

Psychology & the Other

Conference 2013



LESLEY
UNIVERSITY

“To recognize the Other is to recognize a hunger.”
~ Emmanuel Levinas



Conference Overview

Welcome Letter



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We are grateful to our volunteers and organizing/steering committees for their time, energy, and diligence, to Lesley University for hosting this event, and to the Danielsen Institute at Boston University for its generous sponsorship of the conference CEUs.

Dear Colleagues,

It is a pleasure to welcome you to the second year of the Psychology and the Other Conference! We are absolutely delighted by the ways that this conversation continues to grow and build momentum. Just looking through the program you will see the richness of topics and dialogue pairings that we have to look forward to in the coming days. Thank you for being a part of this!

We take a great risk in bringing together different discourses about human identity, suffering, and potential— a risk of living outside of the comfort of ready ideas and anchored perspectives. But, our hope is that this creates a generative possibility that deeply enriches the scholarship and clinical work that make up our daily lives. May this be a space that allows us to play together in new realms.

Here is a bit of a roadmap of the coming days...

On Thursday, we have two pre-conference workshops: 1) Donna Orange's *The Suffering Stranger* and 2) Jeffrey Bloechl and Eric Severson's *Why the Other? A Philosophical Survey*. These are small and intimate spaces for close reading of texts and deep exchange.

On Friday morning, we will begin at Lesley University's Brattle Campus (just next to Harvard Square- see maps at the end of the program) with invited addresses, symposia, and papers on a variety of topics. Mid-morning we will walk around the corner to the Sheraton Commander hotel for two plenary addresses (with a lunch break between). In the mid-afternoon, we return to Lesley's campus for additional addresses and papers. This same schedule and location breakdown will take place on Saturday and Sunday.

On Saturday night, don't miss the wine and cheese reception and poster exhibition that is open to all conference attendees. There will be live music, food, drinks, and wonderful conversation around the posters in Washburn Auditorium.

Throughout the conference, we hope to provide space for dialogue and are happy to accommodate space needs for conversations and other meetings. Feel free to speak with any of the conference volunteers for assistance. Also, the Library of Social Science is hosting a book exhibition located next to the registration area in Washburn Hall. Enjoy this along with the comfortable in-door and outdoor seating options, free wifi, and coffee and snacks. Make yourselves at home!

Welcome,

David Goodman and the Psychology and the Other Steering Committee'

Conference Committees

Conference Chair

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Peter August, Private Practice

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Continuing Education Units Information

A maximum of 18 Continuing Education Units (CEUs) for Psychologists, Social Workers and Licensed Mental Health Counselors (LMHC) are available over the 3 days of the conference, depending on which sessions are attended.

Each plenary and invited address during the conference is eligible for 1.5 CEUs. It is the participant's responsibility to make sure that the program in which they are participating is CEU eligible (this is clearly marked on the conference program).

It is the responsibility of each conference participant to comply with the following instructions in order to receive CEUs:

- The participant must be present for the entirety of the 1.5-hour address for which they are seeking CEUs.
- The participant must acquire an evaluation form during the first 10 minutes of the address. These will be available at the respective entrances to the rooms within which the address is taking place. Please note: evaluation forms will not be provided later, as their distribution time verifies your entry time.
- The participant must collect an attendance verification sticker at the conclusion of the session. These will be available at the respective entrances to the sessions within which the address is taking place. Please note: Stickers will not be provided later, as their distribution time verifies your exit time.
- For each 1.5-hour CEU eligible program, the participant must complete the evaluation, affix the attendance verification sticker at the bottom of the evaluation form, and turn in at the main registration table located in Washburn Hall.
- The participant must complete a yellow CEU request form and CEU checklist (on back) located in your welcome folder, and turn in at the main registration table located in Washburn Hall before leaving the conference.

Each participant will receive a signed CEU certificate via email in the weeks following the conference. There is no additional cost for CEUs beyond the conference registration.

CEU Sponsorship

The Danielsen Institute at Boston University is graciously sponsoring CEUs for Psychologists. The Danielsen Institute is approved by the American Psychological Association to sponsor continuing education for psychologists. The Danielsen Institute maintains responsibility for this program and its content. The Boston University School of Social Work Professional Education Program Department is graciously sponsoring CEUs for Social Workers.

The Institute for Arts and Health is graciously sponsoring CEUs for Licensed Mental Health Counselors (LMHC) at Lesley University (Provider #4472). Lesley University is recognized by the National Board for Certified Counselors to offer continuing education for National Certified Counselors. These credits are accepted by the Massachusetts Board of Registration for Licensed Mental Health Counselors (Category I contact hours in Content Area D).

Plenary & Invited Speakers 2013

Plenary Speaker Lewis Aron



Lewis Aron, Ph.D. is internationally recognized as a leading contributor in the fields of psychotherapy and psychoanalysis. He is the Director of the New York University's Postdoctoral Program in Psychotherapy and Psychoanalysis. He has served as

President of the Division of Psychoanalysis (39) of the American Psychological Association; founding President of the International Association for Relational Psychoanalysis and Psychotherapy (IARPP); founding President of the Division of Psychologist-Psychoanalysts of the New York State Psychological Association (NYSPA). He is the co-founder and co-chair of the Sandor Ferenczi Center at the New School for Social Research, and is an Honorary Member of the William Alanson White Psychoanalytic Society. He was one of the founders, and is an Associate Editor of *Psychoanalytic Dialogues* and is the series editor (with Adrienne Harris) of the *Relational Perspectives Book Series*, (Routledge). He is the author and editor of numerous scholarly articles and books, the most recent, co-authored with Karen Starr, is titled, *A Psychotherapy for the People: Toward a Progressive Psychoanalysis*.

Mutual Vulnerability: The Ethical Underpinnings of Clinical Practice

In *A Meeting of Minds*, I explored a variety of forms of mutuality, including mutual influence, mutual recognition, mutual resistances, mutual empathy, the mutual generation of data, and many other dimensions of mutuality, even while acknowledging the asymmetry of patient and therapist in role, function, and responsibility. Here, drawing on my new book, co-authored with Karen Starr, *A Psychotherapy for the People: Toward a Progressive Psychoanalysis*, I want to add an explicit emphasis on mutual vulnerability. There is a significant trend among philosophers to ground the philosophy of ethics in the experience of vulnerability and I extend that insight to the underlying ethos of the clinical situation. In acknowledging one's own permeability and vulnerability--one's embodiment, mortality, and humanity--one no longer projects all of the conflict, splitting, shame, disgust, animalistic embodiment, penetrability, and vulnerability onto the patient. In sum, we reclaim the bedrock of "femininity" that Freud believed we repudiated.

Plenary Speaker Tina Chanter



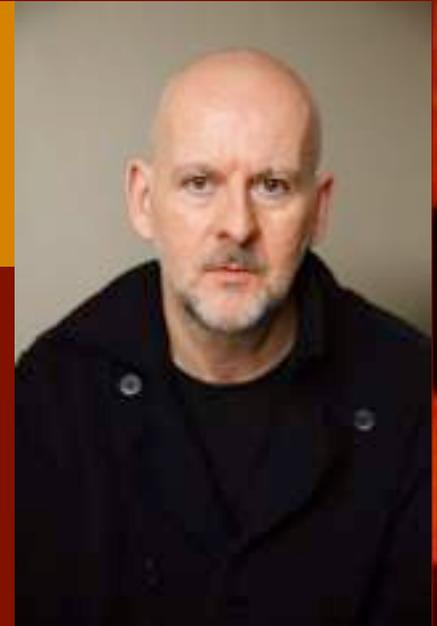
Tina Chanter is Professor of Philosophy at DePaul University, Chicago. Currently she holds a visiting position at the University of West England in Bristol, UK. She is author of *Whose Antigone? The Tragic Marginalization of Slavery* (SUNY Press, 2011), *The Picture of Abjection: Film Fetish and the Nature of Difference* (Indiana UP, 2008), *Gender* (Continuum Press, 2006), *Time, Death and the Feminine: Levinas with Heidegger* (Stanford UP, 2001), *Ethics of Eros: Irigaray's Re-writing of the Philosophers* (Routledge, 1995). She is also the editor of *Feminist Interpretations of Emmanuel Levinas* (Penn State UP 2001), and co-editor of *Revolt, Affect, Collectivity: The Unstable Boundaries of Kristeva's Polis* (SUNY Press 2005), *Sarah Kofman's Corpus* (SUNY Press, 2008), and *The Returns of Antigone: Interdisciplinary Essays* (SUNY Press, forthcoming). In addition, she edits the *Gender Theory* series at SUNY Press. Her book *Art, Politics and Rancière: Seeing Things Anew* is under contract with Polity Press (2014).

Silences, Absences and Invisibility:
How We Come, Psychically and Politically, to Hear
and See Things That Were Not There Before

I am concerned in this paper with political and psychic reconfigurations, which are intertwined with one another, with how political and psychic changes happen at the level of perception, through the senses, in bodily terms. We literally see and hear things in a different way, see things that were not there before, were not in our frame of reference, see details that we could not see before, see them differently from how they looked hitherto; something shifts in our bodily, affective, psychic orientation to the world. Such shifts open up new possibilities for thought.

In developing these questions, I will draw, in part, on the work of Jacques Rancière, whose work on art, politics, and psychology will inform my discussion. I will also be somewhat critical of him, from the point of view of gender dynamics.

Plenary Speaker Simon Critchley



Simon Critchley, Ph.D., is Chair and Professor of Philosophy at The New School. Simon Critchley was born on February 27, 1960 in Hertfordshire, England. He received his B.A. from the University of Essex in 1985, his Masters in Philosophy from the University of Nice in 1987, and his Ph.D from the University of Essex in 1988. Simon Critchley then went on to direct the Centre for Theoretical Studies. In addition, Critchley has been the programme director for Paris' Collège

International de Philosophie, president of the British Society for Phenomenology and was chosen as a scholar by the prestigious Getty Research Institute. Critchley has also participated as a visiting professor in schools such as the University of Oslo, Cardozo Law School, and the University of Notre Dame and Sydney. He is a world renowned scholar of Continental Philosophy and Phenomenology. Much of his work examines the crucial relationship between the ethical and political within philosophy.

Tragedy, Humor, and Ethics:
A Conversation Hour with Simon Critchley

For the last two decades Simon Critchley has been a central and significant voice at the intersection of continental philosophy and contemporary politics. He argues that disappointment is the starting point of philosophy. This sense of unease has informed much of his work in political and cultural theory. From the *Ethics of Deconstruction* (1992) to *Very little...Almost Nothing* (1998) to *Infinitely Demanding* (2007), and to his more recent book *Faith of the Faithless* (2012), Critchley's work turns on the axis of paradox and negotiates the ambiguities between religion and nihilism and the political and ethical. During this plenary session, Critchley will be engaged by three thinkers in roundtable discussion. His work on humor, notions of the tragic (particularly vis-à-vis Shakespeare's *Hamlet*), and reflections on mysticism and psychosis will be put in conversation with Richard Kearney (continental philosopher), Ann Pellegrini (gender/performance theorist), and Kathleen Skerrett (political theologian).

Plenary Speaker Donna Orange



Donna Orange is educated in both philosophy and clinical psychology. She is an esteemed fellow in the Psychology and the Other Institute where she provides workshops, mentorship, and is actively involved in the bi-annual conferences. She also at NYU Postdoc and ISIPsÉ (Institute for Psychoanalytic Psychology of the Self and Relational Psychoanalysis) in Milano and Roma. In New York, she teaches and supervises at IPSS, the Institute for the Psychoanalytic Study of Subjectivity. She runs study groups in philosophy, in the history of psychoanalysis, and in contemporary relational psychoanalysis. She is the author of *Emotional Understanding: Studies in Psychoanalytic Psychology*; *Thinking for Clinicians: Philosophical Resources for Contemporary Psychoanalysis and the Humanistic Psychotherapies*, and *The Suffering Stranger: Hermeneutics for Everyday Clinical Practice* (2011). With George Atwood and Robert Stolorow she has written *Working Intersubjectively: Contextualism in Psychoanalytic Practice and Worlds of Experience: Interweaving Philosophical and Clinical Dimensions in Psychoanalysis*. With Roger Frie, she co-edited *Beyond Postmodernism: Extending the Reach of Clinical Theory*. Her philosophical studies include pragmatism, ethics, phenomenology, and many topics in the history of philosophy. In psychoanalysis, she wonders about the ways in which traumatic experience and fixed ideas, including especially her own, interact to inhibit dialogue and hospitality.

