

46th CONGRESS OF THE CANADIAN PSYCHOANALYTIC SOCIETY
46^E CONGRÈS DE LA SOCIÉTÉ CANADIENNE DE PSYCHANALYSE

PANEL PRESENTATIONS & ABSTRACTS / RÉSUMÉS DES COMMUNICATIONS

Thursday, June 4, 2026 / le jeudi 4 juin 2026
8:00 p.m. - 10:00 p.m. / 20h à 22h

Paper & Discussion with Udo Hock & Dominique Scarfone / présentation et discussion avec Udo Hock et Dominique Scarfone

“Some notes on the Timelessness of the Unconsciousness and its Capacity for Hallucination”

Abstract: The chronological time provided by our consciousness is distorted in many ways under the influence of the unconscious. Freud summarised these forms of distortion under the term “timelessness” of the unconscious. Just like the concept of time, the concept of space in our consciousness also comes under pressure from the influence of the unconscious. The ego is then no longer able to clearly distinguish between what is inside and what is outside. Freud linked this problem closely to the hallucinatory nature of the unconscious. A clinical example illustrates how this double distortion of space-time consciousness manifests itself in an anxiety disorder.

Résumé: Le temps chronologique que nous fournit la conscience est déformé de multiples façons sous l’influence de l’inconscient. Freud a résumé ces formes de déformation sous le vocable « atemporalité » de l’inconscient. Tout comme la notion du temps, la notion d’espace de notre conscience est mise sous pression par l’action de l’inconscient. L’instance du moi ne peut alors plus distinguer clairement ce qui est à l’intérieur et ce qui est à l’extérieur. Freud a rapproché cette problématique du caractère hallucinatoire de l’inconscient. Un exemple clinique montre concrètement comment cette double déformation de la conscience de l’espace-temps se manifeste à travers un trouble anxieux.

Dr. Udo Hock (psychologist) studied psychology and philosophy in Berlin and Paris. Psychoanalyst (German Psychoanalytical Association) working as a psychoanalyst/psychotherapist in private practice since 2002. Co-editor of the Journal PSYCHE. Vice President of the European Psychoanalytic Federation since 2024. Editor and co-translator of Jean Laplanche's works for German-speaking countries Member of the “Fondation Jean Laplanche” in Paris. Member of the Editorial Board of the International Journal of Psychoanalysis. Publications in particular on the reception of Freud in France (Laplanche) and on classic psychoanalytic topics (distortion/Entstellung, screen/cover memory, repetition compulsion, death drive, infantile sexuality, transference). Author of the books »Thinking the Unconscious. Repetition and Death Drive« (2012) and „The Enigmatic Messages of the Other“ (2024).

Le Dr Udo Hock (psychologue) a étudié la psychologie et la philosophie à Berlin et à Paris. Psychanalyste (Association psychanalytique allemande), il exerce en tant que psychanalyste et psychothérapeute en cabinet privé depuis 2002. Co-rédacteur de la revue PSYCHE, il est Vice-président de la Fédération européenne de psychanalyse depuis 2024. Il est également éditeur et co-traducteur des œuvres de Jean Laplanche pour les pays germanophones. Membre de la Fondation Jean Laplanche à Paris, il siège au comité de rédaction de l’International Journal of Psychoanalysis. Ses publications portent notamment sur la réception de Freud en France (œuvres de Laplanche) et sur des thèmes classiques de la psychanalyse (distorsion/Entstellung, souvenir-écran, compulsion de répétition, pulsion de mort, sexualité infantile, transfert). Il est auteur des ouvrages *Penser l’inconscient. Répétition et pulsion de mort* (2012) et *Les messages énigmatiques de l’Autre* (2024).

« *L'entre-deux : temps, espace et travail psychique* »

Résumé :

L'auteur s'appuie sur les écrits de Sigmund Freud pour proposer que les catégories du temps et de l'espace demandent une approche particulière, propre à la psychanalyse. Il discute de l'atemporalité de l'inconscient en relation avec le fait, indiqué par Freud, que le travail psychique – nécessairement lié au temps – ne se produit pas *dans* les systèmes psychiques, mais *entre* eux. À partir de quoi il critique la notion d'espace psychique et propose de remplacer toute notion d'entité ou de structure psychique par celle d'événement. Il propose enfin un modèle graphique de l'appareil psychique pour illustrer sa conception, dans lequel l'appareil de perception-conscience joue un rôle central.

Abstract

Drawing on the writings of Sigmund Freud, the author argues that the categories of time and space require a specific approach unique to psychoanalysis. He discusses the timelessness of the unconscious in relation to Freud's observation that psychic work—which is necessarily tied to time—does not occur within psychic systems, but between them. From this starting point, he critiques the notion of psychic space and proposes replacing any notion of a psychic entity or structure with that of an event. Finally, he proposes a graphical model of the psychic apparatus to illustrate his conception, in which the apparatus of perception-consciousness plays a central role.

Objectifs pédagogiques

- 1- Formuler un modèle de l'appareil psychique qui se centre sur les notions de temps et de travail plutôt que sur des formes spatiales qui de toute façon sont introuvables.
- 2- Développer la notation freudienne selon laquelle nous n'étudions pas ce qui se passe *dans* les systèmes psychiques, mais *entre* eux.
- 3- Articuler aux deux premiers objectifs une conception *tangentielle* du rapport entre les systèmes, avec la perception-conscience (Pcpt-Cs) comme point de tangence commun.

Learning Objectives

- 1- Formulate a model of the psychic apparatus that focuses on the concepts of time and work rather than on spatial forms, which are in any case unattainable.
- 2- To develop the Freudian notion that we do not study what happens within psychic systems, but rather between them.
- 3- To link the first two objectives to a tangential conception of the relationship between systems, with perception-consciousness (Pcpt-Cs) as the common point of tangency.

Références/ References :

- Nunberg, H. et Federn, E. (1967) *Les premiers psychanalystes. Minutes de la Société psychanalytique de Vienne*, Volume 3, Session du 11 novembre 1911, Paris, Gallimard, 1979.
- Scarfone, D. (2024) Contact Barriers Between Freud, Bion and Winnicott, *The American Journal of Psychoanalysis*, 84/4, p. 531-547.
- Scarfone, D. (2014) « L'impassé, actualité de l'inconscient. » *Revue Française de Psychanalyse*, LXXVIII, 5, p. 1357-1428. / (2015) *The Unpast. The Actual Unconscious*, New York, The Unconscious in Translation Press.

Dominique Scarfone, MD, is honorary professor at the University of Montreal (Université de Montréal), member emeritus of the Montreal Psychoanalytic Society (French branch of the Canadian Psychoanalytic Society) and honorary member of the Italian Psychoanalytic Society. He was for many years an Associate Editor of the *International Journal of Psychoanalysis*. He is now retired from psychoanalytic practice but continues teaching, writing and presenting. The author of numerous journal articles and book chapters, he also published a number of books, among which, *Laplanche: An Introduction and The Unpast: The Actual Unconscious*. His most recent book is *The Reality of the Message. Psychoanalysis in the Wake of Jean Laplanche*. (The Unconscious in Translation Press, 2023). He also recently co-edited with Udo Hock, *On Freud's Remembering, Repeating and Working-Through* (Routledge, 2024). In 2024 he was a laureate of the Sigourney Award for Outstanding Psychoanalytic Work.

Dominique Scarfone, est professeur honoraire à l'Université de Montréal, membre émérite de la Société psychanalytique de Montréal (section francophone de la Société canadienne de psychanalyse) et membre honoraire de la Société psychanalytique italienne. Il a été pendant de nombreuses années, rédacteur adjoint de *l'International Journal of Psychoanalysis*. Il s'est aujourd'hui retiré de la pratique clinique, mais continue d'enseigner, d'écrire et de donner des conférences. Auteur de nombreux articles et chapitres d'ouvrages, il a également publié plusieurs livres, dont *Oublier Freud? Mémoire pour la psychanalyse* (Montréal, Boréal éditeur). *Jean Laplanche* (Paris, PUF). *Quartiers aux rues sans nom* (Paris, Éditions de l'Olivier, 2012) et *The Unpast : The Actual Unconscious* (New York, UIT Press, 2015). Son dernier ouvrage, publié par la même maison d'édition, s'intitule *The Reality of the Message. Psychoanalysis in the Wake of Jean Laplanche* (2023). Il a récemment co-dirigé avec Udo Hock *On Freud's Remembering, Repeating and Working Through* (Londres, Routledge, 2024). En 2024, il a reçu le prix Sigourney pour l'ensemble de ses contributions à la psychanalyse.

