



## Annual Conference

### On Human Goodness

Theoretical and Clinical Aspects

Keynote Speaker: **Prof. Salman Akhtar**

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Sunday 04.04.2021 | 15:00-22:00 GMT + 1 | Via Zoom

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#### Committee:

Gila Ofer (Chairperson), Liat Warhaftig-Aran, Michal Selinger,  
Maayan Mazor, Hadar Kempinsky, Orna Sieradzki

#### Registration & Payment (PayPal): [Here](#)

Guest: 32€ 37\$

#### About Us:

[Tel Aviv Institute for Contemporary Psychoanalysis](#)

**15:00: Gathering**

**15:15: Welcome**

Gila ofer (Chairperson)

Ruth Lavie (Taicp Chairperson)

**15:30-16:45: Plenary 1**

Chairperson: Gila Ofer

**Prof. Salman Akhtar**

Theory of Human Goodness in Psychoanalysis

16:45-17:00: Break

**17:00-18:15: Plenary 2**

Chairperson: Gabriela Mann

**Prof. Salman Akhtar**

Technique in Working on \ with Human Goodness

18:15-19:00: Break



## 19:00-20:15: Parallel Lectures

**1. Speaker:** Ronnie Carmeli, PhD - The Analytic Position and the Paradox of Pride and Humility

**Moderator:** Hadar Kempinsky

**2. Speaker:** Gad Ben-Sheffer, PhD - Borges "Aleph", Reverie, and Psychoanalytic Treatment

**Moderator:** Liat Warhaftig-Aran

**3. Speaker:** Maayan Mazor, PhD - The Many Faces of Medea

**Moderator:** Yaffa Peretz-Zadok

**4. Speaker:** Emanuel Amrami - Goodness in Humans: Weaving the Threads that Bond in Art and Psychoanalysis

**Moderator:** Orna Sieradzki

**5. Speaker:** Avi Berman PhD - The Therapist who is "Good to Others" – On the Beneficial Meaning of Complementary Identification

**Moderator:** Michal Selinger

20:15-20:30: Break

## 20:30-21:45: Plenary 3

Chairperson: Batia Shoshani

**Ruth Korman:** Analytic Case Presentation

**Prof. Salman Akhtar:** Live Supervision

## 21:45-22:00 Final Plenary

Gila ofer (Chairperson)

Speakers →

## SPEAKERS



**Professor Salman Akhtar**, Supervising and training analyst at the Psychoanalytic Center of Philadelphia and professor of psychiatry at Jefferson Medical College. He received the Sigourney award (2012) for his remarkable contribution to the field of psychoanalysis. He is the author of a large number of psychoanalytic papers, and about 100 books written or edited by him. Some of them are: Matters of Life and Death (Routledge, 2011) The book of Emotions (Lotus Roli, 2012) Psychoanalytic Listening (Routledge, 2013) Sources of Suffering: Fear, Greed, Guilt, Deception, Betrayal, and Revenge (Routledge, 2014). Professor Akhtar is known for his innovative understanding of Freud's writing and his ability to integrate varied psychoanalytic knowledge from different psychoanalytic schools in a rich and deep manner. He is also a poet and is known as a human and fascinating speaker.

(Alphabetical order)

**Emanuel Amrami**, clinical psychologist and a training psychoanalyst, at the Tel Aviv Institute for Contemporary Psychoanalysis where he also teaches.

**Gad Ben-Sheffer**, PhD, practicing clinical psychologist and a psychoanalyst, a member of Tel Aviv Institute for Contemporary Psychoanalysis, and a teacher at Tel Aviv University.

**Avi Berman**, PhD, clinical psychologist, psychoanalyst, training analyst and a group analyst. He is a member in Tel- Aviv Institute of Contemporary Psychoanalysis. He is the head of the group psychotherapy track in Tel-Aviv University (within the psychotherapy program of Sackler school of medicine). He is an active teacher and a supervisor in these institutes. Dr. Berman is a co-author of the book "Victimhood, Vengefulness and the Culture of Forgiveness. (With Ivan Urlich and Miriam Berger).

**Ronnie Carmeli**, PhD, clinical psychologist. She is a member of the Tel Aviv Institution of Contemporary Psychoanalysis. She also teaches in Levinsky College of Education. Ronnie's research focuses on the space between philosophy of language and psychoanalytic theory.

