

Dialogue between HUMAN RIGHTS and PSYCHOANALYSIS



DATE

Saturday April 15th
11 a.m. to 3.30 p.m

Argentina Time

Free Event



CAPSA
(IPA)



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PROGRAMME

Interactive communication between exhibitors, commentators and the public.

11 a.m.: opening by FEPAL and APdeBA authorities.

11:15 a.m.: Exchange space nr. 1: What are we therapists learning about our prejudices in the current scenarios?

Speakers: Committee of IPA at UN Paola Amendoeira (Brazil), Mona Sargam Jain (USA), Laura Ravaioli (Italy) and Alexander Kalogerakis (USA).

Commentators: Yolanda Gampel (Israel), Romulo Mutemba (Mozambique), Anton Glasnovic (Sofia Group - former Yugoslavia), and Marita Cayupán (Community and Culture Directorate of FEPAL).

13 to 13:40: interval.

13:40 hs.: Exchange space nr. 2: Psychoanalytic training and human rights in our institutions.

Speakers: Committee of IPA at UN.

Commentators: Romy Nassif Assaf (Lebanon), Miriam Medina (Cape Verde), Marta Skelin (Sofia group - countries of former Yugoslavia) and Maridel Canteli (Group of Psychoanalytic Studies in the Community of FEPAL).

Closing: by Dr. Marcelo Viñar (Uruguay)



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More than an event, an action!

When we began to lead the Psychoanalytic Federation of America Latina - FEPAL in October 2022, we thought of a letter of purpose, a program that would guide our way. In it, we stressed the importance of a work that would take into account community ties, that would value everyone's life and that could think of a psychoanalytic practice built collectively, taking into account social and Latin American diversity. This is how we proposed it:

In this sense, psychoanalysis, its institutions and its members are committed to evaluate and monitor the history and changes in the socio-cultural field, and to systematically reflect and practice psychoanalysis in order to promote a democratic, inclusive psychoanalysis that embraces the entire psychoanalytic body, that involves itself, that discusses and pronounces itself on the problems of society, that acts horizontally, taking into account all the diversity that organizes us as the Latin American Psychoanalytic Federation

(...). We think of a FEPAL that is attentive to the social, economic and political reality of our continent and our time, concerned about the progressive deterioration of political reality, of democratic discourse, worried about the advance of populist movements and the different signs that encourage narratives based on hatred and rejection of what is different, with the arbitrary and uncritical exclusion that fosters socio-economic inequalities.

In our work proposal, we commit ourselves to take up the studies and debates on group psychoanalytic practice. "To investigate, based on Freudian and post-Freudian discourse, the work of the unconscious in the group structure".

In April 2023, six months after the current board took office, I was invited by Diana Zac and Alicia Briseño (director and deputy director of the Community and Culture department) and Isabel Mansione (coordinator of the Psychoanalysts in the Community study group) to inaugurate the first webinar in this field of work during our mandate, which brought together psychoanalysts from all over the world, with representatives from the American, African, European and Middle Eastern continents. It was a few hours of awareness, debate and listening about the problems we face in the world, and the need for changes in the psychoanalytic environment so that we really consider inequalities, making room for the act of inclusion.

A lively conversation is one in which different points of view appear and are treated with equal attention, interest and respect. That is what we had in this multicultural encounter, in which psychoanalysts were able to show the strength of their uncomfortable and critical thoughts and resist the supposed mandate that psychoanalysis can only be recognized as such if it is done in pairs.

The International Psychoanalytic Association (IPA) was also represented and its representatives initiated the debate. They pointed out that human beings are not immune to prejudice when

faced with unfamiliar situations, or whose logic confronts us with something different, and that psychoanalysis has the capacity to expand in the face of conflict, promoting new meanings for situations that were previously obscured.

In a world whose political system is neoliberal, individualistic and ruled by capital, the ultimate theme of the event was our involvement, as thinkers and interpreters of culture, with human rights. It behooves us to use psychoanalytic thinking to address those who have no right to life as citizens, who lack access to health, food, education, housing and much more in the technological world. We need to turn our attention to those subjects who are subalternized and left to their own devices. If we move, we can claim a voice for these individuals and work for public policies that promote physical and mental health.

