A-1: Amputated Selfhood and Phantom Selves: 
Musings and Reflections on the Heretofore Unformulated Experience of Home-Loss

Speaker: Gita Zarnegar, PhD  
Discussant: Brenda Solomon, MD  
Moderator: Amina Taiber, MA

Abstract:
In this paper I have drawn from my personal experience of exile and my work with patients suffering from similar devastation to illustrate an understanding of traumatic loss and its long-term impact on one’s experience of being in the world. I describe the image of traumatic loss as being an amputation of one's own experience of being in the world, analogizing that experience to the amputation of a bodily part. I am proposing as well that parts of our selves that can no longer go on being in relationship to the absent and grieved significant others in our lives are experienced as phantom selves. Using these metaphors permits us to re-conceptualize traumatic loss, broadening our understanding of the long-term effects of grief and mourning. In this effort I am neither pathologizing the senses of amputation or phantom selves, nor am I imposing a designated healing time, or any time when healing ensues at all. Rather, I conceptualize phantom selfhood as a healthy response to trauma that engages the imagination and allows us to preserve a sense of what was lost in order that we may provide a relational continuity within ourselves. I use the term phantomization to describe an unhealthy process by which an individual who has lost a loved one, or has been traumatically displaced, lives solely in an imaginary world of being with the loved one/or within the lost place. The phantomized individual is unable to be present in his life and lives predominately in a phantom or illusory world.

Learning Objectives:
1. By the end of the presentation the listener will be able to describe what is meant by amputated selfhood and phantom selves.
2. By the end of the presentation the listener will be able to identify the concept of traumatic loss as encompassing the experiences of involuntary loss of one’s home.
3. By the end of the presentation the listener has to describe what phantomization means and whether the author thinks phantomization is a necessary and healthy byproduct of traumatic loss.
A-2: Ancient Theology and Contemporary Self Psychology: Monotheism, Monoselfism, and the Problem of Belonging

Speaker: John Riker, PhD  
Discussant: Donna Orange, PhD, PsyD  
Moderator: Raanan Kulka, MA

Abstract:
In this paper I address post-modern critiques which find Kohut’s concept of a singular self to be a static reified notion restrictive of creative possibilities, unable to account for a multiplicity of self states, and incapable of capturing the tragic, disorganized nature of reality, by showing why “oneness” is a crucial concept for understanding how a person might belong both to oneself and the world. I argue that the discrediting of oneness in favor of multiplicity has been due largely to the association of “oneness” with omnipotence, and that Kohut’s notion of the nuclear self is unique in that it does not connect the “one” fulcrum of psychic life—the self—with the aim for power. By differentiating “being a subject” from “being a self,” I am able to show that it is only when subjectivity is grounded in a singular self that a person can have the experience of belonging. Throughout I interweave themes from the monotheistic theology invented in ancient Israel with accounts of the self—focusing especially on the replacement of the monotheistic god in the 19th century with the god-like, economic individual of the modern world. I conclude that Kohut’s concept of the singular self is the crucial re-conceptualization of individuality that is needed to lead us out of the devastations of omnipotence into a human world of belonging to self, community, and the universe.

Learning Objectives:
1. Participant will be able to explain why a singular self rather than multiple self states is crucial for the understanding of human experience.
2. Participant will be able to discuss the difference between self and subjectivity.
3. Participant will be able to explain why subjectivity needs to be grounded in self structure and what kind of subjectivity can best do this.
A-3: Transcendent Dimensions of the Self: A Spiritual Home for Self Psychology?

Speaker: Marcia Dobson, PhD
Discussant: Iris Gavrieli-Rahabi, MA
Moderator: E. Joyce Klein, MSW

Abstract:
Both Jung and Kohut place the discovery of the self at the center of their psychological theories. Whereas Jung was devoted to seeking the transcendent in his understanding of the self, Kohut seemingly veered away from it. Nevertheless, a number of Kohut’s thoughts on empathy, selfobject experience, the nuclear self, and cosmic narcissism, so verge on Jungian (as well as Christian and Buddhist) formulations of a self with transcendent dimensions that it is difficult to view the absence of spirituality in his work without a modicum of doubt. This essay attempts to search out the spiritual possibilities nascent in Kohut’s work, and to suggest that his definition of the mature self as engaging a sense of empathy, humor, wisdom, and the acceptance of transience is tinged with spiritual overtones that can bring us into a space of aliveness and resonance not only with ourselves, but with others, the community, and the cosmos, giving us a more profound sense of feeling at home in the world. I will also suggest that Raanan Kulka’s work on Buddhism, whose transcendent goals seem to be the acquiring of an imageless and endless compassion in an infinite surround greatly increases the possibilities for thinking of self psychology in spiritual and ethical terms. I define the spiritual as a sense of participating in a kind of resonant supraordinate being, which grants the self a feeling of meaning not explicable through personal everyday experience.

