

**45<sup>th</sup> CONGRESS OF THE CANADIAN PSYCHOANALYTIC SOCIETY  
45<sup>E</sup> CONGRÈS DE LA SOCIÉTÉ CANADIENNE DE PSYCHANALYSE**

**PAPER AND PANEL ABSTRACTS / RÉSUMÉS**

**Thursday, May 30, 2024 / le jeudi 30 mai 2024  
7:00 - 8:30 p.m. / 19 h à 20 h 30**

**Panel Conversation:**

Presenters: Jan Abram, Richard Simpson

Abstract: forthcoming

**Learning Objectives / Objectifs d'apprentissage**

Forthcoming.

**Friday, May 31, 2024 / le vendredi 31 mai 2024**

**8:30 a.m. – 9:45 a.m. / 8 h 30 à 9 h 45**

**Paper Session 1 / Atelier 1**

**“The Banality of Evil vs Primary Hatred”**

Presenter: Gilbert Levet

Once again, we are today faced with wars, massacres and pogroms. How do we try to understand the bad? Hannah Arendt coined “Banality of the Evil” when writing about Adolf Eichmann. Hannah Arendt described him as a follower, a joiner, *“not a fanatic or a sociopath, but instead, an average and mundane person who relied on clichéd defences rather than thinking for himself”* (Arendt, 2007, p. 112). We know, however, that many commentators have disagreed with this thesis. Most probably, Eichmann was a clever man who was very manipulative and thought for himself; he proved this by doing his job extremely well and by pretending, at his trial, that he could not manipulate the people.

More recent horrific events, some recorded on cell phones, showed that rapists, torturers, and killers enjoyed what they were doing and even experienced moments of orgasmic pleasure while planning and executing their crimes.

As a psychoanalyst who thinks that psychoanalysis can help us understand even the worst human actions, I want to try to understand how people can be so evil, which tools the psychoanalytic theories have coined to help us understand (such as Klein’s paranoid-schizoid phase, Bion’s differentiation of the psychotic from the non-psychotic personalities, and Aulagnier’s pictogramic phase), and can we suggest some new ideas. In my attempt to answer this question, I will insist on a feeling I wish to call “Primary hatred.” I believe original hatred is the basis of any human personality and that we need a lot of love, care, justified frustration and education to foster the blossoming of humanity and compassion. Unfortunately, the equilibrium is fragile. Like the forest, a spark (like Hitler or others) might ignite hatred, a riot, or a pogrom. How, psychoanalytically, can we understand this?

**Learning Objectives / Objectifs d’apprentissage**

After attending this workshop, participants will:

- Visit and work again on three major psychoanalytic concepts: Klein’s paranoid-schizoid phase, Bion’s differentiation from the psychotic vs non-psychotic personalities, and Aulagnier’s pictogramic phase;
- Be prepared in our clinical work to keep in mind the concept of “Primary Hate” and start from this point rather than too quickly, considering some people are “becoming” bad because of some events. Unfortunately, they have not been helped to “become” better;
- From a therapeutic point of view, the “Primary Hatred” concept suggests that we do not have to repair the patient but bring him new constructing elements.

**Friday, May 31, 2024 / le vendredi 31 mai 2024**

**8:30 a.m. – 9:45 a.m. / 8 h 30 à 9 h 45**

**Paper Session 2 / Atelier 2**

**“No History No Future: Bion and Loewald on the Significance of the Present Moment”**

Presenter: Nahaleh Moshtagh

This presentation brings together the ideas of two of the most important thinkers in Psychoanalysis – Bion and Loewald – specifically related to their concept of time (“nunc stans” a la Loewald; “without memory and desire” a la Bion). The specific way in which I bring together the significance of the present moment for Bion and Loewald has not been discussed in psychoanalytic literature previously.

The way Bion depicts the present moment in “Notes on Memory and Desire” posits this state, in my view, as a royal road to the unconscious. Psychoanalytic observation of what is happening in the session at any given moment is only possible when the analyst approximates “the zero state” (Grotstein, 2017), the state of mind where history and future are suspended. By cultivating a capacity to tolerate anxiety and ambiguity of the unknown in the present moment, analysts are able to maintain the needed freshness of mind, treating every session as a wonder.

For Loewald, “nunc stans” (‘now abiding’) is a state of mind where the individual is “in time” but not “of time”. The capacity to experience such timelessness is an achievement of a mature ego, a goal towards which the analyst helps to move the analysand. Loewald, in my view, is also delineating a royal road to the unconscious because he sees this state as being one where all experience collapses into one experience, “although only for an instant”. Here again, we come across a state without history or future, although Loewald never refers to Bion, or vice versa, in this conception.

