
IARPP eNEWS

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International Association for Relational Psychoanalysis and Psychotherapy
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IARPP Annual Conference in Baltimore

Margaret Black, New York

We are pleased to invite you to the 6th annual IARPP conference, which will be held from May 29 to June 1, 2008, in Baltimore, Maryland. The conference is entitled "Relational Perspectives on Attachment Theory and Psychoanalytic Process" and will be hosted by Dr. Joseph Lichtenberg and the Institute of Contemporary Psychotherapy and Psychoanalysis.

While many consider there to be a shared sensibility between Relational Psychoanalysis and Attachment Theory, not enough careful consideration has been given to their similarities and differences and, more importantly, to the capacity of each to offer the other ideas and approaches that might enhance clinical efficacy. We will take up

these issues in this conference, which is organized around three panels. The first will provide a theoretical and clinical overview of both perspectives; the second and third will take a careful look at clinical process. In the clinical panels, case material reflective of each approach will be presented by senior clinicians, demonstrating the applicability of each approach to work with a wide range of patients, including those who have been traumatized.

Workshops taking up issues of clinical interest (e.g., the place of agency, work with disengaged or "too nice" patients, etc.) and a host of excellent original papers on diverse themes will round out the program. There will be plenty of opportunity for audience participation, including

breakout groups led by senior clinicians from both perspectives.

On Thursday, May 29, before the conference officially begins, we are pleased to be offering three excellent full-day master classes, one on relational perspectives on clinical process (with faculty including Jody Davies, Tony Bass, and Muriel Dimen); one on attachment theory and

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Black, Con't. from Page 1 research (with Mauricio Cortina and Nino Dazzi), and the third on using relational and attachment theory in practice (with Lew Aron and David Wallin).

Of course in addition to all the good work we will do, there will also be time for fun. We will hold a reception on Friday evening (plus a membership meeting!) and invite you to join us for dinner and dancing on Saturday.

Hope to see you in Baltimore! ❖

Register for the Baltimore Conference at

<http://www.iarpp.org>

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IARPP - Spain

Alejandro Avila, Madrid



At the end of 2005, the bylaws of the Spain Chapter of IARPP were approved by the Spanish Ministry of Internal Affairs, and the Spanish Chapter was formally constituted with 21 psychotherapists who use Spanish as one of their main languages. Members Ramón Riera (President), Rosa Velasco, Catalina Munar, Caroline Flaster, Laura Molet, Conxita Vidall, Francesc Vieta are located in Barcelona. Augusto Abello, Manuel Aburto, Carmen Alonso, Alejandro Ávila (President Elect), Dora Deprati, Susana Espinosa, Sonsoles García-Valdecasas, Ariel Liberman, Raul Naranjo, José-Manuel Pinto, Carlos R. Sutil, Pilar Vivar are in Madrid. Antonio Tinajas is in Cáceres with the Auxano Center, and José Gonzalez is in Salamanca with the Self Center.

IARPP Spain members are actively involved in working groups, promoting and developing a variety of initiatives, such as preparing panels or paper presentations for IARPP conferences. IARPP-Spain has developed a web page conjointly with ÁGORA RELACIONAL

Center on the site <psicoterapiarelacional.com> that includes a lot of information about our activities, links with IARPP's homepage, and specific pages devoted to some key figures, such as Sándor Ferenczi, Enrique Pichon-Rivière, Stephen Mitchell. See: <http://www.psicoterapiarelacional.es/portal>.

We also publish an e-journal, *Clínica e Investigación Relacional*, thanks to the initiative of Alejandro Ávila, Ramón Riera, Margaret Crastnopol, and Carlos Rodríguez-Sutil. Some other IARPP members have been invited to support this effort and participate in the Advisory Board. All the issues include papers from distinguished Relational authors. Please visit us at <http://www.psicoterapiarelacional.es/clinicaeinvestigacionrelacional>.

We are also engaged in supporting the publication of works of Relational writers through translations into Spanish and the publication of new books in Spanish. A variety of training activities and a systematic

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training program in Relational Psychoanalysis and Psychotherapy are available through the Institute of Relational Psychotherapy and the Ágora Relational Center in Madrid.

Finally the IARPP-Spain office is located in Madrid, where you will have your home in Spain.

