

Visions on the Bodies: Psychoanalytic view on Being Human (Panel)

Western psychology's emphases on understanding human mind via human and animal bodies emerged with the Enlightenment sciences. Epistemological stress on theorizing about human social differences through the lens of supposedly observed human physical differences served as a foundation for what were considered mental health or illness. Moreover, these very same strategies were used to categorize human beings by race, gender, class, and national origin. This panel will examine varied ways of theorizing about the body and its essentialized presence in psychoanalysis.

Transhumanism and Cancer: The Global Vision of the Heroic Ego

Diana Faydysh

This presentation will examine the philosophical and psychological foundations behind the rapidly developing idea of transhumanism and its effects on the body and society. Transhumanism (H+), translated as "through humans" or "post-humans," strives for the transformation of the human condition by developing widely available sophisticated technologies to greatly enhance the human intellect and body to eliminate illnesses and imperfections, with an end goal to overcome death. This movement is not just a technocratic version of humanity's quest for immortality, but the resulting trajectory of the Modernist era that gave rise to self-contained individualism and Heroic ego development. This leads to an object-oriented ontology in which humanity worships progress and evolution to achieve a united, technocratic, pleasure-seeking, soulless world. Thus, transhumanism not only alters human anthropology but also becomes an ideology that destroys cultures in the name of globalization. The question is: Where does this ideology lead us? The negative consequences of the individualistic, pleasure-focused attitude can not only be examined in society, but also inside the human body. Reviewed in scholarship created within a deep psychological tradition, oncological illness will be examined as a phenomenon to identify patterns in modern experience. During oncological illness, a cell behaves exactly the way modern society's ideologues assume society to function. Unlike healthy cells, cancer cells do not stop growing and dividing; they do not share life energy with the rest of the body, instead keeping it all to themselves. This is individualism, a pleasure-focused outlook, and striving for immortality on a cellular level. Cancer cell immortality is an internal failure and false goal setting that leads to tragic death. Yet naively, Western civilization acts as if, when the same attitude is applied to all society rather than the body, the outcome will be different.

Diana Faydysh, an international doctoral student from Russia and Switzerland, in clinical psychology at Pacifica Graduate Institute. She previously worked at the psychoanalytic oriented clinics, now focuses on her desertion where she builds psychological theory on the bases on Orthodox Christian anthropology. In 2019 Diana received the American Psychological Association's Division 39 International Scholar Award. And this year became co-chair of scholar subcommittee in the International Relation committee in Div. 39 APA. Her research focus is psychoanalytic, religious and political psychology.

Reflection in the Rear-view Mirror Stage: Current Questions about Psychoanalytic Identity

Adam Schneider

This paper uses Lacan's essay *The Mirror Stage as Formative of the I Function* to explore the identity of psychoanalysis today. The mirror stage in its developmental context is about identification with an imago which helps the child pull together its fragmented somatic experiences into a coherent "I." Recognition of the unconscious - and Freud's authority - were ideal-egos which held together various schools of the psychoanalytic "body." Broadly speaking, psychoanalysts were clinicians identified by their work with the mind and with the unconscious.

The neurosciences have emerged as powerful new imagos which many clinicians claim provide a more sustainable - and scientific - identity for psychoanalysis. This shift has been in part due to the dominance of the brain sciences researching biological explanations of mental illness (and political threats to independent practice). As historian Orna Ophir (2013) writes, "using the discourse of biological psychiatry, analysts tried to claim that they were relevant to the field, but in fact they achieved the exact opposite effect." This paper argues that the shift in the identification with imagos has correlated with the loss of psychoanalytic treatment in psychiatric milieus.

Lacan's notion of the mirror stage is grounded in Freud's myth of the killing of the father in the primal horde. The death of the father - and his cannibalization - was thought to offer freedom to the sons. In that absence, a totem came to represent his authority. Freud's role and authority have attempted to be killed - by critics and heirs alike - but he has been replaced by an acquiescing totem which grants psychiatric domination of the psychoses in exchange for authority to treat conditions still outside the realm of neuroscience. Such a transaction represents more the ego-ideal elaborated by Lacan which makes psychoanalysis vulnerable to the devaluation of its superego, here represented by the wider psychological field.

