
IARPP eNews

A Digital Periodical of the
International Association for Relational Psychoanalysis and Psychotherapy
Volume 8, Number 2 — September 2009

President's Column

Jeremy Safran, New York

IARPP continues to grow and flourish as an international organization. New members around the world continue to join our organization (236 new members since September 2009), and among the list of new countries represented by our membership are: Cyprus, Malta, Romania and Slovenia. The 2009 conference in Israel was a vital, exciting and successful event. We had well over 450 participants at the conference, with people attending and presenting from a broad range of countries in Europe, Asia, North America and Latin America. I was fortunate to have the opportunity to meet with new members from across the world, and was particularly excited to hear about new developments that are taking place in Romania and Slovenia, two countries that were represented at IARPP for the first time. One of our new members, Katarina

Kompan, has graciously accepted my invitation to write a brief article on psychoanalysis in Slovenia for this issue (pg 8). The conference added a new dimension to IARPP, dealing with the interface between psychoanalysis and challenging political, ethical and moral issues.

I don't want to underplay the significance of the complex feelings and anxieties that many of us felt leading up to this conference at a time when tensions between Israelis and Palestinians have reached an all time high and Israeli military actions in Gaza had only recently taken place. Nevertheless, my impression and the impression that many people attending the conference conveyed to me is that the conference was successful at creating a safe space in which this complexity could be held and contained, and that for the most part the dialogue that took place

was constructive and enriching.

Moving on to other topics, I would like to return to a number of themes I raised in my first President's column in February 2009. Among the initiatives I proposed in that issue were: **1)** capitalizing on the international nature of IARPP by finding new ways of exploring the relationship between culture, psychoanalysis and its impact on the diverse forms of psychoanalysis that have evolved in different

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WEB SEMINARS

2009

September 10 - October 2

Candidates' Seminar
Faculty: **Tony Bass**

October 5 - 30

When the Third is Dead:
Witnessing & the Creation of
Meaning in the Aftermath of
Trauma

Faculty: **Sam Gerson**
Moderator: **Micha Weiss**

November 2 - 24

Expanding Analytic Attention:
The Weave of Embodied &
Symbolized Communications

Faculty: **Steven Knoblauch**
Moderator: **John Scrovan**

2010

January 4 - 29

The Clinical Implications of
Attachment Theory Research

Faculty: **David Wallin**
Discussant: **Lew Aron**
Moderator: **Margy Sperry**

February 1 - 26

The Impact of a Changing
Earth on Our Changing Minds

Faculty: **Susan Bodnar**
Mod: **Nancy VanDerHeide**

March 1 - 26

The Hormonal Body & its
Impact on the Psyche:
An Historical and Clinical
Perspective

Faculty: **Sue Kolod**
Moderator: **John Skrovan**

For future seminars please
visit www.iarpp.org

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cultures, as well as the impact of diverse cultures on the receptiveness, assimilation and ongoing transformation of relational psychoanalysis, **2)** engaging the challenge of adapting to the growing ascendance of the evidence based movement and the whole issue of the role of empirical research in psychoanalysis, **3)** the importance of beginning to engage in constructive dialogue with the cognitive behavioral tradition, and **4)** finding ways of reaching out to and addressing the needs of a general public that in many countries has a distorted and caricatured understanding of what psychoanalysis is and **5)** taking up the challenge of recognizing and engaging constructively with changing cultural attitudes in the receptiveness to intensive, long term treatments that are not symptom focused.

To be frank, over the last 7 or 8 months I've been more preoccupied with developing a better grasp of the complexities of facilitating the day to day functioning of a growing international organization already being pulled in a variety of directions by multiple agendas, some more synergistic than others, than pursuing initiatives that seem important from my own perspective.

Starting with the next issue of the E-news,

however, our editor, Jill Bresler and I plan to begin publishing submissions from the membership in a modest attempt to begin implementing some of the initiatives described above. To this end we are inviting the following types of submissions from IARPP members.

1) **First we invite members to begin submitting letters to the editor.** People are encouraged to write very brief communications to the editor (200 words maximum), on a range of topics including feedback on IARPP activities and conferences and suggestions for new IARPP initiatives. We will exercise editorial prerogative to be selective in the letters we publish, but we have no intention of avoiding controversy and dissent. I was struck by the wide range of important issues that people began to raise at the membership meeting in Tel Aviv, and believe that it's critical for us to have a venue in which the views of the membership can be represented in a more regular and wider forum.

2) **Second, we would like to launch an initiative to use the eNews as a forum for addressing issues critical to the IARPP community by inviting members to submit short think pieces on the topic of culture and psychoanalysis.** We're interested in brief pieces (maximum length 1000 words) exploring the

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2010 IARPP Conference - San Fransisco

“Expanding The Relational Context: Sex, Desire, Politics, Economics, Aesthetics, Technologies”

Psychoanalysts the world over are living and working in a moment of tremendous social and economic change. Upheavals in the economy, serious challenges in the political landscape, and dramatic changes in the social and cultural environment spawned by the internet and by the broadening scope of recognized sexual and gender identities have radically altered our understanding of what it means to be a self among others. The parameters of personal meanings and shared understandings that

constitute what we call a relation or relatedness are ever shifting. In our practices, in our institutes, in our social and cultural milieu, and in our personal lives, psychoanalysts can make significant headway toward addressing these rapid changes: to meet them head-on by sharing our experiences with colleagues and patients.