Friday, June 5, 2026 / le vendredi 5 juin 2026
9:00 a.m. - 12:00 p.m. / 9h à 12h

KEYNOTE / DISCOURS

« Le psyché-corps et ses théories »

Presenter / Présentateur: Dominique Scarfone

Commentary / Commentaire : Udo Hock

Résumé :

L'auteur explore le statut fondamentalement auto-théorisant de l'être humain, en s'appuyant sur la pensée de Jean Laplanche pour en prolonger et déplacer certaines propositions. L'auteur soutient que la théorisation n'est pas un privilège de la pensée abstraite, mais un processus vivant qui commence dans le corps : dès les premiers échanges avec l'adulte, l'*infans* répond aux messages énigmatiques du séducteur en produisant des « théories incarnées », ancrées dans les zones érogènes. Ce processus, que Scarfone propose de nommer transduction plutôt que traduction — faute de code disponible pour le sexuel —, conduit progressivement l'enfant à se théoriser lui-même : c'est ainsi que naît le narcissisme, première théorie unifiante de soi. L'être humain est donc, dès l'origine, un être qui s'auto-symbolise, qui produit du sens à partir de son propre excès d'excitation. Cette auto-théorisation se poursuit à travers la vie psychique entière, depuis les théories sexuelles infantiles jusqu'aux constructions les plus abstraites, la psychanalyse elle-même incluse. L'enjeu éthique et épistémologique est dès lors de maintenir cette théorisation vivante et ouverte, à l'opposé d'une « théorie narcissique » qui, refusant d'être remise en travail, dégénère en dogme.

Abstract

The author explores the fundamentally self-theorizing nature of human beings, drawing on the thought of Jean Laplanche to expand upon and reinterpret certain of his propositions. The author argues that theorization is not a privilege of abstract thought, but a living process that begins in the body: from the very first interactions with adults, the infant responds to the seducer's enigmatic messages by producing "embodied theories," anchored in erogenous zones. This process, which Scarfone proposes to call transduction rather than translation—for lack of an available code for the sexual—gradually leads the child to theorize about itself: this is how narcissism arises, the first unifying theory of the self. The human being is thus, from the very beginning, a being who self-symbolizes, who produces meaning from their own excess of arousal. This self-theorization continues throughout the entire psychic life, from infantile sexual theories to the most abstract constructions, including psychoanalysis itself. The ethical and epistemological challenge is therefore to keep this theorization alive and open, in contrast to a "narcissistic theory" which, by refusing to be reworked, degenerates into dogma.

Objectifs pédagogiques

- 1. Distinguer la théorie psychanalytique comme objet d'expérience de la théorie comme simple outil conceptuel au service de la pratique clinique.**
- 2. Reconnaître dans les théories sexuelles infantiles des formes de théorisation incarnée, antérieures à**

toute pensée abstraite.

3. Évaluer, dans un corpus théorique donné, les signes d'une pensée vivante et ouverte par opposition aux indices d'une fermeture dogmatique.

Learning Objectives

1. Distinguish between psychoanalytic theory as an object of experience and theory as a mere conceptual tool in the service of clinical practice.

2. Recognize in theories of infantile sexuality forms of embodied theorization that predate any abstract thought.

3. To evaluate, within a given theoretical corpus, the signs of a living and open mind as opposed to the indications of dogmatic rigidity.

Références/ References

Freud, S. (1908) "« Des théories sexuelles infantiles », *Oeuvres Complètes de Freud-Psychanalyse*, vol. VIII. Paris, PUF, p. 227-242./ On The Sexual Theories of Children", *The Standard Edition of the Complete Psychological Works of Sigmund Freud (S.E.)*, Vol. IX, p. 207-226.

Laplanche, J. (1987) *Nouveaux fondements pour la psychanalyse*, Paris, PUF, Coll. « Bibliothèque de psychanalyse »./ *New Foundations for Psychoanalysis*, (Translated by Jonathan House) New York: The Unconscious in Translation, 2016.

Lorenz, K. et Popper, K.R. (1995) *L'avenir est ouvert*, Paris : Flammarion, Coll. "Champs". (No English version available.)

Scarfone, D. (2019) « Le féminin, l'analyste et l'enfant théoricien », *Revue Française de Psychanalyse*, Vol. 83, n° 3, p. 841-853./Scarfone, D. (2019) « The feminine, the analyst and the child theorist », *The International Journal of Psychoanalysis*, 100:3, 567-575.

Dr. Udo Hock (psychologist) studied psychology and philosophy in Berlin and Paris. Psychoanalyst (German Psychoanalytical Association) working as a psychoanalyst/psychotherapist in private practice since 2002. Co-editor of the Journal PSYCHE. Vice President of the European Psychoanalytic Federation since 2024. Editor and co-translator of Jean Laplanche's works for German-speaking countries Member of the »Fondation Jean Laplanche« in Paris. Member of the Editorial Board of the International Journal of Psychoanalysis. Publications in particular on the reception of Freud in France (Laplanche) and on classic psychoanalytic topics (distortion/Entstellung, screen/cover memory, repetition compulsion, death drive, infantile sexuality, transference). Author of the books »Thinking the Unconscious. Repetition and Death Drive« (2012) and „The Enigmatic Messages of the Other“ (2024).

Dominique Scarfone, MD, is honorary professor at the University of Montreal (Université de Montréal), member emeritus of the Montreal Psychoanalytic Society (French branch of the Canadian Psychoanalytic Society) and honorary member of the Italian Psychoanalytic Society. He was for many years an Associate Editor of the *International Journal of Psychoanalysis*. He is now retired from psychoanalytic practice but continues teaching, writing and presenting. The author of numerous journal articles and book chapters, he also published a number of books, among which, *Laplanche: An Introduction and The Unpast: The Actual Unconscious*. His most recent book is *The Reality of the Message. Psychoanalysis in the Wake of Jean Laplanche*. (The Unconscious in Translation Press, 2023). He also recently co-edited with Udo Hock, *On Freud's Remembering, Repeating and Working-Through* (Routledge, 2024). In 2024 he was a laureate of the Sigourney Award for Outstanding Psychoanalytic Work.

Friday, June 5, 2026 / le vendredi 5 juin 2026
11:45 a.m. - 1:15 p.m. / 11h45 à 13h15

1. “Un enfant désiré comme indésirable. Psychothérapie familiale et pensée de Paul-Claude Racamier”

(Presentation will be in English)

“A Child Desired as Undesirable. Family Psychotherapy and the thoughts of Paul-Claude Racamier”

Presenter / Présentateur: François Lefebvre

Je présenterai des aspects de la pensée de Racamier qui m’ont particulièrement éclairé dans un processus de psychothérapie familial. Théorie et clinique se succéderont avec la visée d’une fécondation réciproque.

Racamier a beaucoup parlé du deuil comme d’un travail psychique nécessaire ainsi que de la séduction narcissique comme d’une force d’attraction qui peut laisser en l’enfant des potentialités de croissance importantes dans la mesure où elle se termine et qu’un travail de deuil est possible.

La très forte attraction de la *séduction narcissique* et les forces de *croissance* qui poussent vers la séparation confectionnent le conflit qui est au cœur de ce que Racamier appelle **l’Antoedipe** et dont on va voir comment il concerne d’abord les origines.

La séduction narcissique mène à un **carrefour**. Sur l’une des voies, s’amorce une différenciation par le travail de deuil évoqué juste avant. Un **antoedipe tempéré** prend forme. C’est la voie d’une cocréation réciproque où l’enfant se crée lui-même en même temps qu’il est créé par sa mère et par ce qu’elle a déposé en lui.

L’autre voie est plus malheureuse mais tellement moins déchirante, c’est celle de l’évitement de toute séparation et de tout deuil, du déni de la différence des sexes, des générations et des êtres qui barre la route à toute croissance psychique (Le Génie des origines, p.134). C’est **l’antoedipe furieux** dans lequel la séduction narcissique se referme plutôt que de s’ouvrir, elle tourne mal et devient capture. La séductrice devient prédatrice. Le séduit devient envoûté, le captivé devient captif. (L’inceste et l’incestuel).

C’est alors que se met en place ce que Racamier appelle : *le transport de travail psychique* dans cette topique qu’il nomme *interactive* (G. p.64). Alors qu’il peut se faire sous le mode du façonnage et de l’échange dans le but d’une maturation, le transport de travail psychique pathologique se fait sous le mode de *l’expulsion* et du *débarras*.

« Au terme de tout ce processus, écrit Racamier (Le génie des origines, p.77), nous retrouvons l’émetteur débarrassé de toute blessure et de tout risque intérieur, assistant en toute quiétude aux tribulations du portefaix... »

C’est ce travail de transport et ses conséquences sur l’enfant qu’illustrera le cas clinique présenté d’une thérapie familiale qui s’est échelonnée sur une période d’un an.

SUMMARY:

I will present aspects of Racamier's thinking that have been particularly enlightening for me in a family psychotherapy process. Theory and clinical practice will follow one another with the aim of mutual enrichment.

Racamier spoke extensively about mourning as a necessary psychic process, as well as about narcissistic seduction as an attractive force that can leave significant growth potential in the child, provided it ends and a process of mourning is possible.

The very strong attraction of narcissistic seduction and the growth forces that push toward separation create the conflict at the heart of what Racamier calls the Anti-Oedipus complex, and we will examine how this conflict first relates to the origins.

Narcissistic seduction leads to a crossroad. On one path, a differentiation begins through the work of mourning mentioned earlier. A tempered anti-Oedipus takes shape. This is the path of reciprocal co-creation where the child creates himself at the same time as he is created by his mother and by what she has deposited within him.

The other path is more unfortunate but so much less agonizing; it is the path of avoiding of all separation and all mourning, of denying the difference between the sexes, generations, and beings, which blocks the way to all psychic growth (Le genie des origines; p. 134). This is the *furious anti-Oedipus* in which narcissistic seduction closes in rather than opening up; it goes wrong and becomes capture. The seductress becomes the predator. The seduced becomes bewitched, the captivated becomes captive. (Racamier, P-C., L'inceste et l'incestuel).