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(a benefit of membership)

The Israeli Forum of Relational Psychoanalysis and Psychotherapy (IFRPP)

Rina Lazar, Tel Aviv

IFRPP was established in June, 2005, at IARPP's Conference in Rome in a typically informal way I call the pub system. Anyone who was an IARPP member and was interested could join, and those who wanted to be on the Founding Committee were signed up on the spot. The scope of our work only became clear as we went along. Today the members of the committee who run the activities of IFRPP, IARPP's local chapter in Israel, are Talia Applebaum-Peled, Shlomo Beinart (Secretary), Orna Kislazy (who is also a member of IARPP's Candidate Committee), Irene Melnick, Mervyn Miller (who is responsible for the electronic communication), Chana Ullman (who is also a member of the IARPP Board), Micha Weiss, and myself, Rina Lazar (Chair).

The Israeli Forum now includes around 120 members who are also IARPP members. At our first conference, held in 2006, we presented our organization's goals: "The purpose of the Israeli Forum of Relational Psychoanalysis and Psychotherapy is to bring together those interested in the expansion of

knowledge and the enrichment of the clinical voice and technique through the relational perspective. It is our intention to acquaint the Israeli professional community with the relational language, both to introduce it and to develop it. We intend to achieve these goals while pursuing an ongoing and appropriate dialogue with other psychoanalytic traditions. The Forum will be a meeting place for the discussion of psychic life and different ways to approach it, including understanding psyche through the general context of culture and the Israeli culture in particular."

Our first local conference dealt with the question "How is this dialogue different?" The conference included the following panels: "The Relational Perspective – A World View or a Passing Trend?"; "From Dehumanization to Personalization – Mutual Development in the Therapeutic Process"; "The Relational Perspective – Is It Also a Technique?"; and finally, "Summary and Thoughts Regarding the Relational Perspective in the Israeli Context." We had about 300 participants.

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Lazar, Continued from Page 3

We continued to deal with these questions in three clinical workshops that followed, one with Jessica Benjamin on "The Third and Therapeutic Change," another with Hazel Ipp on "The Work of the Dream from a Relational Perspective," and the last one with Barbara and Stuart Pizer in November 2007 on "Couples Therapy from a Relational Perspective." These were limited to IARPP members and were attended by 50 people each.

We are also inquiring about the possibility of opening an Internet dialogue through the site of Hebrew Psychologists to present and discuss papers that were presented in Athens as well as other works of interest.

At the Athens Conference the IARPP Board unanimously decided to hold the next International Conference in Israel in June 2009. This is a very exciting opportunity. IFRPP has expressed a lot of interest in the 2009 conference and a strong desire to contribute to it. The Board's decision to bring IARPP's conference to Israel would help us demonstrate the relevance of relational thinking to the therapeutic community in Israel, and we, in turn, have much we would like to offer IARPP—i.e.,

an inclusive, pub-style welcome, the rich cultural surround, and the opportunity to share our ways

of interpreting relational perspectives. We look forward to welcoming you to Israel in 2009. ❖

IARPP Annual Conference

May 29- June 1, 2008

Relational Perspectives on Attachment Theory and Psychoanalytic Practice

The Sheraton Baltimore City Center Hotel

Co-Sponsored and Hosted by the
**Institute of Contemporary Psychotherapy and
Psychoanalysis**

Dr. Joseph Lichtenberg, Conference Chair

Pre-Conference Master Classes

Panels

Relational Perspectives and Attachment Theory: A
Theoretical and Clinical Overview

The Contribution of An Attachment and A Relational
Perspective to an Exploratory Treatment: A Clinical
Observation

An Attachment and Relational Perspective in the
Treatment of Traumatized Patients

Workshops, Paper Presentations, Discussion Groups

Conference Receptions

Membership Meeting

Final Integrative Plenary

Register now at www.iarpp.org

Early Registration Deadline is April 28

Antigone and Intergenerational Trauma

Deborah Field Washburn, New York

The famous Greek light (bold and clear despite the imminence of forest fires) illuminated many themes of the 2007 IARPP conference: history, culture, tyranny, resistance, family trauma, lived experience, and finally, healing. As co-chair Spyros D. Orfanos described in his wide-ranging and deeply affecting opening address, Greeks from ancient times have valued harmony between psyche and polis, yet they have been roiled by conflict and treachery instigated from without and within. Both he and co-chair Alexis Mordoh spoke movingly of their personal and familial experiences of betrayal and dislocation in World War II. Art has provided catharsis, Orfanos noted. Democratic values have survived. I have chosen to write about Sophocles' *Antigone*, which was the subject of a conference workshop, because it interweaves many of these strands.

