<table>
<thead>
<tr>
<th>Time</th>
<th>Session</th>
</tr>
</thead>
</table>
| 8:30 - 10:00am | 1A: Paper session: Recovering the Unvoicing  
Session Chair: Jane Hassinger |
| 8:30 - 10:00am | 1B: Performance  
Session Chair: Michael O'Loughlin |
| 8:30 - 10:00am | 1C: Symposium  
Session Chair: Claude Barbre |
| 8:30 - 10:00am | 1D: Panel  
Session Chair: Peter Redman |
| 8:30 - 10:00am | 1L |
| 10:00 - 10:30am| Coffee Break |
| 10:30 - 12:00pm| 2A: Symposium |
| 10:30 - 12:00pm| 2B: Symposium |
| 10:30 - 12:00pm| 2C: Roundtable |
| 10:30 - 12:00pm| 2D: Symposium |
| 10:30 - 12:00pm| 2L |
| 12:00 - 1:00pm | Lunch |
| 1:00 - 2:30pm  | 3A: Symposium |
| 1:00 - 2:30pm  | 3B: Panel  
Session Chair: Marilyn Charles |
| 1:00 - 2:30pm  | 3C: Paper session: Gender, Race, Power and Privilege  
Session Chair: Jane Hassinger |
| 1:00 - 2:30pm  | 3D: Panel  
Session Chair: Nigel Williams |
| 1:00 - 2:30pm  | 3L |
| 2:30 - 3:00pm  | Coffee Break |
| 3:00 - 4:30pm  | 4A: Symposium  
Session Chair: Karen Lombardi |
| 3:00 - 4:30pm  | 4B: Symposium  
Session Chair: Marilyn Charles |
| 3:00 - 4:30pm  | 4C: Panel  
Session Chair: Lynne Layton |
| 3:00 - 4:30pm  | 4D: Symposium  
Session Chair: Benjamin Alex Morsa |
| 4:30 - 5:00pm  | Coffee Break |
| 5:00 - 6:30pm  | 5A: Paper session: Mad Voices in Groups and Society  
Session Chair: Peter Redman |
| 5:00 - 6:30pm  | 5B: Paper session: The Voice of the Subject  
Session Chair: Marilyn Charles |
<p>| 5:00 - 6:30pm  | 5C: Paper session: Voices in Culture |</p>
<table>
<thead>
<tr>
<th>Time</th>
<th>Description</th>
<th>Chair(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:00pm - 6:30pm</td>
<td>5D: Working session</td>
<td>Claude Barbre</td>
</tr>
<tr>
<td>6:45pm - 8:30pm</td>
<td>Dinner</td>
<td></td>
</tr>
<tr>
<td><strong>Date:</strong> Saturday, 21/Oct/2017</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8:30am - 10:00am</td>
<td>7A: Paper session: Voice in Theory</td>
<td>Nicola Short</td>
</tr>
<tr>
<td>8:30am - 10:00am</td>
<td>7B: Paper session: Voice in Films</td>
<td>Esther Rashkin</td>
</tr>
<tr>
<td>8:30am - 10:00am</td>
<td>7C: Symposium</td>
<td>Ruth Lijtmaer</td>
</tr>
<tr>
<td>8:30am - 10:00am</td>
<td>7D: Paper session: Silenced Voices</td>
<td>Marilyn Charles</td>
</tr>
<tr>
<td>8:30am - 10:00am</td>
<td>7L</td>
<td></td>
</tr>
<tr>
<td>10:00am - 10:30am</td>
<td>Coffee Break</td>
<td></td>
</tr>
<tr>
<td>10:30am - 12:00pm</td>
<td>8A: Paper session: Theorising Different Voices</td>
<td>Lita Iole Crociani-Windland</td>
</tr>
<tr>
<td>10:30am - 12:00pm</td>
<td>8B: Symposium</td>
<td>Sophia Frydman</td>
</tr>
<tr>
<td>10:30am - 12:00pm</td>
<td>8C: Symposium</td>
<td>Karen Lombardi</td>
</tr>
<tr>
<td>10:30am - 12:00pm</td>
<td>8D: Symposium</td>
<td>Michael O'Loughlin, Marilyn Charles</td>
</tr>
<tr>
<td>12:00pm - 1:00pm</td>
<td>Lunch</td>
<td></td>
</tr>
<tr>
<td>1:00pm - 2:30pm</td>
<td>9A: Symposium</td>
<td>Marilyn Charles</td>
</tr>
<tr>
<td>1:00pm - 2:30pm</td>
<td>9B: Paper session: Voice and Text</td>
<td>Nigel Williams</td>
</tr>
<tr>
<td>1:00pm - 2:30pm</td>
<td>9C: Panel</td>
<td>Alice Maher</td>
</tr>
<tr>
<td>1:00pm - 2:30pm</td>
<td>9D: Symposium</td>
<td>Claude Barbre</td>
</tr>
<tr>
<td>1:00pm - 2:30pm</td>
<td>9L</td>
<td></td>
</tr>
<tr>
<td>2:30pm - 3:00pm</td>
<td>Coffee Break</td>
<td></td>
</tr>
<tr>
<td>3:00pm - 4:30pm</td>
<td>10A: Paper session: Voices of the Social Unconscious</td>
<td>Lita Iole Crociani-Windland</td>
</tr>
<tr>
<td>3:00pm - 4:30pm</td>
<td>10B: Symposium</td>
<td>Jay Crosby</td>
</tr>
<tr>
<td>3:00pm - 4:30pm</td>
<td>10C: Symposium</td>
<td>Ellen kaylor toronto, Meredith Darcy</td>
</tr>
<tr>
<td>3:00pm - 4:30pm</td>
<td>10D: Paper session: Literary Voices</td>
<td>Claude Barbre</td>
</tr>
<tr>
<td>3:00pm - 4:30pm</td>
<td>10L</td>
<td></td>
</tr>
</tbody>
</table>
Presentations

1A: Paper session: Recovering the Unvoicing

Voicing Suicide As Possible Wishes To Kill Off "Bad" Introjects And Thus Achieve Rebirth

Burton Norman Seiltzer
J.A.S.P.E.R., United States of America;

Many assume when people attempt to kill themselves that they are in pain that is so unbearable they would rather sacrifice their lives rather than endure another moment.

Sometimes what is missed is a common belief/wish that underlies many suicidal attempts, one which rests on the fantasy of rebirth, in which, much like the Phoenix, a brand new person will arise out of the ashes of the "destroyed" introject.

Such is the case of Benedict, who was plagued by "devilish" voices which persistently humiliated him, telling him he would be tortured, commanding him to end it all, and rebuking him for being a weakling if he did not do it. He felt driven to suicide. He sought comfort in the belief that the "demons" that taunted him would die in the process, but that he would be reborn.

Our work felt precarious and tumultuous. One perceived wrong word, an experienced slight, or misattunement on my part left him with a mixture of despair and fury. He moved rapidly between wanting to kill himself and me. When I refused to die in the face of his emotionally driven verbal barrage, or give up on him, he was ultimately able to identify with my dogged determination to both survive his fierce attacks and to locate the source of the voices (introjects) that were waging “their” attacks on him (and on me). After the storms subsided, he could begin to relinquish his delusional system and combine forces with me to face and overcome his fears.

This presentation will integrate the roles of intra-psychic factors with the intersubjective and point out the impact of social forces that may have given rise to Benedict's problems.

The Use of Creativity to Recover One's Voice: Dissociation and Art in Gint Aras' The Fugue.

Paul M. Gedo
The George Washington University, United States of America;

Traumatized persons become vulnerable to severe forms of dissociation that disrupt internal coherence; those who lose their internal voices are likely to recreate their traumatic experiences in subsequent generations. Aras' title (from the Latin word for "flight") refers both to a musical form, and to a dissociative state. The latter refers to a temporary loss of the sense of who one is; in their confusion, those in fuge states sometimes create an alternate identity, without realizing they have done so. Aras relates this psychological state to the musical form (with its return to the original musical "subject") and to the post-traumatic struggles of several characters in the novel.

Using psychoanalytic perspectives on the functions and psychological costs of dissociation, I will discuss ways characters’ dissociative “flights” ward off full awareness of the traumatic past, and ways this lack of integration complicates the memories, emotions, and interpersonal relationships of the characters. The characters’ lack of integration also contributes to the inter-
Withholding of the Mother Tongue and Eating Disorder in Oksanen’s Stalin’s Cows: an Instance of Intergenerational Transmission of Trauma

Ginta V. Remeikis
Private practice of psychiatry and psychoanalysis, ClearView Communities;

Explanations for the development of eating disorders have included genetic/biological, sociological, psychological, psychoanalytic, and family systems theories. In traumatic situations, when one cannot integrate and verbalize/articulate one’s experience, to use Bessel van der Kolk’s phrase, “The body keeps the score.” Sofi Oksanen is a Finnish-Estonian writer whose work exploring Soviet Estonian history and its aftermath has won numerous important international literary awards and has been translated into over 50 languages. She herself is known to have suffered with an eating disorder. In her novel Stalin’s Cows, Oksanen illustrates the intergenerational transmission of trauma by juxtaposing the experience of three generations of women. The grandparental generation’s experience is recapitulated in the granddaughter’s life stories and symptoms. This occurs even though both older generations both passively and actively withhold their history from the granddaughter. In Stalin’s Cows, a particular vehicle for withholding the past is the denial of access to the Baltic mother tongue. Oksanen intimately links the protagonist Ana’s eating disorder with Ana’s mother forcing her to speak Finnish rather than Estonian, their actual mother tongue. Oksanen demonstrates that this is a variation of being force-fed untrue, which contributes to her protagonist’s development of an eating disorder centered around vomiting. Recovery for Ana begins in a relationship with a lover who challenges her to identify and give voice to her desire. For Ana, and perhaps also for Oksanen, asserting her identity is associated with stabilization of her eating disorder and the possibility of creativity.

With the form of the withholding of the mother tongue impedes the individual’s capacity to give voice to her experience and identity. Although actual historical restitution, such as re-establishment of a nation’s independence, plays a significant role in the processing of trauma, ultimately resolution must take place psychically and individually.

1B: Performance

Time: Friday, 20/Oct/2017: 8:30am - 10:00am
Session Chair: Michael O’Loughlin

Wave Any Ward, Hell’s Den: Voices of Madness- A Creative Performance

Erin Soros
Jackman Humanities Institute, University of Toronto;

Last year in a special session of the conference, I presented my experience of trauma-induced psychosis: what began as a talk gradually became a performance of word salad through which I involved the audience in a vicarious journey across thresholds of the mind. This year I’m sharing a related project, which explores mad voices—both the voices that people hear in their heads and the collective voices heard within in a psychiatric ward. As with last year’s performance, this work will shift registers, from humorous to reflective, from psychoanalytic to poetic. Written in a series of fragments, it will incorporate notes from my three-month stay as an involuntarily patient on Waveney Ward at Hellesdon Hospital in Norwich, UK. In this setting, part hospital, part prison, I kept an unusual record: jottings of my psychotic beliefs, but also anthropological observations of my surroundings. I recorded dialogue between patients. I made notes about the various homonyms and puns through which we communicated. We attended group sessions, but the word “trauma” was never introduced by the facilitators. We received medications, but never a chance to speak about what we had survived. Instead, we listened to each other—stories of sexual violence, atrocities in Rwanda and the Congo, lost children and lost limbs. The psych ward was a place in which we were retraumatized through restrictions on our freedom and bodily integrity, but it was also a temporary home in which we gave each other an unusually intimate form of support. We were witnesses: to our confinement, our voiced hallucinations, and our ragtag forms of resistance. In Hellesden, which we called the Den of Hell, we listened on and through the cusp of sense. This form of witnessing—precarious, tender, volatile—is a rarely spoken form of psychological knowledge that madness makes possible.

1C: Symposium

Time: Friday, 20/Oct/2017: 8:30am - 10:00am
Session Chair: Claude Barbre

Am I a Falcon, a Storm, or a Great Song?: Wounded into Language from Marginalized Voices

Chair(s): Claude Barbre (The Chicago School of Professional Psychology)

The psychotherapist Otto Rank remarked that “what restores to scientific phenomenon its life, is art.” But what restores life from suffering is often the speaking of the story. Rank thought that each person was an artist because they can create. In the end he envisioned psychoanalysis as an interplay of social and biological forces through the realms of art, literature, and the
humanities. As the poet Rainer Maria Rilke wrote, “I am circling the ancient tower… and I still don’t know if I am a falcon, or a storm, or a great song.” We discover in our narratives and songs a multiplicity of meanings that circle with song from peripheries and margins, emerge from the seams of our fractured world. This panel will present voices that speak in spite of suffering, pain, and death. Many of these voices are no less an exploration of the psychological impact of history, but also reflect a kind of committed individual in tension with circumstances, a dogged continuance to defy the unspoken and unwritten taboos that characterize points of view in their words and writing, as well as the accepted forms of writing either poetry, epic, or memoir. Sometimes these voices, germane as they can be to social justice speech, find a courage to articulate aspects of lives that can be construed as negative in order to advocate the very opposite: the spirit of personal and collective triumph, endurance combined with unity, and the positive dynamics of militancy against the historical revisionist writing of who and what oppresses (Harris, 1987). From these voices of war, loss, addiction, and human rights struggle, we will encounter both the storm and great song of our creative will.

Presentations of the Symposium

Go like a Bloodhound Where the Truth has Trampled: Poetry and Literary Performance as Social Justice Speech

Claude Barbre
The Chicago School of Professional Psychology

“Radical and Reactionary live together as in an unhappy marriage, molded by each other,” writes the poet Tomas Transtromer, “But we who are their children must break loose. Every problem cries in its own language. Go like a bloodhound where the truth has trampled.” In this presentation we will explore how poetry and literary performance gives voice as social justice speech, finding language to expose where truth has trampled, as well as where social injustice has destructively tread. Poetry often reflects the subjective and objective world of the poet, but it also contains unconscious echoes of unnamed or disavowed realities of the world that chose us. We can discern in the distinctive voices of poets profound responses to the history and experience of political and social climate movements. For example, in poetry we can note rhetorical challenges to the realities that African-Americans faced, from the history of slavery, to the Civil Rights Movement, and the current historical Zeitgeist. In the poetry and novels of Ernest Gaines and Alice Walker, the struggle to differentiate and find one’s own voice, and not the self-image and voice of the oppressor, is paramount. These depictions by Walker especially illustrate the levels of taking a stand for freedom of being. Sometimes poetry as social justice speech finds a courage to voice aspects of lives that can be construed as negative in order to advocate its very opposite: the spirit of personal and collective triumph, endurance combined with unity, and the positive dynamics of militancy against the historical revisionist writing of the oppressor. Drawing from intercultural examples of poetry and literary performance that celebrate wide-ranging voices and cultural pluralities that are intrinsic to diverse communities, we will examine the life of these language worlds, the voice of poetry as social justice speech.

Voices of Gay Men in Recovery from Crystal Methamphetamine Use: Psychosocial Resilience within a Syndemic Model

Nicholas Jackson
The Chicago School of Professional Psychology

Gay men in the United States demonstrate higher prevalence of lifetime substance use as compared to heterosexual men and women. This population is particularly vulnerable to the use of crystal methamphetamine, an illegal synthetic stimulant with a high risk for dependence and a number of negative sequelae. The relationship between the epidemic-levels of the use of this drug and the epidemic-levels of HIV-infection among gay men will be considered within the framework of a psychosocial, syndemic model, which considers the complex interaction between co-occurring epidemics operating within particular communities and the range of biopsychosocial factors contributing to their prevalence. The literature to this point has primarily taken a deficit-based approach to this particular syndemic, without fully considering the role of resilience among those gay men who are able to engage in the process of recovering from the use of crystal methamphetamine and managing the risk of the ongoing HIV-epidemic. In order to better understand resilience, which is here defined as process of overcoming the negative effects of risk exposure, successfully coping with traumatic or adverse experiences, and avoiding the negative outcomes associated with risk behavior. The themes of resilience in recovery identified from these voices include a variety of adaptive responses to managing vulnerability to ongoing the HIV-epidemic such as safer sex practices as well as the importance of cultivating interpersonal and sexual relationships as well. We will hear in these often marginalized voices a willingness to change while also embracing various forms of spiritual growth and meaning-making. These psychosocial themes offer a starting point for mental health clinicians interested in assisting gay male clients in recovery from crystal methamphetamine use to find ways to harness and nurture resilience in their abstinence-based recovery processes.


Shira Kirshner
The Chicago School of Professional Psychology

Death is never a topic that people like to discuss. The death of children and babies may be even more abhorrent a discussion for the population as a whole, because it defies natural expectations (Davis, 1996). In this presentation we will discuss how the effects of miscarriage and perinatal death in general are often extensive, from biological impacts of physical trauma on women, to psychological and psychosocial outcomes that may cause grief, trauma reactions, and higher risk for certain psychological distresses. Since the impact of stillbirth are also moderated by religion and cultural environments, we will focus in particular on Jewish Orthodox women, and their voices of grief and loss from the experience of losing a child though miscarriage, stillbirth, and neonatal death. We will see in their voices that a hushed overtone, once removed, can gave people the opportunity to express unique experiences that yearned to be shared. We will explore this phenomenon of loss through the social lens of Jewish Orthodoxy, a sect of Judaism that adheres to strict observance of written and oral law in the Old Testament, where other sects may be more lenient (Weinstein, 2003). This provides a unique perspective in which Jewish Orthodox individuals live their lives with laws dictating the many aspects of an Orthodox Jew’s life. In the Jewish Orthodoxy community there are higher birthing rates, about double the normal birthrate and the overall Jewish average (Pew Research Center, 2013). But the topic involving loss of pregnancy or infant may be further quieted than in the general population as any topic related to reproduction is normally
discussed more privately within this sect of Judaism. By describing the commonalities and differences in the experiences of women who experienced miscarriage or perinatal loss, it may be possible to understand the unique loss of these experiences in world of Jewish Orthodoxy as well.

1D: Panel

Time: Friday, 20/Oct/2017: 8:30am - 10:00am
Session Chair: Peter Redman

The Voice of the Primal Father

David Bleich¹, Robert Samuels², Emma Lieber³, Suzanne Verderber⁴
¹University of Rochester; ²University of California, Santa Barbara; ³National Psychological Association for Psychoanalysis; ⁴Pratt Institute;

Abstract:
Trump as the Primal Father: Lacan’s Critique of Freud

One way of thinking about Donald Trump is to see him as a primal father who represents the One who is able to enjoy without shame and restriction. According to Lacan, this figure represents Freud’s neurotic myth and acts as an ego ideal that verifies the ideal ego. In other terms, at the historical moment when the investment in the father as master is being lost, the obsessational neurotic imagines the myth of an all-powerful primal father who has total access to enjoyment before the sons band together and murder this figure. This paper will turn to Lacan’s reading of the Oedipus Complex and the myth of the primal horde in his seminar The Other Side of Psychoanalysis. I will then connect this myth to the role of the father in Hamlet who is “cut off in the blossoms of my sins.” Trump can thus be seen as the fantasy of the return of the primal father enjoyer after the castration caused by modernity.

What Oedipal Fathers’ Voices Say

David Bleich
University of Rochester, United States of America;

Freud’s attributing murderous wishes to children reverses (and conceals) the historical reality. History shows that fathers kill children rather than sons wishing to kill fathers (and restraining themselves). One might say that Hamlet (contrary to Freud’s reading) does not wish to kill Claudius (or his own father before that), but was shamed into “wanting to” by the ghost—the male-coded habit/practice of revenge. Historical male-coding of orderly society derives from millennia-long patterns of adult men having instituted practices of infant sacrifice, adult-offspring sacrifice, circumcision, and, in addition to these, and more commonly, the repeated militarization of society toward a policy of war-making. Patriarchal men often don’t seem to wish to be rid of children; but, recursively, they send them to their death for some transcendent cause. Basing psychoanalysis on oedipal wishes lies about the fact that the reverse of these wishes has been the rule in male governance of family and society.

Several studies provide a basis for this view. Analysts Arnaldo and Matilde Rascovsky (1972) claim that “oedipal” behavior adds up to the “tacit agreement to keep hidden, to deny all knowledge of the procedures” for [slaughtering] “a segment of the offspring”. They suggest that parental supremacy has always been the rule. Alice Miller (1980) documents this claim by showing how European child rearing manuals instruct parents (actually the father) how to enforce children’s obedience through fear and corporal punishment. Psychoanalyst Martin Bergmann (1992) also considers that, rather than children wishing to kill parents (usually articulated as sons killing fathers), the actual principle of society is the historical repetition of the murderous practices of fathers (such as Laius, who exposed his son), which included the sacrifice of children, a necessity claimed for military causes and to bribe gods for favorable weather.

The Voice and Mouth of the Primal Father in Hard-Boiled Detective Fiction and American Politics

Suzanne Verderber
Pratt Institute, United States of America;

The concentration of wealth and power, combined with the erosion of democratic institutions, is expressed in hard-boiled detective fiction (and related texts) through the personification of the oligarch as a Freudian primal father (the “One” exempt from castration and law). For Freud’s primal father to function symbolically, he must first be murdered by the horde. In hard-boiled fiction, the oligarch is represented as the primal father prior to the murder, with an emphasis on his obscene body and embodied voice. This oligarch accumulates capital; privatizes public lands and infrastructure; controls the police, the justice system, and the government; dailies with incest; and aims, in the words of Noah Cross, the primal father figure in Chinatown, “to own the future.” His body is depicted as being exhausted by obscene enjoyment with a specific focus on orality—the mouth, voice, and discourse. This is exemplified in The Maltese Falcon, in Gutman’s huge body, manic laugh, obsessive oral drive, and insistence on speech; in Chinatown, in the visual focus on Noah Cross’s gaping mouth; in The Heart of Darkness, in the insistence on Kurtz’s monstrous white body and his hypnotic voice, portrayed in Apocalypse Now by Martin Brando cloaked in darkness, attaining visibility (and audibility) through the representation of body parts and the hypnotic voice demanding loyalty and submission. In fiction, then, the concentration of wealth and power is personified as an obscene father with a specific relationship to orality, voice, and embodiment. This paper will explore whether this fantasy is relevant to politics today. How do we imagine the real conditions of oligarchical control—embodied in figures ranging from the Koch brothers to Putin to Trump—within which we toll to maintain democratic ideals? Is the primal father fantasy useful in understanding the accumulation of wealth and power in the 1%?

Keeping Up With The President, Or, How To Trump A Dead Dad

Emma Lieber
This paper will examine the violence of the contemporary Oedipal family through the lens of two of the most visible, and most visibly pathological, families in American culture today: the Trumps and the Kardashians. Centering on the figure of the dead father—and concentrating as well on familial naming practices, the traffic of the female body, and incest—I will explore his reverberations throughout the generations as the voice of law and as a site of a certain questioning of pleasure. I will further discuss the image of the family in the popular American imagination as it is imbricated in capitalism, visual culture, and the state, and as a site at which the law of profit determines a kind of endogamous circulation. The family thus becomes most visibly what it has always been—a closed circuit or hub of repetition—as democracy becomes cooped by Empire, whether of the dynastic, capitalist, or reality television variety. This paper will address the intersection between psychoanalysis, culture, and society by engaging in a psychoanalytically-inflected reading of contemporary American (political and popular) culture, and by understanding the (dead) father’s voice (his name, his “no,” his articulation of law) as one place from which to approach that intersection.

Trump as the Primal Father: Lacan’s Critique of Freud

Robert Samuels
UCSB, United States of America;

One way of thinking about Donald Trump is to see him as a primal father who represents the One who is able to enjoy without shame and restriction. According to Lacan, this figure represents Freud’s neurotic myth and acts as an ego ideal that verifies the ideal ego. In other terms, at the historical moment when the investment in the father as master is being lost, the obsessional neurotic imagines the myth of an all-powerful primal father who has total access to enjoyment before the sons band together and murder this figure. This paper will turn to Lacan’s reading of the Oedipus Complex and the myth of the primal horde in his seminar The Other Side of Psychoanalysis. I will then connect this myth to the role of the father in Hamlet who is “cut off in the blossoms of my sins.” Trump can thus be seen as the fantasy of the return of the primal father enjoyer after the castration caused by modernity.