In my presentation I will elaborate what I see would have been the result of a conversation about time, history, future, memory and desire between Bion and Loewald in the context of an analytic encounter.

**Learning Objectives / Objectifs d’apprentissage**

After attending this workshop, participants will be able to:

- Apply the concept of “no memory or desire” in the theory of Bion;
- Apply the concept of “nunc stans” and the present moment in the theory of Loewald;
- Use the capacity of working in the present moment in psychoanalytic work.

**Friday, May 31, 2024 / le vendredi 31 mai 2024**

**8:30 a.m. – 9:45 a.m. / 8 h 30 à 9 h 45**

**Paper Session 3 / Atelier 3**

**“Being and not Being: Consideration of Dissociation, Separation Anxiety and Narcissistic Pathology in Working with Children & Adolescents”**

Presenters: Agnieszka Gozlan, Florence Loh, Angela Robinson

Abstract: Forthcoming.

**Learning Objectives / Objectifs d'apprentissage**

Forthcoming.

**Friday, May 31, 2024 / le vendredi 31 mai 2024**

**10:00 a.m. – 12:30 p.m. / 10 h à 12 h 30**

**Keynote / présentation principale**

**“The Frankenstein Complex, on Birth Terrors”**

Presenter: Jan Abram

Frankenstein was published over two hundred years ago (1818). It had been conceived of two years earlier when its author, Mary Godwin, was in her 17th year. Frankenstein, the story, has become one of the most enduring narratives up until and including today. The question I found myself galvanized to explore was why.

Through a Winnicottian lens my focus illuminates very early psychic development in which anxieties, terrors and trauma are at the root of an intrapsychic non surviving object. This is the specific clinical paradigm I enlist for my main proposal here.

My aim here is to highlight how the ‘future is [founded on early psychic] history’. Frankenstein constitutes the author’s [elaboration of her] conception and birth story.

I will argue that Mary Godwin-Shelley, found herself conceiving of and writing Frankenstein, due to her predicament as an adolescent who was pregnant. When we read Frankenstein we are pulled into the author’s emotional autobiography that magnifies an intrapsychic unconscious phantasy about [her] birth emanating from an intrapsychic non surviving object. While the epistolary form of the book is particular to Mary Shelley’s biographical details, I propose that the reason for its sustaining power is because it resonates with a universal truth concerning interpsychic non survival-of-the-object for each and every one of us.

The case of K. highlights a phase of analysis in which non survival-of-the-object became the prominent feature. During a phase of the analysis both patient and analyst, like Dr Frankenstein and his creature, struggled to stay alive, terrified of killing or being killed. Both were gripped by the power of the Frankenstein Complex, as the psycho-history of each one threatened to take over. Up to a moment of intense non survival-of-the-object a turning point occurred that initiated the move from non-survival-of-the-object to survival-of-the-object.

Regression, that is mobilised in the analysing situation, occurs in the service of nachträglichkeit. It is the operation of nachträglichkeit, in and between the analytic pair, that facilitates each to reach the intrapsychic layer of non-survival-of-the-object. This is precisely the layer where we meet the dynamics intrinsic to the Frankenstein Complex. If the analytic relationship does not facilitate the reaching of this layer in the transference it will not be possible to subsequently reach the Oedipus complex. The history of each psyche, like each society, requires an acknowledgement of the past traumata as an essential prerequisite to moving forward. This profound complex operation is at the heart of clinical psychoanalysis and carries the potential to lead to the Freudian ‘momentous step’. From then on the psyche elaborates the intrapsychic move from Frankenstein to Oedipus; from apperception to perception of the object; from psychic non survival-of-the-object to psychic survival of-the-object. Once achieved the analysand can start to live in a world of ‘objects objectively perceived’ instead of existing through compliance and a ‘bundle of projections.’

**Learning Objectives / Objectifs d'apprentissage**

After attending this workshop, participants will be able to:

- Understand the main argument of Winnicott's alternative to the death instinct in *The Use of an Object*;
- Understand Abram's advance on Winnicott's late work through her concept of the surviving and non surviving object;
- understand the application of these concepts to the story of Frankenstein;
- Recognise how the story of Frankenstein illuminates Mary Shelley's psychic history.