The group organizing the event created a video, projected right at the beginning, which revealed to us the intention of a large and powerful work that aims to sensitize psychoanalysts to the evils of everyday life that isolate a large part of the human community.

We were thrilled by the creativity and strength of the Webinar organizing group, as well as the speakers and the audience present and eager to participate. More than an event, it was an action! They brought to life what was an idea that had been harbored by me, by the group, long before our meeting, and by so many other psychoanalysts who understand that this is the way to a democratic psychoanalysis. Let us listen more and more to this chorus that continues to dream.

Wania Cidade

President of FEPAL

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FOREWORD

I am grateful to the organizers for the possibility of writing this prologue to a publishing that condenses the history, elaboration, construction and realization of the webinar project **Dialogues between Human Rights and Psychoanalysis**, organized by FEPAL's Community and Culture Department and its study group called Psychoanalysts in the Community.

I am particularly pleased with the quality of the work done and, in this sense, I would like to express my gratitude to the authors for the contribution that this publication represents for the growth and breadth of psychoanalytic thought.

It has been a courageous proposal, since, as Marcelo Viñar would say: "Including human rights as a topic to think about from psychoanalysis implies re-interrogating and questioning certain basic pillars of the theoretical edifice of our discipline". It also places our work in an interface between the individual and the community, in which the issue of human rights is at stake and forces us to a permanent recreation of our thinking.

Working so that psychoanalysis fulfills the unavoidable mandate of being a spokesperson for human rights and integrating them in its practice faces us with challenges that cannot leave aside the social, moral, historical, political and economic reality, as well as the diversities and particularities from where we develop our practice.

It is necessary that as psychoanalysts we bring into play all the creative potential of our discipline and its tools at the service of improving the mental health of the population, working also on that uncertain edge where the individual and the collective are intertwined. Part of the therapeutic function of psychoanalysis is played in the search for intervention models that help to alleviate the illness of social bonds.

This painful part of the world we inhabit confronts us with scenarios of extreme poverty and vulnerability, with shortages at the level of basic human rights -such as food, health, housing, work and the need to belong, among others-, without which it is impossible to think about the development of the right to mental health.

It is perhaps for this reason that a new awareness of these issues is taking its predominant place in Latin American psychoanalytic associations, producing movements and crises of growth, as well as the unfolding of a creative potential that is expressed in productions such as the one presented here.

This webinar, whose publication we celebrate today, is the result of the strength of Latin American psychoanalysis and its community practices beyond the consulting room. It is a matter of returning to the subject his condition of being traversed by his environment in the different states and stages of his life and by the events of the historical present in which he lives.

Carmen Crespo
President of APdeBA

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INTRODUCTION

We present an exciting document, which has been produced by the analysts in training from Latin America who worked as reporters in the webinar whose central theme was the dialogue between human rights and psychoanalysis.

It includes what could be recorded manually, as well as their thoughts, affections and appreciations on the variations of the climate of the meeting and its particular dynamics.

It was organized by FEPAL and APdeBA, from the joint work of the Group "Psychoanalysts in the community" with the Directorate of Culture and Community. It was supported by colleagues who contacted the IPA representatives to the UN, the Associations and people from Israel, Lebanon, Slovenia, Mozambique and Cape Verde, who became speakers in an interactive dialogue, which included representatives of the Group "Psychoanalysts in the community" and the Directorate of Culture and Community of FEPAL and the audience, as an additional guest.

The initial step taken by Latin America in organizing this event comes from the strength of Latin American psychoanalysis and its practices, both in the community and in the consulting room, innovative in the sense of giving back to the subject his condition of being traversed by his environment, whether in happiness or in suffering.

And why are we present in the community?

It's because we have lived with the violation of human rights, with the inversion of perspectives in the account of the facts, made official by the colonizer, just as we have struggled to recover a psychoanalysis that is born from the awareness of its participation in sustaining freedom.

