



NORTHWESTERN PSYCHOANALYTIC SOCIETY AND INSTITUTE

## EBOR 2016 Individual Paper Sessions

Saturday, October 29, 2016 Sessions	
Karen Beard, Ph.D., FIPA	<i>Aphrodite's Shadow: Dreaming a Common Skin</i>
Judy K. Eekhoff, Ph.D., FIPA	<i>Affective Bridges Between Body &amp; Mind</i>
Tony Hacker, Ph.D.	<i>On Treatment's Transience: Transforming Clinical Experiences of Loss Into Food for Thought</i>
Pamela Hays, MA, MBA, LPC	<i>Breathing Psychoanalysis</i>
S. Montana Katz, Ph.D., LP	<i>Psychoanalytic Field Theory and the Clinical Relevance of the Mind/Body Problem</i>
Patrick J. Nalbone, Ph.D.	<i>Mind, Bion and Psychoanalysis: A Nonlinear Dynamic Systems Perspective</i>

Sunday, October 30, 2016 Sessions	
Jeanette C. Gadt, Ph.D.	<i>The Dyad: An Often Overlooked Foundation of the Science of Psychoanalysis</i>
Efrat Ginot, Ph.D.	<i>The Enacted Unconscious: A Neuropsychological Model of Unconscious Processes and Therapeutic Change</i>
Thomas P. Helscher, Ph.D., FIPA	<i>The Silent Body and the Body that Speaks: Body, Mind, and Other in the Analytic Field</i>
Shelley Rockwell, Ph.D., IPA	<i>The Embodied Mind: Developing a Poetic Ear</i>
Nancy C. Winters, MD	<i>A Keener Eye for the Truth: Neuropsychoanalytic Contributions to Understanding Depressive Self-Criticism in Freud's "Mourning and Melancholia"</i>

### Saturday, October 29, 2016 Sessions

#### 1. *Aphrodite's Shadow: Dreaming a Common Skin*

Presenter: Karen Beard, Ph.D., FIPA

Abstract: Psychoanalysis has turned its attention lately to the way the mind attempts to shape the feelings of the body into a coherent sense of self. Our latest thinking about the link between the body and the development of a 'feeling mind' describes it as an intersubjective experience created in the earliest skin to skin relating between mother and baby and how the deficiencies of the skin ego (Bick, 1968) are reflected in psychosomatic symptoms, as well the capacity to inhabit, enjoy, and think about one's body. Psychoanalytic work in these pre-verbal areas of the

unrepressed unconscious often takes place in the analyst's somatic countertransference and reverie. The analyst's body is the site for the working through of early developmental failures as a sensorial acceptance of the exiled bodily experience of the patient (Lombardi, 2011, Civitarese, 2013). A detailed case analysis is presented in which the analyst creates a 'common skin' (Anzieu, 1989) with a woman patient through tolerating projections onto and into the analyst's body. Holding and thinking through the somatic countertransference provides the screen against which the patient can dream and begin to know about the perceived rejection of her femininity by her mother.

**Karen Beard, Ph.D., FIPA** is a member of LAISPS, where she teaches on early mind-body development and female sexuality. Dr. Beard has a private practice in Brentwood with children, adolescents, and adults.

## **2. Affective Bridges Between Body & Mind**

Presenter: Judy K. Eekhoff, Ph.D., FIPA

Abstract: "A fruitful obscurity is worth more than a premature clarification." Andre Green, (1977)

Being human includes being an animal too. Our common affective heritage provides us with traits that assist our survival. Freud and Klein understood this and developed their models for understanding and treating on a foundation of biology and experience. Current neurological research supports their ideas about the instinctual drives (Solms, 2015). Affective neurobiological research (Damasio, 1999; Panksepp, 1998) amplifies our knowledge about the basic affects that drive those instincts. Neuro-psychoanalysis brings these together, integrating the research findings of diverse fields and applying them to psychoanalytic theory.

Psychoanalysis is an experiential treatment that helps patients whose instinctual drives were unable to be sufficiently mediated by emotional relationship with their caregivers. In the absence of sufficient mediation, the mental structure for representing and making use of experience becomes untrustworthy. Patterns develop that interfere with the perception of reality. Analysis works to identify missing structures and via the transference and counter-transference relationship, rebuild the apparatus for thinking. This process includes deeply unconscious communication between patient and analyst. The affective bridges within and between the two facilitate the process. A clinical case will be presented.

**Judy K. Eekhoff, Ph.D., FIPA** is an IPA certified training and supervising psychoanalyst and a licensed child psychologist. She has a private practice in Seattle, Washington, USA where she also teaches, writes, and consults.

## **3. On Treatment's Transience: Transforming Clinical Experiences of Loss Into Food for Thought**

Presenter: Tony Hacker, Ph.D.

