

**Reading the Language of the Right Brain:
Fine-tuning the Analyst's Capacity for Creatively Attuned Empathic
Resonance**

Victoria Stevens

Psychologist-Psychoanalyst – Division 39 of the APA – Fall, 2003

"...several things dovetailed in my mind, and at once it struck me, what quality went to form a Man of Achievement... - I mean *Negative Capability*, that is when man is capable of being in uncertainties, Mysteries, doubts, without any irritable reaching after fact and reason".

Keats, 1817, Letters of John Keats

"To put it in a formula: he must turn his own unconscious like a receptive organ towards the transmitting unconscious of the patient".

Freud, 1915, Recommendations to Physicians Practising Psycho-Analysis

Introduction

The connection between empathic attunement on the part of a healer toward a subject has a long history spanning the shamanistic and mystical traditions of various cultures to psychoanalytic technique where it informs and undergirds many aspects of the analytic relationship including transference, projective identification, "holding", "containment" and "mutative interpretations".

This empathic attunement is generally discussed as an intermediate state of consciousness or a state of consciously active reverie in which the person opens themselves to sensory and emotional input from outside and inside of themselves, as well as to all information stored in implicit memory, and is able to allow whatever emerges from a given interaction from moment to moment to play in that intermediate space of imagination. This kind of marriage between an active discerning intellect and free-floating associative drifting combinatory play is also discussed as essential to mathematical, scientific and artistic creativity.

The faculty that turned sensations into forms has been called "fantasy" and in more modern times "imagination". The imagination is a dominant activity of the mind while it is in the state of free-floating consciousness. The creative function of imagination involves the ability to discern relations between ideas, objects, feelings or forms; the ability to see patterns within disparate elements; the ability to see both similarities and differences analogically between elements and the ability to unite these linkages into new combinations that (in concert with the laws of the unconscious and dreams articulated by Freud) include asymmetries, contradictions, condensed symbols linked by contiguity, spatial and temporal arrangement, and emotional and narrative meaning.

In the psychoanalytic literature, this state of mind has been called many things, including: "evenly suspended attention" (Freud); "primary maternal preoccupation" and "potential space", as well as the "unresolved paradox of the transitional object/phenomena" (Winnicott); "faith", "reverie"; "alpha function" and the "eschewing of memory and desire" (Bion); the "intersubjective analytic third" (Ogden); and the "transcendent position" (Grotstein).

Current interdisciplinary research is emphasizing the importance of an analyst's capacity to enter into and hold this state of mind/body in terms of his or her ability to tune into a patient's mind/body state and understand what the patient is communicating as to what their subjective experience feels like. Schore (2002) elucidates the similarities between the early relationship between infant and caregiver and the relationship between therapist and patient by highlighting the importance of the right hemispheres of both participants in both dyads. He states that,

"Early preverbal maternal-infant emotional communications that occur before the maturation of the left hemisphere and the onset of verbal-linguistic capacities represent contingently responsive affective transactions between right hemispheres of the members of the dyad" ...[and] "non-verbal transference-countertransference interactions that take place at preconscious-unconscious levels represent right-hemisphere-to-right-hemisphere communications of fast-acting, automatic, regulated, and unregulated emotional states of patient and therapist" (p.26, 27).

The capacity for the analyst to receive communications from the patient's unconscious involves a right-hemisphere state of receptivity that allows the analyst to empathically attune to the affective and body states of the patient, which then creates the possibility of resonances or moments of synchrony between the analyst and the patient at an unconscious, preconscious or conscious level.

Current research then calls for a reexamination of the emphasis placed on verbal and historical thinking, understanding and interpretations in analytic technique in light of our growing knowledge of the importance of the ability to receive and "read" the essentially non-verbal language of the right brain. This has important implications for the training and on-going development of analysts and psychotherapists of all theoretical orientations and techniques.

"In One's Bones"

Fine-tuning the analytic "receiver" or instrument begins with two basic preliminary stages comparable to Poincare's first stage of creative thinking called "preparation". The first is that knowledge of all aspects of development, theoretical models, differential diagnoses, the history of the patient, the history of the analytic sessions and the analyst's own history and personality development (including both transference and countertransference tendencies or

vulnerabilities and defensive default modes) need to be so well-known to the analyst that they are in "one's bones" as Winnicott put it.

