

## Heinz Kohut And The Psychology Of The Self

Hailed as "a superb textbook aimed at introducing psychoanalytic self psychology to students of psychotherapy" (Robert D. Stolorow), *Psychotherapy After Kohut* is unique in its grasp of the theoretical, clinical, and historical grounds of the emergence of this new psychotherapy paradigm. Lee and Martin acknowledge self psychology's roots in Freud's pioneering clinical discoveries and go on to document its specific indebtedness to the work of Sandor Ferenczi and British object relations theory. Proceeding to readable, scholarly expositions of the principal concepts introduced by Heinz Kohut, the founder of self psychology, they skillfully explore the further blossoming of the paradigm in the decade following Kohut's death. In tracing the trajectory of self psychology after Kohut, Lee and Martin pay special attention to the impact of contemporary infancy research, intersubjectivity theory, and recent empirical and clinical findings about affect development and the meaning and treatment of trauma.

Included are previously unpublished essays on courage, leadership, and the self in society, earlier published papers presenting the theoretical basis of Kohut's ideas, and transcripts of conversations between Kohut and Strozier about cultures as interpreted by depth psychology. Psychoanalysts, as well as historians and others interested in the history of ideas, will welcome the publication of Kohut's last work.

Even under the best circumstances in life, we all suffer psychological injuries to our self. These injuries from others can range from passive hurtful comments to intentional abusive assaults. The end result is that our sense of being a cohesive and secure self is threatened. We may begin to experience degrees of vulnerability and self-doubts, or of rage and desire for revenge. We may even feel as if we were "falling apart." In all cases these self-injuries chip away at our self-cohesion and self-esteem. *Grace for the Injured Self* helps us to better understand the significance of these injuries to our self, as well as how these injuries can be healed through the self psychology approach of Heinz Kohut. Throughout its pages, this book emphasizes the empathic presence of another as a source of grace. Empathy is the most powerful means by which the self is reassured, strengthened, and ultimately restored. It is this empathic responsiveness of others that holds our self together and helps us daily maintain our self-cohesion and self-esteem. The self psychology perspective of Heinz Kohut, who many consider the most significant psychoanalyst since Sigmund Freud, is made available here as a primary means by which clergy and other helping professionals can provide a healing context for the restoration of injured selves.

This book revisits in depth Kohut's own accounts of his theory and clinical work and links them with other contemporary perspectives within psychoanalysis. Contents: Rage, shame and presymbolic dread Discerning invisible structures Perversion, the vertical split and the psychoeconomic dimension The healing process in Kohut's psychoanalysis Empathy and the intersubjectivists Kohut and the internal object Impasse and Oedipus Schizophrenia and depression The fragmented self and the thwarted self The developmental neurobiology of the self object relationship Self psychology perspectives on childhood trauma Further reflections on psychoanalytic cure

The Austro-American psychoanalyst Heinz Kohut was one of the foremost leaders in his field and developed the school of self-psychology, which sets aside the Freudian

explanations for behavior and looks instead at self/object relationships and empathy in order to shed light on human behavior. In *How Does Analysis Cure?* Kohut presents the theoretical framework for self-psychology, and carefully lays out how the self develops over the course of time. Kohut also specifically defines healthy and unhealthy cases of Oedipal complexes and narcissism, while investigating the nature of analysis itself as treatment for pathologies. This in-depth examination of "the talking cure" explores the lesser studied phenomena of psychoanalysis, including when it is beneficial for analyses to be left unfinished, and the changing definition of "normal." An important work for working psychoanalysts, this book is important not only for psychologists, but also for anyone interested in the complex inner workings of the human psyche.

"The re-issuing of the four volumes of Heinz Kohut's writings is a major publishing event for psychoanalysts who are interested in both the theoretical and the therapeutic aspects of psychoanalysis. These volumes contain Kohut's pre-self psychology essays as well as those he wrote in order to continue to expand on his groundbreaking ideas, which he presented in *The Analysis of the Self*; *The Restoration of the Self*; and in *How Does Analysis Cure?* These volumes of *The Search for the Self* permit the reader to understand not only the above three basic texts of psychoanalytic self psychology more profoundly, but also to appreciate Kohut's sustained openness to further changes - to dare to present his self psychology as in continued flux, influenced by newly emerging empirical data of actual clinical practice. The current re-issue of the four volumes of *The Search for the Self* would assure that the younger generation of psychoanalysts would be exposed to a clinical theory that could contribute greatly to solving the therapeutic dilemmas facing psychoanalysis today' - Paul Ornstein, Editor

Volumes 1 and 2 of *The Search for the Self* encompass Heinz Kohut's selected writings and letters from 1950 to 1978. Volumes 3 and 4 continue with the further collection of his selected writings and letters (published as well as previously unpublished) from 1978 until his untimely death in 1981."--Provided by publisher.