In the course of the webinar there was an expectant, friendly atmosphere, with very different voices and different perspectives, some confronted, but all enjoying the meeting, even when it was necessary to state critical positions on international organizations, and situations of abandonment by the international community towards some peoples. Because being able to say it helps to approach the truth and subjectivity needs the truth for a healthy growth.

The meeting was opened by Wania Cidade, president of FEPAL and Isabel Mansione, coordinator of the group "Psychoanalysts in the community". The main concepts they referred to referred to the transformation necessary for:

- that our institutions are inclusive
- that Psychoanalysis, from its practices, supports the fulfillment of Human Rights.
- co-construct a Psychoanalysis that, from a community approach, propagates the idea that no one lives, grows or is saved alone.

The work of thinking about these concepts must denaturalize the assumptions that are subliminally introduced even in science itself.

We could say that transformation has crossed our subjectivity when working in the community and also that we have produced a "culture for transformation", on a small scale, but with the hope of increasing our participation in public policies.

Diversity and plurality are strongly present in the territories where we work, and we are permanently trained to maintain an empathic communication with the groups and with ourselves. This communication can support a hopeful reading for hindered lives, without associating obstacles with social classes, the hindrance occurs where a development is interrupted, even in ourselves.

The real revolution for our social systems is in the search for equity, possibly a utopia, which leads us to sustain a work for the fulfillment of human rights and to think in order to discover those that are still to be named, because it is very difficult to denaturalize what is imposed on us by the social agenda.

According to Leontiev Vygotsky and later -in another framework- Bourdieu said: the greatest work for our life AND THE COMMUNITY is to free ourselves from the limits that society imposes on us to think, because it provides us with the tools to think what is allowed to think and that is subliminally introduced in academic environments.

Isabel Mansione y Diana Zac

Isabel Mansione is coordinator of *Psychoanalysts in the Community* at FEPAL.

Diana Zac is Director of Community and Culture at FEPAL.

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Contributions of Psychoanalysis in Current Scenarios:

What Do We Need to Learn About Prejudices in Current Work Settings

Moderator: Dr. Carlos Tewel

Coordinators:

- BetCimenti
- Gabriela Salazar
- DionelaToniolo
- Maggie Jacobs

IPA Representatives at the United Nations:

- Paola Amendoeira (BRAZIL)
- Mona Sargam Jain (UNITED STATES OF AMERICA)
- Laura Ravaoli (ITALY)
- Alexander Kalogerakis (UNITED STATES OF AMERICA)

Commentators:

- Yolanda Campbell
- Romulo Mutemba
- Anton Glasnovic
- Marita Cayupán

REPORTS

The dynamics of the reports included a distribution of the reporters every half hour.

It is not a record but a synthesis and the impressions of the drafter.

Marta Muller Stumpf

The webinar begins with the presentation of the music video "Samba da Utopia." Everyone seems very excited and eager for this beautiful gathering with so many people from different places and cultures.

*"If the world becomes heavy, I will borrow the word 'poetry.
' If the world buries itself, I will pray for wisdom to rain down from words.
If the world goes backward, I will write the word 'rebellion' on a sign.
If we become discouraged, I will harvest the word 'tenacity' from the garden.
If, in the end, the word 'tyranny' enters our backyard,
Take the drum and the ganzá¹, and let's go out into the street to shout the word 'utopia'.²"*

¹ Cylindrical percussion instrument similar to a rattle.

² By Jonathan Silva

The participants are very excited. Some dance and sing along with the choir like in a beautiful symphony, where there is a great desire to respect the human rights of all and for all. Shortly after, there is a demonstration of a video with instructions about the language.

Patricia Arévalo Pla, from the Psychoanalytic Association of Uruguay, begins with instructions on how the webinar will operate, which has 167 subscribers present in the morning session, coming from America, Europe, Eastern Europe, Asia, and the Middle East.

The webinar was organized by members of the study group of FEPAL called Psychoanalysis in the Community, as well as by the Psychoanalysis and Culture Department of FEPAL, with the support of APdeBA to request funding from IPA CAPSA.