Substitution, Ethical Subjectivity, and the Fear of Masochism:
A Conversation for Philosophy and Therapeutics

Psychoanalysts and other psychotherapists who read, or have read about Emmanuel Levinas, with his description of an unlimited demand that the other's destitution places upon the ethical subject, often object that such a philosophy valorizes the already over-accommodative and masochistic patient who need to become more agentic, and to develop a stronger ego. Using distinctions borrowed from Emmanuel Ghent and Stephen Mitchell, as well as an examination of relevant Levinasian texts, this presentation will explain the difference between compulsive submission to others, and genuine ethical response.

Plenary Speaker Ann Pellegrini



Ann Pellegrini is Associate Professor of Performance Studies and Religious Studies at New York University, where she also directs NYU's Center for the Study of Gender and Sexuality. Her books include *Performance Anxieties: Staging Psychoanalysis, Staging Race* (Routledge 1997) and *Love the Sin: Sexual Regulation and the Limits of Religious Tolerance* (Beacon 2004), co-authored with Janet R.

Jakobsen. Two new books are forthcoming: *You Can Tell Just By Looking* and *20 Other Myths about LGBT Life and People* (Beacon 2013), co-authored with Michael Bronski and Michael Amico, and her new solo book *Excess & Enchantment: Queer Performance Between the Religious and the Secular* (NYU Press 2014). Her articles have appeared in *American Imago*, *Studies in Gender and Sexuality*, *American Quarterly*, and *Women and Performance*, among other places. In 2007, she was the Freud-Fulbright Visiting Scholar of Psychoanalysis at the Freud Museum in Vienna.

Enchanted Couches: Psychoanalysis and the Sonic Vibrations of Secular Modernity

Drawing on the resources of performance studies, affect studies, and queer theory, I focus on the re-structures of feeling electrified by new technologies of communication at the beginning of the 20th century: in particular, the telephone and radio. I argue that these affective structures get, as it were, plugged into an array of practices that are coincident to these new media, but are rarely, if ever, thought alongside them: the talking cure of psychoanalysis and modern-day glossolalia, or speaking in tongues. My method of argument is to bring four case studies into energetic contact: (1) Coney Island Dreamland, via the work of visual artist Zoe Beloff; (2) the scene and "heard" of the analyst's couch; (3) the spirit-crossed performances of Aimee Semple McPherson; and (4) and the work of contemporary LA performance artist Heather Woodbury. This paper's creative assemblage of psychoanalysis and glossolalia willfully refuses Freud's own drive to align psychoanalysis with science and the secular as against the superstitions and illusions of religion. In this context, it is worth recalling Freud's own confessed "fall into sin," in a famous letter to Ernest Jones: his belief in telepathy. Jones was scandalized by this, fearing the association between psychoanalysis and the occult. It is precisely this "occulted" association I wish to put into play. This is serious play.

Plenary Speaker Malcom Owen Slavin



Malcolm Owen Slavin, Ph.D. is the past President and a founder of the Massachusetts Institute for Psychoanalysis, MIP. He teaches and supervises at MIP, as well as at many psychoanalytic institutes worldwide, and is on the editorial board of several analytic journals and international analytic organizations.

His contributions to the literature include: *The Adaptive Design of the Human Psyche: Psychoanalysis, Evolutionary Biology and the Therapeutic Process* (1992), as well as, *Why The Analyst Needs to Change* (1998, 2005,) and *Meaning, Mortality and the Search for Realness and Reciprocity* (in press, 2013).

Mal practices and teaches in very broadly relational, comparative terms, emphasizing the shared existential struggle of patient and analyst as well as the analyst's own capacity to be opened, known and— beyond anything either participant can readily know— changed in the therapeutic process.

Grieving Personal and Existential Trauma In Art, Music and the Psychoanalytic Relationship

What is the origin of the vital human need for art? And what are the connections between our capacity to imagine, to create, and the therapeutic process?

Through visual images, music and story telling we began to construct the “sacred spaces” and rites that, since the dawn of our species, have enabled us to grieve our loss of embeddedness in nature--to bear the newly emerged existential anxieties we faced when we became human. We evolved the capacity to use the visceral power of imagination within a relational context to create a sense of meaning and agency that potentially transcends the limits of language.

I will view art and treatment in light of how both patient and therapist may use “potential,” or “transitional,” space to experience, share and transform the personal and existential dilemmas that haunt the human condition.

Invited Speaker Jessica Benjamin

Jessica Benjamin is a practicing psychoanalyst in New York City, where she is a supervising faculty member at the New York University Postdoctoral Psychology program in Psychotherapy and Psychoanalysis. She is a founder of the International Association of Relational Psychoanalysis and Psychotherapy as well as a founder and organizer of the Mitchell Center for Relational Studies. She is known as a contributor to the development of relational psychoanalysis and its interrelation with feminism as well as the theory of intersubjectivity. She is the author of three books: *The Bonds of Love*; *Like Subjects, Love Objects*; and *Shadow of the Other*. Her most frequently cited article is "Beyond Doer and Done to: an Intersubjective view of Thirdness" (*Psa. Quarterly* 2004). She has worked on the narration of a film on members of Former Combatants for Peace (Israel-Palestine) "Moving Beyond Violence" and is currently writing a book, *Who Will Be A Witness*, about acknowledging collective trauma and recognizing the other based on her experiences with Israeli-Palestinian dialogues.



Invited Speaker Scott Churchill

Dr. Scott D. Churchill is currently Professor of Psychology at the University of Dallas where he has served as chair of the department and founding director of the current masters programs.

A Fellow of the American Psychological Association, Dr.

Churchill is an elected member of its Council of Representatives, Editor-in-Chief of its division journal *The Humanistic*

Psychologist, former Editor of *Methods: A Journal for Human Science*, former President of the Society for Humanistic Psychology and Secretary-Treasurer for the Society for Theoretical and Philosophical Psychology. He has made over (100) presentations both nationally and internationally at professional conferences and has authored over (50) book chapters and journal articles in the fields of qualitative research methodology, bonobo communication, existential approaches to sexuality, and second-person perspectivity. He has developed and taught courses in phenomenological psychology, projective techniques, depth psychology, primate studies and zoo habitat research, and has taught numerous classes in the psychoanalysis of film and general cinema studies. A former director of a Dallas-based chapter of the Jane Goodall Institute's Roots & Shoots Program, he is a volunteer at the Dallas Zoo and Senior Film and Performing Arts Critic for ICTN in Irving, Texas.

On his recent sabbaticals he has lectured and given workshops in India, Norway, Denmark, Germany, Italy, and Australia.

Invited Symposium Elizabeth Corpt & Doris Brothers

Elizabeth Corpt, LICSW, is on the faculty at the Massachusetts Institute for Psychoanalysis and is a supervising analyst there. She is a supervisor in the Program for Psychotherapy, Cambridge Hospital, Department of Psychiatry, & Harvard Medical School. She was a founding member of the former New England Center for Self Psychology. She is in private practice in Arlington, MA.



Doris Brothers is a co-founder and faculty member of the Training and Research in Self Psychology Foundation (TRISP). She is on the council and the advisory board of the International Association for Psychoanalytic Self Psychology (IAPSP) and chief editor of eForum, the IAPSP online newsletter. Her latest book is *Toward a Psychology of Uncertainty: Trauma Centered Psychoanalysis*. She is in private practice in Manhattan.



Invited Speaker Ruella Frank



Ruella Frank, Ph.D., is founder and director of the Center for Somatic Studies, NYC, is a faculty member at the New York Institute for Gestalt therapy, and teaches throughout the United States, Europe and Mexico. She is author of articles and chapters in various publications, as well as the book *Body of Awareness: A Somatic and Developmental Approach to Psychotherapy*, and co-author of *The First Year and the Rest of Your Life: Movement, Development and Psychotherapeutic Change*.

Invited Speaker Mark Freeman

Mark Freeman is Distinguished Professor of Ethics and Society and Professor of Psychology at the College of the Holy Cross in Worcester, Massachusetts. He is the author of *Rewriting the Self: History, Memory, Narrative* (Routledge, 1993); *Finding the Muse: A Sociopsychological Inquiry into the Conditions of Artistic Creativity* (Cambridge, 1994); *Hindsight: The Promise and Peril of Looking Backward* (Oxford, 2010); and numerous articles on issues ranging from memory and identity to the psychology of art and religion. Of particular relevance to the Psychology and the Other Conference is his recently completed book *The Priority of the Other: Thinking and Living Beyond the Self* (Oxford, forthcoming), in which he seeks to complement his longstanding interest in the self with an in-depth exploration of the category, and place, of the Other in psychological life. Winner of the 2010 Theodore R. Sarbin Award in the Division of Theoretical and Philosophical Psychology of the American Psychological Association, he is also a Fellow in the American Psychological Association and serves editor for the Oxford University Press series "Explorations in Narrative Psychology."



Invited Speaker Sue Grand

Dr. Sue Grand is a faculty member and supervisor at the NYU Postdoctoral Program in Psychoanalysis. She is faculty at the Mitchell Center for Relational Psychoanalysis; faculty, trauma program at the National Institute for the Psychotherapies; faculty, trauma program, Manhattan Institute for Psychoanalysis; faculty, Couples and Family Specialization at the NYU Postdoctoral Program in Psychoanalysis; and a visiting scholar at the Psychoanalytic Institute for Northern California. She is the author of two books: *The Reproduction of Evil: A Clinical and Cultural Perspective* (Analytic Press) and *The Hero in the Mirror: From Fear to Fortitude*. She is an associate editor of *Psychoanalytic Dialogues* and *Psychoanalysis, Culture and Society*. She is in private practice in NYC and in Teaneck, New Jersey.



Invited Speaker Lynne Jacobs

Lynne Jacobs, Ph.D., lives in two psychotherapy worlds. She teaches and trains gestalt therapists world-wide. She is co-founder of the Pacific Gestalt Institute and also a training and supervising analyst at the Institute of Contemporary Psychoanalysis. She is co-editor (with Rich Hycner), of *The Healing Relationship in Gestalt Therapy: A Dialogic / Self Psychology Approach*, and co-editor of *Relational Approaches in Gestalt Therapy*. She has also written numerous articles for gestalt therapists and psychoanalytic therapists. She has a private practice in Los Angeles.

Invited Speaker Claire Katz

Claire Katz works on contemporary continental philosophy, philosophy of education, ethics, philosophy of religion, and modern Jewish thought. Her work focuses on the intersection of philosophy and religion, with specific interests in contemporary French philosophy and French feminist theory. She is the author of *Levinas, Judaism, and the Feminine: The Silent Footsteps of Rebecca* (Indiana, 2003) and the editor of *Emmanuel Levinas: Critical Assessments vol. 1-4* (Routledge, 2005). She regularly teaches courses in Gender and Religion and Feminist theory and she has written extensively on feminist theory, philosophy of religion, philosophy of education, and Emmanuel Levinas's ethical project. Her book, *Levinas and the Crisis of Humanism* (Indiana U Press, January 2013), Her response turns to modern Jewish thought and its alternative views of subjectivity and ethics in order to challenge our current models of education.



Invited Speaker Richard Kearney



Richard Kearney holds the Charles B. Seelig Chair of Philosophy at Boston College and has served as a Visiting Professor at University College Dublin, the University of Paris (Sorbonne) and the University of Nice. He is the author of over twenty books on European philosophy and literature (including two novels and a volume of poetry) and has edited or co-edited eighteen more. He is a Member of the Royal Irish Academy and was formerly a member of the Arts Council of Ireland, the Higher Education Authority of Ireland and chairman of the Irish School of Film at University College Dublin. As a public intellectual in Ireland, he was involved in drafting a number of proposals for a Northern Irish peace agreement (1983, 1993, 1995). He has presented five series on culture and philosophy for Irish and/or British television and broadcast extensively on the European media. Recent publications include a trilogy entitled 'Philosophy at the Limit'. The three volumes are *On Stories* (Routledge, 2002), *The God Who May Be* (Indiana UP, 2001) and *Strangers, Gods, and Monsters* (Routledge, 2003). Since then, Richard Kearney has published *Debates in Continental Philosophy* (Fordham, 2004), *The Owl of Minerva* (Ashgate, 2005), *Navigations* (Syracuse University Press, 2007) and *Anatheism* (Columbia, 2009). Richard Kearney is international director of the Guestbook Project--*Hosting the Stranger: Between Hostility and Hospitality*.