The fourth volume in the *Progress in Self Psychology* series continues to explore the theoretical yield and clinical implications of the work of the late Heinz Kohut. *Learning from Kohut* features sections on "supervision with Kohut" and on the integration of self psychology with classical psychoanalysis. Developmental contributions examine self psychology in relation to constitutional factors in infancy. Clinical presentations focusing on optimum frustration and the therapeutic process and on the self-psychological treatment of a case of "intractable depression" elicit the animated commentary that makes this volume, like its predecessors, as enlivening as it is instructive.

Now available in paper for the first time, this classic text is about how an analyst analyzes. Rooted in the theory of psychoanalytic self psychology as put forth by Heinz Kohut and his colleagues, *Treating the Self* focuses on the application of the self-psychological concept of the psyche to the actual conduct of psychoanalytic treatment. The result is not a "how-to" approach, but rather a volume that suggests a theory of treatment and offers guidelines for creative ways of thinking about therapy. Written by Ernest Wolf, a close collaborator of Heinz Kohut, this is a personal account of the process of self psychology presented by one of the foremost experts in the field.

Designed specifically for the needs of trainees and newly-qualified therapists,

Relational Integrative Psychotherapy outlines a form of therapy that prioritizes the client and allows for diverse techniques to be integrated within a strong therapeutic relationship. Provides an evidence-based introduction to the processes and theory of relational integrative psychotherapy in practice Presents innovative ideas that draw from a variety of traditions, including cognitive, existential-phenomenological, gestalt, psychoanalytic, systems theory, and transactional analysis Includes case studies, footnotes, 'theory into practice' boxes, and discussion of competing and complementary theoretical frameworks Written by an internationally acclaimed speaker and author who is also an active practitioner of relational integrative psychotherapy

Heinz Kohut (1913-1981) stood at the center of the twentieth-century psychoanalytic movement. After fleeing his native Vienna when the Nazis took power, he arrived in Chicago, where he spent the rest of his life. He became the most creative figure in the Chicago Institute for Psychoanalysis, and is now remembered as the founder of 'self psychology,' whose emphasis on empathy sought to make Freudian psychoanalysis less neutral. Kohut's life invited complexity. He obfuscated his identity as a Jew, negotiated a protean sexuality, and could be surprisingly secretive about his health and other matters. In this biography, Charles Strozier shows Kohut as a paradigmatic figure in American intellectual life: a charismatic man whose ideas embodied the hope and confusions of a country still in turmoil. Inherent in his life and formulated in his work were the core issues of modern America. The years after World War II were the halcyon days of American psychoanalysis, which thrived as one analyst after another expanded upon Freud's insights. The gradual erosion of the discipline's humanism, however, began to trouble clinicians and patients alike. Heinz Kohut took the lead in the creation of the first authentically home-grown psychoanalytic movement. It took an emigre to be so distinctly American. Strozier brings to his telling of Kohut's life all the tools of a skillful analyst: intelligence, erudition, empathy, contrary insight, and a willingness to look far below the surface.

Kohut's Twinship Across Cultures: The Psychology of Being Human chronicles a 10-year-voyage in which the authors struggled, initially independently, to make sense of Kohut's intentions when he radically re-defined the twinship experience to one of "being human among other human beings". Commencing with an exploration of Kohut's work on twinship and an illustration of the value of what he left for elaboration, Togashi and Kottler proceed to introduce a new and very different sensitivity to understanding particular psychoanalytic relational processes and ideas about human existential anguish, trauma, and the meaning of life. Together they tackle the twinship concept, which has often been misunderstood and about which little has been written. Uniquely, the book expands and elaborates upon Kohut's final definition, "being human among other human beings." It problematizes this apparently simple concept with a wide range of clinical material, demonstrating the complexity of the statement and the intricacies involved in recognizing and working with traumatized patients who