Isabel Mansione expresses her excitement about sharing the opening and states that through work in the field, such as schools, hospitals, prisons, social networks, natural and social disasters, and migrations, "we have learned with pain that where there is an unmet need, there are neglected rights."

Wania Cidade, President of FePAL, talks about the practice of psychoanalysis concerned with the problems of the world and thanks the organizers of the community and culture study group, Diana Zac and Isabel Mansione. She says that where there is psychic suffering and mental illness, psychoanalysis must enter, also in the social sense. She points out that in Latin America, more than three hundred human rights activists are killed, as happened to Chico Mendes, for example. She provides alarming data on poverty and social inequalities.

There is an atmosphere of great excitement in the group and at the same time intense motivation. Isabel explains to the participants that the lyrics of the opening song were in Portuguese and translates some excerpts of the chorus into Spanish so that the translators can include the English speakers as well.

Then the first interchange space was opened, coordinated by **Carlos Tewel**, with the theme **"Contributions of Psychoanalysis in Current Scenarios. What are therapists learning in these environments about their own biases?"** Teresa Popiloff (support), Beth Cimenti, Gabriela Salazar, Dionela Toniolo, and Maggie Jacobs are coordinating this first moment, as well as the reporters of this initial moment of the webinar: Marta Müller Stumpf, Victor Cruz, Natalia Mudarra, and Carolina Gioacchini.

Carlos Tewel begins by thanking FEPAL, the community and culture study group of APdeBA, and mentions that the webinar is organized by over forty professionals. He refers to Freud, who arrived in London in 1928 when his books were burned, and to the many deaths during World War II, the migrations of Africans across the seas, and the numerous wars. He evokes thinking about the death drive and how much technological progress extends the average lifespan, which brings us back to subjectivity, due to the non-fulfillment of symbolic pacts, when there is no consideration for the other, their subjectivity. He mentions important social milestones such as the feminist movement and new subjectivities that challenge social paradigms and the pacts that are not maintained. He believes that psychoanalysis should include all subjectifying practices.

The coordinator introduces the four IPA representatives who will discuss the topic, the four commentators, and the questions that can be asked afterward. Each person presenting the topic

will receive a notification when they have two minutes remaining. The first person to speak is psychoanalyst **Paola Amendoeira from the Brazilian Society of Psychoanalysis in Brasilia and representative of the IPA's community and culture subcommittee**. She appreciates the opportunity.

Paola speaks with great emotion about this urgent and current topic. She believes that the world has never been easy, but currently, she perceives significant difficulties related to migrations, pandemics, wars, terrorism, which are exacerbating the vulnerability of everyone, including children. Psychoanalysis and psychoanalysts are called to contribute with more humane theories and practices towards humanity, aiming for a more integrated, communal, and just society. They must contribute to the severe community crisis. She speaks about the century of faced prejudice and the studies and research conducted on prejudice in clinics and its effects. She also emphasizes the importance of multidisciplinary approaches, addressing issues of race, gender, otherness, difference, and the unfamiliar, which are fundamental questions that need to be thought about and studied. She mentions the blind spots of analysts.

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Victor Cruz (SPRJ)

If the world becomes heavy, I will borrow the word "poetry".

I will start by speaking from my emotions: it is impossible not to mention the lasting effect of the immersive, sensitive, and velvety rhythm that flowed among us, generating deep emotion. The welcoming atmosphere, filled with hope and joy, stemming from the "Samba of Utopia".

Paola Amendoeira's speech also highlighted the role of the IPA as a component of the UN, which has the right to express itself and have its viewpoint considered, as well as being consulted whenever necessary.

Next, the psychoanalyst spoke about the need to create bridges of contact between members that can provide support to committees and communities worldwide, developing alliances within and outside the IPA.

Addressing prejudice, Paola quotes the young Mexican psychoanalyst Marco Posada, who speaks of prejudice as a complex system that must be approached in a multi- and interdisciplinary way. She proposes expanding this conversation and urges us to work on the painful feelings present in clinics, societies, and psychoanalytic institutes.

