

THE ANALYST'S FAMILIES HEALTH

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With very short notice I have been called to fill a gap in this table. I have to cover for Barnes, a colleague, a friend who is sick. That brought upon me the idea that could be of interest to us to discuss about our own health and the health of the families to which we belong.

As Freud ^{said} ~~showed us~~ "Psychoanalytic activity is arduous and exacting; it cannot be handled like a pair of glasses that one puts on for reading and takes off when one goes for a walk. As a rule psychoanalysis possesses a doctor either entirely or not at all"

It is about this possession I would like to talk ~~about~~, and how the possessed affects his families and ^{also about} ~~which~~ is the evil spirit who possesses him. It would be funny ^{after all} if the exorcist of all the evils of the unconscious becomes possessed himself.

I realized I said families, it was not a mistake neither a slip of the tongue. Contrary to other mortals, who after being born into a family and grow out of it, build one ^{more} for their own, and they have enough; the analyst always goes for a third helping. At least that is what I learned from Martin Grotjahn on his book "Psychoanalysis and Family Neurosis."

He points ^{out}, and it is true, that the ^{personal analysis of the} analytic training

"It is my view that therapy is a process that results from the interaction of two networks of people: a, the one of the patient and his plexus - of which he is the nodal point of symptomatic behaviour, of distorted communication and transpersonal disturbance; and, (b), the other, the one of the therapist with his own personal plexus and the plexus scientific and professional affiliations. Of that, unfortunately, few therapists are aware"

, the Foukesian brand of it

Thinking, influenced by Group-Analysis as I do, my feeling is that the analyst lives ^{and works} ~~is~~ enmeshed in a three ~~two~~ family network - the one of inner childhood parental family; the realistic family of his own and the professional analytical family unto which he has grown and out of which there is no scape as long as he remains an analyst.

The relationship between those three is what I would like we think about today. And I would advance a few points that help to center the discussion which will follow.

We know that the function of personal analysis; is analytical treatment is to free one self of the unresolved neurotic childhood conflicts that were build with the help of our parental family.

The same choice of our profession is in most of the cases related to, and ^{at the same time an} ~~at~~ attempt at solving this conflicts or at least finding for them of adapting to them by

a socially acceptable and sublimated outcome. The same holds true for the choice of the mate with whom we are to marry and to build a new family.

The problem is how much marriage and our work are going to help us to solve our basic neurosis or else, quite on the contrary, that they ^{serve} ~~will~~ do is to consolidate ~~the~~ impossible situation of ^{trying to} ~~satisfy~~ ~~year~~ in adulthood, and real life, ~~that~~ ~~what~~ way, no promise in childhood. A neurotic marriage and family and a neurotic professional activity are of serious consequence, not only for the person involved but also to those who join them in those "crazy" enterprises.

Ideally personal analysis should lead towards the development of an analytic attitude as a way of life, and ^{luckily} this one should be healthier, more mature, happier & more fun \rightarrow than the neurotic way of living which is customary in our society. The analyzed person ^{the qualified analyst} should be able \rightarrow after a successful analysis - of applying this to his patients, to himself and, in a different way to his family at home. And also to the projected family of his institute and society.

Is that ~~the~~ ~~case~~? ^{That} ~~they are saying~~ ^{Centrally not} that makes us ~~doubt~~ ~~of the preservative value~~ of analysis mostly if ~~to~~ judge from the two main institutions which are part of his plexus: the analytic societies and the families of the therapists.

The conflicts in the analytic groups are quite obvious. There is not a single case of institutionalized P/A

I know that at group level → doesn't reproduce within itself all the ills of society. The fight for power, the lack of cooperation, the domination of a man by the other, plus all kind of direct and reverse Oedipal ^{strivings} in a very narcissistic-like endogamic society are ^{outstanding} well-known characteristics of our associational life. The wonder is that ^{with} all those bitter patricidal & fratricidal fights, with all their factional splits, anything is ^{still} left of the spirit of psychoanalysis. How healthy are then our Societies?

As far as the analyst's real family is concerned, are they healthier? logically if one of the parents is an analyst and mostly if the two of them

^{they are} one would expect their children ^{with some luck} would grow healthier than the parents did, and they wouldn't be in need of therapeutic analysis themselves. If not, ^{where} ^{does} the preventive value of analysis? Well

that is not certainly the case. The practices of child analysts are filled with children of qualified analysts and, ^{spouse of analysts are not better off.} ~~of former analyzed parents.~~

Who would if not take for analysis a child four or ^{or} to five times a week, spend all the hours of ^{cholesterol} ~~holding~~ it takes and on top of it pay for it? Spouses of analysts don't stand either a better chance.