2A: Symposium

Psychoanalytic Clinicians and Systems of Care: Voices of Engagement, Critique, and Resistance

Chair(s): Richard Ruth (George Washington University)
Discussant(s): Richard Ruth (George Washington University)

In the US, large healthcare systems press for hegemony over the provision of both physical health and mental health—redefined as “behavioral health”—services. These systems argue that they make care more broadly available through efficiencies of scale, respond to imperatives for cost-savings, better align with conservative political philosophies, force recalcitrant clinicians to employ “evidence-based” interventions to accomplish health goals more efficiently and effectively, and have the capacity to gather and deploy population-based “big data” to guide clinician and patient decision-making more scientifically.

These changes dismay psychodynamic and psychoanalytic clinicians, who see large healthcare systems structuring in antipathy to psychoanalytically informed clinical work. In response, many abandon work in large healthcare systems for private practice, which lets clinicians practice according to their values and beliefs but often limits access to psychoanalytically informed treatment to the affluent. Others (especially early career clinicians and clinicians committed to serving disempowered communities) see no alternative to working in large healthcare systems or work in them “undercover,” telling their employers they work one way and practicing differently behind closed doors. Too often, collective psychoanalytic discourse is silent about the encroachment of large healthcare systems on the space in which we work.

This panel aims to challenge this silence and open critical discussion about psychoanalytic clinical work in the current healthcare environment. Papers will discuss a case where Medicaid coverage supported work with a man with multiple physical and mental health challenges, and the clinician blended psychoanalytic psychotherapy with necessary advocacy; the history of minority communities creating networks to care for community members when mainstream systems refused to, and ways modern systems of healthcare misappropriate this history and disenfranchise and mis-serve minority group members; and questions arising from efforts to train and prepare future psychodynamic clinicians for work in systems of healthcare.

Presentations of the Symposium

We can be Heroes: Advocating for and in spite of Psychoanalysis

Almas Merchant
Brightpoint Health

As psychoanalytic practitioners committed to working from a social justice perspective, we are forced to pick an allegiance. In working within a Medicaid funded community health center, working psychoanalytically or increasing weekly sessions requires carefully worded treatment plans and justifying the reduction in overall patient load. On the other hand, advocating on behalf of a patient’s needs or working outside of the frame tends to bring about images of the proverbial slap on the wrist by a punitive analytic superego. Balancing the dialectic of psychoanalytic practitioner and advocate can therefore take its toll leading to burnout and isolation. I argue that rather than create a false compartmentalization, it is far more helpful to our patients when we bring forth both these identities in tandem.

This paper will focus on John, a 60-year-old African American male and our work over the past two years in twice weekly psychoanalytic treatment. We have worked through treatment disruptions brought on by John’s multiple physical ailments and consequent hospitalizations, insurance loss, and bureaucratic quagmires. John’s long history of relational trauma and loss
have played out within the transference brought on by these disruptions. Countransferentially, I have found myself struggling with the desire to work with John, even in the face of the odds against us.

Over the past two years, I have not only borne witness to John’s mourning of his early losses, we have together experienced the tangible anxiety that has set in following the election and the consequent terrifying changes that loom over us, around immigration, criminal justice, and healthcare. We weave past and present together and my role shifts from “participant observer” to righteous advocate on behalf of my patient within the course of one session. By exploring this work, I emphasize the synchronistic and inseparable nature of advocacy and psychoanalysis.

“That Doesn’t Work Here…”: Liberating Psychoanalysis from the Couch

Minsun Lee
Seton Hall University

In teaching doctoral students about clinical practice and supervision, I am challenged to think about ways in which students must adapt their practice to the systems in which they work. Teaching an advanced theories and techniques course for first-year doctoral students in counselling/psychology, my role is to help students gain an understanding of a broad array of psychotherapy theories while incorporating social justice thinking and advocacy. I bring in readings about liberation psychology to help students think about radical ways to adapt traditional psychotherapy theories to fit culturally diverse communities. At first glance, it can be difficult to try to incorporate liberation psychology into many of the traditional psychotherapy theories, including psychoanalytic and psychodynamic theories. To add to the difficulty, the first-year doctoral students are placed at a family medicine practice in a consulting role. In this setting, it can be more challenging for students to adapt psychoanalytic theories and liberation psychology to serve the needs of the patients, who are often there for physical rather than emotional complaints.

In teaching the supervision of supervision course, in which the third-year doctoral students supervise master’s level students, the challenge is to adapt psychoanalytic supervision to fit the needs of master’s level trainees who are at settings that often encourage CBT or solution-focused therapy. Additionally, beginning master’s level trainees’ cultural awareness and social justice commitment are in their nascent stages, and supervisees-in-training need to be supported in incorporating this focus into their supervision.

In this panel, I reflect on the adaptations I must make for dynamic work to remain relevant and persuasive to students. I will also discuss my thoughts about the marriage between liberation psychology and psychoanalytic practice, and how this marriage can inspire students to incorporate sociocultural factors into their practice.

Do Healthcare Systems Serve Or Mis-Serve Minority Communities?: Historical Perspectives And Contemporary Clinical Experiences

Richard Ruth
The George Washington University, United States of America;

Health-policy discourse argues that community health needs cannot reasonably be met by “cottage capitalism” solo clinicians or small-group practices, and advocates models of healthcare provision by large, integrated systems. But, as often happens historically, these models are not new.

There is a long history of mainstream healthcare refusing to serve, or actively mis-serving, members of minority communities. In response, minority health and mental health professionals committed to serving their communities historically created formal and informal networks of care in their communities.

This paper briefly reviews how this phenomenon affected early psychoanalysis – Freud turned to networks of Jewish colleagues for professional and economic survival as Austrian anti-Semitism grew, and this experience shaped enduring ways psychoanalysis sees itself as Other, cloistered, and embattled. I will outline parallel developments in US African American, Jewish, and LGBT communities, where health and mental health professionals built sturdy, community-serving networks of care – now threatened, or becoming denatured, by evolutions in health policy and regulations.

Two case examples will focus how these developments affect psychoanalytically informed practice with members of minority communities at the current political/historical juncture. One will examine a neuropsychological assessment of an African American foster child, with severe attachment, trauma, behavioral, emotional, and neurological problems, and the impact when a prominent integrated healthcare system refused to treat her. The other will examine the psychoanalytic treatment of a man with incest trauma, severe bipolar disorder, physical disabilities, chronic illnesses for which he was long unwilling to seek treatment, and chronic poverty, and what happened when, after effective analytic treatment, he became willing to take on his multiple health needs assertively, but accessing needed care was difficult.

The paper will close drawing out implications for how psychoanalytically oriented clinicians can become critically engaged with the evolution of healthcare systems and health policy.

Women’s Voices: How a Mother Comes to Be

Kelsey Power
Adelphi University, United States of America;

The importance of maternal mental health is clear in the literature, as the quality of mother-infant bond can impact a child’s neurological and social development. Few studies have investigated the role of a mother’s own voice, or subjectivity, in the rates of psychiatric symptoms reported during pregnancy. A mother’s own history of being mothered directly impacts both her sense of her own capacity to parent but also her ideas of what the essence of motherhood entails. The missing link between establishing a woman’s history of being parented and her feelings around becoming a mother could offer essential information regarding this huge transitional process and offer a new voice to women.

Interviews with participants focus on the misalignment of the experience of motherhood with the fantasy, including how participants make sense of this misalignment. The subjectivity of expecting mothers is an important lens through which to understand the maternal experience that has been predominately left out of research aiming to shed light on the mother-infant dyad. The present research, conducted through clinical dynamic interviews, also offers insight into the maternal inner...
experience and how this experience impacts the “imagined baby” and a mother’s lived experience of motherhood. Lastly, the research offers an understanding into the production of the child and potentially offers insight into how individuals come to be in relation to the mother-infant reciprocal dyad. As individuals are influenced by the structures in which they live, including ideological, language, family history, these structures equally impact the inner life of the individual and their imaginings of what could be. This is directly related to the voice that is given, or sometimes taken, by others. Women’s voices, especially in the field of psychiatry, are largely ignored and suppressed. The present paper offers new opportunities for those voices to be heard.

2B: Symposium

Time: Friday, 20/Oct/2017: 10:30am - 12:00pm

Isolation and Ethics: Speaking Back to Power

Chair(s): Marilyn Charles (Austen Riggs Center)

We are living in a time in which values are being turned upside down, in which lies become truth and rhetoric masquerades as reason. During such a time, we can recall Hannah Arendt’s concerns regarding what she termed ‘the banality of evil’, ways in which seemingly decent people can do terrible things. We can also consider Jill Stauffer’s work regarding ‘ethical loneliness, and how we think about questions of ethics and ethical action during times of totalitarian/authoritarian pulls towards a moralism that can be fundamentally unethical. In this panel, we will consider ways in which national, political, or institutional rhetoric can at times oppose human decency in ways that are difficult to fight or, at times, even to recognize.

Presentations of the Symposium

Trauma, Identity, and Social Justice: Taking a Stand; Making a Difference

Marilyn Charles
Austen Riggs Center

Opposing the trend towards simplistic ‘solutions’ to complex problems, the psychoanalytic lens is an invaluable tool that helps us to focus our efforts in ways that might make a difference. In this presentation, I will discuss some of the ways in which our current society opposes the development of precisely the reflective capacities we need in order to work towards more effective and human solutions to our social problems, and will also suggest some ways in which the psychoanalytic lens can be usefully applied in our efforts towards greater social justice. Recognizing the fundamental importance of the individual voice and being is crucial to developing legitimate and lasting solutions to problems related to social justice and human rights.

They spoke well... We didn't understand

Barri Belnap
Austen Riggs Center

This paper attempts to take up Jill Stauffer’s invitation to explore how just minded people intending to provide care unwittingly become a part of creating aspects of the harm they wish to address. In psychoanalysis speech is the locus of the self and includes a duty to hold a place for the unfolding discovery and claiming of aspects of self that are said, which must be inhibited and which are in the category of the unsayable. Conflicts, paradoxes and contradictions around core ideas of self, choice and ethical responsibility are used in this paper as a way to understand how in psychoanalysis and heath care people designated as patients speak and well and are not understood by the system that is intended to care and hear them. The paper will explore the notion of the “cooperatively authored self” and the idea that evey action and word placed in relation to “I” is an ethical act. In that regard “I am a schizophrenic” is a statement that has ethical implications for the individual and the system that considers schizophrenia a term that they “unde

Understanding Toxicity in Institutions

David Jones
Open University

My personal experience was of having to leave a job through workplace bullying – of myself and of other people in the organisation. Any resistance at a collective level had crumbled – and I was left with an individualistic solution – to leave. At the same time as this, I was involved in an evaluation of a school that works with highly disturbed young children, many of whom have come from difficult and traumatic backgrounds featuring abuse and neglect. Highly toxic and disturbed feelings were, I argue, being skilfully managed by the latter. In part this management of feelings was through a deep understanding of unconscious processes. On the one hand, it would be easy to suggest that my former workplace had become influenced by a neo-liberal agenda – that placed emphasis on performance, measurement and ‘squeezing value’ from assets. Whilst that agenda does inform some of the practices and certainly supplied the backdrop and indeed the language of the regime - in other ways this was not the whole problem. For example, the organisation seemed to increasingly run on ‘intuition’ rather than any rational judgements of ‘performance’. Individuals were rewarded according to ruthless patronage rather quality or contribution. The narcissism (and authoritarianism) of the leaders was blatant; bullying became rife and the unions that had formally been quite strong became supine.
At the same time my experiences of observing the school serving the needs of very disturbed children was very different. Staff were valued and a great deal of thought and effort went into understanding and help staff manage highly toxic feelings.

I want to explore what might be learned. What does this tell us about the culture we are creating and how can such difficulties be resisted?

"Brexit means Brexit: But what does it mean"? The Affective dilemmas of politics and loss in Brexit Britain

Candida Yates
Bournemouth University

I am working on a reflective group project that I set up in order to explore the thoughts and feelings of citizens following the UK referendum vote to leave Europe (Brexit). Drawing on a psychosocial and group analytic approach, the aim of these groups is to see if a transitional space can emerge to enable feelings of empathy to develop across the divide of an increasingly polarised political culture described in the US context by Arlie Hochschild (2016) and in the UK, by David Goodhart (2017). Brexit and its aftermath mirror aspects of the US situation in terms of a cultural and economic divide, the attack on liberal values and the need to reach out to understand the feelings of those on the 'other side', who feel that their voices are ignored and unheard.

In this paper I will explore the wider cultural and political context of Brexit and the need to create spaces for new voices to emerge; I will share my experience of conducting the reflective Brexit groups and the split dynamics that emerged within them, and thirdly, I link that experience to the wider social matrix of political culture where complexity is defended against in an era of political populism and cultural division. The research is still in process and a key theme of the findings so far has been the powerful emotions unlocked by Brexit and the profound feelings of loss, loneliness, fear and anger voiced by those participants who voted to remain.

References

2C: Roundtable

Time: Friday, 20/Oct/2017: 10:30am - 12:00pm

The Diversity Journey: Experiences of Multicultural Educators

Chair(s):Bindu Methikalal (Chesnut Hill College)
Presenter(s):Jade N. Logan (Chesnut Hill College), Mark Kenney (Chesnut Hill College), Nicole Monteiro (Chesnut Hill College), Rachel Saks (Chesnut Hill College)

As educators, we have an ethical responsibility to train our students to become multiculturally informed professionals. Teaching diversity can be one of the most rewarding courses for a faculty member, as it allows the educator to witness firsthand the steps the students takes to move along the multicultural journey. At the same time, there are challenges that are present as well. Cross-cultural dialogues are often met with defensiveness, distortion and anxiety (Carter, 1995). As a result, there is an increased likelihood for low course ratings, microaggressions against the faculty member, fatigue, and burnout (Sue et al., 2011). It is the task of the diversity course instructor to provide a space for all students, regardless of where they are in the cultural journey, to work through the defenses so that students can explore the relevance of cultural issues. Additionally, given the personal nature of cultural issues, instructors are expected to manage their own personal reactions while exploring students' responses and concerns. Although diversity training is a requirement, there has been limited focus on the challenges faced by professors who teach diversity courses, - which includes navigating the unique relevance of their own cultural identity to teaching the course - and even less attention on the self-care necessary to continue teaching diversity courses. The proposed panel will discuss the unique challenges faced by faculty who teach diversity courses, how cultural transference and countertransference might manifest itself in the classroom, and how to combat the stress with healthy self-care considerations, including awareness of individual and institutional practices that can support diversity educators.

2D: Symposium

Time: Friday, 20/Oct/2017: 10:30am - 12:00pm

A Womb of Her Own: A Voice for the Female Body

Chair(s): Ellen Toronto (Private Practice)
Discussant(s): Ellen Toronto (Private Practice)

Our acknowledgment of the fluidity of gender has freed us significantly from repressive stereotypes. Yet body-based distinctions and women's central role in reproduction contribute both to their continuing exploitation and to a seemingly irrefutable component of their identity as mothers. The very real anatomical differences that women possess continue to be the culturally sanctioned focus of male obsession, hostility and control. As Simone de Beauvoir (2009) has stated men and women are a fundamental biological unity, one that men for a multitude of reasons have been predisposed to dominate. Anatomy remains an irrefutable mark of difference between the sexes and woman, as the ostracized "other", continues to be the focus of mistreatment in the form of rape, sexual slavery, restriction of reproductive rights and ongoing societal oppression.
The culturally defined and yet, highly individual, role of motherhood has remained largely invisible. Motherhood, at least in some cultures, is a choice but the childless woman continues to struggle to defend her position as healthy and acceptable. Infertility is often a deeply felt narcissistic wound. Birthing itself, maternity leave, and postpartum depression remain central elements in the lives of women—profound subjective experiences which they are still struggling to define and appropriate for themselves.

Our panel will explore the ways in which women’s sexual and reproductive capabilities have been regarded as societal and patriarchal property and not as the possession of the individual woman. Four brief papers will consider the historical and culturally sanctioned prevalence of rape and its effects in the lives of individual clients; the potential war against women; the current views of female sexuality as expressed in sexting, tattooing, and hooking up; the experiences of the pregnant therapist in the context of a difficult treatment.


Presentations of the Symposium

Women’s Oppression in a (STILL) Binary World

Ellen Toronto
Private Practice

As long as women are not in control of their sexuality or their reproductive capabilities, the male-female power differential will remain. For women to wrest control of their unique capabilities they must bring into conscious awareness the full extent of their experiences—both as victims of oppression and as owners and agents of their remarkable capability.

We may marshal arguments against that set of prescriptions by which biological sexuality is transformed into cultural mandates for binary sexual expression but the majority of women and men live within them. As theorists and clinicians we are attempting to understand the multiplicity of gender identities but the women and men who enter our consulting rooms may be struggling to consolidate any sort of cohesive identity. They may be processing heavily inflicted wounds that have resulted from living within a body that is anatomically either male or female. Females in every culture still remain the focus of oppression in the form of rape, sexual slavery, restriction of reproductive rights and ongoing societal oppression. Within the intimate context of men and women the very real anatomical differences have become the culturally sanctioned focus of male obsession, hostility and control. The male perspective, insofar as it is shaped by the culture, has been predisposed to regard women as objects either to possess, despise or discard. This paper will explore the lived experience of women within patriarchy insofar as it has been historically and universally circumscribed by biology and dictated by cultural norms. Using clinical examples it will address the ways in which cultural and biological imperatives are woven into the issues and concerns of individual people. Finally it will present possibilities for reimagining the prescriptions of patriarchy.

Too Warm, Too Soft, Too Maternal: What is Good Enough?

Meredith Darcy
The William Alanson White Institute

Current analytic and cultural identification of the feminine with the maternal has defined the “good enough mother” as the one who sacrifices her own subjectivity, needs, and desires. This discussion will address the internalized struggle of women as they strive to craft an authentic and unique sense of self-identity. We will consider the subjective experience of women who are mothers, not from the perspective of the child, but from the subjective experience of the mother. Being pregnant can stimulate a strong emotional self-protective response. In becoming a mother, one’s previous identity is shed and a new one emerges. This new, unknown self can be a confusing and mysterious, and idealized images of the mother we want to be or think we should be can be overwhelming. An unreal sense of ourselves, in attempts to fulfill an external or internal idealization of “self as mother,” can be destructive and futile.

This can be a particularly difficult path to navigate for the mother/therapist who is already defined or identified as a nurturing figure. Maternal preoccupation is real and creating a holding environment for patients is more difficult than we think. Attempts by therapists to cure patients through the technical stance of trying to be good objects have failed. A patient/child needs a figure. Maternal preoccupation is real and expectations are idealized, inducing confusion, hurt, anger, and eventually dissociative states (in both patient and therapist). This dyadic interaction between therapist and patient can be seen as representing the general cultural idealization of women and mother and the problems this creates.

Is There A War against Women?

Doris Silverman
NYU Postdoctoral Program in Psychotherapy & Psychoanalysis

In recent decades the gains that women have made have been immeasurable and yet, it is illusory to believe that they have achieved equality. At the present time women in America are still being raped, trafficked, violated and discriminated against. International organizations are joining together and marshaling their energy to end the abuse and oppression of women and girls worldwide, and to enact laws to advance gender equality. Yet here in the United States, there appears to have been a concerted effort to turn the clock back. Though women have gained immeasurable rights over the past decades, recent political agendas have focused anew on restricting women’s rights in the areas of abortion, access to health care, equal pay, and domestic violence. (New York Times, April 3, 2012.) Women remain the hated “other,” a disclaimed minority. We have to face the misogyny at our doorstep and spotlight the systemic gender oppression at the basis of our culture. Whether this pattern of disturbing developments constitutes a war on women is a political argument; that women’s rights and health are casualties of policy is indisputable. There is an alarming repressive assault on gender equality and a surprising lack of outrage at these repressive policies. What are the weapons in this devastating and unjust war? How does it restrict and harm women? Can we mediate a cease-fire and restore and increase women’s civil and personal rights? Although the war is led by the political right, leaders on all sides are guilty. For many in the US, the war against women is one of the most compelling riddles of our time. The paper will explore this question from both a psychological and cultural perspective.
Muted voices have historically been the preferred patriarchal view for the female sex. Her social-cultural experiences have both implicitly and explicitly fostered her quietude, at times, even her apparent invisibility when she existed in full view. It took the feminist Cixous in the 70’s, the onset of the feminist revolution, to call for new and different voices from women. She maintained that women suffered under the restraints of a patriarchal society. They were reduced to a subsidiary role. In her call to arms she wanted females to demonstrate their unique voices, to write their experiences, to own and honor their bodies and their unique singularities. Though women were marginalized, Cixous argued that there were narrow passageways, disorienting marginalia, wherein women could alter and resist the center dominated by the male hierarchy. Feminists, including psychoanalysts, responded to Cixous’ call. The relevance of the concept of gender wasn’t entertained until the feminists in the 70’s began making distinctions between sex and gender. Women researchers began studying and writing about both domains of sex and gender. We seemed to be on a revolutionary road.

Now many decades have passed and how have we fared? Significant gains have definitely been made but if we look more closely at the various ways in which the culture reflects the prevailing views of women I believe a more nuanced picture emerges about women’s voice. This picture suggests positive and negative gains. For example, females increasingly are willing to proclaim their feelings about sexuality and their interests in bodily satisfactions. Investigations today of not only her lustful desires, but her willingness to express them fill our social media. This communication will consider females’ new gender mores exemplified in tattooing, sexting, hooking up, and interests in porn, the latter once thought to be the preserve of men only.

Muted voices have historically been the preferred patriarchal view for the female sex. Her social-cultural experiences have both implicitly and explicitly fostered her quietude, at times, even her apparent invisibility when she existed in full view. It took the feminist Cixous in the 70’s, the onset of the feminist revolution, to call for new and different voices from women. She maintained that women suffered under the restraints of a patriarchal society. They were reduced to a subsidiary role. In her call to arms she wanted females to demonstrate their unique voices, to write their experiences, to own and honor their bodies and their unique singularities. Yes, women were marginalized, however, as Cixous argued, there were narrow passageways, disorienting marginalia, wherein women could alter and resist the center dominated by the male hierarchy.

Feminists, including psychoanalysts, responded to Cixous’ call. The relevance of the concept of gender wasn’t entertained until the feminists in the 70’s began making distinctions between sex and gender. Women researchers began studying and writing about both domains of sex and gender. We seemed to be on a revolutionary road.

Now many decades have passed and how have we fared? Significant gains have definitely been made but if we look more closely at the various ways in which the culture reflects the prevailing views of women I believe a more nuanced picture emerges about women’s voice. This picture suggests positive and negative gains. For example, females increasingly are willing to proclaim their feelings about sexuality and their interests in bodily satisfactions. Investigations today of not only her lustful desires, but her willingness to express them fill our social media. This communication will consider females’ new gender mores exemplified in tattooing, sexting, hooking up, and interests in porn, the latter once thought to be the preserve of men only.
mother can seem either overwhelming or abandoning, making it difficult to develop an autonomous self. Making it possible to ho
elaboration of the binary splitting in which the child divides his loving and hating feelings into separate parts of the moth
tolerance, the mother gradually retreats, invoking disillusionment in tolerable doses in relation to the child's developing c
According to
We will consider ways in which it can be essential to register the 'no' of survivors of traumatic abuse in ord
In such instances, personal integrity may represent a hazard for the well
that they can be recognized and worked through but those who cannot trust may be seen as malevolent or vicious, even by
through which one might build a sustaining relationship. Some individuals are able to register their
Desperate attempts to maintain a sense of self in the face of alternating annihilation and abandonm
the "no" cannot register in appropriate ways during development, some people are trapped in an identity defined by "no.
Psychoanalysts recognize that trauma can register at the bodily level and not be consciously known. For
The Child, the school and the place of the symptom.