The 2010 IARPP conference, *Expanding the Relational Context*, proposes to create a space for broad dialogues among colleagues and across

disciplines to take on some of the most compelling clinical, social, and political issues of the moment. Our conference, to be held in San Francisco at the lovely Fairmount Hotel on Nob Hill from February 25-28, has been organized as an activist kind of conference—one that moves from traditional presentation of clinical and scholarly papers to think-tank plenaries to working groups that will meet in informal “cafés.” Our hope is that psychoanalysts and other professionals working in a relational way will band together to open new avenues for discussion and clinical, cultural, and political intervention.

To this end, the conference is organized around six over-lapping themes: desire, bodies, politics, economics, technologies, and aesthetics. Our plenary panels will take up the topics of Desire and Consent; Transgendering; Truth, Reconciliation, and Relation; Confronting the Economic Crisis Relationally; and Birth Technologies and Subjectivity. Clinical case presenters, theoretical presenters, context presenters, and interlocutors will frame

IARPP Conference 2010

February 25-28, 2010

The Fairmont Hotel,
San Fransisco

registration opening soon

***Expanding The Relational Context:
Sex, Desire, Politics, Economics,
Aesthetics, Technologies***

Conference co-Chairs

Jeanne Wolff Bernstein, Ph.D., Stephen Hartman, Ph.D.

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Israel 2009

Chana Ullman

"The following is an abridged version of Chana Ullman's concluding remarks at the Israel conference"

To conclude these four day's foray into the complexities of remembering and forgetting is a daunting task. It is daunting not only because we heard scores of illuminating and insightful papers, not only because we were challenged intellectually and emotionally, but also because this has been at least for me a moving transformational encounter with an international community in a setting that is at once luxurious and beautiful , tragic, conflictual and fraught with losses and contradictions. The David Intercontinental hotel stands on the ruins of the Arab neighborhood Manshia, facing the sea, and on the right it is adjacent to the

Dolfinarium that used to be a lively discotheque until a suicide bomber took the lives of scores of Israeli youth on their night out. It is perhaps this intensity of a locale which reverberates with traumatic memories covered by such comfortable surroundings that I could feel as a tension and an emotional tide that engulfed us throughout this conference.

It is impossible to do justice to the fullness of the experience but now that this conference which has been a plan, an expectation, is turning into a memory, I will do my best to reflect on it.

It is a premise of psychoanalysis that the inquiry into personal history with another person is a remarkable transformational experience. The history in this inquiry is not something remote from the experience, is not an

intellectually static historical account. Individual history is a central aspect of the analytic experience since a deep understanding of who am I today has to include an understanding of how my past shaped and continue to shape me. But this past is co-constructed in the analytic encounter, lost and rediscovered, mourned and celebrated in the here and now of the therapeutic voyage and in the presence of the therapeutic relationship. There is no self without memory. But memory, especially declarative memory as Yadin Dudai told us, is malleable and in flux. There is no memory that is independent of a relational experience and of a cultural context that are both fraught with contradictions and multiplicity. I believe we learnt in these four intense and immensely moving days, about these contradictions and multiplicities.

We learnt about memory as the constituent of subjectivity, as a meeting of minds and we learnt of collective memory as a meeting or negating of communities.

For the individual subject, we heard how the act of memory can be redeeming. For the individual the act of memory creates awareness and interiority, creates a mind (Stein), the act of



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A memory (and forgetting) of the 2009 conference in Tel-Aviv.

Micha Weiss

So, what was it all about?

Like the effect of fireworks, it all glittered during the weekend in which it had occurred, and then puff.., the event is over, and now memory takes hold.

So, what are my memories of the 2009 conference in Tel-Aviv? As a member of the organizing committee my memory takes me back two years to the conference in Athens, in which the decision to have the conference in Tel-Aviv was taken. I remember the delight we all felt, combined with a slight apprehension, which at the time was anchored around the unstable area in which we live. Who can predict two years beforehand

what the situation (and we were all thinking of the political situation) will be? Nevertheless we all were quite confident that since we have a strong relational community in Israel, apart from the possibility of some security hazard, the conference would be a success.

Then we set to the task, dissociating ourselves from the odds, trying to get the mission into motion.

It turned out to be an arduous venture, consisting of endless meetings, mostly conducted with good spirits and enthusiasm. But then, last summer, after endless bombs were targeted at Israel's southern cities, the IDF launched an attack on Gaza, which was in a way also an assault on our fragile relations with our international relational community, which is mostly left wing politically. Then, unexpectedly, the global economic crisis blasted through, and we all trembled... these occurrences erupted exactly when we were ready for subscription and it needed a lot of nerves to hold on optimistically.