It is then that what Racamier calls the *transport of psychic labor* takes place within this topography he calls *interactive* (G. p. 64). While it can occur through shaping and exchange for the purpose of maturation, the transport of pathological psychic labor occurs through expulsion and disposal.

"At the end of this entire process," writes Racamier (Le genie des origines, p. 77), "we find the sender freed from all wounds and all internal risks, calmly witnessing the tribulations of the carrier..."

This work of transport and its consequences for the child will be illustrated by the clinical case presented, a family therapy that unfolded over a period of three years.

Objectifs d'apprentissage

- Les participants pourront différencier des concepts novateurs de Racamier : incestuel vs inceste; séduction narcissique vs séduction sexuelle; antoedipe vs oedipe;
- Les participants pourront identifier des situations cliniques où ces concepts apportent un éclairage;
- Les participants pourront percevoir cliniquement des transports, exportations, expulsions d'un parent vers l'enfant.

Learning Objectives

After attending this workshop, participants will be able to:

- Differentiate between Racamier's innovative concepts: incestual vs. incest; Narcissistic seduction vs. sexual seduction; anti-Oedipus vs. Oedipus;
- Identify clinical situations where these concepts provide insight.;
- Clinically observe transfers, exports, and expulsions from a parent to the child.

François Lefebvre, M.A., M.Ps. est psychologue et psychanalyste, membre de l'OPQ depuis 1998 et membre de la Société Psychanalytique de Montréal depuis 2011. Il a été superviseur accrédité par l'American Association for Marriage and Family Therapy (AAMFT) et superviseur et formateur dans le programme de thérapie conjugal et familial de l'Hôpital Général Juif de 2004 à 2015. Il a aussi travaillé de 2002 à 2007 en psychiatrie à l'Hôpital St-Mary à faire l'évaluation et le suivi de patients adultes en externe et à superviser des internes en psychologie. Depuis 1998, il exerce en cabinet privé et il y est à temps plein depuis 2008 en même temps qu'il a donné formation et supervision à divers groupes ou institutions surtout autour de la thérapie familiale et conjugale.

François Lefebvre, M.A., M.Ps., has been a psychologist since 1998 and a member of the SPM (Société Psychanalytique de Montréal) since 2011. He was an accredited supervisor with the American Association for Marriage and Family Therapy (AAMFT) and a supervisor and trainer in the marriage and family therapy program at the Jewish General Hospital from 2004 to 2015. Since 1998, he has been in private practice while also providing training and supervision to various groups and institutions, primarily in the field of family and couples therapy. He published a book entitled "Couple in Crisis: From Disillusionment to Discovery" in 2008 and is currently working on a revised edition.

Friday, June 5, 2026 / le vendredi 5 juin 2026
1:15 p.m. - 2:45 p.m. / 13h15 à 14h45

2. “La psychanalyse altérée? / Is Psychoanalysis Altered?”

(Bilingual presentation, présentation bilingue)

Presenters / Présentateurs: Ellen Corin, Pierre Joly, Christine Ury

RÉSUMÉ

Le monde semble aujourd’hui changer simultanément dans plusieurs directions qui affectent l’intimité, le rapport à la réalité et à la vérité, la temporalité, les tensions entre sexe et genre, les configurations familiales et les dynamiques de pouvoir. Si ces changements ne sont pas nouveaux, leur ampleur et leur diffusion dans les sphères personnelles, sociales et politiques suscitent interrogations et inquiétudes.

Dans ce contexte, la psychanalyse peut se sentir interpellée, tant dans sa théorie que dans sa pratique clinique. Comment rester attentifs à l’air du temps sans perdre ce qui demeure essentiel à la théorie et à la pratique psychanalytiques ? Plutôt que de considérer ces transformations comme de simples pressions extérieures sur une discipline stable, cet atelier propose de penser la psychanalyse comme un champ qui s’est toujours développé à travers des tensions, des remaniements et des débats internes. Depuis ses origines, elle est traversée par des conflits - entre pulsion et culture, continuité et rupture, théorie et expérience - qui continuent d’être retravaillés dans des contextes historiques et culturels changeants.

L’atelier explorera la manière dont ces transformations contemporaines sont vécues par les psychanalystes dans leur pratique clinique, dans la formation et au sein des institutions analytiques. Une attention particulière sera portée aux questions d’autorité et de transmission, à la fragilité des références symboliques partagées, ainsi qu’aux risques de polarisation ou de fermeture lorsque l’incertitude et le conflit deviennent difficiles à soutenir.

Cet atelier bilingue s’inscrit dans la préparation du colloque international *La psychanalyse est-elle altérée?*, co-organisé l’été prochain à Cerisy (Normandie) par le Quatrième Groupe (Paris), la Société belge de psychanalyse et la Société psychanalytique de Montréal. Alors que ce colloque porte sur la psychanalyse dans l’aire francophone, l’atelier vise à associer des collègues anglophones à la discussion et à élargir la réflexion.

ABSTRACT

The contemporary world appears to be undergoing multiple, simultaneous transformations that shape how intimacy is lived, how reality and truth are experienced, how time is felt, how sex and gender are negotiated, how families are organized, and how power is exercised. While none of these changes is entirely new, their scope and intensity across personal, social, and political domains generate uncertainty and concern.

In this context, psychoanalysis may find itself unsettled, both theoretically and clinically. How can analysts remain responsive to the spirit of the times without losing what is central to psychoanalytic thinking and practice? Rather than treating these developments as external pressures acting upon a once-stable discipline, this workshop approaches psychoanalysis as a field that has always evolved through internal tension, revision, and debate. From its beginnings, psychoanalysis has been marked by enduring conflicts - between drive and culture, continuity and rupture, theory and experience - that continue to be worked through in changing historical and cultural conditions.

The workshop will consider how contemporary transformations are encountered in clinical work, in analytic training, and within psychoanalytic institutions. Particular attention will be given to questions of authority and transmission, to the vulnerability of shared symbolic frameworks, and to the risk that polarization or closure may replace analytic dialogue when uncertainty and conflict become difficult to bear.

This bilingual workshop is organized in connection with preparations for the international conference *Is Psychoanalysis Altered?*, to be held next summer in Cerisy, Normandy, and co-organized by the Fourth Group (Paris), the Belgian Psychoanalytic Society, and the Montreal Psychoanalytic Society. While the Cerisy conference focuses on psychoanalysis in the Francophone world, this workshop seeks to extend the conversation by engaging Anglophone colleagues and clinical traditions, thereby widening the field of reflection.

Objectifs d'apprentissage

À la fin de cet atelier, les participants seront en mesure de :

- S'ouvrir à l'impact des changements sociaux et culturels actuels sur la vie psychique de nos patients;
- Être attentifs à nos propres réactions à ces changements et à leur impact dans notre contre-transfert;
- Préciser ce qui demeure essentiel dans la théorie et la Clinique psychanalytiques et ce qui pourrait demander de moduler différemment ou de modifier notre proche clinique.

Learning Objectives

After attending this workshop, participants will be able to:

- Examine the impact of contemporary social and cultural changes on the psychic life of patients;
- Reflect on analysts' own responses to these changes and their implications for countertransference;
- Identify what remains central to psychoanalytic theory and clinical practice, and to consider where adjustments or modifications in clinical approach may be warranted.

Ellen Corin est psychanalyste, présidente (2023-2027), ex-secrétaire scientifique (2017-2012) de la Société psychanalytique de Montréal. Doctorat en psychologie de l'Université de Louvain, Belgique (1970). Professeur au département de psychologie à l'Université nationale du Zaïre et co-directeur du Centre d'étude de la médecine des guérisseurs à l'Office national de la recherche scientifique au Congo. Professeur émérite aux départements de psychiatrie et d'anthropologie de l'Université McGill et chercheur émérite à l'Institut de recherche en santé mentale Douglas. Ses recherches ont principalement porté sur l'articulation culturelle de la santé mentale et de la schizophrénie en Afrique, au Québec et en Inde.

Pierre Joly, Ph.D., est membre et actuel secrétaire scientifique de la Société psychanalytique de Montréal. Il s'intéresse aux phénomènes de groupe abordés dans une perspective psychanalytique, tant en ce qui concerne la psychothérapie que l'analyse institutionnelle. Pendant 25 ans, il a pratiqué la psychothérapie analytique de groupe en milieu communautaire, à la Maison St-Jacques. Il exerce aussi en cabinet privé depuis 1998.

Christine Ury, D.Ps., is a psychoanalyst in private practice in Montreal, a supervising training analyst, and Associate Director of the Canadian Institute of Psychoanalysis-Quebec English Branch. She is a past Director of the Individual Psychotherapy Training Program at the Argyle Institute. Her writing focuses on guilt, the superego, morality and ethics, with particular attention to psychoanalytic understandings of contemporary sociocultural dynamics and transformations.