Olga Poznansky
Private Practice; Advanced Candidate, NPAP

At present, the positivistic point of view asserts that everything can be explained as matter, overlooking the vicissitudes of
phenomenology. There is a return to a mechanistic conceptualization of a human subject that reduces all symptoms to
diagnostic categories and quashes individuality. Inevitably, such an approach cannot account for the influence and impact of
communication, the ways in which language (both verbal and non-verbal) places us in the symbolic order, and in relation and
opposition to each other. Schools, for example, collapse metaphors and fail to account for imaginative play, reducing it to
juridical norms and the concerns of the public sphere. Children's symbolic play is placed within the parameters of consensual
interaction and contractual relationships: toy guns and sexual play become sexual assault and gun violence. Developmentally
appropriate childhood aggression and dramatic play become criminalized and assessed according to legal categories. Adults
are compelled into policing children's fantasy. In today's schools there is a general fear of the child who, caught between
societal demands and the urgency of his own impulses, exposes the irrationality of the unconscious in a manner that becomes
threatening.

This presentation will explore - through clinical examples - the relationship between the child and the school and consider ways
in which our current emphasis on consent and other liberal precepts that ignore the unconscious generates intolerance of
children who have trouble fitting in.

3B: Panel

Time: Friday, 20/Oct/2017: 1:00pm - 2:30pm
Session Chair: Marilyn Charles

Voicing the 'No': Working Past the Silence with Survivors of Abuse.

Dana Leigh Charrat, Psy.D.1, Gregory J Stevens, Ph.D.2, Alejandro Moreno, Ph.D.3, Leslie Thompson, M.A.4, Marilyn
Charles, Ph.D. (Chair)2

1Private Practice, Boulder, CO; 2Kennesaw State University, Kennesaw GA; 3University of Monterrey; 4Austen Riggs Center,
Stockbridge MA;

Psychoanalysts recognize that trauma can register at the bodily level and not be consciously known. For those who have
experienced early and severe abuse, traumatic truths often cannot be told in words. There remains a 'no' that could not be
sufficiently articulated to keep the person safe. Being able to articulate and register the legitimacy of one's own 'no' then
becomes an important challenge for the analytic pair, as tensions regarding power and powerlessness, trust and distrust, are
acted out within the consulting room.

Being able to register preferences, concerns, demands and needs is an important part of the developmental process. When
the "no" cannot register in appropriate ways during development, some people are trapped in an identity defined by "no."
Desperate attempts to maintain a sense of self in the face of alternating annihilation and abandonment leave the individual in
the position of fighting for recognition but fearing closeness. In this way, trauma impedes the development of the basic trust
through which one might build a sustaining relationship. Some individuals are able to register their personal truths sufficiently
that they can be recognized and worked through but those who cannot trust may be seen as malevolent or vicious, even by
themselves.

In such instances, personal integrity may represent a hazard for the well-being of one whose aggressive desires and rage
leave them reactively aggressive and ruminating over the possibility of harming others in ways they have been harmed.

We will consider ways in which it can be essential to register the 'no' of survivors of traumatic abuse in order to avoid these
destructive cycles. Being able to recognize ways in which the 'no' mobilizes can invite the possibility of reflecting upon possible
meanings, rather than remaining locked in the do-or-be-done-to nightmares in which one has been caught.

The Integration of One Self Through Voicing the No

Leslie Thompson
University of Monterrey, Mexico;

According to Winnicott (1971), the path to self-development is built upon the early negotiations between mother and child, in
which the mother first sustains an illusion of the child’s omnipotent control of the breast. As the child builds frustration-
tolerance, the mother gradually retreats, invoking disillusionment in tolerable doses in relation to the child’s developing coping
mechanisms and ability to deal with the anxieties invoked by maternal failures. Klein (1975) adds to this picture through her
elaboration of the binary splitting in which the child divides his loving and hating feelings into separate parts of the mother,
making it possible to hold on to the good and the bad, so that they can be integrated over time. When this process fails, the
mother can seem either overwhelming or abandoning, making it difficult to develop an autonomous self.
This is the dilemma with Adam, a 21-year-old medical student whose mother failed in gradually retracting from the state of omnipotence, giving no opportunity for Adam to refuse his mother and make his own decisions. As new responsibilities and challenges came along, he’s faced for the first time with the possibility of failing which leads to a retreat to videogames, a safe place he created where his mother can’t reach him. Adam divided into a playful self, who takes over and prevents Adam from doing his work, and a mature self, whom he punishes afterwards. This fighting between both Adams, he says, is extremely painful. Adam has created a space in therapy where both Adams can be present without being criticized, in which he can increasingly say no to his mother, and discover himself and his own desires. That effort enables him to find moments in which both Adams can be together, with the aim of integration into one whole and viable self.

From neglect to recognition: ‘No’ as transformative experience

Dana Leigh Charatan
Private Practice, Boulder, CO;

Patients with significant histories of interpersonal trauma are often the hardest to reach, as they were typically not provided a developmental environment in which they were allowed to say no to caregivers whose presence was neither caring nor giving. “No” comes to represent a particular kind of “presence of the absence” (Bion, 1962) in which they were only seen through the lens of the “black hole” of their parents’ eyes (Winnicott, 1960) or not at all. In treatment as adults, there is often the expectation that being “seen” leads to feeling violated, attacked, or rendered invisible. Simultaneously is a wish for recognition not contingent upon submission or thrusted upon one as a violent annihilation of one’s psychic or physical self. With patients who have suffered the most at the hands of loved ones “no” may become the currency of self-preservation as well as imperceptibility.

As analysts, we must see and hear without probing or scrutinizing, gazing at our patients with a soft lens. I will discuss a case in which my patient and I endured a cacophony of screams and the sounds of silence in striving to say and hear each other’s “no.” My initial invitations to connect carried the threat of annihilation, and thus were ferociously disavowed. Later, I found myself having to proclaim my own limits, a stance of “no” to preserve analytic and reflective space, as her longing for engagement felt began to feel to me like an omnivorous threat. Ultimately, we have come to acknowledge limits as caring recognition, not negation. From this stance, “no” may engender the transformation from psychic codification to a form of going-on-being.


The ‘No’ as Internalized Protector

Gregory James Stevens
Kennesaw State University, United States of America;

Bion said that, “In every consulting room there ought to be two rather frightened people: the patient and the psycho-analyst” (1990, p. 5). This quote describes the inherently disturbing unknown aspects of therapy, which requires acknowledging the limits of what we know. “Michael” was a client with whom there was much that I did not know. I did not know whether he would rise from the depths of his despair, whether he could feel less attracted to children, whether our relationship would survive his anger toward me, or how much of a threat he posed to himself, others, or me. My ability to endure these uncertainties served as an “act of faith” (Bion, 1970, pp. 34-35) that contained my fears with Michael so we could grow through his internalization of a protector. In some ways, his voice had remained silenced. Since his years of childhood sexual abuse, he expected others to try using him, anxiously avoided everyone, and felt depressed in isolation. Eventually, Michael believed that I was using him and began thinking about bringing his gun to one of our sessions. He wanted to feel in control and make me feel powerless. However, this was a new voice for him. This was the first time that Michael had defended himself, let alone believed that he was worth defending. Ultimately, accepting the emotional truth of our limits as individuals and being genuine about this let us find a way to work together because we had no other option to do so. Most importantly, he learned that he is a good person and can say ‘no.’ The four sessions that comprised this enactment will be explored in depth along with a discussion of how my containment of these experiences led to a breakthrough for Michael.

Materialization of the Imaginary, re-traumatization and Working Through: case reflections

Alejandro Moreno
Universidad de Monterrey, Mexico;

It is outside the usual track of an analysis that the presence of the person of the analyst weights with the weight of the nightmare, placing the analysand as the Others’ object of enjoyment (Lacan, 1982). Re-traumatization could be a term that expresses clinical phenomena, if it could be defined as the materialization of the imaginary in session. Re-traumatization is perhaps the voice of a “no” that emerges from some analysis that opens repetition to a diabolical circle. “I found myself again as a child before my (m)other”, could be an expression used by Alexandra, but then also that of Margaret (Little, 1990) or Sándor (Ferenczi, 1949). In the case of Alexandra, the tension between love and hate allowed the use of the analyst as an object of working through. The passage between Bipolar Disorder, Borderline Personality Disorder and Post-Traumatic Stress Disorder as case figures will be discussed in the present paper.

Drawing a line along those borderline states of psychoanalysis that could be PTSD and BPD (specifically, traumatic re-enactment and delusional transference), it is important to say No to the notion of traumatic events, and open a way to an intersubjective comprehension of traumatic experiences that must be put into a dialectical working through, one on which construction, psychic figurability (Botella, 2007) and counter-transference (Green, 1974), including the imaginary elaboration of the latest, could bring a metapsychological context to the technical tool called regression to dependence: one that cannot be assimilated to the sole register of being and re-experiencing.
Whose Voice Matters? Power, Privilege, and Racial Enactment in the Case of Evergreen State College

Jyoti M. Rao
California Institute of Integral Studies, United States of America;

In May 2017, student protests erupted at Evergreen State College after a politically progressive white Biology professor objected to a change in the format of the campus’ annual diversity training. Even as protest escalated, the voices most heard were highly critical of the student protesters, often diminishing the students’ concerns to the point of absurdity. Immediately, public narratives emerged of hampered free speech, coercive political correctness, and the supposed fragility of involved students. Particular disdain was directed at the use of the word “racism” in relationship to the professor’s words and actions. This paper will examine the events of Evergreen State attending to quieter voices: the whispers of unconscious process, with an emphasis on theories of enactment and trauma.

U.S. Slavery: Collective Trauma and Dissociation in the Body Politic

Cynthia Boersma
California Institute for Integral Studies, United States of America;

The discourse on trauma in the United States has been curiously silent about the trauma of U.S. slavery—the living legacy of the institutionalized, culturally-embraced, annihilating brutality that pervaded U.S. slave society and was cultivated by it in unique and unprecedented ways. Furthermore, our current discourse on racial justice is only beginning to emerge out of curios silence to link “racism” and “racial disparities” to the legacy of slavery. This paper invites us to explore slavery in the United States as trauma – a collective, intergenerational and continuing trauma pervading U.S. society and the body politic in ways analogous to individual trauma’s impact on the individual embodied psyche. The trauma of U.S. slavery includes the living legacy of our political founding which intentionally incorporated this uniquely brutal institution in founding a new country in the name of freedom and equality. The paper explores the collective psychotic dissociation this engenders as a central feature of U.S. slavery trauma, and the way it is maintained through the body-politic through practices established immediately after emancipation, allowing “us” to believe “we” “emancipated” the slaves, Black Americans, while acting in every way to prevent any experience of freedom or prosperity.

Bill Cosby’s Malignant Patriarchy: A Political Psychoanalytic Perspective

Nikol Alexander-Floyd
Rutgers University;

Bill Cosby’s precipitous fall from grace over rape allegations caught many by surprise. Some still struggle to reconcile the beloved figure of his eponymous hit program, The Cosby Show, with the image of the serial rapist that has emerged from allegations lodged by dozens of women and that have now gained a hearing in a court of law. In this project, I take up the APCS conference theme of “Voice” in relation to an examination of Bill Cosby as a public figure. My goal is to investigate the continuities between Bill Cosby’s patriarchal narratives represented and given “voice” in The Cosby Show and especially his public statements and writings about Black family life, on the one hand, and the sexual ideology with which he has more recently become associated, on the other. Indeed, I posit that when we understand access to female bodies to be a prerogative of patriarchal power, and women’s bodies as the ground through which “nation” or “community” is imagined, this seeming incongruence disappears. By using feminist analysis of nationalism, political scientists’ readings of social contract theory and the body politic, and psychoanalytic theory on defenses and projective identification, I hope to detail the ways in which Bill Cosby’s show, public pronouncements and writings, and private proclivities constitute an ideological framework that supports and gives voice to, among other things, new forms of pervers, neoliberal, Black masculinity.

Unconscious Processes in Discussions of Campus Sexual Violence

Maria Alba
Rutgers GSAPP (Graduate School of Applied & Professional Psychology), United States of America;

Rutgers University is at the forefront of the revolution to end sexual violence on college campuses. With its advocacy, counseling, prevention work, and programming, Rutgers gives a voice not only to survivors of sexual violence, but also to college students discussing this issue (some for the first time). This paper focuses on the unconscious processes that take place during discussions about sexual violence on college campuses. Examining the spaces in which sexual violence is discussed – such as new student orientation, rallies, protests, and classrooms – this paper explores recurring themes that arise from college students. Reoccurring themes include victim blaming, reluctance to hold perpetrators accountable, bystander intervention, and support for survivors.

During this presentation, these themes will be related to unconscious defense mechanisms such as denial, regression, displacement, rationalization, and splitting. The author of this paper is a student activist and was a member of Scream Theater during her undergraduate career. Scream Theater is a nationally recognized peer educational organization that educates about interpersonal violence using improv. Drawing on her personal experiences with Scream Theater and other spaces of activism at Rutgers, she explores specific examples of how defense mechanisms impact the way society thinks about and responds to sexual violence on college campuses, including in opportunities for social justice.
need to think through the complex social mechanisms that seem to insure that capitalist modernity will end in disaster. This pres

A particular kind of subjectivity has emerged to meet the demands of a neoliberal regime. With the rise of the gig economy and the apparent unlimited possibility, it is easy to see how people might become fixated on productivity to the point of losing sight of the broader social context.

In 1950, Theodor Adorno and a team of social scientists at UC Berkeley published The Authoritarian Personality, a study of the psychological underpinnings of fascism. On the face of it, Adorno and company were trying to describe a particular psychological type, a type that is prone to be swayed by fascist propaganda, but in reality they were describing a new emergent norm in thinking, a norm that was a product of the birth of what Adorno and his collaborator Max Horkheimer called the "culture industry." For them, the culture industry is not just a powerful ideological tool but also a molder of individual consciousness, so much so that the fundamental structures of the psyche, they claimed, had been altered with its appearance. The old classically-repressed neurotic that was the subject of Freudian psychoanalysis had given way to a new type of human being, one that is flatter, less conflicted, and yet also trapped by primitive psychic mechanisms. This was the basis of the authoritarian personality.

Since 1950, the social structures that undergirded the authoritarian personality have changed significantly: Fordist-Keynesian capitalism has transformed into a regime of flexible accumulation, one wherein the conditions of labor pose new demands on the psyche. Combining clinical and theoretical perspectives, this panel attempts to articulate the psychic fundamentals of the new entrepreneurial subject: the subjective experience of deadness that lurks underneath its manic productivity, and its blindness to many features of external reality. Just as the fetishist, pyschoanalytically speaking, substitutes the complexity and pain of a dyadic relationship for an autoerotic one, the neoliberal fetishist substitutes genuine engagement with the world for a narrowed relationship with its own objectified self. And just as the psychoanalytic fetishist retains the illusion of unlimited possibility rather than accepting reality’s limits (“there are only two genders”), the neoliberal fetishist’s fantasy of limitless achievement bars recognition of the profoundly constraining qualities of the surrounding social order.

Fetishizing the Self: Clinical Encounters with the Entrepreneurial Subject

A particular kind of subjectivity has emerged to meet the demands of a neoliberal regime. With the rise of the gig economy and the apparent unlimited possibility, it is easy to see how people might become fixated on productivity to the point of losing sight of the broader social context.

In 1950, Theodor Adorno and a team of social scientists at UC Berkeley published The Authoritarian Personality, a study of the psychological underpinnings of fascism. On the face of it, Adorno and company were trying to describe a particular psychological type, a type that is prone to be swayed by fascist propaganda, but in reality they were describing a new emergent norm in thinking, a norm that was a product of the birth of what Adorno and his collaborator Max Horkheimer called the "culture industry." For them, the culture industry is not just a powerful ideological tool but also a molder of individual consciousness, so much so that the fundamental structures of the psyche, they claimed, had been altered with its appearance. The old classically-repressed neurotic that was the subject of Freudian psychoanalysis had given way to a new type of human being, one that is flatter, less conflicted, and yet also trapped by primitive psychic mechanisms. This was the basis of the authoritarian personality.

Since 1950, the social structures that undergirded the authoritarian personality have changed significantly: Fordist-Keynesian capitalism has transformed into a regime of flexible accumulation, one wherein the conditions of labor pose new demands on the psyche. Combining clinical and theoretical perspectives, this panel attempts to articulate the psychic fundamentals of the new entrepreneurial subject: the subjective experience of deadness that lurks underneath its manic productivity, and its blindness to many features of external reality. Just as the fetishist, pyschoanalytically speaking, substitutes the complexity and pain of a dyadic relationship for an autoerotic one, the neoliberal fetishist substitutes genuine engagement with the world for a narrowed relationship with its own objectified self. And just as the psychoanalytic fetishist retains the illusion of unlimited possibility rather than accepting reality’s limits (“there are only two genders”), the neoliberal fetishist’s fantasy of limitless achievement bars recognition of the profoundly constraining qualities of the surrounding social order.

Depressed Losers on the Verge of Destruction: Psychic Life in the Twenty-First Century

Building on the work of the sociologist Alain Ehrenberg, the philosopher Byung-Chul Han has argued recently that depression is the paradigmatic illness of late capitalist society. Drowning us in an “excess of positivity,” the culture industry today propagates the belief that we can do anything: “if only you stay positive and work harder and faster, you can be a winner too.” In our inevitable failure to live up to this impossible ideal, we fall back into exhaustion, fatigue, and suffocation. In Han’s words, “achievement society,” which seeks to transform people into “autistic performance-machines,” “creates depressives and losers.”

For Han, “positivity” thus functions in contemporary “achievement society” as the “good” functioned in Freud’s “repressive society,” i.e., as a dominant social constraint causing unnecessary psychic suffering. As intuitive as this proposal is, a brief glance at either The Huffington Post or Breitbart News reveals no shortage of crass negativity at work in the culture industry. Indeed, in addition to “Be positive!,” an equally strong but opposing imperative seems to be “Be as negative and unthinking as you wish toward a stereotyped other!” In his focus on that which is already deemed pathological, Han simplifies the society-psyche relationship: the other-destructive negativity of paranoia and rage is no less in need of explanation than the self-destructive negativity of depression.

This presentation seeks to articulate a new term for the dominant social constraint of late capitalist society: the obvious. In brief, my argument will be that a pernicious obviousness, on display in both an ungrounded positivity abstracted from concrete conditions of possibility as well as a virulent negativity directed toward an uncomprehended other, constrains the pressing need to think through the complex social mechanisms that seem to insure that capitalist modernity will end in disaster.

Audition, Sound, Intimacy: on the socio-politics of vagabond voices

Renu Maria Ghira Cappelli
If the human voice lies on a continuum of sound, how does sound, organized into words or fragments of language, liberate and fix social identities? And, how do vocal expressive sounds articulate social identities specifically within clinical and performative relationships? By making associations between contemporary site-specific sound performances and the role of auditory experiences on the analytic couch, this paper explores the ways voice performs closeness, distance, fixity, and movement, putting clinical work into dialogue with new artistic practices that privilege sound and site-specificity. The site-specific, ambulatory sound performances explored are the piece Out of Water (2013) by Helen Paris and Leslie Hill, and Archive Live (2017) by Heather Warren-Crow and Seth Warren-Crow. My interpretation of these two performances leads me to contemplative provocations about the role of movement and sound in experiencing our embodied social identities, which I then relate to fragments of clinical work done with a gender-transitioning patient, to articulate questions regarding the ways vocal expressions in and outside of the clinical relationship express the trauma resulting from the presumed fixity and realism of binary sex.

4A: Symposium

Time: Friday, 20/Oct/2017: 3:00pm - 4:30pm
Session Chair: Karen Lombardi
Voices Of Adoption, Maternity, And Donorship: Identification, Longing, And Fantasy
Chair(s): Karen Lombardi (Adelphi University)

This collection of papers will address the fantasies underlying the commonalities and ruptures in generational relations that help constitute identity. Adoptive parents and children share the relatedness of child-rearing and familial relationships, but do not share the pregnant/unpregnated body. Adoptive children who search for birth parents often feel a disconnection from the parents who raised them, sometimes felt through the body and sometimes felt through the ruptures or disconnects in lived shared experiences. Engineered donor pregnancies, on one level absent a relationship as only as "simple" egg or sperm donation is involved, nevertheless may hold fantasies for the donor of a child that simultaneously is and never-was. One set of papers takes the dual perspective of an adoptive mother and daughter to examine the intersections of connection and disconnection in the process of identification. Another paper examines the issues of dissimilarity and rupture that lead to the desire to search for birth parents, in the hope of finding a voice, previously muted or doubting, that may now be spoken. The last issue examines the complex issue of engineered pregnancy and birth through the experience of an egg donor and her fantasies of the children she never knew.

Presentations of the Symposium

Embodying And Adoptive Maternity
Karen Lombardi
Adelphi University

Before they are born, children are conceived in their parents’ minds. They enter into a world of expectations, fears, fantasies, and desires even before they present themselves to the outside world. The remarkable sonographic data collected by Piontelli illustrate the initiation of these fantasies through the verbalizations of parents as they observe their babies in utero. Throughout early development these fantasies continue to play out between mother and child, in a continuous interplay between similarity and difference, connection and alienation. Both Melanie Klein and Therese Benedek have written extensively on the nature of this interplay, and the mutual internalizations of good mother/bad mother and good baby/bad baby that are forged through this interplay. Kristeva further elaborates this to-and-fro through experiences of embodiment such as holding, pacing, rhythmicity and the maternal chora. It is through this chora that the subject is both constituted and separated from the other, giving rise to symbolization and subjectivity.

I propose, writing through the experience of an adoptive parent, to give voice to maternal fantasies, and ways in which they may coincide with and differentiate themselves from the fantasies of those mothers who have concrete experiences of embodiment. Such embodiment may be experienced as persecutory, as in post-partum depression, and as deeply unifying, as in “flesh of my flesh, bone of my bone.” Through play and symbolization, the deepest strata of embodied unconscious relatedness may be expressed between adoptive mother and child, decreasing the alienating space between them while constituting the relationship that binds them.

Adopting And Adapting
Chloe Civin
Mt. Holyoke College

When I was 22 I packed my bags and moved to Los Angeles. There was something about moving to L.A. and living in a predominantly Hispanic neighborhood that afforded me a voice that I hadn’t had before. I could now speak about being adopted.

In this presentation, I will explore the ways in which I feel deeply connected to my mother - I often say “We are just the same” - and how, through symbolic play at the age of three, I asserted my sense that I was born from my mother. At the same time I am asserting my own identity, and the differences between us, through the background of that connection. Sometimes I feel like I belong to my mother, at the same time that I feel I really only belong to myself. We might think of this as a sort of dual consciousness: I am an Italian Jewish American daughter as well as an Hispanic child born in Paraguay We also might think of this as the way it is between any mother and any child, simultaneously part of the other and also entirely ourselves.

It Came From Outer Space: Adoptive Experiences of Alienation, Identification And Searching
Hazel Collins
Adelphi University

For my dissertation research...

The Obscured Voice Of The Genetic Mother: Identity And Inheritance
Sara Richardson
Adelphi University

This paper grapples with the concept

4B: Symposium
Time: Friday, 20/Oct/2017: 3:00pm - 4:30pm
Session Chair: Marilyn Charles

Echoing from the Edges: Lending Voice to the Marginalised of Indian Society
Chair(s): Marilyn Charles (Association for the Psychoanalysis of Culture and Society)
Discussant(s): Jyoti M. Rao (California Institute of Integral Studies)

This panel keeps as central the one who is pushed and pinned at the margins. Thus located, he plays a crucial role, time to time utilised either for strengthening or dismantling the core for political reasons. Sometimes this Other resists the shackles he is chained in. These shackles that bind him to the margins, predisposing him to being victim of discrimination, can be his affinity to a given sect – religion, caste or community. Resistances and outbreaks never culminate into breakthroughs as Laws prohibiting discrimination fade under the force of that ‘personal’ which gets dramatised on the stage of the ‘political.’ Resistances, however subtle or profound, persist despite a stronger push towards inequality. Voices of discontent against the State are shut by the stamp of ‘anti-nationalism.’ In this tussle between attempts from the margin to jolt the centro-sense and the latter’s attempts to gain control of the former, instances such as beef ban, forced vegetarianism, mob lynching, attacks on places of worship, dismantling of minority commissions in every state and introducing policies on law and education that favour the dominant ideology, have become rampant. At this trying time for a society, the space for academia assumes special import. This panel is an initiation, the first step, to psychoanalytically engage with the experiences of alienation and conflict as emanating from adherence to certain social structures doomed for political exploitation in Indian socio-political matrix. The papers in this panel capture narratives from those inhabiting the margins – victims of communal, caste-based and religious violence.

