



## **Abstracts**

**Psychoanalysis, Culture and Society:  
A postgraduate conference**

**Centre for Psychoanalysis  
Middlesex University**

**Saturday, 14 June 2014**

**Psychology Department  
School of Health and Education  
Middlesex University, Hendon, London UK**

**Kimo Armitage and Florence Nicholas – University of Hawaii**

**Psychoanalysis of Resistance: Tensions of the Colonized Other**

For many Native Hawaiians, the banning of our language as the primary medium in schools and the consequent dethronement of our native worldview attacked our psychological well-being. The issue of colonization is a site of identity conflict, opening painful wounds inextricably personal, political, and cultural.

American hegemony represents an idealized identification that blinds people with an illusory sense of community or belonging by erasing our native sense of identity, continuity, and security. More, this identification accompanies and depends on the devaluation of those who resist colonization and do not share in this identification. The Others' refusal to succumb to this hegemony has led to violence, coercion, and hatred. It has also led to a shared, idealized identification that has created a shared community that is bound together by a shared empathic loss of our culture and a shared amnesia of our cultural language, rituals, and history.

Our paper discusses how inscribing and reterritorializing indigenous consciousness is necessary for promoting psychological well-being. The multiple movements of colonial inscription: decoding/recoding indigenous landscapes so that they can be appropriated into the colonial power's economic and cultural systems battle the decoding/recoding of indigenous identities to counter the colonial power's processes.

## **Ehud Belferman – Israel Institute of Technology**

### **Projective Drawing of schools as a tool for researching students' perception of their school.**

Since the 1940's, based on the inclination to link artistic expression with the creator's personality, several Projective Drawing tests have been developed as a gauge of intelligence, personality and inter-personal relationships, however, these disregard children's perception of their physical environment.

A question is raised: What use do children make of the physical traits of the space and environment as a means to organize the image of their world? How are these means manifested in Projective Drawing?

The paper describes the use made of Projective Drawing in a pilot study, as tool to investigate students' perception of their school. It also constitutes part of extensive research, executed from an architectural point of view regarding the phenomena of introversion and defensiveness, prevalent in Israeli school spaces, often interpreted as a response to anxiety in Israeli society.

On this background, students' Projective Drawing of their school is utilized to illuminate the manner in which the children perceive the school space. The children were requested to describe the school to a guest who is unacquainted with the school, by means of drawing and group discussion. In total 26 third grade students took part in the pilot study, in sessions extending over approximately 90 minutes.

Observation of the findings was based on the following assumptions: 1) Children draw 'what they see', places where they tend to stay as well as significant structural and environmental elements from their point of view. 2) Children's perspective of the 'world' expresses order, organization and hierarchies of physical and social 'territories' e.g. interior/ exterior, belonging/ not belonging, open/ closed, connected/ separate.

The main findings are on 3 levels:

#### **1. Content**

The drawings describe territorial division: environments, places and specific events by means of meaningful objects from the child's point of view, as well as by delineation, marking and symbolizing of boundaries.

The external environment, road to school and rear façade were noticeably absent.

#### **2. Perspective (vantage point)**

Three perspectives or vantage points are identifiable in the drawings:

- 2.1 A general perspective expressing a logical point of view, attempting to organize the spaces and areas and their interconnections.
- 2.2 '*Looking towards*' – a perspective towards a specific direction, usually a façade.
- 2.3 A themed perspective, attempting to describe a specific situation.

### 3. **Drawing technique**

Developmental differences are identifiable in the drawings.

#### **Interpretation and short discussion**

The standpoint in terms of the discussion and interpretation stems from two complementary methods of observation: A detailed analysis revealing the child's personal, individual point of view of the "world" - reflected as an introversive stand point; and a 'general perception, which indicates group internalization of various conditions, e.g., control and separation of the interior and exterior spaces, belonging/ not belonging, open/ closed.

This dual method of interpretative analysis of the drawings also enables coping with the challenges entailed in interpretation of matters relevant to the research, e.g. distinguishing between feelings and anxieties related directly to the school as opposed to general feelings and anxieties.

The findings of the pilot study lead to questions which will be addressed in the course of the extended research, including inter alia: similarities/ differences in the Projective Drawings produced by different groups in the same school as opposed to other schools, representing other communities.

**Giacomo Croci – Frei Universität Berlin**

**Philosophy of time and psychoanalysis: the temporality of the unconscious**

Philosophy acknowledges two general categories of time theories: time is conceived either as a characteristic of reality itself or as something which is related to a time-constituting subject. The latter, inaugurated according to many by Aristotle, implies a conscious perceiving subject and something that is given to its conscious perception. It can be argued that this understanding of time implies a reduction of subjectivity to consciousness. Psychoanalysis, on the contrary, assumes subjectivity to be defined by the unconscious. Is the unconscious relevant for a time theory that sees time as structurally related to subjectivity? Freud stated that unconscious processes are timeless, since time is only related to the conscious perception of qualities. To raise the question of time from the psychoanalytical standpoint is then interesting for both a philosophical understanding of time and for psychoanalytical theory itself, since Freud's statement could be redefined. My purpose is to delineate a specific form of temporality that is inherent to subjectivity as characterized through the unconscious. I shall have this obtained through the Freudian notion of afterwardness, *Nachträglichkeit*, as read through the lens of Lacan's works. The Lacanian notion of *futur antérieur*, which relates to the symbolic constitution of subjectivity and to a specific language theory, constitutes the key to a concept of time that is typical of the unconscious. This form of temporality surpasses the representation of a linear succession of moments – past, present, future – and relates to the notions of individual history and remembrance. Psychoanalysis forces us to reconsider time as subject-related and to formalize a specific temporality based on the notions of language and history.

**João Gabriel Lima da Silva – Universidade Federal do Rio de Janeiro**

**Peace Beyond Reason: Psychoanalytical Remarks on *The better angels of our nature***

American psychologist Steven Pinker's book: *The Better Angels of Our Nature* has recently sparked world-wide debates due to its claim that violence has diminished throughout the centuries. Using countless graphs, historical data and even poetry, Pinker attempts to demonstrate that the current rates of murder, genocide and deaths during battle are proportionally fewer than in any other era in history. According to Pinker, there have been two main causes for this decline. The first is the ascension of the Leviathan state, whose prime objective is to prevent uncontrolled violence. The second is modernity's "escalator of reason", which has brought us health and technology, replacing superstition around the globe. According to Pinker, the achievement of a pacified and civilized society consists in the reinforcement of Leviathan's power, punishing conflicts in both international and individual spheres. From this perspective, developing reasoning faculties is essential to avoid disagreements amongst people and to promote peaceful commerce and the exchange of ideas by means of communicative language.

When facing the problem of violence, psychoanalysis cannot limit itself to such a rationalistic analysis as that of Pinker. Sigmund Freud's works on the origins and development of civilization (*Kultur*) were neither hostile to civilization nor ingenuously optimistic. Avoiding the temptation of supporting or opposing the "benefits of modernity", Freud seriously considers the clinical effects of civilization in his patients to achieve a better response. The intention of this paper is to confront Pinker's arguments with at least two problems brought forth by psychoanalytical experience. The first regards Pinker's pragmatic concept of violence, which deliberately neglects, for example, the fact that censorship in itself is a form of violence. The second problem is Pinker's profound insensitivity to different opinions regarding the end results of destructive impulses, dealing with them only through *leviathanian* prohibitions. Grounded in the works of Freud and other select psychoanalysts and philosophers such as Jacques Lacan and Slavoj Zizek, we aim to offer a different perspective on the political issues that Pinker discusses in his book.

**Katerina Daniel – CFAR & East London Foundation Trust**

**Intellectual Disability: A Neuropsychanalytic Approach**

The purpose of this paper is to provide an overview of the challenges and possibilities of appropriating a neuropsychanalytic theoretical framework for mental, emotional, and behavioural disorders associated with intellectual disability.

The main premise of this paper is to maintain the ongoing dialogue between psychoanalytic and neuroscientific perspectives on the mind. The presenter will identify the limitations of de-contextualized research and offer a literature review which helps us to understand intellectual disability not merely as a brain deficit but rather as a stance that the disabled subject may adopt in relation to the Other (the Other as language, parent, or social order). I will delineate this stance based on the works of the psychoanalyst Maud Mannoni, who theorized the subjectivity of and treated intellectually disabled children, and the neuropsychanalysts, who have made significant contributions in understanding connections between the brain and experiences of psychotherapy.