And then we needed to wait, apprehensively. It resembled the last weeks of a pregnancy. You took care, did all that you could, but then it's out of your hands, and you have to

wait for the results.

So what are the 'results'? The objective fact is that 460 professionals attended, making it numerically a successful event.

I think it was more than that- I believe we wisely structured the conference so that the political could have its place. Every morning there was a large group held with the aim of processing the experience of holding the conference in Israel. It turned out to be a vigorous event, attended by a lot of the participants, enabling a meeting between Israelis' viewpoints and those from abroad. I guess there is no match for Israel as a place in which to sense the mark of cultural/historical/political memories and imprints on each psyche. In the same venue, on the second evening, we all saw the film 'Waltz with Bashir', which was followed by an exciting panel chaired by Emanuel Berman, Ari Pulman (my daughter says sexy Ari Pulman), the producer who is also the chief animated figure in the film, Adrienne Harris and Mustafa Qossoqsi. At the closing panel of the conference two of the three contributions, those by Jessica Benjamin, and Neil Altman, skillfully knitted a fabric of relating

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From the Editor

Jill Bresler, New York

The Israel conference was a great success on so many levels. The organizers, Hazel Ipp, Rina Lazar, Chana Ullman, and their team, worked tirelessly to insure that the quality of presentations was high, and the conference setting was extraordinarily beautiful and gracious. Finally, as others have noted, the complexities of meeting in such a complicated country at a most sensitive time were addressed forthrightly and with generosity, a real example of intersubjectivity at its best.

I came away from the conference struck once again by the pleasure of meeting with colleagues from all over the world, and hungry for more interaction with this global community. IARPP does an unusually good job of fostering international dialogue. The annual conferences and the on-line colloquia and seminars are places, real and virtual, for the sharing of ideas. Each has its own qualities. Conferences entail the robustness of face to face communication, but are often overwhelming, and it can be difficult to find the the opportunity to reach out and talk to strangers. They are also expensive to attend, sometimes prohibitively so. Online colloquia, one of

my personal favorite IARPP activities, are stimulating and thought provoking, but some people can find that the barrage of communications from an engaged membership become too overwhelming. In conversation with Jeremy Safran, it became clear that we have one more opportunity to develop our international conversation via the eNEWS.

In general, the newsletter has focused on association news and reports from conferences and other collegial events. The IARPP office and the Editor have generated most of the content. We feel that it's time to expand our focus

in a direction that allows membership to play a more active role in contributing to the eNEWS and also begins to focus on more substantive theoretical and clinical issues. Specifically, we would like to use the eNEWS as not just a way of disseminating "news" to members, but as an outlet for theoretical and clinical contributions from members. Therefore, we are soliciting three types of submissions from members for publication in the next issue of eNEWS. See Jeremy Safran's column for more details LINK).

First, letters to the Editor. These should be brief (maximum 200 words). These letters can address timely issues of relevance for the psychoanalytic

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Connect to the IARPP Community
via the **Members-only Intranet** at
www.iarpp.org

(link in upper right - orange text)

Access **IARPP Membership Directory & Calendar of Events**

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world, broadly defined, or more specifically focused on issues of particular relevance to the relational community. Or, they can focus on issues relevant to our organization. Tell us what you are thinking about the organization. What are your concerns, and how are they being addressed? Do you have any ideas for us? As Jeremy says, we welcome your ideas, even if you think they might be controversial (maybe especially so!)

Second, we'd like to publish more substantive theoretical and clinical material contributed by our members. We see submissions of this type as a way to allow thinkers around the world to have a way to present some of their ideas without the necessity of travelling across an ocean. They may also be the first step in a process that might ultimately lead to submitting a full length article for publication in a journal. To that end, we will experiment with proposing a topic for the next issue, in the hopes that some of you will want to write a piece (maximum 1000 words). As spelled out in the President's column, (include link) our topic for the next issue is psychoanalysis and culture.

Third, we want to begin to do book reviews. These can be reviews of any books that have not yet been reviewed in English, or

they can be books written by analysts that are not necessarily well-known in North America. Because relational psychoanalysis began in North America, this relatively new tradition still has a strongly North American-centric focus. We have a great interest in finding out what the rest of the world is thinking and writing about and in promoting the development of new forms of relational psychoanalysis that are adapted to and transformed by the various cultures assimilating it. We hope that the eNEWS can serve as one venue for promoting this process.

If you are interested in contributing to our next issue, you may do the following. Letters to the editor can be sent to the e-mail address listed below. If you have an idea for a topical piece, feel free to go ahead and write one (one thousand words is not so hard, try it and see). If you would like to inquire about whether the topic would be of interest before you start, just e-mail. Don't let inhibitions about language hold you back- there will be help on this end to make what you write flow more smoothly in English if necessary. If you would like to propose a book review, just send an e-mail and we will discuss it. The deadline for submissions is November 1, 2009.

