only repeats childhood's experiences, analysis would not be possible... It would only reproduce childhood's misfortunes and nothing else.

Lacan was able to avoid this impasse because he perceived that transference, despite of it producing repetition, was something else other than repetition. Specifically that in transference the subject does not expect only to be cured, does not only expect to obtain what he has not obtained in the early years, but he expects also a revelation. Analysis promises the revelation of the unconscious. This is why Lacan has defined transference as a love that is directed to knowledge, implicitly means, to the knowledge to be revealed of the unconscious. As you can see, this implies that interpretation works totally at the level of the signifier, the signifier that produces effects on affects. Affects are effects, specifically effects of the unconscious –not only of the unconscious, but in analysis we treat what comes from the unconscious. Now the question about anguish. Lacan dedicated an entire year to anguish in his seminar. A whole year to present anguish as an affect that cannot be confused with the others. In the other affects, the general thesis that Lacan has taken from Freud, is that affects, the quantum of affect as Freud says, is displaced and therefore are not the interpretation's allies, they are deceiving, they lie. Lacan had perceived that anguish was different, and he designates it as (in the year 1962-63) the only affect that doesn't lie. Why? It is simple, simple to say, not as simple to understand, but simple to formulate... If I summarize what I had grasped from this seminar during the years, I could say that it is because anguish is not without an object, as Lacan says, that he uses his seminar on anguish to construct his concept of object a, of his object a. The idea is that anguish does not lie, because it's not displaced. Anguish has an anchorage point, the other affects do not have an anchorage point, they are displaced. Anguish has an anchorage point: the object cause of desire. Therefore it is an exceptional affect in as much as anguish reveals that which the signifier is unable to reveal. The signifier does not reveal the object. The object is in Lacan's theory, cause of desire. It does not have a signifier that represents it nor an image. And is precisely what causes desire. In Lacan there is a whole construction to justify this idea of a cause of desire. We could say something that lacks, and lacking causes the desire to find a substitute. So this is the particularity of anguish, to reveal in the experience that which the signifier is unable to formulate, because a subject never knows the object of his/her desire; the subject is divided by it.

But I think I need to add one more thing--and here I can anticipate a little of my book "Lacanian Affects" that will be out in March of this year. This function of an affect that reveals that which the signifier is not able to affect, all kind of enigmatic affects. What do these enigmatic affects reveal? They reveal the fact that the unconscious is constituted starting from *lalangue*. (Lacan writes *lalangue* with only one word, without remarking the article). *Lalangue* is not language. It is from *lalangue* that what we can decipher from the unconscious is consti-

*Continued on page 17*



**“The Dark Side of Intersubjectivity: Embodied simulation, mirror neurons  
and the reenactment of trauma in early childhood”**

**February 20, 2011**

**By Ted Gaensbauer, M.D.**

**Reported by Roy S. Lowenstein, M.D.**

Dr. Gaensbauer presented this lecture as a companion piece to Dr. Robert Emde’s presentation of October 21, 2010, on early moral development. Both papers deal with the phenomenon of mirror neurons. Whereas Dr. Emde focused on the positive effects of mirror neurons on the rudiments of morality, Dr. Gaensbauer illustrated the influence of those neurons on the sequelae of traumatic experience.

He posited that children, even in the preverbal period, can experience enduring representations of trauma that can last for years and be manifested in ways that include emotional re-living and traumatic reenactment. Such behaviors are the common, if not universal, sequelae of trauma in young children. It is often very destructive and distressing both for the child and others. Re-enactment is persistent and repetitive, although not necessarily veridical in nature. It often has a driven quality, and is resistant to change and difficult to manage. Reenactments are more complex than mere behavior; although they can be devoid of emotion, they are frequently accompanied by strong affects, employ multiple sensory modalities, and be quite goal-directed.

He reminds us that psychoanalysis has long sought the reason why children frequently repeat painful and frightening events. Waelder saw it as an attempt at mastery. Freud connected it with the death instinct. Anna Freud viewed it as converting passive into active, i.e., identification with the aggressor. Terr and Arlow both saw it as a way of disavowing reality, or constructing an alternate reality, for example by converting trauma into play. Azarian saw repetition as the result of unconscious needs, such as alleviation of guilt.

