

# DOWNLOAD PDF TOMORROWS SELF: HEINZ KOHUTS CONTRIBUTION TO ADOLESCENT PSYCHIATRY ERNEST S. WOLF

## Chapter 1 : Heinz Kohut | Revolv

*Includes bibliographies and index Modifications in the traditional psychoanalytic theory of female adolescent development / Peter Blos -- Relativity of adolescence: effects of time, place, and persons / Leon Eisenberg -- Tomorrow's self: Heinz Kohut's contribution to adolescent psychiatry / Ernest S. Wolf -- Remarks on receiving the William A. Schonfeld distinguished service award / Heinz.*

Psychosexual development – Each stage – the oral, the anal, the phallic, the latent, and the genital – is characterized by the erogenous zone that is the source of the libidinal drive. He argued that adult neurosis often is rooted in childhood sexuality, sexual infantilism, in pursuing and satisfying his or her libido, the child might experience failure and thus might associate anxiety with the given erogenous zone. The tendency to place objects in the mouth, the id dominates, because neither the ego nor the super ego is yet fully developed, and, since the infant has no personality, every action is based upon the pleasure principle. Nonetheless, the ego is forming during the oral stage, two factors contribute to its formation, in developing a body image, he or she is discrete from the external world. Weaning is the key experience in the oral stage of psychosexual development. In the case of too little gratification, the infant might become passive upon learning that gratification is not forthcoming, the style of parenting influences the resolution of the id-ego conflict, which can be either gradual and psychologically uneventful, or which can be sudden and psychologically traumatic. If the child obeys the id, and the yield, he or she might develop a self-indulgent personality characterized by personal slovenliness. If the parents respond to that, the child must comply, but might develop a sense of self, because it was the parents will, and not the child's ego. The third stage of development is the phallic stage, spanning the ages of three to six years, wherein the child's genitalia are his or her primary erogenous zone. In the phallic stage, a boy's decisive psychosexual experience is the Oedipus complex and this psychological complex derives from the 5th-century BC Greek mythologic character Oedipus, who unwittingly killed his father, Laius, and sexually possessed his mother, Jocasta. Analogously, in the stage, a girl's decisive psychosexual experience is the Electra complex. The boy focuses his libido upon his mother, and focuses jealousy, Electra, Whereas boys develop castration anxiety, girls develop penis envy that is rooted in anatomic fact, without a penis, she cannot sexually possess mother, as the infantile id demands. As a result, the girl redirects her desire for sexual union upon father, thus, moreover, after the phallic stage, the girl's psychosexual development includes transferring her primary erogenous zone from the infantile clitoris to the adult vagina. Freud thus considered a girl's Oedipal conflict to be more intense than that of a boy, resulting, potentially. Psychologic defense, In both sexes, defense mechanisms provide transitory resolutions of the conflict between the drives of the Id and the drives of the Ego. The first defense mechanism is repression, the blocking of memories, emotional impulses, in a boy, a phallic-stage fixation might lead him to become an aggressive, over-ambitious, vain man. The genital stage affords the person the ability to confront and resolve his or her remaining psychosexual childhood conflicts, as in the phallic stage, the genital stage is centered upon the genitalia, but the sexuality is consensual and adult, rather than solitary and infantile. Hence, the stage proved controversial, for being based upon clinical observations of the Oedipus complex 2. She was the 6th and last child of Sigmund Freud and Martha Bernays and she followed the path of her father and contributed to the field of psychoanalysis. Compared to her father, her work emphasized the importance of the ego, a Review of General Psychology survey, published in , ranked Freud as the 99th most cited psychologist of the 20th century. She grew up in comfortable bourgeois circumstances and she had difficulties getting along with her siblings, specifically with her sister Sophie Freud. It seems that in general, she was competitive with her siblings. The close relationship between Anna and her father was different from the rest of her family and she was a lively child with a reputation for mischief. Freud wrote to his friend Wilhelm Fliess in , Anna has become downright beautiful through naughtiness, Freud is said to refer to her in his diaries more than others in the family. Anna finished her education at the Cottage Lyceum in Vienna in , suffering from a depression and

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anorexia, she was very insecure about what to do in the future. In she passed the test to work as an apprentice at her old school. From to , she worked as an apprentice for third, fourth. She finally quit her career in , due to multiple episodes of illness. Her first analysis was conducted by her father Sigmund Freud from to , Jacques Van Rillaer describes this incestuous analysis. She presented the paper *Beating Fantasies and Daydreams* to the Vienna Psychoanalytic Society, in , Anna Freud began her own psychoanalytical practice with children and two years later she was teaching at the Vienna Psychoanalytic Training Institute on the technique of child analysis. In the Freuds had to flee from Austria as a consequence of the Nazis intensifying harassment of Jews in Vienna following the Anschluss by Germany.