have never experienced this feeling. It asks how a sense of being human, as opposed to being described as human, can be generated and how this might help clinicians to better understand and work with trauma. Written for psychoanalysts and psychoanalytic psychotherapists interested in self-psychological, intersubjective, and relational theories, *Twinship Across Cultures* will also be invaluable to clinicians working in the broader areas of psychoanalysis, psychotherapy, social work, psychiatry and education. It will enrich their sensitivity and capacity to understand and treat traumatized patients and the alienation they feel among other human beings.

The proposal of *Grace for the Injured Self* is to help the reader to understand the significance of psychological injuries that we all may suffer. Even under the best circumstances in life, these injuries may threaten our self-cohesion and self-esteem. Cooper and Randall refer to the self psychology approach and perspective of Heinz Kohut -considered by many people as the most significant psychoanalyst since Sigmund Freud- as a way of healing these injuries. The book constantly stresses the empathic presence of another as a source of grace: the empathic responsiveness of others holds our selves together and helps us not to fall apart.

Originally published in 1983, *Reflections on Self Psychology* records the development of a powerful initiative to alter psychoanalytic theory and practice, and an evaluative questioning of this initiative. It presents a dialogue that developed at the Boston Symposium of 1980 between vigorous proponents of self psychology, equally energetic critics, and many participants between these polar positions. This book attempts to capture within its pages not only the content of what was presented, explored, and evaluated in Boston, but also a sense of the people, about 1,000 strong, who exchanged their ideas on and off the podium – and the remarkable spirit of open inquiry that invigorated these proceedings. The book, as was the meeting, is organized to explore four subjects: the development of the self: infant research; the implications of self psychology for psychoanalytic practice; self psychology and psychotherapy; and the implications of self psychology for psychoanalytic theory. The final section of the book is devoted to an essay by Heinz Kohut that provides an integrated response to the issues and criticisms raised in the course of the symposium. This essay while based on extemporaneous responses by Kohut during different phases of the meeting, is, in its written version, a cohesive, carefully revised, and edited statement prepared in the mellowing period following the meeting and before Kohut's untimely death.

In his foundational work *The Restoration of the Self*, noted psychoanalyst Heinz Kohut boldly challenges what he called “the limits of classical analytic theory” and the Freudian orthodoxy. Here Kohut proposes a “psychology of the self” as a theory in its own right—one that can stand beside the teachings of Freud and Jung. Using clinical data, Kohut explores issues such as the role of narcissism in personality, when a patient can be considered cured, and the oversimplifications

and social biases that unduly influenced Freudian thought. This volume puts forth some of Kohut's most influential ideas on achieving emotional health through a balanced, creative, and joyful sense of self. "Kohut speaks clearly from his identity as a psychoanalyst-healer, showing that he is more of a psychoanalyst than most, and yet calling for major theoretical revisions including a redefinition of the essence of psychoanalysis."—American Journal of Psychotherapy

Delivered to advanced candidates at The Chicago Institute for Psychoanalysis in 1974-75, The Chicago Institute Lectures reveal a Kohut in transition, a Kohut wrestling with the creative tension in psychoanalysis between tradition and innovation, between continuity and change, even as he worked toward the psychology of the self "in the broad sense" that marked his decisive break from traditional psychoanalytic thought. Lightly edited by the Tolpins to preserve their authenticity, these lectures preserve the voice, the intellectual style, and the pedagogical bearing of a gifted creator in the very midst of creation. We find here a casual Kohut, thinking through in a relaxed and conversational way the assumptions that would become foundational to mature self psychology. The developmental trajectory of self-selfobject relationships, the role of selfobject failures in different types of psychopathology, the complex relationship between givens and the psychological environment in pathogenesis, the role of conflict in normal development and in psychopathology--these are among the recurrent themes taken up in these lectures. And there are, as well, Kohut's provocative asides on the child-rearing practices of his day, including the contrast between over- and understimulation, the impact of healthy parental sexuality on child development, and the difference between the normal oedipal phase of the self and the Oedipus complex. The clinical viewpoint of mature self psychology is anticipated in many ways, perhaps no more clearly than in Kohut's powerful reassessment of the perversions. The Chicago Institute Lectures are more than a key historical document in the evolution of psychoanalytic self psychology; they preserve the voice, the intellectual style, and the pedagogical bearing of a gifted creator in the very midst of creation.