Presentations of the Symposium

Caste Away: The echolalia of discrimination
Deepti Sachdev
Ambedkar University Delhi

This paper examines the ways in which ‘personal psychology may repeat, internalize and entrench political effects at the level of identity’ (Derek Hook, 2004) by exploring the affective dimensions of social identity and its representations in the Indian psyche. It looks at the social identity encoded in the institution of Caste. India in the 21st century is a multicultural nation. The Preamble to the Constitution of India pronounces it as a “sovereign, socialist, secular, democratic Republic.” Article 15 of the Constitution prohibits discrimination on the grounds of religion, caste or community. Resistances and outbreaks never culminate into breakthroughs as Laws prohibiting discrimination fade under the force of that ‘personal’ which gets dramatised on the stage of the ‘political.’ Resistances, however subtle or profound, persist despite a stronger push towards inequality. Voices of discontent against the State are shut by the stamp of ‘anti-nationalism.’ In this tussle between attempts from the margin to jolt the centro-sense and the latter’s attempts to gain control of the former, instances such as beef ban, forced vegetarianism, mob lynching, attacks on places of worship, dismantling of minority commissions in every state and introducing policies on law and education that favour the dominant ideology, have become rampant. At this trying time for a society, the space for academia assumes special import. This panel is an initiation, the first step, to psychoanalytically engage with the experiences of alienation and conflict as emanating from adherence to certain social structures doomed for political exploitation in Indian socio-political matrix. The papers in this panel capture narratives from those inhabiting the margins – victims of communal, caste-based and religious violence.

A Sustained Note of Disquiet : Reflections on Being a Christian in a predominantly Hindu State
Shalini Masih
Ambedkar University Delhi

With psychoanalytic vision patterns in individual or collective life, carved out by traumas of the past, become increasingly visible. One such pattern in Indian socio-political narrative is weaved out of silenced voices of its minority community. This paper picks on experiences of being a Christian in a Hindu State. Christians are unthinkingly relegated to the ‘outsider’, descendant of the coloniser responsible for the nation’s traumatic past. Although India is taking leaps towards economic development, the depleting tolerance for ethnic diversity is emerging as a blot of shame on Indian society. In recent times, attacks on Christians have become rampant, worsened by callousness of law enforcement agencies. “It feels like one is in a dark room and being slapped from every direction. There is no way to catch the attacker. But to just be there and wait for the next impact,” said a fellow Christian. The secrecy of these attacks serves to magnify the paranoia this community experiences.

Eminent Indian Social Psychologist, Asish Nandy (1988) , notes that behind such movements to homogenise a society, is a political use of ‘religion-as-ideology.’ “Religion-as-faith,” which preserves space for plurality and makes everyday existence increasingly meaningful, is dying a slow death. Fluidity in definitions of Indian Self is giving way to rigidification. The Christian
response to these attacks remains—"We are blessed, for we are tortured in His name." This paper uses narratives from Christians and leans (among other Psychoanalytic thinkers) on Wilfred Bion's (1961) thoughts to look closely at the intermediary space where majority’s intolerance and minority’s submission to a Higher plan meet to co-create a narrative of terror.


Painting in Mozambique at the End of Socialism: A Hystory of Development
Álvaro Luis Lima
Columbia University, United States of America;

The figurative paintings of artist Naguib Elias Abdula (b. 1955) were deemed revolutionary when they were first introduced to the Mozambican public in 1986. They were considered especially shocking for their use of the language of social development, human rights and conflict resolution, which was understood as a defiance to the government's response to the crumbling political climate in the country. What was so shocking about this language to the Mozambican public? This presentation will attempt to answer this question with Lacan’s Seminar XVII, The Other Side of Psychoanalysis. The seminar’s elaboration of the hysteric’s discourse and its production of hystory (with an y) will be employed to understand the painter’s relationship with the government. I will explain Naguib’s central role in the production of a new national identity that broke away from socialism to make room for neoliberal development policies sponsored by international organizations such as the World Bank and the International Monetary Fund. The presentation will conclude by engaging psychoanalytically with the scholarship known as anti-development theory in order to offer a critique of the neoliberal hystory of development that Naguib’s work helped to produce.

4C: Panel

"That's Not Psychoanalysis!": Challenges to Normalizing and Universalizing Subjective Experience
Lynne Layton1, Lara Sheehi1, Orna Guralnik2, Chakira Haddock-Lazala3, Helen DeVinney4
1The George Washington University, United States of America; 2Massachusetts Institute for Psychoanalysis, Boston, MA; 3NYU Postdoctoral Program, New York, NY; 4Cambridge Health Alliance-Harvard Medical School, Cambridge, Massachusetts; 5The George Washington University, United States of America;

This panel, a collaboration between more senior and early career clinicians will include 5-10 minute presentations by four people: 1 graduate student, 2 early career professionals, and 1 mid-career clinician. Each will discuss her own experience in the field, focusing on experiences in supervision, training, and analysis that either discouraged or facilitated bringing into the room the interpersonal nature of a subjectivity understood to be shaped by unequal power relations and other forces in the outside world. One hour will be devoted to the audience sharing their own experiences and to thinking together about how we might create and speak up for—indeed, give voice to—a psychosocial psychoanalysis, and how we can collectively challenge attempts made in training and professional sites to silence those efforts.

The Struggle is Real: Reflections on class and power in psychoanalytic training and practice.
Lynne Layton1, Lara Sheehi1, Orna Guralnik3, Chakira Haddock-Lazala4, Helen DeVinney5
1The George Washington University, United States of America; 2Massachusetts Institute for Psychoanalysis, Boston, MA; 3NYU Postdoctoral Program, New York, NY; 4Cambridge Health Alliance-Harvard Medical School, Cambridge, Massachusetts; 5The George Washington University, United States of America;

Psychoanalysis has often ignored the roles social context and material conditions play in human (inter)subjectivity. Further, the psychoanalytic community largely ignores how class (and its intersections with race and gender) influences our theories and practices. Psychoanalysis has thus disavowed the realities and material conditions of social inequality and how it affects our clinical training and practices. I will discuss why the need for psychoanalysis to develop some kind of class and social consciousness has never been greater. I offer my own experiences of class, race and gender throughout my pre-doctoral analytic training, discussing how I have dealt with challenges I have encountered in psychoanalytic circles when trying to "speak up" or "do something" about issues related to class, power, injustice and oppression. In other words, issues related to the Struggle. To illustrate, I’ll offer vignettes of encounters during clinical seminars or supervisions in which my attempts to broach these kinds of "social class issues" were encouraged and discouraged. To conclude, I will shift the discussion towards how we clinicians can develop social and class consciousness and how doing so might shift our approaches as psychoanalysts. What does it mean to be sensitive and aware of class issues as an analyst? What do class consciousness, social responsibility and social justice mean to us as psychoanalytic practitioners? What changes can be implemented to help clinicians work in more socially conscious, contextual and systemic kinds of ways. How can clinicians use their psychoanalytic knowledge and skills in service of local and international clinical, advocacy, activism, and policy work? The hope is that participants will leave the discussion with a better understanding of how to conceptualize class and social consciousness in ways that enhance the quality and scope of their psychoanalytic treatment provision.

Attacks on Linking: Defending against the Sociopolitical
Lara Sheehi
The George Washington University, United States of America;
This presentation will briefly address a theoretical understanding of what might dynamically unfold when psychoanalytic clinicians (and psychoanalysis) resist incorporating sociopolitical material and content in theory and practice. The presentation will rely heavily on discussion and audience input. However, the presentation will also call on a multitude of examples from this clinician’s lived experience to explicate the ways in which a sociopolitical approach and reading of clinical work has paralleled a larger marginalization and silencing of minority views within psychoanalysis. For example, this clinician will address the ways in which her minority status as an Arab does not allow for a divorce of the sociopolitical in a post-9/11 United States. Further, she will use poignant examples in which the phrase “This is not Psychoanalysis!” instigated enactments of Otherness within various psychoanalytic venues. Attention is given to how these enactments often culminate in a stifling of meaningful discussion, process, and working through. The presentation will ultimately invite the audience to reconcile the need for psychoanalysis to heed the centrality of the sociopolitical in clinical practice and theory within today’s global world and against the backdrop of current world events.

That's Not Psychoanalysis!": Challenges to Normalizing and Universalizing Subjective Experience  
Orna Guralnik  
NYU, United States of America;

The psychoanalytic goal of neutrality is difficult to consolidate with the realization that our very subjectivity is constituted within ideological discourses; our most intimate relationships, including the psychoanalytic, are snarled up with large-scale social, political and historical forces. There are certain moments during psychoanalytic work when this becomes blatantly obvious, and these pose unsettling questions about our choice to address or ignore socio-political realities.

In this talk I will pick a few vignettes that bring into focus questions such as: Do we consider identifications with collective structures such as nation and race, gender and class part of our psychoanalytic reach? Do we tackle common expressions of misogyny, homophobia, or class privilege, the way we would engage, let’s say, the workings of anachist depression? Ultimately, we need to be clear about whether we address our patient’s socio-political realities as vicissitudes of their inner life, and thus think of ideology as a way to organize deeper object relations? Or do we understand subjectivity as an extension of ideological discourses; our most integral part of how we understand identity and political realities as vicissitudes of their inner life, and thus think of ideology as a way to organize deeper object relations? Or do we understand subjectivity as an extension of collective forces?

Yet there are long standing resistances to engaging the socio-political within the psychoanalytic community – as expressed through our own ideological apparatuses such as our theories and training institutes. The history of the field is rich with serious efforts to integrate psychoanalytic thinking and work with cultural theory, yet these continue to be pushed to the margins so that the issues are repeatedly ‘rediscovered’ as an exotic novelty. Some interpretations for this collective disavowal will be suggested.

“That's Not Psychoanalysis!": Challenges to Normalizing and Universalizing Subjective Experience  
Helen Devinney  
George Washington University, United States of America;

Personal and Political: How Can We Make Space for Our Patients While Hiding Ourselves?

When I began clinical work, I realized that many of the foundational ideas I had learned in critical theory as part of a doctoral program in English, such as seeing gender as non-binary, understanding sex and gender as separate constructs, and understanding the trauma of marginalization and invisibility, were integral parts of how I understood identity and behavior, though they were not discussed in the classes I took or in case studies I heard presented; while I understood the need for diagnosis and a common language to communicate about patients, I could not surrender these aspects of identity to the primacy of the DSM – a fate that happened all too often when cases were considered based on criteria alone and without a context of the multiple aspects of a person’s identity.

In this paper, I will explore the negotiations, challenges, and growing pains I have encountered in my efforts to make space for both the personal and political in my work with patients and colleagues. I will consider how psychology continues to pathologize certain aspects of identity, making it difficult for professionals to talk openly with colleagues about their experiences and their own identities, in my own specifically addressing aspects of gender, for fear of being dismissed, pathologized, or scolded into silence. It is hoped that this discussion will give us the chance to contemplate the extent to which the psychoanalytic process offers not only an opportunity for self-awareness and personal empowerment but also the possibility of contributing to social justice at the level of the individual, in our field, and beyond.

4D: Symposium  
Time: Friday, 20/Oct/2017: 3:00pm - 4:30pm  
Session Chair: Benjamin Alex Morsa

Voices carry: Exploring dialogues between and within psychoanalysis and public systems  
Chair(s): Benjamin Alex Morsa (John F. Kennedy University)  
Discussant(s): Michael O’Loughlin (Adelphi University)

Shifting landscapes in the provision of mental health services, and in the philosophies and orientations informing the same, have been the important part of dialogues at local, national, and international levels. Individuals across clinical, academic, and activist modalities and orientations continue to engage these themes at conferences like APCS and the Division 39 Spring Meeting. Welcome reflection on the intersections of race, class, gender, ability, and sexual orientation continues to become more mainstream in clinical and theoretical conversations.

In, perhaps, a parallel process, systems of care have changed in structural ways as they adapt to changes in technology, professional orientation, material constraints, and the increased auditing of services. These new realities present imperatives to consider - both theoretical (for example, questions about frame, neutrality, and privacy when working in systems) as well as
material (session limitations, requirements for assessment and auditing, and standards of care). Amidst these times articulated as change, questions arise about the viability of psychoanalytically informed practice in systems of care – including services offered in community settings such as outpatient clinics, community-based services, and school-based clinical teams. This panel hopes to engage these questions in a dialectical fashion – attending to, not only, challenges that psychoanalysis faces when working in systems of care but also the opportunities for alliance and enrichment that collaboration between psychoanalytically informed clinicians and systems of care (e.g. education, public health).

Panelists with experience providing psychoanalytically informed clinical service, supervision, and consultation in public systems will explore the challenges of expressing a voice in, and sharing in dialogue with, public systems of care. But this dialogue among panelists will also attend to, and foreground, opportunities for learning, empathy, collaboration, and growth – by orienting toward the potential and transitional spaces that offer mutual benefit to psychoanalytic theory / praxis and public systems alike.

Presentations of the Symposium

What does a voice weigh?: Communication, correlation, and confession in community mental health information systems

Benjamin Morsa
John F. Kennedy University

The contemporary professional landscape blooms with new technologies in the collection and management of data. These technologies are increasingly brought to bear in public systems of care and carry mandates (implicit and explicit) that govern the provision of these services. Words like accountability, collaboration, efficiency, transparency, and validity proliferate and reflect the promise new technologies hope to deliver to, historically complex, public systems.

The Child and Adolescent Needs and Strengths assessment, developed by the Praed Foundation, is a synecdoche that captures these changes and offers an opportunity to explore their impact. The assessment is important because of its, now international, implementation but also because it proposes a paradigm shift in clinical assessment, quality assurance of clinical services, and, perhaps, the therapeutic alliance itself. Founded on an ideology the test constructor terms "communimetrics" this assessment tool attempts to resolve conflicts inherent in cross-disciplinary community work by creating a common standard of communication – one steeped in ideals reminiscent of Francis Galton and Milton Friedman. In doing so, communimetrics also attempts to background, or even eclipse, historical standards of confidentiality, validity, and psychometrics.

This paper will engage in a critical review of the CANS as explored by a clinician who has utilized it in community mental health settings. The paper will attend to the opportunities and challenges presented by such an instrument as it clarifies how the CANS signifies the changes in the structural and material landscapes that undergird practice (psychoanalytic and otherwise) in public systems of care. Utilizing Marxist, Foucauldian biopolitical, and queer reparative lenses the paper will engage cross-disciplinary critique to begin a conversation about how psychoanalytically informed clinicians can continue forward in a way that maintains the integrity of, and realizes the potential of, dialogue between the many people and disciplines represented in community mental health.

Learning from Public Systems of Care.

Richard Ruth
The George Washington University

Psychoanalytic clinicians serving children and families in the United States work in unstable, rapidly shifting landscapes. The issues can seem like ones of rhetoric – ill-defined questions of the differences between “mental health” and “behavioral health,” for example – but the shifts are material and substantive. For example, insurance funds and public funds for the mental health care of children and families now go overwhelmingly for drugs and non-professional costs of hospital care; only a small percentage is spent on (primarily non- or anti-psychoanalytic) psychotherapy.

Psychoanalysis has responded to these changes in ways that deserve interrogation. One approach has involved a kind of professional dissociation, focusing on issues of theory and therapeutic methods with little consideration of how few children and families – and how privileged – have access to such private-practice services. Alternatively, some attempts by analysts to consult to public systems risk coming off as well intentioned imperialism.

What psychoanalysis can, and perhaps needs to, learn from the experiences of colleagues working in public systems of care has been less examined.

This paper will present and consider vignettes from my work in a public school system, a child welfare/child protective services system, and a non-profit agency serving persons with severe and persistent mental illness. While there have been starkly different particularities to the tasks, perspectives, and dynamics of each of these systems, the focus of the paper will be on a) what led each of these systems intentionally to seek a psychoanalytically trained clinician with whom to collaborate, and b) how the systems’ experience of wanting me to understand their ways of thinking and working – a uniquely psychoanalytic take – was essential in launching our mutually gratifying collaborations – therapeutic alliances, in a different key.

Creating an adaptive holding environment: Psychodynamic psychotherapy in public systems

Kate Hariton
The George Washington University

Entering the public mental health system as an early-career psychodynamically-oriented psychologist has posed many challenges and opportunities for growth and learning. The constraints of managed care can feel oppressive and antithetical to the practice of psychodynamic psychotherapy, including the demands of record keeping and billing and pressures for more short-term treatment. Clinicians dedicated to both psychodynamic psychotherapy and public service must remain flexible and open to dialogue and learning within these systems.

A number of pertinent questions come to mind when thinking about the role of psychoanalytic approaches in public spaces: Is there room for longer-term insight-oriented work when serving highly stressed families in community settings with high patient volume, and is this what families want? How can clinicians ensure that they are delivering high quality care when faced with
This paper will focus on my experiences as a psychodynamically-oriented clinician working with children and families within public systems, particularly in the areas of infant and early childhood mental health. Managing the numerous demands that come with providing care in community settings risks leaving less time for reflection and focus on process. It is important to create spaces for reflective discussion around these questions, and for mental health clinicians across theoretical frameworks to engage in these conversations in order to learn from one another and adapt to an ever changing public health landscape.

5A: Paper session: Mad Voices in Groups and Society

Time: Friday, 20/Oct/2017: 5:00pm - 6:30pm
Session Chair: Peter Redman

Does The Group Have A Voice?

Nigel Williams
University of the West of England, United Kingdom;

I offer a brief vignette of a piece of focus group consultation to a political organisation. In it I illustrate the flow of conflictual and charged conversation leading to the emergence of a theme and images that has elements of summary but also the emergence of something new that several agonistic voices have co-constructed. I also talk about how group members take authority by speaking in different voices and with different frames of reference.

I use this to reflect on whether this experience reveals anything about the tensions between a Bionic and Fouklsian view of groups. I will talk about work group, basic assumption cultures, group matrix (culture), individual voices in the group and learning in “O”. I also give some background to focus group traditions and the need for a new more participant led model.

The voice of group has been the voice of the lynch mob as much as the voice of the oppressed. To do politics differently; with sensitive and extensive reference to processes of recognition, we need to develop a political culture that trusts and validates discussion and policy making that occurs in less rational and more reflective settings, which are non-the-less linked to a problem solving focus.

Finding the Right Voice: Affective Dynamics in UK Recent Political Events

Lita Iole Crociani-Windland
University of the West of England (UWE) Bristol, United Kingdom

Soft and loud voices, containing and inflaming discourses have been a feature of UK political events since 2016 EU referendum campaign and beyond. At the time of writing this abstract the political landscape is divided and the middle ground seems to have disappeared. The series of extremist attacks (Jo Cox’s murder, Westminster Bridge, Manchester concert, London Bridge, London mosque) speaks to the inflamed polarisation and divisions, unleashed by infighting Tory politicians’ efforts to silence a right-wing Tory faction through the EU referendum. What resulted instead was a populist campaign that manipulated and amplified the angry voice of parts of UK society that had felt voiceless, and that could not be countered by rational discourse. The UK snap election results have confirmed this political polarisation, but produced a surge of support for Labour’s controversial leader, Jeremy Corbyn. What the paper seeks to outline is the way that discourses have shifted and how Corbyn managed to both gain such popularity and prove many within the Labour party wrong in their lack of faith in his leadership style. The differences may lie in the acknowledgement of the role of the emotions in political life, but also in the differences between containment and management versus manipulation of public sentiment; how one gives voice to what and to whom.

The co authoring of Schizophrenia and the psychoses in an age of “care”

Barri Belnap
Austen Riggs, United States of America;

This paper will take up Christopher Bollas’ question of how is the schizophrenic psychotic course that we see a product of the interventions of Care. Jill Stauffer’s work on ethical loneliness and Levinas idea of the co-authored self are used as the basis for offering a hypothesis as to how the system of care and some of its basic assumptions of mind, self and other create the symptom picture we define as psychotic. Using fiction as a tool, this paper will make an effort to imagine the developmental course of what we call schizophrenia in a system that see’s itself as co-authoring the self and which considers all the potential life paths of a particular individual as apart of that self to which it has responsibility. The conflict between political responsibility, community membership as a lived ethic and guilt before the law will be discussed.

Making Sense of Madness: Epistemic Injustice and Psychiatry

Huw Green1, Jessie Munton2
1CUNY, United States of America; 2NYU

Critical psychiatrists have long disputed the roles of diagnosis and the medical model in psychiatric understandings of distress. Critical thinkers about psychiatry propose that the discipline’s framework for mental health imposes unwanted and damaging intellectual frameworks on people who are having bewildering and distressing subjective experiences.

Against that backdrop, increasing attention has been paid to Fricker’s (2007) concept of Epistemic Injustice and its application to the practice of clinical diagnosis. Critics have fruitfully applied the notion of testimonial injustice to describe the ways in which service users are at a disadvantage in clinical settings. Critical psychologists and other theorists critical of psychiatric discourse and practice are frequently concerned with the epistemic position of people who received psychiatric interventions.
These critiques can be framed both in terms of testimonial injustice and hermeneutic injustice. The former arises in the failure to take seriously the testimony of people with psychotic illness as a result of prejudice and stigma. The latter is relevant when critics of psychiatry express reservations about the role of psychiatric diagnosis, or of the “medical model” for helping people to make sense out of their experiences. However, medicalized understandings can also serve the ends of epistemic justice.

Within this framework we raise two considerations that complicate the promotion of epistemic justice. One is the difficulty of deliberately manipulating the meaning of terms of diagnosis or description. We draw on a particular framework in philosophy of language, conceptual role semantics, according to which the meaning of terms arises out of their use and is constituted by their role in expression and thought. The second consideration is closely related: there is unavoidable competition between frameworks, which introduces a cost to the process of diversifying them. In psychiatry the question of hermeneutic justice in particular is a double edged sword.

5B: Paper session: The Voice of the Subject

Time: Friday, 20/Oct/2017: 5:00pm - 6:30pm
Session Chair: Marilyn Charles

From ‘Speaking Truth to Power’ to ‘Power Speaking Truth’ (and Back?): Methodological Considerations for Reading Ideology and the Psychoanalytic Subject in Historical Context

Nicola Short
York University, Canada

This paper seeks to comprehend the ways in which psychoanalysis can be used to understand social and political ideologies, particularly at our current historical juncture. Such a project represents a significant methodological challenge involving, on the one hand, specifying the ways in which psychoanalytic theory accounts for the dimension of the ‘social’ in the formation of the subject and, on the other hand, understanding how social relations are informed by the psychoanalytic subject. With regard to the first of these dimensions, the paper will consider at what point different psychoanalytic theories have an implicit or explicit account of how the social shapes the individual, through the interaction with different carers at different stages of early development ‘pre-Oedipal’ and ‘Oedipal’, vis-à-vis conceptions of the self and character structure, etc. With regard to the second of these dimension, the paper will consider how the psychoanalytic subject is implicated in the (re)construction of the social, particularly the role of psychic structures and mechanisms such as the unconscious, fantasy and defense in ‘ideology’: the representations and understandings of how social relations are structured and function. A central question in this discussion is the status of the notion of a ‘reality principle’ in contemporary understandings of the psychoanalytic subject, and in the ‘post-ideological’ age, in which, especially ‘post-68’, the perceived loss of a universal truth involved a (re)formulation of the dominant ethos of critique from ‘speaking truth to power’ to the presumptive capacity of power to construct knowledge, i.e., ‘power speaking truth’. This challenge remains, even in today’s renewed culture of political dissent, to the extent that it finds itself largely in the space of the rejection of the unacceptable without a consensus regarding a clear, internally consistent alternative that can account for or transcend the conditions of recent crisis.