**Hadar Kempinsky**, psychoanalyst at the Tel Aviv Institute for Contemporary Psychoanalysis where she also teaches.

**Ruth Korman**, clinical psychologist, psychoanalyst at the Tel Aviv Institute for Contemporary Psychoanalysis. Teacher and Supervisor at Tel Aviv and Bar Ilan University Programs of Psychotherapy. Clinical Seminar Supervisor at the Tel Aviv Institute Program of Psychotherapy.



**Gabriela Mann**, PhD, clinical psychologist, training psychoanalyst, and past president of the Tel Aviv Institute for Contemporary Psychoanalysis. Faculty and supervisor, Human Spirit, Training Program, Lod. Chairperson, Post-graduate program in Self Psychology and the study of subjectivity, Psychotherapy Program, Sackler School of Medicine, Tel-Aviv University.

**Maayan Mazor**, PhD, lecturer in the Department of History at the Kibbutzim College of Education, and at Tel Aviv University. He is an Interdisciplinary Fellow at the Tel-Aviv Institute for Contemporary Psychoanalysis. He teaches the cultures of ancient Greece and Rome. His field of research is myths and theories of myths and he is particularly interested in psychoanalytic interpretations of myths.

**Gila Ofer**, Ph.D, clinical psychologist, training psychoanalyst and group analyst. She is co-founder and past President of Tel-Aviv Institute for Contemporary Psychoanalysis (TAICP) and founding member of the Israeli Institute of Group Analysis (IIGA). She is a lecturer and supervisor in the Program of Psychoanalytic Psychotherapy at Tel-Aviv University and faculty at TAICP, and IIGA. Dr. Ofer is past chair of the group analytic section of the European Federation of Psychoanalytic Psychotherapy (EFPP), coordinator of Eastern European countries EFPP, and the editor of the EFPP Psychoanalytic Psychotherapy Review. She is also the editor of the foreign languages book review in the IJGP. She has published her work in leading international journals and has presented her work and taught in Israel, Europe and the USA. She is the editor of the book "A Bridge over Troubled Water: Conflicts and Reconciliation in Groups and Society" published 2017.

**Yaffa Peretz-Zadok**, clinical psychologist and a training psychoanalyst at the Tel Aviv Institute for Contemporary Psychoanalysis and the chairperson of the Interdisciplinary studies program. Teaching in psychotherapy programs at Tel Aviv and Bar Ilan Universities and at Magid Institute.

**Orna Sieradzki**, clinical psychologist and supervisor, fellow of the Tel Aviv Institute for Contemporary Psychoanalysis. Teacher and Supervisor at the Winnicott center. Supervisor at the Program of Psychotherapy, Tel Aviv University.

**Batya Shoshani**, PhD, training psychoanalyst for children, adolescents and adults at the Tel Aviv Institute for Contemporary Psychoanalysis and one of the founders of Tel Aviv Institute for Contemporary Psychoanalysis.

**Michal Selinger**, child and adult training psychoanalyst and faculty at the Psychoanalytic and Psychotherapy training programs at Tel Aviv Institute for Contemporary Psychoanalysis. Teaching and supervising in psychotherapy programs at Bar Ilan, Tel Aviv Universities and Magid Institute.

**Liat Warhaftig-Aran**, clinical psychologist, group analyst, and a candidate at Tel-Aviv Institute for Contemporary Psychoanalysis; Liat is a staff member in the Israeli Institute of Group analysis, Psychoanalytic psychotherapy program in Barzilai Medical center and in Winnicott center.

## ABSTRACTS

### **Prof. Salman Akhtar**

#### **Human Goodness**

#### **Theoretical Basis and Technical Applications**

Appearing to be totally free from moral anchors, psychoanalytic theory does contain scattered views on human goodness.

Surveying the writings of Sigmund Freud, Melanie Klein, Donald Winnicott, Erik Erikson, and Wilfred Bion reveals that the psychoanalytic portrayal of 'goodness' consists of (i) rationality, restraint, epistemic enthusiasm, and striving for syntheses, (ii) humility, gratitude, empathy, and reparation, (iii) authenticity, concern for others, and playfulness, (iv) trust, generativity, and care, and (v) truthfulness and faith. Such 'goodness' seems to have a multifaceted impact upon the day-to-day work of the psychoanalyst.

Eight different ways in which this is evident include the therapist's (1) providing goodness to the patient; (2) behaving with good manners; (3) seeing goodness in the patient; (4) accepting patient's goodness; (5) diagnosing and analyzing false goodness; (6) interpreting patient's defenses against the analyst's goodness; (7) interpreting patient's defenses against his own goodness; and, (8) exploring the history and meanings of the word 'good' for the patient. These measures will be discussed utilizing illustrations from movies, popular literature, poetry, and clinical work.