3. Carl Jung – Carl Gustav Jung was a Swiss psychiatrist and psychoanalyst who founded analytical psychology. His work has been not only in psychiatry but also in anthropology, archaeology, literature, philosophy. Freud saw in the man the potential heir he had been seeking to carry on his new science of psychoanalysis. Jungs researches and personal vision, however, made it impossible for him to bend to his older colleagues dogma and this break was to have historic as well as painful personal repercussions that have lasted to this day. Jung was also an artist, craftsman and builder as well as a prolific writer, many of his works were not published until after his death and some are still awaiting publication. Among the central concepts of analytical psychology is individuation – the lifelong psychological process of differentiation of the out of each individuals conscious and unconscious elements. Jung considered it to be the task of human development. He created some of the best known psychological concepts, including synchronicity, archetypal phenomena, the unconscious, the psychological complex.

Carl Gustav Jung was born in Kesswil, in the Swiss canton of Thurgau, on 26 July as the second and first surviving son of Paul Achilles Jung and their first child, born in was a boy named Paul who survived only a few days. Emilie was the youngest child of a distinguished Basel churchman and academic, Samuel Preiswerk, and his second wife. Preiswerk was antistes, the given to the head of the Reformed clergy in the city, as well as a Hebraist, author and editor. When Jung was six months old, his father was appointed to a prosperous parish in Laufen. Emilie Jung was an eccentric and depressed woman, she spent considerable time in her bedroom where she said that spirits visited her at night, although she was normal during the day, Jung recalled that at night his mother became strange and mysterious. He reported that one night he saw a luminous and indefinite figure coming from her room with a head detached from the neck. Jung had a relationship with his father. Jungs mother left Laufen for several months of hospitalization near Basel for a physical ailment. His father took the boy to be cared for by Emilie Jungs unmarried sister in Basel, Emilie Jungs continuing bouts of absence and often depressed mood influenced her sons attitude towards women – one of innate unreliability.

4. Melanie Klein – Melanie Reizes Klein was an Austrian-British psychoanalyst who devised novel therapeutic techniques for children that influenced child psychology and contemporary psychoanalysis. She was an innovator in object relations theory. Allegedly two of the first children she analysed were her son and daughter, in she moved to Berlin, where she studied with and was analysed by Karl Abraham. Although Abraham supported her work with children, neither Klein nor her ideas received much support in Berlin. However, impressed by her work, British psychoanalyst Ernest Jones invited Klein to come to London in Klein had a influence on the theory and technique of psychoanalysis. Her academic studies were interrupted by marriage and children and her daughters analyst at the time, Edward Glover, openly challenged Klein in the British Society meetings. Mother and daughter were not reconciled before Kleins death, and Schmideberg did not attend Kleins funeral and she was an atheist, but she never forgot her Jewish roots. Although Klein questioned some of the assumptions of Sigmund Freud. Klein was the first person to use traditional psychoanalysis with young children and she was innovative in both her techniques and her theories on infant development. Strongly opinionated, and demanding loyalty from her followers, Klein established an influential training program in psychoanalysis. She is considered one of the co-founders of object relations theory, in psychological terms, Eros, the postulated sustaining and uniting principle of life, is thereby presumed to have a companion force, Thanatos, which seeks to terminate and disintegrate life. Both Freud and Klein regarded these forces as the foundations of the psyche. These primary unconscious forces, whose matrix