It will be argued that the dominant medico-psychological discourses limit our understanding of subjectivity to a great extent. Understanding subjectivity in relation to the Other is robust and makes significant contributions in the positive outcomes of clinical psychotherapeutic practices, and hence, in brain transformations. In our conceptualization of what is different and particular about the intellectually disabled subject in relation to the Other also help us to expand our articulation of what constitutes an effective change in that relationship. Hence, the final aim of this paper is to assert that the intellectually disabled subject is not inscribed as a stable meaning within language because the unconscious subject is also in conflict with the ego and with discourses that are reductionistic and essentialist and promise self-coherence and unity.

**Stefaan De Schrijver –KU Leuven**

**Psychoanalysis and Pastoral Ministry: Does Excessive Love make the Difference?**

People desire satisfactory control over their life. When this control is disturbed or lost they may seek therapy, for instance through psychoanalysis. Believers may prefer a spiritual solution, for instance by talking to a parish priest. Thus psychoanalysis and pastoral ministry can come to cohabit the space-of-wellbeing of persons in need of help. What makes the difference between the two?

In Massachusetts, an approach that I called Spiritual Transformation appeared to be an efficient way for suicidal people to gain increased well-being. It developed out of the dynamics of love in the professional relation, whether I functioned as counselor or as chaplain. Reproducing the approach in Flanders suggested the need for a symbolic structure to support its clinical practice and theoretical insights. Thus various theological and secular interpretations could be derived from it for practical use in singular contexts.

In Flanders theology is under attack, and so is psychoanalysis. In this situation how can they exist together to the benefit of the people who seek care? Are they indifferent, interfering, antagonizing, or cooperating in their results when practiced simultaneously? Under whose authority?

The article first introduces the genesis of Spiritual Transformation in an indifferent environment dominated by cognitive behavioral therapy; next it shows how recontextualization helped overcome the antagonism of the bio-psycho-social model of therapy and the interference with anthropo-psychiatry; third the adapted model appeared to parallel the combination of Lacanian psycho-analysis and Institutional Psychotherapy; fourth a yearlong evaluation revealed the effective transformation of all participants. To conclude I compare a psychiatric and a theological implementation of the shared symbolic model for Spiritual Transformation. Thereby the primacy of Excessive Love incarnated by all partakers appears to author increased well-being.



**Ayla Michelle Demir - Brunel**

### **Psychoanalytic Political Libidinal Economy**

This presentation is based on a psychoanalytic investigation of individual and group relations and lack of relations to money and capitalism, in the context of the economic crisis and its socio-political discontent. The question asked was, what is the libidinal economy of bankers and anti-capitalist protesters, as two specific groups in society and how do the libidinal characteristics of these two groups affect each group's identity and ideology?

From a psychoanalytic perspective, the capitalist - anti-capitalist conflict is seen as one between the id's irresponsible entrepreneurial (oral) life force of striving, risk taking, over taking and greed, versus the superego's responsible conservative (anal) death force advocating possession, self-preservation, saving and capital accumulation, with the imaginary ego in the middle functioning through the desired wealth and prestige of bankers, and the desired ideologically utopian society of protesters, to achieve some balance. Complexities were found in that the functions of demand and supply, taking and giving, spending and saving, are intimately connected in the human organism, so that for example, self-preservation can mean both capitalism and ethical behaviour, and freedom of the instincts can mean narcissism, psychosis and the absence of any real autonomy.

The ego ideals of bankers and anti-capitalists were analysed and a crucial point made is that even alternative anti-capitalist culture and discourse, functions to structure and contain identity and desire. My argument echoes the view of Salecl (2010) that even biological appetite and individual libidinal economy, is determined, organised and structured by ideology, because conformance to a culturally sanctioned and socially recognised ideal contains surplus unpredictable free energy and hence anxiety and meaninglessness. From this perspective, both groups remain occupied in the imaginary fantasy realm of markets, ideal goods and utopian ideology, while the symbolic realm of the father's law remains lacking. Either because bankers cannot or will not regulate their psychosexual energy, or because anti-capitalists cannot or will not conform to the status quo.

**Orit Dudai – Bar Ilan University, Israel**

**Primitive Mental States and the Emergence of the Concept of Separation:  
Understanding Psychoanalytic Concepts Through Cinematic Language**

Psychoanalysis regards primitive mental states as sensual, pre-symbolic and unconscious states of being (Winnicott, 1945; Bick, 1968; Ogden, 1989; Tustin, 1994). Theoretical interests in these states of being do not only consider their pathological aspect, but also try to examine them as a ground for developmental and cultural thinking. As primitive mental states are by definition pre-verbal states, it is difficult to discuss them only through the verbal language of psychoanalysis. Therefore it is necessary to revert to a language whose main discourse is based on visuality and sensual experience, i.e. the cinema.

The paper will discuss the way in which *Epilogue: Dialogue with the mother*, manifests through the cinematic visual language, how traces of a memory emerge to become integrated and symbolic. I will argue that the fragmented memory is part of the sphere of primitive mental states, and that the visual language shows how a chaotic state of mind transforms towards the emergence of order.

*Epilogue*, the concluding chapter from the film *Kaos* (P & V. Taviani, 1984), will serve as a paradigmatic case for examining the position of un-integration (Winnicott, 1945), as part of the sphere of primitive mental states. In the film, a reoccurring image is shown. First, as an introjected fragmented image, and then gradually developing into an integrated one. This is done through one of the cinema's unique apparatuses; bringing back to life a ghostly figure (which can be regarded as an internal object), in order to enable the emergence of a new understanding through its eyes. Encountering the image through the eyes of a ghostly "other", allows those fragmented parts to come together and the visual puzzle to resolve, hence showing visually the way comprehension emerges from those pre-verbal states, regarded as the "primitive edge of experience" (Ogden, 1989).

**Carla Ambrósio Garcia – King’s College London**

**Dimensionality in Jonathan Glazer’s *Under the Skin***

This paper will begin by considering the work of Esther Bick and Donald Meltzer on adhesive identification and dimensionality: their thesis on how space can be experienced as having only two dimensions, as being only made up of surfaces, which is linked to a difficulty in using internal spaces and the internal spaces of objects for identification, or a difficulty in introjection. This resonates with something Wilfred Bion mentioned earlier in his book *Attention and Interpretation*, which is that in certain instances ‘the restrictive character of reality and the dependence of projective identification on recognition of objects preclude projection of parts of the personality because there is no conception of containers into which the projection could take place.’ This passage occurs in the context of his discussion of geometrical space and its objects as a realization of mental space. The inability to use such visual images as points, lines, and space is linked to the failure of alpha-function, i.e. to a problem in the relationship between container and contained. These psychoanalytic theories will help to explore the use of dimensionality in Jonathan Glazer’s recent film *Under the Skin* – to explore the spaces in the film and their surfaces (or boundaries), as well as the surfaces, materials and movement of objects within those spaces – as a means to think about how thinking is being represented or realized in the film. For Bion, thinking is always based on the assimilation of an emotional experience.

**Melissa Greenberg – Rutgers University**

**Victorian Visions of Youth: The Child in Art and Psychoanalysis**

Portraits of children abound in late 19<sup>th</sup> century visual arts. Today's audiences are likely familiar with the intimate domestic scenes of children and their mothers painted by female Impressionists like Mary Cassatt. Perhaps less familiar are the paintings and photographs of children and adolescents depicted in various states of undress by notable British artists of the time, including Lewis Carroll and Julia Margaret Cameron, as well as artists abroad, like Giovanni Boldini. The portraits of this latter type, quite different from the domestic visions of the Impressionists, allude powerfully to the young subjects' sexuality. While art historians today often describe these images as expressions of Victorian notions of childhood "innocence," an examination of contemporary responses to the artworks (e.g., letters to and from the artists, published criticism of the artworks) reveals that the sexualized character of the portraits did not go unnoticed by late 19<sup>th</sup> century audiences.