We imagine that, many times, what is at stake is the analysts' capacity to experience a diverse range of affects. How do these foreign realities resonate with their own internal worlds? Whether they are empathetic towards the sufferings present in other cultures and whether they have the sensitivity to understand, taking into account what is specific to each one, in their own specific context, often very different from what is known in the Western, Eurocentric world. Cultural countertransference exists and operates in such a way that it hinders the liberation from imaginary countertransference identifications that colonize and idealize. It seems essential to aspire to a psychoanalysis that can also open itself to learning from the new, from the different, and that does not only withdraw into itself, with its ready-made protocol contributions.

Carlos Tewel thanks for the first presentation and passes the floor to **Mona Jaim from New York**.

Mona begins her intervention by talking about the need to think concretely and practically while respecting the demands of the external reality. She mentions the industrial revolution and the degradation of women, their exclusion (now living in a non-place). Her presentation is more rapid and condensed.

Next, the third participant, **Laura Ravaioli**, was called to speak, but due to technical difficulties, she couldn't deliver her speech at the previously agreed time, leaving her participation for a little later.

Alexis Kalogerakis assumes a countertransferential, affective speech, expressing his emotional experience by stating that he feels, at the present event, like an adolescent invited to a popular party.

He begins by telling a spontaneous story. He mentions a situation that occurred before the pandemic when Alexis was in his office waiting for a representative of the United Nations from Greece to discuss development, human trafficking, and migratory crises in the Middle East and Europe. He recalls that just before the meeting, he was on the floor of his office, playing, trying to establish communication with a child, and that he is not an expert in this field. This leads him to question: How to transition from the clinical model to the world at large? What is the crucial point for the United Nations and the general public? What can we contribute?

Alexis seems to advocate for understanding the mind, emphasizing psychological development, as well as showing concern for violence, the use of weapons, and their impact on children.

Alexis concludes, and **Laura Ravaioli** begins her participation. The panelists continue at an intense pace, addressing relevant topics, heating up the atmosphere in the room, and capturing the attention of the audience.

Laura begins her speech by stating that mental health and psychological well-being are poorly understood in the community. She then emphasizes the challenge of trying to transmit what has been learned in smaller groups to larger ones. How can individual dynamics be applied to larger groups? How can we apply what we know to other cultures?

Laura indicates what she believes is possible: facilitating communication and recognizing complexity.

Yolanda Campbell then starts her commentary, questioning whether it would be necessary to seek indicators that can guide human rights from a clinical perspective. She highlights the importance of finding appropriate tools to understand what each individual understands by their own human rights and those of others.

Yolanda says that the way each person understands human rights is based on their local culture, and there cannot be a general international consensus. She stirs up the atmosphere by pointing out the United Nations' erroneous thinking on this topic, as if there could be international standardization.

For Yolanda, the psychoanalyst who takes on the social subject amplifies some hypotheses already posed by Freud. Amplifying devices would, therefore, mean occupying multiple spaces, respecting what is foreign, what is different, and the right to exist.

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Chat - Questions and Comments
<p>Ricardo Carlino</p> <p>Good morning, everyone. It is an honor that FEPAL, CAPSA, and APdeBA have included this webinar in their activities. It is very important for analysts to delve into the subject matter. "Human Rights" must be at the forefront of our interests and understanding as analysts. I congratulate the organizers.</p> <p>Mónica Santolalla</p> <p>Question for Paola: Does this ongoing exercise you speak of lead us to revisit the psychic instances proposed by Freud? What place do you give to subjective division in these exercises?</p> <p>Maria Cristina Fulco</p> <p>What are your thoughts on the commitment of each psychoanalytic society to speak out through oral and written media against attacks on human rights in their countries of belonging and in the world (without disregarding what has been expressed by the IPA subcommittee at the UN)?</p> <p>Ricardo Carlino</p> <p>Prejudices (pre-judgments) act as obstacles to the free development of thought. They function as immutable "stones" that prevent the transformation of what was previously thought. They coagulate what has already been thought, hindering the new understanding that the act of "thinking" produces.</p> <p>Eva Rotenberg</p> <p>I congratulate the speakers. I ask Alexi how we can contribute from psychoanalysis. Furthermore, why do you believe there is so much resistance within the IPA to include expansions of the framework, such as what we do in Multifamily Psychoanalysis and other group frameworks, to address suffering without word representation and social inclusion and social catastrophes? I believe that if we do not expand the framework, the pure gold of psychoanalysis will remain gold for the privileged few.</p> <p>Natalia Mudarra</p> <p>I would like us to think a little about the support that we could provide to the indigenous peoples in our Latin America from psychoanalysis, who are even</p>

