



## Psychoanalytic Training, Year IV

Fall 2017

### **Social Awareness**

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Like other social groups in the United States, Psychoanalysis is re-evaluating its attitudes and practices toward the sociopolitical world. In this seminar, we would like to contribute to and enhance this process by actively exploring the interaction of the personal and the sociopolitical in our own work.

In the past, psychoanalysts have tended to de-emphasize, if not pathologize the influence of the sociopolitical on the individual psyche. We will briefly consider some of the historical reasons for this trend before turning our focus to how race, class and culture affect current psychoanalytic practice. Together, we will attempt to illuminate how these issues affect transference and counter transference with an eye toward identifying how psychoanalysts (and psychoanalysis) may, consciously or un-, perpetuate some prevailing social realities.

### **September 28, 2017**

#### **Class One: Introduction to the course – Race, Class, Culture and Social Change**

How do we distinguish prejudice from racism?

Reading: Morrison, Toni (1983) Recitatif in Confirmation: An Anthology of African American Women, Baraka and Baraka eds. [Available in the library. Check the reading folder or request from [library@bpsi.org](mailto:library@bpsi.org)]

Objective: Participants will be able to define and distinguish between personal prejudice and systemic racism.

**October 5, 2017**

**Class Two: Politics and Power**

Is the political development of the person a proper topic for inquiry in the clinical setting?

Reading: Layton, Lynne (2006). Attacks on linking: the unconscious pull to dissociate individuals from their social context in *Psychoanalysis, Class, and Politics: Encounters in the clinical setting*, ed. L. Layton, N.C. Hollander & S. Gutteill. pp.107-118 [Available in the library. Check the reading folder or request from [library@bpsi.org](mailto:library@bpsi.org)]

Walls, Gary (2006). The normative unconscious and the political contexts of change in psychotherapy in “*Psychoanalysis, Class and Politics*” pp.118-129. [Available in the library. Check the reading folder or request from [library@bpsi.org](mailto:library@bpsi.org)]

Objective: Participants will be able to identify at least two potential ways of inhibiting political discussion in the clinical encounter.

**October 12, 2017**

**Class Three: Race**

“The ego is first and foremost a bodily ego.” Freud, *The Ego and the Id* (1923)

“There is really no mode of empathy that can replicate the daily strain of knowing that as a black person you can be killed for simply being black.” Rankine (2015)

Reading: Coates, Ta-Nehisi (2015). *Between the World and Me*. Spiegel and Grau. Pp.5-39. [Available in the library. Check the reading folder or request from [library@bpsi.org](mailto:library@bpsi.org)]

Jacobs, L. (2014). Learning to Love White Shame and Guilt: Skills for Working as a White Therapist in a Racially Divided Country. *International Journal of Psychoanalytic Self Psychology*, 9(4):297-312. [Available in the library. Check the reading folder or request from [library@bpsi.org](mailto:library@bpsi.org)]

Objective: Participants will be able to identify two potential power imbalances in and out of the therapeutic setting.

**October 19, 2017**

**Class Four: Race**

“Race, a biological fiction, is a social, cultural and political construct.” B. Stoute (2017)

“All transactions in our culture regarding race and social class are premised on the views that nondominant races and the poor are inferior, and that Euro-Americans are superior.” D. Holmes (2006)

Reading: Baldwin, James (1957). *Sonny’s Blues in Going to Meet the Man*, Dial Press.  
[Available in the library. Check the reading folder or request from [library@bps.org](mailto:library@bps.org)]

Holmes, D. (2006). The Wrecking Effects of Race and Social Class on Self and Success. *Psychoanalytic Quarterly*, 75(1):215-235. [PEP Web Link](#).

Objective: Participants will be able to identify at least one example of how racism and classism influence self-valuation and success.

**October 26, 2017**

**Class Five: Class**

“Money matters are treated by civilized people in the same way as sexual matters with the same inconsistency, prudishness, and hypocrisy.” S. Freud (1913)

Reading: Dimen, M. (2006). “Money, Love and Hate: contradiction and paradox in psychoanalysis in *Psychoanalysis, Class and Politics*, Layton, L, Hollander and Gutwill eds. New York: Routledge. [PEP Web Link](#).

Bodnar, S. (2004). Remember Where You Came From: Dissociative Process in Multicultural Individuals. *Psychoanalytic Dialogues*, 14(5):581-603. [PEP Web Link](#).

Objective: Participants will be able to illustrate at least one example of unconscious meanings of money in psychoanalytic work.

**November 2, 2017**

**Class Six: Class**

“In responding, if only unconsciously, to the widening chasm between rich and poor... analysts are merely noticing what has been there all along. “M. Dimen

Reading: Corpt, E. (2013). Peasant in the Analyst’s Chair: Reflections, Personal and Otherwise, on Class and Forming of an Analytic Identity. *Int. J. of Psychoanalysis*, 8(1):52-69. [PEP Web Link](#).

Eng, D.L., Han, S. (2000). A Dialogue on Racial Melancholia. *Psychoanalytic Dialogues*, 10(4):667-700. [PEP Web Link](#).

Objective: Participants will be able to define “assimilation” as a potential negotiation between successful and unsuccessful mourning.

## **November 9, 2017**

### **Class Seven: Culture**

“But my mother did not understand, nor did the nurse, for the language I spoke was from the world from which I came.” K. Gibran

Reading: De Coster, N. (2017). The Other language: A few psychoanalytic thoughts about migration, the loss of culture and language. *Psychoanalysis Today*. [Available in the library. Check the reading folder or request from [library@bps.org](mailto:library@bps.org)]

Topalian, S. (2013). Ghosts to Ancestors: Bearing Witness to “My” Experience of Genocide, *International Journal of Self Psychology*, 8(1):7-19. [PEP Web Link](#).

Objective: Participants will be able to identify three ways migration can impact identity.

## **November 16, 2017**

### **Class Eight: Culture**

“One shortcoming of multiculturalism is that it renders the world more benign than it actually is by not taking sufficient account of power.” F. Dalal

Dalal, Farhad (2008). Against the Celebration of Diversity, *British Journal of Psychotherapy*, 24(1):4-19. [PEP Web Link](#).

Young-Bruehl, E. (2003). The Interpretation of an Architect’s Dream: Relational Trauma and Its Prevention, *Journal for the psychoanalytic of Culture and Society*, 8(1). [Available in the library. Check the reading folder or request from [library@bps.org](mailto:library@bps.org)]

Objective: Participants will be able to identify and illustrate the concept of trauma prevention.