40th Anniversary Profile:
Steve Joseph, MD
Interviewed by Norma Campbell, LCSW

Even as a teenager, Steve Joseph wanted to get to the bottom of things, to understand things at their core. Initially this drive to understand drew him to science, physics in particular, although he also felt strong spiritual longings. At a social event in his teens, Steve had a chance conversation with a psychoanalyst, and he learned about a kind of work and an approach to life that was new to him. It had no immediate impact on his choices, but Steve remembers this conversation as a point of recognition that there might be ways, other than through conventional science or religion, to explore the depths of understanding.

After graduating from high school, Steve attended college at Cal Tech, Hebrew University, and UC Berkeley, graduating in physics with a minor in English literature. After two years of graduate work in biophysics at Cal, he entered Stanford Medical School in an MD/PhD program in neurobiology, but soon discovered that he did not want to be an experimental scientist. He wanted to work directly with people, and in some way incorporate his respect for intuition into his work. After medical school, he initially considered various medical specialties such as internal medicine and endocrinology, but when an opportunity for a residency in psychiatry opened up, Steve decided to “give it a try.”

His experience as a psychiatrist led to his full training and certification in the field. He worked at a variety of agencies and institutions including San Francisco General Hospital, Napa State Hospital, and Berkeley Mental Health. He began a small private practice in the East Bay, and on the advice of a colleague, joined The Psychotherapy Institute in 1979 because it offered a community of colleagues, opportunities for teaching and writing, and the possibility of help in expanding his practice. For many years now, he has been a serious student, and sometime teacher, of the Jewish mystical and imaginal traditions (agadah, kabbalah and hasidut). After studying self psychology and object relations, and feeling a deep need for a psychological approach that was non-reductively open to the spiritual and religious ground of life, Steve decided to enter the analytic training program at the San Francisco Jung Institute and became certified as a Jungian analyst in 1994.

Steve brings to his work as a therapist, a teacher, and a consultant a keen intelligence, a wide and deep knowledge of the psychological and spiritual aspects of what it means to be human, and an avuncular practicality and humor. His view of himself as a practitioner, unsurprisingly, is not conventional. He considers psychotherapy and psychoanalysis as essentially “moral” practices and sees the field as a contemporary incarnation of traditional moral philosophy. In talking with him about his work with people, he speaks of helping those who show up in his office to find their way. And of course, in order to do this, the therapist has to apply the techniques and sensibilities that he uses to help others to help himself.

In recent years, Steve has been less involved in the Institute as he now maintains a practice in Tucson, Arizona, as well as in the city of Alameda, and he commutes regularly between Alameda and Tucson. He remains a member of the Institute, however, and has continued to appreciate the range of clinical and theoretical interests represented at the Institute, as well as the quality of dialogue about clinical work.

In both his spiritual life and his clinical thinking, Steve has pursued a variety of paths reflecting his early and continuing desire for inner development and growth in consciousness. He stepped away from the Conservative Judaism of his childhood and adolescence and became deeply involved in the Gurdjieff work. This opened the door to a return to Judaism, including a year in a yeshivah in Israel, with fruitful detours studying the work of Trappist monk Thomas Merton and other Christian mystics, sitting zazen in a Soto Zendo, and exploring aspects of the Tibetan Dzog Chen view and practices. For many years now, he has been a serious student, and sometime teacher, of the Jewish mystical and imaginal traditions (agadah, kabbalah and hasidut). After studying self psychology and object relations, and feeling a deep need for a psychological approach that was non-reductively open to the spiritual and religious ground of life, Steve decided to enter the analytic training program at the San Francisco Jung Institute and became certified as a Jungian analyst in 1994.

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Save the Date!

TPI Annual Meeting
Wednesday, June 12, 2012
7-9pm
Location TBD

Viewpoint Information

Viewpoint is a publication of The Psychotherapy Institute’s Public Information Committee. Viewpoint invites contributions of articles written by Institute members. Consult one of the editors to discuss a timeline for bringing your idea to publication. Due to space constraints, we cannot guarantee that unanticipated contributions will be published. For further information, please contact Lucie Tétrault at (510) 595-5595 or LucieT@usa.net.

Editorial Committee: Lucie Tétrault, Chair, Norma Campbell, K. Sue Duncan, Kate Engelberg, Garrett Howard, Carol Paxson

Layout and Production: Tracy Held Potter

Advertising

The final deadline for ads and committee/program announcements in the March/April 2013 issue of Viewpoint is February 1. See rates below. You may drop off or mail your ad copy and payment to: The Psychotherapy Institute, attn: Viewpoint, 2232 Carleton Street, Berkeley, CA 94704. You may also email an ad to viewpoint@tpi-berkeley.org. For questions about advertising, call (510) 548-2250 ext. 107, and leave a message for TPI’s Administrator.