Friday, June 5, 2026 / le vendredi 5 juin 2026
1:15 p.m. - 2:45 p.m. / 13h15 à 14h45

3. “The Times of Trauma: Ferenczi and the Intersubjective Roots of Psychic Injury”

Presenters / Présentateurs: John Tavares, Endre Koritar

After the abandonment of the Seduction theory, Freud’s account of traumatogenesis came to focus on instinctual excess, the death drive, and repetition compulsion, giving relatively little attention to the intersubjective dynamics that shape both the onset and aftermath of trauma. In this theoretical gap, Sándor Ferenczi, Freud’s Hungarian-born collaborator, developed a comprehensive theory of traumatic progression. Ferenczi returned trauma theory to the realm of intersubjective relations, offering a framework that explains both the wide range of trauma-based psychopathology and the psychoanalytic approach that facilitates its resolution. Although Ferenczi’s ideas remain underrepresented in analytic discourse, this workshop will provide a thorough introduction to his trauma theory.

The session will begin with an overview of Ferenczi’s model of traumatic progression. The leaders will review the following areas over 60 minutes, involving the audience in the process:

1. Freud’s original Seduction theory, the reasons for its abandonment, and the contrast between Freud’s intrapsychic model of trauma and Ferenczi’s interpersonal model of traumatogenesis
2. The “Times of Trauma,” Daniel Kupermann’s delineation of Ferenczi’s theory, including the time of unspeakable / unrepresentable, the time of testimony, and the time of disavowal that together constitute the full arc of traumatic progression in the intersubjective field.
3. The process and consequences of identification with the aggressor and the psychodynamics that enable this process of internalization.
4. The intersubjective and intrapsychic forms of disavowal that lead to trauma-related psychopathology, including splitting, fragmentation, dissociation, and perceptual distortion.
5. The psychoanalytic technique and clinical stance required to therapeutically revisit the time of testimony and facilitate the reversal of traumatic injury

In the discussion portion lasting 60 minutes, participants will be invited to share clinical material to help illustrate Ferenczi’s theoretical model. The leaders will also present clinical examples to clarify and deepen understanding of key elements of the model.

Learning Objectives

After attending this workshop, participants will be able to:

- Trace the "Times of Trauma" as key features in the process of traumatic progression according to Kupermann's review of Ferenczi's theory;
- Appreciate how disavowal and identification with the aggressor are main drivers of post-traumatic psychopathology;
- Describe features of a psychoanalytic technique that facilitate healing from traumatic fragmentation.

John Tavares MD, FRCP(C), FIPA is a psychiatrist and psychoanalyst member of the Western Canadian Psychoanalytic Society and Institute. He currently works in private practice in Vancouver, British Columbia and provides didactic teaching and clinical supervision in his role as Clinical Assistant Professor at the University of British Columbia. He is an active member of the editorial board of the American Journal of Psychoanalysis.

Endre Koritar, MD, FRCP(C), FIPA, is a training and supervising analyst with the Western Canada Psychoanalytic Society and Institute. He is an Assistant Clinical Professor of the University of British Columbia affiliated with the Department of Psychiatry. He is on the Board of Directors of the ISFN, the National Council of the Canadian Psychoanalytic Society, the National Training Committee, and an Associate Editor of the American Journal of Psychoanalysis. He is interested in researching and elaborating on the ideas of Sándor Ferenczi, who was a harbinger of contemporary psychoanalytic theory and technique.

Friday, June 5, 2026 / le vendredi 5 juin 2026
1:15 p.m. - 2:45 p.m. / 13h15 à 14h45

4. “Ok, I Know Everything, Now How Do I Change? Revisiting Agency in Theory of Therapeutic Action”

Presenter / Présentateur: Gurmeet S. Kanwal

The purpose of a theory of therapeutic action is to allow us to talk to each other about why and how what we do works the way it does. The work that we do is about change. So, a theory of therapeutic action is about understanding how we bring about change. But who is the “we”? it is not “we analysts”. The “we” that brings about change is the dyad of patient and analyst. Then who, between my patient and I, actually brings about change, and how much can we attribute to each? Some current theories emphasise mutuality and analytic thirdness in a way that can obscure the significance of each participant’s agency. Change cannot happen without agency. But many of our patients come to us suffering from various forms of impairment of agency. How do we think about agency in our theory of therapeutic action? Agency has been described as both a marker of psychological health and a goal of treatment. Psychoanalytic therapy aims to amplify agency by increasing awareness of unconscious motivations and internal conflicts, facilitating greater intentionality and autonomy in life choices. This process, where enhanced self-awareness fosters agency, and agency promotes further awareness, drives clinical change and symptom resolution. The development of agency through psychoanalytic work is both a pathway to symptom relief and a foundation for lasting psychological transformation. This talk will explore the necessity, location and facilitation of agency in clinical work. Developmental aspects of agency will also be considered. The talk argues for placing agency at the centre of any theory of therapeutic action.

Learning Objectives

After attending this workshop, participants will be able to:

- Understand the developmental progression of agency from disorganized spontaneity through the critical "illusion of agency" phase to mature adaptive self-appraisal;
- Identify the two pathological poles of impaired agency (inhibition and omnipotence) as alternative defensive adaptations to agency-insecurity and distinguish their clinical presentations;
- Integrate agency as a third essential element of therapeutic action alongside insight and relationality and apply technical approaches that facilitate patient agency.

Gurmeet S. Kanwal. Clinical Associate Professor of Psychiatry at Weill Medical College of Cornell University, and Supervising Psychoanalyst at William Alanson White Institute. Past-President, Psychoanalytic Society of the WAW Institute. Editorial Board Member, International Journal of Psychoanalysis. Recipient of 2024 Cooper Award for “seminal contributions to psychoanalysis and psychoanalytic psychotherapy”, (Cornell Department of Psychiatry). Co-editor (with Salman Akhtar) of, *Bereavement: Personal Experiences and Clinical Reflections* (Karnac, 2017) and *Intimacy: Clinical, Cultural, Digital and Developmental Perspectives* (Routledge, 2019) and author of numerous publications.

Friday, June 5, 2026 / le vendredi 5 juin 2026

3:00 p.m. - 4:30 p.m. / 15h à 16h30

5. “Society’s Polarization and Radicalization: What Can Psychoanalysis Offer to Clarify and Alleviate?”

Presenters: Louis Brunet, Sue Kolod, Carolyn Steinberg, Elizabeth Wallace

Polarization has become very important in social media and in political discourse in the last years. The polarization in social media shows a difficulty to discuss ideas and on the contrary a propensity to attack the person instead of the idea. There will be a special focus on the tensions that have arisen between Canada and the US due to the hostile and aggressive acts of the US Government and a discussion of how this is affecting psychoanalysis in North America.

Another frightening polarization is the radicalization of young people bringing them to violence for ideological reasons. But group polarization did not begin recently. From the mass adhesion to nazi ideas in 1938 to the Tutsis genocide by the Hutus, unfortunately history repeats itself with little differences. In what way can psychoanalysis help us to think about this cyclical polarization? The speakers will present their work on how toxic polarization develops and spreads. One of the speakers will present his work on the effect of group phenomena on the reversal of the cathexes of the Superego and the Ideal Ego, creating an enemy to destroy, the incapacity to tolerate a different opinion because the different become the “bad, the evil” by way of group splitting and projection. His work is partly based on his interviews with terrorist and from transcription of interviews with Hutus and Tutsis in Rwanda. Our discussant will speak from her perspective as a Canadian analyst who is both the president of a Society in the US, and a member of a Canadian Society, and the polarities that she has had to navigate in her positions.

Learning Objectives

After attending this workshop, participants will be able to:

- Recognize psychic mechanisms involved in polarized discourse;
- Understand psychic mechanism involved in group regression;
- Understand psychic mechanisms involved in violent polarisation.

Louis Brunet Ph.D. Training analyst, and Director of the Canadian Institute of Psychoanalysis. Ex-Professor, and Director Psychology Department, Université du Québec à Montréal. Ex-president Canadian Psychoanalytic Society and current Editor of the Canadian Journal of Psychoanalysis. Recipient of the Citation of Merit from the Société canadienne de psychanalyse in 2020. Publications: more than 200 publications, 7 books, along with 175 talks given in Canada, USA and Europe.

Sue Kolod, is President of the North American Psychoanalytic Confederation. She is on the Board of the American Psychoanalytic Association, Training and Supervising Analyst at the William Alanson White Institute and co-leads a group called The Depolarization Project. Her article on the subject appeared in The American Psychoanalyst last year: <https://tapmagazine.org/all-articles/from-chosen-trauma-to-depolarization>.

Carolyn Steinberg is a Child Psychiatrist and psychoanalyst in private practise in Vancouver BC, seeing children and adults. She is currently a member of WCPSI and NPSI(Seattle). She has experience in Psychiatric and other Administration, and is Secretary for NAPsaC and President of NPSI in Seattle. She has published on topics of childhood autism, countertransference and infant observation. She teaches at UBC, NPSI and WCPSI.

Elizabeth Wallace is a training analyst with the CIP, on faculty at WCPSI, and Past President of WCPSI. She is a Clinical Associate Professor at the University of Calgary, Department of Psychiatry, and President-elect of NAPsaC. She has published papers on ethics and film.

Friday, June 5, 2026 / le vendredi 5 juin 2026

3:00 p.m. - 4:30 p.m. / 15h à 16h30

6. “Vengeance: The Weaponization of Nostalgia”

Presenter / Présentateur: Arthur Leonoff

There is much about vengeance coursing through today’s world. It is a quintessential human experience, emerging from a knot of pain, rage, helplessness and grief that incites a demand for retribution as remedy. Trumpian revenge on perceived enemies and Russian vengeance against Ukraine for daring to be independent, are just two current examples. Each is founded on the weaponization of nostalgia, a misremembering, idealizing and remaking of the past while punishing and demanding restoration. Thus, vengeance is melancholic in that it can neither give up the past nor re-find it. All that is left is fury at some perceived agent or actor who is held solely responsible and to which is directed unfettered revenge.

