

**Saturday, June 16<sup>th</sup>                      1:45 pm – 3:15 pm                      Paper/Panel Session 4**

**1. Meet-the-Author: Heart Melts Forward: The Work of Emmanuel Ghent**

Speakers:                      Adrienne Harris, PhD, USA and Victoria Demos, PhD, USA  
Moderator:                      TBD

Abstract:

This panel celebrates and explores the work of Emmanuel Ghent, a founding figure in the Relational movement and a revered analyst, teacher, supervisor and theorist; Ghent’s talents and capacities were extraordinary. He was abundantly gifted: musically talented, a brilliant techie, deeply engaged in meditative and Buddhist practices, and a creative life force in psychoanalysis. This panel will explore theory and practice issues developed and addressed in the work of Emanuel Ghent. We will look in detail at his work on sadism and masochism; surrender, submission and object finding; on creativity; on his models of motivation and development; on his thorough appreciation of Winnicott; and his deep understanding of the uncertain paths in clinical journeys. We will also be spending time examining Ghent’s integration of psychoanalysis with Buddhism, an integration in which he was an early and profound practitioner. In addition, we will be locating Ghent’s work both in the Relational tradition of which he was a founding member and of Object Relations, particularly Winnicott, which profoundly shaped his ideas and ways of working, teaching, and supervising. We will imagine his work in light of the continuing developments in Relational theory and practice since his death in 2003.

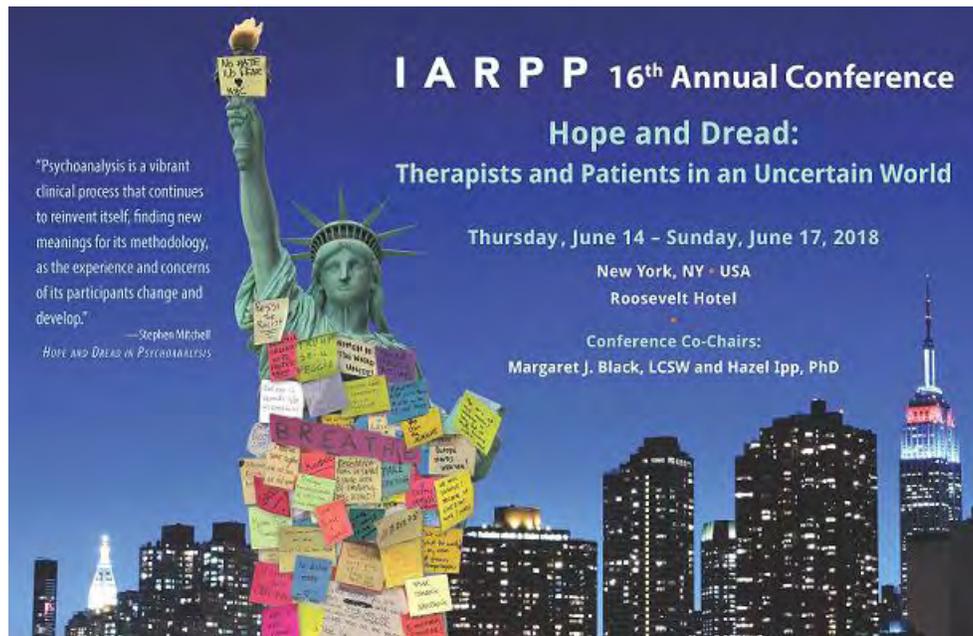
Learning Objectives:

At the end of this presentation, participants will be able to:

1. To understand the work Ghent did to develop a Relational metapsychology and to contribute to ideas about motivation and development that were not solely located in drive theory;
2. To find and observe the clinical implications of Ghent’s work on process and interaction;
3. To explore the clinical and theoretical implications of original work Ghent did on the role of masochism and sadism in attachments, linking and unlinking.







**Saturday, June 16<sup>th</sup>**

**1:45 pm – 3:15 pm**

**Paper/Panel Session 4**

**2. Unmourned Grief and Unacknowledged Trauma: Hope and Dread for Israel and Palestine (continued)**

Speakers: Jane Lewis, LCSW, USA and Nancy Hollander, PhD, USA  
Irwin Hoffman, PhD, USA

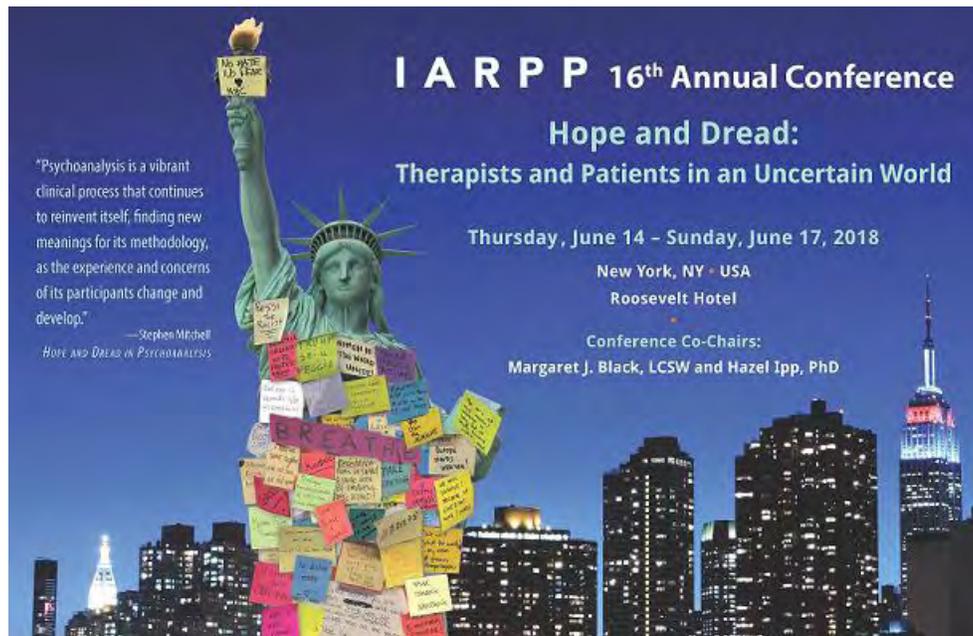
Discussant: Ann D’Ercole, PhD, ABPP, USA

Moderator:

Abstract:

*A Jewish Analyst and Patient’s Challenging Struggle with Complexity: Dread and Hope for the Future of Palestine and Israel*

Over the past three years, this Jewish analyst has been going to Palestine to work with the Palestinian Bedouins who are on the brink of extinction. A prominent theme in her presentation will address the acceptance of the turbulent feelings of ambiguity, confusion and sense of betrayal she feels when acknowledging her profound attachment to Israel as well as her horror at the human rights violations she has eye-witnessed in Palestine. She provides vignettes which describe the extensive destabilization that took place in her work with her Jewish patient who learns that her analyst has gone to Palestine. It took many months of staying with the upheaval of complexity and uncertainty, before they could reach a place of mutual, empathic understanding. Central to this complexity is the acceptance that selfhood may always involve, as Rozmarin contends, a guilty betrayal of others as well as social forces. Mitchell might have suggested that feelings of betrayal are part of “multiple self-organizations”. Building upon this, the position is taken that it is our sense of agency and ineluctable embeddedness in collective history that leads this analyst to suggest that there is an urgent need for a sociocultural turn in both psychoanalytic theory and practice; and that this could well become the cornerstone of an ethical paradigm for our field. This presentation reveals how the author was forced to confront her identity as a Jew whose critical perspectives on the asymmetrical nature of the struggle she witnessed in Israel/Palestine has its own haunting impact on her life and work.



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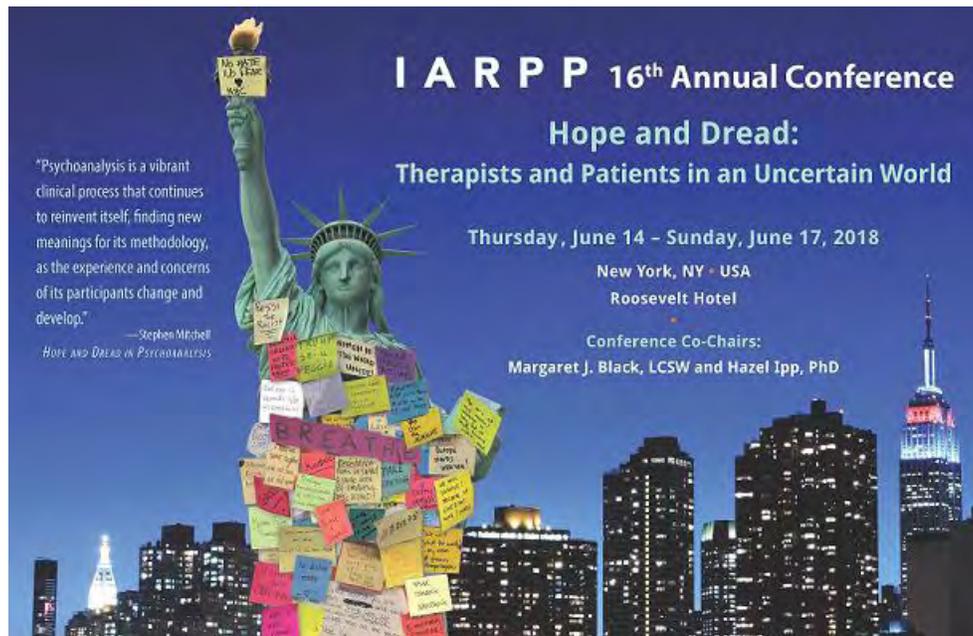
**Moderator:**

### **Abstract:**

#### *Where the Holocaust and Al-Nakba Met: Radioactive identifications and the psychoanalytic Frame*

The presenter, who is of Palestinian heritage, revisits her treatment with a Jewish analyst who is the offspring of Holocaust survivors. She demonstrates how the transference-countertransference matrix was both constructed and compromised by politics and intergenerational trauma, some aspects of which remained unconscious, others conscious; some of which were enacted, others analyzed. The analytic scene was a microcosm of world events in which “radioactive identifications, which with political and historical issues affected the psychoanalytic situation, resulting in repeated enactments and, finally, an impasse that led to the premature termination of the treatment.