“I am unheard of!”: a Lacanian approach to the assertion of the subject against the Other.

David Schrans
University of Ghent, Belgium

How can I maintain a rapport with the other without becoming completely lost in it? This question is often heard in analysis with neurotic patients. Their desire to be loved and recognized by the other conflicts with their desire not to become a victim of the whims of this other. In my presentation I will relate this question to the sociological question of the relation between the individual and the collective from a Lacanian perspective. In his writings after the second world war Lacan addressed structural anthropology in order to formulate the answer in psychoanalytical terms. Whereas structural anthropology did away with the Durkheimian dissociation between individual and collective, Lacan applied the theories of the former to his linguistic interpretation of the unconscious and simultaneously reinstated the determining effects of the collective, Symbolic Other. According to Lacan the unconscious as Symbolic Other, a supra-individual system structured as language, determines the relationship the subject maintains with the concrete, individual other. Psychoanalytic treatment aids the subject both in asserting itself against this other and assuming its determined position within the greater, Symbolic Other. Through a reading of Lacan’s early papers I will demonstrate how Lacan conceptualizes the manner in which psychoanalysis aids the patient in the difficult task of voicing his self-assertion without becoming completely alienated from the Other. These theoretical principles will then be illustrated with a short clinical example of a young woman with a speech disorder who struggles with a desire to be different from her family and at the same time remaining a part of it – a struggle which is contained in the her exclamation: “I am unheard of!”

Building Castles Made of Pleasure

David Zachary Hafner
Universidad de Monterrey, Mexico

Clinical experience has given me a new understanding on the possibility of bodiless patients. To have a body is painful, and when the slings and arrows of outrageous fortune exceed one’s tolerance, one can always resort to the early abdication of the body. Fainting from pain is not an uncommon occurrence. Just as a body can be mindless, so a mind can renounce its body, though not without causing chaos of thoughts. The two cases I will describe illustrate the reinvestment in a body towards the beginning of analysis as point out partial object that might appear toward its conclusion.

This paper attempts to illustrate the importance of understanding the body and one’s self as malleable, invested objects. Whereas the psychoanalysis of neurotic patients involves an initial breakdown of one’s self to access unconscious contradictions, and the later appearance of a amalgamated body of partial objects, each a monument to historic satisfaction,
the treatment of the style of patient I mention here involves the redrawing of body frontiers, and the subsequent reassurance that the body once delineated and inhabited, will not betray its host.

This idea can be applied to other body events, such as the death-ridden body of melancholia or tying together the body envelope with tattoo; they all point towards the realization that their are no symptoms that are not also bound up with body phenomena, and as advancing biotechnology orients the upcoming century, our consulting rooms will likely fill up more and more with questions of what are bodies. If the artist always anticipates, or is at least less behind the times in noticing societies malaise, Gibson and Vinge offer predictions of a new form of racism. A society in which body-objects, technological modification of one’s body becomes a necessary precondition for societal membership.

**Gender As Significant Form: Transgender Poetry And The Establishment Of A Body's Expressive Possibilities**

**Hannah Wallerstein**  
Austen Riggs Center, United States of America

This presentation will use philosopher Susan Langer's theory of aesthetic experience to think the potential for psychological growth found in a gender transition. In her book Feeling and Form (1953) Langer defines aesthetic phenomena as non-discursive symbols, or “Significant Forms.” She develops her argument around the distinction between a signal and a symbol, and between discursive and non-discursive symbols. Put briefly, where signals raise awareness of something present, symbols “express...idea[s]” (p. 26), presenting something either intangible or absent. And where discursive symbols work through relatively fixed conventional references, formal symbols work through patterns and relations that share a "common logical form" with the object symbolized. This creates a different relation to meaning: “we are always free to fill its [the non-discursive symbol’s] subtle articulate forms with any meaning that fits them” (p. 31). What makes a non-discursive symbol “significant” is not meaning per se, but the presentation of a form or structure to help us produce meaning.

I contend that Langer's concept is useful for thinking gender's expressive potential. Not merely a "signal" from reality, gender would here become an expression (a symbol) of one’s own import. Not filled with prescribed social meanings (i.e. discursive symbols), it would open space for meaning-making. Turning to poetry written by trans and gender non-conforming writers about the process of gender transition, I will illustrate how transitioning genders may allow for the establishment of a non-discursive bodily space, akin to Langer's Significant Form, that renders subjective speech possible. Regarding the relevance of this presentation to the topic of the conference, I am specifically addressing the relation between embodiment and voice. More generally, I am attempting to contribute to a growing trend in psychoanalytic circles to think transgender phenomena beyond its categorical pathologization.

**5C: Paper session: Voices in Culture**

*Time: Friday, 20/Oct/2017: 5:00pm - 6:30pm*

**Session Chair:** Claude Barbre

**“Daydreaming” and “Being Woke”: Black and White Perspectives on “Get Out”**

**Frances Lang, Natasha Holmes**  
Massachusetts Institute for Psychoanalysis, United States of America

The 2017 film "Get Out" by the African American director Jordan Peele has been widely reviewed by journalists, activists and sociologists. To our knowledge, it has not yet been reviewed or commented on by psychoanalysts. We propose a discussion of the film by a 69-year-old psychoanalyst, a White woman, and a 29-year-old psychodynamically oriented psychotherapist, a Black woman. We bring to bear the lenses of critical race and social justice theories, as well as that of psychoanalytic theory — and our questions about the cultural use of psychoanalysis. The White author will discuss how, for her, "Get Out" powerfully conveys the reality of White racism through showing how fear of present day abduction and enslavement by Whites has taken root in the fantasy life of African Americans; from her perspective, the film is a powerful social daydream. The Black author will discuss her experience of "Get Out" as a reminder of the threat that exists to Black/Brown bodies when individuals are not "woke." She explores the collective, intergenerational trauma woven into the history of Black/Brown people that can contribute to a disconnect from the experience of being woke. The Black author also discusses "the sunken place" which, in the film, is a psychological space the Black protagonist is forced into. She explores this as a metaphor for the physical and psychological space Black/Brown people are forced to occupy within the current socio-political climate of the United States. Finally, she allows her voice freedom to assert how, even in the collaborative process of creating this paper, she experienced that her Blackness was used to legitimate and validate the White author’s experience in a process parallel to that depicted in the film. This proposal is inherently interdisciplinary, inviting participation from the mental health community, academicians, filmmakers and political activists.

**Is Resistance Futile? Picard, the Borg, and Trump**

**Esther Rashkin**  
University of Utah, United States of America

In his Outline of Psychoanalysis written at the end of his life, Freud made an important shift from thinking about the goal of analysis as making the unconscious conscious to, instead, slowly “demolishing the hostile super ego.” This hostile super ego can be understood — and is often described by patients — as a critical inner voice that is relentlessly hurtful and defeating. It haunts patients, interferes with their lives, and plays a major role in generating psychic pain, from depression and anxiety to obsessive and psychotic disorders. Contemporary psychoanalysis has thought more about the origins and nature of this internalized voice and how its disruptive effects can be treated in the analytic process. In my paper I will draw on two figures from Star Trek the Next Generation — Captain Jean-Luc Picard and the Borg (who, at one point, possess and speak through Picard) — to discuss how this hostile voice can form and how it wreaks havoc on the individual it inhabits. I will examine the
challenges that this hostile voice poses for treatment, whether or not it can be quieted or silenced, and how it can interfere with treatment, cause it to end, or even prevent it from starting. I will also discuss the various ways in which patients defend against this hostile inner voice. I will then broaden the discussion to the current sociocultural and political contexts of the Trump presidency to reflect on how we might understand the etiology and workings of Trump’s aggression and the aggression of his supporters in terms of the hostile super ego. This is a clinical paper about the voice that also directly engages with current sociocultural and political issues.

Writing The Deep Woman and The Modeled Woman: Two Versions of the Feminine Uncanny in Hitchcock’s Vertigo
Gavriel Reisner
NPAP, United States of America

The deepest image of the uncanny in Freud’s essay is the hidden maternal-feminine body. Between Freud’s The Uncanny and ETA Hoffmann’s “The Sandman” two different figures of The Feminine Uncanny emerge: “The deep woman,” Clara, knowing and canny looking deep into the protagonist’s soul, and “the modeled woman,” a doll, dumb in both senses of the word, Olympia. The doll is connected to the visual uncanny, as Clara accesses the verbal uncanny. The play of genres itself creates uncanny affects.

In Alfred Hitchcock’s Vertigo two women similarly contend for the soul of a hapless male protagonist, “Scottie” Ferguson.
Midge, her diminutive first name and lack of a last name do not prevent her from being quietly attractive. There is an affectionate intimate yet blocked vibe between them. She calls herself “mother,” and fixated on Scottie becomes jealous of the woman who obsesses him.

Translucent Madeline Elster is haunted by a maternal figure from the past. Afraid of falling into the madness that afflicted her ancestors, her “husband” Gavin pressures and begs Scottie to follow Madeline.
He saves her from death by water but not by air when she falls from a church tower. In a tale of insets and whirlpools, ocular images, whores within whores, we have genre within genre and media within media, tales within tales, and narrators within narrators.
The wise and loving woman understanding everything is never a match for the elusive evanescent image (she doesn’t exist at all but transforms into ordinary Judy Barton).
Modeled women vanquish even when they are shown again and again not to exist at all. Because in the end, what difference would that make?

Interface of the Spiritual Self With Psychanalytic Therapy in a Hindu Woman
Alan Roland, Ph.D.
National Psychological Association for Psychoanalysis, United States of America

This paper illustrates the interface of the spiritual self with psychoanalysis through an unusual case, of what in the West would be termed an advanced mystic. It tells the story of a Hindu woman’s encounter with psychoanalysis, and the role of culture and patriarchy in her transferences and life trajectory over a period of four decades. Her experiences with the psychoanalytic institution and development as a spiritual guru are discussed in the context of her social and romantic struggles.

5D: Working session
Time: Friday, 20/Oct/2017: 5:00pm - 6:30pm
Finding a Writing Voice and Writing for Publication: A Conversation with PCS Editors
Chair(s): Michael O’Loughlin (Adelphi University), Angie Voela (University of East London)
Presenter(s): Lynne Layton (Editor, PCS), Christine Maksimowicz (Book Review Editor, PCS), Michael O’Loughlin (Incoming Editor, PCS), Peter Redman (Editor, PCS), Angie Voela (Incoming Editor, PCS)

Publication is one of the key steps in finding a way into the academic world. Outgoing PCS editors Lynne Layton and Peter Redman, book review editor Christine Maksimowicz, and incoming PCS editors Michael O’Loughlin and Angie Voela will engage with participants around choice of topics, and the mechanics of preparing a manuscript for submission and successfully following up on reviewer comments through the revision process. While the discussion will focus specifically on publication in PCS, the discussion will be relevant to academic writing in general. A particular focus of the session will be on creating larger spaces for marginal and subaltern voices, and creating spaces for new writers, in PCS, and in academia in general.

7A: Paper session: Voice in Theory
Time: Saturday, 21/Oct/2017: 8:30am - 10:00am
Session Chair: Nicola Short
The Fundamental Concepts of Psychoanalytic Practice
Robert Samuels
UCSB, United States of America
This paper examines the key concepts that define psychoanalytic practice. I argue that four main innovations of analysis are free association, dream interpretation, transference, and neutrality, and by looking at how Freud developed these practices, we can better define the limits and possibility of analysis. I also argue that most forms of therapy and psychoanalysis deviate from the core theories and practices.

Empathy for the Devil: Analytic and Political Neutrality
Matthew Hamilton Bowker
Medaille College, United States of America

The tension between the ideal of ‘analytic neutrality’ — although variously conceived — and widespread condemnations of ‘political neutrality’ appears to be intrinsic to psychoanalytic investigations of culture and society. It presents itself within particular urgency in times of political conflict characterized by, or framed in terms of, victimization.

Although this paper does not parse the ideal of analytic neutrality, it is fair to say that most successful analysts observe some version of neutrality, striving to avoid aligning themselves with or opposing themselves to analysands’ internal objects, refraining from taking sides or ‘crusad[ing] for or against’ any particular element in the analysand’s psychic life (Schafer 1983, 5).

There are several reasons why positions of neutrality are essential to productive analytic work, but the most important one is that the analytically-neutral stance helps to safeguard against collusion between the analyst and the analysand’s sources of resistance.

I argue that failures in analytic neutrality, particularly in the context of scholarly work on political issues, may be understood as forms of collusion with sources of resistance to psycho-social analysis, to thinking, and even to substantive change.

If psycho-analytic insights are applied to political and social issues in ‘voices’ that express dedication to change or contain powerful moral judgments not balanced by understanding and empathy, it is possible that such expressions betray unconscious resistances to change, or at least to the kind of change that is based upon understanding.

I therefore pursue the possibility that the dedication to political non-neutrality is a kind of defense akin to the ‘addiction’ to change and crisis known in families and organizations, where the object to which the individual or group is truly dedicated is a psychic state or posture that defines itself in opposition to (bad) others who appear to demur or abstain from matters demanding change.

Notes on a Theoretical Script for Poetic Living in a Therapeutic Trance
Adam Philip Shechter
Independent Researcher, United States of America

What happens to the human voice when cultivated by a casual walk through an urban park? Does it quietly reflect inside the mediative arena of a solitary pedestrian, chat lightly with a close friend, exalt in the cadence of romantic odes, worship through animistic sacred relation, philosophize in the signification of landscape design, plot removal for economic gain, regress to pre-verbal communion with a primitive mother who lacks an object, become the only voice with(in) itself in the area—sit down on a park bench and implode into a schizography of isolation, a so-called psychotic kaleidoscope containing the original color of green as a guiding lens in a psychic refuge of manicured wildlife. Whose experientially intact words are able to exit the privacy of this public terrarium and to successfully surface in authorized landscapes of text? Poets are privileged with artistic access through the whimsy of normative psychosis as a temporary appreciation of the primal, or in Wordsworth’s canonical refrain, via “emotion recollected in tranquility.” This revival of affect in the articulate realm is not dissimilar to psychoanalytic technologies of awakening memory and desire in a marked-out form of bringing the dream to the conscious fore. Can a walk in the park cure? If so, what are its properties of mental health and how are they like “the talking cure”? In what ways is the ambulatory human mind in the park hypnotically hiking free-associative ‘woodlands’ by crossing a perimeter into a designated unconscious space of wildness. This experience of dream-inducing leisure (and work), potentially shared by so many agendas, is explored through one refraction of psychotherapeutic potentiality—that being a walk through Central Park as both exhuming and facilitating the psychic insides of a psychoanalytic session. A discourse of interdisciplinary documentation is suggested in the format of the paper.

7B: Paper session: Voice in Films

Time: Saturday, 21/Oct/2017: 8:30am - 10:00am
Session Chair: Esther Rashkin

The World Is Ours!: Spanish Bank Revenge Fantasy Films as a Voice for the Financially Dispossessed
Scott Boehm
Michigan State University, United States of America

The 2008 financial crisis hit Spain hard, resulting in harsh austerity measures, mass evictions, the highest youth unemployment rate in the world, and a dramatic rise in the suicide rate. Increased economic and social precarity resulted in a widespread sense of hopelessness and the lack of a future. However, in 2011, such feelings of desperation were translated into indignation and popular protest, which resulted in new social movements (the 15-M indignados) and political projects (Podemos) that have given voice to those dispossessed by the financial crisis.

This paper will examine how a sub-genre of Spanish cinema has participated in the cultural process of restoring personal dignity to the dispossessed, while collectively contesting the neoliberal assault on Spanish society. While there have been a variety of cinematic responses to the crisis in Spain, this paper will focus on a set of “bank revenge fantasy films,” which include The World is Ours (Alfonso Sánchez, 2012), Dying Beyond Their Needs (Isaki Lacuesta, 2014), Retribution (Dani de la
Torre, 2015), and To Steal From a Thief (Daniel Calparsoro, 2016). All of these films deal with emotions of embitterment and rage, which are directed at financial institutions and their agents through cinematic acts of revenge.

Such fantasies serve the psychological purpose of mitigating the internalized shame, humiliation and helplessness that characterize the experience of economic failure within neoliberal societies, allowing the victims of financial terrorism to mobilize anger toward the source (the financial sector) of the external traumatizing event (the 2008 financial crisis) responsible for their suffering. This is crucial to giving voice to the financially dispossessed, while avoiding the extensive scapegoating of immigrants and Muslims that has occurred in countries like France (Le Pen), Great Britain (Brexit) and the United States.

Encircling The Voices From The Colony In Joaquim Furtado’s A Guerra (2007-2013)

Cindy Pinhal
California State University Northridge, United States of America

The present paper argues that the memory constructions of the April 25, 1974, “Carnation Revolution” that ended the 48-year-long Portuguese dictatorship have been built upon the elision of its connection with the Colonial War for African independence. Such processes of (dis)remembering have been articulated around a silencing of the voices of the African independence fighters, while giving center stage to the white Portuguese soldiers as saviors from the dictatorship and victims of a lengthy and bloody conflict. I offer a critique of the ways in which cultural productions, especially in literature (which has been the privileged genre), have focused on the white settlers’ gaze, thereby appropriating the war as a Western narrative.

For that purpose, I analyze the documentary A Guerra do ultramar de libertação by Joaquim Furtado (2007-2013). The release of this film prompted heated reactions by reopening a national debate on Portugal’s addressing of its colonial past. The resulting rift indicates the memory of the dictatorship is still a wound in contemporary Portuguese society. I focus on A Guerra not only because of its great length but specifically because it is the only documentary to this day that retraces the Colonial War and the Portuguese dictatorship by giving a public voice to the former African independence fighters.

In this paper I offer an intersectional reading of psychoanalytical theory on trauma and colonial studies in their political articulation as social justice. As such, I address the problematic elements of representing traumatic events and their contestatory nature positing that the end of the Salazar regime is owed to the colonized Africans – and that narratives of self-victimization of the Portuguese army and white settlers have reached an intellectual and ethical stalemate.

7C: Symposium

Time: Saturday, 21/Oct/2017: 8:30am - 10:00am
Session Chair: Ruth Lijtmaer

Two voices in harmony or disharmony: The psyche and its social world.

Ruth Lijtmaer¹, George Bermudez², Daniel Gaztambide³
¹CPPNJ, United States of America; ²Antioch University Los Angeles; ³Icahn School of Medicine

Two Voices In Harmony or Disharmony: The Psyche and Its Social World.

Chair(s): Ruth Lijtmaer (CPPNJ, IFPE, United States of America)

This panel is composed by 3 papers.

Paper: “The political is personal and the personal has a voice” will discuss the changes in patient-therapist interactions since the presidential election. This paper will focus on the traumatization and violence generated by the language of “othering” and the manifestations in the clinical situation: the re-traumatized psyches and voices of those “othered” by contemporary socio-political bullying.

Paper: “Social Dreaming: A Psychoanalytic Group Approach for Accessing the Ethnic and Racial Unconscious”. This paper presentation will discuss “social dreaming” as a window that provides access to the collective unconscious voice of the “othered”, which demands social justice and healing; it also provides an opportunity for “moral witnessing” of the traumatic effects of the violence of “othering”; thirdly, Social Dreaming often delivers images of potentially healing strategies.

Paper: “Pedagogy and the penalty of death: Navigating and confronting white fragility in training and education”. The presenter, a courageous voice of the “othered” as authority, exposes and confronts the “white fragility”, which in both active and passive forms attempts to silence, exile, and destroy the “othered”.

This panel will address the theme of the conference by focusing on the voices that need to be heard and produce changes in the socio-political atmosphere that we are living in now.

The topic of “otherness” in clinical practice, in group process and in education are all a reflection of our need to promote greater understanding of how cultural and social phenomena affect human subjectivity and applying psychoanalysis to social problems.

Presentations of the Symposium

Social Dreaming: A Psychoanalytic Group Approach for aAccessing the Ethnic and Racial unconscious.

Bermudez George
Antioch University Los Angeles

This paper presentation will describe “social dreaming”, a psychoanalytic group approach for working with dreams that holds promise for accessing what some psychoanalysts have referred to as the “ethnic unconscious” or the “racial unconscious” and more broadly, the “social unconscious”. The paper will summarize psychoanalytic action research conducted via social
dreaming “experiments” focused on a variety of themes: American Xenophobia; Whiteness and the American Social Unconscious; The Tri-Faith Social Unconscious; Christianity, Islam, and Judaism; and Black Reparations. The author suggests that this socio-psychoanalytic method, like the psychoanalytic method birthed by Freud, yields not only exploration of the social unconscious, but also collective therapeutic potential (Bermudez, 2015). Finally, the author will discuss the impact on his “othered” subjectivity and the developmental arc of his skills as a “social dreaming” facilitator and theorist. As an evolving social dreaming theorist, the author will propose the application of several potentially useful concepts: “moral witnessing” of “culturally imposed trauma”; “attacks on social linking”; “forward edge social dreams”; “group self-state dream”; and “keystone social dream”.

Pedagogy and the penalty of death: Navigating and Confronting White Fragility in Training and Education

Gaztambide Daniel
Assistant Professor of Psychiatry, Icahn School of Medicine

Multicultural education and training in clinical and counseling psychology programs has struggled with developing tools and methods for engaging trainees—especially white trainees—in thinking about their work from a culturally competent, anti-racist, anti-sexist, anti-homophobic and anti-transphobic, perspective. In the months leading up to and after the 2016 presidential election, the tensions between “free speech” and “political correctness” in University settings and the American body politic have spilled over from the streets into the pedagogical and supervisory process. Heightening these tensions, in the classroom and in the streets, is the sense that the “other” must be not only politically, emotionally, and verbally silenced, but that they must be, in effect, killed. Nowhere is this clearer that in the experience of “white fragility.” White fragility refers to the extent to which white people experience themselves as under assault, attack, or “oppression” when confronted with the realities of structural racism and inequality. Typically this term is used in the context of passive-aggressive maneuvers employed by white people to foreclose meaningful discourse about race. This paper will explore, using both psychoanalytic and Dialectical Behavioral perspectives, how white fragility is also reflected in moments of intense narcissistic rage to the point of physical intimidation and violence. It will be argued that white fragility kills, both figuratively and literally, and requires strategies for containing and confronting aggression, as well as maintaining the physical and emotional safety of the educator.

The author, as a psychologist of Latin descent, will draw on his work supervising and teaching white psychiatry residents, psychology interns, and social work students, in illustrating the passive and active dimensions of white fragility, as well as the vulnerability that multicultural educators, especially supervisors of color, must negotiate.

The Political is Personal and the Personal Has a Voice

Ruth Lijtmear
CPPNJ; IFPE

Since the presidential election, sitting with my patients made it clear that the road of treatment has changed. People were absolutely terrified by the perception that the country voted to lose its very foundation, the commitment to egalitarian human rights and democracy. But further, people were also confronted with a violent eruption into consciousness of the very centrality of ideology to psychic life. I believe this is a rare moment for Americans, who are typically spellbound by the ‘market rationality’ of extreme capitalism, that works to powerfully disconnect the individual from her socio-political-collective identifications (Layton, 2006).

The political has infiltrated the consulting room and we as therapists are not exempt of our feelings about what is happening to the country and to our patients. It is now impossible to separate the political and the personal. For some of us, it’s easier to say that you can look past a figure’s public persona, because the policies are the substance of what matters. But many of you can afford to not be concerned about certain matters since feeling you are not part of the targeted groups.

For someone like me a Latina immigrant woman I feel threatened by the new discrimination towards the "other". I can admit that all this is my blind spot and in my work with patients I try to be as supportive but also objective as I can. My multicultural-bilingual patients now bring political issues. Some of them had worked through issues like sexual or ethnic discrimination and they had been re-traumatized by the new government. Even foreign students will not be allowed to apply for a working visa for 90 days. All these are real situations in the outside world that affects the intrapsychic life of patients and therapists.

