

EXPLORATIONS:
Challenges, Speculations, Risks ...

Psychoanalysis: A Traveller's Guide for Family Therapists

Jolyon Grimwade*

ROLL UP, ROLL UP! AirFreud is pleased to announce a special and spectacular Around-The-World Package for Down Under Family Therapists. Psychoanalytic ideas are being rediscovered in your field and you may like to encounter these first hand, in the places and spaces where the ideas arose. Visit first Vienna, the city of Freud's love-hate and his adopted home: see Freud's apartment, in a fashionable Viennese suburb, home now to the Sigmund Freud Museum.

Then on to Paris, La Rive Gauche and the Sorbonne. Hear the echo of Jacques Lacan's Seminar resound along the famous boulevards. Experience the stirrings of 1968. Then to London and feel the tension that still exists between the Anna Freud Clinic and the Tavistock, just as in the days of Miss Freud and Mrs Klein. Then whisk across the Atlantic to New York and then on to Los Angeles. Follow the footsteps of the psychoanalytic diaspora from Hiller's Germany to the security and comfort of forward-looking middle-class America. Along the way friendly tour guides will provide you with plenty of information. In the Handy Travel Pack, there are useful summaries of major theoretical writings, a map, and a splendid bound journal is included for your own notes and observations. No prior knowledge is assumed; take an open mind and enjoy the journey.

JOURNAL

Learning occurs in context and understanding is activated by context. As I travel I will try to record my experience of the places and give life to my reading as I go. I hope the reader will gain from the contextualisations and will see applications and ramifications of the various ideas through my writing.

I am excited by the adventure, fascinated by world travel, intrigued with thoughts about the various destinations, but most by my own audacity. Fancy even signing up for this trip! Colleagues have wondered why I should want to take this journey. My answer has been well, it's a cheap way to travel the world, definitely a tax deduction, and, you know, psychoanalysis has a lot to offer family therapy. Then they ask 'what?' My answer is a bit lame: 'I'll find out on my tour; and I'll even get to go to the MRI!' I wonder if they would accept my real answer: family therapy

is practices but the theory has not proved sustaining of practitioners, over time.

Systems theories have proliferated, unsystemically. The behaviour of the old grand masters like Minuchin and Haley looks like taped bullying these days. Feminism has pulled ethics into focus along with questions of power and emotion. I hope I can find the time to rethink my practice. Circularity, neutrality, narratives are all under question. I want a different perspective, but not a new one. So many fads have come and gone. Freud looks at gender, emotion, and personal history in the context of family development. Ever since the Deborah Luepnitz book (1988), I have been expecting interest amongst colleagues; there is interest in the journals, but little discussion at seminars. What I need is a way to review some assumptions and this journey appeals.

VIENNA, AUSTRIA: IN THE FREUD MUSEUM

Guten Tag Herren und Frauen, Willkommen.
Up these stairs, on the second floor, is the former home and consulting suite of the founder of psychoanalysis, Sigmund Freud. Born Sigismund (in Freiberg in what is now the Czech Republic) in 1856, Freud first trained as

*Lecturer, Victoria University of Technology, P.O. Box 14428 MCMC, Melbourne, Victoria 8001; email: JoGrimwade@vu.t.edu.au

a neurologist, and having failed to find physical causes for neurosis, gradually formulated psychoanalytic technique. He was 39 years old when he started his psychoanalytic writing which eventually filled 24 volumes in the English language (normally referred to as *The Standard Edition*). Of Freud's death in 1939 at 83 years of age, Wollheim writes 'cancer of the mouth was diagnosed in the spring of 1925, and, before it ran its course, Freud had undergone 33 operations, many of them grave and some inept' (1971: 286). In those final years, Freud pondered war, group psychology, the future of Western civilisation, the length and depth of analysis, and medical ethics, hoping that psychoanalysis would not become just another technique in the doctor's bag.

JOURNAL

Very quiet, spacious, light. It's filled with photos, books and memorabilia now, but it would not have been like that. Oh, I remember now, his couch is housed in Swiss Cottage, Maresfield Gardens in London—the other Freud home that became a museum. And here's some of his archaeological collection—I remember the story about that little figure. He certainly liked the erotic art of tribal peoples from all over the world! This is the closest we get to some of those famous slogans: 'Anatomy is Destiny', 'Dreams are the Royal Road to the Unconscious', 'Remembering, Repeating, and Working Through ...' This room positively encourages introspection and joyful free association. Oh, look at that photo of the Freudian circle—1911, I think, at the first or second international congress—Jung, Rank, the American Brill and the Englishman Jones, Adler, and so many women involved right from the start.

