



Friday, October 14th

12:30 PM – 2:15 PM

Kohut Memorial Luncheon:

Blues and Emotional Trauma: A Musical Tribute to Kohut's Observations on the Psychological Functions of Music

Moderator: Frank Lachmann, PhD

Presenters: Robert D. Stolorow, PhD and Ben A. Stolorow, MA

Abstract:

Although blues is a uniquely African American music, it has a uniquely universal appeal. There is something in the blues that people of all cultures can relate to. This paper explores how the blues puts us in touch with the universally traumatizing aspects of the human condition and how the unity of its lyric features and its musical qualities give us a visceral-linguistic conversation in which such trauma can be communally held and borne.

Objectives

1. Attendees will come to understand the universally traumatizing aspects of the human condition.
2. Attendees will understand the therapeutic importance of a visceral-linguistic dialogue in the working through of emotional trauma.
3. In recognizing how the blues provides such therapeutic dialogue, attendees will be able to apply this principle in their clinical work.



Friday, October 14th 5:15 PM – 7:15 PM
Mega Meet the Author

Presenters and Papers:

World, Affectivity, Trauma: Heidegger and Post-Cartesian Psychoanalysis

Robert D. Stolorow, PhD

The Suffering Stranger: Hermeneutics for Everyday Clinical Practice

Donna Orange, PhD

Change in Psychoanalysis: An Analyst's Reflections on the Therapeutic Relationship

Chris Jaenicke, PhD

The Abyss of Madness

George Atwood, PhD

Abstract:

Meet the authors of four recently published books: *World, Affectivity, Trauma: Heidegger and Post-Cartesian Psychoanalysis* (Robert D. Stolorow); *The Suffering Stranger: Hermeneutics for Everyday Clinical Practice* (Donna M. Orange); *Change in Psychoanalysis: An Analyst's Reflections on the Therapeutic Relationship* (Chris Jaenicke); and *The Abyss of Madness* (George Atwood). Stolorow shows both how post-Cartesian psychoanalysis is enriched by Heidegger's existential philosophy and how existential philosophy can be enriched by post-Cartesian psychoanalysis, and he finds important psychological bridges between the two in the phenomenology of world, affectivity, and trauma. Orange turns a philosophical and clinical eye toward five major thinkers in psychoanalysis—Ferenczi, Fromm-Reichmann, Winnicott, Kohut, and Brandchaft—whose works embody a significant shift in attitude in psychotherapy and psychoanalysis in recent years from a hermeneutics of suspicion to a hermeneutics of trust. In a deeply personal book, Jaenicke demonstrates that the therapeutic process involves change in both the patient and the analyst, and that therapy will not have a lasting effect until the inevitability and depth of the analyst's involvement in the intersubjective field is better understood; in order to change, we must allow ourselves to be changed. Utilizing the post-Cartesian psychoanalytic approach of phenomenological contextualism, as well as almost 50 years of clinical experience, George Atwood presents detailed case studies depicting individuals in crisis and the successes and failures that occurred in their treatment. Topics range from depression to schizophrenia, bipolar disorder to dreams, dissociative states to suicidality.

Learning Objectives

1. Participants will learn to investigate and illuminate context, affect, and trauma in their analytic practice.
2. Participants will be able to distinguish between the hermeneutics of suspicion and the hermeneutics of trust in their clinical practice.
3. Participants will be able to realize that to effect change in their therapeutic practice means letting themselves be changed.



Saturday, October 15th

4:00 PM – 5:30 PM

**Panel on Philosophy:
Considerations in Psychoanalysis**

Interlocutor: Lynne Jacobs, PhD

Presenters and Papers:

Psychoanalysis, Culture, and the Legacy of Individualism: Thinking and Practicing Socioculturally

Roger Frie, PhD, PsyD

Abstract:

Our views of race, ethnicity, class, and gender all take place through the lens of culture. Similarly, our response to, and perception of the Other is guided by the values and assumptions implicit in our culture. But what are these values and assumptions and how might they actually limit our ability to understand and help Others, particularly in the clinical setting? Despite the recent turn to contextualism, the dominant mode of thinking and acting in American culture continues to be defined by the values of individualism. I will suggest that such values as autonomy, instrumental reason, and valorization of the individual negatively impact society in general and the practice of psychoanalysis in particular. The problem is that when psychoanalysis is preoccupied with the inner self and with the isolated individual, it overlooks our embeddedness in a community of shared values. In the process, human experience is disengaged from its social context. When the social world is devalued, social problems lose their relation to political action and we become unable to perceive the way in which all self-understanding, race, ethnicity and gender is culturally defined and limited. I suggest that a crucial step towards overcoming the pervasiveness of individualism lies in achieving a fuller understanding of the extent to which individualistic values are ingrained in our thinking about human experience and in our personal narratives and those of our patients. I conclude by examining different, Other-focused ways of thinking and practicing and argue that we are ethically obliged to focus on the centrality of the Other and her needs.

Objective:

To understand the role of culture in psychoanalytic theory and practice.



Saturday, October 15th

4:00 PM – 5:30 PM

**Panel on Philosophy (continued)
Considerations in Psychoanalysis**

Interlocutor: Lynne Jacobs, PhD

Presenters and Papers:

Five Points of Interplay Between Intersubjective-Systems Theory and Heidegger's Existential Philosophy, And the Clinical Attitudes they Foster

Peter Maduro, PsyD, JD

Abstract:

In this paper/presentation/paper, the author illuminates five points of mutually beneficial interplay between Intersubjective-Systems Theory and Heidegger's existential philosophy. The central point of interplay entails the understanding that affectivity encodes not only the legacies and structures of lived experience in relationship (the organizing principles we typically explore in psychoanalytic work), but also the universal structures of human being (a priori organizing principles). Through its expertise in investigating, understanding and therapeutically integrating affect, psychoanalysis is shown to become the epistemology lived-emotional-experience, not only as it is organized by a posteriori but also a priori structures, and, in turn, the therapy for analysands' ownership of their core human being as it primordially discloses itself in their affective life. Such ownership is arguably what Heidegger (1927) meant by "authentic existence." Emergent from these five points of interplay and consequent expansive vision of psychoanalysis are numerous attitudes that are identified and described as "existential attitudes." These attitudes are shown to have a profound impact upon the intersubjective psychoanalyst's therapeutic practice and effectiveness, especially, but not only, in her work with trauma.

Objectives:

1. After reading or listening to this paper/presentation, the conference attendee would understand five (5) ways in which psychoanalysis and philosophy, as arguably distinct disciplines, interplay and mutually benefit from comparisons and exchanges of ideas.
2. After reading or listening to this paper/presentation, the conference attendee would understand that psychoanalytic phenomenology is both a mode of investigation of affective experience and a therapy of such experience. He or she would also understand the meaning of psychoanalytic contextualism, and appreciate why Intersubjective-Systems Theory has been described as "phenomenological contextualism" (Atwood, Stolorow & Orange, 2011).
3. After reading or listening to this paper/presentation, the conference attendee would understand that, through its multifaceted interplay with ontology, psychoanalysis acquires an identity as epistemology and therapy of the existential, and that this expansive vision of psychoanalysis produces attitudes --existential attitudes-- in the analytic practitioner that are at the center of some forms of therapeutic action, perhaps especially in, though not limited to, cases of trauma.