

IFPE ONLINE CONFERENCE: VISION 2021

IN THE HEAT OF THE MOMENT: CLIMATE CRISIS AND THE ANALYTIC HOUR

I will discuss a case connected to climate change and discuss a contributing linguistic factor as a basis for an audience discussion about addressing climate change.

Two clients are suing the city over separate landslides, another mourns a CoVid victim, a fourth has family that suffered losses in the California fires causing her life to transform, another is terrified of rain since flooding caused a mudslide to devastate her community, and yet a sixth has parents who lost their farm to Hurricane Harvey. They are silent about climate change - except as initial explanation – and perhaps convinced that not much is to be done to relieve the uncanniness of carrying on as normal doing the everyday things that cause global warming. Occasional hints of anger, guilt about lack of “action,” anxiety, sadness, grief, and horror at what is to come, surface momentarily and disappear. Climate change needs more time and attention.

It is hard to understand our slow response as individuals, until I noticed how I had not noticed how common was its presence in my practice. I began to think there may be something blinding, something ‘institutionalized’ that causes disengagement. I explored my own tendency to defer action into the future, **The Not Yet**, and found it was rooted in dualistic language that separates then from now (and us from them). Affects, resistances, language, and time, are fundamental to therapy, is there something we therapists can contribute ahead of the crises?

DISCUSSION: How does the analyst find an opening to address climate change? How should analysts speak about this issue, how do we open the topic, what do we do with the Pandora’s box of emotional reactions to environmental disaster, and our co-transference?

PENELOPE STARR-KARLIN, PsyD, LMFT., is a contemporary relational psychoanalyst and therapist in private practice in WLA. She is a supervising and training analyst and faculty at the Institute for Contemporary Psychoanalysis/LA. Penelope takes a creative approach to psychoanalytic practice and supervision due to her background in intersubjective-systems theory, Jungian studies, architecture, the arts, and continental philosophy.

"Black Mozart" and the sound of race discrimination then and now

Ruth Lijtmaer

This presentation is a reminder of how racial discrimination has been with us for centuries. Not only based of slavery, but it was and still is present in the arts, particularly in classical music.

A good example is Le Chevalier de Saint-Georges (Joseph de Bologne, 1745 –1799) African-French composer, violinist and conductor, who won fame as France's finest fencer before launching his career in classical music. He was a contemporary of Mozart. Saint-Georges, went on to lead a regiment of black soldiers in the French Revolution, and was considered a leader during his time. He came from a well to do family which allowed him to pursue his studies in music and fencing. Despite of his renown, Saint-Georges was still vulnerable to racial prejudice. Perhaps the most flagrant and dispiriting instance occurred in 1776 when he was nominated to head the prestigious Paris Opéra, only to have his candidacy challenged by a group of divas who argued that they could not be expected to, as they put it, "submit to the orders of a mulatto." Louis XVI had approved the appointment, but the divas' objections won out and Saint-Georges did not get the coveted directorship. Saint-Georges did have at least one serious romantic relationship, but again racial attitudes made it impossible for him to marry anyone at his level of society.

Other examples are: George Bridgetower (1778-1860) the Black violinist who inspired Beethoven, or Samuel Coleridge-Taylor (1875-1912), composer and conductor, of mixed race birth, who was referred to by white New York musicians as the "African Mahler".

Painful slights because of their race held them back from some great places of privilege in the music world. How the trauma of discrimination entered their lives? How did they deal with that? However, after the Black Lives Matter movement, white people became more aware of the lack of representation of other races in the classical music world.

Ruth M. Lijtmaer, PhD, Senior supervisor, training analyst and faculty at the Center for Psychotherapy and Psychoanalysis of New Jersey; Private practice. Ridgewood, New Jersey. Board member of IFPE from 2015 to the present. She presents papers nationally and internationally. Her latest presentations were the papers: "Destruction and survival in a dangerous journey". In the panel: Ethnic Conflict and Multigenerational Trauma through the lens of Psychohistory, Psychoanalysis and Cinema Analysis at 43rd. Annual Conference of IPA (International Psychohistory Association). 5-20-20 to 5-22-20 ONLINE and "My name is nobody. I do not know what is my true self: Trauma of refugees in the 21st Century". APCS. Conference theme: Truth & Dare: Complexities in the Psychosocial Space. 10-16-20 Conference: 10-16-20 to 10-17-20 and 24-25, 2020. ONLINE. Her latest publications are: "Personal reflections on living in the altered state of Covid-19". *Clio's Psyche* (2020), 27, 1, 97-99; "Destruction and survival in a dangerous journey". *Library of Social Sciences Newsletter*, August, newsletter@libraryofsocialscience.com; *The Routledge International Handbook of Race, Culture and Mental Health* (2021). (Eds.) Eunjung Lee and Roy Moodley. Chapter 7: Culture and Psychoanalysis. Routledge, Taylor and Francis Group: London and New York. ISBN: 967-1-138-27999-5 hbk); ISBN: 967-1-138-27999-7 (pbk); 967-1-138-27999-8 (ebk); and "Music beyond sounds and its magic in the clinical process". *American Journal of Psychoanalysis*,(2020) <https://rdcu.be/ca6Cf> DOI: 10.1057/s11231-020-09271-x

“Do you see what I see?”

Daniel Siuba

In *Re-Visioning Psychology*, James Hillman (1977) stated that soul is a “perspective rather than a substance, a viewpoint toward things rather than a thing in itself” as well as the “unknown component which makes meaning possible, [and] turns events into experiences” (p. x). Rather than fall into the trap of literalism and comment on what is already apparent to the naked eye, my paper will explore, examine, and unmask elements of 2020 with the nonliteral, irrational, and vivified perspective of soul, which carries the potential to change chaotic and seemingly meaningless events into meaningful experiences.

First, my paper will examine the repetitive language used in the media in 2020. Language is psychoactive by nature, and there is a relationship between what is uttered and the corresponding psychological objects and images that are created within or drawn out of the listener’s mind. I will examine the corona virus in this context—specifically, I will explore how a virus, an ultramicroscopic disease entity, became a globally powerful psychological image and object. Second, I will discuss perhaps the most infectious psychological experience: paranoia. However, rather than analyze paranoid narratives or conspiracy theories, I will examine its ability to spread like a psychological virus and self-replicate in order to ensure its own survival, perhaps as a defense against feeling fundamentally powerless in an unpredictable world.

In revisioning the various phenomena of 2020, it is my hope that we not only reassess and reimagine this tumultuous year, but also remember the unique-yet-shared gift of our soulful, nonliteral, psychological vision.

Daniel Siuba, MA, PhDc, is a doctoral student, editor, and composer. Daniel is interested in various facets of psychoanalysis, Jungian psychology, and archetypal psychology, and is in the process of completing a theoretical dissertation on the work of Jungian analyst Marion Woodman. He currently lives in Thousand Oaks, California, with his partner, Joey.