His review of the research indicates that people *embody* the emotional behavior of others, that they experience a set of bodily sensations and emotional states that correspond to those being expressed by another person they are observing. Such embodiment is conveyed through facial, vocal, and/or postural expressions. It is experienced through affect, facial musculature, corresponding posture, and vocal qualities. It can be demonstrated for a variety of affects such as happiness, anger, sadness, and fear.

The neurological substrates of embodiment and repetition are now making themselves known through neuro-imaging. The discovery of mirror neurons has dramatically broadened our understanding of both children’s and adults’ capacities to “embody” multiple modalities of observed experience. Reenactment is a manifestation of embodiment, in which the child experiences and internalizes in his/her body the sensory-motor and affective stimuli connected to the traumatic event.

Rizzolatti, Gallese and colleagues found activity in the ventral prefrontal cortex of macaques, in which neurons coordinate or “code” for goal-directed motor movements. These neurons fired not only when the monkey carried out its own grasping actions but also when it observed a researcher grasping for a piece of food. Thus these pre-motor neurons were termed, “mirror neurons.”

These neurons activate in response to specific, complex, goal-directed activity, and are *not influenced by higher cortical structures*. Identical neural structures can be imaged both in the *observer* and the *object* of observation. Such mirroring can occur transmodally, and are exclusively dependent on goal-directed behavior. Mirror neurons are widespread and linked throughout the brain in what might be called systems. These systems play an important role in imitation, facial emotional processing, social cognition, and empathy. They are thought to generate resonance between an infant and others, laying the groundwork for empathic understanding and response, intersubjectivity, differentiation between self and others, and the internal concept of mind.

The mirror neuron system generates “action-” or “experiential” understanding, including comprehension of the *motivation* and *emotions* behind the observed action. The observer tends to reproduce automatically previously observed movements, when presented with stimuli such as traumatic triggers. Thus exposure to trauma leads to an all-inclusive, affectively charged, integrated schema of the action that has been experienced. Gallese states:

“We do not just ‘see’ an action, an emotion, or a sensation. Side by side with the sensory description of the observed social stimuli, internal representations of the body states associated with these actions, emotions, and sensations are evoked in the observer, ‘as if’ her or she were performing a similar action or experiencing a similar emotion or sensation.”

And it happens unconsciously, influenced both by what the child brings to the situation and what is imposed by the reaction of others at the time.

Dr. Gaensbauer points out that observation alone can create procedural memory, and the intensity of the experience can have a profound impact on that memory's power. Obvious examples include the massiveness of a trauma and/or its frequency. Since two different sets of neurons "share" the same experience, this can lead to boundary problems including pathological fusion between the victim and the perpetrator.

This has profound implications:

1. There is no need to postulate any sort of *a priori* motivation, conscious or unconscious, to reenactment behavior.
2. The brain is programmed to translate automatically and unconsciously perceptions of an external event into an internal representation of that event. It does so within anatomical areas that organize the motoric actions and somatosensory and emotional pathways corresponding to the external event being perceived.
3. Such representations serve as "response facilitators" for emotionally imbedded actions, when triggered by relevant stimuli. The actions are purposeful, but not necessarily conscious.

The younger a child is, the more susceptible he/she is to the above phenomena, and the more likely the child is to behave in a relatively unmodified, concrete and uninhibited fashion. Children can identify with both victim and perpetrator, depending on the nature of the mnemonic trigger. For example: a boy who witnessed the stabbing death of his father at age two-and-one-half could identify with both his father and his father's murderers, and a girl who had witnessed domestic violence before the age of sixteen months could behave either as the aggressor or the target of aggression. Such identifications have profound influence on character development and can lead to behavior that appears detached and autonomous.

Infants can imitate from birth, suggesting that mirror neurons operate at an early age. Certainly infants and toddlers are capable of evocative memory, and such memories can remain "burned" in the brain as the child matures and develops more mature neural pathways and a greater repertoire of internal and behavioral means of expression. Of note, mnemonic triggers can then result from mental processes as well as external events.

Dr. Gaensbauer cautions that the above ideas are not without controversy. Mirror neurons do not function in isolation. Such "mirroring" can occur in richly varied inter-relational contexts. Certainly as the brain matures, more structures anatomical and psychological may interact with the mirroring systems to produce the phenomena both experienced and observed. Neuroplasticity is a fact of life; we are continually creating new synapses.