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At the same time, Steve advocates unequivocally the maintenance of an “analytic attitude,” using Roy Schaefer’s definition of this attitude: a wish to be helpful; interest in and care for the person in front of oneself; and particularly an evenly hovering neutrality – that is, an attitude of equidistance on the part of the analyst from each aspect of the patient’s psyche.

I asked Steve how this concept of neutrality meshes with his emphasis on psychotherapy as a moral practice, because they may seem contradictory. He didn’t hesitate to articulate that as humans, as analysts/therapists, or patients, we all make judgments, both as to what something is, and as to its value. For good or for ill, we all have a moral aspect to our psyches. That is part of being human. The skill of the therapist has to do with being able to talk about what appears as the patient’s inner truth, the light and the shadow sides of life, the judgments we all make about ourselves and others, without shaming or blaming, so we can understand and explore the nature and value of these judgments and their moral implications. Part of the skill of being a therapist is how to hold on to ‘judging’ as seeing, naming, and then placing what is true, especially the ‘bitter truths’ that may evoke guilt, shame or terror, without becoming moralistic. Or, to say it somewhat differently, to maintain a neutral, analytic attitude does not mean eliminating our moral selves but incorporating that aspect of psyche into the work, along with sex, aggression, creativity, or any other aspect of Self that we might include without question.

Steve ended our conversation by saying that at this point in his life as a therapist, he first and foremost considers himself a physician, in the primordial meaning of the that word, as a healer. Next he considers himself a psychiatrist, someone interested in working to cultivate healing of the psyche of suffering human beings. And only then does he think of himself as an analyst, someone who intends to bring, as best he can, an analytic attitude to the healing.

We thank Steve Joseph for his long association with the Institute and for his thoughtfulness about himself and his work. He has consistently brought to the Institute his capacity for struggling with the depth and complexity of human existence through his work as a clinician, a teacher, and a leader. He deserves our appreciation for the contribution of his unique perspective to the Institute’s clinical dialogue.

Norma Campbell, LCSW, is a supervisor at TPI and maintains a private practice working with adults and couples. She shares Dr. Joseph’s interest in psychotherapy as a moral practice.

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**Case Conference**

**Friday, January 25, 2013, 4:30pm - 6:30pm**

St. John’s Presbyterian Church
2727 College Avenue, Berkeley, CA

**The Things We Do for “Love”**

Sexual addiction, although becoming more recognized in mainstream culture, is often misunderstood, and treatment can be complex. Research from work with substance addictions indicates that incorporating neuroscience, knowledge of 12-Step work, and sensitivity to cultural stigma is important. Nancy Ulmer LCSW will discuss how she wove these elements into a long-term relational treatment with a man who identified as a sex addict at the outset. She will focus on her counter transference, the therapeutic relationship, and how she and the client were affected by groundbreaking knowledge about the addicted brain.

Nancy Ulmer, LCSW, an active member of TPI, maintains a private practice in Albany where she sees individual adults and couples. She is professor of addictions at the Wright Institute MA program and an avid student of neuroscience and relational analytic psychotherapy.

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**Making Connections**

**Friday, February 1, 2013, 3:45pm - 6pm**

**Turning Ghosts into Ancestors**

“Those who know ghosts tell us that they long to be released from their ghost life and led to rest as ancestors. As ancestors they live forth in the present generation, while as ghosts they are compelled to haunt the present generation with their shadow life.” (Hans Loewald, 1960)

Ghosts have lineage in the history of psychoanalysis, where ghost stories abound. As theorists, writers, thinkers, artists, analysts, and analysands, we find ourselves in an ongoing conversation with shades of the past. Always at work with the fragments of a predecessor’s palimpsest of knowledge, our assumptions, theories, memories, and narratives are inspired by an other. As sojourner in the afterlife of others, bearing witness to the struggle to turn ghosts into ancestors, I ask the question, how do we mark the distinction between ghosts and ancestors?