There you have it. The rest is up to you. We'd

love to hear from you, and are hoping that this initiative can be one step in the continual effort to encourage new voices in IARPP.

Enjoy the fall,
Jill Bresler
eNEWS Editor
drjbresler@aol.com



eNews Submissions

Letters to Editor
(200 words max)



Article on this season's topic:

"Psychoanalysis & Culture"
(1000 words max)



Book reviews
(1000 words max)



Deadline
November 1, 2009

to Jill Bresler,
eNEWS Editor
drjbresler@aol.com

Israel Conference

Bring the Plenary sessions home

DVD available soon

(read about plenary sessions in Chana Ullam's article pg4)

Psychoanalysis in Slovenia

Katarina Kompan

Like its picturesque landscape, Slovenia's history has many different facets and variations. Slovenia never had any kings, famous conquerors, or splendid courts, but it does have a rich history of the common people that have lived here through good and bad times under the various foreign governments that ruled them. The history of the Slovenian nation is the history of a small nation whose destiny was always determined by others. Historically, the events that took place in Slovenia were not crucial in determining the course of European history, but they were nevertheless part of it. It is surprising that this small, but persistent nation managed to survive and develop a strong identity,

flourishing within Austro-Hungarian monarchy, and then, after seventy years of being part of Yugoslavia, decided to establish an independent state.

Life at the crossroads of European currents of ideas and a dynamic intellectual climate has also shaped the specific development of psychoanalytic ideas and understanding of relational theory and therapy. Two major breakthroughs developed; one was theoretical, by Slavoj Zizek and other Lacanian philosophers, and the other was a clinical breakthrough by relational family therapists, who established the first graduate program in relational marital and family therapy in Slovenia at the University of Ljubljana. Today Slovenia

is still one of the few European countries with a university doctoral program in relational marital and family therapy. At the same time, relational marital and family therapy became part of Slovenia's national social welfare program and the only therapy model that has gained approval and licensing from the Ministry of Labor, Family, and Social Affairs. Relational family therapy started in 1995 at the Franciscan Family Institute. Theoretically, the relational therapy model in Slovenia is based on Mitchell's relational perspective, integrated with Bowlby's attachment theory and concepts of transgenerational transmission of affective patterns of relations

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Greek Skype Project

The International Education Committee launched its pilot teaching program in the summer of 2008 with a project introducing relational thought to two groups of Greek therapists, one in Athens and one in Salonika. The two groups "met" simultaneously once weekly on skype for month long teaching segments with Spyros Orfanos, Jody Davies, Muriel Dimen, Tony Bass, and Joyce Slochower. The program was extremely successful and the program is continuing for another year, with course segments to be taught by Shelley Doctors, Karen Rosica, Orna Guralnik, Mauricio Cortina, Jim Fossage, and others.

Online teaching offers exciting opportunities for far flung connections and conversations. We hope this program inspires groups from other places to organize in a similar way. Expect further requests from us for teachers as well!

Please direct your questions to: joyce.slochower@gmail.com

International Education Committee

Joyce Slochower, Tony Bass, Jody Davies, Muriel Dimen and Spyros Orfanos

First Annual Meeting • IARPP Spain Chapter

Carlos Rodríguez-Sutil & Alejandro Ávila-Espada

On February 13 and 14th, 2009 80 Spanish doctors and psychologists specializing in psychotherapy and relational psychoanalysis were brought together, in the "Magalia" castle-palace in Las Navas del Marqués (Ávila), to participate in the First Annual Conference, "Relational Psychoanalysis Today In The Global Society", sponsored by the IARPP-Spain and the Institute for Relational Psychology. The conference had four principle presentations. They were "Relational Psychoanalysis and Multi-culturalism (Immigration)"; "Neuroscience and the Relational Model";

"Perspectives (Conceptual and Technical) of the Relational model"; and "Application of the Relational Model (Traumatic states; Infancy and Education; Female Subjectivities; Abuse; Mythology.)". In addition to these papers, sixteen papers and 17 poster sessions were held. The keynote speakers were Hazel Ipp (Toronto, IARPP past-President), Joan Coderch (Barcelona, SEP, IPA) and Frederico Pereira (Lisbon, SPP, IPA).

In a final round table, the group's objective was to synthesize the experiences they had during the first annual meeting of IARPP-Spain. The generally accepted

conviction was that the meeting achieved its objectives, surpassing all expectations for the quality of both the papers and the profundity of the debates that followed. There were many expressions of enthusiasm for the experience lived, which was said to qualify as transforming. The success of the meeting can be attributed to the efficiency of the organizing and scientific committees that worked tirelessly to insure that the conference would succeed on both a professional and a human level. The special dedication of IARPP-Spain's president, Prof. Alejandro Avila was noted.