Once that information is learned and practiced well-enough, the analyst can consciously "forget" it in order to be fully present to the patient's communications at all levels. This involves what Bion called the "eschewing of memory and desire". Deliberate "forgetting" allows not only for the right brain unconscious to "tune in" to the patient, but it also creates space for the analyst to imaginatively play with the sensations, feelings, actions and words in a way that enables them to understand the particular logic and meaning of the subjective experience of the patient. Once analytical "knowledge" and conscious memory and desire are let go of, the encounter with the patient moment-by-moment will evoke sensations, ideas, fantasies, memories, desires, impulses, daydreams and associations that, if allowed to be stimulated and present, act as important signals that play in the analyst's preconscious.

This notion about the analytic stance implies an ability on the part of the analyst to tolerate frustration, disruption and ambiguity, as well as the concomitant capacity to play with bodily sensations, feelings, images, sounds and ideas without needing to prematurely "understand" what is going on. These abilities are the result of right-hemisphere self-regulatory capacities that allow the analyst to temporarily allow the preconscious/unconscious cues to be taken in, experienced and processed. This "work" provides essential information for attunement at a non-verbal level and can lead to understanding and the ability to formulate interpretations utilizing language when the timing feels appropriate.

All of these kinds of communications have their own affective meaning depending upon where and how they emerge within the ongoing narrative of any given session. The essentially right brain thinking needed to translate this emotional language corresponds to the "incubation" stage in Poincare's theory where the analyst observes, takes in and holds unexplained sensations, feelings and ideas and lets them play until a pattern emerges. It is vertical in the sense that while the patient is providing the melody (horizontal) with the narrative and behavior of the session, the analyst is resonating vertically with a chordal structure throughout all levels of their being and providing both orchestration and accompaniment. This corresponds to Schore's (2003) discussion of the vertical structure of the right brain.

Conclusion

Far from being a passive, trance-like state - the state of right-brain dominant reverie and empathically attuned play is highly active and takes a great deal of discipline and attention on multiple levels simultaneously. It is a way of "thinking" and a technique that can be learned, practiced and honed and one that is critical for both the art and the science of therapeutic work.

This interanimation of subjects and consciousness through moment-to-moment attunement opens up dimensions of a lived experience where two separate beings are united in synthetic moments of imaginatively engendered unity. Self-regulation, self-containment, self-awareness and imagination become vehicles for the empathic opening of the analyst to the experience of others and their interpretations of the world. We cannot underestimate the importance of

repeated experiences of being seen and heard by an-other in terms of the effect these experiences have on the development of a sense of being-in-the world. The transformations that occur within the dynamically changing intersubjective space between human beings, facilitated by creatively attuned empathic resonance occur then at all levels: physiologically, emotionally, psychically and perhaps most importantly - ontologically.

REFERENCES

- Bion, W. R. (1962). *Learning From Experience*. London: Heineman.
- Bion, W.R. (1963). *Elements of Psychoanalysis*. London: Heineman.
- Bion, W.R. (1967). Notes on memory and desire. *Psychoanalytic Forum* 2:271-280, ed. J. Lindon.
- Bion, W.R. (1990). *Brazilian Lectures*. London: Karnac Books.
- Ehrensweig, A. (1967). *The Hidden Order of Art*. Berkeley: University of California Press.
- Freud, S. (1912). Recommendations to physicians practising psychoanalysis. *Standard Edition*, 12:109-120. London: Hogarth Press, 1958.
- Freud, S. (1923). The ego and the id. *Standard Edition*, 19:3-66. London: Hogarth Press, 1961.
- Ghiselin, B. ed. (1952). *The Creative Process*. Berkeley: University of California Press.
- Grotstein, J. (2000). *Who is the Dreamer Who Dreams the Dream?* Hillsdale: The Analytic Press.
- Hadamard, J. (1945). *The Mathematician's Mind: The Psychology of Invention in The Mathematical Field*. Princeton: Princeton University Press.
- Hirsch, E. (2002). *the demon and the angel*. New York: Harcourt, Inc.
- Mason, A. (1994). A psychoanalyst looks at a hypnotist: A study of folie a deux. *Psychoanalytic Quarterly*, 63:641-679.
- Ogden, T. (2001). *Conversations at the Frontier of Dreaming*. Northvale: Jason Aronson, Inc.
- Pfeiffer, E., ed. (1966). *Sigmund Freud and Lou Andreas-Salome Letters*. New York: W.W. Norton & Co.
- Rayner, E. (1995). *Unconscious Logic*. London: Routledge.
- Schore, A. (2001). Effects of a secure attachment relationship on right brain development, affect regulation, and infant mental health. *Infant Mental Health Journal* 22 (1-2):7-66.
- Schore, A. (2003). *Affect Regulation and the Repair of the Self*. New York: W.W. Norton & Co.
- Scott, G., ed. (2002). *Selected Letters of John Keats, Revised Edition*. Cambridge: Harvard University Press.