What are the clinical implications of these theories? The evidence would suggest that seemingly "compulsive" repetition can be hard-wired, without psychological purpose. As such is it relatively unresponsive to the talk therapies of any school and to pharmacotherapy as well? Dr. Gaensbauer makes it clear that this is an area that is primed for exploration rather than definitive pronouncements. He wonders if insight, *per se*, may be less important than the "corrective emotional experience" or the therapist-as-new-object who interacts directly with the patient in a novel and restorative manner. He speculates that accessing as many expressive channels as possible, for example utilizing dance and movement therapies, body work, psychodrama, and EMDR, might be salutary. Utilization of the couch and free association could benefit a patient by facilitating the lowering of defenses and experiencing more regressed states (including the awareness of bodily sensations). This might allow access to unconsciously programmed states that might not be otherwise available. On the other hand, in certain patients this approach might limit significantly the multiplicity of sensory modalities at play in face-to-face therapies.

Dr. Gaensbauer reminded us that the trouble with PTSD is not just remembering, but the inability to *forget*. The psychoanalytic therapies help make meaning, and may thereby facilitate the inhibition of painful memory, all too frequently something devoutly to be wished. In a similar vein, Dr. Margy Stewart suggested, during the spirited discussion that followed, it may well be the purview of psychoanalysis not to deal directly with mirror neurons, but rather the psychological elaborations that develop from them.



## Reduced-Fee Outreach Committee

By Linda Plaut, L.C.S.W., Chairperson

The Reduced-Fee Outreach Program--which oversees a referral service matching Society members willing to provide psychodynamic psychotherapy on a reduced fee basis with people who otherwise would not or could not consider such therapy--is now gaining momentum.

Twenty-six Society members have signed up to be on the Outreach Committee's list of those willing to provide therapy on a sliding fee basis. In the past year we've made 19 referrals.

Before making it available to the general public we wanted to pilot the program with a limited number of groups. We also wanted to have enough therapists volunteering their services so that prospective patients could be promptly matched with a clinician. Therefore, for the past year we've reached out only to graduate students in training to become therapists and to those who attend DPS classes and programs. Brochures have been printed and have been made available to both these groups. Information about the program appears on the Society's website. Presentations about the referral service have been made to students at the Graduate School for Social Work at DU, and we are planning to present to other graduate students.

Now we're ready to consider ways to boost the program:

- We're eager to enlist more Society members who will take patients on a reduced-fee basis.
- We're interested in publicizing the program more widely to prospective patients.

To ensure we don't needlessly frustrate prospective patients, we'd like to sign up more Society members before we start publicizing the program more widely. If you've not yet signed up and wish to do so, and/or if you have suggestions regarding populations to whom we might reach out please contact Linda Plaut at [lplaut@comcast.net](mailto:lplaut@comcast.net) or 303-377-0563 x1.

Most of the requests we've had thus far are from people hoping to pay only \$40-50 per session, which, we realize, means the therapist is offering treatment on essentially a pro bono basis, with just enough of a payment from the patient to encourage serious investment in the therapy. Please keep in mind that whenever you're asked to take on a reduced-fee patient, you always have the option of saying that at this time you don't have an opening for such a patient.

Getting this program started has been a long-held goal for many in the Society, and we're excited that the referral service is now gaining some genuine traction. If you have questions or suggestions, please contact any of the members of the committee: Denise Detrick, Margery Fridstein, Linda Plaut and Gabriela Zorzutti.

### One Analyst's Experience

By Tom Avery, L.C.S.W.

When I heard about the reduced-fee program I signed up thinking it's the kind of thing I'd like to support. I saw it as a way to give back to the Denver Psychoanalytic Society and to the community. Several months later I received a call to see if I wanted to work with a patient. The experience went as outlined above. The prospective patient had already talked with a member of the Reduced-Fee Outreach Committee, had understood the whole process and had thought carefully about what she could budget for therapy per week. Following a brief conversation on the phone, I agreed to meet with the patient to see if we wanted to work together. It was easy to negotiate what would be fair to each of us. What developed is one of the more enjoyable treatment experiences I have each week. The patient is training to become a therapist. As Jonathan Shedler has noted, therapists of every school prefer to see someone who works from a psychodynamic perspective when it comes to their own therapy. Although it is not a way to amass wealth, I would encourage anyone who wishes to work with an intelligent and motivated patient to join the Reduced-Fee Outreach program in this venture.