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I Jornadas IARPP-España / IPR - PSICOANÁLISIS RELACIONAL HOY ... Magalia, 13 y 14 de Febrero 2009

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following questions: a) what are the dominant traditions of psychoanalysis in your country? b) how has your culture influenced the assimilation and transformation of these dominant traditions, c) in what ways are the principles and sensibilities of relational psychoanalysis compatible or incompatible with important cultural features in your country, and how is relational psychoanalysis likely to be transformed over time by your culture? Although Katarina Kompan Erzar's article on psychoanalysis in Slovenia (this issue) was not written specifically as a response to this initiative, she does provide a fascinating glimpse of some of the historical and cultural factors that have influenced the development of psychoanalysis in Slovenia, as well as a few hints as to where relational psychoanalysis might fit into the larger picture. While I did not ask her to elaborate on this, I would also be interested in hearing her speculate about how relational psychoanalysis might be adapted and transformed by Slovenian culture in the future.

3) Third we invite members to submit short book reviews (maximum 1000 words) to be considered for publication in the E-news. While we are open to receiving and publishing reviews on any

psychoanalytic books that have not already been well reviewed in English, we are particularly interested in reviews of books by European and Latin American psychoanalysts not widely cited in the relational literature, even if their books have not been translated into English. We are particularly interested in exploring points of convergence, complementarity and divergence with relational psychoanalysis.

We consider the next issue to be an experimental one for "testing the waters" regarding the viability of the E-news as a forum for engaging our members more actively between conferences. Depending upon the number and quality of the submissions we receive, we will make a decision about whether to maintain a focus on psychoanalysis and culture for two or more issues of E-news or begin expanding our focus to some of the other themes described above.

We look forward to receiving your 1) letters to the editor, 2) short think pieces on the topic of psychoanalysis and culture, and 3) suggestions regarding books you are interested in reviewing. For more information regarding submissions, please follow this link to the Editor's column. (Editors Column)

I wish you all the best for the upcoming Fall season.

Jeremy Safran



Next IARPP On-Line Colloquia

Nov. 30 - Dec.13, 2009

On the Attachment of Psychoanalysis to the Past

Featuring an open round table discussion exploring the contemporary role(s) of developmental theory in relational psychoanalysis

2009

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IARPP OFFICE

399 Broadway, Suite 305
 New York, NY 10003
 212-669-6123
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how these topics expand the relational field. In the plenaries, as in many of the paper sessions, presenters from other disciplines will be included to broaden our understanding of the problems at hand and to deepen our discussion of the solutions we work to forge. Participants include: Avgi Saketpoulou, Muriel Dimen, Judith Butler, Ken Corbett, Hillary Offman, Virginia Goldner, Susan Stryker, Adrienne Harris, Andrew Samuels, Neil Altman, Suzanna Nebbiosi, Jessica Benjamin, Nina Thomas, Judith Thompson, Susan Mailer, Diane Ehrensaft, Maureen Murphy, Jeanne Wolff-Bernstein, Phil Ringquist, and Jodie Davies.

Invited panels include Neil Altman leading a discussion among Bay Area leaders of community based clinics, Psychoanalysis for the Poor; Jeremy Saffron and Rachael Pelz moderating a conversation about Relational Psychoanalysis across Cultures and in Different Countries; Steve Seligman on mirror neurons. And much more: this year, we are fortunate to have a wide variety of fascinating papers from contributors, moderators, and discussants from across the globe. A committee of 16 "blind" readers considered more than 140 papers. In a year with a record number of terrific submissions, many more than we could find time and space to accept, we are making a special effort

to match paper presenters with presenters and interlocutors to achieve an international dialogue. Our format is designed to foster as much dialogue with the audience as possible so that every attendee has the opportunity to participate.

All this—and San Francisco too! one of the world's most stunningly beautiful cities. In late February, spring has already arrived in San Francisco. Warm sunny days ripe for urban pleasures alternate with rainy ones, perfect for visiting museums, when snow piles up in the Sierra mountains promising world class skiing just a few hours away. Opportunities to explore the Bay Area cultural scene and easy access for beach walks, mountain hikes on Mount Tamalpais, wine country exploring in Sonoma and the Napa Valley, skiing, surfing, biking, art galleries, The California Academy of Science, SFMOMA, The Contemporary Jewish Museum, The DeYoung Museum and the Palace of Fine Arts, Golden Gate Park, giant redwoods at Muir Woods, Asian and Mexican neighborhoods, fantastic restaurants and great ethnic cuisine, farmers' markets, shopping, theatre and music of every genre and much more await!

Please join us in late February for IARPP 2010: Expanding the Relational Context.