more invisible than other vulnerable communities that currently have more presence before the institutions that manage resources and handle human rights policies.

Monica Santolalla

Question for Laura: How do we work on extending psychoanalytic reflection with effects that are unmanageable and often opposed to the desired/intended ones?

Marta Muller Stumpf

And as Natalia Mudarra mentioned, the inclusion of people with disabilities as well, who are so invisibilized.

Monica Santolalla

Question for everyone: What role do ideologies play?

Maria Pia Costa

Historically, those who violate human rights are often those who hold power, whether on a macro level or in specific environments, even the most intimate ones. This implies a distortion (perversion?) of the fundamental axiom that it is parents, adults, authority figures who should protect the child, the vulnerable, the masses. This distortion of the basic postulate creates confusion that leads us to situations like the one Alexis described: parents providing a bulletproof backpack for a school-age child. I am horrified to hear parents advising their children to avoid seeking help from a police officer in a difficult situation because the police officer is more dangerous than the problem they may face. Loneliness and helplessness multiply when one cannot trust authority. Abuse becomes twofold.

Monica Santolalla

Excellent point, Yolanda Gampel!!! Expanding the device is a proposal for future work, collecting the experiences already carried out.

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Natalia Mudarra (APAP):

Yolanda mentions indicators for discussing human rights in everyday life and in our clinical practices. She questions our human rights and those of others. According to her words, there is a misuse of differences. Her intervention had a warm tone, although her words corresponded to a confrontational discourse in response to the previous views and presentations.

While she speaks, I observe the chat and questions arise about indigenous peoples and people with physical disabilities, commonly referred to as "disabled." Meanwhile, **Yolanda** explains that we have to start by thinking and implementing local policies, each of us with our respective idiosyncrasies, and then consider how we can encompass international spaces. She talks about what it means to have the right to exist and how little this is considered. She also emphasizes that we can work psychoanalytically in social and community life in each intervention process, with the condition of respecting what is foreign and unfamiliar.

Next, **Rómulo Mutemba**, a Ph.D. in Psychology from the Republic of Mozambique, presents. He speaks about the poverty in the region and his country. His intervention moved many of the participants and organizers of this event. We were eager to hear more from him.

In our WhatsApp chat group "Psychoanalysts in the Community," there was an immediate reaction to help with the situation that the speaker showed us. It was an intervention that managed to touch our sensitivity and captured our attention.

Meanwhile, in the Zoom chat, questions and comments arose about the perverse use of power in some institutions that deal with human rights.

Mutemba understands psychoanalysis as an important tool for thinking about the human being, as a primary healthcare provider. He comments that there is a great dilemma. In his country, there is no network to communicate with political recipients, nor is there an opportunity to train people dedicated to community health tasks. He mentions that in his country of 30 million inhabitants, there are only 200 psychologists and 30 psychoanalysts. He emphasizes how difficult it is to talk about human rights when the basics are not present.

Anton Glasnovic from Croatia then presents, stating, "To talk about community, one must understand the community. Psychoanalysis has distanced itself from its roots, and it seems that with advances in medicine and neurology, we are now returning to them, to understand the material conditions of the mind." His words were slow but forceful, capturing the audience's attention when he stressed that psychoanalysis has been moving away from its object of study and focuses more on thinking and metathinking.