Vienna is a fine town of a circular design. The medieval defensive walls were torn down and became the foundation of fine avenues. The stone was used to construct many of the stoic, gracious buildings. The Viennese are subdued, sometimes rude, not often welcoming, avoiding pain rather than seeking pleasure. How did Freud adapt when he came here as a boy, part of a Jewish provincial family? Did he get the same reception as we're getting?

Developmental Annotation

Freud (e.g. 1905/1953) regarded the development of the child as dictated by the Pleasure Principle whereby pain is avoided and pleasure is pursued. Initially hunger and its avoidance evoke the infant's most passionate experiences, hence Freud designated the first phase of development Oral Erotic. With muscular development and the concomitant capacity to move and to control experience, the baby enters the Anal Erotic phase. The mastery of toileting and the development of basic speech finds the toddler active, challenging, and embracing of the world. This is the Phallic Phase: it is the Oedipal stage, which for a boy can only be resolved by the renunciation of his claim on the mother's body and acceptance of the primacy of the claim of the father. From then on, according to Freud, there are little men and little women

going about the business of acquiring individually, sufficient mastery of the world.

AT THE VIENNA RAILWAY STATION

Hurry, *Herren und Frauen*, the old baggage may be heavy, but now you head for Paris!

Dear John,

What a strange place to receive a letter: C/- of The Sigmund Freud Museum, Vienna! I felt important, but I think you might have been having a go at me! Your parody of the change in me as 'repunctuation of experience', as 'a new cycle', or as 'a new narrative' had me giggling. Don't you think those terms apply to the history of Family Therapy practice too?

A new possibility for assisting people emerged after the Second World War at a number of different locations around the world. How were we going to theorise the processes and effects of the new mode? It was an ongoing, if not very coordinated, project.

Classical Psychoanalysis emerged after the passing of Sigmund Freud. Similarly, Family Therapy models are now becoming more complex, more personalised, more historically (and developmentally) based, and more inclusive of emotional knowledge.

Brief intervention and long term contact are both actively pursued by the same Family Therapists. Winnicott, for instance, could well help you with your single session work. The overlap is enormous. It is time for dialogue, for bridges, for connections, etc.—and for allied health professionals to stop confusing psychiatry and psychoanalytic practices,

Travelling and learning, Regards, Jo

PARIS : AT THE SORBONNE

Bonjour Mesdames et Messieurs, ici Paris!

Assumed to be named after a Homeric ladies' man, Paris is now seen by many as a beautiful woman with splendid wide boulevardes, magnificent edifices, a flowing river and all through the night alive! But, in fact, its name derives from the ancient local inhabitants of these parts. Aah, fantasy !! As you walk around this town you will bump into remnants of Roman Paris, medieval Paris, revolutionary Paris; and, if you look out for brass plates, you will see the inscription 'psychanalyste'. The dominant influence is Object Relations, through the work of Bela Grunberger, Jacqueline Chasseguet-Smirgel, Green (see Oliner, 1988)—but we know you English speakers are fascinated by the work of Jacques Lacan.

Lacan was the hero of the Left intellectuals of the failed 1968 revolution. A psychiatrist in the Charcot tradition, Lacan published his first psychoanalytic work in 1930 after a period of clinical psychiatry practice (Wilden, 1968). His career was punctuated by his resignation from the International Psychoanalytic Association and then by their refusal to allow him to rejoin. This was the time of the foundation of the Ecole Freudienne

and the beginning of Lacan's famous Wednesday morning seminar (see Schneiderman, 1984); a seminar attended by Levi-Strauss, Althusser, Derrida, Foucault—the French Structuralists of the 1960s who fuelled the 1968 uprising.

Lacan closed the first Ecole Freudienne not long before his death in 1980. He perceived that the Ecole had become an institution which was serving its own purposes rather than those for which it had been formed. There are now Ecoles Freudiennes throughout the world, especially in South America, and in Melbourne, Australia. And Centres for the Freudian mainstream, too. Enjoy your visit to France.