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is the id 5. Sabina Spielrein – Sabina Nikolayevna Spielrein was a Russian physician and one of the first female psychoanalysts. She also met, corresponded, and had a relationship with Sigmund Freud. One of her more famous analysands was the Swiss developmental psychologist and she worked as a psychiatrist, psychoanalyst, teacher and paediatrician in Switzerland and Russia. In a thirty-year professional career, she published over 35 papers in three languages, covering psychoanalysis, developmental psychology, psycholinguistics and educational psychology. Her best known and perhaps most influential published work in the field of psychoanalysis is the essay titled Destruction as the Cause of Coming Into Being and she was born into a wealthy Jewish family in Rostov-on-Don, Russian Empire. Her mother Eva Lublinskaya was the daughter and granddaughter of rabbis from Yekaterinoslav, Eva trained as a dentist, but did not practise. Sabina's father Nikolai Spielrein was an agronomist, after moving from Warsaw to Rostov, he became a successful merchant. On her birth certificate, Sabina appeared as Sheyve Naftulovna, but throughout her life and she was the eldest of five children. All three of her brothers later became eminent scientists, one of them, Isaac Spielrein, was a Soviet psychologist, a pioneer of work psychology. From her early childhood, Sabina was highly imaginative and believed that she had a calling to achieve greatness. However, her parents' marriage was turbulent and she experienced physical violence from both of them and she suffered from multiple somatic symptoms and obsessions. Some commentators believe she may have been sexually abused by someone in the family. She attended a Froebel school followed by the Yekaterinskaya Gymnasium in Rostov and she learned to speak three languages fluently. During her teens, she continued to be troubled emotionally and became infatuated first with her history teacher, while at school, she resolved to go abroad to train as a doctor, with the approval of her rabbinic grandfather. Its director was Eugen Bleuler, who ran it as a community with social activities for the patients including gardening, drama. One of Bleuler's assistants was Carl Jung, afterwards appointed as deputy director, in the days following her admission, Spielrein disclosed to Jung that her father had often beaten her, and that she was troubled by masochistic fantasies of being beaten. Bleuler ensured that she was separated from her family, later requiring her father and she made a rapid recovery, and by October was able to apply for medical school and to start assisting Jung with word association tests in his laboratory 6. Sigmund Freud – Sigmund Freud was an Austrian neurologist and the founder of psychoanalysis, a clinical method for treating psychopathology through dialogue between a patient and a psychoanalyst. Freud was born to Galician Jewish parents in the Moravian town of Freiberg and he qualified as a doctor of medicine in at the University of Vienna. Upon completing his habilitation in , he was appointed a docent in neuropathology, Freud lived and worked in Vienna, having set up his clinical practice there in In creating psychoanalysis, Freud developed therapeutic techniques such as the use of free association and discovered transference, Freud's redefinition of sexuality to include its infantile forms led him to formulate the Oedipus complex as the central tenet of psychoanalytical theory. His analysis of dreams as wish-fulfillments provided him with models for the analysis of symptom formation. On this basis Freud elaborated his theory of the unconscious and went on to develop a model of psychic structure comprising id, in his later work Freud developed a wide-ranging interpretation and critique of religion and culture. Though in overall decline as a diagnostic and clinical practice, psychoanalysis remains influential within psychology, psychiatry, and psychotherapy, nonetheless, Freud's work has suffused contemporary Western thought and popular culture. In the words of W. Audens poetic tribute, by the time of Freud's death, Freud was born to Jewish parents in the Moravian town of Freiberg, in the Austro-Hungarian Empire, the first of eight children. Both of his parents were from Galicia, in modern-day Ukraine and his father, Jakob Freud, a wool merchant, had two sons, Emanuel and Philipp, by his first marriage. Jakob's family were Hasidic Jews, and although Jakob himself had moved away from the tradition and he and Freud's mother, Amalia Nathansohn, who was 20 years younger and his third wife, were married by Rabbi Isaac Noah Mannheimer on 29 July They were struggling financially and living in a room, in a locksmith's house at Schlossergasse when their son Sigmund was born. He was born with a caul, which his mother saw as an omen for the boy's future. In , the Freud family left Freiberg, Freud's half brothers emigrated to Manchester, England, parting him from the inseparable

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playmate of his early childhood, Emanuels son, John. He proved an outstanding pupil and graduated from the Matura in with honors and he loved literature and was proficient in German, French, Italian, Spanish, English, Hebrew, Latin and Greek. Freud entered the University of Vienna at age 17, in , Freud spent four weeks at Clauss zoological research station in Trieste, dissecting hundreds of eels in an inconclusive search for their male reproductive organs. Wilhelm Reich â€” Wilhelm Reich was an Austrian psychoanalyst, a member of the second generation of analysts after Sigmund Freud. His writing influenced generations of intellectuals, he coined the phrase the sexual revolution, during the student uprisings in Paris and Berlin, students scrawled his name on walls and threw copies of The Mass Psychology of Fascism at police. After graduating in medicine from the University of Vienna in , Reich became deputy director of Freuds outpatient clinic and he said he wanted to attack the neurosis by its prevention rather than treatment. From the s he became a controversial figure, and from until his death in all his work was self-published.

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### Chapter 2 : PEP Web - Search Results

1. *Adolesc Psychiatry. ; Tomorrow's self: Heinz Kohut's contribution to adolescent psychiatry. Wolf ES. PMID: [PubMed - indexed for MEDLINE].*