Adam Schneider is a doctoral student in clinical psychology at Pacifica Graduate Institute. He has worked in residential treatment, wraparound care, and outpatient settings. He is currently completing his internship at Torrance State Hospital. His dissertation research explores psychologists' experiences treating psychosis in inpatient settings.

Mars Colonization: Final Departure from the Earthly Body

Eric Hanley

This theoretical research focuses upon an archetypal examination of the technological endeavor of Mars colonization as it appears in popular culture as a frontier fantasy. In what may be regarded as the "Final Departure from Earth," questions arise as to what consists of the modern configuration of the human self who seeks to sever the life-giving umbilicus to Earth in the quest to realize a future self as a multiplanetary species.

Popular culture films, television, and entertainment media depict the endeavor as a final crossing beyond the frontiers of modernity. This archetypal inquiry examines and seeks to identify underlying motivations inherent within a fantastical and exalted post-human figure who artificially creates the means for self-sustenance through terraforming, post-Earth colonizing, and comprehensive development of utopian civilization. One inherent idea in our depictions of Mars colonization explorers is that this ideal, future self is an autonomous being, a self-evolving figure who reproduces and thrives autonomously—wholly free from and evolved beyond the mortal human, forever attached and dependent upon the feminine, life-giving mother, or Earth. Themes of repressed histories, symbolism of the bomb within the rocket ship, and the reinforcement of scientific and secular paradigms through prolific tales of heroism, frontier adventurism, and the celebrated cultural narcissism inherent in colonizing are presented and fill out the topic contextually. Its relevance to psychoanalysis & depth psychology lies in the interpretation of the phenomenon as an unconscious, collective imagining of Western civilization; thrusting into a utopian future on the surface while compulsively re-enacting colonial traditions underlying our conscious awareness.

Eric Hanley is a doctoral candidate in clinical psychology at Pacifica Graduate Institute in Santa Barbara, CA. He earned a Master of Arts degree in depth psychology from Sonoma State University, and he presented his heuristic master's thesis, *Beach break: A surfer's journey across boundaries in ocean & psyche*, at the SSU graduate conference in 2015. He earned a Bachelor of Arts in sociology from the University of California, Santa Barbara, with emphases in comparative history and social movements.

Eric has completed his doctoral dissertation, "The Colonization of Mars: An Archetypal Inquiry of a Contemporary Frontier Narrative." In his training toward licensure as a clinical psychologist, Eric completed a predoctoral fellowship at the University of California, Davis Medical Center, a research and teaching hospital in Sacramento. Presently, Eric works in addiction medicine at a residential treatment center in Marin County. In his spare time, Eric enjoys surfing and hiking among the northern coastal redwoods with his wife, Jessica.

The Psychoanalyst as a Male Body

Charles Eckhart

Historically, psychoanalysts and psychoanalytic therapists are imagined to be male. Freud sitting with his cigar in contemplation stirs images of patriarchal knowledge and emotional neutrality. In the earliest years of psychoanalysis, female patients with hysteria were treated by male analysts, setting forth an imagined pair that still predominates the popular vision of psychoanalysis. The female body of the female patient was a container of repressed sexual desires and a location for hysterical symptoms. The male body of the male patient was one dominated by phallogentric experiences of castration anxiety, aggression, and sexual desire. But what of the analyst? Much writing has illuminated the complex experiences of female analysts and their female bodies in analytic treatment: recipients of objectification, devaluation, maternal transference, and much more. This presentation will draw on Moss's work in discussing the idiosyncrasies of the male analysts body, and the

fantasies and enactments between patient and therapist. Particular attention will be paid to the paternal transference, male maternal counter-transference and discussion of transference/countertransference in consideration of the male body. Enactments involving masculine stereotypes and dynamics between the straight therapist-gay patient will be explored.

Charles Eckhart, PhD, is an early career psychologist based in Santa Barbara, California. He is an adjunct faculty at Pacifica Graduate Institute and Antioch University. He specializes in comparative theory in psychotherapy, clinical training, contemporary psychoanalysis, and qualitative research. He has particular expertise the use of psychotherapy in the training of psychologists, the self of the therapist in clinical treatment, and intersubjective and relational approaches to clinical treatment. In my spare time I like time with my family, exercise, spending time outdoors, cooking, and learning new things.