Jeanne C. Harasemovitch, LCSW, is a member and faculty of the San Francisco Center for Psychoanalysis, lecturer at the Psychoanalytic Institute of Northern California and Oregon Psychoanalytic Center, and editorial board member of Fort Da. In 2011, her essay (A)Temporal Dialectic: Creative Conversations between Timelessness/Time and Transference received the Karl A. Menninger Memorial Award and the JAPA Journal Prize. She practices psychoanalysis in Berkeley, CA, and offers consultation and study groups emphasizing psychoanalysis as a creative process.
Welcome to TPI’s 2012 Fall Symposium

By Diane Buczek, MFT, PhD

Welcome to the Psychotherapy Institute’s annual symposium. We’re fortunate this year to have as our speaker Dr. Lew Aron. Dr. Aron is one of the founders of Relational Psychoanalysis, and in his many articles and books, he has continued to expand and deepen relational theory. I imagine that his work has probably had a profound impact on all of us here.

In speaking about a “progressive psychoanalysis”—or “a psychotherapy for the people”—Dr. Aron is taking on a challenge that we here at TPI are familiar with. The Psychotherapy Institute was founded in the turbulent 1970’s, a time of rejecting traditional hierarchies and pressing for equality. It saw the beginning of community mental health clinics, and the primacy of psychoanalysis was challenged on multiple fronts. Developments in Gestalt theory, object relations, family therapy, CBT, systems theory, and even peer counseling could be regarded as threatening or as energizing.

Our founders saw all of this tumult as creative. They proposed an institute grounded in the psychoanalytic principles of the unconscious, defenses, intrapsychic dynamics, and transference/countertransference while at the same time open to exploring the new theories and erasing hierarchical lines among practitioners. We are called the Psychotherapy Institute not because we could not be called psychoanalytic, but rather because the goal was inclusivity. We have continued this openness. So while we have close relationships to the various analytic schools in the Bay Area, we are not identified with any one of them. This has left us free to explore multiple approaches, and in a sense, have them speak to one another. Our members’ orientations include psychoanalytic and Jungian psychotherapy, attachment theory, DBT, and neuroscience. Explorations of the spiritual, somatic, psychotic, the arts, gender, race, sexuality all have a place.

At the same time, we share the concerns Dr. Aron addresses in his new book. Is depth psychotherapy in decline in our culture, with its role and impact destined to shrink? Can we move out of a defensive posture, out of a too homogeneous subculture? How can we remain true to our original goals—to include new perspectives, more of the surrounding community, the urgent needs of community mental health patients and practitioners, of schools in dangerous parts of our cities, and also the riches available in the liveliness of our neighboring university, and in the wide-ranging diversity of the Bay Area? How can we include all of this without a sense of fragmentation, a sense of gathering a collection of parts—parts subtly assigned different values? Dr. Aron describes a way of seeing that emphasizes commonalities rather than differences. His method is to expand our understanding of psychoanalysis so that it isn’t simply narrowly defined as a specific set of techniques or a treatment strategy. Instead he suggests that we view psychoanalysis as a broad field of study—even as a “view of the world.” He suggests it is a perspective we might adopt that encompasses the ubiquitous power of unconscious factors in life and that “is the best promise we have for a humanistic, engaged therapeutic pursuit of meaning and relationship.”

Dr. Aron wants to free psychoanalysis from its historical association with the rarefied atmosphere of consulting rooms peopled by the elite. He urges us to bring it into the world, reminding us that the pioneers of psychoanalysis were not so much theoreticians as activists challenging conventions and social mores—they wanted to change the world. Individually and collectively as an Institute, we are all pressed into exploring the relationship of our work to the world—whether out of desire or out of necessity. Dr. Aron’s deconstruction of how we got here and his vision of a way forward are especially welcome and valuable.

Diane Buczek, MFT, PhD, is President of the Psychotherapy Institute. She has a private practice of psychotherapy and consultation in Berkeley.

Reconsidering Psychoanalysis in America

By Terri Rubinstein, MFT

Yesterday, November 10, 2012, I attended TPI’s annual Fall Symposium and I feel uncomfortable. This is the good news. Yesterday’s presentations were so thought provoking and, in ways jarring, that I hope I personally, and the TPI community as a whole, will be thinking and dialoguing about them for some time to come. The topic was “A Psychotherapy for the People: Toward a Progressive Psychoanalysis” and we were honored to have Dr. Lewis Aron introduce us to the ideas and concepts in his pending book by the same title. We were also honored to have Dr. Mary Tennes as the discussant. Her paper deepened our understanding of Dr. Aron’s ideas and rooted our conversation in the personal. Together they created an opening for us, as individuals and as a community, to question our assumptions about psychoanalysis and psychotherapy, and to question how we continue to operate within the confines of privilege.

