Cultural and Identity: continued from page 5

Aviram's description of the figure/ground quality associated with identity, cultural identity being only one dimension. Dr. Altman commented about Aviram's use of reflection and connection as a self-object representation, develops within a cultural context. The individual and culture are inseparable, and therefore relationships that develop in the outer world are bound with culture and internalized as such, neither one being primary and both requiring interaction. Both presenters were encouraged to follow up their thoughts and findings. As they expanded the range of thinking discussed in both papers.

Psychoanalysts, Psychoanalytic Activists, and Identity
continued from page 4

Ricardo Ainslie psychologist-psychoanalyst; faculty, University of Texas at Austin

On a recent American Psychological Association accreditation site visit to a doctoral training program, one of the evaluators voiced surprise at the fact that there was a psychoanalyst on the faculty teaching psychoanalytic courses. He was even more surprised to learn that the faculty member's program of research included work in communities that were experiencing significant ethnic conflicts. Theorizing about race and identity, exploring the psychology of immigration, among other related topics. There were two obvious assumptions at work in the site visitor's mind. The first is that, within an academic context, psychoanalysis might make sense in the fields of literary history or, perhaps, anthropology. The latter it seems entirely out of place within mainstream training programs teaching doctoral students how to become "scientist practitioners" (i.e., the visibly held view is that, save the occasional adjunct appointment to provide clinical supervision here and there, most psychoanalysts are in those professions winning patients multiple times per week and changing their substantial theorizing). The second assumption is that, as disciplinarians, psychoanalysis is a world apart from the social and political currents emerging through our lives and through our communities, which is why analyses mainly bring their specialized knowledge into these realms. The site visitor is not alone in such views, many share the assumption that psychoanalysts have nothing to contribute to understanding political, social and cultural questions, or the experiences of the poor... Unless they are specifically sponsored by psychoanalytic organizations, psychoanalysis voices are all but non-existent in the public discourse on multicultural psychology or at conferences addressing these topics. In fact, as a disciplinarian, many view psychoanalysis as antithetical to such explorations. To be sure, there are those who identify with psychoanalysis and who are interested in, or dedicated to, all of our efforts toward social issues, do so within a certain framework. For example, in my private practice I change feet that at least 25 times the minimum wage (understanding the contextual shifting for the patient) and the settings sustained with upper-class matters (from the New Yorker magazine on the coffee table to my waiting room to the leather upholstered furniture to the comfortable visits to my consulting room walls). On the other hand, for almost fifteen years I have devoted enormous amounts of time to doing psychoanalytically informed work in ethnically polarized communities where the issues of race, poverty, and identity are the grain of daily life. The site visitor's view of psychoanalysis is understandable, though it...
The Narration of Collective Histories: James Byrd, Jr. Murder

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voices that speak directly on behalf of the majority. Most frequently, these voices are those of individuals in positions of power in the community. It is inevitable that in the emergence of a dominant narrative, which is articulated by the few voices who may or may not represent the views of the majority, alternative narratives are silenced. In privileging the roles of brokerage, collective narratives may, necessarily, be exclusionary. (H-ripolski & Hugieff, 2000).

As mentioned, the dominant narrative that emerged from the political and religious leaders in Jasper was one that cast the brutal murder committed in this small town as an isolated, aberrant event that occurred within the context of an otherwise peaceful community. The voices that advocated for this dominant narrative included not only the local government, but also the local newspaper, which had been allotted a prominent role in disseminating the official narrative. In its July 1998 special issue on the murder, the newspaper published an article titled "Jasper Murder: The Truth Behind It" which, in essence, served as a guide to understanding the events and pulling together the various reports and information that had been disseminated by the local authorities.

In the aftermath of the murder, the local government and the local newspaper worked closely to ensure that the dominant narrative was the one that was communicated to the public. This was achieved through the use of various strategies, including the creation of a special issue on the murder, the publication of articles by local leaders, and the hosting of a press conference by the mayor and the police chief. The dominant narrative was also reinforced through the use of interviews with local residents and the use of quotes from local authorities to provide a sense of authority and legitimacy to the narrative.

The dominant narrative was further reinforced through the use of social media. The local authorities used social media platforms to disseminate the official narrative, which was presented as the true and accurate version of events. This was achieved through the use of Facebook pages, Twitter accounts, and other social media platforms, which were used to share news updates, statements from local leaders, and other information that supported the dominant narrative.

In addition to social media, the local authorities also used traditional forms of communication, such as television and radio, to disseminate the dominant narrative. This was achieved through the use of press releases, interviews, and other forms of communication that were designed to reinforce the official narrative. The media coverage of the murder was also carefully controlled, with local authorities ensuring that the dominant narrative was the one that was presented to the public.

The dominant narrative was further reinforced through the use of community events and public gatherings. The local authorities used these events to reinforce the dominant narrative, which was presented as the true and accurate version of events. This was achieved through the use of speeches, songs, and other forms of entertainment that were designed to reinforce the official narrative.