Learning Objectives:
In this paper, the audience will:

1. Become conversant with Jung’s ideas of individuation in contrast to Kohut’s views on the mature self.
2. Learn that Kohut’s and Jung’s work with the nature of dreams and the transference, although seemingly contradictory, are experientially close together.
3. Learn that the spiritually transcendent in Kohut’s psychology is more present than has previously been thought.
A-4: Limits of understanding: Psychological experience, German memory and the Holocaust

Speaker: Roger Frie, PhD, PsyD, RPsych
Discussant: Yecheskiel Cohen, PhD
Moderator: Tessa Philips, PhD

Abstract:
This paper considers the relationship between traumatic history, narrative memory and the limits of understanding and belonging. The author, a psychoanalyst and philosopher, draws on autobiographical experience, particularly his German family’s own narrative of the Nazi past and the Holocaust to examine how inherited traumatic memory is transmitted in family narratives that remain unconsciously organized and guided by affective and dissociative processes. He suggests that what we remember or forget, what we know or do not know, is inherently connected to the narratives we inherit and rely on to understand our history and maintain a sense of belonging. The paper demonstrates the role of silence and of emotional processes, such as shame, which lead to the unconscious reproduction of family narratives, particularly in post-war German memory of the Holocaust. He uses an illustration to show what happens when familiar family narratives are challenged and upended. The author suggests that until narratives and their affective processes are consciously organized, their meanings remain inherently ambiguous. He shows that this ambiguity can be powerfully at work in the German response to the perpetration and the traumas of the Holocaust. The author concludes by suggesting that a meaningful moral response to the Nazi past must account for both an articulated history and the feelings bound up in inherited memories, thus opening up a space for dialogue, acceptance and the creation of narratives that include moral accountability.

Learning Objectives:
At the conclusion of my presentation, participants will be able to:
1. Describe the role of historical, cultural and social narratives in the formation of self-understanding and belonging.
2. Analyze the moral obligations of memory, particularly in connection to German responses to the perpetration of the Holocaust and the Nazi past.
3. Demonstrate the role of silence and shame in the reproduction of unconsciously transmitted inherited memories and family narratives.
A-5: Psychoanalytic Complexity: Clinical Attitudes for Therapeutic Change

Speaker: William Coburn, PhD, PsyD  
Discussant: Estelle Shane, PhD

Abstract: Psychoanalytic Complexity is the application of a multidisciplinary, explanatory theory to clinical psychoanalysis and psychotherapy. It carries with it incisive and pivotal attitudes that aim to transform our understanding of therapeutic action and the change process. In sharing the essence of this book, this session offers participants a revolutionary and far-reaching counterpoint to the remnants of Cartesianism and scientism, respecting and encouraging human anomaly rather than pathologizing or obliterating the uniqueness of the individual person.

This Meet-The-Author session explores the value of complexity theory previously understood as an explanatory framework with which clinicians can better understand, retrospectively, therapeutic action and the change process. It further extends this sensibility by examining the ways in which such a rich theoretical framework can inform what clinicians can do, prospectively, to effect positive change within the therapeutic relationship. The medium of bringing to light new ways of relating, emotional experiencing, and meaning making resides in the fundamental attitudes derived from a complexity theory sensibility as applied to psychoanalysis and psychotherapy. These attitudes are outlined and discussed in this Meet-The-Author session, and commented upon by the discussant.

Learning Objectives:
At the end of this workshop, participants will
1. Understand the fundamental tenets of psychoanalytic complexity theory.
2. Gain greater insight into the pivotal role that the clinician’s attitudes play in therapeutic action and in shaping the trajectory of the psychoanalytic relationship.
3. Better grasp the implications of a complexity sensibility in contextualizing the lives of our patients and the resulting emerging sense of individuality and agency.
Thursday, October 23rd                Paper Session A
2:00 – 3:30 PM

A-6: Finding New Ways of Belonging through Religious Experience in the Framework of a Therapeutic Encounter

Speaker:      Ingrid Pedroni, PhD
Discussant:   Miriam Miki Fatran, MA
Moderator:    Amy Eldridge, PhD, MSW

Abstract:
My paper relates to three clinical cases outlining, in different ways, the transformative power in self and self-with-other representations inherent in a dialogue over intimate religious feelings, when beliefs and the search for spirituality are received as a crucial feature of a developing self and an essential condition for new relational patterns and a rediscovered sense of belonging. One of the major innovations in contemporary psychoanalysis, starting from Leowald’s revision of the primary process to Kohut’s 1966 paper, is the dismissal of Freud’s unilateral assumption of religious beliefs as nothing more then a childish regression, in favour of a more complex consideration of its evolving potentials in the framework of an empathic affective connection.

Learning Objectives:
At the conclusion of my intervention the participant will be able to appreciate:
1. How crucial religious beliefs and spiritual experiences are for the development of the self;
2. How the therapist’s empathic attitude and deep acceptance of these experiences fosters their development into new relational patterns and helps the search for more adequate selfobjects in groups and communities.
A-7: Belonging - An Autobiographical Account of a Gay Psychoanalytic Candidate

Speaker: Robert Benedetti, PhD, MSSW  
Discussant: Bruce Herzog, MD, FRCPC  
Moderator: Irit Felsen, PhD (invited)

Abstract:  
The author, a first year candidate in psychoanalytic training reflects on his personal history including aspects of the coming out process, his first time in psychotherapy, his initial rejection of psychoanalytic theory and technique because of how it has been used to pathologize gay folk and his decision, later in his career to pursue anlytic training for the depth of understanding it provides. He considers the work of Ken Corbett - specifically his analysis of the gay male's passivity in relation to other men, and applies it to his own relationship to the psychoanalytic world. Throughout the paper, the author reflects on perceptions of belonging both personally and professionally.