Abstract: Treatment's transience – that it ends – is part of every treatment. This confronted me in a dramatic way after the unexpected deaths of several patients. Thinking about my reactions to those losses, I realized that the affective relationship of analyst and patient is conducive to an

idea in the analyst's mind that after termination the patient *will* return. We, like others, tend to protect ourselves from the more painful feelings associated with anticipated loss, especially so during the termination process. A fantasy that the patient will someday return may serve a protective countertransference function but risks influencing our clinical presence.

A discussion connecting the themes of loss and mourning to the larger themes of the conference concludes the paper. The analytic space, where affects, such as those around anticipatory loss are at first "felt but [not] thought about," (Solms, 2015) can become altered and transformed so that affect *is felt and can be thought about*. The more this space can unfold and blossom into an "opening up [of] mental space" (Anderson, 2015), the more affect can be tolerated, contained and integrated. This analytic space is inevitably affected if analysts hold, even unconsciously, an idea that the patient will return.

**Tony Hacker, Ph.D.** is a psychologist and psychoanalyst in Madison Valley, Seattle, and is on the faculty of the Seattle Psychoanalytic Society and Institute. He has an interest in how the brain synthesizes our experience such that we find meaning in it.

#### **4. Breathing Psychoanalysis**

Presenter: Pamela Hays, MA, MBA, LPC

Abstract: "...No presence is possible without air" - Luce Irigaray

Life begins in a sea of sensation, gradually giving way to a mental area (Ferrari 2004). Therapy begins in this mental realm, working with thoughts and feelings related to experience. Yet there are excluded realms of experience, either noted only somatically, or physicality pushed away or ignored. Theorists such as Aulagnier (2001), and Ferrari (2004), have recognized the importance of our "continuous encounter" throughout life with a "physico-psychical milieu" in developing a "felt" sense of experience (Aulagnier 2001). Neuroscientists as well, are looking beyond a primary focus on cognitive and affective processing to information coming from the body, which has contributed to a more complex understanding of emotional experience (Paulis, 2013). Specific breathing patterns associated with emotions, for instance, might not develop in children whose breathing is chronically more shallow, effecting their overall emotional development (Phillipot, 2002, Krause, 2000). I will use the important phenomenon of breathing to illustrate how the mind uses bodily experience to help make mental representations, or avoid them altogether. And, I will explore the role that breathing patterns play in key areas of development. I will include clinical material from two cases to demonstrate these concepts.

**Pamela Hays, MA, MBA, LPC** is a psychoanalyst in private practice in Tucson, Arizona, and current President of the Southwest Psychoanalytic Society. She teaches and mentors candidates, supervises psychiatric residents, and has given several presentations related to the mind/body relationship.

#### **5. Psychoanalytic Field Theory and the Clinical Relevance of the Mind/Body Problem**

Presenter: S. Montana Katz, Ph.D., LP

Abstract: This paper addresses how psychoanalytic field theory models approach mind/body concepts and how this is reflected in clinical technique. The bi-personal nature of field theory

lends to models that involve an integration of mental, sensory, and emotional processes and some go further to include holistic principles that eschew dualism altogether. Questions about the relationship, integration or reduction of the body and mind have been addressed by philosophers as epistemological and metaphysical concerns. For psychoanalysts the issues are more saliently clinical.

The development of field theory has been informed by Lakoff and Johnson, Edelman, and Modell concerning the concept of unconscious metaphoric processes as central in characterizing mental functioning. Metaphoric processes are discussed by these authors as a means of exploring the integration of body and mind. Field theory offers models of technique that progressively involve anti-dualist and anti-reductionist principles. This paper describes the evolution of psychoanalytic field theory models from one that began employing a mind/body distinction, to one that offers techniques that attempt to bridge the divide between mind and body, and finally to a holistic model and technique. Performance art, a clinical example, and focus on specific clinical techniques will be offered to support the discussion.

**S. Montana Katz, Ph.D., LP** is a Training and Supervising Analyst and Senior Faculty member at NPAP. She is a Founding co-Director of The International Field Theory Association, co-Editor of the Routledge Psychoanalytic Field Theory Book Series, the author of the forthcoming *Contemporary Psychoanalytic Field Theory: Stories, Dreams and Metaphor*, and co-Editor of the forthcoming *Advances in Psychoanalytic Field Theory*.

## **6. Mind, Bion and Psychoanalysis: A Nonlinear Dynamic Systems Perspective**

Presenter: Patrick J. Nalbone, Ph.D.