In this presentation, I will examine the relationship between select portraits from the period under consideration, contemporary responses to those portraits, and the rise of psychoanalysis. Of particular interest in the psychoanalytic domain is the theory of infantile sexuality expounded by Sigmund Freud in the *Three Essays on the Theory of Sexuality*, a work that was thought to have prompted a revolution in the way that we think about children and psychological development. Published in 1905, the *Essays* post-date the visual works I will discuss by a few decades. An examination of the visual culture of the period preceding Freud's revelatory essay is evidence that children's bodies and sexuality were preoccupations of many artists and audiences before the publication of Freud's *Essays*. This presentation will raise questions about the relationship between the artistic and intellectual cultures of the late 19<sup>th</sup> century. Visual material will be presented (see below for an example).



Lewis Carroll  
*Evenlyn Hatch*, 1879  
hand-painted photograph

**Thomas Harding - Nottingham**

**Biological Uniqueness or Subjective Singularity? Choices in the Clinic of Autism**

This paper will explore the differences between a biological notion of ‘uniqueness’ and a psychoanalytic concept of ‘singularity’ in relation to the understanding and treatment of autism. Recent advances in the life sciences have contributed to a revolution in the conceptualisation of autism put forward by biological psychiatry. Once perceived as a uniform and straightforwardly heritable disorder, autism has been redefined as a cluster of behavioural and cognitive symptoms resting on a heterogeneous genetic and neurological foundation. As François Ansermet and Ariane Jacobino have recently proposed, this new understanding of autism recognises the biological ‘uniqueness’ of each diagnosed individual. However, this emphasis on uniqueness masks a continued adherence to a naïve causal model in which the symptom is understood to be determined by a set of interacting biological factors. This has clear therapeutic and ethical consequences, since it permits behaviours labelled ‘autistic’ to be targeted for intervention and removal. Drawing on Lacan's theorisation of the dialectical relationship between a subject and a body, this paper will suggest a more nuanced approach to understanding the significance of any possible biological component in the aetiology of autism; one that maintains a place for the subject and presupposes its capacity for invention and surprise. It will suggest that it is only by keeping the subject of autism in focus that an ethically rigorous approach to treatment might be achieved.

**Sarah Hicks – Edinburgh**

**Seeing Double: The Gothic Double as the Reflected Image of Lacan's Mirror Stage in *Wuthering Heights* and *The Picture of Dorian Gray***

The literary motif of the Gothic double often functions as either an externalization of some repressed aspect of a character's internal psychology, or serves to create a space in which an author can address taboo subject matter. This seemingly anomalous vehicle of meaning, however, may also play a crucial part in the constitution of a character's identity. The role of the Gothic double in the construction of a character's ego, particularly in Emily Brontë's *Wuthering Heights* and Oscar Wilde's *The Picture of Dorian Gray*, may be seen as analogous to the role of the reflected image in Jacques Lacan's famous 'Mirror Stage.' A reading of the texts through this particular psychoanalytic lens clarifies this functional parallel.

The 'self' of the Mirror Stage is always involved in a dynamic, co-constitutive relationship with others and with the world. Because this relationship is more than the ego can understand or control, it creates a fictional but necessary coherence through objectification of the subject (as the mirrored image). The conflict that results from a challenge to or attack on the 'self' must ultimately be resolved through unification of the subject and its mirrored image. Dorian's is challenged by the incongruity between himself and his portrait, while Heathcliff's and Catherine's are threatened by each other's absence. While the double's function as the mirrored image in *Wuthering Heights* follows the essential trajectory of Lacan's Mirror Stage proper, *The Picture of Dorian Gray* involves both a reversal and inversion of the process. The function of this paper is to delineate these trajectories in more detail.

## Ben Hooson - CFAR

### The Freudian Subject: A Source in J.S. Mill

In *On Aphasia* Freud cites the authority of a “philosophical teaching”, according to which our belief in a material world independent of the mind only arises because we think that we see (hear, feel, etc.) much more than is in fact given at any moment in our raw perceptual experience.

As the source of this teaching Freud cites a specific chapter in J.S. Mill’s *System of Logic* and another work, *An Examination of Sir William Hamilton’s Philosophy*, by the same author. Freud does not give any page or chapter reference in the *Examination*, but I find that the latter work, and not the *System of Logic*, contains the exact argument, which Freud reproduces, even so far as coincidences in wording.

Finding this source is valuable because several devices of the *Examination* argument can be confidently pointed out in Freud’s *Project for a Scientific Enquiry*, and awareness of them gives substance to a particular reading of the *Project*.

Mill argues in two consecutive chapters of the *Examination* that essentially one and the same psychological mechanism makes us believe in the external world and in our own “ego”. This throws light on Freud’s treatment in the *Project* of what he calls there: “The most obscure problem: the origin of the ego”. The problem is obscure because the ego has two apparently incompatible functions: to be “Trieb” energy and to restrain and guide this energy. Freud, like Mill, deals with the object (“das Ding”) and the ego in exactly the same way, possibly making them identical.

In one passage Freud writes: “The education and development of this original ego takes place in a repetitive state of craving, in expectation.” Strachey writes in a footnote: “The MS. reads quite clearly ‘Entzieh[un]g’ (‘withdrawal’), although he accepts the German editors’ emendation. The *Examination* reference lets us see that Freud meant what he wrote, and how this concept of “withdrawal” is the sketch of a solution to “the most obscure problem: the origin of the ego”.

## **Amanuel Isak – University of Pretoria, South Africa**

The paper explores, through psychoanalytical use of Fanon (1952) in his *Black Skin, White Masks* treatise, the dilemma and constant mental confusions which Eritreans living in South Africa undergo as they routinely are identified with the “coloured” or “Indian” race. The sociocultural experience of Eritreans, in regard to their race consciousness, is markedly different from the socio-cultural milieu, in South Africa, in which they are situated where the society at large is highly race conscious. The paper investigated the ongoing subjective psychic conundrum which Eritreans in South Africa undergo as a result of incessant collusion between their race-blind socio-cultural experiences and the highly race-conscious mainstream South African social environment. In-depth interviews have been employed to collect relevant data. The results show that Eritreans constantly negotiate their racial identity at times identifying with the socio-cultural racial categories in South Africa and the resultant psychic dilemma such experiences entail.



**Naftally Israeli – Bar-Ilan University, Israel**

## **Representing the Inner World**

As human beings, we are part of the physical and the animate world, and we share many of its attributes. One of these capacities is unique to us: we talk. As human beings, we have a symbolic language which we use to communicate, to endow meaning, to express ourselves and to understand others. This symbolic language is not only cognitive. It is intrinsically tied to our inner world – to our emotions, thoughts and experiences – as it is learned via our most intimate infantile connections to our parents. Our mother tongue implicitly contains our ‘language of emotion’, and more than any other language it is the one which encapsulates our deepest anxieties, wishes and phantasies.

Thus, the ability of language to represent experience is a cornerstone of human development. In the psychoanalytic tradition it has been considered a key feature of the capacity for emotional understanding of self and other, and by some (e.g. Melanie Klein) maybe the single most important sign of ego development. Using words is crucial for the development of young infants, and is the major therapeutic tool in most types of therapies. Nevertheless, since Hanna Segal's (1957) outstanding statement on the connection between language and experience, there have been only few theoretical attempts to advance this important subject (e.g., Thomas Ogden's theory of positions).

Herein, I propose that this is so because representing the inner world always involves a paradox; and a paradox is considered a weak sign of a theory. Thus, a theory of representation for the inner world must both succeed and fail in representing emotion and experience. I propose the term “failed representation” to capture this structure, and explore it using well-known paradoxes in the philosophy of language, such as Wittgenstein’s paradox of mental content (Wittgenstein 1953) and McDowell’s paradox of the represented-given (McDowell 1996). Finally, I turn to psychoanalytic writings of Winnicott, Klein and Ogden, and show how they implicitly use this term to capture the connection between language and experience.

**James Jarrett – Essex**

**The potentialities of Melanie Klein's psychoanalysis as a method of literary interpretation**

For many people psychoanalysis is still synonymous with Freudianism. But Freud's many followers eventually managed to critique, deconstruct and re-order his ideas in rich and elaborative ways.