It has been 35 years since the publication of Heinz Kohut's monumental book, *The Analysis of the Self*, in 1971, and in this period self psychology has undergone a vibrant and exciting evolution that has significantly influenced and expanded the range of psychoanalytic thinking. While undergoing this change, self psychology has kept the developmental importance of self-object relatedness and the primacy of subjective experience as central tenets of the theory. But where other theories of mind can tend to stagnate and resist innovations that transcend their founding figure, Kohut's self psychology continues to grow in depth, complexity and richness. Indeed one of the great strengths of the self psychology movement has been the openness of the succeeding generations to push the theoretical envelope—to entertain, examine and integrate new understandings and perspectives. *New Developments in Self Psychology Practice* gives voice to many of these developments, reflected in its four sections.

The first section examines complexity theory, attachment theory and the work of the Boston Change Study Group. The second section is concerned with the treatment of children, while the third section examines various treatment modalities such as family therapy, group therapy, and supervisory process. The final section looks at diversity, difference, and otherness within both the therapeutic dyad and therapeutic community and considers how shame, enactments and traumatic experiences influence the therapeutic process. Kohut believed that narcissistic vulnerabilities play a significant part in the suffering that brings people for treatment. Siegel uses examples from his own practice to show how Kohut's theories can be applied to other forms of treatment. Using Kohut's seminal paper "Forms and Transformations of Narcissism" as a springboard, Frank Lachmann updates Kohut's proposals for contemporary clinicians. *Transforming Narcissism: Reflections on Empathy, Humor, and Expectations* draws on a wide range of contributions from empirical infant research, psychoanalytic and psychotherapeutic practice, social psychology, and autobiographies of creative artists to expand and modify Kohut's proposition that archaic narcissism is transformed in the course of development or through treatment into empathy, humor, creativity, an acceptance of transience and wisdom. He asserts that empathy, humor, and creativity are not the goals or end products of transformations, but are an intrinsic part of the ongoing therapist-patient dialogue throughout treatment. The transformative process is bidirectional, impacting both patient and therapist, and their affect undergoes transformation - for example from detached to intimate - and narcissism or self-states are transformed secondarily as a consequence of the affective interactions. Meeting or violating expectations of emotional responsiveness provides a major pathway for transformation of affect. For beginning therapists, *Transforming Narcissism* presents an engaging approach to treatment that incorporates the therapeutic action of these transformations, but also leaves room for therapists to develop styles of their own. For more experienced therapists, it fills a conceptual and clinical gap, provides a scaffold for crucial aspects of treatment that are often unacknowledged (because they are not "analytic"), or are dismissed and pejoratively labeled "countertransference." Most importantly, Lachmann offers a balance between therapeutic spontaneity and professional constraint. Focused and engaging, *Transforming Narcissism* provides a bridge from self psychology to a rainbow of relational approaches that beginning and seasoned therapists can profitably traverse in either direction. Dr. Lachmann contributed to an article on empathy in the April, 2008 issue of *O* magazine, pp. 230.

This unique text makes object relations and self psychology accessible to readers not familiar with recent psychoanalytic literature. The issues, ideas and controversies of these models of the person are clearly presented and readable. *Intersubjective Self Psychology: A Primer* offers a comprehensive overview of the theory of Intersubjective Self Psychology and its clinical applications. Readers

will gain an in depth understanding of one of the most clinically relevant analytic theories of the past half-century, fully updated and informed by recent discoveries and developments in the field of Intersubjectivity Theory. Most importantly, the volume provides detailed chapters on the clinical treatment principles of Intersubjective Self Psychology and their application to a variety of clinical situations and diagnostic categories such as trauma, addiction, mourning, child therapy, couples treatment, sexuality, suicide and severe pathology. This useful clinical tool will support and inform everyday psychotherapeutic work. Retaining Kohut's emphasis on the self and selfobject experience, the book conceptualizes the therapeutic situation as a bi-directional field of needed and dreaded selfobject experiences of both patient and analyst. Through a rigorous application of the ISP model, each chapter sheds light on the complex dynamic field within which self-experience and selfobject experience of patient and analyst/therapist unfold and are sustained. The ISP perspective allows the therapist to focus on the patient's strengths, referred to as the Leading Edge, without neglecting work with the repetitive transferences, or Trailing Edge. This dual focus makes ISP a powerful agent for transformation and growth. Intersubjective Self Psychology provides a unified and comprehensive model of psychological life with specific, practical applications that are clinically informative and therapeutically powerful. The book represents a highly useful resource for psychoanalysts and psychoanalytic psychotherapists around the world.