This paper will investigate the concept of revenge, delve in its psychic origins and explore its applications to clinical practice, including the countertransference. The discussion will weave between the individual psyche, the consulting room, and large group movements that drive political events.

Ultimately, vengeance seeks to change the past, to undo its hurts, humiliations, failures and disillusionments. It is profoundly nostalgic in its blame and retribution. There is an idealization of the past and a revolt against time itself. This is the basis for melancholia, a past that can neither be reclaimed nor mourned, for which there is deep suffering but also rage and blame. Vengeance can feel cathartic to the avenger: just desserts, the intention of remaking the world as it should have been. But this means looking backwards, frozen in grief, disbelief and rage, disabled from meeting the challenges in the present and future. Vengeance is always a failed strategy but one that is unfortunately very much human.

Learning Objectives

After attending this workshop, participants will be able to:

- A deeper dive into the concept of revenge as it has been understood in psychoanalysis;
- Exploration of the hypothesis that vengeance is the weaponization of nostalgia in that it distorts and misremembers while demanding punishment and restoration;
- Examining how vengeance can be mobilized in the pogrom and other social movements that act with protected cruelty in the name of revenge.

ARTHUR LEONOFF is a Supervising & Training analyst with the Canadian Psychoanalytic Society, a recipient of the Citation of Merit, and an Honorary member of the American Psychoanalytic Association. His recent contributions include the book, *When Divorces Fail*, a study of destructiveness in high conflict divorce, along with other psychoanalytic articles, presentations and book chapters. He is the former chair of International New Groups in the IPA.

Friday, June 5, 2026 / le vendredi 5 juin 2026

3:00 p.m. - 4:30 p.m. / 15h à 16h30

7. "The Banality of Perversion: A Bionian Perspective"

Presenter: Nahaleh Moshtagh

In psychoanalytic theory, perversion refers to a specific sexual and subjective organization in which a partial drive or transgressive scenario becomes fixated and elevated to a dominant aim. Classical accounts emphasize that the psychic force of perversion depends on prohibition, secrecy, and the tension generated by transgression. Perversion derives its intensity from operating at the edge of the law.

This paper asks what happens to this configuration under contemporary conditions of **saturation**. The expansion of internet culture, online pornography, and digitally mediated sexual representations have produced an environment of constant availability, repetition, and excess. Scenarios that once required psychic and cultural staging against prohibition are now endlessly accessible and culturally pre-formatted. Saturation does not abolish repression or shame, but reshapes their function: prohibition weakens as an organizing force, and shame is increasingly pre-empted rather than psychically worked through.

The paper proposes that what becomes banal today is the **perverse solution**. When saturation neutralizes the tension between prohibition and desire, the perverse position loses its exceptional status and becomes an ordinary, culturally supported way of managing anxiety, frustration, and uncertainty. Repetition replaces transgression, availability replaces secrecy, and control replaces intimacy with the Other.

From a Bionian perspective, this shift can be understood as a disturbance in thinking rather than a simple change in sexual norms. Saturation results in **attacks on linking** by disrupting the connections between affect and meaning. Experience is encountered in excess, but not taken in, symbolized, or emotionally elaborated. Saturation makes it possible to engage with experience without being changed by it, by replacing symbolic work with evasion of frustration. In this sense, the banality of perversion names a transformation in psychic economy.

Learning Objectives

After attending this workshop:

- Participants will be able to distinguish psychoanalytic definitions of perversion from broader cultural descriptions of transgression;
- Participants will be able to describe how conditions of saturation reshape the psychic functions of repression, shame, and transgression, contributing to the banality of perverse solutions;
- Participants will be able to use a Bionian framework to think about how saturation supports attacks on linking and $-K$, allowing experience to be engaged repetitively without being psychically elaborated or transformed.

Nahaleh Moshtagh, PhD is a psychoanalyst and clinical psychologist (Toronto). She is the recipient of the American Psychoanalytic Association's 2022 Edith Sabshin Teaching Award. She serves as teaching faculty and supervisor at the Toronto Institute for Contemporary Psychoanalysis. She is also a member of the Editorial Board of the *International Journal of Psychoanalysis*. She has published in *JAPA*, *Psychoanalytic Review*, *Modern Psychoanalysis*, *International Forum of Psychoanalysis*, and *Contemporary Psychoanalysis*. Her book, "Becoming a Listening Mind" (Karnac) is forthcoming.

Saturday, June 6, 2026 / le samedi 6 juin 2026

9:00 a.m. - 11:30 a.m. / 9h à 11h30

KEYNOTE ADDRESS / DISCOURS PRINCIPAL

“Theories of Psychoanalysis – Psychoanalysis of Theories”

Théories de la psychanalyse – psychanalyse des théories

Presenter / Présentateur : Udo Hock, PhD

In my lecture, I would like to explore, among other things, two questions: what different types of theories can be distinguished within psychoanalysis? How should these theories be evaluated from a psychoanalytical point of view? I begin by differentiating between „infantile sexual theory“ (Freud) and „metapsychological theory“ (Laplanche). Under what conditions can psychoanalysis be called a scientific/metapsychological theory? In the second part, I present my own metapsychological theory that revolves centrally around Freud's concept of Entstellung/déformation/distortion. In the third part, a clinical example highlights the great relevance of this theory for our psychoanalytic practice. As a starting point, I use Freud's characterization of transference as a kind of distortion.

Dans mon exposé, je voudrais aborder deux questions : quels sont les différents types de théorie qui peuvent être distinguées au sein de la psychanalyse ? Comment ces théories doivent-elles être évaluées d'un point de vue psychanalytique ? Je commence par la distinction entre « théorie sexuelle infantile » (Freud) et « théorie métapsychologique » (Laplanche). Dans quelles conditions la psychanalyse peut-elle être qualifiée de théorie scientifique/métapsychologique ? Dans la deuxième partie, je présente ma propre théorie métapsychologique qui tourne autour du concept freudien de *Entstellung/déformation/distorsion*. Dans la troisième partie, un exemple clinique met en évidence la grande pertinence de cette théorie pour notre pratique psychanalytique. Je prends comme point de départ la caractérisation par Freud du transfert en tant que déformation.

LEARNING OBJECTIVES

After attending this workshop:

- The participant will be able to differentiate between two levels of theories inside of psychoanalysis, the “infantile sexual theories” and the metapsychological theory;
- The participant will get to know the central psychoanalytical concept of distortion / deformation / Entstellung, which is crucial for the Freudian approach to the unconsciousness;
- The participant will achieve a new understanding of transference defined as a process of distorting (entstellen) of the relationship between the psychoanalyst and his patient.

OBJECTIFS D'APPRENTISSAGE

Après avoir participé à cet atelier :

- Le participant pourra différencier deux niveaux de théories au sein de la psychanalyse, les « théories sexuelles infantiles » et la théorie métapsychologique;
- Le participant découvrira le concept psychanalytique central de distorsion / déformation / Entstellung, essentiel à l'approche freudienne de l'inconscient.;
- Le participant acquerra une nouvelle compréhension du transfert défini comme un processus de déformation (Entstellung) de la relation entre le psychanalyste et son patient.

Dr. Udo Hock (psychologist) studied psychology and philosophy in Berlin and Paris. Psychoanalyst (German Psychoanalytical Association) working as a psychoanalyst/psychotherapist in private practice since 2002. Co-editor of the Journal PSYCHE. Vice President of the European Psychoanalytic Federation since 2024. Editor and co-translator of Jean Laplanche's works for German-speaking countries Member of the »Fondation Jean Laplanche« in Paris. Member of the Editorial Board of the International Journal of Psychoanalysis. Publications in particular on the reception of Freud in France (Laplanche) and on classic psychoanalytic topics (distortion/Entstellung, screen/cover memory, repetition compulsion, death drive, infantile sexuality, transference). Author of the books »Thinking the Unconscious. Repetition and Death Drive« (2012) and „The Enigmatic Messages of the Other“ (2024).

Le Dr Udo Hock (psychologue) a étudié la psychologie et la philosophie à Berlin et à Paris. Psychanalyste (Association psychanalytique allemande/DPV), il exerce en tant que psychanalyste et psychothérapeute en cabinet privé depuis 2002. Co-rédacteur de la revue PSYCHE, il est Vice-président de la Fédération européenne de psychanalyse depuis 2024. Il est également éditeur et co-traducteur des œuvres de Jean Laplanche pour les pays germanophones. Membre de la Fondation Jean Laplanche à Paris, il siège au comité de rédaction de l'International Journal of Psychoanalysis. Ses publications portent notamment sur la réception de Freud en France (œuvres de Laplanche) et sur des thèmes classiques de la psychanalyse (distorsion/Entstellung, souvenir-écran, compulsion de répétition, pulsion de mort, sexualité infantile, transfert). Il est auteur des ouvrages *Penser l'inconscient. Répétition et pulsion de mort* (2012) et *Les messages énigmatiques de l'Autre* (2024).