Invited Speaker Dennis Klein

Dr. Dennis B. Klein is Kean University Professor of History and director of the Jewish Studies Program and the Master of Arts in Holocaust and Genocide Studies. He is author or editor of four books, including *Jewish Origins of the Psychoanalytic Movement* (University of Chicago Press, 1985), *Hidden History of the Kovno Ghetto* (Little, Brown in cooperation with the U.S. Holocaust Memorial Museum, 1997), and *The Genocidal Mind* (Paragon, 2005). He is founding editor in chief of *Dimensions: A Journal of Holocaust Studies* and founding director of the Anti-Defamation League's Braun Center for Holocaust Studies. He is a Fulbright-Hays Fellow, Phi Beta Kappa, and recipient of numerous research awards. In 2006 he was a Research Fellow at the University College London and Resident Fellow at Oxford University. His research on Jews and modernity includes a recent study of the nascent motion picture industry. His current work on post-traumatic testimonies and forgiveness theory is anthologized in *Memory, Narrative, and Forgiveness* (Cambridge Scholars Press), the 10th anniversary Truth and Reconciliation Commission conference volume, and *Jean Améry and the Philosophy of Torture* (Lexington Books).

Invited Speaker Lynne Layton



Lynne Layton, Ph.D. is Assistant Clinical Professor of Psychology at Harvard Medical School. She has taught courses on women and popular culture and on culture and psychoanalysis for Harvard's "Committee on Degrees in Women's Studies" and "Committee on Degrees in Social Studies". Currently, she teaches and supervises at the Massachusetts Institute for Psychoanalysis and the Boston Institute for Psychotherapy. She is the author of *Who's That Girl? Who's That Boy? Clinical Practice Meets Postmodern Gender Theory*, co-editor of *Bringing the Plague. Toward a Postmodern Psychoanalysis*, and co-editor, *Psychoanalysis, Class and Politics: Encounters in the Clinical Setting*. She is editor of the journal *Psychoanalysis, Culture & Society* and associate editor of *Studies in Gender and Sexuality*. She has a private practice in psychotherapy and psychoanalysis in Brookline, Ma.

Invited Speaker Jean-Marie Robine

Jean-Marie Robine, Psy. dipl. (1967)
Gestalt-therapist. Founder of Institut Français de Gestalt-
thérapie (1980). Full member of Collège Européen de Gestalt-
thérapie, Associate member of New York institute for Gestalt
Therapy.

International trainer. Author of 7 books of essays about Gestalt
Therapy, most of them translated in several languages (among
them : *On the Occasion of an Other*, Gestalt Journal Press, 2012).
Lives in Bordeaux, France



Invited Symposium Jill Salberg & Judie Alpert

Jill Salberg, Ph.D. is adjunct clinical associate professor at the New York University Postdoctoral
Program in Psychotherapy and Psychoanalysis where she teaches and consults/supervises, and is a
member of the faculty and supervisor at the Stephen A. Mitchell Center for Relational
Psychoanalysis and the Institute for Contemporary Psychotherapy in NYC. She has taught



Relational Theory, Termination: Theoretical, Technical and
Relational Considerations, Early Freud: 1895-1920, and Dreams in
Judaism and Psychoanalysis. She has chapters in Relational
Psychoanalysis: Evolution of Process Vol. 5; The Jewish World of
Sigmund Freud; Answering a Question with a Question: Judaism
and Contemporary Psychoanalysis and is a contributor to and the
editor of the book, Good Enough Endings: Breaks, Interruptions
and Terminations from Contemporary Relational Perspectives,
(2010, Routledge). She is on the editorial board of the
Psychoanalysis and Jewish Life Book Series (Academic Studies
Press)



Judie Alpert is a professor of Applied Psychology at New
York University, faculty and supervisor N.Y.U. Postdoctoral
Program in Psychotherapy and Psychoanalysis, and was
previously the clinical professor and supervisor at the NYU
Postdoctoral Program in Psychotherapy and Psychoanalysis.

Friday, October 4th



“Life is occupied in both perpetuating itself and in surpassing itself; if all it does is maintain itself, then living is only not dying.” ~ Simone de Beauvoir

8:00 am

Registration Opens

Washburn Main Level

*Coffee & other light refreshments will be available during conference in the Washburn Lounge

9-10:30

Invited Symposium (1.5 CEUs available)

Tyler Room

The Otherness of Jewishness

Jill Salberg & Judie Alpert, New York University

Throughout much of history being a Jew was to be part of a minority group that often was oppressed, exploited, racialized and considered “other” from what was the majority population. At times through history the oppressor was European and hence white, male and pagan and later Christian while during the Ottoman rule the ruling group was non-European, male and Muslim. The panelists will look at particular aspects of being seen as “Jewish”. This exploration will illuminate the ways that this historical ‘Other-ring’ moves through various projections, and internalizations, occluding self-knowing, and the capacity to recognize the real other.

Respondent: Susannah Heschel, Dartmouth College

Moderator: Sue Grand, New York University

Invited Address (1.5 CEUs available)

Sherrill Library Room 350

Learning to Love White Shame: Skills for Ordinary Conversation and for Working as a White Therapist in a Racially Divided Country

Lynne Jacobs, Pacific Gestalt Institute/Inst of Contemp. Psychoanalysis

In our racialized culture, there has been much discussion of how white guilt interferes with ordinary conversation and psychotherapeutic processes. White shame has been explored less fully. Unlike those who strive to reduce our guilt and shame, I am interested in building skills to cope with our guilt and shame. If we cannot tolerate guilt we cannot know our privilege. Without shame we cannot humbly engage with a dialogic attitude and an intention to learn from the other.

Respondent: Roger Frie, Simon Fraser University

Moderator: Donna Orange, Institute for the Psychoanalytic Study of Subjectivity

Featured Address

Sherrill Library Room 251

Écart Repetition and the Couch

Jack Foehl, Boston Psychoanalytic Institute and Society

This presentation discusses the philosophical concept of écart (gap or difference) to describe a conception of unconscious process and repetition that more fully addresses the layerings of



Friday, October 4th (Continued)

experience from a non-dualistic frame.

Respondent: Eric Severson, Eastern Nazarene College

Featured Address

Washburn Auditorium

Social Therapeutics: A Performance Approach to Human Development and Learning

Carrie Lobman, Rutgers University

This presentation introduces social therapeutics, an approach to human development and social change that relates to people of all ages and life circumstances as social performers and creators of their lives. Informed by the work of Marx, Vygotsky and Wittgenstein it is practiced globally as a group-oriented, development-focused psychotherapy and a methodology with broad application in educational, cultural, health and community settings.

Respondent: Jayson Seaman, University of New Hampshire

Paper Panel

Sherrill Library Room 150

The Primacy of Ethics and Moral Psychology: Tolkien, Hauerwas, Derrida, and Kohlberg

Nathan Lefler, University of Scranton

Tolkien's Sub-Creation and Secondary Worlds: Implications for the Relation between "I" and Other in Moral Psychology

Tolkien's theory of the relation between author and reader of fantasy involves a provocative anthropology ("man, the story-teller"), derived from Christian theology (imago Dei). His theory indicates imagination's power to dispose to one right moral action.

Al Dueck & Jeffrey Ansloos, Fuller Graduate School of Psychology

Morally Neutered Culture

This presentation focuses on the exportation of our construal of "culture" in cultural psychology. From the perspective of non-Western recipients of our understanding, the definition appears apolitical, amoral, ahistorical, individualistic, othering, and abstract.

Sam Gable (Moderator) & Ben Arcangeli, Lesley University

Implicit Racism and Cognitive Moral Development, or, How to Survive Deconstruction in Psychology

This paper explores moral intervention and anti-racism through emerging research in implicit social cognition. Piagetian and Kohlbergian theories are examined and moral development reemphasized as a singular dialectic between normative values and implicit self-concept.

Paper Panel

Sherrill Library Room 250

Approaches to Freud's Other: Ferenczi, Lacan, and Ego Psychology

David Rodick, Xavier University

Reaching the Other: The Problem of Interiority in Freud and Lacan

The problem of interiority constitutes one of the fundamental problems of modernity. A Lacanian reading of Freud's *Project for a Scientific Psychology* places the problem of interiority in a radically new, yet continuous light. Lacan's "way out" consists of an oblique passage from the "symbolic order" to the real – through "the zone Oedipus entered having scratched out his eyes."



Friday, October 4th (Continued)

Trevor Pederson (Moderator), Boston Graduate School of Psychoanalysis

The Superego: How Freud Included the Other in Psychoanalysis

Contra ego-psychologists and Lacanians, I argue that Freud sees the superego as existing before the phallic-oedipal complex and influencing an individual's character in relation to his social animal, as opposed to his language speaking, status.

B. William Brennan, National Institute for the Psychotherapies

The Freud/Ferenczi faultline: Finding one's porcupine and the question of sustaining intimacy

Examining the struggle to sustain intimacy between Sigmund Freud and Sándor Ferenczi— this presentation traces the hidden relational faultline, offers an alternative reading of psychoanalytic history and questions the viability of “community” within psychoanalysis.

10:45-12:15

George Washington Ballroom, Sheraton Commander

Welcome by David Goodman

Plenary Address (1.5 CEUs available)

Mutual Vulnerability: The Ethical Underpinnings of Clinical Practice

Lewis Aron, New York University

Respondent: Esther Sperber, Studio ST Architects

Moderator: Ann Pellegrini, New York University

Lunch 12:15-1:15

1:15-2:45

Plenary Address (1.5 CEUs available) George Washington Ballroom, Sheraton Commander

Silences, Absences and Invisibility: How We Come, Psychically and Politically, to Hear and See Things that Were Not There Before

Tina Chanter, Kingston University

Respondent: Sue Grand, New York University

Moderator: Claire Katz, Texas A&M

3-4:30

Invited Address (1.5 CEUs available)

Washburn Auditorium

The Fragility of Recognition: The Problem of Dehumanization and the Discarded Other
Jessica Benjamin, New York University

I use the term “failed witness” to describe the collapse of the moral third, the function of acknowledging and actively countering or repairing the suffering and injury observable in the social world. The psychological position of the third, from which the violations of lawful behavior and dehumanization can be witnessed or repaired, is a fragile one. What makes acknowledgment possible, what prevents it? What perpetuates dissociation in regard to the suffering of others, or even in regard to the fate of those we claim to acknowledge, claim as our own? This paper considers the obstacles to knowing and witnessing in terms of the psychological processes involved; it considers both the breakdown and the restoration of the third in terms of our identifications and capacity to tolerate empathy with suffering. I consider how the identification with the suffering of others is also interfered with by the identity of victimhood in which a dissociated fear of forfeiting recognition plays a great role. Discerning the difference between a form of recognition that extends universally and a form that privileges one's own self-protection requires a



Friday, October 4th (Continued)

trust or belief in a form of the Third that would make it possible to move beyond self-interest to identification with the Other. In addition to psychoanalytic thinking I will bring some of my experience with dialogue in the Middle East to bear on these issues.

Respondent: Celia Brickman, Center for Religion and Psychotherapy of Chicago
Moderator: Steve Kuchuck, National Institute for the Psychotherapies

Symposium

Tyler Room

Engaging the "Face of the Other": The Primacy of Care in Moral Discourse and Practice

Western morality is organized around the primacy of the individual. In this symposium, we explore the implications of Levinas' emphasis on the "face of the other" for building relational conceptions of morality, moral conduct and moral obligation.