This comprehensive, introductory text makes the concepts of self psychology accessible for both students and clinicians. Beginning with an overview of the development of Kohut's ideas, particularly those on narcissism and narcissistic development, the author lucidly explains self object concept and why it is at the core of the self psychological vision of human experience. The book also covers how self psychology conceives of psychological growth, therapeutic action, and psychopathology and offers valuable guidance for the clinician who puts self psychological treatment into practice.

From the unfaithful husband to the binge eater, from the secret cross-dresser to the pilferer of worthless items, there are those who seem to live two lives, to be divided selves, to be literally of two minds. This division or "vertical split" appears in a person at odds with himself, a person who puzzles over, and even heartily dislikes, that parallel person who behaves in so repugnant a manner. In *Being of Two Minds*, Arnold Goldberg provides trenchant insight into such divided minds - their origins, their appearances, and their treatment. Goldberg's inquiry into divided minds leads to a return to the psychoanalytic concept of disavowal, which forms the basis of the vertical split. Goldberg explores the developmental circumstances that tend to a reliance on disavowal, provides numerous examples of the emergence of disavowal in the treatment situation, and considers the therapeutic approaches through which disavowal may be addressed. He is especially perceptive in discussing the manner in which the therapist's own tendency to disavow may collusively interact with that of the patient. Goldberg considers the full range of splits to which disavowal gives rise, from circumscribed instances of dissociation to the much-debated multiple personality disorders. He gives special attention to the role of the vertical split in patients with behavior disorders; here his thoughtful insights point to a treatment approach that significantly differs both from the simple ascription of a 'self disorder' and from

the usual pedagogical emphasis on issues of self-control and/or punishment. As Goldberg shows, the repugnance felt by many therapists for offensive behaviors emanating from the patient's parallel self are frequently shared by the patient, who commonly despises misbehavior that he is unable to understand. Being of Two Minds begins to formulate just such understanding, to the great benefit of patient and therapist alike.

'The re-issuing of the four volumes of the author's writings is a major publishing event for psychoanalysts who are interested in both the theoretical and the therapeutic aspects of psychoanalysis. These volumes contain the author's pre-self psychology essays as well as those he wrote in order to continue to expand on his groundbreaking ideas, which he presented in *The Analysis of the Self*; *The Restoration of the Self*; and in *How Does Analysis Cure?* These volumes of *The Search for the Self* permit the reader to understand not only the above three basic texts of psychoanalytic self psychology more profoundly, but also to appreciate the author's sustained openness to further changes - to dare to present his self psychology as in continued flux, influenced by newly emerging empirical data of actual clinical practice. The current re-issue of the four volumes of *The Search for the Self* would assure that the younger generation of psychoanalysts would be exposed to a clinical theory that could contribute greatly to solving the therapeutic dilemmas facing psychoanalysis today'

In letters to such personalities as Anna Freud and Heinz Hartmann, Kohut meditated on some of the most intriguing psychoanalytic questions of the day - the nature of psychological cure, the relationship between doctor and patient, and the role of the Oedipus complex in psychoanalysis. In other letters, Kohut reveals his lively interest in literature, music, history, and culture, as well as his deep and often contentious involvement in the politics of the psychoanalytic movement.