"Death, Desire, Faith and the State: Reading *Antigone* in the 21st Century" sparked the following reflections on intergenerational trauma and the autonomous individual. The workshop itself, moderated by Nancy McWilliams with papers by Deborah Anna Luepnitz and Vasiliki Galani, focused on the

meaning of *Antigone's* heroic and self-destructive actions; her identifications with parents Oedipus and Jocasta; and her explicitly anti-feminine (*anti-gone* means "anti-generational"), though strongly feminist, stance. Luepnitz highlighted some lines spoken by *Antigone* that are often excised from performances of Sophocles' play because they seem out of character, jarring our idealized image of her. Those lines are printed in the concluding section.

The Plot. The story is familiar. *Antigone* is the youngest of four children of the incestuous union between Oedipus and Jocasta. After the death of Oedipus, King of Thebes, *Antigone's* brothers agree to alternate rulership of the polis, but the younger brother, Eteocles, refuses to step down for the elder, Polyneices, who then raises an army against Thebes. The brothers destroy one another, and Creon (*Antigone's* maternal uncle) takes the helm, ordering a state funeral for Eteocles and decreeing that Polyneices' body lie where it fell, to be defiled by dogs and birds of prey. The action of the play comprises *Antigone's* unsuccessful attempts to bury Polyneices in defiance of Creon's edict, Creon's

harsh stance against her, *Antigone's* suicide in the cave where she has been buried alive, and the subsequent suicides of Creon's wife and their son (*Antigone's* fiancé). Among the characters left standing is *Antigone's* sister, who argues for obeying convention but attempts to join with *Antigone* at the end, and is rebuffed.

The Family Curse.

It started with a rape. Oedipus' father, Laius, abducted a boy who later killed himself out of shame. The goddess Hera (wife of Zeus), who loved the boy, placed a curse on the family ("down to the third and fourth generation," similar to the Biblical imprecation). Not only is Oedipus himself cursed (as revealed to him by the Delphic oracle), he places a curse on his sons. *Antigone* calls herself "the last that remain of a line of kings,"* ignoring the generative possibilities of her surviving sister.

The Role of Women.

Consistent with their status in ancient Greece, women are not agents of change in this family history. Jocasta, herself a victim of the curse, commits suicide after she realizes that she has married her son. As Luepnitz points out in her paper, *Antigone's* suicide is a repetition, a form of iden-

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tification with her mother. Yet Antigone refuses the role of victim. In seizing the action by defying Creon and opposing state tyranny, she acts in unwomanly fashion, unsanctioned by custom or law. Galani made this point in her workshop presentation. Antigone invokes a higher law, that of familial duty and divine injunction. She never doubts (nor do most readers) that she is Creon's moral superior under this law and her father's rightful heir.

The Crunch. Antigone and Creon are on a collision course. Creon is an insecure ruler who cannot bear to be bested by a woman, though he vacillates at several points and ultimately (too late) backs down. Antigone, much admired down the years for her unwavering resistance to tyranny and loyalty to her brother, is unmovable. She shakes off her sister, ignores her fiancé, and rejects any form of "intersubjectivity." She is

described as autonomous ("self-willed") by the chorus, not a positive attribute in this context. Antigone's non-negotiability (a form of hubris or arrogant pride) is her tragic flaw. Paradoxically, she is both playing out her fate and embracing her agency: an existential heroine with a strong ego but hardly a paragon for relational psychoanalysts.

The Controversial Lines

*Yet what I did, the wise will
all approve.*

*For had I lost a son, or lost a
husband,*

*Never would I have ventured
such an act*

*Against the city's will. And,
wherefore so?*

*My husband dead, I might
have found another;*

*Another son from him,
if I had lost*

*A son. But since my
mother and my father*

*Have both gone to the
grave, there can be none*

*Henceforth that I can ever
call my brother.**

These lines illuminate the regressive pull of Antigone's traumatic history. She is embedded in her dysfunctional family, isolated by death and dishonor, unable to make a link to the future. This husband and son are hypothetical. Her dead brother's corpse is real. Rather than stay with her sister, marry and procreate, she opts to join her parents and brothers in the Underworld. This is her generational fate...and her autonomous act. ❖

*Sophocles, *Antigone*, trans. by H.D.F. Kitto (Oxford: Oxford University Press, 1962), pp. 31-32.

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