Michael F. Mascolo, Merrimack College
Lynn McGovern, Merrimack College
Joseph Kelley, Merrimack College

Paper Panel

Sherrill Library Room 150

Music, Spaces, and the Aesthetic: Loewald, Laplanche, Merleau-Ponty, Bion, and Meltzer

Esther Sperber, Studio ST Architects
Architectural and Psychoanalytic Thoughts on Spaces for Prayer

Communal prayer, like psychoanalytic treatment, creates unique moments when the intrapsychic longings and gratitude dialectically coexists within, and because of the intersubjective field of others. I explore this understanding through my architectural and psychoanalytic research.

Mary Anderson (Moderator), Harvard University/School of the Museum of Fine Arts
Le Coeur of Dialogue: On Art, Ethics and Interstitial Aesthetics

Art, in its role as mediator and interlocutor of human experience, performs and reiterates the self's fundamental dependence upon the other. This interdisciplinary presentation examines the dialogical imperative within art and religion, creation and representation.

Jennifer Wang, New School For Social Research

Waves of Being: Merleau-Ponty/Henry with Bion/Meltzer Toward an Ontology of Music
Music as the negotiation of two poles of the subject-world relation--the ontological and the social--in the phenomenology of Merleau-Ponty/Henry and the psychoanalysis of Bion/Meltzer.

Featured Address

Sherrill Library Room 350

Gazing at the Medieval Unconscious: An Augustinian Retrieval

John Panteleimon Manoussakis, College of the Holy Cross

This paper traces the notion of the unconscious in Augustine's treatment of the will, showing that psychoanalytic theories were anticipated by medieval texts that paid attention to the experience of a divided self, partially impenetrable by reason.

Respondent: Jeffrey Bernstein, College of the Holy Cross



Friday, October 4th (Continued)

Featured Symposium

Sherrill Library Room 251

Therapy Interrupted: Performing Social Therapy

Christine LaCerva, East Side Institute

This workshop illustrates social therapy— a practice that transforms how we relate to self and other by focusing on the group's emotional creativity. Through improvisational performance exercises, we'll experience the group as the unit of growth.

Paper Panel

Sherrill Library Room 250

Envy, Abjection, and the Origin of the Subject: Klein, Kristeva, and, Lacan

Libby Henik, Private Practice

"In The Beginning"....There as Envy

Freud's theory of oedipal aggression has shaped psychoanalytic interpretation of Jewish Biblical narrative. But Melanie Klein's conceptualization of envy, destruction and reparation more closely reflects Jewish thought and understanding of the Garden Of Eden story.

Peter Capretto (Moderator), Vanderbilt University,

Loved Objects, Manic-Depression, and Abjection: The Truth of Pathology in Klein and Kristeva

This paper defends Klein's articulation of manic-depressive ego formation from Lacan's repeated critique of object relations theory. Kristeva's work on Klein adds nuance to the idea of loved objects in relation to abjection and sublimation.

Susan Mull, Institute of Contemporary Psychoanalysis

Fire at Midnight: Protest Language of the Subject

This paper approaches the subject from two different perspectives, seeking to explore a space "in-between." One approach involves the philosophy of language and the work of Julia Kristeva; the other, phenomenology, and its clinical application.

4:45-6:15

Invited Symposium (1.5 CEUs available)

Tyler Room

Relational Twists on the Ethical Turn

Elizabeth Corpt, Harvard Medical School & Doris Brothers, Training and Research in Self Psychology Foundation

As ethical considerations increasingly occupy analytic therapists, we face new dilemmas and challenges. Questions explored in this symposium include: How does the offer of care create suffering? How do complexity-reducing responses to trauma affect ethical relating?

Respondent: Doreen Drury, University of Massachusetts Boston

Invited Address (1.5 CEUs available)

Sherrill Library Room 251

Towards a Phenomenological Ethology: Encountering the Animal Other in the "How" of its Being

Scott Churchill, University of Dallas

I will first discuss von Uexkuell's work as a point of departure, for he was among the first (his consociates were Lorenz and Tinbergen) to approach the methodological problem of how to access the experience of animals. Next, I will present some of Husserl's reflections on intersubjectivity, insofar as they come to bear on our experience of animal others. Then, I shall discuss how Merleau-Ponty's ontology –but more specifically, the methodology latent within this ontology --



Friday, October 4th (Continued)

enables us to overcome problems inherent in the subject-object dualism that remains implicit in the work of even the most creative ethologists, including von Uexkuell. (I will also suggest that Merleau-Ponty's reading of Husserl helps to free Husserl's transcendental phenomenology from the general misconception that Husserl is somehow still "essentially Cartesian.") But the heart of the paper will lie in an articulation of what it means to be the "witness" of behavior (of which M-P speaks in his essay "The Film and the New Psychology") – and how the role of the witness changes once we move from "third person" to "second person" perspectives. The question is: how many 'degrees of separation' do we want, or do we need, between ourselves and our subject matter? Do we have to remain at third person distance from the other? Is there something that we can call a "second person" awareness that exists between ourselves when we stand face to face? And by means of this perspective, are we able to bear witness to a more penetrating truth, than by neutral observation alone?

Respondent: Ed Mendelowitz, Saybrook University
Moderator: Mark Freeman, College of the Holy Cross

Featured Address

Washburn Auditorium

Meditative Psychoanalysis

Jeffrey Rubin, Private Practice

Meditative psychoanalysis, my integration of the wisdom of psychoanalysis and meditation, has three facets: cultivating heightened therapeutic presence and listening stereophonically, decoding meaning, and liberated intimacy. Clinical material will illustrate my theoretical reflections.

Featured Address

Sherrill Library Room 150

Changing the Subject by Addressing the Other: Mikhail Bakhtin and Psychoanalytic Therapy

Jose Saporta, Harvard Medical School

Mikhail Bakhtin (1895-1975) and subsequent dialogical theory suggest a model for how dialogue in psychotherapy lead to change in meaning for the subject. Bakhtin was a literary scholar, philosopher of language and social thinker who developed an inter-subjective model of meaning and dialogue which preserved the role of individual and personal meaning. I will apply some of Bakhtin's main concepts: the dialogical nature of language and mind; addressing the other from an embodied position; the indeterminate and context dependent nature of meaning; the importance of difference and one's outside position; the unfinalizability of the other; the difference between authoritative and internally persuasive discourse; polyphony; and centrifugal and centripetal forces in social action. Bakhtin also elucidates the relationship of personal, idiosyncratic meanings to cultural meanings - "the word is half mine and half someone else's".

Respondent: John Lannamann, University of New Hampshire

Featured Symposium

Sherrill Library Room 350

Desiring the Other: On the Therapeutic Action of the Analyst's Erotic Experience

Steve Kuchuck, National Institute for the Psychotherapies, & Galit Atlas, New York University

This panel explores erotic countertransference as a way to identify nonverbal patterns in the early relationship with mother, and examines the therapeutic action of the analyst's attraction for male patients who have experienced paternal absence or abuse.

Respondent: Jonathan Slavin, Harvard Medical School



Friday, October 4th (Continued)

Paper Panel

Sherrill Library Room 250

Intersubjectivity, Love, and Loss: Rethinking Empathy, Agency, and Trauma

Kenneth Reich, Massachusetts Institute for Psychoanalysis

The Therapeutic Action of Hope in Psychoanalytic Couple Therapy

Hope is proposed as a key element in the relational matrix, offering couples a portal to intersubjective space while providing opportunity for psychological growth.

Richard Geist (Moderator), Mass Institute for Psychoanalysis

How Empathy Heals: An Intersubjective Perspective

In this paper I formulate an intersubjective definition of empathy. I describe empathy's general contribution to psychic healing, and then, using a verbatim analytic hour, enumerate more specifically how empathy benefits the healing process.

Stacey Novack, Massachusetts Institute for Psychoanalysis

The Art of Losing: Holding on, Letting go, and the Slipperiness of Agency

Using a clinical example, this paper explores the psychoanalytic concept of agency as it pertains to the confrontation with profound loss and mortality. The psychoanalytic and human challenge of constructing a real, usable form of agency is explored.

6:30-8:00

Symposium

Tyler Room

About Humanism in Psychology: Cultivating and Tending Thresholds

While medical psychology seeks to unveil the other and do away with painful absences, a psychology situated within the humanities contributes to the demarcation and maintenance of relational thresholds. Such a psychology is best understood as a cultural task that brings about the miraculous appearance of the other. We bring to the table five variations on the theme of psychotherapy inspired by the humanist life and work of Bernd Jager. Cédric Dolar, through dialogue with philosophy and literature, considers the temptations and repercussions of unveiling the Other in psychotherapy. Tony Gosselin revisits how the narrative wisdom of the Bible presents the Other as a miracle that transfigures the phenomenological horizon. Rachel Starr brings together psychotherapists and Michel de Montaigne's *Essays* in a fruitful conversation about the dialogical nature of our lived world. John Paul Grosso reflects on what the art of musical performance can teach patients and psychotherapists about concluding a course of psychotherapy. Inspired by the Epic of Gilgamesh, Yann Lafleur explores hospitality and humanization through journeying.

Tony Gosselin, Université du Québec à Montréal

Rachel Starr, Université du Québec à Montréal

John Paul Grosso, Université du Québec à Montréal

Cédric Dolar, Université du Québec à Montréal

Yann Lafleur, Université du Québec à Montréal

Invited Address (1.5 CEUs available)

Washburn Auditorium

The Genocidal Encounter: Thoughts on Betrayal and the Human Community

Dennis Klein, Kean University

The subject of my paper draws on recent scholarly attention to "intimate killing" in genocidal encounters. Under local circumstances of assault, witnesses, recognizing their assailants as their neighbors or compatriots, expressed in their accounts something other than resentment. By examining their counter-narratives, we observe expressions of profound betrayal and a search for a human reconnection. The argument involves an inquiry into forgiveness theory. Survivors, beginning in the late 1950s and culminating around the Auschwitz trials in the mid-1960s, started to write vigorously about the power of their experiences not only to reject the mounting demand



Friday, October 4th (Continued)

for what they termed "cheap forgiveness" - to "forgive and forget" - but also to develop an alternative formulation of forgiveness that could accommodate their determination to condemn the commission of radical crimes.

Respondent: Kitty Millet, San Francisco State University

Moderator: Vivien Marcow Speiser, Lesley University

Paper Panel

Sherrill Library Room 250

Classical Perspectives on the Other: Greek and Jewish Narratives

Lucas Fain, Harvard University

Seduction and Eros: The Case of Alcibiades in Plato's Symposium

This paper shows how the psychoanalytic theory of seduction elaborated by Jean Laplanche can illuminate a tension within erōs that explains both Alcibiades' jealous attachment to Socrates and his pathological resistance to philosophy.

Steven Broder (Moderator), Boston University

Jewish Perspectives Regarding the "Other:" Classical and Current Views

We will examine classic and modern Jewish and psychological perspectives on the meaning of being an insider or an outsider, the tensions between communal strength vs. sensitivity towards others, and the nature of boundaries.

Philia Issari, University of Athens

The Self in Dialogue and images of the Other in Greek antiquity and discourses around the Dialogical Self and the Other in Psychology

The present paper adopts an interdisciplinary focus drawing mainly from Greek philosophy and poetry as well as psychological discourses that have emerged around what has come to be known as "dialogical self" and notions of the Other.

Paper Panel

Sherrill Library Room 350

The Dialectics of Identity: Broken/Unbroken and Gift/Economy

Robin Chalfin (Moderator), Lesley University

Being Broken and Unbroken: Heidegger, Befindlichkeit and Trauma

In light of Martin Heidegger's central concept, Befindlichkeit, this paper explores what happens to our human capacity to feel and how we persist in and return from the dehumanization of relational trauma.

Brian Becker, Lesley University

The Economy and the Gift: Alternate Rationalities for Psychotherapy

Is psychotherapy inevitably absorbed within an economic horizon? Jean-Luc Marion's 'reason of the gift' offers an alternative. The concept of space will serve as case example, moving from its economic interpretations to its therapeutic possibilities as non-reciprocal, unrepeatable, and unpredictable gift.

Paper Panel

Sherrill Library Room 150

Moral Absence, Autonomy, and Development: Stolorow, Levinas, Merleau-Ponty, and Rawls

Brock Bahler (Moderator), Duquesne University

Levinas on the Parent-Child Relation: An Evaluation through the Lens of Contemporary Developmental Psychology

This essay considers Levinas's claim of paternity and maternity as the grounding of intersubjectivity and ethics, and then analyzes whether current research in developmental



Friday, October 4th (Continued)

psychology provides support for or actually calls into question Levinas's views.