Dr. Aron deconstructed several fundamental, and perhaps even sacred, psychoanalytic concepts and revealed to us the historical contexts in which psychoanalysis developed and grew. We were midway through the social, political, and economic events and undertows of pre- and post-WWI and WWII when he paused and shared with us the bottom line: “Psychoanalysis has done a lot of harm” and we need to face this, admit this, and search our souls about this in order to change and to evolve. Dr. Aron went on to speak about how psychoanalysis has harmed gays and lesbians, women, people of color, parents, the religiously identified, and even other clinicians whose work has been portrayed as beneath or less than the ideal of “pure psychoanalysis.”

The history of war, economic pressures, anti-Semitism, misogyny, and racism have conspired to reify the definition of psychoanalysis, especially in the United States. In addition, Dr. Aron contends that continued on page 5
Psychoanalysis has been plagued by and shaped by dualistic or binary thinking and the inevitable hierarchical perspective such thinking breeds. For example, the Anti-Semitism and misogyny of Freud's day is central to his ideas regarding hysteria, penis envy, and castration fear. In a world in which civilized, rational men were considered the elite, all those who were not civilized, rational, or male were seen as other and as such inferior. As a Jew, Freud was seen and treated as a degenerate, and despite, or perhaps in part because of his internalized anti-Semitism, he sought to identify with the privileged white European male. As a result, ego autonomy was seen as the ultimate goal of psychoanalysis.

Dr. Aron suggests, however, that Freud was optimally marginalized and his position on the boundary of disrespect and respect enabled him to be both radical and acceptable. Thus, although his theories and practices favored individuation and bounded autonomy, he was also an advocate for the poor and wanted psychoanalysis to be available to the masses. For example, when Freud was practicing in Vienna, he and his colleagues changed the frequency and length of sessions in order to maximize the number of people who could be treated in a week. They did not question whether it was still psychoanalysis if sessions were five days a week instead of six days a week. Furthermore, during World War I, psychoanalysis was provided to the soldiers and treatment had no specific form and was not limited to free association and interpretation. It was provided at, or near, the battlefield and often included a warm meal. In other words, psychoanalysis could itself be pragmatic and practiced according to the context in which it was needed.

Unfortunately, much of the commitment to provide psychoanalysis to the masses, and a fluid interpretation as to what defines psychoanalysis, was lost when Hitler rose to power and the lifeblood of psychoanalysis had to flee from Europe. In fact, although many prominent analysts came to the United States, this loss is greatest in American psychoanalysis. A combination of the desire to identify with European psychoanalysis and the desire to have prestige and financial remuneration equal to other specialized doctors in the United States served to undermine and degrade all other forms of psychotherapy being practiced here. In addition, it restricted access to psychoanalysis to those with significant financial resources. Thus, as a result of numerous splits, but in particular because of the classically American binary between the have and the have-nots, psychoanalysis, at its worst, has become an elitist endeavor.

In addition, because of the split between "pure psychoanalysis," worthy of privileged fees, and all other forms of psychotherapy, psychoanalysis has become concretized in its techniques.

If, however, psychoanalysis is not a method reserved for the wealthy, what is it? Dr. Tennes offered an evocative perspective in response to this question. In referencing an article by Neville Symington (2012), she suggests that psychoanalysis is anything which is involved in the process of becoming who one is. Accordingly, all moments which fundamentally alter one’s awareness and, in so doing, transform one’s way of understanding and relating to the world are psychoanalytic moments. Dr. Tennes goes on to interpret Symington’s definition of psychoanalysis as that which “in whatever form allows movement out of the chains of binding identifications and attachments towards an increasing recognition that that which had seemed to be other is, in fact, not so other at all.”

Dr. Tennes also shared with us a story of psychoanalysis as defined by Symington (2012):

A woman in India was in great distress as her newborn baby died. She was advised to go to a guru who said to her: “Collect five mustard seeds from the household where there has been no death or misfortune.” She went from house to house but in every one there had been either a death or a tragedy. Then she realized that the guru had set her this task so now she understood through her own investigation that what had happened to her was part of the universal suffering of humankind.

Even though this guru lived 2,500 years ago and happened to be the Buddha, he was, according to Symington, a practicing psychoanalyst.

With this expansive perspective on psychoanalysis, the question then becomes: how do we make psychoanalysis available and relevant to the broader community in which we live? This is where my discomfort comes into play. In order to do this, we have to look deeply and honestly at our participation on both sides of the privilege split. We, as individuals and as an organization, need to notice how we are being shaped and restricted by the cultural contexts of our time. We have to go beyond platitudes of welcoming the disenfranchised. In order to succeed in reigniting the social activism embedded in psychoanalysis and in redefining it so that it can be returned to the people, we have to be willing to change, to be uncomfortable, and to be open to difference.