Bion recommended that we approach treatment without memory, understanding, desire or expectation. Is that possible when the intersubjective space is flooded with trauma, hurt, grief, and rage—when it is drenched with sociopolitical forces beyond the control of the clinical couple? Can we hold the psychoanalytic situation when the power differential is not only between expert and client but also between colonizer and colonized, terrorist and terrorized? In such circumstances, any communication between the clinical dyad, even silence, Bion argued, is liable to create “an emotional storm”. To sail safely through this storm, the analyst needs to maintain clear thinking. But if the situation becomes too unpleasant, the clinician might opt for other forms of escape, such as going to sleep or becoming unconscious. The presenter argues, based on personal experience she describes in this article, that under circumstances such as those above, it is nearly impossible to do anything more than make “the best of a bad job,” as Bion noted.



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### **3. Interweaving Moral Omnipotence and Transgenerational Trauma: Political Collapses, in the Clinic, in the US and in Ourselves**

**Speakers:**                      Deborah Sherman, MD, USA; Malin Fors, MSc, Norway; and Sandra Silverman, LCSW, USA

**Discussant:**                      Katie Gentile, PhD, USA

**Moderator:**                      Sergio Silva, MA, Portugal

**Abstract:**

This panel illuminates the ways cultural violence shapes communities, interpersonal relationships, and bodies. The three papers use clinical moments and psychoanalytically informed observations of the sociopolitical to highlight the ways hate, shame, and moral omnipotence, are utilized defensively. The first paper looks at the concept of moral omnipotence as it seems to be functioning in the U.S. under President Trump. In this context shock over the actions of the President is a form of splitting, enabling distance from the bad, immoral other, rendering us morally good. This moral binary ignores the privilege of many who refused to speak up previously against many forms of U.S. state sponsored violence (e.g. the prison industrial complex). The next two papers highlight these concepts as they appear within clinical work, in particular around issues of violence toward lesbian and gender nonconforming patients. These two papers both use in-depth clinical detail to explore the analyst’s attempts to hold and protect the psychic space in the face of attacks from the past and from those in the present - the current U.S. environment of increasingly violent white, heterosexual, male supremacy. These clinical papers ask how we address dread of the future and trauma of the past in our patients when we are concurrently experiencing similar dread and resurfacing trauma in ourselves. The panel describes how the haunting bodies of prejudice and unfairness in the world are to be found and battled through self-reflection and emotional honesty and not via the discourse of political moralization. The theoretical framework laid out in this panel and detailed in case studies demonstrates ways analysts can make use of our patients’ as well as our own histories in an effort to find hope inside an increasingly threatening and violent culture.

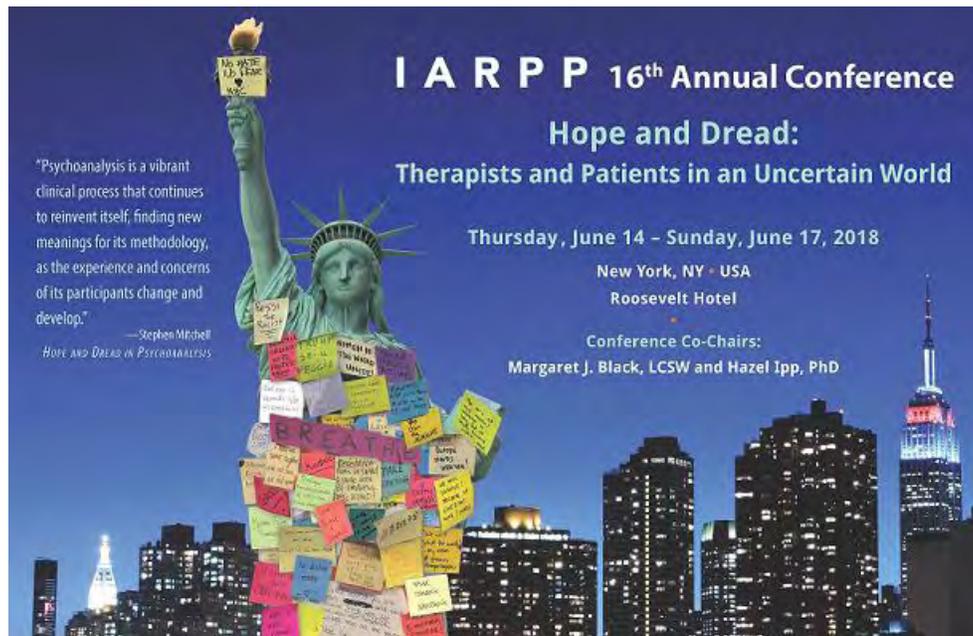
**Learning Objectives:**

At the end of this presentation, participants will be able to:

1. Describe the layered ways in which historic trauma may resurface in a therapy session;
2. Utilize clinical interventions when a patient is unable to think or speak while in session;
3. Identify links between the “othering” of racism and of gender misrecognition.







**Saturday, June 16<sup>th</sup>                      1:45 pm – 3:15 pm                      Paper/Panel Session 4**  
**4. Hurricane Harvey: Barriers to Remembering, Repercussions of Forgetting (continued)**

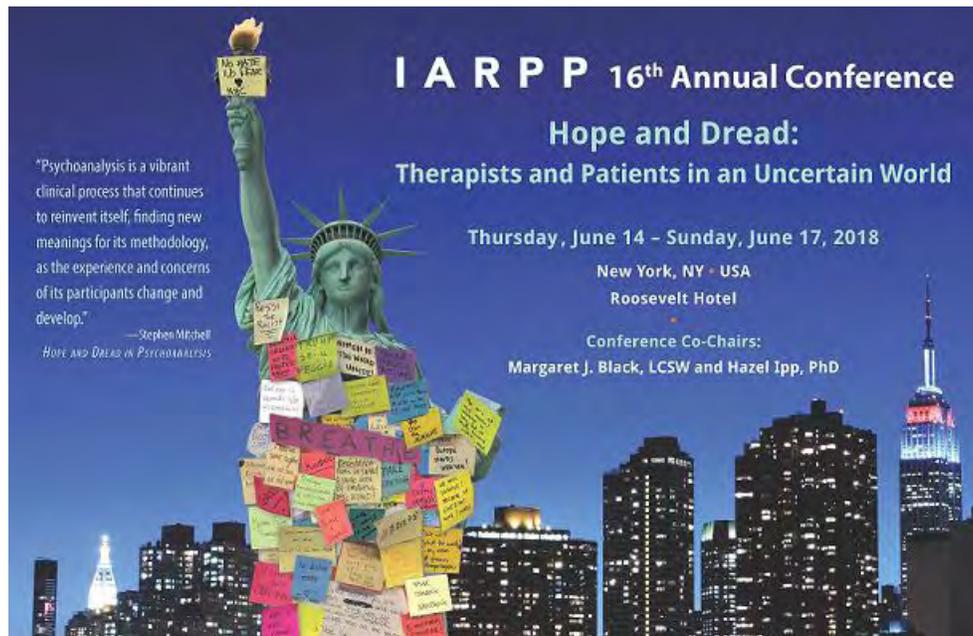
Speakers:                      Jean Goodwin, MD, USA and JoAnn Ponder, PhD, USA  
Discussant:                      Ghislaine Boulanger, PhD, USA  
Moderator:                      David D’Alessio, MA, CPsya, LP, USA

Abstract:  
*The Shadow of the Past in the Aftermath of Harvey: Human Contributions and Responses to Environmental Crisis*

Hurricanes are a fact of life on the Texas coast, where hurricane season peaks in August and September. Scientists warn that climate changes will intensify their effects, yet our denial and omnipotence prevail. More than 40 years ago, psychoanalyst Harold Searles (1972) suggested that apathy about the environment is based on unconscious ego defenses against anxiety. Sociologist Kari Norgaard (2011) described a socially organized denial in which global warming is known in the abstract, but disconnected from political, social, and personal life. Other researchers (Lehtonen & Valimaki (2013) suggest an illusion of autonomy, with denial of dependence on nature. This contributes to what environmental journalist Cynthia Barnett (2015) described as human ambition to control rain with irrigation, cities built on floodplains, and levees on rivers. Under pressure to allow development in floodplains, lawmakers disregarded prior wisdom that flood control requires a mix of reservoirs, levees, and preserved wetlands and forests, instead approving a levees-only strategy (Barnett, 2017). Houston thus paved over wetlands, resulting in poor drainage.