Penelope Starr-Karlin, Institute of Contemporary Psychoanalysis in Los Angeles
The Presence of Absence: The Influence of the Rejecting Other

This paper considers the phenomenology of two forms of grief; one caused by parental rejection and the other by a parent's death. Effects on relational and self-experience, and "coming-into-being" in an analysis are described.

Carmen Dege, Yale University, & Martin Dege, Clark University
The Child as an Other and the Problem of Autonomy

In our paper, we compare contemporary concepts of childhood in psychoanalysis, liberalism, phenomenology and critical psychology with respect to the problem of autonomy and heteronomy.

Paper Panel

Sherrill Library Room 251

The Ethics of Vulnerability: Butler, Zizek, and Levinas

Thomas Cottle (Moderator), Boston University
Counselor as Witness

In hearing another's story we come face to face with the other, and ourselves as well. We are called to the other through stories, as we are called to our selves by these stories.

Mari Ruti, University of Toronto

The Other as Face in post-Levinasian and post-Lacanian Ethics

My presentation examines how Lacanian critics have complicated the Levinasian understanding of the face as a site of nonnegotiable ethical responsibility. At the same time, it explores the continued ethical potential of the Levinasian view.

Max Livshetz, Forensic and Clinical Psychology, & David Goodman, Lesley University
Taste and Exposure at the Threshold of Responsible Contact

In Levinas' phenomenology of taste, the egoism of the self is exposed to the other in an unceasing movement. We explore this unremitting quality as both counterpart to and basis for the trauma of exposure.



Saturday, October 5th



“If you have come to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us walk together.”

~ Aboriginal activist group (Queensland)

8:00am

Registration opens

Washburn Main Level

9-10:30

Invited Address (1.5 CEUs available)

Washburn Auditorium

Skin Memories and Racial Legacies: On Love and Reparation

Sue Grand, New York University

In the author's analysis with an African-American analyst, the ghosts of slave women emerge, and cry out for their children. These maternal heroes testify to the history of slavery and racism. Through vicissitudes of love and guilt, loss and reparation, the dyad becomes a place of restitution. The other is found within our own skin memories, and a sacred space is created for lost children.

Respondent: Kimberlyn Leary, Cambridge Health Alliance/ Harvard Medical School

Moderator: Lynne Layton, Harvard Medical School

Invited Address (1.5 CEUs available)

Sherrill Library Room 350

Beholding and Being Beheld: Simone Weil, Iris Murdoch, and the Ethics of Attention

Mark Freeman, College of the Holy Cross

Although they would be unlikely to formulate their interests in these terms, Simone Weil and Iris Murdoch are both extraordinary explorers of the relationship between psychology and the Other. For Weil, the faculty of attention is a key condition for beholding what is there in the world. Murdoch, drawing significantly on Weil's seminal insights, underscores the profound challenge entailed in doing so: owing to the ever-present intrusion of the ego, the world often remains veiled and obscured. Beholding the Other thus requires “unselfing,” divesting oneself of ego and thereby letting the world emerge. One path of such unselfing is through developing one's powers of attention. Another is by encountering those “objects,” both human and non, that can serve to disrupt and displace one's own egocentric energies. Taken together, these two paths – beholding and being beheld – lead in the direction of what might be termed an “ethics of attention.”

Respondent: Jeff Sugarman, Simon Fraser University

Moderator: Scott Churchill, University of Dallas

Featured Address

Sherrill Library room 251

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

Peter Maduro, Institute of Contemporary Psychoanalysis

Affective experience, phenomenological inquiry, and contextual understanding are shown to be central in both psychoanalysis' Intersubjective-Systems Theory and Heidegger's existential



Saturday, October 5th (Continued)

philosophy. Clinical attitudes that spring from the multifaceted interplay between these disciplines are illuminated.

Respondent: Jack Foehl, Boston Psychoanalytic Society and Institute

Symposium

Tyler Room

Oedipal Law and Agency: Site of Resistance, Consent, and Othering

Orna Guralnik, New York University, National Institute for the Psychotherapies

Avgi Saketopoulous, New York University

Francisco Gonzalez, The Psychoanalytic Institute Of Northern California

This panel examines the constituting power of "Oedipal Law", the spells and contracts that the individual is recruited into, and the destiny of the excesses of desire that are left Othered by traditional Oedipal arrangements.

Paper Panel

Sherrill Library Room 150

Flesh, Embodiment, and Lived Skin: Conversations with Merleau-Ponty

Jonathan Singer, DePaul University

The "Flesh of My Flesh": Animality, Difference, and 'Radical Community' in Merleau-Ponty's Late Philosophy

In this paper I examine Merleau-Ponty's account of the relationship between "humanity" and "animality", and I suggest that it may offer resources for resisting certain anthropocentric commitments that are constitutive of much of Western philosophy.

Michael Reison (Moderator), Massachusetts Institute for Psychoanalysis

Feeling-What-Is-Happening

From a Neo-Merleau-Pontian, developmental, and psychoanalytic relational position, I propose that feeling-what-is-happening, from birth onward, continuously organizes perception and, is, therefore, the organization of all human experience.

Paper Panel

Sherrill Library Room 250

Phenomenology and Temporality in Mental Illness: Merleau-Ponty, Freud, and Heidegger

Joseph Keeping, York University

Living with Strangers: The Othering of the Self in Mental Illness

Using a phenomenological methodology, I develop the thesis that mental illness can be understood as a becoming-other of the self, utilizing three examples: generalized anxiety disorder, melancholic depression, and schizophrenia.

Marina Denischik (Moderator), Boston College

Temporality in Psychosis: Loss of Lived Time in an Alien World

The paper integrates Sigmund Freud's analysis of the drives with Martin Heidegger's view of temporality to explain how our awareness of time is affected by the disruptions in our psychological wellbeing.



Saturday, October 5th (Continued)

10:45-12:15

Plenary Address (1.5 CEUs available) George Washington Ballroom, Sheraton Commander
Tragedy, Humor, and Ethics: A Conversation Hour with Simon Critchley

Simon Critchley, New School for Social Research

Respondents

Richard Kearney, Boston College

Ann Pellegrini, New York University

Kathleen Skerrett, University of Richmond

Moderator: Eric Severson, Eastern Nazarene College

Lunch 12:15-1:15

1:15-2:45

Plenary Address (1.5 CEUs available) George Washington Ballroom, Sheraton Commander
Grieving Personal and Existential Trauma In Art, Music and the Psychoanalytic Relationship

Malcolm Owen Slavin, Massachusetts Institute for Psychoanalysis

Respondent: Jessica Benjamin, New York University

Moderator: Susannah Heschel, Dartmouth College

3:00-4:30

Invited Address (1.5 CEUs available)
Can one be a Jew without Sartre?

Washburn Auditorium

Claire Katz, Texas A&M

In 1947, Jean-Paul Sartre gave a lecture on material from his 1946 book, *Anti-Semite and Jew* to an audience hosted by the Alliance Israélite Universelle (AIU), a Jewish organization founded in 1860 to aid in protecting European Jews, following several Anti-Jewish incidents. Shortly after Sartre's talk, several passages of which were published in *Les Cahiers of the AIU*, Emmanuel Levinas, wrote a short response, entitled, "Existentialism and Anti-Semitism," published in the same volume addressing themes Sartre covered. Although mostly sympathetic with Sartre's account of the Anti-Semite, and indeed part of the crowd that was grateful to hear such a talk from a non-Jew, Levinas nonetheless observed, even if in passing, that not all Jews "were without history" and indeed many Jews were Jews prior to the Anti-Semite's "construction" of them. Sartre offers a brilliant analysis of the Anti-Semite in spite of the obvious failings, most notably that his analysis is not based on "real" Jews. What Sartre does offer is an important connection between the hatred of the anti-Semite and the naïveté secular-Enlightened liberal. Although they have who different motivations, their respective views might be just as damaging to the Jew. Like most philosophers before him, Sartre's insights allow him to diagnose a problem brilliantly; it is his conclusion—that the necessary and sufficient solution to the problem of Anti-Semitism is a turn to a classless society—that leaves us wanting. Although sympathetic to the role that Marx and a move away from capitalism can and must play in a more ethical and just society, Levinas is also well aware that such a move will not change the heart of a would be Anti-Semite. And although Sartre does pin responsibility for making the world a better place, so to speak, on his shoulders and those who are not Jewish, he is also aware



Saturday, October 5th (Continued)

that this is a war for the Jews. Indeed his discussion of the authentic and inauthentic Jew certainly implicates Jewish responsibility. The question then is this one: if Sartre is right about the intersubjective relationship between Jew and Anti-Semite then what does it mean to be a Jew? How is one to be Jewish in a manner that is not simply a reaction to the Anti-Semite's construction of Jewish identity? For this, I turn to several of Levinas's writings on Judaism. Most specifically, I examine those on Jewish education and the problem of assimilation. In these essays, we find Levinas's plea to the French Jews to reclaim Judaism, but specifically to return to a Judaism that is pre-modern, pre-secular, and pre-Anti-Semitism— in short, a Judaism that has a history and an identity that he believes is its own.

Respondent: Lewis Aron, New York University

Moderator: Tina Chanter, Kingston University

Invited Address (1.5 CEUs available)

Sherrill Library Room 250

Psychotherapy as a Situation, and Contacting as its Aesthetic Focus

Jean-Marie Robine, Institut Français de Gestalt-thérapie

Working in a field perspective is one of the main characteristics of gestalt therapy. This shift of paradigm, from intrapsychic to situation, opens to a wide range of theoretical and methodological consequences. Contacting environment - human and non-human - is what happens from moment to moment and allows formation of forms ; as such it is the concern of aesthetics criteria more than any medical ones.

Respondent: Sheila McNamee, University of New Hampshire

Moderator: Philip Brownell, Gestalt Training Institute of Bermuda

Featured Address

Sherrill Library Room 251

Limits of Understanding: Psychological Experience, German Memory and the Holocaust

Roger Frie, Simon Fraser University

What does it mean when we say that history and culture shape psychological experience in ways that are beyond our awareness? How does this process unfold and how do we come to terms with traumatic histories and inherited memories that precede us? This paper will examine the nature of historical and psychological trauma and the moral obligations of memory in relation to the Holocaust. I will use an autobiographical perspective that draws on my work as a psychoanalyst and third-generation German whose parents were children during the war, and whose grandparents were participants in the war. I will examine what it means to negotiate a history in which we did not participate but which we are obliged to remember and understand. I suggest that our ability to remember and understand is not simply an individual process, but inherently related to and limited by the narratives of history, culture and family in which we develop and live. I draw on my family's own history and on my work with descendants of Holocaust survivors to illustrate the complex emotional nature of memory in relation to historical and psychological trauma.

Respondent: Mark Freeman, College of the Holy Cross

Ana-Maria Rizzuto Symposium (see supplementary program for full description) Tyler Room

Mario Aletti, Catholic University

Becoming a Believer, Becoming an Unbeliever. The Contribution of Ana-Maria Rizzuto to the Psychology of Religion in the Light of Clinical Practice

Gry Staalsett, Arne Austad, and Leif Gunnar Engedal, Modum Bad Clinic

The Persecuting God and the Crucified Self: A Clinical Study of Transformation of Self-



Saturday, October 5th (Continued)

Image

Kari Halstensen, Modum Bad Clinic
A Further Step Into the Dynamics of the Vita Treatment Model

Respondent: Ana-Maria Rizzuto, PINE Psychoanalytic Center
Moderator: Martha Reineke, University of Northern Iowa

Paper Panel

Sherrill Library Room 150

Shifts, Splits, and Boundaries: Reflections on the 21st Century Other

Courtney Slater, Dennis Debiak, Jason Hart, Patricia Alvelo, & Alex Gould, Widener University

Self and Other in Buddhism and the West: Reconsidering Borderline Personality Disorder
This paper will explore the process of defining self and other using Psychoanalysis, Buddhism, and Sociocultural Psychology. Particular attention will be paid to the label of Borderline Personality Disorder and a case will be presented.