For more information, please see Taylor and Francis. Click on their logo above to visit the Taylor and Francis eBookstore. I would like to begin these biographical comments with some disclaimers. To write about Heinz Kohut is both easy and exceedingly difficult. Perhaps this is true for any friend who undertakes to tell something of the story of another. With a reasonable degree of candor and serious attempts at objectivity one may achieve painting a lively picture that yet remains a very limited and personal view. Heinz Kohut loved to talk to his friends and students, expressing opinions about all sorts of things. At the same time he remained a very private, even secretive person, who hid his own past in a fog of generalities. To date no one has published a scholarly biography nor is the time ripe to reopen old wounds and rekindle the barely banked fires of controversy. The reader of this little essay, therefore, must be satisfied with a quickly passing glance at one of the major innovators of 20th century psychological science by someone who was perhaps stationed too close to be able to get a comprehensive overview. In keeping with the spirit of Kohutian self psychological psychoanalysis I will avoid categorical objective judgments in favor of letting the experiencing of evolving interactions prevail. The first time I met Heinz Kohut I was waiting at an elevator on the upper of two floors occupied by the Chicago Institute for Psychoanalysis. A group of us, patients and candidates, were waiting to leave on the next elevator going down. A youngish man, slim, well dressed, of very serious mien, asked whether we were going to the next floor below or whether we were headed out of the building on the ground floor. He indicated it would be alright to use the elevator to go to the ground floor but to descend just a single floor one should walk via the stairway. I was taken aback. I had never met Heinz Kohut before but knew who he was and of his reputation as one of the best teachers at the Institute. I did not like this man who seemed so ascetic and disciplined, so Teutonic and commanding. At the time I was deep into my second analysis but still recovering from the painful humiliations suffered at the words and silences of Maxwell Gitelson, my first analyst. And that included Austrian. At the time I had not yet fully recovered from the experience of growing up as a Jew in Hitler-Germany and I was still neurotically afraid of anything German. Over the years I got to know him very well but I never thought of him as Jewish. Jewish culture, Jewish food, Jewish jokes were alien to him. Growing up in a family that had been totally assimilated he did not think of himself as a Jew. But the Nazis did and that forced him to leave Austria. When Kohut arrived in Chicago he already had a medical degree from the University of Vienna. At the University of Chicago Hospitals he began a residency in neurology under Richter who was the renowned chairman of the department. Kohut seemed a strange mixture of aloof aristocratic and almost puritanical austerity in a warmly responsive and considerate person. He was a very private person and was careful how he let himself appear in public. I never saw him sloppily dressed and I know that he corrected and edited his writings again and again before he was satisfied to release them for publication. He was properly discreet about his health and few of his friends knew that during the last decade of his life he was suffering from a chronic leukemia in remission. Long before the contemporary popularity of exercise and jogging, Kohut ran, not jogged, his prescribed miles several times a week. He ate sparingly to maintain a trim figure. Yet dinners at the home of Heinz and Betty were grand celebrations of gourmet cuisine. Heinz was a connoisseur of fine wines. The evening usually began with some special Mosel while chatting before dinner, sometimes by a crackling fire in the living room. Dinner itself was graced by a vintage Burgundy or Bordeaux that fit the occasion. Betty was famous for her delicious Sacher Torte prepared according to a secret recipe which she never divulged. However, the wines were what mattered most to Heinz. He taught me to be careful when pouring into a wineglass, not too much, just about half full. In this letter Hartmann laments the discomforts of aging but then points out that there are pleasant compensations when growing old: Having grown up in the Rheinland I was used to a glass of good Rhein or Mosel on most festive

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occasions at home. Even as children we were allowed a little sip, the taste of which we really did not like but which made us children feel part of the whole warm family ambience. Heinz had collected around himself a group of younger colleagues with whom he met regularly for discussion of his work in progress and sometimes for dinner. He mentioned to me some colleagues who knew him well but who ignored him now when he met them walking through the hotel lobby at some national meeting. Old friends suddenly looked past him or answered his greetings only coldly and curtly when crossing his path. He felt hurt and angry. He had been part of the circle around Anna Freud and Heinz Hartmann and for a time he was expected to be the next President of the International. Among the candidates at the Chicago Institute he was highly respected for teaching the best theory course and writing the most interesting papers. Almost all candidates thought that he was one of the best teachers at the Institute. His course in psychoanalytic theory was conducted by him at the most sophisticated level. We had our reading assignments and he would start by asking us a few questions about our understanding of what we had read. A few questions back and forth between Kohut and the class and then he would be off on a lengthy discussion of some point that had just been raised. We then sat there, listening, all ears, as the intricate theoretical mysteries of psychoanalysis were revealed to us. Once started on such a topic he could go on and on, maybe for half an hour or more and he would not like to be interrupted. I was both fascinated and astounded by his tremendous knowledge. In short, he was thought by all of us as the intellectual leader of modern psychoanalysis, as Mr. All that respect and admiration changed rather suddenly with the emergence of self psychology. He began to feel professionally isolated. Psychologically he needed an affirming responsiveness. Earlier, after he had begun writing his first book, *The Analysis of the Self*, he started to meet with a number of interested young analysts to discuss the emerging book chapter by chapter. I was both awed and excited by the privilege of being present during the creative spurts of a genius. Looking around the room I would fantasy that so-and-so was the contemporary Abraham, the other was Ferenczi, and so on. John Gedo was a leading spirit among us and he also seemed closest to Kohut. After the publication of *The Analysis of the Self* in there had not been a public lecture by Kohut for sometime and John and I wondered about an appropriate forum for a lecture-presentation for him. Fools rush in where angels fear to tread. When the Committee met I therefore proposed that the Society sponsor a scientific meeting to honor our renowned colleague Heinz Kohut on his sixtieth birthday. This was not received with great enthusiasm but decided to be brought up at a regular meeting of the whole Society. Colleague after colleague got up to denounce my proposal. Even in retrospect I do not clearly understand what made me expect the members of the Society to wish to honor someone whom they envied and whose ideas threatened them in their comfortable certainties. However, I was not ready to give up and I felt righteously outraged at the shortsightedness of my fellow Society members. Carried forward by my enthusiastic idolization I decided to organize with my friends a scientific meeting to honor Heinz Kohut. Together with Paul Tolpin and George Pollock, who as Director of the Institute gave us his blessings, we formed a committee well assisted by my wife Ina to arrange the Birthday Conference. We engaged space for scientific presentations and for a banquet at a local hotel. We planned a high level scientific program with speakers from Europe as well as America. Heinz took an active part in planning the program. John Gedo gave the laudation at the banquet. The Kohut Birthday Conference was a great success scientifically and personally. Nearly people, friends and colleagues, from all over the world attended. Anna Freud who was unable to attend sent a warm letter of congratulations from London. She was among the honorary sponsors who included also the Mayor of Chicago, Richard Daley. Even after repaying the seed money loans, the Conference had a surplus that was donated to the Institute. The Kohuts had a warm ongoing friendship with Anna Freud. On one of these occasions Betty Kohut admired an amber necklace worn by Anna Freud. Later, when Heinz had sent a copy of the manuscript of *The Analysis of the Self* to her in London, he received a somewhat equivocal but encouraging reply. His work had become taboo among his closest friends. Some decades earlier when the Eisslers were still in Chicago, Heinz had been in analysis with Ruth Eissler. His first analysis, in Vienna, had been with August Aichhorn. He always spoke warmly about Aichhorn. For Ernie from Heinz, October, When treating young people he fostered their