As Dr. Aron suggests, we are now practicing and living after the golden era of psychoanalysis. The latent symptoms of the early traumas to which psychoanalysis and its founders were both victims and perpetrators are in full bloom. I cannot help but notice how this parallels the state of our country, the Western world, and in truth, the world at large. The golden era of colonial and industrial expansion is behind us and we are now feeling the symptoms and consequences of our history. Like all of us, psychoanalysis is up against the brink – change or risk becoming extinct.

References:


Terri Rubinstein, MFT, supervises at The Psychotherapy Institute and is in private practice in Berkeley, CA specializing in relational psychotherapy and divorce mediation.
Book Review

The Trusting Heart: Addiction, Recovery, and Intergenerational Trauma

By Michael Aanavi, PhD

A Review by Norma Campbell, LCSW

For me recovery is not about management of a chronic disease; it is a continual process of recovering something so fundamental, so ineffable... It’s not recovery from, it’s recovery of.

Aanavi, The Trusting Heart, p. 11

If you have ever attended a 12-step meeting, you know that much of the power of these programs rests in the stories, the narratives that are told and heard about the addict’s journey of recovery. Some of the stories become “drunk stories,” tales that get repeated so often that they become stuck in the muck and mire of the story itself. The best the narrator can do, for the moment, is to tell his story again and again, much in the same way that many of us endure recurring dreams. But like some recurring dreams, the addiction story often becomes one that fleshes itself out and changes the essential narrative, and therefore, the narrator. It becomes a “teaching story” about the process of, and possibility for, change. Such is Michael Aanavi’s tale of his own addiction, as chronicled in his recently published book, The Trusting Heart: Addiction, Recovery, and Intergenerational Trauma (2012).

Part of the power of Aanavi’s story is that it shines light, as the quote above indicates, on the story about what he has recovered, not just what he has recovered from. Although Aanavi’s story includes involvement in traditional rehabilitation programs and recovery processes, which he clearly values, his primary view of his addiction is that through traumatic events of his life (and the intergenerationally transmitted traumas of his parents and grandparents), he lose contact with the lived experience of his own body, soul, and psyche:

When I was little I knew what I wanted, knew what felt right to me. I wouldn’t go along with others to go fishing...if I didn’t want to—if I was drawing or thinking or involved in some other project...of my own. I wasn’t oppositional, didn’t grandstand or throw tantrums; I was simply clear about who I was. (p. 11)

It was this recovery of the capacity to remember and to once again thrust himself into his own “lived experience” that is the central theme in Aanavi’s story.

It’s a courageous story, for the reclamation of self requires “going into the underworld,” in the words of psychologist Eduardo Duran, who wrote the foreword to The Trusting Heart:

Aanavi’s story takes us into the belly of the beast in an exploration of the soul’s wounding and stands eye to eye with the demons in an honest attempt to make a different relationship with these entities. Aanavi hones in on the entity of heroin which is the one spirit visitor that has given him the gift of insight during his lifetimes... [He] gives us the insight into his

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Executive Board Report
by Dorothy Kruse, Secretary

As 2012, our 40th anniversary year, draws to a close, the Board has been reflecting on what we have accomplished and on working goals still in progress. A major accomplishment has been increasing TPI’s visibility and influence in the larger surrounding community. We’ve done this in many ways, ranging from the successful Tony Kushner event at Berkeley Rep, to publishing a high quality journal, to advancing our relationships with the other local training programs. There are several ongoing themes on which the Board continues to focus attention.

A major theme is exploring ways in which more members might become creatively involved in the ongoing evolution of TPI. This involves encouraging members to develop new programs and courses. Related to this emphasis on wide participation is the strengthening of support of Institute committees. We are continuing to increase the ways in which the committees can interact and cross-pollinate with each other. We also continue to focus on the importance of diversity both through ongoing development of the Diversity Committee and through sponsoring this year’s symposium on “A Psychotherapy for the People.” And we continue to work on new ways to grow our revenue.