**Friday, May 31, 2024 / le vendredi 31 mai 2024**

**3:45 p.m. – 5:00 p.m. / 15 h 45 à 17 h**

**Paper Session 4 / Atelier 4**

**“Rope of Sexuality: How Children ‘Researches’ Prime the Place of Sexuality – A Freudian-Laplanchean View”**

Presenter: Cecilia Taiana

This article closely examines Freud's papers dedicated to children's investigation and infantile sexual theories, exploring their connection to the emergence of the epistemological drive in children. According to Freud, children's sexual theories persist into adulthood, influencing symptom formation and contributing to the development of the epistemological drive. As the epistemological aspects of the drive are set in motion, the child's thinking becomes an independent instinct of research, shaping a new instinctual aim.

Freud's notion of the presence of sexual impulses in newborns is juxtaposed with Laplanche's perspective, where the non-sexual (self-preservative) drive is seen as concomitantly instituted, co-occurring with the care of infants. Laplanche's concept of propping transcends mere support, instigating the self-preservative drive. Noteworthy divergences between Freud's concept of the drive and Laplanche's theory of the adult-other excitatory message are outlined, contributing to a nuanced comprehension of the intricate development and enduring influence of infantile sexuality on adult jouissance. This article probes the complexities of children's sexual theories, asserting that these inherently sexual constructs persist in shaping the sexual theories of adults.

The article introduces the concept of soil as a dynamic medium for the continual interweaving of endosomatic and acquired stimuli, giving rise to the metaphorical "rope of sexuality" under the pressure of the infiltrate. The article concludes with a contemplation of soil as a metaphor also for the source-object of the drive, underscoring its pivotal role in perpetual movement, resistance, and the ceaseless flow of the drive in shaping human experiences.

**Learning Objectives / Objectifs d'apprentissage**

After attending this workshop, participants will be able to:

- Gain an increased knowledge and awareness of the infantile roots of sexuality and proposes ways of bringing this awareness to the clinical manifestations of our patients;
- Recognize and analyze the intersubjective unconscious nature (intersubjectal) of children's 'researches' and their constitutive role in their sexual theories;
- Increase their clinical and theoretical competence in understanding and communicating the potential value of entering the session with an attitude of free-floating attention as a fundamental psychoanalytical method and adopting free association as the fundamental rule of the analytic session to allow the primary process to emerge in displacements and condensations.

Friday, May 31, 2024 / le vendredi 31 mai 2024

3:45 p.m. – 5:00 p.m. / 15 h 45 à 17 h

**Paper Session 5 / Atelier 5****“Travail de l’écoute, travail du contre-transfert / Listening Work, Counter-transference Work”**

Presenter / présentatrice : Isabelle Lasvergnas

Le texte s’attardera à partir d’illustrations cliniques à des mouvements processuels régressifs particulièrement sollicités chez l’analyste lorsque celui-ci est confronté à des problématiques de cures caractérisées par la présence d’un informe et d’un non existant dans la psyché (Winnicott, 1971; J. Press, 2010, 2019). Dans ces cas, la dynamique du transfert est marquée par une résorption de traces mnésiques qui échappent au refoulement, mais dont un halo psychique s’inscrit en négatif dans un discours souvent pauvre en images et en affects, sans qu’il s’agisse pour autant de pensées opératoires. Il s’agit de la *survivance* d’un effacement, un « fantôme » de la trace (Warburg, 2012 ; [Didi-Huberman](#), 2002) dans le discours du patient dont l’effet d’attraction inconsciente se révèle progressivement et nécessite une modification de la technique classique au profit d’une lente reconstruction des traces oblitérées dans un clivage du Moi. Pour se faire, dans l’écoute de l’analyste, un appel interne à des mouvements de figurations puisés à même des ancrages sensoriels primaires et un « trésor de formes » (Warburg) refoulées qui lui sont propres, sera beaucoup plus fortement sollicité qu’à l’habituel. Les fragments identificatoires qui seront éventuellement réactivés dans « une chimère des inconscients » (de M’Uzan, 1994) constitueront les leviers privilégiés d’une traduction de répétitions et actings hors-pensée chez le patient. Nous montrerons que ces figurations diverses, proches d’un pictogramme originaire, retour d’un souvenir-écran ou rêves contretransférentiels, etc. sont les manifestations condensées d’un *travail du contre-transfert*. Cette écriture psychique en double dévolue chez l’analyste à la fonction annexe de traduction d’éprouvés primaires et de fractions d’un « Non-moi » chez le patient (Aulagnier, 1984 ; [Danon-Boileau](#), 2017), modifie assez largement, côté analyste, la trajectoire du passage de la représentation de choses à la représentation de mots selon le schéma freudien.