- Stevens, V. (1999, April). *Emotional intelligence and life skills: modes of communication within the family and school*. Pat King Memorial Lecture delivered at the National Cathedral School for Girls, Washington, D.C.
- Stevens, V. (2000, March). *The cognitive and emotional aspects of creativity in the arts and sciences*. Paper presented at the Symposium on the Intersection of the Arts and Science. Co-sponsored by the Phi Beta Kappa Honors Society and the Jonas Salk Institute, UCLA, Los Angeles.
- Stevens, V. (2003, May). *Metaphor and the Poetics of the Unconscious*. Paper presented for Psychoanalysis and the Humanities Lectures, Cambridge University, UK.
- Williams, W.C., ed. Webster Scott (1958). *Imaginations*. New York: New Directions.
- Winnicott, D.W. (1945). Primitive emotional development. *Through Paediatrics To Psycho-Analysis*. (1958). New York: Basic Books.
- Winnicott, D.W. (1951). Transitional objects and transitional phenomena. *Through Paediatrics to Psycho-Analysis*. (1958). New York: Basic Books.
- Winnicott, D.W. (1956). Primary maternal preoccupation. *Through Paediatrics To Psycho-Analysis*. New York: Basic Books.
- Winnicott, D.W. (1971). *Playing and Reality*. New York: Tavistock/Routledge.

PSYCHOANALYTIC RESEARCH: PROGRESS AND PROCESS

NOTES FROM ALLAN SCHORE'S GROUPS IN DEVELOPMENTAL AFFECTIVE NEUROSCIENCE AND CLINICAL PRACTICE

ALLAN N. SCHORE, PhD EDITOR

This month's column contains further elaborations of previous contributions from 2 members of the Los Angeles groups. In the first Vicki Stevens offers continuing explorations of her work extrapolating models of nonconscious right brain processes within the psychoanalytic dyad to the problem of how interpretations are incorporated into deeper psychic structure. Using an interdisciplinary

approach, she deftly weaves together recent cognitive models of the unconscious that portray the mind as inherently embodied, thought as primarily occurring at levels beneath conscious awareness, and abstract concepts as fundamentally metaphorical, with neuropsychanalytic models of right brain psychic structural processing of bodily-based subjective and intersubjective information. She argues that not only does the analyst's state of right brain reverie enhance the reception of unconscious communications from the patient's embodied mind, but this right lateralized system which processes patient-driven external and internal external stimuli also allows for metaphor generation embedded in "critical-semiotic" (vs. "semantic-literal") interpretations.

Steven's proposal is echoed in very recent clinical psychoanalytic writings as well as in current neuroscience data. To give but one example, Marcus has recently concluded "The analyst, by means of reverie and intuition, listens with the right brain directly to the analysand's right brain" (1997, p. 238). In these columns and other contributions I have reviewed a body of studies from neuroscience which clearly demonstrates that not only the left but also the right hemisphere is involved in both communication and certain essential affect related aspects of language processing. In fact, the idea that only the left hemisphere is involved in language functions is a fallacy shared by many clinicians and researchers.

For example, it is now well established that the processing of metaphor is a right hemispheric function (Sotillo 2005; Winner & Gardner, 1977). The right hemisphere is also dominant not only for prosody (Pell, 1998) and the processing

of emotional words (Bowers, Bauer, & Heilman, 1993), but also for humor (Borod et al., 2000), the detection of one's first name (Perrin et al., 2005), social discourse (Bryan & Hale, 2001), and the organization of information at the pragmatic-communicative level as well as in the generation and modification of mental models that fit a text (Marini et al., 2005). The strategy of thinking of the right hemisphere is manifest when information is complex, internally contradictory, and basically irreducible to an unambiguous context (Rotenberg, 2003). These data are relevant to psychoanalysis' interest in interpretation, as well as in the unique affectively charged language that occurs in the therapeutic intersubjective context.