There have been some recent changes on the Board. Teresa Harris and Eileen Cohune Brown resigned and Dorothy Kruse agreed to serve as Board secretary, replacing Eileen. Jane Reynolds joined as member-at-large through June 2013. There are two member-at-large positions replacing Eileen. Jane Reynolds joined as member-at-large through June 2013. There are two member-at-large positions

At the Annual Board Retreat on September 22nd, we each described why we are serving on the Board and what we hope to accomplish in our tenure. We discovered that we shared a strong wish to give something back to TPI in gratitude for all the rich experiences we’ve been offered. Many of us also expressed a desire to challenge ourselves in ways that are out of our comfort zones. Foremost among those challenges is the opportunity to learn how an organization, our organization, operates and how it might operate better.

The Institute as a whole is thriving and many people are participating in different and meaningful ways. Such vibrancy gives us an opportunity to fine tune what is already working well. Yet in the non-clinical areas of the Institute that include the Board and Board committees, like the Development and Nominating Committees, it has been more difficult to recruit people. We are looking for ways we might stimulate interest in vital non-clinical work such as serving on the Board. So we want to share these thoughts and feelings with all of you in the hope of making the work of the Board more visible. Taking on one of these non-clinical roles provides powerful opportunities to both offer service to the community and explore new areas for self-development.

Here is some of what we do:

Board Accomplishments

1) Board member Amy Glick has worked closely with the Diversity Committee as Board liaison to help the committee to work out operating procedures and move forward on coordinating with the work of the other Institute committees. The committee has expressed appreciation for Amy’s consultation and input and for the Board’s active interest in supporting the committee.

2) The 2011-2012 Fiscal Year ended with our revenue goals being met and we were able to make a contribution to our reserve account. The financial health of the Institute is good and steady.

3) The Board was able to increase the Executive Director’s position to full time.

4) Our new logo and marketing materials are in use and the new website is up and running with Board direction and much work by K. Sue. The Members Only section will be operational by the time you read this. We’ve had a great deal of positive feedback about the new website. If you haven’t yet, please review it. It is a wonderful vehicle for communicating within the Institute and committees, groups, and individuals: www.tpi-berkeley.org.

5) The Membership Umbrella Group (MUG) has been resurrected and had its first meeting in October. Emily Loeb is the Board liaison to MUG. The Education, Viewpoint, Membership, and Making Connections committee Chairs attended. There was much enthusiasm for this opportunity to collaborate on new ways to serve and involve members. An annual meeting of MUG and TUG (Training Umbrella Group) Chairs and the Board is set for January 11th to discuss the relationship between the Board and Committees.

See page 2 for information about purchasing ad space
2013 SPRING SYMPOSIUM

Changing Minds: The Way Forward

Presenter: Margaret Wilkinson

Saturday, March 16, 2013
10:00am - 3:30pm (4 CEUs)
Nile Hall, Preservation Park
1233 Preservation Park Way, Oakland

10:00am - 12:00pm: Lecture by Margaret Wilkinson
1:30pm - 3:30pm: Master class with case presentation

We very much need a theory and practice where the best of the old is conserved yet where new insights are integrated and used effectively. Margaret Wilkinson puts forward the value of an interdisciplinary whole person approach that conserves our rich inheritance from Freud and Jung but also takes on board insights from attachment research, trauma research and the neurobiology of emotion. Gambini (2007) said of Jung: “He followed the silk thread that united the physical and the psychic, he fought to envisage the unity that underlies perceptible diversities and dualities” (p. 364). It is that same silk thread that we must follow as we seek to bring the best of 21st-century thinking and research to bear upon the process of changing minds in therapy.


Early Bird Registration Fees (before March 1):
$110 for TPI members, $140 for nonmembers, $90 for students and interns.

Executive Board Report, from page 7

Current Board Projects and Continuing Board Goals
1) An Ad Hoc Development Committee was formed to study short-term and long-term development goals and strategies for TPI and make a recommendation to the Board. The committee is looking at growing revenue streams including training programs, the clinic, the education programs, and the Annual Fund Drive.
2) A member survey was sent out to assess interest and needs of the membership. It included questions developed by the Institute committees and also asks about interest in TPI offering study groups, peer consultation groups, and an advanced program focusing on deepening clinical work.
3) We are reassessing the work of the Membership Committee and considering expanding its work to include the development of special interest offerings like study groups and consultation groups for a variety of needs.
4) The Board continues to revise the Institute By-Laws, reflecting changes made to improve the functioning of the Board and the Institute.