7D: Paper session: Silenced Voices

Time: Saturday, 21/Oct/2017: 8:30am - 10:00am
Session Chair: Marilyn Charles

When Silence Is NOT Golden: What Do You Say To A Silenced Child?

Burton Norman Seitler
J.A.S.P.E.R., United States of America

What can a therapist say to a taciturn 9-year old? What are ways that are helpful with such a child? Are there any sine qua nons, guiding principles or standard approaches which one can access? And, even if we come upon such directions, how can we tell if they are applicable or even that we are being helpful?

When I began seeing Sam, he was 9-years old, extremely withdrawn, and spoke minimally. Mainly, he played chess, but little else. At one point, I admiringly responded to a bold move that he made by remarking, “what a move, you’re killing me!” As it so happened, Sam’s unexpected reaction became a turning point in the treatment.

After returning from his summer vacation spent on hunting with his father in the woods, Sam no longer seemed to need to play chess. Instead, he found his voice. For the first time, he began to discuss things. Even though what he talked about were cloaked by vague circular referents (suggesting that there were things about which he still could not speak), unlike most of his preceding sessions, he, and his voice, were now present and, as it turns out ironically, quietly insisted on being heard.
This presentation will describe the psychoanalytic meaning of chess in Sam’s play therapy and the pivotal role it played as a means of symbolically expressing an unspoken, yet ongoing trauma; how it non-verbally, and thus safely communicated Sam’s desperate need for understanding and his urgent, but disguised, and thus silent, plea for help.

The Sound of Darkness: the Unheard Voices of the Visually Impaired

Leslie Thompson
University of Monterrey, Mexico

This paper explores the voices of the blind, both congenital and acquire, living in a social world that’s made, and regulated, by the sighted.

While in sighted children visual stimuli provided by the mother has the main role in the formation of the self, in blind children what cannot be seen with the eyes is replaced by hearing and tactile sensations. As the unconscious idea of the mother created by the child, the imago, is not necessarily visual, neither does self development has to be through the mother’s sight. The holding, understood as the stimuli provided by the mother, not necessarily visual, that sustains an infant through the development of a psychosomatic integrated self, provides a gaze as the understanding of oneself as object of value appreciations.

For a congenital blind, for whom the self created through non-visual stimuli, the desire to see is not present; one cannot desire the unknown. The acquire blind, who’s self was developed through sight, even going through the grieving process and adaptation of the new condition, will always desire to see again. Seeing is the desire of the sighted.

The World Health Organization has made action plans providing surgeries and treatment aiming to eradicate blindness. While a physical problem is being attended, voices from the blind aren’t heard. For the acquire blind who have no possibility to regain eyesight, action plans don’t include psychotherapy but only the learning of new tools to adjust to blindness, leaving them without a space to deal with their loss; for the congenital blind, the political eradication of an ‘illness’ is pushing them to live in a world for which their eyes are not prepared, creating the same sense of loss than for an acquire blind when loosing sight: a farewell to autonomy and identity.

Sexual Healing: What’s Voice Got To Do With It?

Louis Rothschild
Louis Rothschild, Independent Practice

For good and ill, a desire to give voice to adult sexuality in clinical discourse has been central to the psychoanalytic project. Yet, Adam Philips has suggested that with a particular emphasis on childhood and play, Donald Winnicott has taken sexuality from psychoanalysis. This presentation seeks to situate voices of sexualities within object relations through focusing on tensions between enactment and play. Qualitative analysis is brought to what is spoken, how one talks, and when one is not speaking about sexuality within the social fields of spaces where sex occurs, and the consulting room where sex itself is taboo, yet talking about sex is privileged. Further, this presentation considers that for both therapist and patient, how one plays and how one speaks illuminates attachment style or character. Taken as a concept character may range from an expression of an authentic personality to a performance best considered a perverted masquerade. Through a coupling of sexuality and character, voice is examined with an ear to tensions between alienation and intersubjective mutuality. Therein, varied voices serve to challenge assumptions regarding limits of a singular emphasis on the self and social fields favoring a conception of a social self. From a man who rationalizes atrophy as a consequence of walking on egg shells to a woman who demands her partner remain still, sexuality in the consulting room will be explored while addressing the embodiement of voice in regard to affect, denial, and how power and privilege situate voices in and across sessions of psychotherapy.

Delusional Transferences, Ventriloquism, And The Transitional Voice

Maria Mirón, Alejandro Moreno
Universidad de Monterrey, Mexico

In 1974 Guy Rosolato wrote that the voice was “la plus grande puissance d'émamanation du corps”. To speak of the voice is to call upon a fastening of language and body that refers to the fundamental relationship between the outside Other and the inside Self. In the clinical setting, it could be thought of as transitional in the Winnicottian sense, insofar as it breaches the borders between subject and object or inside and outside, creating a transit space for communication.

For patients for whom the use of transitional phenomena is compromised, the analytic situation can wake primitive anxieties of annihilation and fusion that could be acted out, through delusional transference. Making the analyst into the embodiment of the rejected, split parts of the internal world is one manifestation of this, by which projective identification entails experiencing the other as both sufficiently separated to receive the projection, and undifferentiated enough to allow the inside/outside confusion to harbor a sense of continuity and unity. This could open the possibility of modifying the internal world by re-introducing the projection once it has been metabolized by the other (Ottgen, 1976).

Paradoxically, some perspectives on counter-transference and neutrality (by instance, Racker in 1968) position the analyst as a passive receiver of the patient’s projections, reducing the clinician’s psyche to a three-dimensional mirror of the thoughts and affects of the patient. Could this bring about, in certain clinical phenomena, the suspension of the real presence, inside the session, of an other that is alive, foreign, close, and third?

In light of Klein, Winnicott, Segal, and Bion’s theorizations, we will try to raise some reflections on counter-transference, projective identification, and delusional transference, in situations where the function of thirdness is not assured.

8A: Paper session: Theorising Different Voices
American capitalism suppresses voices calling for equality, rearticulating them into discourses that support the system itself. Controlling the language of politics, it suppresses leftist voices (communist, labor, or socialist) that speak for the disenchanted; the resultant voices become aphasic, decentered, and contradictory, unable to articulate what they desire. The system neutralizes opposition with discursive defense mechanisms: denial, displacement, inversion, projection, etc. and generates semantic shifts to restrict discourse and thought: e.g. reds are conservatives, liberals are leftists, and everyone is middle class.

Trump represents the logical consequence of the political psychopathology that began with Ronald Reagan. He taps into the anger felt by working-class whites and harnesses oedipal urges into a symbolic rebellion, a diffuse antiauthoritarianism, while at the same time embodying hegemonic male authority himself. The contradictions in American capitalism have created dreamwork caricatures of a leader, a condensation into one person of the anxieties and nervous disorders of twenty-first-century America, articulated in a radically decentered aphasia. And the aphasic pronouncements act to prolong the schizophrenia of the system.

Some examples of the suppression and transformation of unconscious voices of democracy into oppressive hegemonic discourses are:

- The translation of discourses of equality into those of identity (politics) and personality, e.g. the suppression of the welfare state program of Sanders; its replacement by discourses of personality: polite Clinton vs. boorish Trump
- The removal of poverty from economy; its rearticulation into discourses of ethics that see it as caused by a lack of "family values"
- Cognitive dissonance in the configuration of Trump: the anti-government government: an oedipal victory, where parental authority is loved and hated at the same time Trump as the arch-capitalist insider who is seen as an outsider
- Farcical television satire as a response to farcical politics, an avoidance of concrete alternative political engagement.

The Psychic Life of Neoliberal Women: Splitting, Blaming and Perseverance

Darren T Baker¹, Elisabeth K Kelan²

¹University College Dublin, School of Business, Ireland; ²Cranfield University, School of Management, UK

This paper explores the lived experiences of women in accounting and finance under neoliberalism using a psycho-analytically informed perspective. We identify two psychosocial dynamics at play. Firstly, perseverance refers to the recognition by women that the workplace is stacked against them but how one must push through any barriers one encounters to be successful. Secondly, those who fail to persevere and overcome the higher barriers put in their way only have themselves to blame, which renders individuals responsible for their lack of success. We explore how this is achieved through splitting: the negative experiences, which are saturated with anxiety and discomfort, are ignored or blamed on others who are unable to unfold their idealized individual agency to be successful. This article contributes to postfeminist debates on women and neoliberalism by integrating psycho-dynamics in the study of subjectivities under neoliberalism. We show the psychic processes present in the formation of the neoliberal subject, which enable women to justify gender inequality in the workplace.

Finding's One's Voice: A Philosopher's Account

Angie Voela

University of East London, United Kingdom

In his autobiographical account entitled How I became a philosopher (2009) Bernard Stiegler recounts how he discovered philosophy in prison. Combining Phenomenology and Psychoanalysis, Stiegler tracks how he acquired a voice and a vocation (vocabre) through what he calls ‘a passage to the act’, a strict regime of reading and learning, a partial withdrawal into a transitional/potential space, and an experience of transformation akin to a psychoanalytic process culminating with grasping the noetic and abstract dimension of the Law. Far from seeing himself as a rare singularity, Stiegler puts forward the general principles distilled from his experience as a plausible blueprint for countering the worst effects of capitalism, namely the disaffection of individuals, the lack of engagement with noetic pursuits and the loss of the feeling of existence. In this ambitious project, psychoanalysis is tasked with the role of helping individuals to not only understand their desire but to formulate explicit questions relating to the sovereignty of the Law. The present paper examines if Stiegler’s proposed novelty stands us to psychoanalytic scrutiny and if it offers a plausible ‘way forward’ in the critique of capitalism.

Homo Projectus: Fieldnotes on the primitive individuals of advanced society

Greg Gabrellas¹,²

¹UCLA Semel Institute for Neuroscience & Human Behavior, United States of America; ²Society for Psychoanalytic Inquiry

Since Freud’s landmark study of mass psychology, critical theorists have struggled to reconcile social and psycho-analysis to address new forms of authoritarianism and social control. The object-relations tradition has developed concepts that may aid in understanding the psycho-social basis of ongoing transformations across the political spectrum, from Trumpism to Bernie-style democratic socialism. This presentation will place concepts central to object-relations theory in social and historical context, showing how they can both illuminate and disguise the current trends and how we got here.
Homer's Odysseus cannily allowed himself the privilege of listening to the beautiful song of the Sirens while resisting the destructive fate that befell other sailors who had heard their call. The voice of the Sirens elicits desire and leads to destruction, and to survive it, one must block the ears, neglecting the call, or bind the body, restricting the ability to respond. In this panel, we look at the figure of the Siren from psychoanalytic, literary, sociological, and political perspectives. We trace the Siren from classical mythology into our clinical work and expand the metaphor into current social and political meanings. The Siren's voice is a dissociated cry for closeness which cannot be satisfied; a repeated narrative of traumatic abandonment; an uncanny call and response drawing us into enactments. The melody of the Siren haunts our minds and dreams. We draw parallels between the Siren's disruptive demand and the shrill and rhythmic drone of the urban police, fire, or ambulance siren. Both songs signify urgency and danger; however, in contemporary America, a siren's valence depends upon whether one is protected or under threat by the "law and order" governing body. The Siren/siren seems always to be in dialogue with the mast/law, which alternately prohibits, protects, and persecutes. Odysseus's fixation to his ship's mast finds clinical resonance in our use of the psychoanalytic frame, voices of psychoanalytic authority, and bodies of power to protect and limit us.

Presentations of the Symposium

Sympathy for the Siren
Susanna Stephens, PhD
Private Practice, NYU Steinhardt

The Sirens of Greek mythology are often portrayed as the villains of the story. We know them as destructive seductresses who lured sailors to their deaths with their beautiful voices. Rarely do we hear the narrative of how the Sirens ended up in the ocean, why they sang their song, or how they became half bird. Roman poet Ovid wrote in Metamorphosis that the Sirens were once companions of Persephone, daughter of goddess Demeter. Some accounts say that when Hades abducted Persephone, the Sirens requested wings to search for their lost friend, and that their sad melody beckons for Persephone's return. Others claim that Demeter, angry that the Sirens failed to protect her daughter, stripped the Sirens of their humanity and agency by turning them into feathered creatures and banishing them to the sea. The backstory of the Sirens is one of loss, trauma, and punishment.

This paper will consider the subjectivity and history of the Siren to tell the story of a young female patient who found herself trapped in a repetition of seducing others and then attempting to destroy them once they came near. This dynamic played out with treatment providers, some who she treated as casualties along the way, and others who she experienced as abandoning her. I will discuss my process of listening to and surviving her alluring voice, and share how she began to reflect on feeling restricted to one song. Over time, the treatment generated enough space for other voices to emerge, ones that had been stifled long ago and ones that were newly created.

Broken Mirrors
Sophia Frydman, PhD
Private Practice

This paper is composed of vignettes and reflections from my work with a young man whose particular songs pulled on me, eliciting powerful fantasies and dreams of rescuing him. In our work, I struggled to offer him hope for reintegration while avoiding giving false promises of salvation: my own siren's song. A dream that I had during this treatment confronted me with the impossibility of the ideal rescue that we both seemed to be imagining.

J's songs were fragments: the several distinct voices that he heard carried him through profound trauma and held who he was. Growing up neglected and abused, his experiences could not be integrated, and his disparate selves—rageful, cold, sweet, wise, innocent—could not coexist. From childhood, his psyche had split itself repeatedly in order to survive. Each spoke in its own voice. Over several months of taking antipsychotic medication, J's voices first quieted, and then departed one by one, in the order that they arrived many years ago. First, his three loving voices went away, leaving him with his two cruelest, coldest voices, the voices of his paranoia, and then those last two voices left too, rendering his experience of himself hollow. If the psychic splits manifested by the voices held and protected parts of J, where had those parts gone when muted or erased by antipsychotic drugs? In the time-limited treatment, I tried to hold onto the parts of J manifested in his voices—his symptom, his refrain—which was being taken from him far before he was ready to let it go.

The Attack of the Siren
Cassie Kaufmann, PhD
New York Presbyterian-Columbia University Medical Center

Sirens speak a primitive language. The sirens of police cars, fire trucks, and ambulances communicate urgency, emergency, danger, safety, threat, help, sickness, life, and death with a whoop, piercing through glass, piercing through earbuds, through thought, through to the unconscious. Get out the way! They say. Help is on the way! They say. We're coming to get you! They say.
confusion reigns. Who is protected by the siren and who is terrorized by it? What is the psychic impact of living in an environment, specifically an urban landscape, where the siren’s call is ever-present—now sending out waves at such a low frequency that we not only hear but also feel them—? Sirens continually remind us, consciously and unconsciously, about the structures of power and the limits of living. To the literary and clinical perspectives of this panel, this paper adds further reflections social justice, systems of power, privilege, authority and contemporary law-and-order politics.

8C: Symposium

Time: Saturday, 21/Oct/2017: 10:30am - 12:00pm
Session Chair: Karen Lombardi

[De] [Re] Colonization Reimagined in a "Postcolonial" World

Chair(s): Karen Lombardi (Adelphi University)

Theories of neoliberalism attempt to persuade us to find our place in a post-racial, post-colonial world. This set of presentations will address the ways in which we continue to grapple with colonization, of the body, of the mind, and of the body politic, through colonizing, decolonizing, and recolonizing voices. The first paper uses Jordan Peele’s film Get Out to examine the uncovering of liberal masquerades to expose colonization at its deepest psychic levels. The second paper uses the expressions of modern dance as a form of resistance to the colonization of the black body. The third paper examines the dilemma of the body politic in its presumptive fight for freedom, where the formerly oppressed risk becoming colonizers themselves. Among others, we recall Franz Fanon as an especially pertinent theorist in these “postcolonial” times, as well as feminist thinkers who challenge colonial appropriation in varying forms.

Presentations of the Symposium

Get Out: Colonization And Appropriation, Envy and Desire in Neo-Liberal America
Karen Lombardi
Adelphi University

Jordan Peele’s Get Out, advertised as “an exhilaratingly smart and scary freakout about a black man in a white nightmare” (Dargis, New York Times), is more than a comedic horror film, more than social satire, more than a critique of white liberalism, as it exposes at every turn the neo-liberal appropriation of what masquerades as progressive in our culture. Riffing on the fiction of a post-racial society, Get Out explores the complexities of envy and desire underlying white liberalism, and, perhaps more importantly, serves as a metaphor for the colonization and appropriation of culturally progressive trends, turning them into their opposites. This tightly constructed film, deeply laden with historical reference and metaphor, wakes us from our zombie dreams by exposing the complexities and contradictions of our own ideologies. Recalling the Invasion of the Body Snatchers, Peele goes further by exposing the psychological implications of our unconsciousness through the characters of a psychiatrist mother and a neurosurgeon father intent on planting white minds into black bodies, a literal colonization of the psyche. As our hero Chris is told, a silver of himself will remain, but as a passenger. The blind white man remains in control.

Modern Dance Performance: A Decolonizing Voice For The Black Body
Carl Paris
John Jay College of Criminal Justice

The black body is a colonized body, psychologically and materially, dialectically shaped by the artifacts of invasion, subjugation, enslavement, and surveillance on the one hand, and by resistance to its racialized existence on the other. This renders the black body a site of individual and collective struggle where liberatory concerns find expression across culture, art, politics, and society. In this paper, I use dance as a collective voice—with its uniquely illuminative use of the body and mind—to explore the concept of decolonizing the body. Here, post-colonial ideas of Frantz Fanon and others serve as a theoretical grounding to construct a critical descriptive history, which identifies decolonizing elements in the creation and performance of the modern dance works of Katherine Dunham, Alvin Ailey, Bill T. Jones, and Jawole Willa Jo Zollar (Urban Bush Women). As these choreographers represent different moments in history and different approaches toward the black body in dance, they privilege a variety of insights into the nexus among art making, culture, and black liberation. Emphasis is placed on how emancipatory impulses inform the themes these choreographers use, how these themes connect the socio-cultural body and the dancing body, and how concerns around race, gender, and sexuality play into the decolonizing project.

Survivors, Settlers, And Assimilators: Transforming Jewish Identities
Antonia Frydman
Adelphi University

The organizers of the International Women's Strike

8D: Symposium

Time: Saturday, 21/Oct/2017: 10:30am - 12:00pm
Session Chair: Michael O'Loughlin
Session Chair: Marilyn Charles
CLOSING THE GAP: A COLLABORATIVE INTERPRETIVE APPROACH TO INQUIRY WITH PERSONS WITH CHRONIC PSYCHIATRIC DIFFICULTIES

Chair(s): Michael O’Loughlin (Adelphi University), Marilyn Charles (Austen Riggs Center)

Recognizing the atomization of care, the reliance on reductionist, decontextualized diagnosis as exemplified in DSM-IV and DSM 5, the time pressure in clinics, an excessive reliance on pharmacology as “treatment”, and an increasing dependence on incarceration as a solution to pressing psychiatric stressors, there is urgent need for discourse that brings to the fore the complex human suffering entailed in psychiatric distress. Jackson asks if it possible to translate pain into “a shape fit for public appearance”. Influenced by Frank’s The wounded storyteller, by work in critical psychiatry, by work in cultural, existential and medical anthropology, and by a clinical adaptation of interpretive phenomenology, my research team is conducting three-hour conversations with persons with chronic psychiatric difficulties to elaborate on the process of suffering. Distinctive in our work is an approach to data analysis that involves development of a collaborative interpretive community in which participants have a privileged voice at the table as we construct narratives that hope will help humanize psychiatric suffering and broaden the understanding of the public and mental health professionals. Participants in this panel will share their ongoing work with persons with complex psychiatric issues and explore the complexities of finding healing spaces for non-normative voices and experiences.

LIVES INTERRUPTED: AN ANALYSIS OF LIFE NARRATIVES OF PERSONS WITH CHRONIC PSYCHIATRIC STRUGGLES

Michael O’Loughlin
Adelphi University

This inquiry originated in a research partnership between Marilyn Charles and Michael O’Loughlin at Austen Riggs Center, which led to the adaptation of a clinical research approach pioneered at Austen Riggs. The work is innovative in many ways. It was designed as a collaborative project between the clinical research team and members and staff of Fountain House in New York City. Founded in the late 1940s, Fountain House pioneered the development of a Club house model for supportive living that has now been replicated in countries all over the world, with training and oversight from Fountain House. The project is distinctive in that it represents a collaboration between clinical researchers, staff of Fountain House, and members of Fountain House, working together to develop narratives that illustrate the complex social situatedness of psychotic distress. In a world where the experience of people who suffer psychotic distress is medicalized, and patients themselves can feel objectified, they propose to develop a convincing articulation of the powerful influence of psychosocial forces in psychotic suffering. In this presentation I will detail the underlying methodology, which involves a fusion of principles from existential anthropology, interpretive phenomenology, clinical dynamic interviewing, and Arthur Frank’s innovative approach to the sociology of medicine. In addition, we developed a collaborative interpretive community, and our team is currently preparing a book of life history narratives that we hope will honor the voices of those persons who have shared their life struggles with us.

Voices from the Margins

Marilyn Charles
Austen Riggs Center

Increasingly, in spite of evidence linking psychotic symptoms to traumatic antecedents, symptoms are viewed as markers of disease rather than signs of distress. ‘Treatments’ then, are geared towards decreasing the very symptoms through which the individual can point to the distress that cannot otherwise be articulated. Over a period of years, Michael O’Loughlin and I studied intensively the interviews and hospital records of individuals in the Austen Riggs Center Erikson Institute Follow-Along Study (FAS), looking for information regarding what individuals who had been diagnosed with psychotic disorders might be trying to communicate.

Notable in those interviews were repeated themes of waylaid development, often compounded by ways in which diagnoses, offered in attempts to ameliorate the problems, further complicated the symptom picture and the individual life. Brief vignettes will be offered to illustrate these dilemmas.

As we came to better understand our pool of subjects, we were frustrated by our inability to ask our own questions. This frustration led to the creation of a series of three interviews; first the dynamic clinical interview used in the FAS; second, an interview that asked about traumatic life and family antecedents; and third, an interview that asked about treatment offerings: how those had been experienced by the individual.

Our hope has been to obtain data from listening to people tell their own stories in their own voices that will help us, in turn, to advocate for more human and effective care for individuals suffering from chronic and/or severe distress. In this age of increasingly constraining notions of distress and disease, we have attempted to re-complicate the picture by offering a psychosocial developmental model in which the human being, as subject, stands at the core. (280).

Considerations of Narrative Work with Persons with Chronic Psychiatric Difficulties

Veronica Ozog
Adelphi University

Working at a long-term inpatient psychiatric hospital has allowed me to work in various capacities and to observe treatment for persons with chronic psychiatric struggles. Those with psychosis are commonly devalued, with their voices belittled and pushed aside, partially explaining why there is an absence of their voice in literature on the topic. Qualitative narrative studies allow for researcher and participant to come together and build a narrative that clarifies what is it like to live with psychosis, and what we as clinicians can do to aid people in the experience of psychic distress. Further, narrative approaches allow for the voices of those experiencing psychosis to be more readily heard, as although these individuals are able to tell their stories, society often cannot hear them when not delivered through the mouth of another [researcher or clinician]. I am working on a narrative study in which I will interview currently hospitalized individuals given the diagnosis of schizophrenia. My goal is to seek and hear their voices and understand their frames of reference. As I do this work, I find myself considering a variety of factors, including: power differentials between myself and the participants, the ways in which I should interpret the stories told.
to me, which personal biases of mine may come into play, how I am to compensate for being given such intimate information without being coercive or exploitative, and what it means to hold such personal information in the first place. My goal is to tactfully bear witness to the experience of psychosis by listening to and sharing the words of those who experience psychosis.