JOURNAL

Lacan leaves no particular mark on the face of Paris. The Sorbonne is not an interesting set of buildings, but given the history it is easy to conjure the passion of the revolutionaries by walking around the campus and remembering the front page photos of workers at the gates of the Renault factory. Lacan revalued 'passion'. He drew a distinction between the psychoanalysis of the Anglo-Germanic and Latin societies. Freud, in a Germanic culture, regarded hysteria as modal psychopathology and obsessiveness as adjustment. Lacan, a Latin, said the reverse was true, and regarded himself as a 'perfect hysteric...that is symptomless' (Schneiderman, 1984). He saw that the capacity to express oneself truly, without anxiety, and without burting or blaming others, is not a bad definition of mental health.

Once, the standard seven storey buildings of Paris (remodelled ruthlessly by Hausmann in the 1860s with Mansard roofing) might have been viewed as monstrous. Now they appear small, elegant, and pleasantly anachronistic. This large city has life on a human scale. Again, the structure of the town is in dialectic with its people. Paris exists within parameters and, as with the Pompidou Centre, perhaps one remembers the structure or the feeling—even if the foundations have proven dubious?

Developmental Annotation

In 1945 Lacan published his paper on the 'Mirror Stage as formative of the I', previously presented at a conference in 1936. The paper dealt with a developmental sequence occurring between approximately six months and eighteen to 24 months (Wilden, 1968). The mirror stage is characterised by a reflexive relationship between mother and infant. The mother sees all her hopes for the future in the infant. The infant sees all its opportunities for the future in the mother. As such, they see themselves, and see the other as an extension of their self. The work of this time involves the gradual recognition of the separateness of selves. The medium of this recognition is the child's father (or his surrogate). For Lacan, the end of the mirror stage begins the Oedipal phase, when the child's dual pursuits of identity and ownership of the mother are in direct conflict with the

wishes of the father. Thus, the theme of this developmental description is self and other, or existence versus structure. A very French theme.

The Germans took a bit longer to perceive what had been obvious to the French. But Margaret Mahler (one of the German psychoanalysts who went to New York) was writing about 'Separation-Individuation' as early as 1952. Her famous empirical study *The Psychological Birth of the Human Infant* is the culmination of her work. Mahler, Pine and Bergmann (1963) were able to observe the unfolding of the Separation-Individuation phase, starting at about six months and lasting twelve to eighteen months. Thereafter begins the Rapprochement phase which is the phase of the psychological birth of the child. This study, based on the concepts of Klein and Freud, covers similar ground to Lacan's on the mirror stage.

JOURNAL

This end of the Eurostar sub-channel railway line is like a five star airport lounge. Has London become welcoming to Europeans? (Later) London; mostly grey, often wet, always polluted, and teeming with people. The pollution and the people are reminders that as recently as fifty years ago, London was the centre of a mighty empire.

LONDON : OUTSIDE A CORNER PUB

Welcome, Ladies and Gentlemen, to a special part of Greater London. I trust you enjoyed the open top double-decker ride here and will enjoy a trip back on the Jubilee tube. Over there is Maresfield Gardens with the Freud Museum and the Anna Freud Clinic; and across the way is the Tavistock Centre, with its National Health Service funded clinics for adults, adolescents, children, and families. The Tavistock Marital Studies Institute is housed there, too; but the social science research Tavistock Institute of Human Relations remains in central London in Tavistock Square, where the programs started in 1920. When Anna Freud came to London with her father, soon after she published her famous work *The Ego and the Mechanisms of Defence* (1937), Melanie Klein was already in London. Anna Freud, with her focus on how one copes with reality, was highly regarded in America, and was taken up with gusto in New York by Heinz Hartmann (1939) and colleagues. The English, however, were fascinated by Klein's conceptualisation of the passions of infancy.

The pre-eminence of the two (adopted) granddames caused major theoretical professional and interpersonal differences within the British Psychoanalytic Society, to the point where three subgroups were created: the Kleinians, the Anna Freudians and the Independents or middle group (Winnicott, Balint, Bowlby, Parkes, and others); see Kohon (1986); Rayner (1990).

The similarity between the psychodynamics of an individual and the behaviour of a group (or a nation) as embodied in a hypothesised group 'mind' or 'national character' have been studied in many ways at the 'Tav-

vy'. This tradition includes much of the work of Bion (1968), which in turn is an extension of the theories of Klein. We British are proud of our capacity to embrace and understand other cultures.

Developmental Annotation

Melanie Klein's is a *moral* theory of development. The primary relationship is between the infant and the breast (of the mother). Feeding = pleasure = 'good'. Not being able to feed = pain = 'bad'. The shift from physiological state (hunger) to moral judgement (bad) is not clarified by Klein other than through clinical observations (of a largely British) clinical population.