### **Ronnie Carmeli, PhD**

#### **The Analytic Position and the Paradox of Pride and Humility**

Following Prof. Salman Akhtar's thought provoking paper on Humility, my paper will continue examining the subject of pride and humility in clinical work.

Does the analytic position humiliate patients, when we try and 'cure' their arrogance (Bion, 1967) and sense of omnipotence (Winnicott, 1960)? It seems that one cannot avoid the *paradox of pride* when speaking of humility: The phrase 'I am modest' is as paradoxical as 'I am lying'. Discussing Akhtar's ideas, I will give clinical examples of two main issues regarding the paradox of pride and humility: Language and Death, i.e. the relevance of the analyst's own mortality as well as the question of clinical interpretation. Paradox is inherent in both. We must accept these paradoxes as such (Winnicott, 1971), if we wish to find and create potential spaces, and transcend the caesurae of this paradoxical profession.



## **Gad Ben-Sheffer**

### **Borges "Aleph", Reverie, and Psychoanalytic Treatment**

In this lecture I will review the clinical uses of reverie as part of the therapeutic stance, and I will focus on its usual construal as a mental state that enables contact with "what is happening", via discovering and elucidating the contents and mental states of the patient/field.

Departing from the traditional concept of reverie, I will suggest that Reverie may also serve as a generative function that aims to the future and establishes an emotional link of compassion between therapist and patient. I will discuss this claim through a short story by Borges – "The Aleph" (1945) and by means of clinical vignettes.

## **Maayan Mazor**

### **The Many Faces of Medea**

Fans of Greek mythology tend to associate the name Medea with the betrayed woman who kills her children to take revenge of her husband. Why does a mythical figure conceived some 2500 years ago awaken in us such strong emotions? Is it merely because the sources often describe her as a witch who kills her children and gets away with it, or does Medea have other interesting facets worth exploring?

In this lecture, I will show how Medea is described in Archaic and Classic Greek sources from the mid-eighth to the fifth century BCE. I will bring the literary contexts in which she appears and point out elements of the myth that have intrigued and inspired literature, theater, art, cinema and poetry creators from ancient times to our times. The emerging picture will explain to some degree why the myth of Medea has never lost its hold, bringing up themes that are relevant to this day.



## **Emanuel Amrami**

### **Goodness in Humans: Weaving the Threads that Bond in Art and Psychoanalysis**

The central cord of this presentation is the story of a remarkable fiber artist Judith Scott and her twin sister Joyce. Since Judith Scott's art consists entirely of tying, wrapping and weaving various sorts of threads, ropes and tapes, I am looking at her work and life using three famous psychoanalytic contributions, each presenting a clinical case or theoretical conceptualization of psychic binding and bonding: Winnicott's case called String (1960), Freud's report of the Fort-Da game (1923) and late Lacan's preoccupation with mathematical and logical properties of knots. The analogy between actual artistic tying and emotional ties connecting human beings will follow the story of Judith Scott's difficult life. This analogy will be taken further – to the proposition that the practice of psychoanalysis, in which the analyst assists the patient in weaving the tangled threads of her situation into a coherent sense-making creation is analogous to the artwork of Judith Scott, in which the tragedy of disability, endless years of suffering, despair and separation are interwoven in a beautiful expression of profound wisdom which is beyond conventional intelligence. The conclusion will be that here one may find the essence of "human goodness".

## **Avi Berman**

### **The Therapist who is "Good to Others" – On the Beneficial Meaning of Complementary Identification**

It seems that our basic attitude as therapists is based on a benevolent wish and intention to distill the "Human goodness" into a professional contribution. The patient's wish during treatment is to be the object of this benevolent intention. Yet, in the treatment the therapist also hears about people close to the patient in his/her world. He may feel empathy and compassion towards another person who is close to the patient. The therapist may become distressed in the counter-transference in cases where the patient himself hurts or harms this "other". An expression of understanding of another person's distress in treatment may become a jarring otherness in the patient's experience and sometimes even felt as turning the back on the patient and betrayal on part of the therapist. The therapist is then experienced as "good for others."

I will discuss this situation with the help of expanding the concept of complementary identification (Racker). Can the therapist's benevolent human consciousness, expanding beyond the therapeutic dyad, be translated into a therapeutic contribution? How can the patient's experience of the therapist's otherness be elaborated in a way that also expands the patient's benevolent consciousness? The lecture will discuss this. An appropriate clinical example will be included.