The work of Melanie Klein exemplifies a particularly anarchic and transgressive impulse in post-war psycho-therapy. The sum total of her contributions aggressively destabilizes and problematizes the biological essentialism of Freud's theories, replacing his deterministic model of the unconscious with a description of a psyche that is characteristically indeterminate.

Although Klein is a highly influential figure in psychoanalytic circles, knowledge of her ideas in professional academia and the Humanities is limited. However, I should like to argue that many of her concepts, such as her polarisation of the unconscious into the 'paranoid-schizoid' and 'depressive' positions can be applied to literary works, allowing us to explore character motivation and structure in novel ways and new contexts.

My PhD research is concerned with synthesizing Kleinianism with the work of Harold Pinter. Let us consider one of Pinter's most important plays, *The Caretaker*. This play might easily be conflated with Beckett's *Waiting for Godot*. We might argue that Davies, much like his apparent benefactor Aston, is lost in a void, fishing for meaning in a random and Absurd universe. But Aston's decision to shelter Davies is not random; nor is it merely the attempt of an isolated individual to find solace in the company of a fellow human being. Aston's unconscious desire is to 'take care' of Davies; which is to say that he is compelled by a reparative impulse characteristic of the depressive position.

It is my intention to elucidate these ideas more fully at conference, and to discuss how Kleinian theory might be applied to a number of other literary texts.

**Natalia Hernandez Jimenez – Centre for Psychoanalytic Studies, Essex**

**Mexicans in Arizona: A Psychosocial Study of a Sociopolitical Context of Discrimination, Prejudice and Racism**

The following paper develops a psychosocial analysis of prejudice, discrimination and racism towards the Mexican-origin population in the state of Arizona. The implementation of certain laws in this state, such as Senate Bill 1070 and House Bill 2281; the reinforcement of the US-Mexico border, the high amount of deportations and the application of anti-immigrant programs like Operation Streamline, are understood as an unwelcoming environment in which the Mexican- origin population have to develop what Winnicott defines as a ‘false self’. Arizona’s sociopolitical context, directly affects the way in which the Mexican-origin population, are perceived by other ethnic groups, as well as in the formation of this population identity. In order to analyze the phenomena and the psychodynamics experienced by the members of this group, an analysis of the sociopolitical context is developed, followed by a case study. This approach touches upon unconscious dimensions of prejudice, discrimination and racism understood as projections and projective- identifications unconsciously produced as part of a threatening environment.

**Indrani Karmakar – York**

**Nation and Mother: A Kristevan Reading of Anita Desai's *Where Shall We Go This Summer***

In this paper I will read Anita Desai's novel *Where Shall We Go This Summer* (1975) in the context of Julia Kristeva's psychoanalytic theory while according a special emphasis on the portrayal of motherhood in the novel so as to explore the maternal mind and how it navigates through socio-cultural discourses. This novel, through its protagonist, Sita and her complicated experience of motherhood and pregnancy, represents maternity in a way which could well be analysed through Kristeva's explication of semiotic, symbolic and semiotic chora.

With the backdrop of late 1960 post-Independence India, the novel is firmly situated amidst its postcolonial complexities – its long Hindu tradition of worshipping Mother Goddess for her power of preservation and destruction, nationalist discourse surrounding motherhood on the basis of this sacralisation of motherhood in Hinduism, and middle class woman's inner struggle to negotiate these constructs of motherhood as prerequisite of womanhood. This paper will delve into the novel by addressing its specific postcolonial context and then applying Kristevan concept to the predicament of the protagonist in order to examine and interrogate how the protagonist's apparent madness, visible depression, incoherent thoughts, and disintegration of self – all can be connected to the semiotic which is struggling with the symbolic realm in which she finds herself.

**Amir Klugman – Bar-Ilan University, Israel**

**Extracting the Extraction: From Clinic to Literature and Back Utilizing a Signifier**

'Crying is a special kind of process that has to "extract itself", she once clearly explained to me. In fact, often.' [Grossman, 1983, p. 56]

I want to trace the trajectory of one word from the clinic to the literature and back; a single word encapsulating a central psychoanalytic idea, relating to the path of the drive, as it is expressed in what the analysand says, and in the stance of the analyst. I will show how the literature can enrich and balance clinical work, not only conceptually, but in practice.

The path of the word 'extract' begins where it emerges in clinical training, to do with analytic work. Extract in the sense of to release or bring out an essential component of the analysand's speech, to be used as a pointer or sign in deciphering tangled psychic occurrences. I want to show that this action of reduction corresponds with a central idea in Lacanian psychoanalysis (Miller – מילר, 2004) and in language philosophy (Wittgenstein – 1953, ויטגנשטיין).

The path of the extract continues with "Donkeys", a story by David Grossman (1983), from which the phrase 'the extract of tears' is taken. This expression condenses the idea that pain or suffering has its process, and that there is cardinal importance for the subject in allowing the process to happen until it finds and uses up its trajectory. The connection that this type of suffering has with the body and drives, in Grossman's story, allows us to connect the idea of the extract with Lacan's concept of *jouissance* (1959-60; 1960; 1972, לאקאן, 3) allowing us to talk of the "extract of *jouissance*".

We then return to the clinic and examine some short therapeutic vignettes, which have at their centre expansive and unbounded *jouissance*, which speech fails to encompass; but if we hear it well, we can locate surprising moments of a break in *jouissance*. These are moments, I think, of "extraction of *jouissance*". As in Grossman's story, when something in crying extracts itself, a space is cleared to act.

It is a moment where self extraction becomes possible, the possibility of escaping the broad morass of *jouissance*. For the extracted power of the signified to be effective, the analyst needs to identify and point out the moments of the extraction of *jouissance*, but without forcing the speed or direction. It is perhaps exactly this that literature has to teach analysts.

**Olena Lytovka – Maria Curie-Sklodowska University**

**“Suffering from Reminiscences”: Memory and Trauma in Elizabeth Bowen’s Short Fiction**

In this paper I will approach Bowen’s short fiction in relation to memory and trauma. I will try to explore how traumatic experiences of the past are connected with the characters’ perception of domestic space and how the crisis of their selves is projected onto the house. Taking Freud’s essay “The ‘Uncanny’” as a starting point and relying on the works of Gaston Bachelard and Nicholas Royle, I will provide a psychoanalytic reading of Bowen’s short stories in order to rethink the position of her work in relation to literary theory, with particular emphasis on time and space relations and the identity of the characters.

The paper will offer a new look at Bowen’s fiction putting the house into the focus of investigation and revealing its key role in the creation of the atmosphere of uncanniness, which is so characteristic of Bowen’s fiction. In her short stories, Bowen conveys an acute sense of where and when. She seems to be extremely conscious of location and of the power of the house within the landscape but the particularity of her style relies on locating the house simultaneously in the present and the past, blurring the borders between now and then and, most of all, on making the house the reflection of her characters’ identity disintegration. The representation of the house becomes correlative of its inhabitants’ psychological condition and constitutes a manifestation of the characters’ disturbed mental state caused by their memories of the past.

**Angus Macdonald – Stirling**

**Trauma, Dissociation and the Real: Psychoanalysing the New French Horror Cinema**

While there is a strong tradition of the fantastic in French Cinema, the general consensus is that France does not have a genuine horror tradition. However, since the turn of the century, a surge of horror films have been produced in France. This paper will examine how the 'New French Horror' genre engages with the concepts and issues of trauma. Horror not only deals with traumatic events on a personal and physical level, but also in terms of gauging trauma on a cultural, national and global scale.

By engaging with trauma theories, and examining key films from the new French horror genre, *Martyrs* (2008) and *Dans ton sommeil* (2010), I will discuss how traumatic events are understood and replayed, or misunderstood and repressed, how they influence the present and the future, and how the horror film in particular offers opportunities and space for these traumas to resurface and be expressed. These two films, as well as many others from the New French Horror, show how the impact and resulting effects of traumatic events can have such symptoms as nightmares, delusions, paranoia, and violence.

I will discuss how trauma theories and psychoanalysis have been utilized to analyse the horror genre, and how the new French horror genre fits into these discussions. As well as subject matter, however, trauma and its resulting affects are also expressed through the film form itself. Trauma can result in symptomatic narratives, story structures, and aesthetics; the film itself can seem to be attempting to work through, or act out, its very own trauma.