Dear Jane,

Thanks for your long letter about Jeffery Masson's *Assault on Truth* (1985). There is nothing particularly wrong with the general tenor of the thesis about Freud being under pressure to change his views about seduction, and the cases of Anna O., Dora, and Little Hans do include evidence of sexual abuse. However, Masson is selective in his presentation of Freud's views. Most notably, Freud *does not* say that early childhood sexual abuse *does not occur*. Freud was looking for an understanding of the prevalence of early sexual feelings reported in the memories and dreams of his patients. At first he thought these were the result of assault, later he regarded them as part of normal development.

You have children. You know they are engaged sensually with their bodies and the bodies of others. In a patriarchal society, the natural sensuality and anatomical differences between the sexes do have interpersonal and social consequences. It is strange how Family Therapists decry Freud's certainty of formulation (this is an error anyway—he had the courage to change his mind!) looking to context to establish their critique of him (actually he is always interested in context). Yet, seemingly, Family Therapists accept Masson's certainty as absolute truth. This, too, is seduction !

Travelling and learning, Cheers, Jo

Klein describes the steps of infantile development as at first trying to separate feelings of repleteness (good) from feelings of deprivation (bad). Klein says there are two breasts in the experience of the three to five months old infant: the breast which feeds, and the breast which frustrates. Necessarily, there are two worlds, two mothers. But, sensory development confronts this dualism. The mother, the bearer of the breasts or that special feeding lap, turns out to be a unity. How does the child deal with homicidal anger against the depriver without annihilating the provider of bliss? The answer is to integrate the images of good and bad. The good is never so good again, but at least, the bad is never so bad. And here seems to be a resonance with the famous British 'stiff upper lip'.

Klein came to London in 1926 at the request of Freud's English stalwart and biographer, Ernest Jones.

Jones was one of the original psychoanalytic circle, and had decided to set up practice in Canada. His use of theoretical terms when consulting with adolescent girls led to two allegations of sexual abuse (unsubstantiated), and he returned to London in disgrace. He required support to regain entry to the circle of British psychoanalysts, and Klein's views on early oedipal development were not antagonistic to his views regarding female sexuality (see Jones, 1927); interestingly, this was a paper that influenced Lacan's development of the idea of *jouissance*, (Lacan, 1977) as both were prefigured in the work of Karl Abraham, who had died in 1924. This is the reason why Klein went to England; but it is not the reason why her theories are regarded as those of the British School. One needs the idea of a cultural projective identification to explain the acceptance of Object Relations in Britain.

JOURNAL

One wonders about the benefits of colonial might, when the famous old buildings seem more ironic than grand amongst the traffic, and when those of Indian or West Indian origin, obviously poor, speak to each other with Cockney accents.

Then there's the Tube. That vital layer of conveyance and convenience beneath the towers, old and new. A timeless place of dirt and hurly—and fear. One could develop psychoanalytic metaphors for the various cities, based on the transport systems beneath each of them: perhaps because it is on these trains that the locals seem most vulnerable. Or that within and beneath, the projective mechanisms are more obvious. The Viennese underground is cavernous, clean, and contained to the central activities district. The stopover in Singapore showed how clean and orderly an underground could be, with sliding glass doors that open automatically adjacent to the doors of the train and hermetically seal the stations from graffiti writing, the filth of the rails, and the possibility of suicide. The Paris underground is fast and exotic—but it's a little difficult to match exit with locality as given on the maps. The London Underground is truly extensive, home to many people, and if it were not so convenient, close to forbidding. The New York underground, our next stopoff point on this tour, is surely too dangerous and disgusting. One guesses that the task is to cope.

Another airport. Freud loved train travel; he flew just once. Klein and Anna Freud travelled by sea and rail to Britain; today, would they have chosen the 'Chunnel'? An ocean liner would have taken Jones to and from the New World, but somehow, now, one must fly to New York or Los Angeles. What was it about America that made Anna Freud's emphasis on the ego so attractive?