REFERENCES

- Borod, J.C. et al. (2000). Verbal pragmatics following unilateral stroke: Emotional content and valence. *Neuropsychology*, 14, 112-124.
- Bowers, D., Bauer, R.M., & Heilman, K.M. (1993). The nonverbal affect lexicon: Theoretical perspectives from neurological studies of affect perception. *Neuropsychology*, 7, 433-444.
- Bradshaw, G.A., Schore, A.N., Brown, J.L., Poole, J.H., & Moss, C.J. (2005). Elephant breakdown. Social trauma: early disruption of attachment can affect the physiology, behaviour and culture of animals and humans over generations. *Nature*, 433, 807.
- Bryan, K.J., & Hale, J.B. (2001). Differential effects of left and right cerebral vascular accidents on language competency. *Journal of the International Neurological Society*, 7, 655-664.

- Espy, K.A., Kaufmann, P.M., & Glisky, M.L. (1999). Neuropsychological function in toddlers exposed to cocaine in utero: a preliminary study. *Developmental Neuropsychology*, 15, 447-460.
- Marcus D.M. (1997). On knowing what one knows. *Psychoanalytic Quarterly*, 66: 219-241.
- Marini, A., Carlomagno, S. Caltagirone, C., & Nocentini, U. (2005). The role played by the right hemisphere in the organization of complex textual structures. *Brain and Language*, 93, 46-54.
- Osterweil, E. (2002). Notes on the vicissitudes of intrauterine life. In S. Alhanati (Eds.), *Primitive mental states. Volume II.* (pp. 227-262). Karnac: New York.
- Perrin, F. et al. (2005). Neural mechanisms involved in the detection of our first name: a combined ERPs and PET study. *Neuropsychologia*, 43, 12-19.
- Rotenberg, V.S. (2004). The peculiarity of the right-hemisphere function in depression: solving the paradoxes. *Progress in Neuro-Psychopharmacology & Biological Psychiatry*, 28, 1-13.
- Sotillo, M., Carretie, L., Hinojosa, J.A., Tapia, M., Mercado, F., Lopez-Martin, S., & Albert, J. (2005). Neural activity associated with metaphor comprehension: spatial analysis. *Neuroscience Letters*, 373, 5-9.
- Trickett, P.K., & McBride-Chang, C. (1995). The developmental impact of different forms of child abuse and neglect. *Developmental Review*, 15, 311-337

Weinstock, M. (1997). Does prenatal stress impair coping and regulation of hypothalamic-pituitary-adrenal axis? *Neuroscience and Biobehavioral Reviews*, 21, 1-10.

THE ART AND TECHNIQUE OF INTERPRETATION RECONSIDERED:

THE COGNITIVE UNCONSCIOUS AND THE EMBODIED MIND

VICTORIA STEVENS, Ph.D.

Psychologist-Psychoanalyst – Division 39 of the APA – Spring, 2005

“We must endure our thoughts all night, until the bright obvious stands motionless in cold.”

Wallace Stevens, (1954). "Man Carrying a Thing"

INTRODUCTION

The rapidly developing fields of interpersonal neurobiology with its grounding in attachment theory, affect regulation theory, developmental psychology and psychodynamic theory is creating a need to expand the understanding and operational definitions of certain commonly used therapeutic terms. At the same time, findings from other disciplines engaged in the study of the mind are also rethinking and redefining certain commonly held theoretical assumptions. These disciplines include cognitive science, philosophy, and linguistic theory - all of which are concerned with questions regarding the nature of the self, subjectivity, the mind and the brain. There are many points of intersection that are emerging from this interdisciplinary matrix of interpersonal developmental neurobiology, cognitive science, linguistic theory and

psychodynamic therapeutic theory and technique. In this paper I am going to focus on one area of intersection - that of interpretation.

In their 1999 work *Philosophy In the Flesh*, cognitive scientists George Lakoff, a professor of linguistics and Mark Johnson, a professor of philosophy, state that there are three major findings from cognitive science that call for a questioning of the traditionally accepted understanding of reason within the Western philosophical tradition. These three findings are: "The mind is inherently embodied; thought is mostly unconscious; and abstract concepts are largely metaphorical" (p.3). The fundamental assumptions that these findings call into question are: we can know our own mind through introspection; most of our thinking about the world is literal; and that reason is disembodied and literal.