Faith: A life interrupted
Montana Queler
William Alanson White Institute

Collaborating on this research project provided an opportunity to pursue my clinical interest in psychosis as well as an interest in using the lens of cultural analysis to shift away from current prevailing models of diagnosis and interpretation. I began with the aim of developing insight into how psychosis might be understood as an adaptation and solution to a particular set of life circumstances. I set out to cultivate an appreciation for these circumstances by interviewing people with extreme psychological difficulties, attending particularly to childhood and adolescent life experiences, psychosocial stressors, and encounters with the mental health system. Through interviews, I sought to understand how psychosis might be a consequence of traumatic life events; to gain deeper insight into the intra-psychic dynamics of the experience of psychosis; and to examine ways that the mental health system might facilitate and/or impede the growth of each person on their life trajectory. This presentation will focus on the narrative of one woman – whom I will call Faith – an artist who, over the course of three interviews, spoke of her experiences with psychosis and depression, as well as how her life was fundamentally altered by these impasses. Gifted in her creative capacity and exquisite sensitivity, Faith’s trajectory represents the courageous efforts of someone who was able to rely on her extraordinary talents to survive, share, and transcend her pain. However, many times Faith’s ascent to great heights also meant bearing the pain of a subsequent crash, and in these moments, her extreme fragility was laid bare. Faith’s story exemplifies a potential that transcends the limited prognosis projected by a disease model. Her multiple achievements are a testament to her resilience, largely attributable to her remarkable artistic talents and narrative capacity.

9A: Symposium
Time: Saturday, 21/Oct/2017: 1:00pm - 2:30pm
Session Chair: Marilyn Charles

Marginalization and Identity: Speaking Back
Chair(s): Marilyn Charles (The Austen Riggs Center)

Identity is built upon the early interactions with caretakers through whom we internalize a felt-sense of what it means to be ourselves, including values and judgements that have been passed along the generations. Psychoanalytic theory and the attachment literature help us to understand some of the more subversive elements of that transmission process, ways in which unprocessed trauma and unresolved mourning provides a vehicle for passing along positive and negative aspects of personal, familial, and cultural aspects of identity across the generations. Because that transmission process directly impacts ways in which oppression and marginalization skew meanings for future generations, it is important that we consciously recognize and work with the projective processes as they play out in our children and in ourselves. In this panel, we will highlight some ways in which negative identities play out in contemporary American culture. If shame can be seen as a counterpoint to oppressive sociocultural forces, then we are in a better position to fight against oppression. Such a framework helps to work towards personal empowerment and against the further oppression that occurs when marginalization is internalized as shame.

Presentations of the Symposium

Skin Color Matters and Identity Within Marginalized Groups
Annie Lee Jones
New York Harbor Department of Veterans Affairs

This presentation will focus on the problem of being defined from the outside-in. I struggle with many aspects of the Fanonian Gaze and would like to present on the subject. Now I am thinking a lot about being an American born Black American practicing in my neighborhood of an extraordinary range of difference not captured in the construct of "African American", "Black American", or "West Indian American".

Shame & Maternal Language: The Lost Family Heirloom
Natalia Martinez Munoz Potter
ANDRUS

We inhabit a world of meaning that is mediated by our language. Lacan and others have theorized how mirroring through language allows us to create an "I" out of an amorphous encounter with the world. Being spoken to and heard makes us human.

Language is a family heirloom that has been passed down from parent to child. A gendered world often refers to the language we speak in as our mother tongue or maternal language. However, what happens when our mothers/fathers live in the shadows of shame? Relegated to a second class status? The outcast in a world divided by aliens and citizens?

In my consulting room, I see people who were not born in the United States, who are parents to child citizens of a country that today seems to reject them wholeheartedly. Their children confide in me in English, their parents confide in me in Spanish, and I function like a transitional figure that mediates meanings and experiences, dancing a bilingual tango of intersectionalities.

In my client's experience, the family heirloom of language was not passed down from parent to child. Their children don't know how to think or speak in Spanish. This part of the immigrant experience is not an unusual one. My grandmother didn't teach my father how to speak Arabic or French. The sense was that a new land meant a new life and learning the way of that land was part of their immigrant dream. However, my clients, both parents, and children, often relate a true sense of opportunity lost and yearning for Spanish.
In this presentation, I will explore clinical examples of how Spanish became a casualty of the immigrant experience of shame and marginalization.

**Enactments of Otherness and Identity Politics**  
Lara Sheehi  
The George Washington University

This presentation will be a reflective narrative, discussing this clinician’s lived experience as an Arab immigrant and person of color in a post-9/11 and post-Trump United States. The narrative will more specifically address what I have come to understand as “enactments of otherness”—enactments that are activated when an internalized colonial subject interacts with the hegemonic culture in ways that challenge the integrity of their identity. Special attention will be given to how an ideology of whiteness, a colonial mentality (as per Fanon), is internalized very early in a child’s life, creating potentials for enactments of Otherness. Finally, this presentation will engage the audience in contemplation around the ways in which we might intervene in enactments of Otherness on a collective level, so as to address structures that consciously and unconsciously perpetuate the Othering process.

**The Personal is Political is Professional**  
Devon King  
Independent Practice

I have found myself increasingly aware of the various ways in which my identities have come to collide with one another in the current political climate. I will discuss the ways I have been considering my experiences in light of the current events and my own personal and familial histories of trauma. I will explore the ways that I have learned about myself personally, politically, and professionally through my felt experiences of othering, as well as the ways in which I have also been forced to look within and question by own assumptions and realities.

**9B: Paper session: Voice and Text**  
*Time*: Saturday, 21/Oct/2017: 1:00pm - 2:30pm  
*Session Chair*: Nigel Williams

**Retrieving A Lost Voice: Psychoanalysis And Writing**  
Ashley Tellis  
Independent Researcher, India

My mother was a “mental patient.” She had three months of highs and three months of lows across the twelve months of the year. In the highs, she was voluble, singing, shouting, inviting violence upon herself, stepping out of the house (when she could walk) and creating a ruckus. When she was low, she lay in bed most of the day and barely spoke. She was on medication through the year, did some sort of group therapy occasionally and died, to my mind, of the violations visited upon her all her life. She died when I was 19. Today, I am 48.

As her youngest and dearest son, I have sought to write about her and floundered for decades. This is largely because I wanted her voice and did not have any access to it. What was her voice? The loud screaming and shouting and gibberish or the passive, silent, subdued, muted tones? How could I speak of her voice, let alone in her voice?

In 2015, I began psychoanalytic therapy and realised that my profound identification with her had ironically blocked the possibility of my hearing her voice. As I slowly disentangle myself from her, I am learning to recover her voice. Or my voice through her. South African writer Gillian Slovo writes a letter to her dead mother in which she realises that who she’s really writing to is herself. Perhaps in attempting to speak in my mother’s voice, I am speaking for myself.

I felt her life was one of almost unadulterated injustice. How does one speak of injustice done to another except through injustice done to oneself? Through a reading of some psychoanalytic literature and some poems and fiction by writers and myself, I hope to answer this in my paper.

**Psychoanalysis and Justice: An Analysand Speaks**  
Nermeen Shaikh  
Democracy Now! TV News Hour

My paper takes the voice of the analysand as its subject. Most renderings of analysands' experience are produced long after the treatment's conclusion presenting descriptions that are temporally linear and substantively developmental, a form that seems inadequate to the range and extremity of sentiments elicited in this most uncanny of relations. This presentation will include readings with commentary on extended passages and letters I have written during my analysis, revealing the chaos and dissolution provoked by the psychoanalytic encounter, as also its social, political and personal origins. The form echoes the content, equally fragmented and untamed, expressing the pain of psychic disintegration, and, episodically, what appear to be imperceptible, mysterious shifts in perspective and affect. The analyst is both subject and object, appearing in many guises but always outside ordinary time and space, assuming an almost magical aura. The texts are partly informed by the Lacanian insight that the passionate love produced in the analytic situation is nothing less than a psychological catastrophe. The voice(s) of the analysand emerge through stories told by three deeply interior characters inhabiting an infinite past and present, assaulted and trapped by opaque, terrorizing memories—both real and unreal—that are sometimes freed through the analyst's interpretive gestures to provide material enabling an embodied, imaginative reconstruction of parallel histories and more equitable futures.
Transcending traditional hierarchies of representation and voice, this work will help illuminate the work of psychoanalysis as both a clinical method and intellectual project predicated on expanding the possibilities of individual and social justice. An analysand’s representations allow us to appreciate psychoanalysis as a practice of recollection and regeneration — neither a rupture nor a transformation but rather, borrowing Walter Benjamin’s phrase in another context, the hope, or even promise, of "a slight adjustment"; a small displacement whereby everything may be a little different.

"That boy needs therapy": Constructions of psychotherapy in popular song lyrics

Miltiades Hadjiosif, Adrian Coyle

1UWE Bristol, United Kingdom; 2Kingston University, United Kingdom

This paper discusses constructions of psychotherapy in the lyrics of popular songs and identifies relevant discourses that are invoked or crafted. Despite a plethora of academic and clinical descriptions of psychotherapy, less research attention has been focused on the ways in which psychotherapy is talked about and represented in popular culture. Discussing the status of psychotherapy in this domain is hampered by a proliferation of psych-modalities, approaches, and epistemologies that have given rise to multiple and conflicting versions of 'psychotherapy'. A critical discourse analysis was applied to 24 songs and yielded three discursive objects: 'Banal therapy', the 'Non-therapeutic relationship' and 'I know therefore I can'. I will discuss findings in relation to positioning and the voice of therapist, client, observer/listener, as well as anti-therapist. Additionally, I will examine some tensions that arise from a largely derogatory and irreverent representation of psychotherapeutic practice. In conclusion, I will invite discussion on the implications of this research: does it matter that a few pop songs portray psychotherapy in this light, and if so, to whom does it matter the most?

9C: Panel

Time: Saturday, 21/Oct/2017: 1:00pm - 2:30pm
Session Chair: Alice Maher

Harmonizing Different Voices: How Other Organizations Complement the Mission of APCS

Alice Maher, Kenneth Fuchsman, Jessica Arenella

1Private Practice, United States of America; 2President, International Psychohistorical Association; 3President, International Society for Psychological and Social Approaches to Psychosis

The purpose of this panel is to learn about the work of organizations whose missions overlap with APCS. We will consider ways in which psychodynamically informed communities can learn from one another, pool knowledge and resources, and work together to find meaning in the incomprehensible and catalyze real social change.

This panel will be moderated by Dr. Alice Maher. Dr. Maher is a psychiatrist and psychoanalyst in private practice. She is founder and director of Changing Our Consciousness, a non-profit organization dedicated to dialogue across interpersonal and intergroup divides.

Dr. Maher will introduce Dr. Kenneth Fuchsman, President of the International Psychohistorical Association, and Dr. Jessica Arenella, President of the International Society for Psychological and Social Approaches to Psychosis.

Dr. Maher will speak about her experience as a longstanding member of APCS, ISPS, the IPA and APsaA. She will address the need for communication across our similar-but-different communities, and the internal conflicts that sometimes arise without an "other" to support, engage with and challenge us. Drs. Fuchsman and Arenella will present information about the missions of their organizations and the importance of their perspectives on the forces that make us human. They will reflect on ways in which the groups can learn from one another, and how we might creatively combine insights and resources in an effort to reach out to a world beyond our individual boundaries.

After the presentations Dr. Maher will facilitate discussion among the panelists and the audience.

A Voice For Psychosis: ISPS-US Searches For Meaning In The Incomprehensible

Jessica Arenella

ISPS-US, United States of America

The International Society for Psychological and Social Approaches to Psychosis (ISPS) was founded in 1956 as a bastion for psychoanalytic work with people diagnosed with schizophrenia. The modern era with its technological advances (i.e., insulin-coma and electroconvulsive therapies, neuroleptics) presented a threat to the analytic treatment of schizophrenia that involved mining the hallucinations, delusions, and peculiarities of speech for metaphorical meaning. The early members sought to transcend traditional hierarchies of representation and voice, this work will help illuminate the work of psychoanalysis as both a clinical method and intellectual project predicated on expanding the possibilities of individual and social justice. An analysand’s representations allow us to appreciate psychoanalysis as a practice of recollection and regeneration — neither a rupture nor a transformation but rather, borrowing Walter Benjamin’s phrase in another context, the hope, or even promise, of "a slight adjustment"; a small displacement whereby everything may be a little different.

How Psychohistory Contributes to the Mission of the APCS

Kenneth Alan Fuchsman

International Psychohistorical Association, United States of America
The mission of APCS includes finding “more socially beneficial ways of applying psychoanalysis to social problems.” In the United States, movements to deal with significant social problems have their own repeating cycles of development, diminishment and disillusionment. The APCS will have difficulty moving towards its activist goals without psychohistorical understanding of the cycles of American reform and radical political movements from the progressive era to Bernie Sanders.

There have been three plus widespread movements since 1900. Each of them has both a liberal and a leftist element, and each has followed a parallel life-span. Each has been concerned with the concentration of economic power and the alliance of big business and government. Each has framed themselves as the people vs. the interests, each has portrayed the powerful as pernicious and their opponents as victims. This melodramatic characterization disguises an adolescent Oedipal social rebellion against unjust authority, each has divided allegiances and often identifies as much with the forces against which they are objecting as to those they seem to support.

None of the various liberal-left movements ever devises effective programs that can remedy the problems they address. They are all better in opposition than when they get power. An irony of each of these movements is that many who as youth fought against injustice end up in later stages taking the positions they once opposed. There are others who continue the fight, but they are fewer in number and less influential. They revert to being in opposition, and have to wait until the next generation of social rebels appears, to again go through a similar cycle. This paper will discuss each of these generational movements, including Bernie Sanders. Psychohistory can illuminate these recurring dilemmas, and so the APCS can benefit from what psychohistory offers.

Internal Conflicts Impeding Outreach and the Importance of Communicating Across Intergroup Divides

Alice Maher
Private Practice

Dr. Maher will discuss her longstanding association with APCS, the IPA, ISPS and APsaA. Over time, each group has developed a solid membership base and a vitally important mission. Each group has its own journal, conferences, and listservs.

Each group has also developed its own internal political conflicts.

APsaA continually argues about how “orthodox” psychoanalysis is, or should be. Political struggles about the frequency of analysis, the training analyst designation, and the need for a certification exam lead to much distracting conflict. Arguments in ISPS tend to focus on the use and misuse of medication, with hard-core anti-medication people arguing with those who advocate the judicious use of meds for psychotic disorders. The IPA seems to be in conflict with other academic historians, who tend to see psychohistory as not “real” history. The people at APCS seem to get along well, in part because the vast majority of members lean left so political conflicts can be kept out of the arena.

Each group struggles to reach out to the world, and the world resists.

Dr. Maher’s paper will discuss her theory that reaching outside of our insular communities toward other groups will help each organization grow in both concrete and psychodynamic ways. Each organization will feel a greater connection with groups that have similar missions. They will feel heard, they will feel challenged, and they will be motivated to come together as they work to communicate effectively with representatives of a world outside of their insular communities.

Sharing their similar-but-different perspectives will allow the organizations the opportunity to focus on new horizons, including outreach to a world that desperately needs a return to humanity, meaning, insight, effective communication, recognition of the past, and tolerance of otherness.

9D: Symposium

Time: Saturday, 21/Oct/2017: 1:00pm - 2:30pm
Session Chair: Claude Barbre

The Sickness Unto Death: The Psychosocial Causes of Religious Violence, Vigilantism, and Self-Immolation

Chair(s): Claude Barbre (The Chicago School of Professional Psychology)

In his book on capitalism and genocide, Sabby Sagall wrote “How is it possible that one group of human beings should have consciously planned, or at least visibly intended, to exterminate another group?” In this presentation we will explore the multiple causes of individual and group violence toward self and others, from vigilantism, to religious and cultural terror, to the origins of hate. In particular the psychosocial roots that forge these destructive frames of social character will be explored. As Stephen Frosh writes, ‘The potential value of psychoanalysis for people concerned with politics lies in its ability to provide an account of subjectivity which links the ‘external’ structures of the social world with the ‘internal’ world of each individual’ (Frosh, 1987). Not only will we will explore the political and economic influences that divide communities and activate injustice, we will also explore the links between psychology and history, the objective and subjective reasons for religious and cultural violence, exploring the causes of despair and humiliation that seeks its own justice through murderousness and self-hate, as well as the forces of irrational dehumanization of the other that often emerges from intergenerational conflict and unresolved, unspeakable suffering and injustice. In doing so, we will examine the causes of vigilante justice, the nature of the fundamentalist mindset that can incite violence in the name of religious ideation, and the origins of self-hate that may be transformed through community and the experience of self-compassion.

Presentations of the Symposium

What Does Not Change is the Will to Change: The Psychology of Vigilantism and the Psychosocial Causes of Self-Immolation
Psychotherapeutic practices developed in the West clinical implications and contexts by integrating the Hindu perspective on psychological distress and spiritual healing with Mahabharata. We will see how a knowledge of archetypal content, with a particular focus on the application of shadow integration to the specific character of Karna in the critical review and analysis of the literature regarding Hindu perspectives on spiritual healing through the lens of Jungian archetypal interpretation of Hindu Spiritual Concepts and Their Relevance to Psychotherapy. The Mahabharata is considered the longest poem in the world and its original authorship has been attributed to Sage Vyasa, having occurred many thousands of years ago (Smith, 2009). It remains one of the most renowned epics inside India, and the Mahabharata continues to be considered a “perennial source of spiritual strength” (Rajagoopalchari, 2014) for those who are familiar with its depth and intricacy. The engagement with spiritual practices can be said to be widely accepted within the Indian diaspora across the world. The benefits of a spiritual approach for alleviation of psychological suffering has been increasingly researched for diagnosed conditions such as depression (Westgate, 1996). Nevertheless, in some communities there is a decrease in psychotherapy utilization rates despite its clear effectiveness (Lannin, Guyll, Vogel & Madon, 2013), and notably research in India has highlighted that the depth of mental health literacy can impact an individual’s willingness to seek services (Kermode et al, 2009). These perceptions can be exacerbated by the explanations provided by Western biomedical and psychological models of mental disorders, although there is a growing acknowledgement that cultural context influences the understanding of mental health disorders in different countries (Kermode et al, 2009). In this presentation we will draw from a critical review and analysis of the literature regarding Hindu perspectives on spiritual healing through the lens of Jungian archetypal content, with a particular focus on the application of shadow integration to the specific character of Karna in the Mahabharata. We will see how a knowledge of this integration as described in the classic Hindu text can enhance our regard of clinical implications and contexts by integrating the Hindu perspective on psychological distress and spiritual healing with psychotherapeutic practices developed in the Western hemisphere.

10A: Paper session: Voices of the Social Unconscious

Time: Saturday, 21/Oct/2017: 3:00pm - 4:30pm
Session Chair: Lita Iole Crociani-Windland

Interrogating the Social Unconscious

Peter Redman
Open University, United Kingdom
The idea of a social unconscious (or, perhaps, many social unconsciouses) is surely one of the most beguiling for the psychoanalytic culture of society. But what is the social unconscious exactly and how does it speak? This paper offers a preliminary interrogation of the concept drawing on the little known work of the CCCS Popular Memory Group and Graham Dawson's 'Soldier Heroes' (Routledge, 1994), in particular. Although written nearly 25 years ago, Dawson's book provides one of the few attempts to think through the actual mechanisms by which unconscious fantasy, as this exists interpersonally and in small groups, might be said to circulate through the media and other cultural sites, and thence into new localities, often changing in the process. Though Dawson's work does not offer a full account of the social unconscious, it seems able to make an important contribution to its theorisation. In so doing, it potentially adds to our understanding of the ways in which unconscious defences operate at a social and collective level and of the possibilities that exist for social change.

Dementia: Re-Drawing the Story Through the Visual Matrix. Hidden Voices, Affective Transmission and a Co-Creational Encounter

Carrie Clarke
University of the West of England & National Health Service, United Kingdom

In a society where the dominant discourse suggests that people with dementia are ‘unable’ to communicate their stories, or indeed have ‘nothing to say’, how do we ensure that these hidden voices are heard? This un-relational paradigm portrays the person with dementia as lacking selfhood, as un-belonging, an un-agentic recipient of care, a ‘problem’ to be ‘managed’, views that contribute to a ‘malignant social psychology’ (Kitwood and Bredin, 1992). However, the story can always be told differently.

Storytelling is universal, a reciprocal act that implicates the body through voice and gesture, a collaboration that involves ‘sharing experience and negotiating identities’ (Hyden, 2013). How might we re-align traditional concepts of storytelling - linear narratives with recognizable constructs of time, place, character and plot – with the fluid temporality and shifting perceptions inherent in the fragmented narratives of those with dementia? Without this, there is a real risk of what Baldwin (2013) describes as enforced ‘narrative dispossession’.

Using an innovative psycho-social research method - the visual matrix – this paper considers shared conscious and unconscious processes amongst student mental health professionals, in particular the role of affect in transmitting, embodying and understanding meaning through experiential learning. At its heart is the voice of a person with dementia, who is the director, editor and narrator of his own story. The research speaks to the need for understanding individual intrapsychic processes in relation to the broader socio-cultural milieu, taking seriously the inner lives of people with dementia, the worlds they inhabit, and their capacities for expressing the complex interrelationship between these two realms. I suggest that the visual matrix is a co-creational ‘encounter’ containing any number of ‘potentials’ in a process of emergence, through which participants ‘think-feel’ (Massumi, 2015) their way to a deeper understanding of difficult to articulate, beneath the surface, affective aspects of dementia.


George Stephen Bermudez
Antioch University Los Angeles, United States of America

This paper presentation will describe “social dreaming”, a psychoanalytic group approach for working with dreams that holds promise for accessing what some psychoanalysts have referred to as the “ethnic unconscious” or the “racial unconscious” and more broadly, the “social unconscious”. The paper will summarize psychoanalytic action research conducted via social dreaming “experiments” focused on a variety of themes: American Xenophobia; Whiteness and the American Social Unconscious; The Tri-Faith Social Unconscious: Christianity, Islam, and Judaism; and Black Reparations. The author suggests that this socio-psychoanalytic method, like the psychoanalytic method birthed by Freud, yields not only exploration of the social unconscious, but also collective therapeutic potential (Bermudez, 2015). Finally, the author will discuss the impact on his “othered” subjectivity and the developmental arc of his skills as a “social dreaming” facilitator and theorist. As an evolving social dreaming theorist, the author will propose the application of several potentially useful concepts: “moral witnessing” of “culturally imposed trauma”; “attacks on social linking”; “forward edge social dreams”; “group self-state dream”; and “keystone social dream”.

10B: Symposium

Time: Saturday, 21/Oct/2017: 3:00pm - 4:30pm
Session Chair: Jay Crosby

Mind Manifesting: On Psychedelics, Psychosis and Psychoanalysis
Chair(s): Jay Crosby (NYU School of Medicine)

Psychedelic experience and psychosis are two distinct yet structurally related forms of human experience. At a basic level, they both involve unusual changes in perception, attention and cognition, alterations in networks of meaning, and loosening or attenuation in sense of self, relation to oneself, and relation between self and other. Psychedelic experience is most often associated with expansion of consciousness, insight and transformation, while psychosis is commonly related to disturbance of consciousness, madness and breakdown. Yet one can easily find cases where the former set of descriptors can be applied to the latter experience and vice versa. Moreover, while the psychedelic experience is considered temporary, voluntary and non-pathological, whereas the psychotic experience is understood as enduring, involuntary and pathological, this is not always the case. Myriad examples blur the distinctions and suggest there may be merit to considering these experiences side-by-side.

Both psychedelic and psychotic modes of experience connect the subject to the raw creative and destructive elements within psychic life. In both cases, however, the fate of each set of experiences is tied to the subject’s ability to make meaning of them, and it is here that psychedelic and psychotic experiences are germane to psychoanalysis. As a clinical praxis, psychoanalysis has long been preoccupied with human development, both as a theoretical object of inquiry and as a dialogical practice. And
central to psychoanalytic theory and technique is the question of how to make use of the raw elements of psychic life—and transform them through thought and speech—in the service of human flourishing.

This panel will bring together two clinical psychologists with respective experience in the psychodynamic treatment of psychosis and psychedelic psychotherapy, with a sociologist whose research spans the psychedelic and psychosis worlds, to explore the intersections and relationships between these fascinating domains of inquiry and experience.