Finally, the Board wishes to express our gratitude and admiration for all the extraordinary work done by the 40th Anniversary Committee this year: Judy Margulis, Chair, Peggy Blumberg, Jane Reynolds, Nancy Ebbert, Judy Greene, Susie Fefferman, John Emmons, Nancy Ulmer, Mark Bronnenberg, and K. Sue Duncan. The Journal, the Tony Kushner event, the Anniversary Party, the posters and cards with artwork by members, and the Potluck to end the year have all been wonderful opportunities to revitalize and deepen our relationships to the Institute and to each other. Importantly, they have been great fun.
awareness and lets us understand that this...is costly and requires additional sacrifice of both flesh and spirit... [This is] the Promethean metaphor of stealing fire and in the process we become singed...i.e., the price of fire (insight) ain’t cheap and the gods still demand a high price from us. (p. ix)

These words of Duran’s are not just powerful in their metaphorical and mythological thrust: they emerge directly from Aanavi’s emphasis on the spiritual nature of his path. They also reflect his relationship to heroin not just as his primary addiction but as a spiritual object that has forged the path to the recovery of insight.

For the therapist, or the addict (or the addicted therapist), this shift to recovery of could not be more critical. It offers the therapist a way to open mind and heart beyond the particulars of addiction and all that the mainstream addiction model of treatment has to offer. Aanavi’s story is not everyone’s story, and it is a story that might shock or disturb both therapists and addicts. But he provides one intelligent and compelling story of a person who became addicted and the reclamation of what in psychodynamic language would be referred to as the “true” or “real” self.

Forty years ago, when I entered the field, there were adversarial boundaries between addiction and psychological models of treatment. Fortunately, these boundaries have relaxed. The addiction model has lost some of its rigidity, and therapy is often valued as an adjunct to 12 step programs. Therapists have become less naïve about the pervasiveness of addictions in the culture, more knowledgeable about the psychophysiological underpinnings of addictions, and humble in the face of what the addiction model offers to addicts seeking help. Gutsy stories like Aanavi’s have contributed to our growing professional openness to integrating the genius of recovery programs with the capacity for depth therapy to look for and help recover the personhood of the addict.


Michael Aanavi, PhD, is a clinical psychologist, licensed acupuncturist, and recovering heroin addict, and is a member of the TPI faculty. He is in private practice of psychotherapy in Berkeley. www.michaelaanavi.com

Norma Campbell, LCSW, is a supervisor at TPI and maintains a private practice working with adults and couples. She has worked with many individuals and families challenged by a variety of addictions.
Reverie includes, but is not restricted to, the spontaneous imagery, daydreams, and “digressions” that therapists often experience as we listen to our patients; it is a major way we gain access to our own and to our patients’ unconscious thinking. Reverie happens in supervision as well as in therapy, and if we know how to make use of it, the supervision and the supervisee’s clinical work deepen and mature.

In the symposium, we will explore and discuss:

- How to expand our uses of reverie beyond daydreams into other transference/countertransference phenomena;
- How to ground reverie in psychoanalytic and practical theory;
- How to “catch” our reveries;
- When and how (and whether) to “language” or interpret our reveries in supervisory situations;
- When and how to promote our supervisees’ use of reverie in their work;
- How to address the absence of reverie.

Howard Hamburger is a licensed marriage and family therapist in private practice in Oakland, working primarily with adult individuals and couples. He has been a supervisor and faculty member at the Psychotherapy Institute for twenty years. Howard received training in the use of reverie in both psychotherapy and clinical supervision at Stanford University and at The Centre for the Advanced Study of the Psychoses.

Early Bird Registration Fees (before January 26):
- $120 for TPI Members
- $140 for Nonmembers
- $90 for Students and Interns

The SSP Symposium is sponsored by the Supervision Study Program (SSP), a two-year program in the theory and practice of supervision. Please contact K. Sue Duncan, Executive Director, at (510) 548-4407 for more information.
Membership Notes
We extend a warm welcome to these new members who have joined since the last issue. If you have any questions or would like to be more involved, please contact a committee chairperson (see listing on back page) or call K. Sue Duncan at (510) 548-4407.

Anne Brodzinsky, PhD
129 Calvert Court
Oakland, CA 94611
(510) 985-1773
abrodzinsky@gmail.com
Psychotherapy: Adults, adolescents, children, consultations to schools, adoptive families and non-adoptive parenting community. Theoretical knowledge & experience: relational psychoanalysis, CBT, object relations.

Toby E. Gould, MFT
2400 Sycamore Dr. #19
Antioch, CA 94509
(925) 906-8938
tobygould@sbcglobal.net
Couples, mood disorders, complex trauma, EMDR.