Richard Frankel (Moderator), Massachusetts Institute For Psychoanalysis
Digital Melancholy

I will offer a close reading of Freud's essay *Mourning and Melancholia* as a framework to support my claim that digital technology, and more specifically, virtualization, radically transforms our relationship to 'otherness' both as an intrapsychic and interpersonal phenomenon.

Sarah Bradley & Thanh Huynh, Megan Clapp, & Debra Harkins, Suffolk University
The Transgender Other: A Computational Psycholinguistic Analysis of Unconscious Attitudes Towards Transgender People

In this research we use a computational linguistic analysis to examine the way that both mainstream acceptance of transgender people and unconscious attitudes towards transgender issues have changed, as demonstrated in news articles spanning 1990-2011.

Paper Panel

Sherrill Library Room 250

Otherring Processes: Disability, Qualitative Research, and Healthcare

Rachel Falmagne (Moderator), Clark University
Qualitative research and the construction of the other: the problematics of interpretive authority, authorship and reflexivity

This discussion interrogates the construction of the subject in interview research as immanent 'othering', and critically addresses the problematics of interpretive authority, the politics of authorship of the text, and the complexities of reflexivity.

Steven Huett, University of Colorado
The Digital Other: A Derridean Critique of Electronic Health Archiving Media and Its Uses

Derrida's works, *Circumfession* and *Archive Fever*, are employed to critique how industrialized electronic health archiving media transform therapeutic memory and dispossess patients' Otherness to justify treatment before self and authorities. Recommendations for practitioner resistance are explored.

Christina Emanuel, Private Practice
The Disabled: The Most Otherved Others

Regularly excluded from the discourse of the Other, the disabled comprise a group of most otherved others. Drawing from the disability studies and psychoanalytic literature I discuss implications for including disabled individuals in theory and clinical practice.



Saturday, October 5th (Continued)

4:45-6:15

Invited Address (1.5 CEUs available)

Sherrill Library Room 350

Writing Trauma: Wounds, Scars, Narratives

Richard Kearney, Boston College

This paper explores the relationship between writing and the healing of trauma. It looks at three of the great stories of western literature - Homer's *Odyssey*, Shakespeare's *Hamlet* and Joyce's *Ulysses* - and shows how the repetition of trauma relates, in each case, to a crisis in transgenerational narrative between father and son. To support the reading the paper draws on Freud's 'Beyond the Pleasure Principle', Ricoeur's 'Time and Narrative' and recent research in trauma studies by Cathy Caruth and others. It asks how wounds of flesh may be translated into scars of fiction.

Respondent: Stuart Pizer, Massachusetts Institute for Psychoanalysis

Moderator: John Panteleimon Manoussakis, College of the Holy Cross

Featured Address

Sherrill Library Room 251

Living for the Other: Psychotherapy and the Paradoxes of Giving and Receiving

Peter Shabad, Northwestern University

Contrary to traditional models in psychotherapy of the therapist giving and the client receiving care, this paper considers how Levinas's ethical command of being for the Other may be manifested paradoxically in the therapist's reception of the client's creative offerings as a gift in itself of belonging and recognition.

Respondent: Donna Orange, Institute for the Psychoanalytic Study of Subjectivity

Ana-Maria Rizzuto Symposium (see supplementary program for full description) Tyler Room

Hanneke Schaap-Jonker, University of Groningen

God Representations 2.0: Psychodynamic Theory Meets Neurobiology

Martha Reineke (Moderator), University of Northern Iowa

Birth of a Living Monster: Rizzuto and the Religious Imagination

Jacob Waldenmaier, High Point University

Atheism Old and New through the Lens of Rizzuto's *The Birth of the Living God*

Respondent: Ana-Maria Rizzuto, PINE Psychoanalytic Center

Symposium

Sherrill Library Room 250

We create the "other" to live with ourselves: On interpersonal mentalization

Amira Simha-Alpern, The Suffolk Institute for Psychotherapy and Psychoanalysis

Elizabeth Allured, The Suffolk Institute for Psychotherapy and Psychoanalysis

Lisa Lempel-Sander, The Suffolk Institute for Psychotherapy and Psychoanalysis

Infant studies illustrate a capacity for mutual, co-construction of meaning and recognition of the subjectivity of others from a young age. Inspired by these findings, the panel suggests that change in



Saturday, October 5th (Continued)

“self” becomes possible through mentalization of “other”.

Paper Panel

Washburn First Floor Conference Room

Trauma and the Seen in Psychotherapy: Benjamin, Gadamer, Blanchot, Winnicott, and Levinas

Jade McGleughlin, Massachusetts Institute For Psychoanalysis

To Be Seen Is To Be Disappeared: When recognition Of Trauma Betrays The Trauma Itself

Using the powerful imagery of Francesca Woodman's photographs, we enter the breach in the mind ensuing from trauma. Barthes, Benjamin and art criticism enable the analyst to relate to her patient's dilemma— living suspended between life and death.

Brian Smothers, Wisconsin School of Professional Psychology

Creativity and Hospitality: Negotiating Who or What is Known in Psychotherapy

What are clinicians to do when patients don't want to be known? Using enactment as a point of inquiry, I will explore a model of evenly suspended attention between the extremes of knowing and unknowing.

Peter August (Moderator), Private Practice

What Fascinates: Re-reading Winnicott Reading Blanchot

In real games of hide-and-seek, Winnicott's theories, and Blanchot's récits what disappears does not, but appears again to fascinate. Reading the two together offers a different thinking of relation and language.

Paper Panel

Sherrill Library Room 250

Post-colonialism and the Face of the Other: Levinas, Bhabha, Lacan, and Foucault

Margy Sperry, Institute of Contemporary Psychoanalysis

Blockades, Embargos and the Face of the Other

This paper explores the process of becoming consciously aware of one's own cultural and political embeddedness, including the culpability one carries for the suffering of “others”. The author describes her response to visiting Cuba.

Simone Drichel (Moderator), University of Otago

Narcissus on the Postcolonial Couch: A Levinasian Analysis

Colonialism has produced numerous pathologies. Drawing on Emmanuel Levinas, this paper reads the “settler colonial disorder” as a case of pathological narcissism and reflects on possible ways of undoing its toxic “quality of unrelatedness.”



Saturday, October 5th (Continued)

6:15-8:15

Wine & Cheese Gala and
Poster Session

Co-sponsored by the Society for Theoretical
and Philosophical Psychology (APA Division
24)



THEORETICAL AND
PHILOSOPHICAL
PSYCHOLOGY



Sunday, October 6th



"Wisdom ceases to be wisdom when it becomes too proud to weep, too grave to laugh, and too selfish to seek other than itself." -Khalil Gibran

** Please note that the Book Exhibition and Coffee Service are located on the lower level of Washburn on Sunday**

8:00am

Registration opens

Washburn Main Level

9- 10:30

Invited Address (1.5 CEUs available) George Washington Ballroom, Sheraton Commander

Yale or Jail: Class Struggles in Neoliberal Times

Lynne Layton, Harvard Medical School

The paper is based in relational psychoanalytic theory and clinical work with patients from different class positions. It draws as well on what political theorists, sociologists, and political economists have written about contemporary neoliberalism in the US.

Respondent: Sam Binkley, Emerson College

Moderator: Linda Luz- Alterman, Massachusetts Institute for Psychoanalysis

Featured Address

Sherrill Library Room 251

"I got grand things in me and America won't let me give nothing:" Constructing and Resisting a Standard American Identity

Donna San Antonio, Lesley University

Using archival documents, contrasting perspectives on immigration and Americanization will be presented and interpreted, focusing on the ways immigrant and non-immigrant people constructed a sense of place, personal meaning, and interpersonal understanding in the 20th century.

Respondent: Diamond Cephus, Boston Public School Counseling and Intervention Center

Symposium

Tyler Room

Theology for clinicians: Traditioning ethical understandings of the other

In this presentation we will illuminate the ethics of "otherness" involved in the Christian tradition through exploring the work and implications of four theologians for the practice of psychotherapy.

Ronald W. Wright, Southern Nazarene University

Brad Strawn, Fuller Theological Seminary

Paul Jones, Southern Nazarene University

George Horton, Southern Nazarene University

Symposium

Sherrill Library Room 350

The Other Within/Without

This symposium describes spirit possession, hysteria over sex offenders, and the fetish of fetal



Sunday, October 6th (Continued)

personhood as examples of how the 'Other' functions as a political and psychological category of organization and affect regulation for the cultural body.

Katie Gentile, John Jay College
Elizabeth Hegeman, John Jay College

Paper Panel

Sherrill Library Room 250

Representations of God in the Therapeutic Process: Attachment, Trauma, and Religious Discourse

Tiffany Houck-Loomis (Moderator), Union Theological Seminary/ New Brunswick
Theological Seminary
Broken Silence: An Interdisciplinary Study of Formed, Unformed and Reformed Inherited Trauma

This paper will use Davoine and Gaudillière's theory to analyze how the Book of Job contains the unspeakable and thus unformulated experience of the Exile offering post-exilic Israel and people today insight into how one begins to process inherited trauma.

Courtney Slater, Widener University

Integrating a "Pet God": Psychoanalysis, Attachment, and Religion in Practice

Using Object Relations and Attachment theories we will examine God representations and the role of implicit and explicit levels of spiritual functioning. A case presentation will elucidate the integration of spirituality/religion in psychotherapy.

Josua Handerer, University of Vienna

Psychology and the Wholly Other: On the (Quasi-)religious Implications of Psychological Discourses

Through the examples of different therapeutic schools such as psychoanalysis, behaviorism and humanistic psychology, this paper tries to examine the (quasi-)religious implications of psychological discourses.

Paper Panel

Sherrill Library Room 150

Ethics, Evil, and the Divine Other: A Dialogue between Jung and Levinas

Elana Lakh, Bar Ilan University

When the Other is Considered Evil Since the Beginning of Times: Projection of the Shadow in Creation Myths

A Jungian examination of the characteristics of evil projected on the other from the beginning of culture, as described in Creation mythology.

Robin Mccooy Brooks, New School for Analytical Psychology

The Ethical Dimensions of Life and Analytic Work through a Levinasian Lens

Alterity animates psychoanalysis and is a condition for an anarchic relationality. Using clinical examples, I will compare this view to Jung's foundationalist (archē-type) rendering of subject formation and recast contemporary possibilities.

Betsy Cohen (Moderator), C. G. Jung Institute of San Francisco

The Trace of the Face of God: Emmanuel Levinas and Depth Psychology

Dr. Cohen, in her analysis of a severely depressed patient, illuminates Emmanuel Levinas' concepts of totality, infinity, the face, caress, our ethical call to the other, Hineni, through attending to the divine in her patient.



Sunday, October 6th (Continued)

10:45-12:15

Plenary Address (1.5 CEUs available) George Washington Ballroom, Sheraton Commander
**Enchanted Couches: Psychoanalysis and the Sonic Vibrations of Secular
Modernity**

Ann Pellegrini, New York University

Respondent: Carolyn Stack, Massachusetts Institute for Psychoanalysis
Moderator: Kathleen Skerrett, University of Richmond

Lunch 12:15-1:15

1:15-2:45

Plenary Address (1.5 CEUs available) George Washington Ballroom, Sheraton Commander
**Is Ethics Masochism? or Infinite Ethical Responsibility and Finite Human
Capacity**

Donna Orange, Institute for the Psychoanalytic Study of Subjectivity

Respondent: Steven Stern, International Association for Psychoanalytic Self Psychology
Moderator: Anna Ornstein, Massachusetts Institute for Psychoanalysis

3:00-4:30

Invited Address (1.5 CEUs available) Sherrill Library Room 350
The Developing Situation: A Kinesthetic-Kinetic Perspective

Ruella Frank, Center for Somatic Studies

The experience of one person with another develops out of and within a kinesthetic-kinetic resonance. These are rhythmic exchanges that spring from the present situation, resonating through each of our bodies and most often making their impact felt beyond what is momentarily apparent. It is kinetic resonance that informs our here-and-now by "thickening" our experience of this moment and even informing us of future possibilities.

This presentation will discuss developing kinesthetic-kinetic resonance within the early baby-parent dyad and explore how they are implicit in the postural-gestural progressions that are the basis for adult psychological functioning.