**Sayeed Mathath – Swansea**

### **Panopticon Gaze of Western Auteurs**

‘Seeing is believing’ is an idiom first recorded in this form in 1639, and it means that "only physical or concrete evidence is convincing." But, as far as films are concerned, this is not an accurate maxim. In the fictional world of cinema you believe what you see, and what you see is not always true.

The films made against the backdrop of third world countries by non-native directors question the credibility of the popular adage. The films made by non-native auteurs are widely accepted by the non-native spectators than by the native spectators. This study proposes to investigate the popularity achieved among Indian and western spectators by those films about India directed by Western film directors like George Stevens, James Ivory, Jean Renoir, Richard Attenborough and David Lean. Their films are the representation of (post)colonial Indian premises. The Panopticon gaze is the idea of a silent, unknown overseer in the society or a group. Western auteurs possess a panopticon gaze on India as they subconsciously shadow in their films all aspects of life in the subcontinent. These films are popular in the West because the western spectators find visual pleasure in objectifying hegemony of the West towards East by watching these films. This view is endorsed by Laura Mulvey in her groundbreaking 1975 essay. She argues that cinema satisfies a primordial wish for pleasurable looking (Mulvey: 1975).

This study also analyses the metamorphosis in the panopticon gaze of auteurs to enhance the visual pleasure of the spectators. The corpus of the study are the films of the above mentioned western directors. On its specific level, this study also proposes to undertake a psychoanalytical study of the major characters in these movies, and thus to ascertain to what extent the movies reflect the realities of Indian life in the past through their portrayal of characters.

The methodology selected to conduct this study is the ‘alternative method’; The two aspects of this method are textual analysis which looks at the film language, and narrative analysis which examines the film narrative.



**Shamea Y. Mia – Goldsmiths**

**‘Migrant Memories and Navigating Daughters’ – Integration and Intergenerational Dialogue in Bangladeshi Living in London**

This paper suggests some ways in which studying the large and growing population of Bangladeshi migrants in London may contribute to a more sensitive and engaged understanding of the concepts of integration and identity. I argue that the first generation of immigrants have typically tried to implant and cultivate memories of ‘home’ onto their daughters of second generation, whilst also relying on narratives of ‘comfortable’ integration. This work focuses on intergenerational relationships as a way of understanding experiences and a sense of self. This is discussed partly in relation to Erikson’s notion of psychic development as carried through to old age. It is analysed with a focus on second generation young women in relation to the cultural and familial histories which such a sense of self carries, particularly whether migration ‘freezes’ such development and the consequences of this on daughters of second generation. In this paper, I will outline how intergenerational tensions, whilst not always verbalised, might become manifested within family spaces. It will examine notions of language as power in intergenerational relationships, particularly when parents might be less fluent in the ‘new’ language than their daughters. This also connotes a potential sense of power for daughters over their parents and raises questions of what this might mean for notions of integration; whether and how parents might somehow ‘live’ through their daughters and what this might mean for the memories that are carried. I argue in this paper that daughters borne of the first generation harbour a sense of lived nostalgia in the memories they carry and by experiences they navigate through and between.

**Naomi Misonoo – Tavistock**

**Exploring how the quality of caregiving impacts on an infant's ability to cope with the distress of a challenging environment**

This paper discusses quality of care, relationship between carer and infant, and the effects of these on emotional development through infant observation method.

My observation material, drawn from a group setting, represents a picture of a child in nursery, subject to lengthy absence and separation from the mother. Surrounded by a large number of constantly changing staff, the child, observed in the nursery setting, formed a healthy attachment with one key person, who had a high level of emotional responsibility, but with whom she had limited contact. Towards other staff members she displayed varying attachment behaviour, frequently adopting avoidance coping strategies in specific situations.

Although the quality of the infant-carer relationship depends upon each caregiver's capacity, the quantity of care in a group setting would appear inadequate in terms of the young child's need for attention. The absence of sensitive care prevents the child from experiencing emotional intimacy with their caregivers and thus gaining the experience necessary to learn emotional regulation.

In exploring my own experience of counter transference, I have come to see how the occurrence of painful emotions without sufficient support can lead both to feelings of hopelessness, and excessive involvement with the observed child. This is a situation faced, not only by the observer, but also by care staff and is arguably a direct factor in the overly high turnover within this emotionally demanding sector.

**Raphael Montague – Independent Colleges, Dublin**

**Philosophy at the *bar* with Freud and Lacan; The *subject*: Being always in the wrong place at the wrong time...**

The invention of psychoanalysis without doubt has had a significant impact on modern/post-modern philosophy and certainly on metaphysics and epistemology as well, particularly with regard to a fresh theorisation of the *subject*, which has been derived through a theorisation from psychoanalytic praxis. It is therefore the aim of this paper to examine certain aspects of Freudian (and by extension Lacanian) psychoanalytic theory with regard to the ontological status of the *subject*, in somewhat a general context of traditional and contemporary philosophical thought. Psychoanalysis as a praxis finds a *place* of privilege for the *speaking-being*, thus a discussion of language and *place in structure* are of primary importance to this work. Over the course of researching and writing the text a number of key questions emerged and have been developed: What is the relationship between the word and the thing? Is there a constitutive relationship, with structural underpinnings, between the subject and the thing-in-itself? And if so what are the roles of The Symbolic order, language and lack in that structure? Does language effect a disturbance in the Real of the body? If the subject is an effect then what is its cause? Can we say something of the relationship between psychoanalysis and ontology? These questions are considered contextually, in relation to a series of philosophical and psychoanalytic themes; it is from this consideration that certain constitutive, theoretical links emerge. Particularly in relation to the *subject* and the Other, with regard to: the drive, the Logic of the Signifier (As per J-A Miller and Lacan), the unconscious, *das Ding* and lack. The broad conclusion finds Freudian and Lacanian psychoanalytic theory operating from what could be described a correlationist position, definitely dealing with an ontological conceptualisation of the subject; even if it appears to be one which is founded in lack and subtraction; (at the time of Lacan's *Seminar XI* at any rate).

## **Michele Morphitis – Tavistock**

### **“Alice”: Through the Rabbit Hole – A Dream Journey**

In this paper I will focus on a patient case study from my work as a psychotherapist at the Priory Roehampton psychiatric hospital. I will discuss her case and treatment – applying some psychoanalytic theories we studied at the Tavistock to her story. She caused some interesting ripple patterns within the team and the patient group, which have resonance with her family material.

Unconscious motivations manifest in this patient’s story and dreams. The potency of the imagery contained within was arresting and threads together the rich tapestry of her story.

Some of these interweaving themes are: The unconscious and ‘what lies beneath’ our behaviour, the Freudian structure of the mind, the significance of objects and part-objects, the Oedipal rite of passage interrupted, transference and countertransference, the Kleinian negotiation of the paranoid-schizoid and depressive positions, projective identification, narcissism, Winnicott’s “true” and “false” self, dream interpretation and the shadow cast by our past on our present.

“Gatsby turned out all right at the end; it is what preyed on Gatsby, what foul dust floated in the wake of his dreams that temporarily closed out my interest in the abortive sorrows and short-winded elations of men.”<sup>1</sup>  
F. Scott Fitzgerald

“We are the music-makers  
And we are the dreamers of dreams,  
Wandering by lone sea-breakers,  
And sitting by desolate streams;  
World-losers and world-forsakers,  
On whom the pale moon gleams:  
Yet we are the movers and shakers  
Of the world forever, it seems.”<sup>2</sup>  
Arthur O'Shaugnessy

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<sup>1</sup> F.Scott Fitzgerald (1925) The Great Gatsby. USA: Charles Scribner’s Sons.

<sup>2</sup> Arthur O’Shaugnessy (1874) Ode from Music and Moonlight.

**Stella Orakwue – Centre for Psychoanalysis, Middlesex University**

**Ferenczi's Failure: A Critique of 'The Ontogenesis of the Interest in Money' (1914)**

Sándor Ferenczi's paper, 'The Ontogenesis of the Interest in Money' (Ferenczi, 1914), is the first psychoanalytical paper to place 'money' firmly in its title. One hundred years ago his paper was a bold venture into psychoanalytical theoretical speculation about how a person develops an interest in 'money' and its *psychical* connections, that is, its direct and indirect symbolization in other objects and other meanings, consciously and unconsciously. However, I do not believe that Ferenczi was radical enough on this subject.