I was apprehensive on August 25 upon hearing that Harvey progressed rapidly to a Category 4 hurricane predicted to travel north from the coast towards my hometown of Austin. The air was heavy and still, the sky greenish-gray, when the rain began. Though Austin is safer than the coast, storms can still cause flash floods, transforming dry creekbeds into torrents that sweep away everything in their path. My concerns were also based on a connection to Houston, where I completed psychoanalytic training and serve on the CFPS faculty. I moped around the house that weekend, relieved when the storm veered away from Austin, then experienced survivor’s guilt for those who weren’t so lucky.

Once the rain stopped, I contacted several of my clients and ascertained their families in Houston were safe. However, one client’s childhood home was destroyed. When I met with “Chloe” a few days later, she didn’t mention the hurricane until questioned, then made smug remarks about Trump’s visit to see the



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Discussant:                      Ghislaine Boulanger, PhD, USA

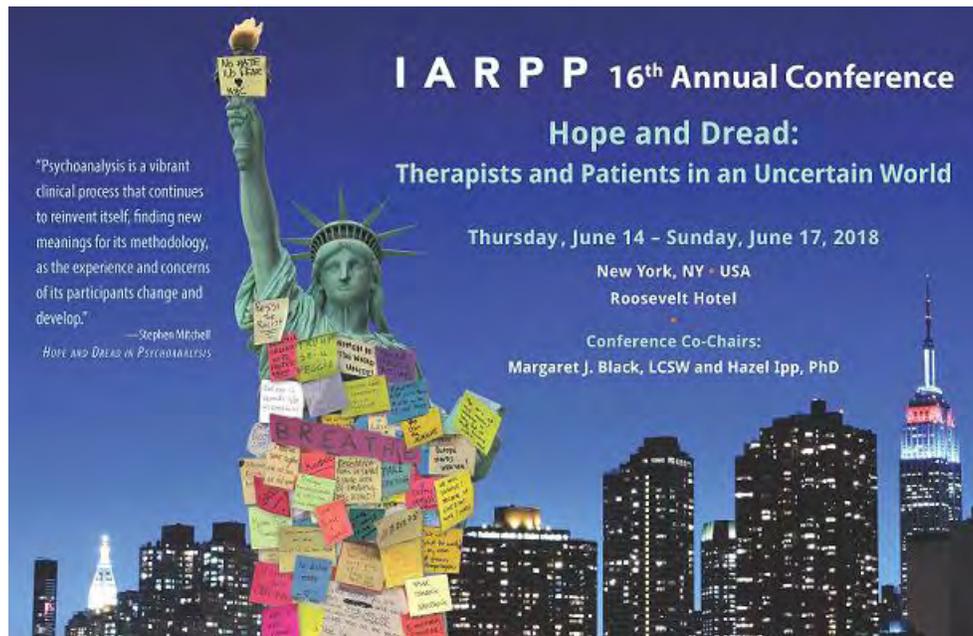
Moderator:                      David D'Alessio, MA, CPsya, LP, USA

Abstract:

*The Shadow of the Past in the Aftermath of Harvey: Human Contributions and Responses to Environmental Crisis - continued*

devastation. I myself considered his visit a ploy, given his administration's cuts for climate research. The following week, I realized that Chloe's comments defended against feelings of loss. Chloe felt numbed by her mother's queries about which belongings to store or discard. When I met with "Taylor," she described how her father repeatedly swept out the rain gutters and kept the house from flooding. While nearby mansions flooded, she claimed the owners got what they deserved for building on a marsh. Her "othering" was rooted in desires for personal agency and avoided fears of parent loss.

We assign human names and ascribe human motivation such as "evil" to hurricanes. According to Barnett (2017), this way of thinking makes us feel helpless. Psychoanalyst Renee Lertzman (2015) developed the concept of "environmental melancholia" based on Freud's (1917) ideas about unresolved mourning. She suggested that ambivalence, loss, and anxiety impede our capacities for environmental concern and repair. These emotions shouldn't be avoided, but integrated for more authentic modes of engagement with a dynamic, uncertain world. Finally, psychoanalyst Donna Orange (2017) challenges us to adopt a radical code of ethics to be "my other's keeper" by living simply, advocating for change, and caring for the earth and its inhabitants everywhere.



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## **5. The Ethical Attitude of the Analyst in a Traumatized World: Clinical and Theoretical Perspectives**

**Speakers:** Shiri Raz, MA, PhD, Israel and Zohar Kaufman, MA, PhD, Israel

**Discussant:** Susan Klebanoff, PhD, USA

**Moderator:** Paola Elena Cesari, PsyD, Italy

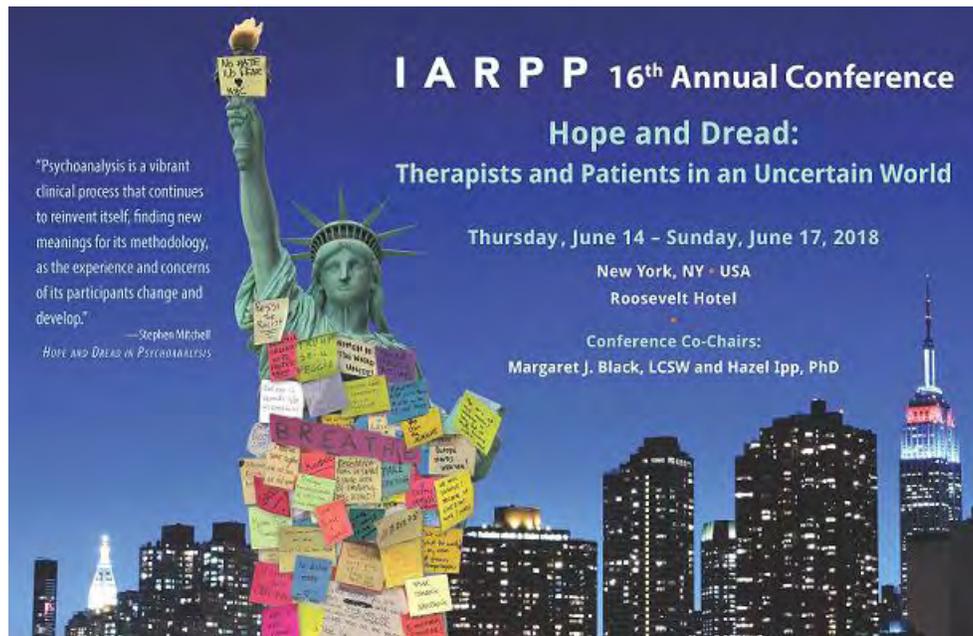
### Abstract:

This panel will address the burning question of the ethical attitude of the therapist while facing an objective reality infused with trauma, lack of social and financial justice, complicated inter-ethnic dynamics, and more. The presenters will each suggest a different perspective of the virtuous therapist and the intrapsychic and intersubjective processes that characterize the ethical therapeutic encounter: The first perspective will present the significance of virtue ethics in psychoanalysis and will explore the ethical attitude of the therapist as a scholar of phenomena that take place outside the office. The second perspective will focus on the ethical attitude of virtue therapist in a mixed dyadic encounter between the Jewish therapist and the Palestinian patient in Israel. The third perspective will reintroduce the clinical use of Ferenczi's ideas regarding trauma, and discuss the potential trauma-triggering influence of the therapist's ethical limits on the therapeutic process, in the case of a meat-eating therapist and vegan patient.

### Learning Objectives:

At the end of this presentation, participants will be able to:

1. Understand the significance of Virtue Ethics in psychoanalytical, and the ethical attitude of the virtues therapist to the world beyond the office;
2. Utilize working knowledge on an ethical model for approaching inter-ethnic therapeutic dyads;
3. Demonstrate an understanding of the clinical use of Ferenczi's ideas regarding trauma, for the dyadic encounter of the meat-eating clinician and the vegan patient.