**Abstract:** This paper presents a model of the mind as a complex, nonlinear dynamic system that is subjectively and phenomenologically experienced by an individual human being. The mind exists both as a self-organizing whole and a subsystem in a larger context that includes the bioenergetic substrate of the human brain as well as a sociosymbolic, semiotic system of other minds, language and culture. The paper then explores how Bion's ideas about mind and psychoanalytic theory/practice can also be seen through the dynamic systems lens. Bion was greatly influenced by his diverse readings in science, mathematics, philosophy and mysticism and his ideas changed dramatically over his career. This paper takes the position that Bion was also influenced by the over-arching metaphysical paradigm shift toward a nonlinear dynamic systems perspective underway in the middle of the 20th Century and continuing today. Writings by others in the psychoanalytic community after Bion, especially those emphasizing an intersubjective, bipersonal approach and post-Bionian Field Theory, demonstrate the gradual embrace of this information-based, process-oriented perspective compatible with the model of mind presented. This paper proposes that a psychoanalysis for the future might integrate Bionian theory and clinical methods with a nonlinear dynamic systems model also attentive to affective information and mind as an active experience of person-to-person engagement.

**Patrick J. Nalbone, Ph.D.** is a psychologist in private practice in Seattle, working with adults and couples. His interest in the mind as a non-linear dynamic system remains a continuing interest that began with his doctoral studies at SUNY/Buffalo, where he earned his PhD degree in 1974.

## Sunday, October 30, 2016 Sessions

### **1. *The Dyad: An Often Overlooked Foundation of the Science of Psychoanalysis***

Presenter: Jeanette C. Gadt, Ph.D.

Abstract: From a Freud-Klein-Bion-Winnicottian Object-Relations background, this paper proposes further theorizing of the dyad in psychoanalytic technique, clinical practice, and metapsychology. Phrases and terms used in different psychoanalytic perspectives – transference-countertransference; reverie-container/contained; bi-personal field, self-selfobject; relational psychoanalysis; intersubjectivity; enactments; the analytic third; co-construction; empathic milieu -- all originate from and refer to significant dyadic experience. British Object Relations psychoanalysts have been among those in the forefront of the therapeutic dyadic science, in particular expanding its developmental origins, pioneered by Freud and developed exponentially by Melanie Klein, colleagues, and followers. Related fields of fetal, infant and attachment research, and dyadic psychology enhanced these understandings. This paper proposes a theoretical over-view that focuses on the dyadic relationship and its evolution in psychoanalytic understanding, including some clinical material. This evolution has produced the many successes of psychoanalysis, proven in effectiveness and efficacy studies: Psychoanalysis, including dynamic psychotherapy, is the therapy of choice for long-lasting changes for the better in symptoms, character, work-life, relationships, and enabling psychological mindedness. Neuropsychoanalytic research is encouraged to study these successes by examining neural networks and structural changes that emerge from a psychoanalysis, tracking and documenting the transformations from “feeling minds and lived experiences.”

**Jeanette C. Gadt, Ph.D.**, Training and Supervising Psychoanalyst in the Adult and Infant, Child, and Adolescent Psychanalytic Program (ICAPP) at PCC, is in private practice in West Los Angeles. She encourages interdisciplinary contributions to psychoanalysis and is active in program and curriculum development.

### **2. *The Enacted Unconscious: A Neuropsychological Model of Unconscious Processes and Therapeutic Change***

Presenter: Efrat Ginot, Ph.D.

Abstract: Integrating neuropsychological research with psychoanalysis, this presentation advances a new, clinically relevant view of unconscious processes. Rather than being the repository for repressed or dissociated material, recent neuropsychological findings indicate that unconscious processes embody and underpin all brain/mind habitual patterns - essentially all aspects of functioning. They are pervasive, ongoing and influential. The unconscious and conscious realms are closely intertwined.

This model explains how unconscious patterns are created, enacted and repeated. Most significantly, it elucidates the frequent difficulties encountered by patients as they struggle to attain emotional and behavioral growth. Accordingly, therapeutic issues such as resistance, repetition compulsion and enactments are addressed in a fresh way.

Emotional memories, perceptions, intersubjective modes of relating, cognitions and innate defenses that reestablish the sense of wellbeing are encoded, and when reinforced, coalesce into neural networks. Much of the encoded “content” distributed throughout the brain remains inaccessible. But the brain/mind’s innate tendency to automatically enact existing patterns gives voice to the amalgamated emotional and behavioral patterns embedded in each network. These processes give rise to more conscious self-states.

Understanding the pervasiveness and tenacity of unconscious processes is important. Based on neuropsychological research, therapeutic approaches such as reflective awareness are discussed, together with clinical vignettes that explore how unconscious patterns are enacted within psychoanalysis.

**Efrat Ginot, Ph.D.**, a graduate of the NYU Postdoctoral Program for Psychotherapy and Psychoanalysis, is a psychologist-psychoanalyst and a supervisor in NYC. Her published papers on enactments, intersubjectivity and self-narratives integrate neuropsychology and psychoanalytic thinking. She received the 2002 Gradiva Award for best article examining the concept of the Holding Environment. Her recently published book, *The Neuropsychology of the unconscious: Integrating brain and mind in psychotherapy* continues her integrative work. Efrat Ginot is also an artist.