The text will pay particular attention from clinical examples to the regressive processual movements which are particularly appealed to in analysts when they are confronted with the problems of cures characterized by the presence of something formless and something nonexistent in the psyche (Winnicott, 1971; J. Press, 2010, 2019). In these cases, transference dynamic is marked by the resorption of mnesic traces which elude repression, but whose psychic halo is negatively inscribed within a discourse that is often poor in images and in affects, without being a matter of operational thoughts. It is a matter of the *relic* of an effacement, a “ghost” of the trace (Warburg, 2012; [Didi-Huberman](#), 2002) in the patient’s discourse, the effect of unconscious attraction of which reveals itself progressively, and needs a modification of the technique of interpretation in favor of a slow reconstruction of the disappeared traces in a splitting of the Ego. The appeal in the analyst’s listening to movements of an internal figuration drawn directly from primary sensorial anchors and a “treasure” of repressed forms (Warburg) will be much greater than is usually the case. Identificatory fragments of diverse orders which will be able to be reactivated in unconscious communication with the patient (de M’Uzan, 1994) will constitute preferred levers of translation to what ceaselessly repeats itself unthought in the patient. We will show that these figurations for instance close to an originary pictogram, screen memory, or counter-transferential dream, etc. constitute condensed manifestations of *counter-transference work*. This double psychic writing operating in an analyst’ psyche devolved to the function of translation of primary feelings and of fractions of a Non-ego in the patient (Aulagnier, 1984; [Danon-Boileau](#), 2017) modify the



trajectory from the representation of things to the representation of words in keeping with the Freudian scheme.

**Learning Objectives / Objectifs d'apprentissage**

- Compréhension des principaux remaniements métapsychologiques qui depuis Freud, et suite à l'œuvre freudienne, se sont attardés aux processus de l'écoute de l'analyste en séance;
- Approfondissement de la réflexion théorique sur *le travail du contre-transfert* et les formes de régression de l'écoute de l'analyste en séance dans des mouvements d'identification primaire avec le patient;
- Approfondissement de la réflexion théorique et clinique sur les remaniements de la technique de l'interprétation et la nécessité de la construction avec les patients chez qui prédominent les failles et les fractures dans les processus de la représentation mentale ;
- Sensibilité accrue aux préliminaires sensoriels de l'entrée dans le langage chez l'enfant et aux failles inhérentes à ce processus très complexe chez plusieurs problématiques psychiques (noyaux autistiques, patient à la mémoire-sans-souvenirs, configurations psychosomatiques et autres). Des exemples cliniques serviront d'illustrations.

**Friday, May 31, 2024 / le vendredi 31 mai 2024**

**3:45 p.m. – 5:00 p.m. / 15 h 45 à 17 h**

**Paper Session 6 / Atelier 6**

**“A Lens on Change: Similarities and Tensions between the Documentary Camera and the Psychoanalytic Eye”**

Presenters: Karen Dougherty, Steven Silver

What does the medium of specifically documentary film contribute to psychoanalysis that psychoanalysis does not already know? What can psychoanalysts learn about observing subjects/subjects being observed through documentary viewing and analysis? And if psychoanalysis and documentary are such natural bedfellows, why is the literature so sparse? The authors, both filmmakers and clinicians, reflect on the pilot year of a psychoanalytic extension course on observational, “point-of-view,” cinéma vérité documentary to explore the connections and tensions between these two projects, documentary film-making and psychoanalysis, especially *clinical* psychoanalysis. The gaze and situation both carry the potential for change and transformation, opening new possibilities for the future. In observational documentary, we observe human subjects—not actors—through time, under the watchful eye of the filmmaker, who is working through, with the subject, something traumatic or enigmatic or conflictual (in filmmaker as well as subject). The function and aim of a documentary director are vastly different from those of a fiction filmmaker and the resulting film has therefore a unique effect on the psyche of viewers, conscripting them in the process of transformation.

**Learning Objectives / Objectifs d'apprentissage**

After attending this workshop, participants will be able to:

- Articulate why documentary is of particular importance to psychoanalytic thinking and practice;
- Define and recognize the history, cultural importance and unique impact of point-of-view, vérité documentary and its connections to psychoanalysis;
- Relate key psychoanalytic concepts to documentary films.