It has become almost a shibboleth in psychoanalytical symbolism and interpretation but, in my opinion, the air of implausibility, if not quite of absurdity, hangs over the classical symbolic meaning and rendering of 'money' that equates it with having been derived psychoanalytically from faeces and, thus, anal erotism. Ferenczi relies heavily on Freud's 1908 paper 'Character and Anal Erotism' in order to delineate his own arguments, and Freud's paper is an important one for the classical psychoanalytical interpretations made on the subject of 'money'. The mental or cultural process of the formation of symbolic objects and the infantile developmental stage of anal erotism appear to provide the potential twin roots for the connection of the abstract notion of 'money' to the concrete realities of 'faeces' and 'dirt' in the much-used psychoanalytical symbolic equation that connects 'money' to faeces. If these are the twin sources, how did such a constructed equation come about?

Is it really plausible that faeces, dirt, filth can exist in a symbolic equation, however refined, abstracted, displaced, or converted, with something acknowledged as precious, treasured, necessary, valuable and valued as 'money'? How did Ferenczi deal with these critical questions one hundred years ago and what are the continuing implications of his approach?

**Jordan Osserman – Psychoanalysis Unit, University College London**

**On the Foreskin Question: St. Paul, Circumcision, and the Feminine Universal**

This paper argues that the Jewish law of circumcision, and its Christian abrogation by St. Paul, serves as the hidden “locus point” for debates about the universal versus the particular. Recently, we have seen a revival of interest in the letters of St. Paul by critical leftist and Lacanian intellectuals, who mobilize Paul to understand the interlinked problems of identity, law, and community within contemporary society. The key text for this work is Paul’s Letter to the Romans, and specifically his commentary on circumcision, in which he observes that “a person is a Jew who is one inwardly, and real circumcision is a matter of the heart—it is spiritual and not literal.” (*Romans* 2:25-29). For Slavoj Žižek and Alain Badiou, St. Paul is the paradigmatic “militant universalist,” proto-Leninist, and a model to emulate; by abrogating the law of circumcision, Paul made possible the emergence of a new and universal discourse, constituting a rupture from within the Pagan-Jewish divide with their mutually opposed approaches to the law. However, for the postmodern Jewish studies scholar Daniel Boyarin, Paul’s rejection of circumcision constitutes a Platonic vision of the universal — which continues to this day — that is premised on the violent erasure of difference and the particular, paving the way for anti-Semitism and other crimes of exclusion. I will juxtapose these contrasting viewpoints with recourse to Lacan’s theory of sexual difference, to show how the thinkers in question share the desire to articulate and valorize a feminine theory of the universal, despite their differing conclusions on Paul.

**Ann Pettit – Tavistock**

**The development of an infant mental health assessment framework for health visitors**

Childhood mental health disorders in Britain are increasing, highlighting the importance of safeguarding the emotional health of infants. The essence of infant mental health (IMH) lies in the parent- infant relationship. Significant problems in this relationship can impact on brain development, resulting in long-term consequences for health and development. Health Visitors (HVs) have been identified as key professionals who can identify and intervene early to support infant emotional development. Research on how HVs assess infant mental health is limited and suggests there is a need to develop their skills in assessing the parent-infant relationship.

This paper examines how undertaking a Masters in IMH enabled the development of a framework to help HVs assess IMH. A patchwork text methodology was utilised. This involved reflecting on different course material and experiences (patches) and developing a unified text of the learning experience. The patches therefore informed the components included in the framework. The framework includes four main components, i.e. factors in the parent-infant relationship, in the infant, in the parents and the emotional experience of the practitioner. To support the application of this framework in practice it is recommended that HVs are provided with additional training on IMH and a psychoanalytic model of supervision. The development of this framework is the first step in a process which will involve further consultation with both practitioners and parents, and piloting, as part of an action research project.

**Naomi Richman – Oxford**

**Beneath the Shtreimel: Attitudes to mental illness in the private lives of contemporary Hasidim**

This paper explores the contemporary Hasidic community's *attitudes to* and *treatment of* mental illness. This timely paper follows the recent sex-abuse allegations directed towards leading Orthodox figure Rabbi Halpern, that scandalised the North London Jewish community and, for many, lay to rest questions as to whether the Ultra-Orthodox community is 'capable of solving its problems behind closed doors'.<sup>3</sup>

As is the case with any ultra-orthodox, self-contained religious group, the Hasidic community has traditional attitudes towards what the secular world understands as 'mental illness', which are likely to be imbued with a sacred content. Consequently, religious-explanatory models for mental pathologies are frequently used, often mutually exclusively to scientific-explanatory models. In cases where religious-explanatory models are held as valid in conjunction with scientific models, it is likely that the religious model will be given ultimate credence. However, more often than not, the religious injunction against secular study will prevent a scientific explanation arising within individuals from the outset. Although Hasidic Jews are open to the use of medicine, mental illness poses particular problems because of its subject matter; 'the soul'.

This lecture will address two key questions:

1) *How do Hasidim explain mental illness?*

2) *Why is the psychological treatment of mental illness so frequently rejected?*

It will be shown that the onus lies equally on both the Hasidic *and* psychotherapeutic communities to work together to develop a realistic, productive and integrated method of care that suitably accounts for the patient's sacred reality.

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<sup>3</sup>Haaretz newspaper, 'UK Haredi rabbi arrested as efforts to keep sex abuse scandal inside community fail', AnshelPfeffer, Feb 21<sup>st</sup> 2013, <http://www.haaretz.com/jewish-world/jewish-world-news/uk-haredi-rabbi-arrested-as-efforts-to-keep-sex-abuse-scandal-inside-community-fail.premium-1.505038>



## **Ramona Sbircea – Romanian Association of Analytical Psychology**

### **Expressive Sandwork – A psychological healing process of a 10 years old boy**

Expressive sandwork is a trans-cultural and non-verbal method of therapeutic care for difficult life situations (natural disasters, war, poor and instable economic and social countries), where psychotherapy is not easily accessible for the people involved. Its main beneficiaries are vulnerable communities of families and children, where there is no therapeutic treatment available. It is supported and supervised by licensed psychotherapists, for free. The method is an adaptation of Margaret Lowenfeld – World Technique and Dora Kalff – Sandplay Therapy, and also based on the C.G.Jung theoretical foundation. Its main purpose is to help children and adults “to activate a process of psychological self regulations using their own creative potential” (Eva Pattis Zoja)

The paper explores the use of this method in a school in Bucharest, Romania, where almost 20 children participated in the 9 months sandwork programme, and I have been working with a 10 years old child, having an one hour session, once a week. He was referred by his classroom teacher that he has adaptation difficulties in school (aggressive behavior, refuses to write in the classroom or collaborate with the teacher, and his social skills are quite undeveloped, as he has no friends, but prefers to spend time alone or in his family).

In the presentation, I will talk about the psychological process, the therapeutic relation that developed between me and the child during this time, and the ways it manifested in his own life, especially at school (where I had more information about him). What I have found during this silent, profound and connected process was that this method enabled the child to become more aware of his natural and creative resources, he developed an inner protection space, more interest and curiosity in relation with himself and the world, and help the child to reestablish a sense of self-control.

**On Money**

According to Freud's theory, money derives from anal eroticism. Young children enjoy keeping and/or releasing their faeces; and symbolize the anal object through this fort-da movement. This *extime* object constitutes the first gift of the infant to his parents. Thus, the anal object is sublimated *via* the symbolic, entering the dialectic of the gift. Freud further analysed how faeces and money are interchangeable in popular culture; as in the theme of *Dukatenscheisser* in fairy tales. Later, Freud saw interconnections not only between the anal object and gifts, but the phallus, children, and man as well; Little Hans' symbolic construction, *Lumpf*, condenses both the father's gift of child to the mother and the anal object.