**Saturday, June 16<sup>th</sup> 1:45 pm – 3:15 pm Paper/Panel Session 4**

**6. The Continuum of Hope and Dreading:  
The Social Bond as What Sustains Human Reality**

Speakers: Orit Dudai, PhD, Israel; Maria Jose Mezzera, PsyD, Chile; and Paula Vera, PsyD, Chile Alejandro

Discussant: Avila Espada, PhD, Spain

Moderator: Ana de Sousa Baptista, PhD, Portugal

Abstract:

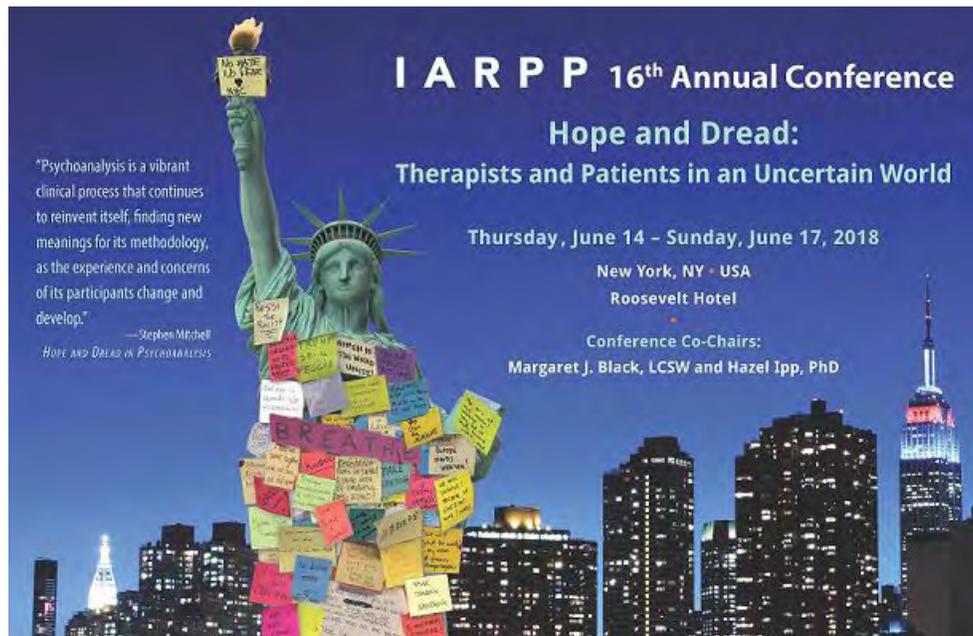
*The Return to the Relational Conditions in an Uncertain World: A Filmic Representation of Overcoming a Sense of Dread El Espiritu Del La Colmena (The Spirit of the Beehive) Victor Erice's, 1973*

**Orit Dudai**

In this presentation I intend to look upon the relationship between a political trauma and its reflection in the subjects inner world through discussing a film. El Espiritu Del La Colmena (The Spirit of the Beehive), by acclaimed Spanish director Victor Erice's, is a film about the interchange between a distressing inner experience and a political traumatic one, amplifying the linkage between the personal sphere and the rationalities and irrationalities of social actions (Layton, 2008; Frosh, 2014). The film, set at the end of the Spanish Civil War, portrays a young protagonist who's personal inner dread is in tuned with the political atmosphere around her. Through the mise en scene, which enables to place the protagonist in a wider environment, the psychoanalyst can view a "live" interaction between subject and society, experiencing what often eludes the analytic situation. Thinking about what the film embodies takes us back to the analytic situation and to the understanding that hope and reparation can take place through the return of the relational conditions (Benjamin, 1990; Mitchell, 1993; Beebe and Lachmann, 2003).

Learning Objectives:

1. The presentation offers an added perspective on the subject of the relations between the personal and the political in an uncertain world, as it brings forth a poetic filmic perspective that helps represent and embody this relationship;
2. The ability to represent visually the dynamics of a protagonist in a distressful political and social atmosphere, helps us a clinicians to analyze the above dynamics in vivo, enabling to utilize this understanding in the clinical encounter;
3. The presentation discusses a specific film which its narrative is in tune with the conference's theme, it draws our attention to a possible process of reparation where the other awakens back into the relational dynamics. It amplifies the need to keep in mind that even in an uncertain world, relationships is what is needed to keep a sense of hope.



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**6. The Continuum of Hope and Dreading:  
The Social Bond as What Sustains Human Reality (continued)**

Speakers: Orit Dudai, PhD, Israel; Maria Jose Mezzera, PsyD, Chile; and Paula Vera, PsyD, Chile Alejandro

Discussant: Avila Espada, PhD, Spain

Moderator: Ana de Sousa Baptista, PhD, Portugal

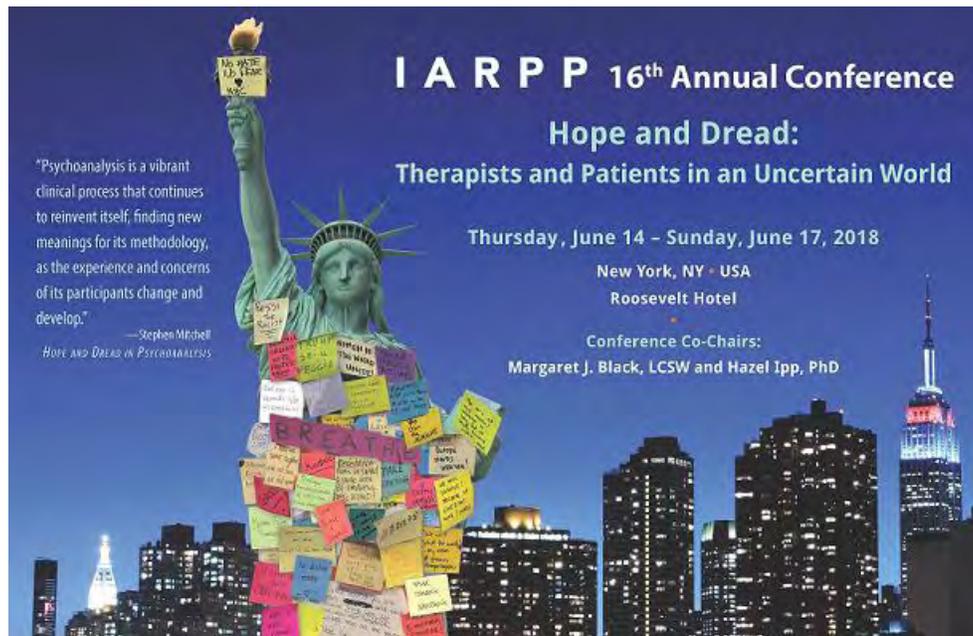
Abstract:

*The Continuum of Hope and Dreading: The Social Bond as What Sustains Human Reality*  
**Maria Jose Mezzera and Paula Vera**

Hope and dread can be seen as a continuum, along which human experience fluctuates. Hope is seen as the experience of illusion and enigma present in life (in Spanish hope is “esperanza”, from the root “esperar”, to wait). It interweaves with the raw, direct experience of reality, what Lacan called the Real, understood as the concrete and brutal experience that goes beyond the subjective function of an imaginary or a symbolic thirdness. What allows the movements along this continuum are social bonds that sustain even the primary presence of parental bonds. Failure of these bonds gives way to the breakdown of this continuum and the emergence of the black holes of traumatic experience, generating dissociative defenses in personal experiences and the fragmentation of human experience in the social and the collective. Three clinical examples, by three analysts, will illustrate how the social matrix that is torn can be mended through the presence and availability of an other, willing to receive/listen to the impacts of dramatic human failure and the fragments of the breakdown in order to help restore the hope-dread continuum. Key Words: Hope, Dread, Real, Other, Reparation, Human Rights

Learning Objectives:

1. Participants will be able to reflect on the parallelism between social matrix and the analytic relationship
2. Participants will be able to describe the hope-dread continuum
3. Participants will have be able to apply understanding of trauma and dissociation to clinical material



**Saturday, June 16<sup>th</sup> 1:45 pm – 3:15 pm Paper/Panel Session 4**

**7. LGBT: The Long Struggle to Become Liberated from Misunderstandings and Prejudice—Cultural, Religious, Racial, and Psychoanalytic**