**Saturday, June 1<sup>st</sup>, 2024 / le samedi 1<sup>er</sup> juin 2024**

**9:00 a.m. – 10:45 a.m. / 9 h à 10 h 45**

**Keynote / Présentation principale**

**“Analytic Work: The Essential and the Accidental in Psychoanalysis”**

Presenter: Richard Simpson

This article explores what is essential to analytic work by drawing on Freud, and two additional sources: Friedman’s (2019) notion of the psychoanalytic phenomenon as described in Freud’s book on technique; and Weber’s (1991, 2000) understanding of Freud’s metapsychology as a creation of terms that are necessary in order to work with a non-observable object, the unconscious. Using Freud’s emphasis on the importance of dreams as a form of thinking, the author links the work of Friedman and Weber and extends it in doing a close reading of a specific passage by Freud, showing that the precarious nature of metapsychology is understandable as a form of paradigmatic logic. A dream of the author’s gives a certain counterpoint to the paper.

The paper is an attempt to address at a fundamental level the nature of Freud’s theorizing about the unconscious, to answer why we need metapsychology as a tool and to investigate the logic of metapsychology which is inextricably connected to the fact that psychoanalysis concerns itself with an “unobservable” object. By going into one part of Freud’s writing in depth, I attempt to demonstrate that his original discovery has a pre-eminence in psychoanalysis which cannot be replaced by subsequent theorization.

Cet article explore ce qui est essentiel au travail analytique en s'appuyant sur Freud, et sur deux sources supplémentaires : La notion de Friedman (2019) du phénomène psychanalytique tel qu'il est décrit dans le livre de Freud sur la technique ; et la conception de Weber (1991, 2000) de la métapsychologie de Freud comme une création de termes qui sont nécessaires pour travailler avec un objet non observable, l'inconscient. En s'appuyant sur l'importance accordée par Freud aux rêves comme forme de pensée, l'auteur relie les travaux de Friedman et de Weber et les prolonge par une lecture attentive d'un passage spécifique de Freud, montrant que la nature précaire de la métapsychologie est compréhensible en tant que forme de logique paradigmatique. Un rêve de l'auteur donne un certain contrepoint à l'article.

L'article est une tentative d'aborder à un niveau fondamental la nature de la théorisation de Freud sur l'inconscient, de répondre à la question de savoir pourquoi nous sommes obligés d'utiliser la métapsychologie comme outil et d'enquêter sur la logique de la métapsychologie qui est inextricablement reliée au fait que la psychanalyse se préoccupe d'un objet "inobservable". En abordant en profondeur une partie des écrits de Freud, je tente de démontrer que sa découverte originale a une prééminence dans la psychanalyse qui ne peut être remplacée par une théorisation ultérieure.

**Learning Objectives / Objectifs d'apprentissage**

After attending this workshop, participants will be able to:

- Help the listener appreciate the importance and complexity of Freud's invention of metapsychology;
  - Help the listener appreciate the logic that structures metapsychology to illustrate its advantages and limitations;
  - Illustrate for the listener in an experiential way how one of the author's dreams was implicated in writing the paper and demonstrates some of the processes of the dream work in action.
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- Aider l'auditeur à mieux reconnaître l'importance et la complexité de l'invention de la métapsychologie par Freud;
  - Aider l'auditeur à comprendre la logique qui structure la métapsychologie afin d'illustrer ses avantages et ses limites;
  - Illustrer pour l'auditeur, de manière expérimentale, comment l'un des rêves de l'auteur a été impliqué dans la rédaction de l'article et démontre certains des processus du travail du rêve en action.

**Saturday, June 1<sup>st</sup>, 2024 / le samedi 1<sup>er</sup> juin 2024**

**11:00 a.m. – 12:15 p.m. / 11 h à 12 h 15**

**Paper Session 7 / Atelier 7**

**“Narrative Revolts and the Art of Transitioning”**

Presenter: Oren Gozlan

In this paper I turn to four memoirs depicting a different notion of transition that are grounded in gender but that suggest a wider world of experience.: physicality (age, illness, disability), sexuality and relationality. The memoirs I selected focus on the problem of the arts of transitioning: the way in which people make changes and make decisions because of the situation they are in. Some changes are accidental, some are consequences of desire. When we aestheticize it this way, memoirs provide us ways to understand what it means to think about the self as something that is created. In unpacking each narrative as unique figurations of transitioning, I show how each gives us a foothold into a new way of imagining gender. This approach bears on an urgent question: how can we translate the insights of this reading into a renewed clinical way of listening to gender, so that we are relevant to the patients that we are seeing?