Ullman, Israel, cont. from Page 4

memory with the therapist as a witness and a participant in the rhythm of belonging, (Nebbiosi) can free the static mold of trauma frozen in time releasing the subject from painful injurious repetitions, make meaning of hope and creativity even in the face of death (Slavin). The act of memory can lead to suicide, a witness self turned against the self as Gerson told us, but can also signify salvation. Primo Levi who committed suicide (as described by Gerson) also wrote of remembering humanism. In the inferno of Auschwitz, he teaches a fellow prisoner about Dante, in the death camp, in a way that allows him to survive, reminding himself of the nobility and courage of Ulysses, remembering his heroic passion as a way to preserve hope in humanity. But we also learnt that the act of memory can be the way to prohibit a new experience of learning, a defensive way to avoid mourning and to avoid taking responsibility for the present, as in the melancholic holding on to the object so as to avoid the loss (Lazar) or as in the refusal to accept the inevitability of deficit and of deregulation (Benjamin, Altman). Memory can be a question of life and death where the past is enacted, not known, and where missed opportunities to make contact result in an unconscious archeology lived out chaotically

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Ullman, Israel, cont. from Page 11

with no sense of future (Seligman).

Memory can serve the defensive holding on to what we dissociatively and comfortably like, rather than what is (Benjamin), or in Margalit's terms, allow us to bask in a nostalgic idealized past where the other, or the multiplicity of others, become demonic threats to our narrative of history and identity.

We heard that the work of remembering and forgetting is a meeting of minds (Aron).

One mind, the analyst's, may become the receptacle of the other's (patient's) memory making it available for the patient to recall, associate and comment on but the analyst also selects from the recollections, choosing and picking intentionally or unconsciously those that she will comment on. There is a meeting of minds here as the process becomes a communication between two memory systems, a subtle psychological communication that is dependent upon the relationship as well as molded by it. Memory is thus a product of the present as much as it is a product of the past and a product of the dyad as much as it is a product of the individual.

Traditionally, social reality has been overlooked by psychoanalysis but social reality generates forces that affect both

the life experiences and the understandings of individuals and collectivities. We were reminded here of how personal memory is saturated in collective national discourses, We use categories of experience made available by the culture. Our encounters with patients reveal not merely individual subjectivities, but also the individual's participation in power relations of the culture which may produce insidious trauma (Ziv). The analyst is no less involved in the cultural categories of significance in attempting to organize the patient's life experiences. In acknowledging this I believe we are truly loyal to the spirit of psychoanalysis, which has always been subversive, forcing us to always question what seems obvious, to look for what is silenced, hidden or excluded from people's discourse- including our own. Throughout this conference we did not only talk about these powerful contexts but we were actually immersed in them. As in a powerful parallel process we moved through the open large group, sensitively and skillfully navigated by Avi Berman, Irene Melnick and Yitzchak Mendelson, we encountered a painful as well as hopeful dialogue of subjects and collectives, bringing us closer to mutual recognition. Through the discussion of "Waltz with Bashir" led by Emanuel Berman, we were shaken by the ebb and flow of

personal and collective trauma. We were reminded that reparation and remorse are labor intensive (Harris) and that the dilemmas of representing the other in our collective memory are complex (Qossoqsi). I believe in all of these we were intellectually, emotionally and aesthetically touched. Let me quote from the moving interview with Philip Bromberg that we heard this morning:

"Clinical process is not a technical procedure through which one person corrects the other's view of reality that has been distorted ...clinical process is about participating in a complex relationship that enables one person to reclaim his or hers dissociated self states through what can be called the therapeutic negotiation of otherness." I believe we engaged in this process of therapeutic negotiation of otherness throughout this conference.

Before moving on to the "thanking" part of my concluding comments, I would like to add another quote from that interview. In talking about impasse in clinical process Bromberg says: "When patients push me when I am finally able to hear what they are trying to tell me, it is like a gift to me, because not only does it make the analysis better, it makes me better."

I hope we have been pushed here in many

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Ullman, Israel, cont. from Page 12

ways that challenge us as professionals and as human beings, in ways that make us better.

I would like to thank all you who traveled from afar to be with us in Tel-Aviv. We had participants here from all over the world – from Australia, New Zealand, Canada Eastern and western Europe and the USA, even Africa and of course the Middle East. When registration for this conference began, we were at a low point of a global economic crisis which is still threatening, and at a very low point of Israel/Palestinian relations, with missiles fired at Israeli towns, and at the wake of the Israeli attack on Gaza. I am certain that for many of you it took courage and hope to make this trip. We appreciate your presence with us and we experience it as a way of witnessing the memories and hopes of our troubled region.

Finally, I believe I am expressing the sentiments of many by thanking my co-chairs: Hazel Ipp and Rina Lazar, the Israeli organizing committee: Talia Appelbaum Peled, Shlomo Beinart, Irene Melnick, Mervyn Miller, Micha Weiss and Sharon Ziv Beiman, as well as the international program committee and the IARPP board for their consistent support throughout this process.

Chana Ullman, Rehovot.



Spain, cont. from Page 9

One of the topics taken up at the conference was the phenomena of emigration and immigration. The psychosociological changes that take place in individuals as they go through the processes of emigration and immigration were analyzed from the perspective of relational psychoanalysis, addressing the current social and professional problems that arise today. There were contributions about the transformations that the immigrant's self undergoes (in both patients and therapists), for example, the confrontation with the learning of a new language different from the mother tongue, and the difficulties professional clinicians encounter when listening and intervening under these complex realities.