In *Why It Is Good to be Good*, John H. Riker argues that modernity, by undermining traditional religious and metaphysical grounds for moral belief, has left itself no way to explain why it is personally good to be a morally good person. Furthermore, modernity's regnant concept of the self as an independent agent organized around the optimal satisfaction of desires and involved in an intense economic competition with others intensifies the likelihood that modern persons will see morality as a set of limiting constraints that stand in the way of personal advantage and will tend to cheat when they believe there is little likelihood of getting caught. This cheating has begun to severely undermine modernity's economic and social institutions. Riker proposes that Heinz Kohut's psychoanalytic understanding of the self can provide modernity with a naturalistic ground for saying why it is good to be good. Kohut sees the self as a dynamic, unconscious structure which, when coherent and actively engaged with the world, provides the basis for a heightened sense of lively flourishing. The key to the self's development and sustained coherence is the presence of empathically responsive others—persons Kohut terms selfobjects. Riker argues that the best way to sustain vitalized selfobject relations in adulthood is by becoming an ethical human being. It is persons who develop the Aristotelian moral virtues—empathy for others, a sense of fairness, and a resolute integrity—who are best able to engage in the reciprocal selfobject relations that are necessary to maintain self-cohesion and who are most likely to extend empathic ethical concern to those beyond their selfobject matrixes. Riker also explores how Kohut's concept of the self incorporates a number of the most important insights about the self in the history of philosophy, constructs an original meta-psychology that differentiates the ego from the self, re-envisioned ethical life on the basis of a psychoanalytically informed view of human nature, explores how persons might be able to nourish their selves in an age that neglects and destabilizes person's selves, and concludes with suggestions for how modernity must change if it is going to support selves and provide a compelling ground for moral life.

This collection of "comparisons and contrasts" explores Heinz Kohut's self psychology in relation to a wide-ranging group of modern thinkers, both inside and outside of analysis.

Separate sections analyze self psychology alongside Freud and the first generation of psychoanalytic dissidents; British object relations theorists; and contemporary theorists like Kernberg, Mahler, Lacan, and Masterson.

Psychoanalyst, teacher, and scholar, Heinz Kohut was one of the twentieth century's most important intellectuals. A rebel according to many mainstream psychoanalysts, Kohut challenged Freudian orthodoxy and the medical control of psychoanalysis in America. In his highly influential book *The Analysis of the Self*, Kohut established the industry standard of the treatment of personality disorders for a generation of analysts. This volume, best known for its groundbreaking analysis of narcissism, is essential reading for scholars and practitioners seeking to understand human personality in its many incarnations. "Kohut has done for narcissism what the novelist Charles Dickens did for poverty in the nineteenth century. Everyone always knew that both existed and were a problem. . . . The undoubted originality is to have put it together in a form which carries appeal to action."—*International Journal of Psychoanalysis*

The self psychology of Heinz Kohut has been an important force in contemporary psychoanalytic thought and its ramifications for therapy have been extensively explored. Now, Marshall Silverstein offers the first analysis of the application of self psychology to projective diagnostic assessment. Differentiating the self psychological approach from an ego psychological interpretation of classical drive theory, he clearly outlines the principal contributions of Kohut, including the concepts of selfobject functions, empathy, transmuting internalization, and compensatory structure. Providing numerous clinical examples, he shows how the major selfobject functions of mirroring, idealization, and twinship can be identified on projective tests. Silverstein then demonstrates how conventional assessment approaches to grandiosity, self-esteem, and idealization can be reconceptualized within the framework of self psychology, and he also contrasts ego psychological interpretations with self psychological interpretations. This book makes a strong case for the importance of the clinical identification of self states. It will help practitioners understand their patients' varied attempts to repair an injury to the self to restore self-esteem (compensatory structure) and the clinical consequences of self-disorders, including disintegration products such as narcissistic rage and affect states characterized by empty depression, chronic boredom, and lack of zest.

The contributors to *Explorations in Self Psychology*, volume 19 of the *Progress in Self Psychology* series, wrestle with two interrelated questions at the nexus of contemporary discussions of technique: How "authentic" and relationally invested should the self psychologically informed analyst be, and what role should self-disclosure play in the treatment process? The responses to these questions embrace the full range of clinical possibilities. Dudley and Walker argue that empathically based interpretation precludes self-disclosure whereas Miller argues in favor of authentic self-expression and against the self psychologist's frustrating attempt to "decenter" from frustration or anger. Consideration of the utility of a consistently empathic stance continues with Weisel-Barth's clinical presentation and the discussions that it elicits about management of her patient's primary destructiveness. Lenoff's critical rereading of Kohut's "Examination of the Relationship Between Mode of Observation and Theory" and Rieveschl & Cowan's "Selfhood and the Dance of Empathy" deepen still further a contemporary perspective on the nature (and advisability) of a consistently empathic stance in the face of interactive and enactive treatment challenges. Other timely self-psychological explorations examine the twinship selfobject