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idealization of himself and then used this intense idealizing transference as a lever for exerting psychotherapeutic influence. I have always wondered whether Kohut derived some of his own ideas about the importance of the idealizing transference from his contact with Aichhorn, though, of course, Kohut did not manipulate the idealizing transference, he analyzed it. He told one anecdote from his own treatment with Aichhorn. When Kohut heard that Freud was leaving Vienna he went to the train station to wave good-bye and he was rewarded by Freud tipping his hat to him. I think that was the only time Kohut saw Freud but he loved to tell the story. After a year in Britain Kohut came to Chicago, encouraged by his good friend Siegmund Levarie, the music scholar, who was then at the University of Chicago. Kohut greatly enjoyed music and was a regular at the Chicago Symphony as well as the Opera. His father had been a fine pianist who had contemplated a concert career until military service during World War I put an end to his musical ambitions. On one occasion, we, the group of his younger colleagues, gave Heinz a set of the complete recordings of the Bach Cantatas which he then listened to, one by one, a Cantata every evening.

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See also cases in Basch , , , Elson , and Kohut Comparative Approaches in Brief Dynamic Therapy. Focal psychotherapy and self pathology: *Clinical Social Work Journal*, 11, The application of self psychology to brief psychotherapy. *Psychoanalytic Psychology*, 8, Using self psychology in brief psychotherapy. *Psychoanalytic Social Work*, 6, Psychotherapy of narcissistic injuries. *Archives of General Psychiatry*, 28, Brief psychotherapy of narcissistic disturbances. *Theory, Research and Practice*, 19, Its application to brief psychotherapy with the elderly. *Journal of Geriatric Psychiatry*, 21, Its potential impact on psychotherapeutic practice in medicine. *Psychiatry in Medicine*, 3, *Clinical Social Work Journal*, 14, Exploring the model scene: Finding the focus in an intersubjective approach to brief psychotherapy. *Psychoanalytic Inquiry*, 15, Contributions from self psychology theory. Object-relations in the group from the perspective of self psychology. *International Journal of Group Psychotherapy*, 35, The complementary function of individual and group psychotherapy in the management and working through of archaic selfobject transferences. *Self Experiences in Group: Intersubjective and self psychological pathways to human understanding*. Jessica Kingsley Publishers, Ltd. International Universities Press, , The self in a small group: A comparison of the theories of Bion and Kohut. The use of the group as selfobject. *International Journal of Group Psychotherapy*, 34, The place of self psychology in group psychotherapy: *International Journal of Group Psychotherapy*, 42, Self psychology and group psychotherapy. Exhibitionism in group psychotherapy. *Progress in Self Psychology*, Volume 7. AIDS attacks the self: A self-psychological exploration of the psychodynamic consequences of AIDS. *Progress in Self Psychology*, Volume 6. Death of a selfobject: Towards a self psychology of the mourning process. Flight from the subjectivity of the other: Pathological adaptation to childhood parent loss. The selfobject function of religious experience: The treatment of a dying patient. A self psychological approach to the treatment of gay men with AIDS. *Clinical Social Work Journal*, 21, Object loss and selfobject loss: *The Annual of Psychoanalysis*, Volume The patient as a selfobject: A form of countertransference. *Bulletin of the Menninger Clinic*, 52, Narcissistic issues in the training experience of the psychotherapist. *International Journal of Psychoanalytic Psychotherapy*, 10, The teacher as learner; the learner as teacher. The development of professional identity in psychotherapists: Six stages in the supervision process. *Models, Dilemmas, and Challenges*, pp. Teaching, learning, and supervision. *Progress in Self Psychology Vol. Tending the professional self*. *Clinical Social Work Journal*, 23, The parallelism phenomenon in psychoanalysis and supervision: Its reconsideration as a triadic system. *Psychoanalytic Quarterly*, 49, A self psychology view. *Psychoanalytic Inquiry*, 10, Something New Under the Sun. The empathic vantage point in supervision. The use of vitality affects in the coalescence of self in psychosis. Schizophrenia and the self: Contributions of psychoanalytic self psychology. *Schizophrenia Bulletin*, 15, Treatment of psychotic states. The privileged position of religion in the clinical dialogue. *Clinical Social Work Journal*, 24, Religious experience as selfobject experience. The psychology of the self: International Universities Press, *The Psychological Core of Ecclesiastical Conflicts*. Human Services Press, Inc. The function of early selfobject experiences in gendered representations of God. Mystical experience as an expression of the idealizing selfobject need. The psychology of the self and religion. *Theories of Object Relations: Bridges to Self Psychology*. Heinz Kohut and Carl Rogers: *American Psychologist*, 40, Two contrasting frames of reference for understanding borderline patients: *Symposium on Self Psychology After Kohut*. *Psychoanalytic Dialogues*, 5, Self psychology after Kohut: One theory or many? *Journal of the American Psychoanalytic Association*, 41, Kohut, Loewald, and the postmoderns. Impasses in psychoanalytic therapy: *Contemporary Psychoanalysis*, 25, Integrative treatment of symptomatic disorders.