AT LA GUARDIA, IN A SEMINAR ROOM

Welcome Ladies and Gentlemen to New York and the United States of America. This is the East Coast and the Big Apple. I understand that your next stopover will be

California. New York is everything you want it to be, and the home of many therapies. Psychoanalysis has a long tradition in this town and New York is seen by many to be the place where classical psychoanalytic method was defined (see Langs, 1974). They see Freud as a psychoanalytic pioneer but a somewhat unorthodox practitioner. New York was home until recently of the Sigmund Freud Archives—now transferred to the Library of Congress, Washington, and to Freud's last home in Hampstead, London. I guess you might have visited there. There are no particular psychoanalytic landmarks here, just the various institutes in tall buildings as you move around—and, of course, the professional suites. And in the US, unlike in many countries, psychoanalytic practice is very much a medical speciality. Welcome to New York.

JOURNAL

*This place is big. The pace is furious with so many different subcultures. I'd love to visit Harlem, the Bronx and—but I'm too scared and, possibly, too sensible. All the other cities were old, very old, this one is relatively new. Heaven knows how I'll feel about Los Angeles and Melbourne! Where to go is another problem. In Vienna, Paris and London there was a precinct to visit. There is none here and the buildings melt into each other. There are also so many versions of psychoanalysis—home grown and imported. Malcolm's books *The Impossible Profession* and *In the Freud Archives* give a sense of what the New York psychoanalytic community might be like, but its activity, like most other activities in this vast city, is subterranean.*

Except that the Underground itself is elevated for much of its extent!

On an Air-conditioned coach

Los Angeles welcomes you! California welcomes you! Welcome, Ladies and Gentlemen!

It was around sixty years ago that we in California welcomed such people as Erikson, Fromm, Adorno, Marcuse, and Reich to our sunny shores as they sought to escape the rising tide of National Socialism in Germany. You only have to look around to see why they stayed. California has great weather and great opportunities. Bus tours can be arranged to the various campuses where these great individuals taught and practised. Erikson and Fromm are still around. Reich died a criminal's death in prison in 1958 because his advocacy of sexual freedom extended to children.

Marcuse was a hero. Hundreds of thousands flocked to his funeral. His *One Dimensional Man* (1961) and *Eros and Civilization* (1964) are classics. He was a hero of the Vietnam generation. Adorno was a concert violinist with a strong academic grounding in Marx and Freud. The ones that did not go to New York came here. You recognise the personalities of those who came here : try and name three who settled in New York?

Of course, we have had plenty of others come here

with all sorts of psychotherapeutic stances. Timothy Leary (1970) called it a smorgasbord of therapies. Which reminds me, I believe you would like to head up the highway to the MRI, at Palo Alto? Interesting place. If it's all the same to you, we'll eat up the road.

JOURNAL

Here we all are, having been almost right round the Psychoanalytic world, sitting on a bus taking us to the Mental Research Institute. This is the beginning of the end of the holiday. This is so ugly; miles and miles of freeway savaged through zone upon zone of suburbia—like Melbourne, only with twice as high and three times as many billboards and flashing lights. Some areas are quite beautiful and expensive, others are just so poor. Los Angeles has been called the capital city of the third world; one can see why. Do we have such poverty in Australia? Maybe we keep it away from freeways or bury it in isolated communities.

Alistair Cook commented recently in one of his 'Letters From America' that by 1906 all local communities could be reached by trains; by the mid sixties this was no longer possible. Other places seem shaped and contained by the rail; Los Angeles, by means of the car, has broken out. The accents are really interesting, not too many television tones about. There are real people here and service is usually very good. They love Australians.

But I'm sure we'd prefer to stay British and class oriented rather than American and like this. I see with glasses fitted by Marcuse and coloured by Jacoby. I wonder why they can't see the effects of the single-minded pursuit of economic expansion. If one has a 'conflict-free sphere of the ego' (Hartmann, 1939) does one do this to one's backyard? If one views psychological development as being lifelong (Erikson, 1950), does one become wedded to the notion of development for development's sake? Or rather, could not Erikson's views be the psychological corollary of a cultural obsession with growth ?

Developmental Annotation

Contrary to the way psychoanalytic theory developed in other countries, the American integration between developmental theory and adult personality theory was not made by the one person. Mahler's (e.g. Mahler et al., 1975) contribution is integrated but is not the mainstream set of theoretical notions. It was Rapaport (1956) who noticed the connection between the work of Hartmann and Erikson. Both theories focus on the ego and on growth through conflict; somebody quoted 'Rapaport's dictum' as 'We wanted to build an ego psychology; not an id mythology!'

Erikson, trained by Anna Freud at the Dorothy Burlingham Kindergarten in Vienna, was first an artist, then a child care worker and then a psychoanalyst (Coles, 1970). He took his first-hand understandings of art and children to the Hopi and the Sioux in the 1940s and produced his classic *Childhood and Society* (1950).