In conclusion, the dominant narrative that emerged after the murder was one that cast the event as an isolated, aberrant event that occurred within the context of an otherwise peaceful community. This narrative was reinforced through the use of social media, traditional forms of communication, and community events, and was presented as the true and accurate version of events. The dominant narrative was further reinforced through the use of community events and public gatherings, and was presented as the true and accurate version of events.
and does have a profound effect. I write about these experiences, or make documentary films and photographic exhibits about them, activities that few, including many of my professional colleagues, associate with psychoanalysis.

It should also be said that the APA site visitor was not entirely wrong in his assumptions. As a discipline we have lived up to such stereotypes all too well. The concept of psychoanalysis as a cure-all for psychological ills was embraced by the establishment in the 1960s and 1970s, and the result was a situation in which the psychoanalytic establishment was not supported by the psychoanalytic establishment.

The first observation is historical. The association of psychoanalysis with an upper middle class elite (both in terms of its clientele and in terms of its practitioners) must be understood within the context of American psychology in the 1960s and 1970s. This fact is seen in the way in which the psychoanalytic establishment has tended to associate with social issues and to associate with social issues in a way that is not supported by the psychoanalytic establishment.

Notwithstanding the fact that there are quite “traditional” institutions all over the world, there does seem to be something peculiarly American about the radicalization of the discipline, as we have seen in the last decades. The concept of psychoanalysis as a cure-all for psychological ills was embraced by the establishment in the 1960s and 1970s, and the result was a situation in which the psychoanalytic establishment was not supported by the psychoanalytic establishment.

The second observation is historical. The association of psychoanalysis with an upper middle class elite (both in terms of its clientele and in terms of its practitioners) must be understood within the context of American psychology in the 1960s and 1970s. This fact is seen in the way in which the psychoanalytic establishment has tended to associate with social issues and to associate with social issues in a way that is not supported by the psychoanalytic establishment.

Christopher Bonovitz presented a paper titled “Cultural transference: Traversing the internal and external worlds.” In this paper Dr. Bonovitz developed his concept of the multidimensionality of individual identity, and the relationship between cultural transferences and the unfolding of the cultural transference/countertransference within the analytic relationship.

The second paper was presented by Ron Aviram and titled “Culture and identity in psychotherapy: Finding hope by discovering hopelessness.” Dr. Aviram described how cultural and identity issues can arise in psychotherapy, and how therapists can help patients to critically examine the unfolding of the cultural transference/countertransference within the analytic relationship.

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Letter from the President
by Rachael Peltz, President, Section IX

I have a few thoughts I’d like to share before beginning this section report. Just last week there was the second anniversary of September 11th, and I experienced an outburst of feelings that took me by surprise. I thought with some bitterness that at least on this anniversary of the death of loved ones, you knew who and what you lost. You can always encourage the sadists and prefer a chance to cruelty of all the ways you can think that person. This was an especially odd thought since I would not wish the death of someone on anyone, much less enjoy the opportunity to mourn such a loss. It seemed as if I were on September 11th, 2003. It was a moment of realizing a point of view, upon entering my office, as we are now. September 11th, I realized how many unnamed ones I could have written in this short period since the devastation of 9/11. It is not easy to say that what we lost (and continue to lose) is unknown. In fact, I am taken to finally clip-ping newspaper articles to try to keep track of the epidemic unfolding of the social and personal lives with each passing day under the Bush administration.

John Dering (2003) recently wrote, “There and elsewhere in Bush and Bush’s America, the meaning of terrorism is at stake….” Something about the “typical” crime of the moment is embedded in the backlash against our “enemies.” Richard Eliot (2003) reminds us that we may have just entered, when machines appear to be in the making of a “typical” crime, as I am not able to keep track of what is going on in a normal day. There is a sense of urgency to organize ourselves in the midst of the backlash against our “enemies.” Richard Eliot’s “typical” crime is one more to cause us to look for the meaning of our lives in the midst of the backlash against our “enemies.”

Let me be specific so as not to mystify what I am trying to say. It feels like bucking the tide of Hurricane Isabel. Yes, I hope that this could be a mobilizing time. “Too many times (hope-fully) have been crossed.” People have begun to organize. My hope is that this mobilization involved in the connections of terrorism to have been in time for something; that is, that the effects on our safety and our health remain and may have been “typified” the effects of our health care (internal and external); and that it is becoming the line to the door. I must keep track of the inactivity; the opportunity of a major opportunity to wake up.

In light of all that is going on as we review our Section IX in the midst of the moment, there is a need for the Division 39 community to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue. This is the moment that the Division 39 community needs to be aware of the issue.

There is much concern on our board about how the social change can serve the needs of Division 39. Please let us know either by direct mail or in the email section how you would find the most interesting and useful at this time. We are available to hold discussions of current events, newsletter articles or discussions during the Ministry section of Division 39. We would like to hear from you at any time on how you are interested in this division.

In the meantime I wish you all well in this difficult time and encourage you all of your efforts to change things for the better.

Dr. Arlene Steinberg, Treasurer, Section 9

To Join Section 9, and to renew your membership for 2003, please fill out this form and send it with a check for $40 ($20 for students and candidates) made out to “Section 9, Division 39, APA” and mail it to:

Dr. Arlene Steinberg, Treasurer, Section 9
211 W. 56 St., #36A, New York, NY 10019.