### **3. *The Silent Body and the Body that Speaks: Body, Mind, and Other in the Analytic Field***

Presenter: Thomas P. Helscher, Ph.D., FIPA

Abstract: In this paper, I use Thomas Ogden’s concept of the autistic-contiguous position to describe the creation of a sensory floor in ‘normal’ development – which results in the silent body -- through the rhythms of maternal care and attunement, as well as the psychic distress that results from failures in such early bodily care – what Masud Kahn described as ‘cumulative trauma’ and Didier Anzieu as perforations in the skin ego. Such failures create cracks in the sensory floor through which anxiety pours – theorized as unmetabolized and overwhelming sensory stimulation – the noisy body. Through what Winnicott describes as holding and Bion as containment, the patient and analyst create a language for the body’s distress, and thereby (re)inscribe the subject as embodied within the symbolic field. Such a language is necessarily a construction in Freud’s sense, rather than an historical re-construction of an earlier trauma. The distinction between psychosomatic and hypochondriacal illnesses is discussed in terms of the degree to which the patient has lost contact with the signifying dimension of her experience. The role of the analytic field in re-connecting the patient to their emotional experience is described.

**Thomas P. Helscher, Ph.D. FIPA** is a Training and Supervising Analyst and past President at LAISPS. He is a member of the University of California Interdisciplinary Psychoanalytic Consortium and was on the organizing committee of the Bion in Los Angeles 2014 conference.

### **4. *The Embodied Mind: Developing a Poetic Ear***

Presenter: Shelley Rockwell, Ph.D., IPA

Abstract: Following the point made by Antonio Damasio in *Descartes’ Error: Emotion,*

*Reason, and the Human Brain----*

feelings are...about the body, ... they offer us the cognition of our visceral and musculoskeletal state as it becomes affected by preorganized mechanisms and by the cognitive structures...Feelings let us *mind the body*... mind the body “live”...when they give us recalled images of the body state appropriate to certain circumstances...  
(original italics) (1994, 159)

This paper is about feelings, and how... the poet “carr(ies) us with him...arous(ing) emotions in us of which we thought ourselves perhaps not even capable...”(Freud, 1908). Poetry has in common with psychoanalysis an urge toward direct experience—both allow us to feel and think something not thought or known before. The three poems I discuss in this paper create powerful experiences for the reader, having to do with war and violent death, each rely on *repetition* and a close appreciation of *time*. We can feel in these poems, as we do with our patients, the conveyance of trauma, we see the possibilities of listening, of registering. Poetry teaches us to listen for the body in the spoken and unspoken words of our patients, allowing an integration of mind and body, thinking and feeling. I will provide two brief clinical vignettes to illustrate how as analysts we rely on the poetic ear to make these connections.

**Shelley Rockwell, Ph.D. IPA**, is a training and supervising analyst with the Contemporary Freudian Society in Washington D.C. and has worked extensively with the Contemporary Kleinians in London; Michael Feldman, Betty Joseph and Ignes Sodre. In addition she has an MFA in poetry and is interested in the interweave of poetry and psychoanalysis.

**5. A Keener Eye for the Truth: Neuropsychoanalytic Contributions to Understanding Depressive Self-Criticism in Freud’s “Mourning and Melancholia”**

Presenter: Nancy C. Winters, MD

Abstract: “... it is merely that he has a keener eye for the truth than other people who are not melancholic. When in his heightened self-criticism he describes himself as petty, egoistic, dishonest, lacking in independence, one whose sole aim has been to hide the weaknesses of his own nature, it may be, so far as we know, that he has come pretty near to understanding himself...” -- Sigmund Freud, “Mourning and Melancholia” (1917)

Freud’s penetrating insight uniquely captures the tyranny of the depressive patient’s self-attack. This paper explores the intersection between neuroscientific theories of depression and psychoanalytic explorations of the depressive’s subjective experience, as applied to a case illustration of a severely depressed patient with a tenacious belief in the “truth” of his negative self-appraisal. Several models are discussed: 1) Solms’ and Panksepp’s theory of depression as a means of terminating separation distress; 2) Northoff and others’ work on self-focus, self-referential thinking and the default mode network (DMN) brain structures in depression; and 3) Blatt’s anaclitic and introjective depressive subtypes. The author explores how these ideas illuminate and inform the painstaking analytic work of helping to liberate such a patient from his painful adherence to the “truth”.

**Nancy C. Winters, MD** is a Training and Supervising Analyst at the Oregon Psychoanalytic Institute in Portland, where she is in private practice. Her interests include applications of neuroscience and infancy research to psychoanalysis, and the impact of technology on subjectivity and relatedness.