Presentations of the Symposium

In Another Voice: Reframing the Psychedelic Experience through a Psychopathological Lens
Tehseen Noorani
New York University, Science and Technology Studies

The ‘model psychosis theory’ has offered an important framework for understanding the effects of psychedelic drugs. By positing that psychedelics induce states of psychosis, the theory has staged an enduring encounter between psychedelics research and experimental psychiatry. Since the 1950s the socio-political implications of the model psychosis theory have largely been mobilized either to emphasize the need for restraint in psychedelic drug use because of their psychosis-mimicking properties, or to dismiss psychiatry’s claims that psychoses are brain disorders lacking in revelatory content. The former has contributed to discourses of regulation and prohibition; the latter, to discourses animating anti-psychiatry and anti-medicalization movements. This presentation moves beyond this impasse, comparing underground cultures of experimentation into psychedelic drugs on the East coast of the US with the practices of the Hearing Voices Network (HVN), a transnational mental health grass-roots network that has emerged in the interstices of the psychiatric treatment of psychosis. While the psychedelic underground and the psychiatric consumer/survivor movement are studied through overlapping disciplines such as medical anthropology and social movement analysis, they are rarely compared, despite the model psychosis theory making a clear case for doing so.

In comparing the formation of knowledge, expertise and authority across underground psychedelics science and the HVN I identify three themes, centered upon ‘commitment’, ‘safe space-making’ and ‘trickster pedagogies’. Bolstered by the bridge provided by the model psychosis theory, these three themes offer an architecture for reinvigorating the psychoanalytic and phenomenological study of psychedelics and psychosis, at a time when funding streams for interdisciplinarity and co-production are enabling pharmacological research to emerge from its behavioralist slumber. They also suggest conceptual and methodological opportunities for building alliances between the overground research into psychedelic drugs, which is successfully legitimating the pharmacological study of ‘limit experiences’ once again, and the expertise-by-experience of psychiatric consumers and survivors.

Metaphysics and the Voices of Psychosis: Between Psychoanalysis and Phenomenology
Jay Crosby
NYU School of Medicine

Psychoanalysis has historically placed psychotic spectrum illness at the furthest end of the class of “primitive” mental disorders. Following what is essentially a traumatogenic model of etiology, much of psychoanalytic thinking explains psychosis in terms of regression: a breakdown in the ability to think, difficulty differentiating fantasy and reality, and recourse to more primitive experiences of persecution and oneness that supposedly harken back to the infant(mother)dyad. In distinction, phenomenological psychopathology investigates the subtle alterations in self-experience that underlie psychotic symptomatology. Avoiding an explicitly regressive or deficit model of understanding, thinkers in this tradition view psychosis as resonant with the contemplative perspectives of modernist and postmodern philosophers and artists. This can involve excessive introspection, a hyper-reflexive detachment from the body and emotions, and a rejection of implicit social norms and practices and can thus lead to experiences of a-pophany/revelation and preoccupation with metaphysics and the occult.

In this paper I will wrestle with the concordances and disharmonies between psychoanalytic and phenomenological perspectives on psychosis. I will discuss my use of both models in working with individuals with psychotic disorders and chart my attempts at holding multiple and often contradictory voices and ideas in mind. Relevant clinical material will be discussed.

Biological and Psychoanalytic Correlates of Psychedelics, Meditation, and Psychoanalysis.
Ingar Gorman
NYU School of Medicine

Interest in mindfulness and meditation-based practices as a means to enhance psychotherapeutic outcome and well-being has surged in recent decades. Likewise, research into the therapeutic potential of psychedelic compounds has experienced a recent revival. Researchers and practitioners have reported similar phenomenological aspects of the altered states induced by the two aforementioned approaches, such as experiences of unity and an increased self-reflective capacity. Psychedelic compounds and intense meditation also share similar perilous territory in the form of psychotic decompensation. As such, these practices are counter-indicated for those who have existing or underlying psychotic spectrum disorders. This talk will present links between mindfulness, psychedelics, and psychosis through phenomenological report and neuroscientific findings related to the default mode network. Psychoanalytic implications in regards to the process of mentalization will be discussed.

10C: Symposium
The subjective maternal is a shadowy presence that, for good or ill, infuses all of our lives. Born in the pre-verbal time it is difficult to perceive as something other than a surround or environment. In psychoanalytic theory, dedicated as it is to exploring the mother-infant bond, the voice of mother remains unarticulated. In her ground-breaking work The Bonds of Love, Jessica Benjamin states that we have only just begun to think of mother as subject rather than merely as an extension of a two-month-old. She wrote about those concepts thirty years ago and yet changes in that regard have been scant. Ironically enough, however, the mother/infant bond has become the prototype for the analyst/patient relationship even while the voice of mother herself has remained silent.

The panel will present two papers that address this puzzling omission. While the need for mutual recognition is at the heart of relational theory, mother as a reactive three-dimensional human being has no place in the relational model. The first paper will address the experiences of mothers as she navigates significant bodily changes and the stresses of care-giving. It will present a successful three-year treatment ultimately interrupted by the intrusion of the 2016 political campaign. A powerful mother figure in the person of Hillary Clinton disrupted the therapeutic bond in unforeseen ways. The second paper will consider the pressure felt by young mothers overwhelmed by the demands to be “good enough.” The cultural mandate requiring them to be perfectly attuned can leave them feeling emotionally depleted. The burden to attain levels of perfect selflessness is unrealistic when trying to raise healthy children while having meaningful careers. Time will then be allotted for the audience to consider the absence of maternal subjectivity in contemporary paradigms and the importance of fostering its inclusion.

Presentations of the Symposium

Objects in the Mirror: Finding Maternal Subjectivity in the Relational Paradigm

Ellen Toronto
Private Practice

The absence of maternal subjectivity in relational psychoanalytic literature is a puzzling omission. The need for mutual recognition is at the heart of relational theory and yet mother, as a reactive three-dimensional human being—at best, distractible, preoccupied, overwhelmed, exhausted and at worst, frightened, ill, hungry, over-worked and alone—has no place in the model. Although her presence is largely invisible, her flawed responses to her child are blamed for much of adult pathology. As early as 1982 Jacob Arlow (Scientific Forum) opined that “indicating mothers was an activity with an extensive legacy, universal in its reach, embedded in human psychology, and influenced by an invisible scrim of shared unconscious fantasies.” (p.66)

The significance of the mother’s experience is, however, finally entering public consciousness. A New York Times article, dated May 8th, 2017, points out that while becoming a mother represents a huge identity shift, the focus has been on how the baby turns out. It also describes the ambivalence of motherhood—always a balance between giving and taking.

The paper will address our collective resistance to the idea of the “human” mother. It will explore the real-life experiences of motherhood— the psychological consequences of hormonal changes; the conscious and unconscious correlates of first menses; a huge burgeoning belly; the losses of menopause and the unsupported context in which many mothers operate.

Finally the paper will consider a long-term case which makes all too clear the impossibility of the demands that we make of mothers—given the inter-generational trauma that so many women experience. In this instance the treatment was complicated by the 2016 presidential election during which the cultural trope of “mother” entered the room in the person of Hillary Clinton, a highly controversial mother figure, whose presence disrupted the treatment in unforeseen ways.

Just Bad Enough

Meredith Darcy
The William Alanson White Institute

"When time is reduced to nothing by the mother who immediately replies to the baby's wants (or anticipates them) she deprives him of the ability to elaborate. If her response exceeds a certain threshold, it engenders catastrophic reactions. Here the right distance becomes the right timing. The good enough mother is also the bad enough mother." (Green, 1986).

Mothers I work with in my practice expect perfect attunement, that is, instantly attending to their children’s needs while sacrificing their own. Winnicott’s concept of the "good enough" mother, which emphasizes separateness and "dosed" maternal failing, has come to mean not good enough, leaving womenneedlessly striving for "mommy perfection." The general culture of motherhood in America today can feel overwhelming; the pressure to perform and attain levels of perfect selflessness is exhausting when having meaningful lives, not only defined by motherhood.

In psychoanalytic literature, mothers are spoken about in relation to the patient, as the object. Psychoanalytic research has looked closely at the infant/mother relationship, focusing on the infant’s needs for healthy emotional development. We know that a kind and attentive (m)other to mirror back the love and specialness of an infant is needed, and when not received, can be detrimental. This calls the focus of attention on the baby’s needs; mothers are seen as objects, and their subjectivity is being overlooked.

But what about the mother? A tremendous responsibility is placed in the mother’s hands. Mothers are still feeling the onus of parenting, but the importance of partners and community support (good child care, therapist, friends and family) is vital. Nash (1995) comments on the importance of the "father" of the "third" in creating a triadic interaction—that infants are biologically prepared for relationships in general. In this paper we extrapolate on these ideas using both personal and clinical examples.
In this paper the author examines her clinical work with young women of color in college settings. Processes such as silencing, oppression, attachment, over-protection, and their effects on female self-development are discussed. The author describes clinical material from an analytic perspective, in an effort to understand the meaning of depressive symptoms and suicidality in young women. Case examples and themes are discussed in the context of poverty, immigration, and culture. The function of the female voice is referenced throughout the paper as an indicator of the patient’s internal process. Internalized voices of others are described in terms of their intensity and power over the patient. The audience is invited to explore the meaning of the young woman’s extended silence in sessions, and to consider the nature and meaning of the therapeutic dynamic and the impact of the therapist’s words in these cases. Words of both therapist and patient, relevant poetry and non-fiction works are referenced to illustrate deeper meanings that lie in the core of the therapeutic work. In addition to the foundational trust and connection in the therapeutic relationship, attending to the inherent life force and creativity in therapist, patient, and other women will also be considered as a therapeutic necessity in the patient’s journey from suffering/surviving to thriving. This paper hopes to illustrate how psychoanalytic psychotherapy can help young women of color to understand, question, and reformulate their identity, to reconnect to their voice, and to position themselves as active, meaningful, contributing members in their families and/or communities.
Starting in 2005, a state child welfare department hired clinicians working at a private agency to assess the families of young children entering foster care. In reviewing this project, one can witness the phenomenon of parallel process enacted. Specifically - a relational dynamic of abuser and abused reflected, first in multiple dyads within the family, and second, between the clinicians writing the reports and the state administrators who oversaw the project. Dynamics of severe abuse were evident in these parallel relationships.

Also enacted between clinicians and state administrators was a conflict between exposure and covering, speaking and silencing. The reports chronicled multi-generational trauma experiences of both the children and the parents involved in the state child welfare system. Trauma and its companion, dissociation, could be observed in the total experiences of the professionals working on this assessment project. Trauma imposed itself on their conscious and unconscious thoughts, affects, behavior, object relations, and their bodies. And dissociation could be seen to jump from one pair to another working in parallel, unless there was a conscious effort to resist this force.

In a Confusion of Tongues, Department administrators sought to use their power to influence the clinicians into altering the voice of their reports, so the reports would reflect the desires of the Department, rather than to speak for the best interest of the child. This paper examines the political and economic context of this assessment program, and analyzes the countertransference and group enactments through a lens of trauma and dissociation.

**What We Can Learn From That “Ugly And Stupid Doll”**

**Ana Archangelo**
University of Campinas/UNICAMP - Brazil, Brazil

This work presents a vignette taken from a classroom situation in which an African American child rejects a black doll, refusing to play with it and referring to it as “ugly and stupid”. It points out that the girl has introjected discrimination and racism very early on, and has felt the multifaceted and multidetermined social misery present in this overwhelming experience as her own. As a consequence of that, she denies her skin color peremptorily. The paper reflects on how educators may play a liberatory role by properly containing projective identification that takes place in play activities and by not reducing his or her educative intervention to verbal and cognitive means. Furthermore, it is argued that educators may transform misery in integrating experience if they are not indifferent to social injustice and do not succumb to the temptation of neutrality when facing feelings of impotence and “professional uncertainty” (Mintz, 2014)

**Letting the Youth Speak: Narratives of Adolescents in Psychoanalytic Residential Treatment at the Orthogenic School 2013-2015**

**Elizabeth Scholom**
Adelphi University, United States of America

In recent decades, residential milieu treatment for children and adolescents has undergone changes that have had a significant bearing on the ways in which these interventions are conceptualized, implemented, and researched. Developments in the fields of child psychotherapy, child psychopharmacology, and family therapy since the mid 20th century have given rise to the expansion of treatment interventions in youth residential milieu therapy to include a multiplicity of approaches and techniques. This, in conjunction with the evolving view of residential treatment as being on a continuum of care, contributed to the reformulation of residential treatment as a “tapestry of therapies” as opposed to a unified effort to maintain a theoretically consistent growth-promoting total environment (Epstein, 2004). These factors, compounded by increasing pressure from managed care protocols to demonstrate efficacy and necessity of treatment interventions, have led to a shift in the research on residential treatment from detailed study of the milieu and its implementation to studies examining residential treatment outcome. However, in addition to methodological constraints due to homogeneity of research design and lack of specificity in describing the treatments received by subjects, the literature on youth residential treatment outcome remains largely limited to studies that assess “objective,” concrete behavioral outcomes or parent or clinician report of outcome. Understanding of the subjective meaning of therapeutic interventions on the youth receiving them is thereby lost in favor of attempts to “standardize” measurement of treatment outcome. The present study consequently undertakes to bring to light the experience of the youth in relational residential treatment through a psychodynamically informed voice-centered qualitative exploration of narratives derived from open-ended clinical interviews of students at the Orthogenic School between 2013 and 2015. The relationship between voice and understanding of therapeutic outcome, as well as the implications of psychoanalytically informed research in a broader socio-cultural context, are discussed.

**A Transgender Child or Two**

**Barbara Tholfsen**
WCSP, United States of America

With most child consultations it’s the parents who bring the Medical Industrial Complex into the room. Could little Joey have inherited mental illness from my crazy ex-husband? Joey’s teacher/pediatrician/ psychiatrist says he needs medication! The
child does not ask for medication. Children are usually free from the influence of the MIC. But children who call themselves transgender are firmly ensconced in the MIC. Their name for themselves comes from the MIC. They use the MIC as a tool and a cudgel. Well-meaning activists close down clinics that dare to ask these children: “Why surgery? Why medication?” Psychoanalysis offers the clinician a way to stand outside the MIC to analyze these children, but parents with transgender children do not have this luxury. They cannot stand outside. Their children are in pain and have no questions about what will make the pain go away. The solutions they cling to come ready made from the MIC. If a parent is going to bring their transgender child for analysis they will have to put these ready made solutions aside for the duration. But it is difficult for these parents to resist. Their children are suffering and the “experts” are telling them they can end it. This paper will discuss this struggle between the medical industrial complex and Lacanian psychoanalysis by telling the story of two sets of parents who struggle between a medical approach and a psychoanalytic approach to their children’s pain.

11B: Working session

Social dreaming experiential session. Limited to 25 participants. Sign up at Registration Desk.

Social Dreaming
Lita Iole Crociani-Windland, Nigel Williams
University of the West of England (UWE) Bristol, United Kingdom;
Social dreaming was originally developed by Gordon Lawrence as a means of consulting to organisations. It can shed light on participant’s experience in all kinds of temporary learning institutions and can be helpful and integrating in terms of conference events. It is an experiential event in which we offer dreams and free associate to them to work towards a collective sense of themes arising from them.
The space for coming together to share and explore our dreams through an associative process is known as the dream matrix. A "host" provides support to the matrix usually in a snowflake pattern of seating that is neither individual or group focused, guiding our journey in sharing and making sense of our dreams by offering connections between them and hypotheses that illuminate their contributions. The word "host" is used to introduce the idea that the matrix is not a group to be facilitated or led but an open space for containing and working with dreams.
The time is spent in two phases, an initial event in which participants share dreams and associations and a reflection event in which participants do sense making of the material that arose during the matrix. The total time of the event is 1.5hrs.
The numbers for this event are limited to 25. Please sign up in advance or at the conference desk.

11C: Paper session: Religious and Spiritual Voices

The Voice of God and Return of the Golden Calf
Judith Logue, Marilyn Metzl
Judith Logue, Ph.D., American Psychoanalytic Association, APA Div 39

- A Conversation about Psychoanalysis, Psychohistory, Religion and Current Affairs
Timothy Egan’s, “A Great New Accidental Renaissance,” NYT, 3-3-17) evokes “The Golden Lining.” This is defined as acknowledging paradoxes of external and internal reality: addressing negatives while “holding” and understanding positives.
Egan’s search for meaning in cultural and social confusion suggests the Bible story, “The Golden Calf.” President Trump embodies Aaron's festival of gold. Impatiently waiting for Moses to return from the mountain, people’s corruption was unconsciously represented by an idol in the shape of a calf. God’s fury and threat to unleash world destruction was tempered by the wisdom of Moses. God relented when Moses reminded God of his promise to the Jewish people. To be psychoanalytic, Moses mastered the art of inducing guilt and shame! He stood up to God. No way was Moses returning from the mountain if God forgot a past agreement. God had made a deal (He too had an “Art of the Deal!”: the descendants of the Jews would be as "numerous as the stars in the sky," and they would receive land that would be their inheritance forever.
One 15-minute paper is proposed. The presenter is an experienced analyst, approved by a major theological seminary. She has treated clergy people for decades, and has presented and published papers on psychohistorical and clinical topics. A psychoanalyst chair will introduce and lead a lively discussion.
Three objectives: 1. Discuss application of psychoanalytic thought and practice to different disciplines, clinical theological academic (history, government/political science, sociology); 2. Integrate interdisciplinary perspectives to demonstrate the connections/disconnections - collaboration/controversy - in the search for meaning or how to “live a life of significance and impact” in “times of change, challenge, and chaos.”; 3. Demonstrate/propose individual, cultural and social solutions to threats to truth, civility, reason and love.

Hassidism Against Terrorism: Speaking In A State Of Constant Overwhelm
Eilon Nathan Shomron-Atar
National Institute for the Psychotherapies, United States of America
Perhaps we should be overwhelmed. Personally as much as globally. Global warming due to greenhouse gases, global cooling due to solar activity, global terrorism, global capitalism, big pharma, corporate farming, the prison industrial complex, the mental health industrial complex, and so on. “As for terror, we know it is already present everywhere, in institutional violence, both mental and physical, in homeopathic doses. Terrorism merely crystallizes all the ingredients in suspension” (Baudrillard, 2003, p. 59). As Baudrillard (2003) warns, we produce such an excess of fantasy that, good or bad, everything is given to us and we have no one to give to in return. Overburdened by the humiliation this produces, terrorism, in action or symbolic, is inevitable.

To be Hassidic means “to do those things that a person is in fact not commanded to do and is not obligated to do, but the person obliges himself or herself to do” (Leibowits, 1997, p. 454; my translation). Leibowitz (1997) clarifies that a Hassidic person is one who gleams God’s intention and will and through introspection into his own being extends in all directions and exceeds his obligations, in acts and in love. We can think of being Hassidic as an attempt to render equal the symbolic exchange with God. God’s excess is met with the Hassidic excess.

In this paper I will attempt to illustrate the terrain created by the meetings between a pervasively traumatized hassidic man, myself, and the global, in the context of schizoaanalytic psychotherapy. In our meeting, we struggle to exchange without terrifying, to speak and lose nothing of a constant state of overwhelm.

The Politics of Hate: The Concretized Voice of the Dissociated Other in Intergenerational Trauma

Tiffany Houck-Loomis
Jungian Psychoanalytic Association, United States of America

With the raise of hate-speech so prevalent on the political stage clinicians, academics and religious leaders alike are seeking to find ways of understanding and making meaning while working to help individuals and communities find a way to stand with and for the Others in our midst. In this paper, I turn to another time in history when the individual and collective collapsed into one another, the time of the Babylonian Exile in the life of Ancient Israel. By reading the Deuteronomic Covenant in the Hebrew Bible from an historical point of view, understanding the political climate of the ancient Near East when the Covenant was written, re-written and formally instituted, I analyze the concretized voice of the Other in religious symbols and rhetoric through Carl G. Jung’s complex theory. Using modern day Jungians who have broadened Jung’s idea of the individual complex theory to the collective, I start with a time in the life of ancient Israel and bridge forward to the current political climate we find ourselves in today and profit a way to analyze the current political climate, the politics of hate, through the post-Jungian concept of cultural complexes and the rise and fall of cultural and religious symbols.

Psychoanalysts and the Spiritual Quest After Erich Fromm

Alan Roland, Ph.D.
National Psychological Association for Psychoanalysis, United States of America

This paper delineates the major changes psychoanalysis underwent in its views toward spiritual traditions and practices from the time Erich Fromm coauthored the book, Zen Buddhism and Psychoanalysis, in 1960 to the present. It first delineates the underlying socio-historical theory that Freud adopted in his reductionistic view of spiritual experiences and practices: e.g. seeing Romain Rolland’s “oceanic feeling” as basically a regression to infancy where the child’s ego is merged with that of the mother. From 1960 well into the 1980’s, this psychoanalytic attitude was pervasive with but a few analysts challenging it: Erickson, Bion, Lacan, and Kakar.

What changed this viewpoint has been globalization where a bevy of Asian spiritual teachers came to the United States, including Buddhist monks from the Zen, Vipassana, and Tibetan traditions, as well as numerous swamis from the Hindu tradition, and Sufis from Islam. A small but significant number of psychoanalysts became involved in meditation or other spiritual practices, as well as seeing some patients similarly involved. This resulted in a significant literature on the subject, covering many aspects of this dimension in psychoanalytic therapy and theory. This paper also cites some problems in this new literature. Lastly, a major conference in 1994 on “The Suffering Self: A Dialogue between Psychoanalysts and Buddhists,” to which 500 analysts applied to attend, opened the door afterward to numerous psychoanalytic conferences including this topic.

The change in psychoanalytic attitudes toward spiritual traditions and practices relates to the end of colonialism and the impact of its most prevalent, supportive theory, Social Evolutionism, as well as to globalization with the large influx of Asian spiritual teachers to the West.

11D: Roundtable

Time: Saturday, 21/Oct/2017: 5:00pm - 6:30pm
Session Chair: Jane Hassinger
Session Chair: Billie A. Pivnick

Voices From The Collaboratory: Toward An Psychoanalytically-Informed Community-based Practice.
Chair(s): Jane A. Hassinger (University of Michigan), Billie, Pivnick (William Alanson White)
Presenter(s): Rebecca Mair (Michigan Psychoanalytic Institute), Sarah Schechter (University of Missouri), Zina Steinberg (Columbia University), Cleonie White (William Alanson White)

Psychoanalytic clinicians facing extraordinary social, political, economic, and environmental challenges, both local and global, experience a strong pull to contribute. Whether addressing challenges related to natural or human-made catastrophes, race and gender-based violence, or glaring social inequalities, we aspire to enter these projects as co-equal participant-learners whose relational psychoanalytic expertise can enhance both process and outcomes. In fact, the future of psychoanalysis may
depend on our willingness to develop these sorts of creative applications outside the consulting room (S. Twemlow & H. Parens, 2006, Alpert & Goren, 2017). But few opportunities exist in graduate education or psychoanalytic institutes to prepare us. Indeed, practitioners who do venture into community-based projects often feel that they are working outside the rules and 'flying without a net.'

In 2016, Jane Hassinger and Billie Pivnick introduced an innovative project called “The Collaboratory”—a web-based learning community offering training and support for clinicians wishing to apply relational, psychodynamic perspectives to community-based projects. The Collaboratory's objectives are to (1) Bring psychoanalysts, psychotherapists, and others into creative collaboration on persistent community problems; (2) Provide theoretical frameworks for working in groups and interdisciplinary teams; (3) Develop curricula incorporating new scholarship, reports from the field, and tool-kits for practice.

Collaboratory participants will reflect on their work together and articulate a vision for innovations in theoretical, methodological, and experiential education. Consistent with the conference’s themes, participants will engage a psychosocial perspective that includes cultural histories, unconscious group processes, and the socio-political surround. Interaction among participants and audience members is encouraged.