Other presentation contents, communications and posters spoke to the relevancy and outstanding evolution of current psychoanalytic thought. This way of thinking, which seeks to break through the marked isolation of psychoanalysis with respect to other orientations in psychology and clinical practice, could be summarized in brief statements such as these: "the decreased relevance of the Oedipus conflict model in the explanation of psychopathology", "the change from the classic interpretive approach to focus on both the attachment and the

relationship", "employing a more natural style to therapeutic relation and communication", "the importance of daily relations in the creation of psychic change. Today's therapist must be more active and more educational, without renouncing the profoundness of the work. Darwin, who is to be honored this year, showed that the path of survival requires the capacity to make a change of paradigm, evident in this work.

Discussions were lively and intellectually challenging, as well as clinically relevant. One discussion that provoked numerous exchanges of opinion in the final debate concerned the fact that it was possible to speak professionally and pertinently about abuse, without resorting to the problematic concept of "masochism", so frequently employed in professional polemic. Where is this concept going? Is it still useful from a relational psychoanalysis perspective and the current clinic setting? Diverse opinions were heard, but mainly criticism, in the sense that to speak of "masochism" frequently inadvertently points towards making the victims of abuse the guilty party.

Another core line of the final debate spoke to the need to connect our theoretic constructions with the Greek and Latin

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Weiss, Israel, cont. from Page 5

to the political within the relational. These two ending papers (the third one being more clinical), especially Jessica's, raised among the Israelis the issue of the delicate boundary between the professional and the political, creating some tension and a lot of discussion after the conference. This issue, the question of when one's view about occurrences in the real world is one political view among other possible ones, and when the same view is stated as a valid psychoanalytic outlook giving it an ontological status continued to bother me, and I think deserves a colloquium one day.

In retrospect, allowing plenty of space for the conference's context was unavoidable, yet also I think it invigorated the conference, touching deep ideologies, which in themselves are deep identity issues for many participants. I found myself talking about these issues with people I had not known beforehand. During the intervals between sessions there was a noise of corridor discussions like the noise one hears in the synagogue. It was clear that the participants were engaged in what was going on. Relating to the cultural, I assume that this intensive mingling was also partly influenced by our relatively open, informal and boundary-probing

Israeli attitude. These characteristics of ours are not always for the better, but I believe they were this time, energizing our conference.

Apart from the political venue which occupied me quite a lot, there were of course many other foci at our conference, as the main topic of memory and forgetting was tackled from many angles. Reflecting on what comes back to memory, it seems that the easiest are those representations which were multi-dimensional, incorporating more than just words. Such was Malcolm Slavin's beautiful presentation using of the story of Scheherazade as a legend on the meaning of memory. Presenting it in a voice-melody as one would tell a story to his child before going to bed was enchanting. Even now, a month later, while remembering his presentation, Malcolm's voice comes back in my memory as a concrete trace.

Another memorable presentation for me was Gianni Nebbiosi's presentation around mourning and melancholia - What struck me was the way he incorporated Rossini's classical opera piece trying to comment on it through his theme of the body as a place of memory that needs the chorus, the group, in order to connect again to sensual memories.

Apart from Gianni's being evidently comfortable with the audience, his deep Italian musical culture impressed me, and added just that to our 'humid, vigorous, and sometimes noisy' Middle eastern ways.

Another entry from without was Philip Bromberg's interview, allowing me to be situated for an exciting hour in a clinic in New York, hearing 'the wise man in the tribe' offering his perspectives on different issues of the psychoanalytic encounter. Bromberg's way of using the interview itself and his inner processes while being interviewed was for me an excellent example of being psychoanalytic.

Also in this issue, you will find Chana Ullman's excellent review of the conference, summarized from her concluding remarks. Following our conference on the vicissitudes of memory I am aware that these two accounts are just two of 460 potentially different possible ones. These two accounts are also two of the numerous potential other accounts we ourselves might have created under different contexts or moods. Such is the nature of memory.

Micha Weiss

member of the IARPP
Israeli chapter, Tel-Aviv.



Slovenia, cont. from Page 8

through parenting. The integration of these perspectives is achieved through an understanding of the affective mutuality of relationships and the affective basis of the relational and systemic (i.e., familial) dynamic, which act as a guiding force for transgenerational transmission of unconscious patterns of relatedness between generations, mostly by disregulated affects of shame and fear. Central to this understanding is the idea of mutual affect, which gives a systemic turn to the dyadic conception of affect regulation and describes the unconscious emotional regulation taking place in relationships, linking minds and bodies, partners, and generations. As different fields of theory and therapy converge – with psychoanalysis becoming relational, attachment theory becoming systemic and transgenerational, and family therapy becoming emotional – one can reasonably hope that the idea of mutual affect will gain ground. It will nevertheless remain a heuristic concept in the sense given to this term by philosopher of science Imre Lakatos (1970). Heuristic concepts are said to transcend observable reality – not by abstractions, but by concrete and imaginable visualizations that follow our deepest intuitions

and promote reflective reasoning.