Melissa Holub, PhD
2955 Shattuck Ave.
Berkeley, CA 94705
(510) 848-7600
melissaholub@yahoo.com
Relational psychoanalytic psychotherapy for adults, couples, older adolescents; consultation; adoptees, birth-parents; adoptive-parents.

Susan I. White, MFT
609 Kearney St.
El Cerrito, CA 94530
(510) 685-8406
susanwhitemft@gmail.com
Aging and medical issues (cancer and other); mindfulness and visualization; grief & loss & raising happiness.

Newly Licensed
Judy Blumenfeld, MFT
5318 Bryant Ave.
Oakland, CA 94618
(510) 575-9984
judyblumenfeld@gmail.com
Adults, adolescents, and children. TPI Graduate.

Spring 2013 Upcoming Events

We have an exciting line-up of upcoming events. Registration for education courses is open online at www.tpi-berkeley.org.

SSP SYMPOSIUM
The Chance To Dream A Little: The Uses of Reverie In Clinical Supervision
Presenter: Howard Hamburger, MFT
Saturday, February 2, 9am-4pm (6 CEUs)

The Devil is in the Details: A Discourse on Deception
Justin Simon, MD
Saturday, February 23, 9am-12pm (3 CEUs)

SPRING SYMPOSIUM
Changing Minds: The Way Forward
Presenter: Margaret Wilkinson
Saturday, March 16, 10am-1:30pm (4 CEUs)

Emotional Currency: Money Inside and Outside of Psychotherapy
Kate Levinson, MFT
Saturday, March 2, 10am-4pm (5 CEUs)

Ethics in Context
Leslye Russell, MFT
Saturday, April 6, 9am-4 pm (6 CEUs)
(This course meets the BBS ethics requirement)

Hard to Get: Working with 20-Something Women who are Struggling with Sex and Love
Leslie Bell, PhD, LCSW
Saturday, April 13, 9am-12pm (3 CEUs)

The Secret Life of Groups: Exploring Group Dynamics in Everyday Life
Rose Phelps, MFT, and Peter Bernhardt, MFT
Saturday, April 20, 9am-1pm (4 CEUs)

Understanding Masculinit(ies) in Gay and Bisexual Male Patients: The Clinical Encounter from a Psychoanalytic Perspective
Drew Tillotson, PsyD
Saturday, April 27, 11am-3pm (4 CEUs)

TPI Annual Meeting
Wednesday, June 12, 7-9pm

Visit www.tpi-berkeley.org to register for courses.
TPI Committees

TPI members are welcome to participate in committees, and meetings are held at the Institute. Please call the committee chair before coming, as there are occasional changes in schedule and meeting place.

**Case Conference**
Marla Lev (510) 524-1347
Fridays TBA, 4:30pm-6:00pm

**Clinical Services**
Laura Goldberger (510) 665-7755
3rd Thursday of the month, 11:00-12:00pm

**Curriculum**
Dawn Shifreen-Pomerantz (925) 210-1236
4th Monday of the month, 12:10-1:30pm

**Diversity**
1st Wednesday of the month, 7:45-9:00pm

**Development**
Emily Loeb (510) 848-0863
3rd Friday of the month, 2:45pm-3:45pm

**Education**
Emily T. Johnson (510) 601-0734
Lisa Tracy (510) 548-2250, ext. 316
2nd Monday of the month, 12:00-1:30pm

**Group Therapy Training Program**
Billie Lee Violette (415) 334-8371
Rose Phelps (510) 658-4344
1st Wednesday of the month, 9:30-11:30am

**Making Connections**
Jenessa Radocchio (510) 852-9429
Lindsay Repko (415) 820-1640
1st Friday of the month, 3:30-6:30pm

**Membership**
David Leong (510) 898-6817
TBA

**MUG**
K. Sue Duncan (510) 548-4407
1st Monday of the month, 12:00-1:30pm

**Supervision Study Program**
Patricia Becker (510) 704-0707
Yael Moses (510) 813-0760
4th Wednesday of the month, 6:45pm-7:45pm, 7:45pm-9:00pm Faculty Meeting

**Supervisors’ Committee**
Beverly Burch (510) 548-2880
1st Friday, 1:15pm-2:30pm

**TUG**
Patricia Becker (510) 704-0707
3rd Friday of the month, 1:30pm-2:45pm

**Viewpoint**
Lucie Tétrault (510) 595-5595
3rd Monday of the month, 12:15-1:30pm

**Executive Board Meeting**
The Executive Board meets the second Friday of every month from 4:00–6:00pm.

* Must be a TPI supervisor to participate on this committee