Lakoff and Johnson posit the term "cognitive unconscious" describes thinking that operates beneath the level of cognitive awareness, and is therefore inaccessible to consciousness because it occurs too quickly to be focused upon. In this formulation they expand the term "cognitive" to include "aspects of our sensorimotor system that contribute to our abilities to conceptualize and reason" (p.12). They further state, "Since cognitive operations are mostly unconscious, the term *cognitive unconscious* accurately describes all unconscious mental operations concerned with conceptual systems, meaning, inference and language" (p.12). Finally, they claim that "This shift in the understanding of reason is of vast proportions, and it entails a corresponding shift in our understanding of who we are as human beings" (p.5).

While these findings (especially the first and second) have been understood by psychoanalytic theorists and clinicians for at least a century, this recent updating of the concept of unconscious operations by cognitive science is particularly relevant to current reformulations of psychodynamic theory. Given this reconceptualization of thought and reason, the question that arises regarding interpretation is: how can one embodied, largely unconscious and subjectively unique metaphoric mind understand the experience of another human being whose mind is also embodied, largely unconscious and equally subjectively unique in its own system of metaphors?

LITERAL- SEMANTIC VS. CRITICAL-SEMIOTIC INTERPRETATIONS

The philosopher Ricoeur (1974) defines interpretation as "the work of thought which consists of deciphering the hidden meaning in the apparent meaning, in unfolding the levels of meaning implied in the literal meaning" (p.13). He goes on to say that although "interpretation begins with multiple determinations of symbols...each interpretation, by definition, reduces this richness, this multivocality, and 'translates' the symbol according to its own frame of reference" (p.14). Within Ricoeur's definition lie the two basic kinds of interpretation as understood by linguistic theory: the semantic or literal interpretation of a text or communication, and the critical or semiotic approach.

The first, literal interpretation is a form of decoding or translating the literal meaning of words or actions based upon some assumed theoretical understanding that is acting as a selective lens of perception. On the other hand, the second, critical interpretation assumes the ability on the part of the

interpreter to remain open to the entire and ever-changing context of whatever is being interpreted, and while still being subjective, to attempt to understand the particular intent and language/mind of the person making the communication. This is an area where interpersonal neurobiology contributes in an important way, by exploring in detail how the self-regulating and essentially right-brained empathic attunement of the analyst facilitates the critical type of interpretation (Schoore 2003).

In psychoanalysis, a "good" interpretation is considered to be one of the most important factors in the therapeutic growth and development of the patient. The many functions of interpretations include the expansion of the patient's ability to tolerate feelings - including anxiety and the pain of love and loss; the capacity to recognize and think about these feelings; the awareness of what has previously been unconscious; and the ability to think, be and play creatively.

Ogden (2001) brings this discussion of interpretation closer to the current findings in cognitive science and interpersonal neurobiology when he says that psychoanalysis is moving in terms of its hermeneutics from attempting to deduce and discover "the meaning" of a symptom, word, sentence, association, dream narrative or pattern of behaviors, to an understanding of meaning only in terms of the larger context which is always intersubjective. He states that the question "What does that mean?" is expanding to include such questions as "What is going on here?" In terms of analytic technique, he calls for a new kind of language of interpretation - one

that is informed heavily by an understanding of the particular metaphoric use of language by a patient and accessed by an attuned state of reverie on the part of the therapist.

REVERIE, RIGHT BRAIN COMMUNICATION, AND VITAL INTERPRETATIONS

Reverie as understood by both developmental neurobiology and psychoanalysis is a mind/body state of creatively attuned empathic resonance in which the analyst is both open to the patient's verbal and non-verbal communications, and simultaneously sustains a heightened sense of self awareness that is tuned in to all levels of their own internal experience in response to the patient's communications. It is an essentially right-brain-to-right-brain interaction with the analyst's preconscious receiving and processing internal and external stimuli at all levels (Schore, 2003). This state of mind/body is one of openness to the particular metaphoric language of the patient as the therapist explains (bodily, semantically and prosodically) what his/her experience is like at each moment.

This state of reverie opens up the mental space in the analyst for bi-lateral interplay between the categorical information and linguistic representations stored and processed predominantly in the left hemisphere and the associational and contextual links to non-verbal, unconscious sensory/affective experience processed predominantly in the right hemisphere. This integrative functioning allows for the translation of sensory and affective experiences and memories into symbolic representation, the development of a

narrative sense of self and others and the emotional foundation for the associative play of the imagination (Stevens, 2003).