**Speakers:** Efrat Lavie, MA, Clin Psych, Israel and Charles Finlon, LCSW, USA

**Discussant:** Mark Blechner, PhD, USA

**Moderator:** Alyson Nelson, PhD, USA

**Abstract:**

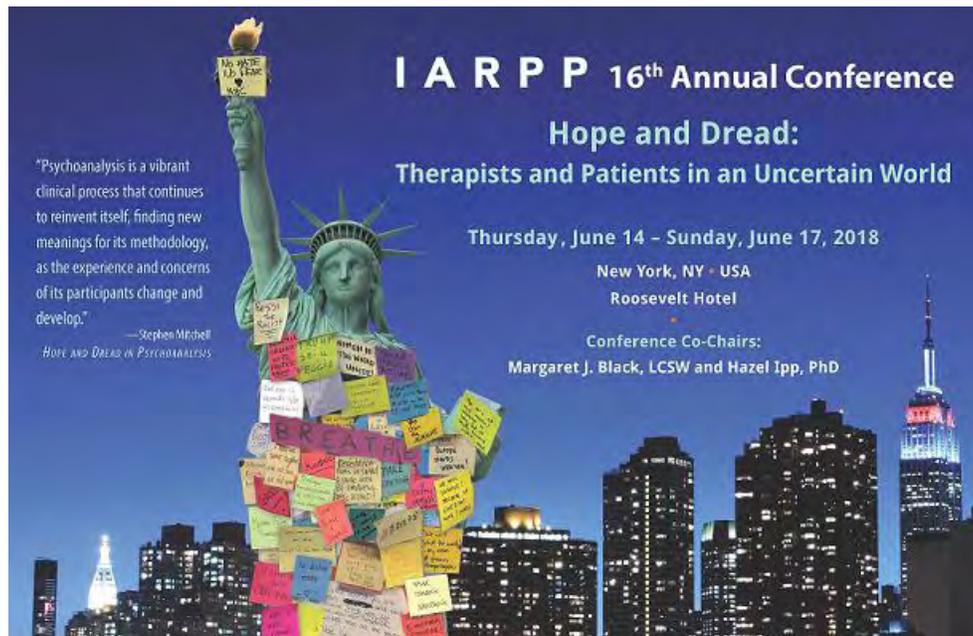
*Standing in the Gender Spaces Is a Hard Thing to Do with Shackled Feet: Negotiating and Assembling Gender Identities Under Society’s Watchful Eye*  
**Efrat Lavie**

Relational psychotherapists, who acknowledge culture's impact on development and identity-formation, face many challenges as they strive to 'stand in the (gender) spaces' (Bromberg, 1998) when working with transgender individuals. Since gender and gender-identity are concepts heavily burdened by culture, when transgender individuals experience incongruence between subjective gender experience and social gender norms, for some, it causes much emotional turmoil. In such circumstances, an intrapsychic struggle tends to ensue between a subjugated self-state driven by society's demands and a more 'genuine' self-state, one holding feelings and wishes that stand in opposition to society's dicta. The intrapsychic struggle is usually so difficult to contain that it often gets externalized or enacted. This dynamic will be explicated using Althusser's concept of interpellation (1971) and its application in relational thinking (for example: Dimen, 1991; Harris, 2009, 2011; Guralnik & Simeon, 2010). It will be shown how the internal struggle between the opposing self-states, registered as a relational matrix, tends to get externalized and enacted within the therapeutic dyad. A therapeutic vignette will be used to demonstrate the unfolding of such processes in a relationally-informed psychoanalytic therapy. Finally, possible directions for clinical presence and intervention will be explored, in-line with a dialectical, integration-facilitating position.

**Learning Objectives:**

At the end of this presentation, participants will be able to:

1. Describe the ways in which interpellating forces shape the intrapsychic struggle present in some transgender individuals;
2. Assess some of the forces pertaining to the above-mentioned intrapsychic struggle, at work within the therapeutic dyad;
3. Utilize the above understandings in order to better work-through enactments and impasses related to the described dynamics.



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**7. LGBT: The Long Struggle to Become Liberated from Misunderstandings and Prejudice—Cultural, Religious, Racial, and Psychoanalytic (continued)**

Speakers:                      Efrat Lavie, MA, Clin Psych, Israel and Charles Finlon, LCSW, USA

Discussant:                      Mark Blechner, PhD, USA

Moderator:                      Alyson Nelson, PhD, USA

Abstract:

*Uses of the Past: Blind Spots Then and Now*

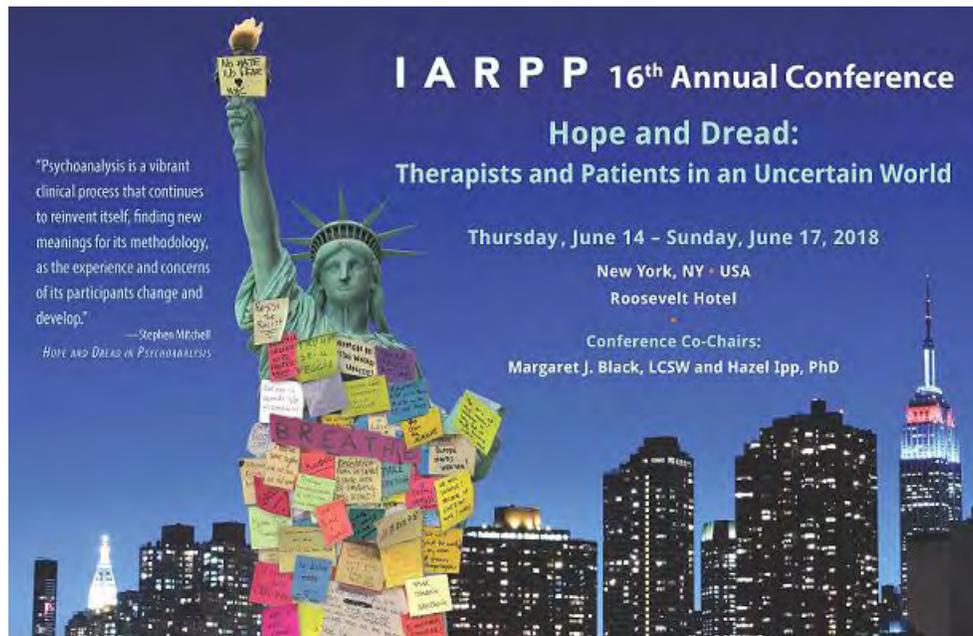
**Charles Finlon**

The most shameful episode in the history of American psychoanalysis may well be its embrace of punitive, anti-homosexual attitudes during the mid-20th century, during which psychoanalysts departed from the analytic value of non-directive neutrality, leveraged the manipulative power of the positive transference and tried to extract heterosexual behavior from patients with little attention to those patients' internal experience. We must read cases from this era, to remind ourselves what happened and might happen again, while reminding ourselves that we are not necessarily smarter or inherently more ethical than our forebears. What mistakes will later generations attribute to us? I will use this episode of our history as a paradigm for the present, looking for the ways our individual and institutional blind spots put us in positions similar to our mid-century forebears.

Learning Objectives:

At the end of this presentation, participants will be able to:

1. Identify three key psychoanalytic values;
2. Apply the concept of presentism to their reading of classic psychoanalytic texts;
3. Assess their current practice for blindspots.



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## **8. Visiting History From Oedipus to Sisyphus: The Unformulated Experience of Greek Migrants**

**Speakers:** Maria Triantafyllopoulou, MBA, Greece; Stella Chatzichrist, MSc, Greece; and Dimitrios Tsiakos, MSc, Greece

**Discussant:** Cleonie White, PhD, USA

**Moderator:** Andrea Recarte, PhD, USA

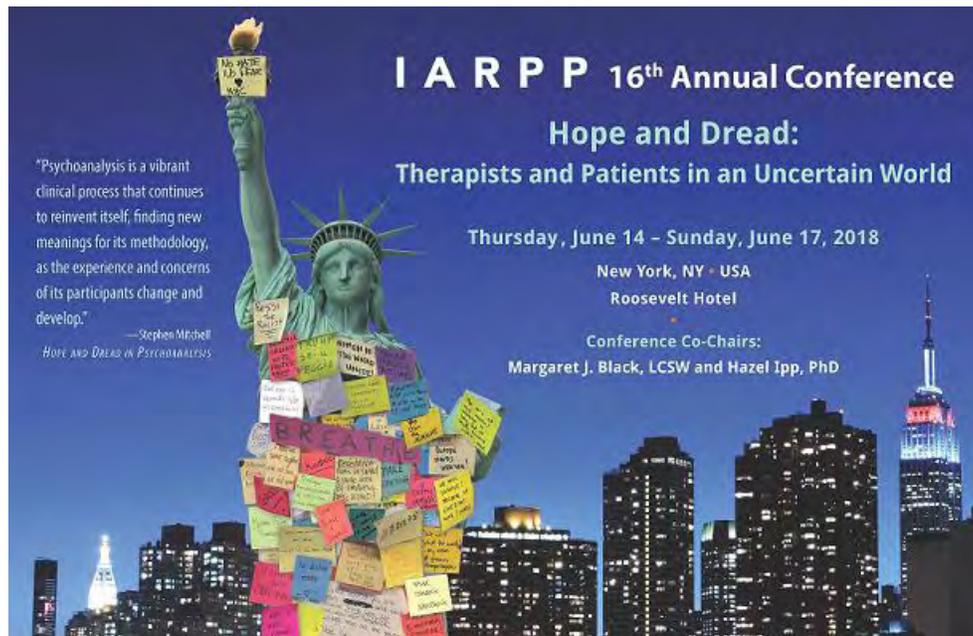
**Abstract:**

Living in uncertain times, one has to adapt to various changes. One of the main impacts of the great financial crisis of the last few years, is the rise in immigration. Many Greeks have decided to leave their uncertain country and take the path towards economically safer destinations. While they face numerous challenges trying to integrate and be incorporated, therapy faces its own dilemmas. Can psychotherapy continue on a new basis and if so, in which ways will the distance affect the transference and countertransference procedures? What is the impact of immigration on the therapeutic dyad and how does one overcome the challenges? Where do both patient and therapist stand in terms of reassessing values, morals, perspectives and their very deep sense of self? The myths of Oedipus and Sisyphus will be used in order to address these issues. Skype sessions' clinical material will be presented.