Buried in the text is the chapter 'Eight Ages of Man', which maps the psychosocial development of the individual throughout the life cycle. Essentially this is a re-working and extension of the Freudian developmental theory. Instead of the Oral stage, Erikson writes of the stage of Basic Trust vs Mistrust, when the child takes in a stable capacity to trust those around it. Instead of the Anal stage, there is the stage of Autonomy vs Doubt and Shame where control of impulses and behaviour are as important as control of bowels. Instead of the Phallic stage, there is the stage of Initiative vs a Sense of Guilt, when, hopefully, the child's conscience is established as well as its gender role. Anna Freud saw middle childhood as a period of (sexual) Latency. Erikson identifies this as a time of Industry or Inferiority. Adolescence is more than a biological event for Erikson, it is the vital stage of identity formation—when the biologically equipped body meets a socially attractive world in the company of an immature mind.

The positive outcome for adolescence is the gaining of Ego Identity and the corresponding negative, Identity Diffusion. The stages of life that follow—young adulthood, adulthood and old age—involve the tensions between Intimacy and Self-absorption, Generativity and Stagnation and Integrity and Despair. Despite Erikson's emphasis on how a person relates to others throughout the life cycle (psychosocial development) his is essentially a *psychological* theory with the ego at the centre. While it is possible to rework earlier stages of development with each new stage, it is clearly hard to catch up on those who have a good start. The linearity of this scheme can be contrasted with the ideas of Klein or Lacan whose critical phases are metaphors for experience at any point in time. That is, to differentiate good from bad and self from others are *always* issues to be dealt with in an interpersonal context. To resolve Erikson's tensions at any one time would seem to involve a lot of uncommunicated introspection.

From another developmental angle, Jacoby's *The Repression of Psychoanalysis* (1983) documents the changed aspirations of the radical psychoanalysts who came to America in the 1930s, through central consideration of the life work of Otto Fenichel. Most of the names mentioned there are associated with California. But the question is: why the drift from theorising to technique, and from politics to practice? Jacoby associates the change with bourgeois self-concern fuelled by the safety of the new continent, and with the rise of McCarthyism and its attendant fears of further oppression. The move is from a value-laden position to a (bourgeois) value-free position. Attendant on this is a move of psychoanalysis from the realm of a generic craft to that of a medical specialty. At the same time, Ego Psychology became the focus of the theorists.

Drawing from Anna Freud, Hartmann re-evaluated the contribution of psychoanalytic thinking and focused on understanding how the individual copes with the real world (read: middle America). Or rather, how the Ego adjusts to the demands of the Id and the Superego and remains open to learning from its environment.

And the Ego did adjust, with the work of Heinz Kohut (1971) and Otto Kernberg (1976), both of whom tried to make sense of Object Relations theory in the American context (see Mitchell, 1981). Kohut developed Self Psychology, abandoning Freud's idea of the Ego developing out of the Id, and preferring to locate a fully formed Self from the outset. This theory still seems very American. David Scharff's book (1992) seems far more convincing about the connection between Self and Object; and it is written by a family therapist. His chapter on family therapy technique is very interesting.

JOURNAL

*Where are we? Tullamarine! It's many blurry hours since I bought those tapes in Palo Alto. Apparently, I have eaten every one of those end-on meals and slept fitfully. No wonder I feel bloated and disoriented. Customs! Why are **you** called a Customs Officer? Psychoanalysts and family therapists are Customs Officers. Oh, you just want to look in my bags. Sorry, I'm dreamy.*

Hello, great to see you. Yes, it has been a whirlwind. Where's the car? I don't suppose they've connected a monorail to the city loop in our absence? I've seen so many undergrounds; Melbourne's is no more than a reversible turntable. One question: do you know the address of the Freudian School of Melbourne or the Australian Psychoanalytic Association or ... ? Forget it. What is it about Melbourne, or Australia, that we haven't developed our own developmental theory? What can we say about psychoanalysis, families or therapy?

I've had a couple of great ideas, like travelling the world by visiting the metros and tubes of great cities. They're all different; could be a different sort of travel movie!