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### Chapter 4 : Heinz Kohut - Wikipedia

*Psychiatry, Volume VIII: Developmental and clinical studies effects of time, place, and persons / Leon Eisenberg -- Tomorrow's self: Heinz Kohut's contribution to adolescent psychiatry / Ernest S. Wolf -- Remarks on receiving the William A. Schonfeld distinguished service award / Heinz Kohut.*

He was the only child of the family. Special care was taken that he learned French. During his time at the school he had one more tutor, but the role of this person was to engage him in educational discussions, to take him to museums, galleries, and the opera. This man was the first friend in his life. Before that he had been isolated from his peers by his mother. At school a special emphasis was given to the Greek and Latin languages and Greek and Roman literature. His Latin teacher, who had anti-Semitic sentiments and later participated in the Austrian Nazi movement, accused him of having plagiarized this work. The latter hospital specialized in the treatment of syphilis, which provided shocking experiences for Kohut. In Paris he became acquainted with Jacques Palaci, a Jewish medical student from Istanbul, and paid a visit to him in . Sometime after this Kohut went to psychotherapy with a man named Walter Marseilles, who does not seem to have been very competent at his trade. He was eventually allowed to take them, after all the Jewish professors had been removed from the university. The Nazis then effectively confiscated all property owned by Jews. The property had to be sold at much less than its real value, and much of the rest was taken by the state in taxes. Kohut eventually left Austria, landing first in a refugee camp in Kent, England. Many of his relatives, who had stayed behind, were subsequently killed in the Holocaust. In February he was allowed to travel in a British convoy to Boston, from where he travelled to Chicago by bus. A friend from Vienna, Siegmund Levarie, who had earlier emigrated to live with an uncle in Chicago and would subsequently be a famous musicologist in the United States, arranged a visa for him and invited him to join him there. Kohut became a prominent member of the Chicago Institute for Psychoanalysis. He was such a strong proponent of the traditional psychoanalytic perspective that was dominant in the United States that he jokingly called himself "Mr. Development of self psychology". In the aftermath of World War II and the Holocaust, Freudian analysis focused on individual guilt and tended not to reflect the new zeitgeist, the emotional interests and needs of people struggling with issues of identity, meaning, ideals, and self-expression. He then developed his ideas around what he called the tripartite three-part self. In contrast to traditional psychoanalysis, which focuses on drives, instinctual motivations of sex and aggression, internal conflicts, and fantasies, self psychology thus placed a great deal of emphasis on the vicissitudes of relationships. Kohut demonstrated his interest in how we develop our "sense of self" using narcissism as a model. If a person is narcissistic, it will allow him to suppress feelings of low self-esteem. By talking highly of himself, the person can eliminate his sense of worthlessness. Historical context Kohut expanded on his theory during the 1950s, a time in which aggressive individuality, overindulgence, greed, and restlessness left many people feeling empty, fragile, and fragmented. According to biographer Charles Stozier, "Kohut In other words, children need to idealize and emotionally "sink into" and identify with the idealized competence of admired figures. They also need to have their self-worth reflected back " mirrored " Note: These experiences allow them to thereby learn the self-soothing and other skills that are necessary for the development of a healthy cohesive, vigorous sense of self. For example, therapists become the idealized parent and through transference the patient begins to get the things he has missed. The patient also has the opportunity to reflect on how early the troubling relationship led to personality problems. Narcissism arises from poor attachment at an early age. Freud also believed that narcissism hides low self-esteem, and that therapy will re-parent them through transference and they begin to get the things they missed. International Universities Press, New York. *The Restoration of the Self* International Universities Press, New York. Edited by Paul Ornstein. *Posthumously How Does Analysis Cure?* Arnold Goldberg with Paul E. University of Chicago Press, Chicago and London. Edited by Miriam Elson. *The Search for the Self: Selected Writings of Heinz Kohut*: International Universities Press, Madison, Connecticut. *The Curve of Life: Correspondence of*