Dominique Scarfone, MD, is honorary professor at the University of Montreal (Université de Montréal), member emeritus of the Montreal Psychoanalytic Society (French branch of the Canadian Psychoanalytic Society) and honorary member of the Italian Psychoanalytic Society. He was for many years an Associate Editor of the *International Journal of Psychoanalysis*. He is now retired from psychoanalytic practice but continues teaching, writing and presenting. The author of numerous journal articles and book chapters, he also published a number of books, among which, *Laplanche: An Introduction and The Unpast: The Actual Unconscious*. His most recent book is *The Reality of the Message. Psychoanalysis in the Wake of Jean Laplanche*. (The Unconscious in Translation Press, 2023). He also recently co-edited with Udo Hock, *On Freud's Remembering, Repeating and Working-Through* (Routledge, 2024). In 2024 he was a laureate of the Sigourney Award for Outstanding Psychoanalytic Work.

Dominique Scarfone, est professeur honoraire à l'Université de Montréal, membre émérite de la Société psychanalytique de Montréal (section francophone de la Société canadienne de psychanalyse) et membre honoraire de la Société psychanalytique italienne. Il a été pendant de nombreuses années, rédacteur adjoint de l'*International Journal of Psychoanalysis*. Il s'est aujourd'hui retiré de la pratique clinique, mais continue d'enseigner, d'écrire et de donner des conférences. Auteur de nombreux articles et chapitres d'ouvrages, il a également publié plusieurs livres, dont *Oublier Freud? Mémoire pour la psychanalyse* (Montréal, Boréal éditeur). *Jean Laplanche* (Paris, PUF). *Quartiers aux rues sans nom* (Paris, Éditions de l'Olivier, 2012) et *The Unpast : The Actual Unconscious* (New York, UIT Press, 2015). Son dernier ouvrage, publié par la même maison d'édition, s'intitule *The Reality of the Message. Psychoanalysis in the Wake of Jean Laplanche* (2023). Il a récemment co-dirigé avec Udo Hock *On Freud's Remembering, Repeating and Working Through* (Londres, Routledge, 2024). En 2024, il a reçu le prix Sigourney pour l'ensemble de ses contributions à la psychanalyse.

Saturday, June 6, 2026 / le samedi 6 juin 2026

11:45 a.m. - 1:15 p.m. / 11h45 à 13h15

8. “Free Association, Aesthetic Experience and Death: A Rough Sketch”

Presenter / Présentatrice : Coleen Gold

Free association is essentially an expressive activity. Referring back to originary experiences – to the mnemonic traces of the energy’s historical path along the reflex arc - this new communication of auld sets therapeutic action in motion now.

In psychoanalysis, this discharge of energy in search of its echo - the sensory perception of the other, the environment, food – creates the transference-countertransference. Contact between the analytic couple is forged through the call and response of unconscious communication between them.

According to Freud, the unconscious is made up of the life and death instincts and of phylogenetic and historical trauma that is repressed, repeated and re-presented. Pain is a result of what has been lived, but also of what has not: Of absence and its negation, of the presence of the no-thing and of the Unknown, and of not-yet-being.

Patients use the life force they have to bring dead, murdered and not-yet-formed parts of themselves to the analytic encounter. Mutual free association and its free interpretation is the back-and-forth transmission and reception of these experiences in lived reality. Transference-countertransference is accrued in this life and death process in which both patient and analyst experience their own existence and mortality through contact with one another, that is, with another such. Aesthetic experience - the feeling of suspension of time and space in the creation of form of that which does not exist - is part of this analytic process.

This paper is a rough sketch of a theory of aesthetic experience based on Freud’s metapsychological ideas and proposes it as a ubiquitous, ephemeral, component of clinical practice. A re-reading of Freud’s 1915 paper, *On Transience*, is used as an allegory to illustrate the paradoxical nature of aesthetic experience captured in parallel process in Freud’s contemplation and explication of it. Freud’s speculations on aesthetic experience demonstrate the knowability and unknowability of the Unconscious and the possibilities and impossibilities of the theory, method and practice he created to work with it.

Learning Objectives

After attending this workshop, participants will be able to:

- Consider the relationship of aesthetic experience to fundamental clinical concepts such as free association, unconscious communication, transference-countertransference and analytic process;
- consider whether aesthetic experience is a component of clinical practice, perhaps especially significant when working with the negative - that is the absent, abject, dead and unborn - and its concomitant negative transference;
- consider a re-reading of Freud’s “*On Transience*” (1915) as an illustration of the inherent tensions and irreconcilability of the nature of aesthetic experience and of his state of suspension in-between regarding the concept of it which reflects the intrinsic possibilities and impossibilities of knowing the Unconscious and of the theory, method and practice Freud created to work with it.

Coleen Gold, MA, BC-ATR, FIPA is a Training and Supervising Analyst in private practice in Vancouver with a special interest in psychoanalytic aesthetic theory.

Saturday, June 6, 2026 / le samedi 6 juin 2026

11:45 a.m. - 1:15 p.m. / 11h45 à 13h15

9. “Cross-Fertilization of Psychoanalytic Theories We Live By: Working with Marcelo Viñar”

Presenters / Présentatrices : Mariana Gil Rodriguez, Gabriela Legorreta, Mina Levinsky-Wohl, Orly Marcovich

As part of the work of the Psychoanalytic Bridges with Latin America Seminar, this panel is based on more than two years of sustained clinical and theoretical collaboration with Marcelo Viñar, one of the most influential psychoanalysts in the Latin American region. Viñar made a significant contribution to contemporary psychoanalysis through the depth, originality, and clinical resonance of his thinking.

In dialogue with the conference theme *Theories We Live By*, the panel aims to share this collaborative experience and to highlight how working with Viñar fostered a process of cross-fertilization of psychoanalytic ideas. Through clinical discussion and theoretical exchange, his work enriched, challenged, and reconfigured major psychoanalytic concepts, shaping how we listen, think, and work clinically.

The presentations will explore how psychoanalytic theory is not merely applied as a conceptual framework, but lived, transmitted, and transformed within the analytic encounter. Particular attention will be given to Viñar’s reflections on subjectivity, otherness, and the effects of a rapidly changing social and cultural world, and to how these reflections invite analysts to reconsider how theory is lived and practiced in contemporary psychoanalysis.

By presenting the work of a study group, this panel offers a collective reflection on how sustained clinical and theoretical exchange can keep psychoanalytic thinking alive and responsive to present-day analytic challenges.

Learning Objectives

After attending this workshop, participants will be able to:

- Recognize Marcelo Viñar’s contribution to contemporary psychoanalysis;
- Engage with Viñar’s reflections on the effects of a changing world on subjectivity;
- Engage with the process of describing clinical phenomena that are not yet formed into thoughts and language by the patient;
- Consider how Viñar’s thinking enriches, questions, and reconfigures major psychoanalytic concepts.

Mariana Gil Rodriguez, Psychologist in private practice, member of the Ordre des psychologues du Québec. Group psychotherapist at La Maison St-Jacques.

Gabriela Legorreta, PhD, is a psychologist in private practice, member of the OPQ. Training and Supervising analyst at the Montreal psychoanalytic Institute and Society (French section of the Canadian Psychoanalytic Society). Ex-Member of the executive committee of the Canadian Psychoanalytic Society. Ex-Chair and consultant of the IPA Publications Committee. Co-founder of the Seminar Psychoanalytic Bridges with Latin America. Consultant at the Montreal Fertility Center. Coordinator of the Spanish book section of the Advisory Committee on Foreign Language Book reviews of the *Journal of the American Psychoanalytic Association* (JAPA).

Mina Levinsky-Wohl, MD, Licensed Psychoanalyst, is a Training and Supervising Psychoanalyst of the Canadian Psychoanalytic Society (Quebec English Branch). She is a founder member of the Vermont Psychoanalytic Study Group and a co-founding member of the Psychoanalytic Bridges with Latin America Seminar. She is a member of the Advisory Committee and editor for Spanish-language book reviews of the *Journal of the American Psychoanalytic Association* (JAPA) and North American representative of the IPA in Culture Committee. She is Clinical Assistant Professor of Psychiatry at the University of Vermont, and has a private practice.

Orly Marcovich is a psychoanalyst, member of the National Psychological Association for Psychoanalysis (NPAP) (Permit number: 000976-01). Training and Supervising Analyst at the National Psychological Association for Psychoanalysis. Participant in the Psychoanalytic Bridges with Latin America Seminar. Book Reviewer (Spanish-language publications) for the *Journal of the American Psychoanalytic Association* (JAPA). Private practice.

Saturday, June 6, 2026 / le samedi 6 juin 2026

1:15 p.m. - 2:45 p.m. / 13h15 à 14h45

10. “*Versiprose* and the Memory of Language”

Presenter / Présentatrice : Cecilia Taiana

Versiprose consists of taking a fragment of the patient's spoken prose—often repetitive and sometimes disjointed—and reconfiguring it into a poem. This formal shift creates a new container for psychic material that has exceeded the capacities of linear discourse.

This presentation explores the proposition that poetry often emerges at the limits of prose, at moments when ordinary language can no longer sustain the weight of experience. Drawing on evolutionary, linguistic, and psychoanalytic perspectives, it is argued that human language did not evolve through replacement of gesture by sound and word, but through a process of layering. Gestures provided the first symbolic scaffolding; vocalizations freed the hands; and words emerged when sounds became socially agreed symbols within shared intentional contexts. Crucially, these earlier layers do not disappear. They remain structurally active within language itself.