The development of the ability of the analyst to "listen" to their cognitive unconscious and imaginatively "play" in the space created by holding themselves in a state of responsive and fluid reverie allows for a kind of understanding that informs a "vital" interpretation as opposed to an interpretation that is rote or not linked to the moment-to-moment intersubjective experience. This kind of interpretation will be linked both to the metaphoric content of language and non-verbal communication from the patient as opposed to the literal or semantic meaning of words or behavior. Upon the foundation attuned resonance are layered many other abilities that taken together begin to describe the components of a vital interpretation.

These abilities would include the following: to read all the levels and kinds of communications from the patient and from within the analyst in the context of the narrative being "told" by the unconscious of the patient - with the analyst as a co-respondent and vehicle for the story's unfolding; to read and understand the particular language and logic of the particular patient's way of organizing and making meaning out of experience; to unpack metaphors in terms of their expression of meaning for the patient and their linking sensory and affective experience with language; to hear themes and leitmotifs as they weave through the patient's language and history; to hear the sub-text/accompaniment underneath and surrounding the dominant themes or literal, semantic content of a communication; to tolerate and listen to silences

as well as words; and to hear meanings of all kinds of communications on multiple levels at the same time and in terms of past and present simultaneously.

The empathic, attuned, resonant analytic stance provides the containment and space for these abilities and facilitates the imaginative, creative mind of the analyst to link the sensory-embodied-affective-unconscious cognitive experience of being with the patient to her knowledge of the patient's history, the history of the analytic relationship, the realistic details of the adaptive context of the life of the patient at the time of each session, as well as their knowledge of her own history, theoretical biases and assumptions and somatic/affective/behavioral signals of counter-transference reactions. These myriad abilities taken together are part of what is meant by the term "intuition" and guide the analyst's sense of timing as well as the content of an interpretation.

I believe that this is a skill that can and needs to be developed as an essential tool for psychoanalytic and psychotherapeutic work. As Poincare said in 1908:

A first hypothesis presents itself: the subliminal self is in no way inferior to the conscious self; it is not purely automatic; it is capable of discernment; it has tact, delicacy; it knows how to choose, to divine...It knows better how to divine than the conscious self, since it succeeds where that has failed (in Hadamard, 1948, p.23).

The contributions of interpersonal neurobiology, psychoanalytic theory and technique and cognitive science are combining to create a vital

interchange and exploration of ideas of the development of an embodied mind. This questioning and discussion will lead to important insights as to what kinds of experiences and techniques inform an analyst's ability to facilitate the process of awareness, insight and transformation for patients. Important among these insights are the notion that the cognitive unconscious imagination can be trained, that intuition is a skill that can be honed and developed in both the analyst and patient, and that the concept of interpretation needs to be freed from its semantic, verbal and conscious cognitive moorings.

REFERENCES

- Anaki, D., Faust, M., & Kravetz, S. (1998). Cerebral hemispheric asymmetries in processing lexical metaphors. *Neuropsychologia*, 36, 353-362.
- Hadamard, J. (1945). *The mathematician's mind: The psychology of invention in the mathematical field*. Princeton NJ: Princeton University Press.
- Lakoff, G., & Johnson, M. (1999). *Philosophy in the flesh: the embodied mind and its challenge to western thought*. New York: Basic Books
- Ogden, T. (2001). *Conversations at the frontier of dreaming*. Northvale NJ: Jason Aronson, Inc.
- Ricoeur, P. (1974). *The conflict of interpretations*. Evanston Ill: Northwestern University Press.
- Schore, A. (2001). Effects of a secure attachment relationship on right brain development, affect regulation, and infant mental health. *Infant Mental Health Journal*, 22, 7-66.

Schore, A. (2003). *Affect regulation and the repair of the self*. New York: W.W. Norton & Co.

Stevens, V. (2003). Reading the language of the right brain: fine-tuning the analyst's capacity for creatively attuned empathic resonance. *Psychologist Psychoanalyst*, 23, No. 4.

Stevens, W. (1954). *The collected poems of Wallace Stevens*. New York: Knopf.

Wapner, W., Hamby, S., & Gardner, H. (1981). The role of the right hemisphere in the apprehension of complex linguistic materials. *Brain & Language*, 14, 15-33.

Dr. Victoria Stevens is in private practice in West Los Angeles, a graduate of the Psychoanalytic Center of California, and a faculty member of the California Institute of the Arts.
vickis@earthlink.net.