**Learning Objectives:**

At the end of this presentation, participants will be able to:

1. Analyze the factors that influence psychotherapy while the patient decides to immigrate;
2. Critique the dilemmas a therapist is confronted with in cases of political and socioeconomic turmoil;
3. Assess the use of internet as mediator tool in psychotherapy.



**Saturday, June 16<sup>th</sup>                      1:45 pm – 3:15 pm                      Paper/Panel Session 4**

**9. Working Through to Create a Safe Space in Supervisory and Analytic Relationships**

Speakers:                      Orin Segal, PhD, Israel; Li-at Perry Lerer, MA, Israel; Michael Shoshani, PsyD, Israel; and Batya Shoshani, PhD, Israel  
Discussant:                      James Fosshage, PhD, ABPP, USA  
Moderator:                      Allison Katz, CSW, USA

Abstract:  
*"You Are Dear to Me, Because I Can Feel You are Trying to Understand" – Cross-Lingual Triadic Therapeutic Encounters in Cross-Cultural Medical-Rehabilitation Settings*

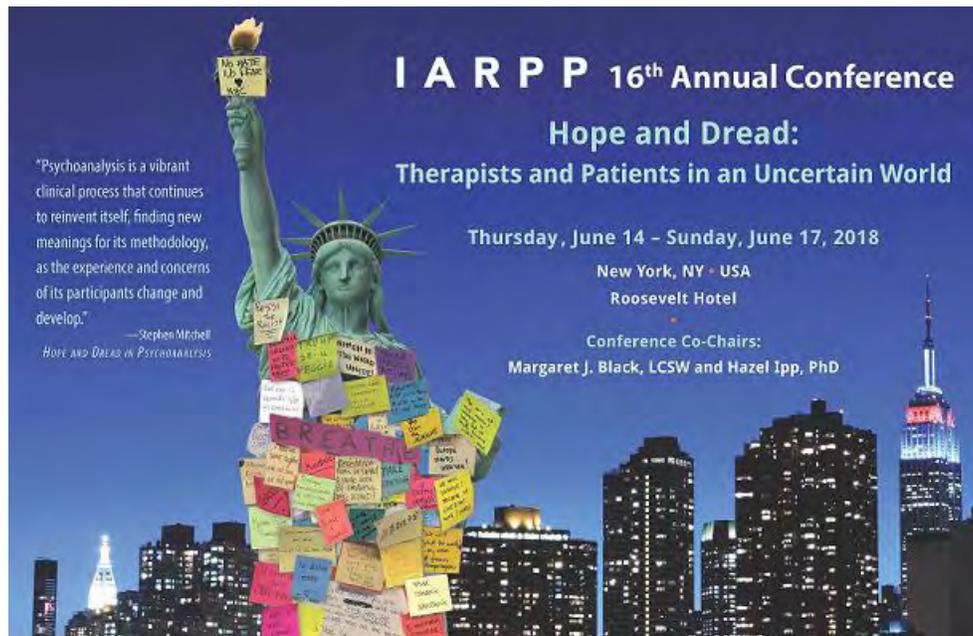
***Orin Segal***

The goal of this presentation is to stress the importance of exploring relational concepts in the context short term triadic therapeutic-relationships established in a medical-rehabilitation setting. Specifically we aim to explore this through the concepts of (1) complementary relationships and (2) victimhood-enactments. The theoretical exploration will be based on a clinical case presenting a therapeutic relationship between an Arab-Israeli Muslim adolescent boy, coping with a physical injury and PTSD as a result of being victim to a gunshot crime, an Israeli Jewish psychologist and a young Arab Israeli Muslim education counselor student.

**Learning Objectives:**

1. Stress the importance for further understanding and exploring relational thought in various, non-traditional settings. Specifically, explore the use of relational tough in medical-rehabilitation settings;
2. Suggest the use of complementarity relationships and victimhood enactments as key therapeutic concepts in the presented cross-cultural and cross-lingual case;
3. Advocate for the implementation of psychotherapy in unique contexts in which there is a need for a translator. At the same time, call for the need for further development of guidelines for these kind of therapeutic encounters.





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**9. Working Through to Create a Safe Space in Supervisory and Analytic Relationships (continued)**

**Speakers:**                      Orin Segal, PhD, Israel; Li-at Perry Lerer, MA, Israel; Michael Shoshani, PsyD, Israel; and Batya Shoshani, PhD, Israel

**Discussant:**                      James Fosshage, PhD, ABPP, USA

**Moderator:**                      Allison Katz, CSW, USA

**Abstract:**  
*Transference–Counter-Transference Matrix of Patient, Therapist and Supervisor in the Encounter with Perverse Character Pathology*

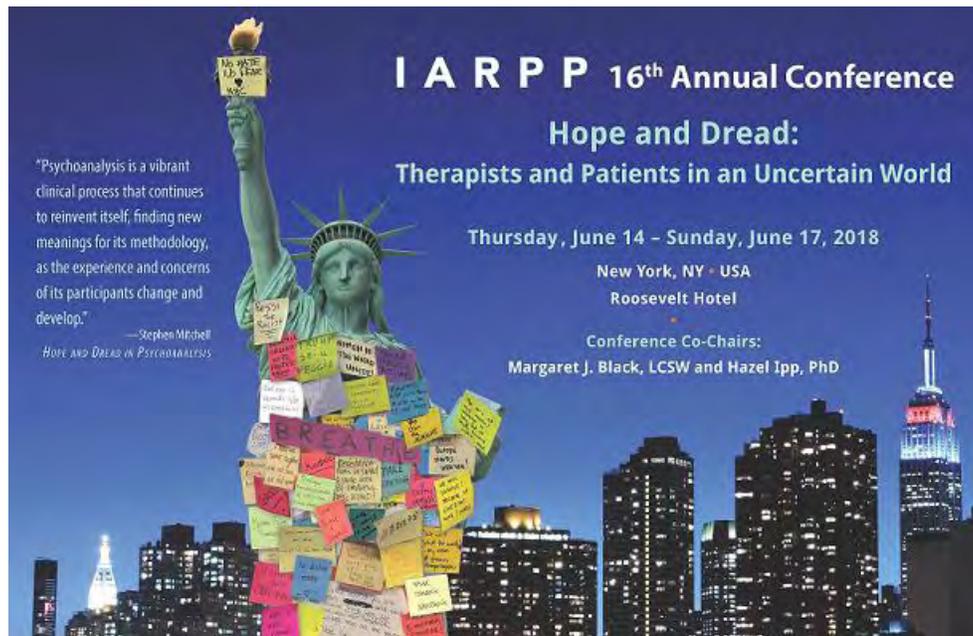
**Michael Shoshani & Batya Shoshani**

This paper is written against the backdrop of the reluctance of many analytic clinicians – save a few such as Judy Davis (2001) and Emanuele Bonasia (2001) – to write about sexuality in the context of counter-transference and especially about perverse counter-transference. The main claim presented by the authors is that one cannot treat or supervise the treatment of patients with perverse character formation, unless both therapist and supervisor are willing to acknowledge and own the perverse parts arising in them through the encounter with the patient’s perverse material (Ogden, 1997b; McDougall, 1989). The contaminated dynamics created between patient and therapist hinders the therapist’s ability to conduct the therapy properly, and when he enters supervision, perverse elements permeate this space as well. The paper focuses on the supervisor and therapist individual and joint efforts to locate, acknowledge and use their own perverse components, despite the pain and shame involved and the temptation to turn a blind eye (Shoshani, Shoshani and Shinar, 2010). One is reminded here of Muriel Dimen persistent objection to the usage to the term perversion since all of us, in one aspect or more, are perverts as well.

**Learning Objectives:**

1. Highlighting the crucial importance of the transference-counter-transference relationship in therapy, and especially in the supervision;
2. The authors would like to focus on the importance of the supervisor's efforts to locate, acknowledge and use his own perverse components, despite the pain and shame involved and the temptation to turn a blind eye;
3. The authors would like to depict the devouring nature of perverse character pathology on the patient-therapist-supervisor relationship matrix.