What can this relational, intergenerational perspective bring to Slovenian reality? On the one hand, Slovenians are eager to see their imminent representatives become recognized and valued in the broader European context. Slovenians are extremely vulnerable when it comes to experiencing either failure or success because, beneath a facade of compliance, they harbor powerful perfectionist and megalomaniac expectations. On the other hand, they fear that they will never achieve anything and that makes them feel small, unimportant, and ashamed. In this way they unwittingly undermine their own justified efforts to succeed. This situation became poignant in 2002, when the Slovenian national soccer team miraculously qualified for the first time in history for the final tournament in South Korea. Instead of acknowledging the team's hard work and its minimal chances of winning a single game at the tournament, the media and the public expected another miracle and, after the defeat, gave vent to their deepest frustrations by denigrating the team. Under such pressure, the team fell apart, never to reunite again.

Despite the fact that many talented Slovenians manage to succeed in

the world in various areas of life, Slovenians remain a deeply ashamed and intimidated people that gained its first opportunity ever to develop as an autonomous country only at the very end of the twentieth century. In the everyday life of Slovenian families, this emotional fragility is reflected in the prevalence of suicide (sadly, Slovenia has always been ranked among the top three European nations regarding the incidence of suicide in a given year), alcohol abuse, and depression, which are all closely related to an inner sense of despair and submission. Facing the possibility of succeeding, which is more dreadful than the possibility of failure, and the fear that they have only one chance to win, Slovenians cannot afford to make mistakes and learn from them. In their clinical experience, Slovenian relational therapists search for links between the despair experienced by the present generations and the histories of previous generations that longed for courts, education, fortune, and glory, while living in constant fear of their masters and monarchs. This dynamic worsened under the autocratic communist regime through large-scale postwar killings, knowledge of which remained suppressed until independence in 1991.

Relational family

cont. on Page 16

Slovenia, cont. from Page 15

therapy works on the assumption that relational pathologies are a "normal" response to distorted and traumatic relationship patterns, which act to transmit unaddressed fear and disregulated shame from generation to generation. It is thus an affect-focused treatment that understands the therapeutic process as a process of mutual regulation and co-creation of the interpersonal space where old unconscious patterns of relationships are recreated and regulated by recalling traumatic memories and connecting with the affective side, thereby creating a more secure and emotionally sound relationship between and within family members. We believe that the specific history and intergenerational unconscious patterns of connectedness of all individuals determine their unique development and are recreated in relationships by an affective climate of unconscious and still-undiscovered secrets of the relational past. When a family discloses its history and hidden traumas (via pathology in one generation or another, or through adolescent delinquency, marital conflict, or alcohol abuse or suicide) and finds the real unconscious affective "reason" and meaning of

family myths and memories will individuals be able to act upon and develop their own uniqueness that reconnects them with their family and, at the same time, fuels their individuality. In the same way, a nation must find courage and ways to articulate its own history as it was lived and transformed among other nations in order to determine its own true and living identity.

Katarina Kompan Erzar, Ph.D.
Clinical director
Franciscan Family Institute
University of Ljubljana



IARPP Local Chapters

United Kingdom

Susie Orbach
susieorbach@blueyonder.co.uk

Israel

Rina Lazar
rlazar@post.tau.ac.il

Spain

Alejandro Avila Espada
avilaespada@telefonica.net

Australia

Marianne Kennedy
marianne@spia.com.au

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cultural past, as well as beyond. For example, in order to integrate in a balanced way the changes in women's role in our society, it would be convenient to refer to the myths that are center-most in the female reality. It was commented that Antigone is a woman. But the male role preponderance in myths is equally evident and exclusive, as in the long voyages in which Ulysses is the paradigm, up until the appearance of Dorothy (in the Wizard of Oz), and other female characters, at the end of the 19th century and beginning of the 20th, when it seems that the patriarchal culture starts to become more relaxed.

Finally, there were various supportive declarations of an intent to dedicate more time to other gatherings to freely debate the numerous matters we are concerned about as professional clinicians committed to working in and understanding the current society that is in constant change. With the proposal to broaden the horizons of IARPP in Spain, contribute to the future meetings in Tel-Aviv and San Francisco, we agree to meet again next year in the territory of Catalunya for the 2nd annual meeting under the organization of the members of IARPP-Spain in Barcelona.

Carlos Rodríguez-Sutil &
Alejandro Ávila-Espada on
behalf of IARPP-Spain chapter



**The IARPP welcomes these new members
from Australia, Canada, Chile, Germany, Greece, Israel, Japan, Malta,
New Zealand, Portugal, Romania, Slovenia, Sweden, Turkey, U.K., U.S.A.**

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