experience and homosexuality; self-psychological work with adolescents; and Neville Symington's theory of narcissism. Contributions to applied analysis explore topics as diverse as an exchange of dreams between John Adams and Benjamin Rush; Mann's *Death in Venice*; the films of Ingmar Bergman; psychotherapy of the elderly; and disabilities in the sensory-motor integration in children. And Volume 19 concludes with Constance Goldberg's candid and enlightening reminiscence of Heinz Kohut, "a very complex man with whom to be in a relationship."

Heinz Kohut was born on May 3, 1913 in Vienna, Austria—a country whose culture, literature and music permeated his very being. He finished his medical studies in 1938, after Austria was annexed to Nazi Germany, giving him little time to escape the horrors that awaited the Jews in that country. He then spent a year in England, from where he emigrated to the United State and settled in Chicago in 1939.

*Empathic Attunement* captures the essence of Kohut's contributions to self psychology and the mental health field. Straightforward, accurate, and practical, the authors introduce student and experienced clinician alike to the synthesis of Kohut's major concepts and their clinical applications. The authors highlight Kohut's emphasis on the empathic mode of data gathering from within the patient's experiences. Kohut considers empathy—the capacity to think and feel oneself into the inner life of another person—to be the major tool of therapy. Heinz Kohut's work represents an important departure from the Freudian tradition of psychoanalysis. A founder of the Self Psychology movement in America, he based his practice on the belief that narcissistic vulnerabilities play a significant part in the suffering that brings people for treatment. Written predominantly for a psychoanalytic audience Kohut's work is often difficult to interpret. Siegel uses examples from his own practice to show how Kohut's innovative theories can be applied to other forms of treatment.

The premier volume in the *Progress in Self Psychology Series* was completed two years after Heinz Kohut's death in 1981. Hence, this volume has a unique status in the history of self psychology: it bears the imprint of Kohut while charting a course of theoretical and clinical growth in the post-Kohut era. Biographical reminiscences about Kohut (Strozier, Miller) and commentaries on Kohut's "The Self-Psychological Approach to Defense and Resistance" [chapter seven of *How Does Analysis Cure?*] (M. Shane, P. Tolpin, Brandchaft, Oremland) are juxtaposed with a section of self-psychological reassessments of interpretations (Basch, A. and P. Ornstein, Goldberg). Clinical papers cover the selfobject transferences (Hall, Shapiro), patient compliance (Wolfe), and the "self-pity response" (Wilson), while theoretical contributions present ideas of Stolorow, Bacal, White, and Detrick that are foundational to their subsequent writings. This volume helped to shape the theoretical and clinical agenda of self psychology in the decades following Kohut's death.

*Postmodern Self Psychology*, the last volume of the *Progress in Self Psychology*

series under the editorship of Arnold Goldberg, charts the path of self psychology into the postmodern era of psychoanalysis. It begins with Goldberg's thoughtful consideration of the several tributaries of self-psychological thought in the decades after Kohut and continues with Mark Gehrie's elaboration of "reflective realism" as a self-psychological way out of epistemological quagmires about the "essential reality" of the analytic endeavor. Clinical contributions offer contemporary perspectives on clinical themes that engaged Kohut in the 1970s: a study of the effect of "moments of meeting" on systems of pathological accommodation; a reappraisal of empathy as a "bi-directional negation"; and an assessment of the diverse clinical phenomena that justify a prolonged "understanding only" phase of treatment. The theory section of Volume 18 comparably charts the movement of self psychology toward a postmodern sensibility. Contributors reappraise intersubjectivity theory as a contextualist treatment approach consistent with dynamic systems theory; return to Kohut's concept of selfobject relationships, with special attention to the separate subjective and intersubjective components of selfobject experiences; and develop one of Kohut's early ideas into a theory of "forward edge" transferences that strengthen normal self-development. In all, Volume 18 is a richly insightful progress report on the current status of self psychology and a fitting capstone to Arnold Goldberg's distinguished tenure as editor of the Progress in Self Psychology series.

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