Prose, understood here as the most stable, secondary-process form of language, is syntactic, linear, explanatory, logical and oriented toward mastery. Yet, when experience overwhelms this level of organization—as often occurs in clinical, traumatic, or affect-laden situations—language does not always collapse into silence. Instead, it regresses productively, returning to earlier layers of signification: gesture, rhythm, breath, pulse, sound, and image. Poetry emerges precisely at this threshold, offering a way forward by moving backward—toward language’s own beginnings.

From a Laplanchean perspective, *Versiprose* can be understood as a renewed attempt at translation in the face of enigmatic messages pressing for symbolization. Mytho-symbolic narratives of prose often serve to shield the subject from these remnants, freezing translation. *Versiprose* reopens the process. By remaining close to the patient’s words while altering their form, the unconscious message circulates rather than being sealed off. *Versiprose* creates a transitional linguistic object: neither raw sensation nor stabilized narrative, but an intermediate form that can hold excitation without forcing premature integration.

Learning Objectives

After attending this workshop, participants will be able to:

- Engage psychic processes by using language in a distinctly poetic manner;
- Deepen the analyst's ability to use metaphor, metonymy, and representability. These mechanisms are fundamental to the primary process and form the cornerstone of poetic language;
- Consider the psychoanalytic process as a specific kind of poem-thought by using *versiprose* to bring attentiveness to “sound sense,” the non-linearity of time.

Cecilia Taiana, Ph.D. was born in Argentina and trained in Paris, London, and Ottawa. She is a psychoanalyst in full-time private practice in Ottawa, Canada. Her work has been recognized by the Canadian Psychoanalytic Society; she was awarded the Dr. Douglas Levin Prize (2014), and the Dr. Miguel Prados Prize (2017) for two of her published articles. Cecilia was one of the keynote speakers at the International Journal of Psychoanalysis Online Conference *On Extreme Violence* (10th of January 2026).

Saturday, June 6, 2026 / le samedi 6 juin 2026

1:15 p.m. - 2:45 p.m. / 13h15 à 14h45

11. “Evidence in Subjunctive Mood”

Presenter / Présentateur : Oren Gozlan

What does it mean to want to know when the subject is gender? In the consulting room, “wanting to know” rarely shows up as neutral curiosity; it arrives as a need for an answer that can steady recognition and blunt uncertainty. Gender throws into relief an old analytic problem: what we allow to count as evidence once certainty is being demanded. Too often psychoanalysis has met that pressure by treating gender as appearance—something to expose—so listening tips toward suspicion and the patient is left to supply proof. This paper follows what that posture does to technique and to the transference. It brings into view four linked difficulties: how “proof” gets staged and demanded; how meaning arrives belatedly (*Nachträglichkeit*) rather than on command; how uncertainty recruits the analyst into the position of decider; and how gender, in practice, moves between structure, symptom, and situation. With adolescents the consequences are immediate—home, school, body, language—so the analyst is pressed to provide certainty that will travel. Reading D’Angelo’s “Do We Want to Know?” alongside Kuhn, Forrester, Stengers, and the Cass Review, I show how the idiom of “weak/strong evidence” can function as a way of settling the question in advance. I propose instead that psychoanalytic evidence is located in shifts of address, affect, and symbolic latitude within transference, a middle-range stance that can bear uncertainty without rushing to an answer.

Learning Objectives

After attending this workshop, participants will be able to:

- Identify the different functions served by “wanting to know” gender in the analytic situation (recognition, relief, protection, decision, proof, belonging) as they appear in transference;
- Distinguish competing logics of evidence brought to gender-related work (clinical transformation, narrative intelligibility, developmental inference, medical/research standards), and state the technical stakes of privileging one over another;
- Articulate the role of temporality (*Nachträglichkeit*) and uncertainty in analytic work with gender and describe a middle-range stance that keeps interpretation and authority in tension without forcing closure.

Oren Gozlan, C.Psych, ABPP, FIPA is a clinical psychologist and psychoanalyst. He is a member of the Sexual and Gender Diversity Studies Committee of the International Psychoanalytic Association (IPA). His book ‘*Transsexuality and the Art of Transitioning: A Lacanian Approach*’ won the American Academy & Board of Psychoanalysis annual book prize for books published in 2015. His book *Gender with Sexuality; situations of psychoanalytic learning* (2025) was recently published by Routledge. His upcoming book is *Gender: A Contemporary Introduction* (Routledge, April 2026).

Saturday, June 6, 2026 / le samedi 6 juin 2026
1:15 p.m. - 2:45 p.m. / 13h15 à 14h45

12. “Baby Talk: Invocation of a New Subject between Attachment & Infantile Sexuality”

Presenter / Présentatrice : Allannah Furlong

Whereas academic researchers have been studying the cognitive and emotional benefits of “baby talk” for decades, the psychoanalytic literature is surprisingly bereft of references to the intra and intersychic implications of adults speaking this peculiar “dialect” to infants and babies. We now know that some form of baby talk is universal, with particular prosodic and linguistic characteristics spontaneously generated from one generation to the next, and that babies prefer it to other adult speech, even showing attraction to baby talk in a foreign language. It will be argued that through their specific infant-directed speech, adults project and call forth a new subject from the child, a process which responds to an innate need in babies to be caused by the psychosexual desire of (at least one) adult. Psychoanalytic researchers have discovered that a specific affect, that of jubilant surprise, is a key element in baby talk’s appeal to babies and of its invocatory magic. At the same time, on the changing table and elsewhere, the adult caretaker’s infantile sexuality is triggered by the nude vulnerability of the infant and baby’s body, finding its way into adult speech. As a carrier of enigmatic messages, baby talk thus seems to bridge the separate registers of attachment and infantile sexuality, innate instinct and acquired drive.

Learning Objectives

After attending this workshop, participants will be able to:

- Explore the role of adult-initiated baby talk in the creation of a new human subject;
- Learn the specific affective characteristics of baby talk which make it appealing to babies;
- Learn the multiple bilateral functions of baby talk: conveyor of the adult’s wish for recognition, node of the attachment relationship, vehicle for the baby’s appropriation of his own drives, and carrier of enigmatic messages for the baby.

Allannah Furlong, PhD, psychologist and psychoanalyst, is a member of the Société psychanalytique de Montréal. She has written on different aspects of the psychoanalytic framework, such as informed consent and confidentiality. She has also authored articles on dehumanization as a defense, the temporality of love sickness, the need to be caused, and the primal interpretative response. She has coedited two interdisciplinary books on confidentiality and published *Putting the Psychoanalytic Framework to Work. Why It Matters* in 2025.

Saturday, June 6, 2026 / le samedi 6 juin 2026

3:00 p.m. - 4:30 p.m. / 15h à 16h30

13. "M'entendez-vous? Je n'ai rien à dire. L'analyste à l'écoute de l'infantile"

Presenter / Présentatrice : Suzanne Tremblay

« Le plus important ne se trouve pas dans la partition. »

Gustav Mahler

Bien que la psychanalyse soit une *talking cure*, la parole se déploie sur la toile de fond du silence. Le silence de l'analyste est une condition de son écoute. Il permet de saisir ce qui, au-delà des mots, cherche à se faire entendre tant du côté de l'analyste que de l'analysant. Le silence est suspens, respiration. Il porte l'in audible, l'inouï, tant du côté de l'analyste que du patient. Tout comme la parole, le silence a ses modulations, ses mouvements. Il est la pause, le souffle, ou alors le vide, la dissolution... quand il n'est pas le dernier refuge face aux débordements pulsionnels ou aux empiètements de l'objet.

Quand Emmy von N. a enjoint Freud de se taire, c'était pour que sa parole puisse être entendue. Événement qui inaugure le dispositif psychanalytique basé sur l'association libre et l'écoute flottante. La règle du « tout dire » se heurte inévitablement aux résistances qui infiltrent le discours. Il est important d'être à l'écoute de ces ruptures. C'est à cette condition qu'il est possible d'entendre les murmures de « l'autre scène », de deviner la *chose inconsciente* que cache le discours manifeste de l'analysant. Il s'agit d'entendre ce qui cherche à se dire en deçà des paroles, dans le ton, les inflexions de la voix, la qualité même du silence. Dans ce qui, à l'opposé d'une tentative de saisie, est accueil des sensations. À l'opposé d'un effort de compréhension, est ouverture sur le rêve, ou plutôt sur le rêver. Pour François Gantheret, cette écoute de l'analyste est avant tout un appel adressé à la mémoire sensorielle, aux traces sensuelles, toujours vives de l'*infans*.

Mais qu'advient-il quand des patients ne supportent pas le silence, quand ils n'arrivent pas à utiliser le cadre silencieux pour y projeter leur vie psychique? Quand, à l'invitation du « tout dire » vient répondre le « rien dire »?

Objectifs d'apprentissage

- Reconnaître l'importance du silence de l'analyste comme condition de son écoute et sa capacité d'entendre au-delà des mots;
- Reconnaître l'importance d'une écoute qui, bien que tributaire de nos influences théoriques et de nos affiliations, se laisse surprendre et s'ouvre à l'inattendu;
- Distinguer les différentes qualités du silence, tant chez l'analyste que chez le patient : entre extinction/déliation et suspens/liaisons nouvelles.