*Continued from page 13—*

reveal is applied later by Lacan, starting in the seminar *Encore*, to other affects, specifically what he called enigmatic affects, all kind of enigmatic affects. What do these enigmatic affects reveal? They reveal the fact that the unconscious is constituted starting from *lalangue*. (Lacan writes *lalangue* with only one word, without remarking the article). *Lalangue* is not language. It is from *lalangue* that what we can decipher from the unconscious is constituted. The knowledge of *lalangue* is a knowledge that we cannot grasp, it's a multiplicity, we cannot grasp *lalangue*. The enigmatic affects are those which reveal the effects of *lalangue*. When Lacan says that the unconscious is made of *lalangue*, he has to demonstrate it, he has to fundament the thesis. One of the ways he does so, not the only, just one of them, is to underline that we have certain affects of which we cannot find where they come from. We have many affects that do not surprise us, that are not enigmatic. If a disgrace happens to us we turn sad and suffer, and everyone views this as normal. If we have success, on the contrary, we are happy. Then there are affects that are not enigmatic and there are affects that are enigmatic, meaning, that the subject himself cannot understand where they are coming from. So Lacan tries to fundament, he tries to answer: they come from the unconscious *lalangue*. From the part of *lalangue* that is impossible to decipher. Also at the end of his seminar *Encore*, Lacan rethinks what has been said about love, and he completes it. He tells us that love consists of recognizing in a way that is a little enigmatic, in a way that we cannot explain, recognizing in the other, in the *partenaire*, his own way of being affected by the unconscious. Therefore love appears as an affect that also reveals the fact that the unconscious affects us. The unconscious affects.

Then, Lacan has started with anguish as an affect of exception, that reveals what the signifier is unable to reveal, and he has continued, starting with *Encore I* believe, by giving certain affects called enigmatic a function of revelation.

Now in terms of hierarchy... Anguish remains being the affect by excellence, in the seminar he says the affect that reveals the object, but later he generalized it, and said the affect of the real. Anguish is the affect of any emergence of the real, therefore in this sense, is an affect that conserves its privilege. The enigmatic affects are affects of the relation to the unconscious knowledge more than affects of something real.



### Services and Activities of the Denver Psychoanalytic Society:

**The Outreach Referral Service**—a referral service for people who are interested in receiving psychodynamic psychotherapy but are unable to pay full fee. To leave a private message for the Referral Service, please call (303) 724-5455.

**Colleague Assistance Committee**—is available to all Society members if a situation arises they wish to report. Contact the Committee Chair, Robinette Bell at (303) 691-8991.

**Newsletter**— (past and current issues) available on our website: [www.denverpsychoanalytic.org](http://www.denverpsychoanalytic.org)

**Continuing Education classes, Scientific Lecture Series, Film Series, Salon Programs, Annual Fundraiser** with the DCPA and other special events can be found on our website.

Membership applications can be found on the home page under the “forms” tab.



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Donating to PEACS helps preserve a precious legacy. We are able to provide top quality education in psychoanalysis and psychoanalytic psychotherapy, serving adults, adolescents and children. We provide free lectures and low-cost courses to our mental health colleagues and the community at large; consultations to individuals and institutions that may care for you or your loved ones; low-cost psychoanalysis through our Clinic; consultation to preschools, schools and community programs; disaster response training and services.

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If you would like to be notified of upcoming events, please email the Institute/Society office to **add or notify us of changes in your email address** so we can keep our e-list current.

Send to  
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IF YOU HAVE NO COMPUTER ACCESS AND WOULD LIKE A HARD COPY OF THIS NEWSLETTER AND OTHER NOTICES, PLEASE CONTACT THE SOCIETY OFFICE SO WE CAN TRY TO ACCOMMODATE.

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For those with computers, please continue to visit our website regularly for the most up-to-date calendar information, flyers, member contact information, application forms, event registration information, and links to other organizations.

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