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Heinz Kohut, â€” Edited by Geoffrey Cocks. University of Chicago Press, Chicago and London. The Chicago Institute Lectures Edited Paul Tolpin and, Marian Tolpin. The Analytic Press , Hillsdale, N. In collaboration with Heinz Kohut Arnold Goldberg ed. The Psychology of the Self: The Analytic Press, Hillsdale, N.

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## Chapter 5 : IAPSP | The International Association for Psychoanalytic Self Psychology

*Developmental and clinical studies effects of time, place, and persons / Leon Eisenberg -- Tomorrow's self: Heinz Kohut's contribution to adolescent psychiatry / Ernest S. Wolf -- Remarks on receiving the William A. Schonfeld distinguished service award / Heinz Kohut.*

He was the only child of the family. Special care was taken that he learned French. During his time at the school he had one more tutor, but the role of this person was to engage him in educational discussions, to take him to museums, galleries, and the opera. This man was the first friend in his life. Before that he had been isolated from his peers by his mother. At school a special emphasis was given to the Greek and Latin languages and Greek and Roman literature. His Latin teacher, who had anti-Semitic sentiments and later participated in the Austrian Nazi movement, accused him of having plagiarized this work. The latter hospital specialized in the treatment of syphilis, which provided shocking experiences for Kohut. In Paris he became acquainted with Jacques Palaci, a Jewish medical student from Istanbul, and paid a visit to him in . Sometime after this Kohut went to psychotherapy with a man named Walter Marseilles, who does not seem to have been very competent at his trade. He was eventually allowed to take them, after all the Jewish professors had been removed from the university. The Nazis then effectively confiscated all property owned by Jews. The property had to be sold at much less than its real value, and much of the rest was taken by the state in taxes. Kohut eventually left Austria, landing first in a refugee camp in Kent, England. Many of his relatives, who had stayed behind, were subsequently killed in the Holocaust. In February he was allowed to travel in a British convoy to Boston, from where he travelled to Chicago by bus. A friend from Vienna, Siegmund Levarie, who had earlier emigrated to live with an uncle in Chicago and would subsequently be a famous musicologist in the United States, arranged a visa for him and invited him to join him there. Kohut became a prominent member of the Chicago Institute for Psychoanalysis. He was such a strong proponent of the traditional psychoanalytic perspective that was dominant in the United States that he jokingly called himself "Mr. Development of self psychology[ edit ] In the aftermath of World War II and the Holocaust, Freudian analysis focused on individual guilt and tended not to reflect the new zeitgeist the emotional interests and needs of people struggling with issues of identity, meaning, ideals, and self-expression. He then developed his ideas around what he called the tripartite three-part self. In contrast to traditional psychoanalysis, which focuses on drives instinctual motivations of sex and aggression, internal conflicts, and fantasies, self psychology thus placed a great deal of emphasis on the vicissitudes of relationships. Kohut demonstrated his interest in how we develop our "sense of self" using narcissism as a model. If a person is narcissistic, it will allow him to suppress feelings of low self-esteem. By talking highly of himself, the person can eliminate his sense of worthlessness. Historical context[ edit ] Kohut expanded on his theory during the s, a time in which aggressive individuality, overindulgence, greed, and restlessness left many people feeling empty, fragile, and fragmented. According to biographer Charles Strozier, "Kohut In other words, children need to idealize and emotionally "sink into" and identify with the idealized competence of admired figures. They also need to have their self-worth reflected back " mirrored " Note: These experiences allow them to thereby learn the self-soothing and other skills that are necessary for the development of a healthy cohesive, vigorous sense of self. For example, therapists become the idealized parent and through transference the patient begins to get the things he has missed. The patient also has the opportunity to reflect on how early the troubling relationship led to personality problems. Narcissism arises from poor attachment at an early age. Freud also believed that narcissism hides low self-esteem, and that therapy will reparent them through transference and they begin to get the things they missed. International Universities Press, New York. The Restoration of the Self International Universities Press, New York.