Psychoanalysis is like a \leftarrow \rightarrow contagious disease and it spreads. When it enters the family nobody is immune to it, and, least of all, if it is the family of an analyst. Analysis in the family is a bad business, or as my father used to say "Family business is no business" of course he knew it by experience even his business was not of analysis, but yet a family shop.

waiting that

I ^{had} ~~have~~ been practicing as a psychoanalyst for many years, but I didn't know what ^{it was} to be married to one of them until my wife, Harne, decided to turn into one ~~of them~~ herself. I don't know if she did it out of ~~she~~ desperation, through identification with the aggressor or plainly out of sheer revenge. I thank her [anyhow] for it) ^{since} because, at least I learned something about psychoanalysis and about myself. She had previously "put her husband through school" - that is me; now I had to put up with her going through school and analytic training. That is the usual pattern anyhow when the case is not of endogamic marriage between analytic colleagues. ~~and~~ In my country the one who starts is usually the male. I wonder which well breaded "machos", unless, would take being just the analyst's mate and doing all the chores of the house, taking care of the children and going to work while his wife enjoys herself talking over with an stranger all her "unjustified complaints". Females are either more storn to put up with all this or may be ^{after all} Freud was right with that nonsense of feminine masochism.

I don't want to enter into details, neither to offer defensive interpretations of a dynamic kind. I just want to point ^{at} that ^{is} ^a ^{field} that deserves much more attention and research that the one we have paid so far to it. After all the material is there; collectively we have seen ^{analytically} / thousands and thousands of ~~the~~ children and spouses ~~of~~ of analysts. Of course most of them females. When they are nice, or plainly bored, they are send usually to a college.

with all the life we offer)

There is just a general theoretical point I will like to bring in order to justify some suggestions that later I will make.

The chances are that if we are borne into a neurotic family we will end by being neurotic ourselves. Case, in order to grow out of this family — that we look already within ourselves — we choose a mate, most likely, out of those neurotic ^{and change} we will pick one to complement our neurosis, and if she doesn't we will force her or him into this role or to live the situation as it were, ~~then~~ to live neurotically happily together and to grow big, fat neurotic children.

When

~~then~~ it comes to analytic training and personal analysis. The well balanced neurotic family is challenged, one of them — supposedly the analyst, is successful — starts to change. The other is left alone with the neurosis and by ^{himself} herself. The good parent which ~~is~~ was supposed to be starts to mature and to fail. Besides, puts so many hours at his office, with his analysis, controls and seminars, ^{and} the few hours he is home he is either reading, writing, talking psychoanalysis, or ~~is~~ is dead — tired. Social life ~~is~~ meager; old friends are lost and the new ones are colleagues and what they talk is shop.

So being submitted to such a frustrating and intensive analytic atmosphere, who can resist? The strain for the family is high. No wonder the relatives of analysts are such ~~unhappy~~ ^{unhappy} consumers of somebody else's paid, analytic hours, and the rate of family disturbance and ~~disruption~~ ^{ruin} is high. The ones who adapt well, have no choice but getting analysed or becoming analysts themselves.

The analytic professional family life is not healthier, if anything it is worse. Making believe one is rich is all right, but one has to be or to look "really healthy" on his ^{behaviour} ~~concept~~ patient. The dirty clothes have to be washed in the family, but who is to trust a college who is a source of referrals or who is likely to vote for you as doactic in the next meeting? So, on the surface every thing looks quite and nice, but under theoretical issues or because of some hot political issue, all the unceremonious alliances and the uninvolved ~~deed~~ ^{deed} crimes, come to the fore.

I provided I would offer ^{us} ~~help~~ ^{help} ~~out of~~ ^{to} this sad situation some suggestions or, didn't I? Well it is the same, or I finish.

Some consideration and help should be given and offered to the families of analysts in training and practice. Would it help to add or to combine with personal analysis some family therapy? So Grotjian, suggests.

And as far as societal living is concerned, would it help starting analytical personal analysis in a group as S.H. Foulkes suggests? Wouldn't this way our societies and professional associations be healthier that way?

To all this questions my answer is, yes! We can discuss it better. I hope there is time. Thank you for your patience and your thoughts.

My experience in both side roads is partial.

Living in an small analytical town and not being a member of the local analytic society associated to the I. P. An Ass. my colleagues send me only ^{their} relatives ~~and~~ ^{where} they are "real sick". The other, children and wife circulate between themselves, as luxurious analytic-exercises, and sooner or latter they end by being professional "didactic" - analysis

As far as societies is concerned, I have quite an experience at consulting to out of town analytic groups under dishes. Under the disguise of "consultation" or "supervision" I have applied group methods - group therapy to the group - and I think with good results. I could tell you a lot about this, but I want! I would rather listen to your experience and your thoughts

Thanks for your patience, let us now all talk.