**Learning Objectives / Objectifs d'apprentissage**

After attending this workshop, participants will be able to:

- Familiarize themselves with new narratives of gender transitioning;
- Be introduced to thinking of gender and transitioning in a capacious way, as psychoanalytic objects;
- Explore the question of gender as an emotional situation.

**Saturday, June 1<sup>st</sup>, 2024 / le samedi 1<sup>er</sup> juin 2024**

**11:00 a.m. – 12:15 p.m. / 11 h à 12 h 15**

**Paper Session 8 / Atelier 8**

**“May Your Kingship Come: Psychoanalyzing the Lord’s Prayer”**

Presenter: Martti Paloheimo

Two thousand years ago, a new sect took the Roman Empire by storm: already by 112 CE, a governor in a small Roman province complained to Roman Emperor Trajan that on account of the “wretched cult,” the civic temples were deserted, the sacred rites lapsed, and sacrificial flesh found no buyers. That religion was founded by a “marginal Jew,” Jesus. While much of what Jesus said and did is shrouded, we know how his followers prayed thrice daily.

Two thousand years later, what can psychoanalysis tell us about that central practice, the Lord’s prayer? Why was it, and the religion it embodies, so successful?

This paper reads the Lord’s prayer as a “technology of the self:” a technique that the self performs on the self to transform itself. As a spiritual exercise, the subject would imagine a series of situations, and these imagined experiences can be understood as psychoanalytically astute self-therapy for the neurotic, perverse and psychotic—in other words, for everyone. Read in a Lacanian register, beginning with a reference to the Name of the Father, above, the prayer puts the imaginary in touch with the symbolic, effecting transference love. Undertaken as an ‘exercise,’ each aspect could bring a profound psychoanalytic impact, inviting intervention, releasing guilt, absolving blame, dissolving victimhood and renouncing honour, and knotting the symbolic, imaginary and Real—or superego, ego and Id.

Using the latest scholarship on early Christianities to situate the prayer and the author’s translation from Greek, the paper interrogates the prayer to find it psychoanalytically astute in its imagery and potential therapeutic effect.

**Learning Objectives / Objectifs d’apprentissage**

After attending this workshop, participants will be able to:

- Participants will become familiar with Michel Foucault’s “technologies of the self” and Pierre Hadot’s “spiritual exercise” and see how these concepts could be viewed psychoanalytically;
- Participants will be able to delineate, theoretically, psychoanalytically astute techniques of self-work from praxis that may be maladroit;
- Participants will understand how early Christianity could have flourished, in part, by effectively addressing deadlocks in the psychological life of its adherents—and how that history may map a future.

**Saturday, June 1<sup>st</sup>, 2024 / le samedi 1<sup>er</sup> juin 2024**

**11:00 a.m. – 12:15 p.m. / 11 h à 12 h 15**

**Paper Session 9 / Atelier 9**

**“Ego Adaptation and Meta-regulation in Exile: The Iranian-Canadian Diaspora’s Response to Authoritarianism and Collective Trauma”**

Presenter: Ahmad-Reza Yazdi

The paper provides a psycho-sociopolitical analysis of the Iranian Canadian diaspora’s reaction to the 2020 Flight PS752 incident and the 2022 Mahsa uprising. The study aims to understand the complex interplay between collective trauma, ego adaptation, and diasporic adaptive resistance within the context of authoritarian regimes. The research conducts a critical and synthetic analysis of literature spanning psychoanalysis, sociology, anthropology, history, philosophy, and political science, with psychoanalysis as its central focus. It focuses on how collective trauma catalyzes opposition against oppressive governance despite disrupted ego adaptation under totalitarian regimes. The theoretical framework, grounded in the ego psychology approach to adaptation and thinking, examines the ‘large-group ego’ dynamics within authoritarian regimes. It explores how the ‘large-group ego’ subliminally transforms conflicts, shedding light on the intricate psychological adaptation processes within oppressive environments. The study studies the diaspora’s role as a ‘conflict-free ego sphere,’ using soft power to promote democracy and human rights, influencing political narratives and state-society dynamics. The study investigates the role of the Iranian Canadian diaspora as a meta-regulator in oppressive contexts. It evaluates their impact on reshaping sociopolitical and cultural landscapes in response to the PS752 disaster and Mahsa uprising in Canada and worldwide. The study demonstrates how the diaspora harmonizes the preservation of cultural heritage with socio-political activism, highlighting their pursuit of justice and sociopolitical engagement through various examples. It concludes by highlighting the transformative capacity of the diaspora as they navigate and adapt to the challenges posed by the Iranian regime. Their actions, reflective of primary and secondary autonomous functions, demonstrate resilience and adaptability, leading to proactive sociopolitical engagement and cultural resilience. The study acknowledges its limitations and suggests future research to explore individual and collective psychodynamics in diasporic communities more deeply, using comparative analysis to understand their responses to authoritarian oppression.