**Saturday, June 16<sup>th</sup>                      1:45 pm – 3:15 pm                      Paper/Panel Session 4**

## **11. Confronting Race and Racism**

**Speakers:**                      Maria Luisa Saldana, MA, Mexico; Flora Lazar, PhD, LSW, USA; and Duncan Cartwright, PhD, South Africa  
**Discussant:**                      Charles Strozier, PhD, USA  
**Moderator:**                      John Sloane, MD, Canada

**Abstract:**

*Racism, a Gaze that Marginalizes Us*

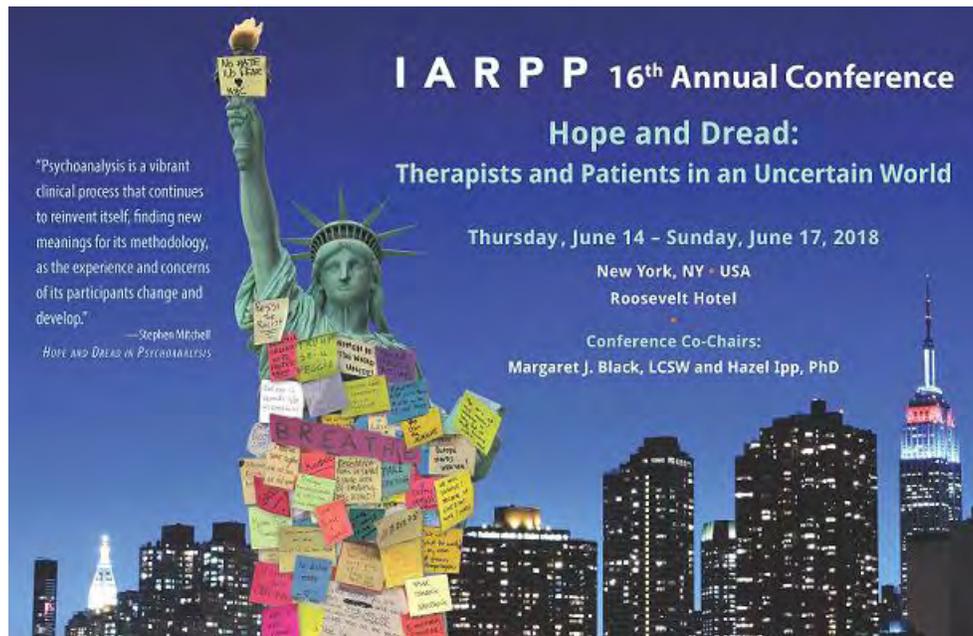
***Maria Luisa Saldana***

In the beginning of psychoanalysis, the metaphors to talk about mental functioning were based on the understanding of a mental apparatus locked within the individual. Currently, our metaphors to talk about our mental apparatus are conformed by an intrapsychic dimension, interpersonal dimension and one transpersonal. The latest one, being an extension to our mental processes, and referring to our social, cultural and politic groups, should also be part of the analysis, because its influence can affect our emotional health as well. A vignette highlights the influence of the transpersonal dimension in a patient with humble origins and indigenous roots.

**Learning Objectives:**

At the end of this presentation, participants will be able to:

1. To assess the impact exercised by social, cultural, and political groups in the emotional health of his/her patient;
2. To analyze, through the structure of the analytical relationship, the exchange of roles generated by an identity that is considered to be “first” or “second” class;
3. To factor the importance of including in the analytic sessions the cultural, social, and political dimensions affecting the relationship between the patient and the analyst.



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**Paper/Panel Session 4**

**11. Confronting Race and Racism (continued)**

Speakers: Maria Luisa Saldana, MA, Mexico; Flora Lazar, PhD, LSW, USA; and Duncan Cartwright, PhD, South Africa

Discussant: Charles Strozier, PhD, USA

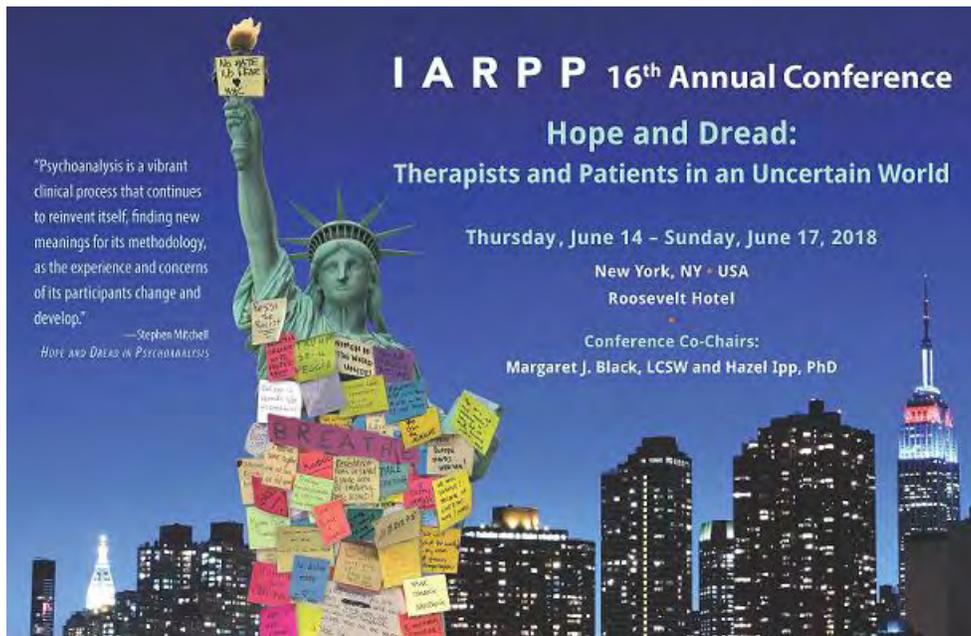
Moderator: John Sloane, MD, Canada

Abstract:

*Re-defining Safety: Trauma on Campus and in the Consulting Room*

**Flora Lazar**

In the last five years college students around the country have demanded that their institutions create "safe spaces," organized on-campus venues designed to protect students from the identity-related traumas they say they have experienced throughout their lives and claim they continue to experience on campus. Students have asked for a variety of reforms including "trigger warnings" alerting them to experiences they fear might re-traumatize them, and they have often mounted challenges to the legitimacy of anyone attempting to depict the experiences of others with identities they do not, themselves, possess. These campus debates have profound consequences for psychodynamic clinicians both in their consideration of the theoretical conditions that sponsor emotional growth in emerging adults as well in their consideration of how to balance the need for safety with concerns about re-traumatization among those whose very identities produce the daily trauma that underlies their call for safe spaces on campus. This paper will examine how the safe spaces debates, with their focus on large-scale social trauma, affect our theory of individual trauma and ultimately our use of safe spaces to promote healing and growth. It will ask whether certain collective societal traumas experienced by "the other" can truly be known by any individual clinician. It will then explore how effective clinical theory is in guiding relationally-oriented clinicians' work with patients who have experienced the trauma of social oppression. The paper is an attempt to help articulate a clearer clinical mandate for activist psychoanalysts and build on Cheryl Thomson's contention (1996) that "black is never simply black" in the consulting room.



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### **11. Confronting Race and Racism (continued)**

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**Discussant:** Charles Strozier, PhD, USA

**Moderator:** John Sloane, MD, Canada

**Abstract:**

*Re-defining Safety: Trauma on Campus and in the Consulting Room - continued*

**Flora Lazar**

**Learning Objectives:**

At the end of this presentation, participants will be able to:

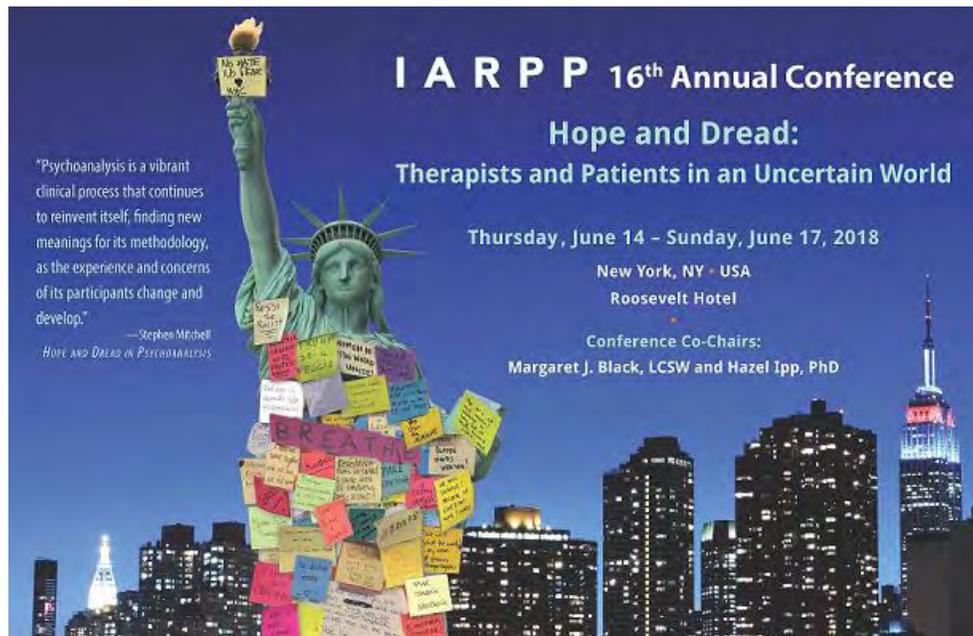
1. Describe the concept and function of safe spaces as they may diverge in the consulting room and the educational setting where many older adolescents begin the transition to adulthood;
2. Describe how identity politics and cultural appropriation theory challenge developmental and clinical theory related to the experience of social trauma;
3. Identify the broader political implications of the campus debates for the delivery of mental health services.