Respondent: Barbara Pizer, Massachusetts Institute for Psychoanalysis
Moderator: Philip Brownell, Gestalt Training Institute of Bermuda

Paper Panel

Fear of the Other: Psychoanalysis, Prejudice, and Responsibility

Sherrill Library Room 150



Sunday, October 6th (Continued)

Michael Oppenheim (Moderator), Concordia University

Beyond Betrayal: On Responsibility In Heidegger, Loewald, and Levinas

Hans Loewald and Emmanuel Levinas were students of Martin Heidegger, who felt betrayed by his support of the Nazi regime. We will explore notions of responsibility in Loewald and Levinas in response to their teacher.

Ruth Lijtmaer, Private Practice

When the Analyst is the "other"

Being the "other" can provoke anxiety, unconscious guilt, or the reaction formation of overcurious interest and identification. This presentation will recount my personal experiences of me, being the "other" with patients and colleagues.

Paul Cantz, University of Illinois at Chicago College of Medicine

Is Anti-Semitism The "Other" Misogony? A Psychodynamic Exploration Of Genetic Commonalities

It is suggested the alternative conception of gender ideals endorsed by the Bible and more generally embodied in Hebraic thought renders Jews a target for displaced misogynistic rage, as evidenced by the striking parallels between the manner in which women and Jews have historically been portrayed in Western society.

Paper Panel

Sherrill Library Room 350

The Dialogical in Danger, Power, and Courage: Tillich, Buber, Said, Fromm, and Benjamin

Daniel Shaw (Moderator), The National Institute for the Psychotherapies

Traumatic Narcissism in Cults

Cultic groups provide vivid examples of the relational system of the traumatizing narcissist. Working from first-hand accounts of former members of The Sullivan Institute, this system is explored in the context of the therapist/patient relationship.

Esther Rapoport, Reidman College

Identifying with the Other: Said in Dialogue with Freud in Freud And The Non-European

Edward Said's text *Freud And The Non-European* will be mined for the conceptual tools for articulating inclusive, integrative and dialectical Jewish and Palestinian identities.

Stephen Lambert, Azusa Pacific University

Paul Tillich and Courage: How Existential Anxiety Enhances Buber's Dialogical Encounter

When two courageous humans meet in the sacred space of the in-between, a dialogical encounter occurs in which ontological anxiety is necessarily present. Buber's I-Thou encounter and Paul Tillich's courage in actualized being are addressed.

Paper Panel

Sherrill Library Room 251

Existential Approaches to Relationality and Suffering: Lacan, Winnicott, Buber, and MacIntyre

Frank Richardson, University of Texas, & Andrew O Shea, St. Patrick's College, Dublin
Transforming Suffering

This paper distinguishes and explores three approaches to ineradicable human suffering, seeking to eradicate it to the extent possible, courageously confronting it, and "transforming suffering" or finding meaning in human frailty, dependence, and limitations.

Robert Fox (Moderator), Lesley University

Relatedness: The Impossibility of Relationship

Using ideas from Heidegger, Winnicott and Paul Russell, this paper will argue the paradox that



Sunday, October 6th (Continued)

only if relationship is accepted as fundamentally impossible, can relationship become possible. A marriage therapy case will be used.

Peter Lawner, Harvard Medical School

Martin Buber's Contribution to an Interpersonal Perspective on Therapeutic Process

Religious-Existentialist Martin Buber's elucidation of essential characteristics distinguishing I-Thou from I-It relationships both resonated with founding principles of the American Interpersonal School and enriched development of its understanding of therapeutic process. Our presentation examines this confluence.

Paper Panel

Tyler Room

Alternatives to the Self-Other Binary in Western Thought: African, Sufi, and Andean Traditions

Augustine Nwoye, University of KwaZulu-Natal

The Psychology and Content of Dreaming in Africa

This paper problematizes the view dominant in Western psychology literature, that human dreams address the interests of just the dreamer and not, at times, other people. It highlights the significance of dreams in African psychology.

Hillary Webb, Goddard College

From "Battle" to "Dance": Navigating Self-Other Relationships in the Indigenous Andean World

Explores the Andean philosophical ideal of yanantin ("complementary opposites") and the four-stage process used to move Self-Other relationships out of a state of hostility to one of mutual recognition, respect, and interdependence.

Annie Stopford (Moderator), University of Western Sydney

A Heart Receptive of Every Form: Sufism and Psychoanalysis

Is a conversation between psychoanalysis and Sufism possible? Using interviews with Nimatullahi Dervishes as a springboard for exploration, this paper argues that this unlikely conversation is not only possible, but also potentially mutually enriching.



Poster Presentations



“We cannot live only for ourselves. A thousand fibers connect us with our fellow men; and among those fibers, as sympathetic threads, our actions run as causes, and they come back to us as effects.” - Herman Melville

From There To Here: The Taste of Return in Nepali-Bhutanese-Hindu Refugee Belief, Ritual Performance, and Cuisine

Dorothy Abram, Johnson & Wales University

This poster presents the symbolic and narrative significances of a traditional bread called sel-roti in the beliefs, practices, and performances of recently-arrived Nepali-Hindu refugee families from Bhutan to Providence, RI.

Importance of Spiritual and Religious Development on Adolescent Thriving: Adolescent Views and the Role of the Other

Maria Austin, Fuller Theological Seminary

An exploration of young peoples' views of spiritual development, the importance of spiritual development on adolescent thriving and the role of the adults (the other) investing in young people to foster spiritual development.

Suicide and Creativity, Self and Other

Mike Alvarez, University of Massachusetts Amherst

This study examines the nuclear crises governing the lives of Kurt Cobain, Iris Chang, and other eminently creative individuals – to unveil the paradox of suicide and creativity, and the relational contexts from which they arise.

Clandestine Evangelist or Traveling Monk? The Implicit Imposition of Values and Morality in Psychotherapy and an Integrative Anabaptist, Feminist, Intersubjective Response

Drew Carr, Adam Ghali, & Alvin Dueck, Fuller Graduate School of Psychology

Why Rosalie Goldberg's Inferiority Complex Required Rhinoplasty

Helena Darwin-Zimmer, The Jewish Theological Seminary of America

This presentation examines the impact that Alfred Adler's "Inferiority Complex" had upon Jewish women's decision to pursue rhinoplasty in the postwar years.

Potentizing Change: Mindfulness and Field theory in relational psychotherapeutic practice

Elizabeth Day, Australian College of Applied Psychology

If "there is no way to know a field except within it, as part of it" (Latner, 2000), how can therapists work intentionally with the field in relational therapy? Come and see how and why.

Expanding and Revising Binaried Language Regarding Gender, Sexuality, and Relationship Status in Psychiatric Research Intake Materials

Meredith Flouton-Barnes, Cambridge Health Alliance

Studies show that binaried language describing gender and sexuality interferes with access to mental health services for the LGBTQ population. By making small changes to intake materials, we can help our clients feel less Othered.

A Memetic Theory of "The Other" and "Tolerance", the Conflict Between These Memes, and a Research Proposal For the Integration of Theories On the Matter

Ari Fodeman, American University



Poster Presentations (Continued)

I am researching belief, identity, and motivation via behavioral, cognitive, autonomic, and, in the future, neural measures. I will therein reify a consortium of relevant theories for the purposes of advancing a conflict resolution

Good Mourning: How Experiencing Service Abroad Presences You with The Other

Michael Frazier, University of West Georgia

This poster will reveal how service abroad "presenced" me to be with my mother within her last 3 weeks on earth, and transformed my perspective of The Other while experiencing Kubler-Ross' 5 Stages of Grief.

On the Enigmatic Character of Early Childhood Education

Harriet Garskovas, Lesley University

The theories on dialogue of the German philosopher Hans Gadamer are applied to the Reggio Emilia approach in early childhood education which is based on learning through social and emotional connections to foster responsibility for the world.

Dialogical cultivation of the object-subject-self of the psy-complex with/out the Other

Aydan Gülerce, Bogazici University

Various (im)possible dialogues between contemporary psychology and critical psychoanalysis are explored in terms of radical inclusion of otherness via the imaginary space of (repressed) pre/non-semiotic/symbolic/Oedipal experience, and of decentring/decolonization of the (dialogical) object-subject-self in particular.

Compassion: Exploring the Inter-Subjective Experience, a New Theory

W. David Hoisington, College of St. Joseph

The compassion space can be seen as the inter-subjective experience that involves our relationship to the other. Data analysis of how people define compassion leads to a better understanding of compassion phenomena.

An Empirical Model of Dual Drive Theory

Roger Hunt, BGSP

Interpreters seeking to capture the deterministic, mechanical nature of Freud's thought often liken it to hydraulic models. One problem with this approach is that it is very difficult to use in connection with analytic observations. I offer a different metaphor, the Octopus Model, which, I argue, lends itself more easily to psychoanalytic evidence. Based on insights from this metaphor, I develop a model for psychoanalytic research.

"Moabism" and the acceptance of the "other"

Ruth Kara Ivanov Kaniel, Hebrew University of Jerusalem

As an alternative theory to the Freudian Oedipal concept which is predicated on the assumption that patricide is triggered by the presumed sexual rivalry between father and son competing to possess the mother, the mythical concept of "Moabism" will be introduced as a structure that demonstrates integrated attitude towards the "other".

An Exploration of Multicultural Interventions through the Lens of Philosophy: A Perspective Based on Lévinas and Buber

Thomas Michaud Labonté, Yvan Leanza, Université Laval

This poster explores the clinician-patient relationship through Levinas and Buber's philosophical point of view using the notion of relation to the Other. Multicultural intervention in clinical psychology is chosen as object of discussion.

The Other as Infra-Human: A Neuropsychanalytic Perspective

Richard Lettieri, Private Practice

Philosophers, theologians and recently, neuroscientists have concluded that morality is in the "order of things." However, developmentally lived experience can trump reflective rationality, hijack neurobiological 'hardware' and provoke self-deceptions and unspeakable cruelty.



Poster Presentations (Continued)

Knowing the Other Through Self-knowledge: Introducing an Integrative Formal Psychological Assessment

Maxwell Levis & Albert Levis, Boston University

This poster presents a clinical assessment model that is both diagnostic and therapeutic. The model uses assessment to strengthen personal insight, behavioral change, and therapeutic alliance. Case studies with varying wellness levels will be examined.

Impact: An Exploration of the Physical Impact of Words

C. Catherine Mellor, Lesley University

The presentation of the ongoing project Impact: An Exploration of the Physical Impact of Words, specifically examining the power of words to create connection & isolation in our lives & society, & the somatic experience of language.

Psychology of Authenticity: An Anastomosis of the Pertinent Thoughts of Heidegger and Lonergan toward the Authentic Human Life.

Kizito Okeke, University of West Georgia

Authenticity does not simply mean "to-be-yourself" but the transcendence of the "self" and the "other" towards the holism of being and responsible living. An anastomosis of Heidegger's Dasein-analysis and Lonergan's systematic-formulation-of-consciousness is a unified psychology of authenticity.

Unattraction as Mimetic Scapegoating

Jonathan Reeves & Stephen W. Simpson, Fuller Theological Seminary

This poster will argue that the process of mimetic scapegoating, as delineated by René Girard, results in unattraction (understood as active repulsion toward another). Support for, and the resultant violence of, this process is presented.

Childhood Trauma and the Collapse of the Perception of Time

David M. Reiss, DMRDynamics

Perception of the "collapse of time" arises out of childhood trauma. Those traumatized have difficulty conceptualizing a linear passage through time; time is perceived as a disorganized accumulation of events. Two interwoven experiences cause this dysfunction.

Heidegger, Attachment Theory, and Human Development

Bryan Reuther, Nova Southeastern University

This presentation focuses on developing a non-dualistic theory of human development by integrating Martin Heidegger's social ontology and existential structures with John Bowlby's attachment theory.

Through A Glass Darkly, But Not Alone: Narrative and Intersubjectivity in Treating Schizophrenia

Whitney Robinson, Bridgewater State University

This paper considers schizophrenia as a disorder of alienation and proposes that deep humanistic exploration of the client's worldview is necessary to open the dialectical circle, establish shared meaning, and catalyze release from solipsistic thinking.