Oh well—the other idea is that all these different schools of psychoanalysis are products of context and history; with the dominant themes in the various models arising because of context and being centred on the early bodily development of the child. Each culture is different. Each developmental theory is different. The psychoanalysts in each country are, of course, seeing different people with different sorts of problems. The arguments between schools are the corollary of cultural forms, not about allegiance to the text of Freud. As soon as I get home, I'm going to chart all of this. Of course my chart will run the risk of being criticised for overgeneralising, but I aim to provoke (myself and others) to think!

As a result of all this, I will take to my practice as a family therapist a number of thoughts: about the several, complementary conceptions of development as value constructed, self differentiated, sensually driven growth-in-context. Thoughts about intimacy, too, and the understanding of intimacy in sessions with families. Family is the domain of a child's primary intimate experiences and this prefigures all later intimacy.

Skynner's title One Flesh, Separate Selves (1977) sums up the idea, although the book's content is not all that useful. There are continuities in families that are deep and palpable and against such context, differentiations can be constructively effected. While family therapists have variously advocated a search for difference, the title of the practice has always implied the maintenance of the network of familial connections.

Can Australian family therapists get back in touch with psychoanalytic ideas? What would happen if family therapists took psychoanalytic developmental theory seriously? What would the family of psychoanalytic schools do if they realised they were culture bound and squabbling like siblings? Sorry, this is just a travel fantasy, I wish other family therapists could see the relevance of this, and begin seriously, rather than dismissively, to do the hard work of reading this stuff.

(Later) I've been around the world, but mostly I've had to look inside—is this familiar?

Tours of the MIND including the Special Flights of AIRFREUD

CUSTOMER FEEDBACK SURVEY

Dear Mind Traveller,

Hope you landed safely and with plenty of fresh thoughts and exciting memories. Please complete the following survey; and use any of the available space to make extra comments.

We are most interested in what you learnt (ESPECIALLY ABOUT THE LINKS AND OVERLAPS OF PSYCHOANALYTIC IDEAS WITH THE PRACTICES OF FAMILY THERAPY), but please let us know about your satisfaction with the total tour package: the overall itinerary, the places visited, the places stayed, the means of transportation, the accompanying documentation, and any tips for future travellers.

We trust that our package has suited you, but hope that you will be able to report any of the concerns that you may have. Thanks for travelling with us! Customer Services Officer, Jolyon Grimwade, email address for responses: JoGrimwade@vut.edu.au

References

Abraham, K., 1949. *Selected Papers of Karl Abraham*, London, Hogarth Press.

- Coles, R., 1970. *Erik Erikson: The Growth of his Work*, NY, Da Capo.
- Erikson, E., 1950. *Childhood and Society*, 3rd edn, NY, Norton, 1985.
- Freud, A., 1936. *The Ego and the Mechanisms of Defense*, NY, International Universities Press.
- Freud, S., 1905. Three Essays on the Theory of Sexuality, in J. Strachey (trans. and ed.) Standard Edition of *The Complete Psychological Works of Sigmund Freud*, Vol 7, London, Hogarth Press, 1953.
- Hartmann, H. 1939. *Ego Psychology and the Problem of Adaptation*, NY, International Universities Press, 1992.
- Jacoby, R., 1973. *Social Amnesia: A Critique of Contemporary Psychology from Adler to Laing*, Boston, Beacon.
- Jacoby, R., 1983. *The Repression of Psychoanalysis: Otto Fenichel and the Political Freudians*, Chicago, University of Chicago Press.
- Jones, E., 1927. Early Development of Female Sexuality. In E. Jones, 1948. *Papers on Psychoanalysis* (5th edn), Baltimore, Williams & Wilkins.
- Kernberg, O., 1976. *Object Relations Theory and Clinical Psychoanalysis*, NY, Jason Aronson.
- Klein, M., 1977. *Love, Guilt and Reparation and other works: 1921-1945*, NY, Delta.
- Kohon, G., (Ed.) 1986. *The British School of Psychoanalysis: The Independent Tradition* London, Free Association Books.
- Kohut, H., 1971. *The Analysis of the Self*, NY, International Universities Press.
- Lacan, J., 1949. The Mirror Stage as Formative of the Function of the I as Revealed in Psychoanalytic Experience, in J. Lacan, 1977. *Ecrits: A Selection* (see below).
- Lacan, J., 1977. *Ecrits: A Selection*, London, Tavistock.
- Langs, R., 1974. *The Technique of Psychoanalytic Psychotherapy (Vols I & II)*, NY, Jason Aronson.
- Leary, T., 1970. *The Politics of Ecstasy*, London, Paladin.
- Luepnitz, D., 1988. *The Family Interpreted: Psychoanalysis, Feminism and Family Therapy*, NY, Basic Books.
- Mahler, M., 1952. On Child Psychosis and Schizophrenia: Autistic and Symbiotic Infantile Psychoses, *The Psychoanalytic Study of the Child*, 7: 286-305.
- Mahler, M., Pine, F. and Bergman, A., 1975. *The Psychological Birth of the Human Infant*, NY, Basic Books.
- Malcolm, J., 1981. *Psychoanalysis: The Impossible Profession*, London, Fontana.
- Malcolm, J., 1984. *In the Freud Archives*, London, Fontana.
- Marcuse, H., 1962. *Eros and Civilization*, London, Abacus.
- Marcuse, H., 1964. *One Dimensional Man*, London, Abacus.
- Masson, J., 1985. *The Assault on Truth: Freud and Child Sexual Abuse*, London, Penguin.
- Mitchell, S., 1981. The Twilight of the Idols: Change and Preservation in the Writing of Heinz Kohut, *Contemporary Psychoanalysis*, 15: 170-189.
- Olinier, M., 1988. *Cultivating Freud's Garden in France*, Northvale, NJ, Jason Aronson.
- Rapaport, D., 1956. Present Day Ego-Psychology. In M. Gill (ed.), 1966. *The Collected Papers of David Rapaport*, New York, Basic Books.
- Rayner, E. 1990. *The Independent Mind in British Psychoanalysis*, London, Free Association Books.
- Scharff, D., 1992. *Refinding the Object and Reclaiming the Self*, Northvale, NJ, Jason Aronson.
- Schneiderman, S., 1983. *Jacques Lacan: Death of an Intellectual Hero*, Cambridge, MA, Harvard University Press.
- Segal, H., 1979. *Klein*, London, Fontana.
- Skynner, R. 1977. *One Flesh, Separate Selves*, London, Routledge.
- Wilden, A., 1968. *Jacques Lacan: The Language of the Self*, NY, Delta.
- Wollheim, R., 1971. *Freud*, London, Fontana.