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## Chapter 6 : Heinz Kohut - WikiVisually

*Identifies some major contributions made by Kohut to current understanding of adolescent development, including (a) a shift in the stance of the scientific clinical observer as reflected in Kohut's () paper on empathy, (b) his emphasis on the introspective-empathic method in therapy, and (c) his discussions of specific issues in adolescence, such as sexuality, maturational tasks.*

Self disorders in childhood. The playing through of selfobject transferences of a nine-year-old boy. Lonely as a cloud: Finding daffodils in the house of terror: Transference and countertransference in drama therapy with a ten-year-old boy. Developmental and clinical considerations. *Psychiatric Clinics of North America*, 4, The function of play in the process of child therapy: *Annual of Psychoanalysis*, , The magic years revisited. *Clinical Social Work Journal*, 17, A Self-psychological approach to child therapy: The disorders of the self: The psychopathology of the first years of life. An application of self psychology to clinical work with children. *Child and Adolescent Social Work Journal*, 5, Self disorders in adolescence. Self disorders in late adolescence and young adulthood. A view from self psychology. A time for "reconsideration. *Adolescent Psychiatry*, 8, Psychology of the self and selfobjects. *Adolescent Psychiatry*, 10, On the adolescent process as a transformation of the self. *Journal of Youth and Adolescence*, 1, The selfobjects of the second half of life: Self psychology and the aging process. Its application to brief psychotherapy with the elderly. *Journal of Geriatric Psychiatry*, 21, Self psychology--Its application to brief psychotherapy with the elderly. The transference of the therapist of the elderly. *Journal of the American Academy of Psychoanalysis*, 16, Psychotherapy of the Elderly Self. With emphasis on twinship selfobject needs and empathy as a mode of observation. In *Progress in Self Psychology*, Vol. Chapters 3, 7, 20, 21, "Considerations on the Self of the Father," pp. The Impact of the Past on the Present," pp. *Progress in Self Psychology*, Volume 6, The capacity to parent: A self psychological approach to parent-child psychotherapy. *Clinical Social Work Journal*, 18, Parenting a damaged child: Mourning, regression, and disappointment. *Psychoanalytic Review*, 74, Changing patterns in parenting: Comments on the origin and consequences of unmodified grandiosity. An attachment systems perspective treatment of a bicultural couple. Toward a more optimal selfobject milieu: Family psychotherapy from the perspective of self psychology. *Clinical Social Work Journal*, 29, A Self psychologist in couplesland: Multisubjective approach to transference and countertransference-like phenomena in marital relationships. *Family Process*, 34, *International Journal of Psychoanalytic Self Psychology*, 2, An intersubjective approach to conjoint therapy. Working with intercultural couples: Implications for the treatment of couples. *Dynamic Psychotherapy*, 2, An intersubjective approach to conjoint family therapy. Self psychology and marital relations. *International Journal of Family Psychiatry*, 9, Treatment of narcissistic vulnerability in marital therapy. *Progress in Self Psychology*, Volume 4. *Clinical Social Work Journal*, 20, Selfobject functions of the family: Implications for family therapy. *Clinical Social Work Journal*, 22, Trust disturbances and the sexual revictimization of incest survivors. Sadomasochism as the rescripting of trauma scenarios. Walking into the eye of the storm: Encountering "repressed memories" in the therapeutic context. Applications of self psychology to the problem of child abuse. Violence as a disintegration product of the self in post traumatic stress disorder. *American Journal of Psychotherapy*, 42, The treatment of an adult survivor of incest: A self psychological perspective. *American Journal of Psychoanalysis*, 52, Reconstruction and the establishment of psychic continuity. Its Significance in Clinical Work. Trauma, memory, and psychic continuity. The trauma of incest: Threats to the consolidation of the self. Incest survivor or therapist?. The phenomenology of trauma and the absolutisms of everyday life: *Psychoanalytic Psychology*, 16, A Psychoanalytic Study of Trauma. A story of personal transformation and healing amidst the terror of September A paradigm to integrate the biopsychosocial model of psychiatric illness. Emotional aspects of learning disabilities and imprisoned intelligence, Revised Edition. *Clinical Social Work Journal*, 7, Neurocognitive differences, self cohesion, and incoherent self-narratives. *Child and Adolescent Social Work*,

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8, Incoherent self-narratives and disorders of the self in children with learning disabilities. *Smith College Studies in Social Work*, 64, Learning disorders and disorders of the self in children and adolescents. Making contact with the perception world of a child: Undetected disabilities in sensory motor integration and the effects on the development of self-esteem. Self psychology as a theoretical base for understanding the impact of learning disabilities.

### Chapter 7 : Tomorrow's self: Heinz Kohut's contribution to adolescent psychiatry.

*Tomorrow's self: Heinz Kohut's contribution to adolescent psychiatry*, *Adolescent Psychiatry 8: Google Scholar* Wolf, E., Gedo, J., & Termon, D. (). *On the adolescent process as a transformation of the self*, *Journal of Youth and Adolescence* 1:

### Chapter 8 : [blog.quintoapp.com](http://blog.quintoapp.com): Sitemap

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