**Learning Objectives / Objectifs d’apprentissage**

After attending this workshop, participants will be able to:

- Recognize and analyze the complex psychological dynamics within diaspora communities, mainly focusing on the Iranian Canadian diaspora. They will learn to identify the mechanisms of ego adaptation and the role of collective trauma in shaping diasporic responses to authoritarian regimes, applying ego psychological school especially Hartmann and Rapaport 's theories of ego adaptation to understand these dynamics;

- Learn how diaspora communities, specifically the Iranian Canadian diaspora, utilize soft power as a 'conflict-free ego sphere' to advocate for democracy and human rights. They will learn to understand the impact of diasporic meta-regulation on political narratives and state-society relations, especially in response to events like the 2020 Flight PS752 downing and the 2022 Mahsa uprising;
- Develop skills to critically evaluate the balance between preserving cultural heritage and engaging in socio-political activism within diaspora communities. This objective includes understanding how diasporas can lead to transformative socio-political engagement and cultural resilience in oppressive contexts through their pursuit of justice and socio-political mobilization.



**Saturday, June 1<sup>st</sup>, 2024 / le samedi 1<sup>er</sup> juin 2024**

**2:00 p.m. – 3:30 p.m. / 14 h à 15 h 30**

**Candidate Clinical Paper Master Class with Jan Abram / Master Class Clinique pour les candidats avec Jan Abram**

**“The Case of a ‘Girl, Interrupted’”**

Presenter: Batool Batalvi

Batool Batalvi will present the case of Ella, a struggling patient, grappling with a borderline diagnosis and experiencing an interruption in her development. The presentation will illustrate how the analyst navigates through the diffuse nature of Ella’s symptoms across the early, middle & final stages of treatment. Additionally, it will delve into Ella’s defenses and resistances, her struggle with identification, an indeterminate sexuality and external object relations.

**Learning Objectives / Objectifs d’apprentissage**

After attending this workshop, participants will be able to:

- Understand how a psychoanalyst utilizes poetry as metaphor, to engage with mental states that resist traumatic processing;
- Recognize the potential for therapeutic creativity when the analyst’s language intersects with the patient’s, fostering an analytic space where both fully immerse themselves in the present moment;
- Appreciate the significance of linking clinical observations to reverie and explore psychoanalyst's application of Ogden's concept of the 'Third' - which highlights the reciprocal intertwining of analyst and patient subjectivities, culminating in the emergence of an intersubjective third. This dynamic facilitates movement in treatment, resulting in a remarkable flowering of imagination, memories and affect in a challenging patient.

**Saturday, June 1<sup>st</sup>, 2024 / le samedi 1<sup>er</sup> juin 2024**

**2:00 p.m. – 3:30 p.m. / 14 h à 15 h 30**

**FILM SCREENING FOLLOWED BY ANALYTIC DISCUSSION IN PAPER SESSION 12 AT 3:45 P.M.**

**PROJECTION DU FILM SUIVIE D'UNE DISCUSSION ANALYTIQUE DANS LE CADRE DE LA SESSION 12 À 15 H 45.**

**“JCVD” (2008)**

Discussants: Robert Northey

Between his tax problems and his legal battle with his wife for the custody of his daughter, these are hard times for the action movie star who finds that even Steven Seagal has pinched a hole from him! This fictionalized version of Jean-Claude Van Damme returns to the country of his birth to seek the peace and tranquility he can no longer enjoy in the United States, but inadvertently gets involved in a bank robbery with hostages and reflects about his life. - *IMDB*

Director: Mabrouk El-Mechri

Writers: Mabrouk El-Mechri, Frédéric Benudis, Frédéric Taddeï, Vincent Ravalec, Christophe Turpin