APPENDIX: A conceptual map for the psychoanalytic traveller.

COUNTRY	Austro-Hungarian Empire	France	United Kingdom	United States of America
Culture	Germanic	Gallic	British	American
Language	German	French	English	English
Cultural imperative	perfection	self/others	morality	economic expansionism
Example	obsessions (self-righteousness)	Structuralism vs Existentialism	stiff upper lip (hold in emotions)	cultural imperialism
developmental stages	Oral, Anal, Phallic	Mirror phase	paranoid-schizoid position depressive position	8 stages of psychosocial development (special focus on Identity)
developmental imperatives	Pleasure/pain	Self/Other	good/bad	unending development
bodily imperative	genital	skin	feeding	DNA
Theorist	FREUD	LACAN	KLEIN FAIRBAIRN	A. FREUD HARTMAN ERIKSON

NOTE: Implicit in this map is the idea that there is a link between cultural values and a primary focus on a particular aspect of the infant’s body. Theories of development were evolved by particular psychoanalytic practitioners working within particular (Western) cultures. Theory choice involves many choices of value and therapeutic emphasis.

Farewell and Thanks, Judith Mee

This brief tribute is to a colleague whose sterling qualities were probably known to too few. Judith joined the Family Award Committee in 1989, when she was working as a clinical psychologist at Burnside, Parramatta. The following year she also took on the position of Secretary of the NSWFTA, a position she held for two years. In 1992, she began a PhD in psychology at Macquarie, the university her four children had attended (and with whom she maintained very close ties). After her husband John (Bill) retired to their cattle property in the hills near Wauchope (NSW), Judith followed him and set up a private practice.

Almost immediately, she was diagnosed with her third cancer—she had conquered her second fifteen years earlier. She could not pursue her private prac-

tice, but persevered with writing up her research, graduating in 1995. Judith took over the secretarial role for the Family Award Committee, relinquishing that only in 1997; her final duties for the Award complete this June, she resigned, and died August 13th.

Judith approached her last illness as she approached other aspects of her life, with curiosity, efficiency, intelligence, thoughtful concern for the welfare of others, directness and cheerful pragmatism. Those of us who have worked with Judith will long remember her.

Julia Griffith and Maureen Crago (NSWFTA), Mary McGrath (QAFT), Anne Macvean (VAFT), fellow members of the Family Award Committee, past and present.