For Lacan, the anal object is at the place of metaphor; where one signifier represents another - money instead of the phallus. This is confirmed in the clinic with the obsessive's manner of dealing with the inexistence of sexual relationship, by the anal object. Already in Freudian theory, every subject has a singular relationship to money, there is no normal relationship to money. But Lacan goes even further than Freud. Lacan's reading of Marx addresses the social bond and the subject's societal insertion. Marx, inventor of the symptom, theorized how money comes from the logic of commodities, and how the symptom of economy is in its reduction of the subject to the proletarian, needing labour-power to produce surplus-value.

From this theory Lacan develops what he calls surplus-enjoyment. Surplus-enjoyment is the enjoyment produced paradoxically by a renouncing of enjoyment. The master appropriates not only surplus-enjoyment from the slave, but also his knowledge. Here the social and subjective logics coincide. Money enables the capitalist logic to push forward, and for the subject to refuse castration. Psychoanalysis offers a subjective escape path from this capitalist logic, treating each subject one-by-one.

**Ery Shin - Oxford**

**Felix Volkbein's Death Wish in *Nightwood***

That racial outsiders should face extinction, especially during the era *Nightwood* was composed, can symbolically be defied when they will annihilation upon themselves. Pleasuring in agony can become a statement, a way of validating loss by imbuing it with resistant meaning. The abject preemptively strike against the law by welcoming its punishment with open arms. To that end, in *Nightwood*, Felix's triumph lies in his surrender to the worst. He symbolically counters the threat of genocide by wedding a woman who will bear him Guido, the "idiot" child who will end the Volkbeins. This paper, thus, considers how masochism evolves into a politicized gesture against anti-Semitism by observing how a Jewish father's death wish possesses a transfiguring element. Such shifts occur insofar as Barnes gestures toward Deleuze's inverted affect regime: the power of punishment to enforce repressive sexual regulations through pain and hence bridle perversion becomes inverted when punishment opens the portal to pleasure, when pleasure relocates to sites of perversion. For Deleuze understands that when we invite pain, we deprive it of its power to instill fear.

After Nora, Felix suffers the most at Robin's hands, meeting grace and ruin in his vacant (and vacating) wife. A masochist like Nora, Felix is the man the Bible's Job would have been had he exchanged his resignation to suffering for revelation through it. "Engrossed" by what "disquiet[s]" him, Felix gravitates toward inherently forbidden pleasures by craving what he cannot have or be a part of—the circus, the church, Robin. Even the doctor appeals to Felix for intriguing yet repulsing him. For someone so prone to emotional contradictions, Felix's greatest act of masochism becomes wedding Robin, the living embodiment of loss, so as to wipe out his Jewish lineage. Felix rises above the implicit threat of anti-Semitic violence by reveling in its most inhuman culmination: genocide. Pleasuring in that possibility and trying to render it real invert, through an almost unbearable grotesqueness, the political pyramid upon which the irrational fear of Jews as cultural interlopers is based.

**Akshi Singh – Queen Mary**

**'Will it not be Better': Recognizing the Indian Psychoanalytical Society**

This paper asks what desires have determined the recognition of the Indian Psychoanalytical Society as an institution and object of scholarship. I consider the moment of the Society's affiliation to the International Psychoanalytical Association in the early 1920s and how *place* (distant India) and *time* (progress and futurity) were important in how the Society gained affiliation to the IPA, as well as shaping how the work of its first President, Girindrasekhar Bose, was received in Europe.

Postcolonial scholarship on the Society, and Girindrasekhar Bose seems to suppress contradictions so as to read into the history of psychoanalysis in India a form of resistance to colonial domination and psychoanalysis in its western forms. I argue that in doing this, it adheres to a binary between western and non-western that sounds remarkably like Ernest Jones in a letter to Bose – 'will it not be better for you to transfer your allegiance from the British to the Indian group, as one cannot belong to more than one at a time' – thus refiguring place and time as the categories through which the work of the Indian Psychoanalytical Society is read.

In *Tribute to Freud*, Hilda Dolittle recounts Freud saying: 'On the whole I think my Indian students have reacted in the least satisfactory way to my teaching.' By discussing the various ways in which the Indian Psychoanalytical Society has been found to be a *wanting* object, something that could have been *better*, I hope to raise another set of questions: what has been wanted of the Indian Society, and how do we begin to take responsibility for the varied, ambivalent, and contradictory legacies of psychoanalysis.

**Shiv Pratap Singh, Neha Sharma, Usha Shekhawat, Bobby Anthony – NMP Medical Research Institute, Jaipur, India**

### **Role of psychoanalysis in Prevention of Girl Child Maltreatment and neglect: A Randomized Controlled Trial**

In India, precisely northern states, skewed sex ratios, female feticide and higher child mortality rates for girls have become serious concern. The female child mortality as a result of son preference have increased during the last several decades. Since families cannot know the sex of the fetus due to Indian government policies, maltreatment and serious neglect has been tools to ensure there are few survivors.

This project aimed to evaluate the impact of psychoanalysis on families where the new born and mother, for social and cultural reasons, was at great risk of maltreatment and neglect. Prospective randomized controlled trial was conducting in the Obstetrics & Gynecology units of three government hospitals located in urban areas of Rajasthan. The sample included 134 families who met risk criteria for girl child neglect and were randomly assigned to receive either a psychoanalytic intervention (67) or a usual care/nonintervention (67). Parenting stress, maternal depression was measured at enrolment and at 6 weeks. Preventive health behaviour, satisfaction and home environment outcomes were tested at 6 weeks, as were child health outcomes.

At six weeks, women receiving psychoanalysis had significant reductions in postnatal depression screening scores as well as improvements in their experience of the having girl child and improvement in the ability to maintain their own identity. Maternal–infant interactions were more likely to be positive ( $p < 0.001$ ), with significantly higher (better) scores in aspects of the home environment related to affection to the girl child, particularly maternal–infant secure attachment. Intervention group mothers were significantly more satisfied and reported well taken care of compared to control group ( $p < 0.001$ ). Psychoanalytic intervention group reported better child survival rate (physical, nutritional and psychological care of children), lesser injuries and reported emergencies.

This form of intervention for families is effective in promoting secure maternal–infant attachment, preventing mother and girl child mistreatment and neglect and is welcomed by the families receiving it. These findings may predict long-term benefits for the healthy development of girls otherwise at risk of a range of poor health, development outcomes as well serious neglect.

**Nirav Soni –Derner Institute, Adelphi University, New York**

**"Squiggles in the Dust": Winnicott, Symbolization and the Ideogram**

Many recent psychoanalytic writers have shifted their thinking about the goals of psychoanalysis from a focus on insight to an emphasis on the development of the capacity to symbolize. These writers see the analytic process as, under good-enough circumstances, developing the analysand's capacity to psychically represent experience through the creation of meaningful symbols in the context of the analytic setting. Many of these accounts, particularly those of Antonino Ferro and Thomas Ogden, lean heavily on the work of W.R. Bion and his description of the alpha function, waking dream states and reverie in developing their understanding of the process of symbolization. However, less frequently discussed is the work of D.W. Winnicott in the discourse surrounding psychoanalytic symbolization. In part this is likely because Winnicott rarely used the term "symbolization" in his writing. However, his ideas surrounding primary creativity, the psyche-soma, potential space and play as a defining aspect of the ontology of the transference resonate very much with the clinical concerns that symbolization addresses.

This paper will consider some of ways in which Winnicott's work may engage with the topic of symbolization through examples drawn from his use of the squiggle game in his book *Therapeutic Consultations in Child Psychiatry*. This paper will suggest that Winnicott's use of the squiggle game elaborates an implicit theory of symbolization through an understanding of the clinical situation as a process facilitating ideogrammic communication. It will also compare Winnicott's clinical use of the ideogram to the writing of poets Ezra Pound, Charles Olson and William Carlos Williams in hopes of expanding the context of the process of symbolization in psychoanalysis.