Testimony in Psychoanalysis and Psychotherapy: Epistemological Status, and Contribution to the Therapeutic Work.

Zipora Rosenberg, Zipi Rosenberg Clinic

Witnessing, a special form of participation in psychoanalytic treatment, makes the patient's experience real, recognized and valid. Witnessing is being there, listening and trusting. All of them give the patient's testimony eternity.

The Pathology of Peace Language: Linguistic Philosophy, Human Nature, and Abrahamic Faith as Peace Toward the Other

Barbod Salimi, Fuller Theological Seminary & Alvin Dueck, Fuller Graduate School of Psychology

The aim of this project is to reflect on the limits of language as pertaining to peace. I will argue that



Poster Presentions (Continued)

peace language is futile, and even meaningless, when employed independent of peaceable action.

Intergenerational Transmission of Trauma: How the Holocaust Transmits and Affects Child Development

Michael Sapiro, JFK University

This presentation will explore how the psychological residuals of historical trauma transmit to survivor's children and grandchildren through stories or silence, epigenetic effects of mental experiences, and acquired parenting styles and beliefs.

I-for-the-self and the Myself-for-the-I: The Continual Recreation of the Self in the World.

Jeff Shires, Purdue University North Central

Mikhail Bakhtin's writings establish an architectonic within the "act." I will add an aspect into the architectonic, adapt Scheler's and Hartmann's rules for ontological stratification and offer an example through the "Little One April" blog.

The Fetus as "Other"

Elizabeth Smith, The Catholic University of America

This poster explores shortcomings inherent in reducing a fetus to a part of its mother. While seeing people as "other" typically alienates, thus promoting suffering, seeing fetuses as "other" than their mothers prevents their suffering.

Called By God From "Other" to "Self:" A Study of Ex-Lesbian Autobiographies

Jennifer Stockwell, Methodist Theological School in Ohio

In this project, I employ narrative and autobiographical theory to consider the construction of "self/other(s)" in ex-lesbian texts. I argue that these women's (religious and sexual) identity is dependent on this distinction within their narratives.

A Severe Sacrifice

Matt Varnell, & Ryan Howes, Fuller Theological Seminary

Therapist disclosure in psychotherapy is limited to communicating past events to aid the client in current predicaments. This prevents the therapist and client from discussing what an ideal therapist and ideal therapy looks like.

The Existential Crisis the Absentminded Man: A Survey into Existential Therapy within Modern Psychology.

Arthur Wandzel, University of Michigan

In this presentation, I examine existential therapy's role today within the modern mental healthcare industry, seeking to answer the following question: where in this rapidly changing market does existential therapy position itself?

Intersecting Understandings of Grief in Psychology and Theology

Christina Wright, University of West Georgia

This poster examines the ways psychology and theology understand the definitions and goals of grief, how the fields address grief similarly and dissimilarly, and how consideration of both fields' perspectives together may enhance understanding of grief.

Examining the interpretive framework of cultural psychology of religion

Chong Ho Yu, Azusa Pacific University

Numerous psychologists attempt to explain away religion using a naturalistic approach, a cultural approach, or a fusion of both. The author argues that these frameworks are problematic based on the history of science and epistemology.



Maps & Directions

Cambridge, MA | Harvard Square

The conference events will take place on Lesley University's Brattle Campus (different from the 2011 event) and the plenary addresses will take place at the Sheraton Commander Hotel (just around the corner from campus). Both locations are steps away from public transportation and a variety of excellent restaurants, and interest points.

Lesley University's Brattle Campus is located at:
89 Brattle St. Cambridge, MA 02138

(Specifically the Sherrill Library, Washburn Commons, and Burnham Hall)

PARKING

****Please BEWARE parking will be quite complicated in the area. Please plan ahead.****

We are unable to provide parking on Lesley's campus and Cambridge parking is notoriously difficult. Please allow ample time to deal with parking.

Paid Parking options in the area include the following:

Sheraton Commander Hotel (16 Garden Street, Cambridge, MA 02138)

Phone: 617-547-4800

24-Hour Valet Parking Service Very Limited Availability

* This is the location for the plenary addresses

Harvard Square Parking Garage (20 Eliot Street, Cambridge, MA 02138)

*5 minute walk to the Sheraton Commander/Lesley University's Brattle Campus

Propark at the Charles Square Garage (One Bennett Street, Cambridge, MA 02138)

Alewife Station Parking (intersection of Alewife Brook Parkway and Cambridge Park Drive, Cambridge)

Ample availability and easy redline T train access to Harvard Square (which is a 5 minute walk to Lesley University's Brattle campus)

*Need to account for the time it takes to go several train stops and walking

Cambridgeside Galleria Parking (100 CambridgeSide Place Cambridge MA 02141) Phone: 617-621-8666

* Would require a bus to get to Harvard Square and then a 5 minute walk

Campus Map

89 Brattle Street, Cambridge, MA 02138



BRATTLE CAMPUS

KEY

-  MBTA Red Line
-  Parking
-  Pedestrian Route
-  EDS Building
-  Lesley Building
-  EDS & Lesley

 Conference Locations

EDS & Lesley

- 53 89 BRATTLE ST
Sherrill Library

EDS

- 64 4 BERKELEY ST
Deanery
- 54 91 BRATTLE ST
St. John's Chapel
- 55 99-1 BRATTLE ST
Wright Hall
- 56 99-2 BRATTLE ST
Burnham Hall
- 57 99-3 BRATTLE ST
Reed Hall
- 65 8 ST. JOHN'S RD
- 66 9 ST. JOHN'S RD
- 67 10 ST. JOHN'S RD
- 68 11 ST. JOHN'S RD
- 69 13 ST. JOHN'S RD
- 70 15 ST. JOHN'S RD

Lesley

- 58 99-4 BRATTLE ST
Lawrence Hall
- 59 101 BRATTLE ST
Advancement Alumni
- 60 1 HASTINGS AVE
Buildings & Grounds
- 50 3 PHILLIPS PL
Graduate School of Arts & Social Sciences
- 51 5 PHILLIPS PL
Graduate School of Arts & Social Sciences
- 52 10 PHILLIPS PL
Washburn Commons
- 61 1-7 ST. JOHN'S RD
Winthrop Hall
- 62 2-4 ST. JOHN'S RD
Kidder House
- 63 6 ST. JOHN'S RD
Rousmaniere House



Sheraton Commander

HOTEL

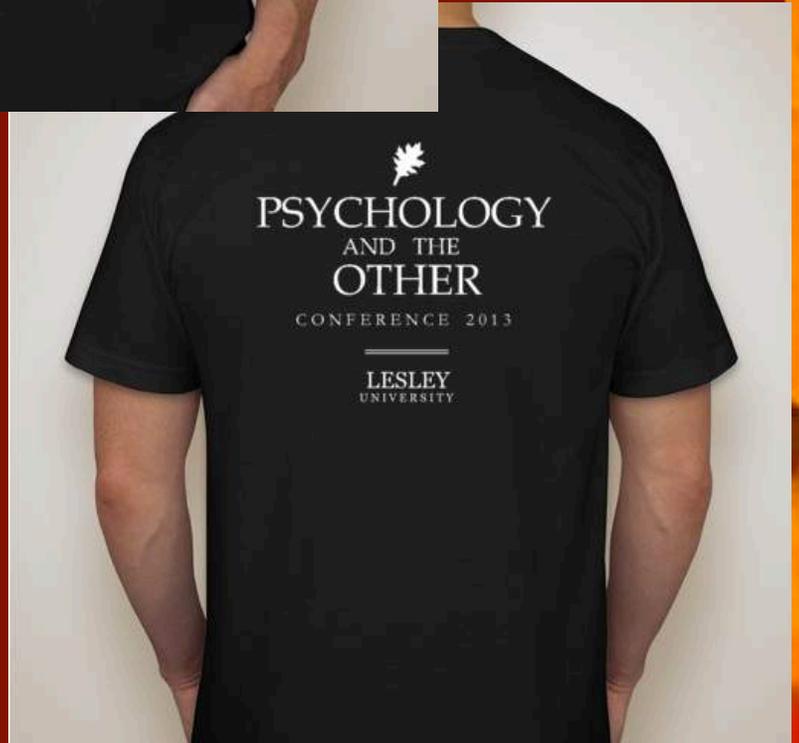
The Sheraton Commander Hotel is proud to partner with Lesley University and the Psychology and the Other Conference.

For meetings, events and room blocks please contact the sales office at
617-234-1351

Nubar, located within the Sheraton Commander, will be offering a special \$15 buffet for conference attendees Friday, October 4th-Sunday, October 6th.

**** Buffet is first come, first serve.****

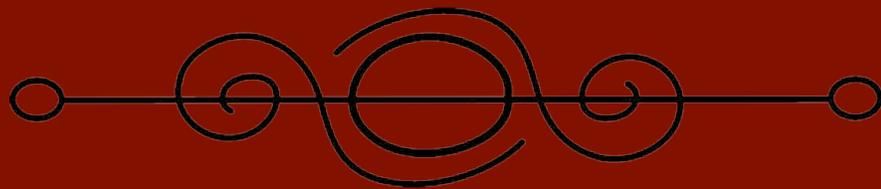
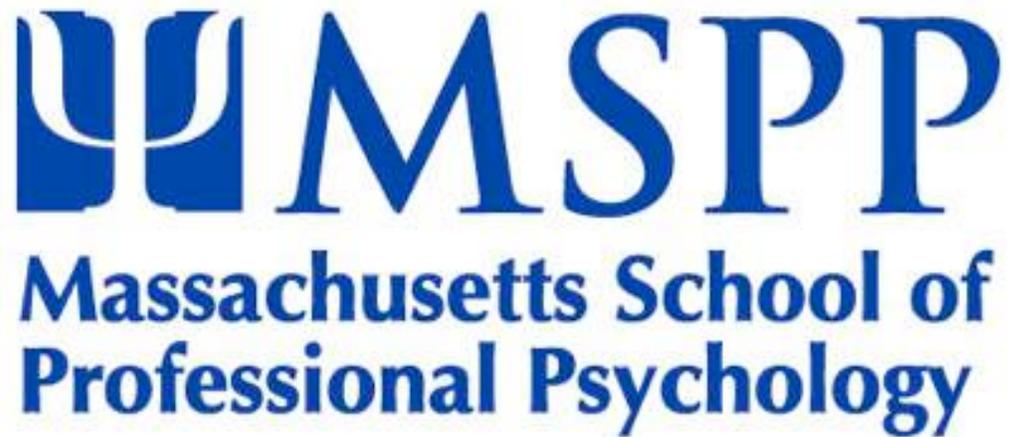
Psychology & the Other Conference T-shirts



Proceeds support student scholarships at the Psychology & the Other Conference.

Please see order form in your conference folder or stop by the Registration table for more information.

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PSYCHOLOGY



Psychology & the Other Institute
Upcoming Events

Julia Kristeva

“Tragedy and a Dream:
Disability Revisited”

Tuesday 5-7pm, October 15th, 2013

Boston College

Corcoran Commons 205 Heights Room



Michelle Alexander

The New York Times best-selling author of The New Jim Crow: Mass Incarceration in the Age of Colorblindness

7-9pm

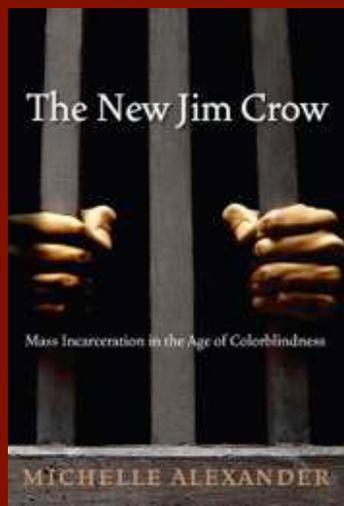
Friday, December 6th, 2013

Washburn Auditorium

Lesley University's Brattle Campus

10 Philips Place

Cambridge, MA 02138



**Psychosocial Dialogues:
Film, Theory and
Practice**

Friday, May 30- Saturday, May
31st, 2014

Lesley University

Brattle Campus

Sherrill Library 350





Please feel free to use our complimentary wifi services.

Wifi password: _____

Psychology & the Other Institute

<http://www.psychologyandtheother.com>



