



Eyal Rozmarin in Sydney and Melbourne

Venue

Sydney

Sat Nov 24

9.00-4.00

Rydges Sydney Central
28 Albion St,
Surry Hills NSW 2010

Melbourne

Sun Nov 25

9.00-4.00

Treacy Centre
126 The Avenue,
Parkville VIC 3052

Registration

Sydney

[www.trybooking.com/
YINE](http://www.trybooking.com/YINE)

Melbourne

[www.trybooking.com/
YINF](http://www.trybooking.com/YINF)

Cost

IARPP members...\$300

Non-members\$350

Students.....\$200



WORKING WITH THE SOCIO-POLITICAL IN PSYCHOTHERAPY

The social has generally been considered outside the scope of what patient and therapist attend to in the consulting room. Most psychoanalytic models focus on intrapsychic or dyadic processes and avoid the reality that the sociopolitical infuses both our conscious and unconscious experience. **Eyal Rozmarin** is at the leading edge of a re-configuration of traditional psychoanalytic thinking that has been coined "*the socio-political turn*". This full-day seminar is an opportunity to explore the expanded possibilities of this new horizon in clinical work.

Eyal Rozmarin Ph.D. Ph.D. is Co-Editor of the book series *Relational Perspectives in Psychoanalysis*, and Associate Editor of the journals *Psychoanalytic Dialogues* and *Studies in Gender and Sexuality*. He has published numerous articles and book chapters, and presented around the world. His work explores how human subjectivities are created and enabled by the social and political aspects of being human, in their conscious and unconscious histories, and present workings. He has written about ideology, politics, economy and mythology, and how they all intertwine to structure the possibilities of the subject. He has given particular attention to how gender and sexuality are chartered and engaged by socio-historical forces that mask themselves, as they will always do, as natural.

I was born in a country where there can be no illusion that people are floating, and are often swept, in deep streams of collective history and politics. It became even clearer to me when I left Israel, and could see from afar how, not only floating or swept, but actually inundated and driven. There is no such thing as a person independent of the social, as there is no such thing as a person independent of language. There are, of course, aspects to our existence that reach beyond, or underneath, these mediating and signifying frameworks. And I also believe that there is for each of us subjective uniqueness and agency and the potential of resistance. But growing where I have, and since having left there always a foreigner who sees things from the outside, I am convinced, and have made it my project to demonstrate how social and historical forces are an inherent, dominant part of our psychologies.

For the purpose of this day, that I am thrilled to have the opportunity to share with you, I will read, and hopefully discuss with you, two papers that I've written in the past two years. They are not immediately related, but you will see in the end how they are.

Paper 1: "Fathers Don't Cry"

I gave it the subtitle "gender, kinship and the death drive." What I try to do in this paper is show what I see as a fatal, and deadly aspect of what we call masculinity, something that is therefore dominant in the relations between fathers and sons. A dynamic that in my opinion is the source of much psychological and historical trouble. We could think about it roughly as the enigmatic and traumatic renouncement of attachment. The renouncement of love and responsibility and care among kin at the service of collective forces, and how these collective forces shape and manipulate us. I will tell you about Freud and his sons. I will tell you about a little boy I watched one afternoon in New York, and I will tell you about Samson from the bible. I will also tell you about an enigmatic figure from ancient Rome called "*homo sacer*." All of this to make the point that there is a fundamental tragedy unfolding between fathers and sons throughout civilisation. A tragedy that harbours the ethos of sacrifice, of war and death at the service of something greater than us. I will argue that we can blame a great deal of the constant trouble we find ourselves in, both personally and socially, on this tragic outlook on life.

Paper 2: "Immigration, belonging, and the tension between center and margin in psychoanalysis."

It is a paper in which I take up the concept of immigration on two levels. First, as a geographical and cultural reality, something that all of us encounter with some, if not most of our patients, and some of us, being immigrants like me, in our own experience. Psychoanalysis has done very poorly in addressing the complexity of immigration. We might say it has insisted on keeping it unconscious. Maybe because psychoanalysis itself is a business of immigrants trying to fit in, from Vienna to London and New York and Buenos Aires. Second, I address immigration as a framework to think through the notions of here and there, centre and margin, authority and recognition. I argue that the entire psychoanalytic (and psychotherapeutic) frame is migratory in nature, in that our patients always come to our territory, theoretically and physically, in that we expect of them to learn our language and accommodate our view of things. I try to demonstrate that the analytic migrant patient is always in a difficult place, not unlike the real migrant, a difficulty that those of us feeling well located in our countries and offices don't really understand. I wonder what is destined to remain unconscious as long as this premise is not thoroughly questioned. And I suggest that we have much to gain from looking at our discipline and at ourselves from the margins.

Migrants and sacrificial sons. I hope that thinking of our patients through such non-psychological categories can help us see the social and historical forces that saturate our lives and our unconscious like the dark matter that we cannot see but feel in all its immense gravity.

Eyal Rozmarin