**Abstract:**

*‘After all this time we are still worshipping a white ghost’: Exploring microaggressions and unconscious processes in a ‘transformed’ South African university environment*

**Duncan Cartwright**

This paper explores the experience and impact of microaggressions in a university campus environment in South Africa. It marks the first phase of an action-research project aimed at addressing subtle forms of racial and cultural discrimination using student participation and psychoanalytic insights. Focus groups were used to explore experiences of prejudice on campus as expressed through microaggressions between students, lecturers and their environment. Findings reveal both across-race and within-race group microaggressions related to race. The findings are explored within the context of South Africa’s history of white oppression with particular reference to understanding the repetition of unconscious dynamics that serve to obscure more unbearable truths related to previously marginalised identities. The role of normative unconscious processes (Layton, 2006) and the ‘social unconscious’ are explored with particular references to the role of ‘incohesion’ (Hopper, 2003) in perpetuating traumatic realities.



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### **11. Confronting Race and Racism (continued)**

**Speakers:** Maria Luisa Saldana, MA, Mexico; Flora Lazar, PhD, LSW, USA; and Duncan Cartwright, PhD, South Africa

**Discussant:** Charles Strozier, PhD, USA

**Moderator:** John Sloane, MD, Canada

**Abstract:**

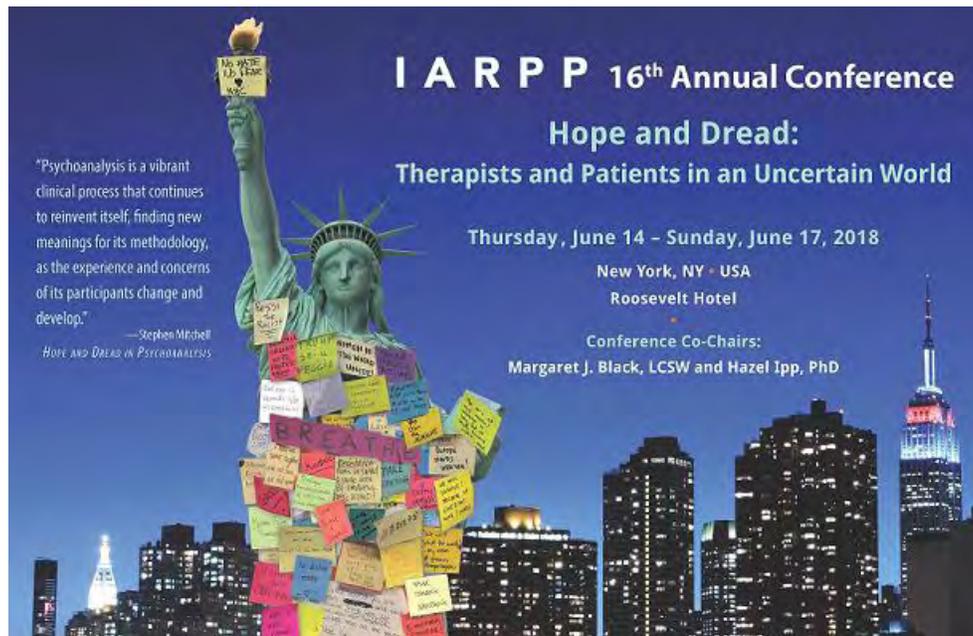
*'After all this time we are still worshipping a white ghost': Exploring microaggressions and unconscious processes in a 'transformed' South African university environment - continued*  
**Duncan Cartwright**

**Learning Objectives:**

At the end of this presentation, participants will be able to:

1. To understand the role of relational dynamics, normative unconscious processes and the social unconscious in the perpetuation of microaggressions;
2. To understand the impact and experience of racial microaggressions on a South African student population;
3. To learn about the use of action-research methodologies to explore and implement psychoanalytic insights.





**Saturday, June 16<sup>th</sup>**

**1:45 pm – 3:15 pm**

**Paper/Panel Session 4**

**12. Personal Narratives on the Impact of Historical and Political Events  
(continued)**

Speakers: Virginia Rachmani, MA, LCSW, NCPsyD, USA; Mildred Antonelli, PhD, USA; and Concepcio Garriga I Seto, MA, Spain

Discussant: Donna Bassin, PhD, USA

Moderator: Denise Goldfajn, PsyD, Brazil

Abstract:

*Surviving the Horror of a Pogrom*

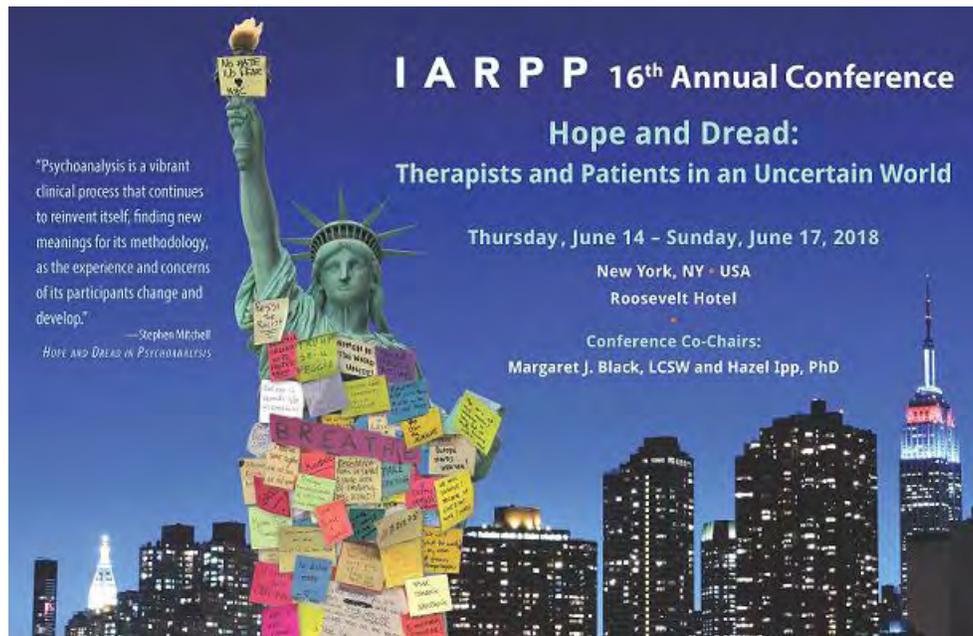
**Mildred Antonelli**

In tsarist Russia, and in the Soviet Union, in the Civil War that followed the October Revolution, genocide against Jews took the form of pogroms. One of the worst of those pogroms occurred in Proscurov in February 1919. My mother was a survivor of that pogrom. In this paper I describe the effect of this event on her personality, her life, her children (my brother and me), and our relationship with her. I describe how I perceived my mother when I was a child, how I view her now and how coming to an understanding of her trauma, seeing her, myself and our relationship through the lens of her trauma, changed my experience of myself, her and our relationship. I describe how her traumatic experience expressed itself in her fear of attack, fear of loss, and inability to mourn the loss of the future she had planned, imagined, and expected for herself. I will relate my mother's story to Stolorow's reflections on the shattering of absolutes, Atwood's ideas about ghosts and epistemological trauma, and the intergenerational transmission of trauma through patterns of pathological accommodation, as described by Brandshaft.

Learning Objectives:

At the end of this presentation, participants will be able to:

1. Describe some of the effects of trauma from a genocidal event on the life of the traumatized individual;
2. Describe some of the effects of trauma on the children of those who have survived a genocidal event;
3. Describe the effect on the patient of coming to an understanding of his parent's trauma and its transmission to him.



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Speakers:                      Virginia Rachmani, MA, LCSW, NCPsyD, USA; Mildred Antonelli, PhD, USA; and Concepcio Garriga I Seto, MA, Spain

Discussant:                      Donna Bassin, PhD, USA

Moderator:                      Denise Goldfajn, PsyD, Brazil

Abstract:

*The long journey of Catalonia to becoming an independent state. Its traumatic legacy and its resilient outcomes*

***Concepcio Garriga I Seto***

Catalonia is pushing to become an independent state. This long fight has left many wounds in the colonized Catalan society by the Castilian Crown since 1621 and in people like myself, some in the form of a transgenerational transmission of trauma. These almost four hundred years of oppression have also produced many resilient outcomes: a capacity of organized resistance that we call “civil society”; the maintenance of Catalan language alive; the hold of emancipative values by many that underlie our determination to rely on the international self-determination right to vote in a binding referendum.

Learning Objectives:

At the end of this presentation, participants will be able to:

1. To show how to deal with long transgenerational transmission of trauma in a self-analysis;
2. To inspire clinicians to explore at least three generations back in order to be able to capture the wounds of history any patient may bring with him/her;
3. To include a wider scope to the analytic work: issues of family, of culture, of gender, of class, of ethnicity, of history.