Suzanne Tremblay, Psychologue et psychanalyste, membre de l'OPQ, de la Société psychanalytique de Montréal et de la Société canadienne de psychanalyse, Suzanne Tremblay pratique la psychothérapie depuis plus de quarante ans en bureau privé. Elle partage son temps entre ses activités de psychanalyste et de superviseure. Au cours des années, elle a dirigé et animé plusieurs séminaires et journées cliniques. Récipiendaire des prix Douglas Levine (2008) et Miguel Prados (2021) ainsi que du prix Guy Da Silva (2025), elle s'est intéressée à la question de l'écriture en psychanalyse.

Saturday, June 6, 2026 / le samedi 6 juin 2026

3:00 p.m. - 4:30 p.m. / 15h à 16h30

14. “Asynchronous Mourning after Flight PS752: Contested Bodies, Protracted Grief & the Foreclosure of Closure”

Presenter / Présentateur : Ahmadreza Mohammadpouryazdi

Classical psychoanalytic accounts of mourning presuppose a normative temporality of loss, grounded in bodily certainty, ritual finality, and implicit expectations of closure, through which absence is verified, grief worked through, and libidinal reinvestment made possible. The downing of Flight PS752 disrupts these assumptions by situating bereavement within necropolitical violence, where power shapes not only death itself but the material, symbolic, and temporal conditions under which mourning can unfold.

Drawing on a psycho-social qualitative study within the Iranian-Canadian diaspora, this paper analyzes fifty-four in-depth interviews with bereaved family members and with community and clinical allies, conducted across Canada. The analysis identifies a triad that obstructs mourning: (1) fragmented or contested bodily remains, including delayed or unreliable identifications that repeatedly destabilize reality-testing; (2) the loss, withholding, or theft of personal belongings that would ordinarily sustain ritual continuity, memory work, and symbolic linkage; and (3) the prolonged suspension of truth and accountability, experienced as an institutional foreclosure of juridical recognition that keeps loss socially unsettled. In this configuration, grief is not merely prolonged but structurally impeded, as the conditions that ordinarily support mourning fail to consolidate.

To theorize this condition, the paper proposes the concept of asynchronous mourning: a form of grief in which the temporalities of body, psyche, social recognition, and therapeutic expectation fall out of alignment. Phases of mourning may lengthen, recur, or fracture internally rather than resolve. “Acceptance” is frequently experienced as the normalization of injustice and the abandonment of truth-seeking, rendering closure ethically and clinically fraught. Clinical implications follow: effective care requires resisting premature closure, recognizing truth-seeking and public commemoration as constitutive dimensions of mourning, and adapting the analytic frame to include witness and collective context while remaining grounded in psychoanalytic listening.

Learning Objectives

After attending this workshop, participants will be able to:

- Critically examine the implicit temporal assumptions underlying classical psychoanalytic theories of mourning, with particular attention to bodily certainty, ritual finality, and expectations of closure;
- Analyze the concept of asynchronous mourning as a psychoanalytic response to contested bodies, suspended truth, and necropolitical conditions of loss;
- Identify clinical implications for psychoanalytic practice, including the ethical and clinical limits of closure and the role of witness, truth-seeking, and collective context in protracted grief.

Ahmadreza Mohammadpouryazdi holds an MA in Clinical Psychology from Iran University of Medical Sciences and a BA in Psychoanalytic Psychotherapy, as well as a PhD in Psychotherapy Science, from Sigmund Freud University (Vienna). He is currently a PhD candidate and research assistant in Social and Cultural Analysis at Concordia University and a Candidate for Admission with the Ordre des psychologues du Québec (OPQ).

Saturday, June 6, 2026 / le samedi 6 juin 2026

4:30 p.m. - 6:00 p.m. / 16h30 à 18h

15. “Apart from any Mourning: The Curious Absence of Psychoanalytic Theory on Pet Bereavement”

Presenter / Présentatrice : Karen Dougherty

For Sigmund Freud the theorist, animals symbolized “the father” in both animal phobias and totemism. For Sigmund Freud the pet owner, however, animals—particularly his Chow Chows—occupied a position closer to that of children. Freud’s dogs played a significant role in his emotional life, especially in his later years. Following the death of his beloved Chow Chow Yofi, Freud wrote privately to a friend: “Apart from any mourning, it is very unreal, and one wonders when one will get used to it. But, of course, one cannot easily get over seven years of intimacy.” Despite the depth of this attachment, Freud did not theorize the psychological significance of pets or address pet bereavement in his published work.

This absence has had lasting consequences. Pet loss remains largely undertheorized within psychoanalysis, a striking omission given that facilitating the work of mourning is central to analytic practice. The COVID-19 pandemic has further exposed this theoretical gap, as many individuals turned to animals for comfort, regulation, and in some cases sole companionship. For some patients, the human–animal relationship is experienced as their least conflictual, most reliable, and most intimate bond. Consequently, the death of a pet can precipitate profound grief or even breakdown, often catching both patients and clinicians unprepared.

This paper addresses this lacuna through clinical material, arguing that psychoanalytic clinicians must attend more closely to the human–animal bond in order to work effectively with patients affected by pet loss. It proposes that the story of family pets—the timing and circumstances of their deaths, and how these losses were managed—constitutes a neglected yet valuable dimension of patient history taking. Attending to pet relationships and pet bereavement can illuminate core dynamics of attachment, dependency, aggression, and mourning, and invites reflection on the divergence between the theories we inherit and the relationships we ourselves live by.

Learning Objectives

After attending this workshop, participants will have:

- Learned about the history of psychoanalytic thinking on the meaning of pets and pet loss and engaged with important analytic papers on the topic;
- Identified the key psychological factors underlying the power of the human-animal connection including identification and projection;
- Generated new approaches to facilitating the mourning process in patients coping with pet loss.

Karen Dougherty, MA, FIPA, RP, is a Psychoanalyst in private practice in Amaranth, Ontario, a documentary filmmaker, a mental health consultant for film and television, and a communications consultant for psychoanalytic societies and community initiatives. As part of her commitment to the communication of psychoanalysis to the wider world, she is the host of the Canadian Psychoanalytic Society podcast, “Conversations in Psychoanalysis Today.” Karen is also a clinical supervisor and teaches at the Toronto Institute of Psychoanalysis, the Advanced Training Program in Psychoanalytic Psychotherapy, and the Fundamental Psychoanalytic Perspectives, all at the TPS, and is the Chair of the TPS Extension Program Committee.

Saturday, June 6, 2026 / le samedi 6 juin 2026

4:30 p.m. - 6:00 p.m. / 16h30 à 18h

16. “Witnessing and Working through When we Cannot Remember: Explorations of the Effects of Separation in Infancy and its Plurilevel Implications for the Psychoanalytic Dyad in Adulthood”

Presenter / Présentatrice : Michelle van den Engh

Sam spent the first four months of his life in an incubator – a plexiglass bassinets with only one small opening to allow human touch every few hours. Surrounded by beeps and artificial lights, invaded by lines and tubes, he could not cry. Sam subsequently required multiple surgeries in early childhood. Wheeled off to operating rooms, watching his parents fade into the distance, he could not protest.

When I got to know Sam in his mid-thirties, he did not cry. He did not protest. Silence dominated our sessions. As if on the outside looking through the plexiglass, I was there but not there, only sporadically able to reach him. From the inside, Sam described profound, pervasive loneliness.

Excursions into theoretical realms – from neuroscientific research on affect, attachment, and memory to psychoanalytic concepts of internal object representations, repetition compulsion, and defence organisation – offered us an integrated, sensitive understanding of deeply ingrained patterns of withdrawal and isolation. However, as psychoanalysis has discovered time and again, intellectual insight alone does not suffice. Working through “unrememberable” early experiences, unrepresented in words and images, requires *witnessing*¹ at deeper levels of *memories in feelings*² and *memories in sensorium*³, by a *projective identification welcoming* object⁴, open to receiving transmissions across multiple levels.

As I aspired to remain open to receiving Sam’s raw experiences at subsymbolic, nonverbal symbolic, and verbal levels⁵, his dreams and metaphors began to shift. Images of machines and inanimate objects gradually gave way to representations of human presence. Far from linear, however, our journey has been one of continual oscillations, between theorised and lived experience, between moments of contact and moments of disconnect, between O and K⁶, between epistemological and ontological⁷. Each oscillation kindles potential. The potential to reshape Sam’s world – a world where he might no longer feel so alone.

Learning Objectives

After attending this workshop, participants will be able to:

- Explore the value of integrating multiple levels of therapeutic listening, including somatic, affective and cognitive, to enhance receptivity to the experiences being communicated within the psychoanalytic dyad;
- Formulate how the oscillation between theoretical insights and lived experiences shapes the psychoanalytic process as it is unfolding;
- Integrate psychoanalytic, developmental psychology and neuroscientific perspectives to arrive at an enriched understanding of the effects in adulthood of separation in infancy.

Michelle van den Engh, MD, is a psychiatrist, psychoanalyst member of the Western Canada Psychoanalytic Society and Institute (WCPSI), and Clinical Associate Professor at the University of British Columbia (UBC). She is an avid Clinical Fellow of the International Neuropsychoanalysis Society. She grew up in Switzerland and completed medical training in Geneva before immigrating to Canada to complete postgraduate training. She works in private practice and teaches as a faculty member at UBC and WCPSI.