With: Jean-Claude Van Damme, Valérie Bodson, Hervé Sogne

Saturday, June 1<sup>st</sup>, 2024 / le samedi 1<sup>er</sup> juin 2024

3:45 p.m. – 5:00 p.m. / 15 h 45 à 17 h

**Paper Session 10 / Atelier 10**

**“A Discussion of Ofra Eshel’s Into the Depths of a ‘Black Hole’ and Deadness”**

Presenter: Paul Steinberg

In this discussion the author reflects on his experience of reading Ofra Eshel’s work, in particular her book chapter *Into the Depths of a “Black Hole” and Deadness* (Eshel, 2019). Some reflections on her concept of the “black hole” experience in psychoanalysis are included. The author reflects on Eshel’s capacity to contain her patient’s hopelessness by what she describes as experiences of “self-with-other” and “witnessing”. These concepts appear to involve Eshel in sharing with her patients very primitive, terrifying aspects of their inner worlds. Eshel’s work appears to develop the concept of empathy to a new level. She suggests that we need to allow ourselves to be affected by the black hole experience with our patients without being overwhelmed by it, by “*being deeply affected and remaining alive ... in the analytic experience of self-with-other*” (Eshel, 2019:62). The author includes his associations to the work of other authors. Some examples of modern poetry also are used to illustrate Eshel’s thought.

**Learning Objectives / Objectifs d’apprentissage**

After attending this workshop, participants will be able to:

- Apply psychoanalytic principles of “presencing” and analytic oneness when working within massively traumatic unthinkable and unrepresented unconscious states;
- Demonstrate increased capacity to bear counter-transference challenges with the patient’s unbearable psychic reality;
- Apply an understanding of Winnicott’s and Bion’s late writings to their own clinical work.

It is suggested that participants read the following chapter in preparation for this presentation:

Into the depths of a black hole and deadness

Chapter 3 of Ofra Eshel's *The Emergence of Analytic Oneness: Into the Heart of Psychoanalysis*. (London: Routledge, 2019).

The original article on which this chapter is based is in PEP-Web and may be easier for participants to access:

Eshel, O. (1998) ‘Black Holes’, Deadness and Existing Analytically. *International Journal of Psychoanalysis* 79:1115-1130.

**Saturday, June 1<sup>st</sup>, 2024 / le samedi 1<sup>er</sup> juin 2024**

**2:00 p.m. – 3:30 p.m. / 14 h à 15 h 30**

**Paper Session 11 / Atelier 11**

**“Machine of the Same: Repetition in the Foundational Discourse of the Argentinian ‘being’ (1976-1983)”**

Presenter: Cecilia Taiana

Today, in many parts of the world, we are witnessing a resurgence of our destructive impulses against those who are different from us; whoever ‘we’ are, we seem to want to destroy what we are not. We are still a “machine of the same,” as Plato said in *Timaeus*. We can accept the other only if the other is like us; the other should not disturb.

Using the example of the military regime in Argentina (1976-1983) and relevant archival materials, this article demonstrates the prerequisite of exalted language in constructing an enemy and how a discursive ‘machine of the same’ was put in operation. The author argues that what made this operation unique is its structure of repetition in the Argentinian national psyche. The author explains how this new-yet--old discourse had a psychic function in the formation of the group that supported the new regime and stimulated “the tendency to merge” what is “foreigner-to-the-ego” and the “enemy outside” into a single concept (Freud 1915, 277).

As a theoretical lens, the author examines the military regime’s language through Freud’s understanding of groups and civilization and Laplanche’s proposition that cultural narratives in the form of mytho-symbolic explanations help us translate the sexual drive and offer a “solution” to the helplessness of the infant-adult.

The author further claims that at other times a cultural narration functions as an anti-translation device when set against the emergence of a new net of significations. The nation’s founding narrative of an Occidental-Spanish-Catholic “being” that first effaced its indigenous origins and then its Arabic and Jewish inheritance was brought back by the military regime as a mytho-symbolic narration that formed a shield against the repressed remnants of the enigmatic message pressing for a new translation.

**Learning Objectives / Objectifs d'apprentissage**

After attending this workshop, participants will be able to:

- To be able to recognize and describe how a cultural narrative functions in the formation of the group and in “the tendency to merge” what is “foreigner-to-the-ego” and the “enemy outside” into a single concept (Freud 1915, 277);
- To identify and analyze the instauration of social practices which have genocide as its aim. [Freud tells us that these practices must first break the fragile emotional ties of reciprocity among a group’s members before vertical relations of obedience are established to reorganize and discipline the group. It is at this moment when the construction of a discourse, a particular way of talking about and understanding the world (*Weltanschauung*), is vital, and, in it, the seed of destruction can germinate (Freud, 1913, 1920, 1921, 1927, 1930; Kahn 2018).];
- To examine the concept of primal repression and the adoption of Mythos-Symbolic narrations as translation aids as understood by Laplanche. (Laplanche, 1987, 157).