## **Silke Steidinger – LSE and the Bowlby Centre**

### **Enlightened or insane? The dilemmas and unique insights of having a sociologist hat and a psychotherapist hat in the field of ‘cults’ and radical groups**

Sociology and psychotherapy have not exactly started off on the right foot with each other in the field of minority religions. The so-called ‘cult wars’, ‘cult deaths’, the brainwashing metaphor and deprogramming practices have not been conducive to collaborative efforts between sociologists and psychotherapists, and have contributed to suspicion on both sides. The result is that many psychotherapists still today have prejudices about minority religions on one hand, and that organisations with objective expertise often struggle when it comes to providing help or recommendations to those who need more support than objective information. Working in an NHS personality disorders service shows that the phenomenon of spirit possession, for example, poses significant challenges to health professionals working in multi-cultural societies, indicating a real need for multidisciplinary approaches.

Being a researcher at Inform, a charity based at LSE providing objective information about minority religions and radical groups, has made me aware of the importance of the social scientific method in this area. This can protect from prejudices against ‘cults’ affecting clinical work, which I encountered in my psychotherapy training; it does, however, also have its limitations.

At Inform we attempt to approach minority religions in a balancing act between Weber’s concept of *Verstehen* on one hand, and keeping an objective observing distance via methodological agnosticism on the other. In this presentation I will argue that this in fact is very similar to contemporary psychotherapeutic approaches with an empathetic ‘not-knowing’ stance, that maybe the two disciplines are re-approaching each other, and if undertaken carefully might be able to mutually enrich and complement each other, despite all its inherent difficulties.

## **Ursula Troche - Philadelphia Association**

### **The challenge of recognizing society: 'race' and culture**

People are supposed to come to psychoanalysis to discuss their problems. Yet 'problems', for people who belong to socially marginalized groups, include issues that the 'mainstream society' often does not recognize. So there are several (unconscious) challenges.

One challenge is one's confrontation with the issue of 'social groups'. In psychoanalysis this term can be considered out of place, as it is the individual that matters, not the group. There is also the questioning of the concept of a 'social group', since boundaries of and between groups are also blurred. However, the questioning of the concept 'group' often leads to an omission of 'social issues'.

Typical examples here are 'race', class, gender and 'culture'. By questioning the concepts of 'race', for example, those who suffer from racism are discouraged from expressing their concerns. The same is true for migrants, and for gender and class.

Even if a migrant or a black person speaks about 'race' or culture, then it is often not 'taken up' by the analyst or the group (the psychoanalytic group, as opposed to the social group). This dynamic recreates colonialized social structures – and an unfulfilled desire for acknowledgement and the naming of the 'other' beyond its Lacanian meaning. It is helpful, here, to combine Freudian and Jungian thought with postcolonial thought as well as psychogeographic theory (eg. Debord).

My examples here are particularly taken from psychoanalytic groups, where the significance of 'race' is often doubted – as it is in other contexts. Further, there are conflicting interests, which may relate to trauma or denial. Issues I discuss are group expectations, denial, assumptions and fears. I will also discuss dialogue dynamics here (with Buber, Bohm, etc) and psychoanalytic considerations by feminist and postcolonial writers, such as Stuart Hall.



**Myna Trustram – Manchester Metropolitan University**

**The shadow of the museum: loss and melancholy in the midst of plenty**

What is it we do when we gather thousands and sometimes millions of objects into an institution? Plenty has been written about art, media and culture from a psychoanalytic perspective but surprisingly little about museums, collecting and curating. The purposes of museums are usually discussed in terms of education, knowledge and preservation; I will introduce unconscious activity as another frame within which to consider them. I will use Freud, D W Winnicott and Christopher Bollas to explore the role of museums in the human subject's inner and external life, and the spaces in between.

The image of a museum that casts a shadow will be a motif running through the presentation suggesting that all is not quite well within the museum's walls. I take liberties with Freud's concept of 'the shadow of the object' (1917 and Bollas 1987) in order to speculate on whether the relations we have with objects in museums can be illuminated by object relations theory. If objects in museums are lost (or even dead) because they are locked away from common usage, does their shadow then fall on the ego giving a museum visit a melancholic edge?

I would like to use the conference as a place to try out the hypothesis that despite their abundance of riches museums are places of loss. With their stores full of un-worked through dead objects they are places of melancholy. This is what the cliché of museums as dusty and dull alludes to. Not so much places of death but of collections of loss.

**Chenyang Wang – Centre for Psychoanalytic Studies, Essex**

**Anti-melancholia: the failure of melancholy gender and its alternative**

Judith Butler's theory of melancholy gender, which indicts that heterosexual cultures forge a special relationship between melancholy and gender formation and argues for a "melancholic recognition" of homosexuality, has been regarded as the most recognized piece of work combining psychoanalytic concepts and gender studies since its birth. However, in this essay, I express a dissent towards Judith Butler's theory and the way it directs contemporary sexual politics to. Through re-reading Freud's original paper *Mourning and Melancholia* (1917), I intend to show how Butler oversimplifies the Freudian theory by abstracting the concept of melancholia out of the whole context it belongs to, and how her critiques of the heteronormative assumptions in Freud's texts miss the point as she overlooks the possibility that a "non-melancholic subject" may also contribute to our understanding of sexuality to the same extent, or even more. The paper examines sexual cultures today to demonstrate how strategies of symbolic recognition, visibility and performativity derived from the theory of melancholy gender cater consumerism in the post-modern society rather than challenging it. Instead of warmly embracing melancholy gender as the dominate discourse which defines our political imagination, I provide Jacques Lacan's theory as its alternative, whose "anti-melancholia" argument disillusiones the popular pseudo-optimistic hope that "something lost can be regain" in the expanse of the here and now. Therefore I argue that a Lacanian reconceptualization of melancholia has the potential to benefit queer intellectual work as well as the ongoing sexual politics.

**Tomas Weber – Cambridge**

**Seductions of Cinema: Psychoanalysis and Film Philosophy**

This paper elaborates a theory of film as a desiring subject. Recent developments in film philosophy, following Deleuze, have attempted to understand film as itself cognition. But if a film can think, indeed, is thought, then does it also have wishes, and how could such wishes be expressed?

Films hold us at a distance, their world is not our world, we cannot recognise the formal coherence of theirs in ours. And yet, cinema also invites us in. We identify, and we imagine. And it is in these contradictory movements of identification, between identifying only with oneself—what is going on before me is impossibly apart from me and so I feel complete—and with what is happening in the film, that we are moved to ask, what does this film want? Does it want me close, or at a distance?

Desire, then, becomes a formal characteristic of film itself; the solipsistic thinking of cinema, its supposedly ‘pure’ formal image, emerges at the very same time as cinema invites us to share in its thinking, to give ourselves up to its own introspection. In this way, the question of a film’s thought is inextricable from the question of a film’s want.

Drawing on the psychoanalyst Jean Laplanche’s critique of Freud’s seduction theory and his work on the primal scene, I argue for an analogical relation between the structures of enigmatic signification that are mobilised by film spectatorship and by the primal scene. I investigate these dynamics of spectatorial inclusion and exclusion in order to argue that, just as Freud overlooked the question of the communicability of the other’s desire by abandoning the seduction theory, so have recent film-philosophical accounts of film thinking neglected the issue of a film’s own desire. Ultimately, the paper seeks out a renewed place for a psychoanalytic account of desire within film-philosophy.

**Andy Wimbush – Cambridge**

**Adapting the Uncanny: Stanley Kubrick's *The Shining***

Stephen King was famously unenthusiastic about Stanley Kubrick's adaptation of his 1977 novel *The Shining*. According to King, Kubrick had 'no apparent understanding' of the horror genre, and abandoned the novel's overt supernaturalism in favour of 'domestic tragedy'. In this paper, I will demonstrate how Kubrick's focus on domesticity is indebted to Freud's essay "The Uncanny", an acknowledged influence on the director and his co-screenwriter Diane Johnson. Freud taught Kubrick that a horror story must evade our attempts to understand it and to subject it to logical analysis. This paper will argue that epistemological uncertainty about the supernatural is one of the major differences between Kubrick's film and King's novel, and which contributes to the terrifying effect of the former. By exploring Kubrick's treatment of the other themes of Freud's essay, including the unexpected recurrence of discarded beliefs, the appearance of imperfect doubles, the workings of fate, the insinuation of telepathy, and the unnerving confusion between the familiar and the unfamiliar, the *heimlich* and the *unheimlich*, I will suggest that the film can be considered as much of an adaptation of "The Uncanny" as it is of King's novel.