Learning Objectives:  
1. The participant will become familiar with the experience of a gay psychoanalytic candidate and the special challenges s/he may face in entering a professional world that only 20 years ago did not allow his/her admission into its ranks of trainees.  
2. The participant will learn about "the father's censure" and its applicability to the gay male's experience of psychoanalysis as well as to the gay psychoanalytic candidate's experience of psychoanalytic training.
A-8: Between Bethlehem and Jerusalem: Can Empathy Bridge the Gap?

Speaker: Bella Sosevsky, MSW
Discussant: Edna Bor, MA
Moderator: Charles Finlon, LCSW

Abstract:
Day to day life in Israel, shadowed by the Israeli - Palestinian conflict, provides its share of challenges and threats, not only to the quality of life and to the safety and stability of all people in the region, but also to the maintenance of a human and ethical stance toward one another and towards one's self. Through a story describing the events of a wintry Jerusalem night, this paper suggests that our deep beliefs regarding the essential nature of humanity and the empathic way in which we view and mirror human behavior, in our clinic and private interpersonal encounters, may have a deep affect on the way we experience ourselves and enhance a sense of self-worth and belonging in our surroundings.

Learning Objectives
At the conclusion of my presentation:
1. Participant will be able to describe and discuss some of the ways in which the Israeli-Palestinian conflict affects the self esteem and the experience of the self of all people living in the region.
2. Participants will be able to compare various approaches to understanding human behavior affected by a social-political conflict and critique these approaches.
3. Participants will be able to consider and assess the contribution of self psychology’s understanding of empathy in situations of social and political conflict.
Thursday, October 23rd                Paper Session A
2:00 – 3:30 PM

A-9: “Home” – Psychoanalytic Reflections on Our Common Homes, Freud’s Homes, and
My First Psychoanalytic Home

Speaker:      Michael Clifford, PhD
Discussant:   Ellen Shumsky, MSW
Moderator:    Miri Schul-Bakon, MA

Abstract:
In this paper, the author reflects on common psychoanalytic meanings of “home”: the analyst’s office; the training institute; the choice of school of psychoanalysis with which to affiliate; and the creation of one’s own analytic office. The author then discusses his experience of visiting another set of homes important to psychoanalysis: Freud’s birthplace, now in the Czech Republic; Freud’s Vienna office and apartment; and Freud’s refuge from the Nazi’s outside London. The author concludes with a description of visiting his “first psychoanalytic home” for the first time in 60 years, outside Nuremberg, Germany. Throughout these examples, the author examines the interplay between home as a physical and psychological structure, people by both physical human beings and our psychological manifestations of these people as memories, imaginings and fantasies.

Learning Objectives:
1. At the conclusion of this presentation, the participant will be able to critique the three existing Freud homes (in the Czech Republic, Vienna and London) according to how they reflect the living Freud and the Freud of history.
2. At the conclusion of this presentation, the participant will be able to demonstrate an ability to conceptualize the manifold meanings of “home” common in psychoanalytic training: the analyst’s office, the training institute, the choice of school of psychoanalysis with which to affiliate and the creation of an office of one’s own.
Thursday, October 23rd                Paper Session A
2:00 – 3:30 PM

A-10: "You Are a Good Girl and You Art at Home" On Creating a Psychic Home When Resources are Deficient

Presenter: Adina Halevy, MA, MSW  
Discussant: Susanna Federici Nebbiosi, PhD  
Moderator: Saray Ilan, MA

Abstract: 
Knowing that first and foremost, self psychology sees in Man an infinite spiritual being and as such, one who can attain a supra-individual existence along with the possibility of accepting "destiny" as a "given" in which the dimension of choice is present, constitutes for me a home port, an assurance of anchor when setting sail into the heart of the storm of the human drama. The young woman described, lives life under poor circumstances. She is deprived in every parameter: welcome to the world, familial background and physical health. The goal of the paper dealing with a unique existential therapeutic encounter is to shed light on the question of where one draws vitality under difficult conditions, when the initial matrices, maternal and genetic, into which one is born are deficient. What defined by Kohut as Courage and "transformations of narcissism" may explain her viability in spite shortage of primal resources. Entanglement developed in this therapeutic encounter, in spite of the different cultural and religious backgrounds of the patient and therapist, enabled us to sit together within the folds of the tent of Abraham, our common father.

Learning Objectives 
At the conclusion of my presentation, the participant will be able to: 
1. Define: basic matrices; entanglement; tragic existence.  
2. Demonstrate kohut's five transformations of narcissism