He explains, "We have been disconnected from the reality of what happens in communities. We like to think that we are not a part of it, but rather that society or people are our object of study." He emphasizes the need to return to people.

Glasnovic criticizes the United Nations, which was present in the situation in ex-Yugoslavia but did what people needed and expected. At this moment, there was some tension among the speakers participating in spaces with the UN. His way of stating it was not to generate controversy but to raise awareness of an experience that raises doubts about the practices of the UN.

To close this space, Marita Cayupán, representative of the Community and Culture Directorate of FEPAL, spoke.

In the chat, there are comments that psychoanalysts are also citizens but do not live as such. In this sense, it follows Glasnovic's idea.

Cayupán intervenes by talking about prejudices, stating that they ruin the quality of human life. She gives an example, "In my country, I am brown, but in Mexico, I am considered white."

She talks about chauvinism, which can hinder understanding the mourning of other communities. She reminds us that after colonization in America, there was a lot of migration, but it seems that we have forgotten this phenomenon.

She evokes a quote from an author, "*Man contemplates his natural environment and learns.*"

In the chat, they comment that psychoanalysis should be applied and not just involved with the community. The question rounds begin.

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Carolina Gioacchini (APC)

Paola Amendoeira requested the floor, referring to the revision of psychoanalysis from Freud's instances of the ego and superego. She says, "I believe that without a doubt, psychoanalytic theory needs to undergo a revision, primarily concerning what Marita mentioned about the culture of colonization. But that was in its historical time, and he can bring, he can develop a revolutionary scientific thought that all of us are taking on. But it is necessary to review it, for example, in relation to prejudices, Freud's work, and the topic of development. It has an idea of the civilized and the primitive, like the linearity of development where everyone will walk and reach a civilized point. We know that development is not that straightforward based on the experience we have.

We are going back and forth, reviewing it in psychoanalysis; it is very present today in our interventions.

Freud's perspective, he was an open-minded person, and at that time, he advocated for diversity, which we now talk about and name as gender diversity. There is a clear text about that. He also drew attention to the importance of women becoming psychoanalysts to contribute from their experience on the female edipus complex.

On the other hand, there are difficulties in all of us; we have a blind spot. He could not rely on as many analyses as we can today; he could not do that in his time. In terms of psychoanalytic theory, there is much to review, improve, for example, the issue of indigenous peoples. How can we reach them? We have much to learn; I want my colleagues to speak, for example, about the issue of indigenous peoples. We have a lot to learn from them. She also relates it to patients; we have much to learn from our patients, with each patient, much to learn from what we experience. To do that, we can maintain that disposition to get to know the other, learn with them, surely, we will be able to access only our knowledge if we can maintain that disposition to learn from the other."

Paola concludes her intervention by saying that "I could talk about the UN, but I will let others continue speaking."

Mona Sargam Jain now intervenes, saying: "Thank you. To continue with Paola's idea of cultural colonization... It's very important. In our work with the United Nations committee, we also criticize the United Nations itself. For example, the national accounting measures they have adopted and used, the GDP measurements, are forms of colonization that have forced all countries to adopt a standard measure like productivity and assign it value. We are leading everyone to measure with an outdated value, to assign a value to everyone equally.

"In our work, we not only talk about human rights; we also analyze. There is bias within the United Nations, and we are aware of its flaws.

"Abuses have been committed in the name of peace and reported to the United Nations Security Council, as you surely know.

What happens at the United Nations is very primitive; it serves the purpose of allowing enemies to talk to each other without killing each other. It tries to achieve the basic ability for people to talk without killing each other. It's sad, but that's how it is.

"As human beings, I don't know how much we have evolved. If that is the purpose, we must support it. That's what I wanted to comment on."

Then **Marita Cayupán** comments on what Rómulo brought up, regarding how the unknown and racial differences are treated.

Colonization is also at play; colonization allows us to know.

"There are facts of the current culture, the attack on women, the denigration that comes precisely from the hands of the first colonizers.

The colonizers would mutilate indigenous women, leaving them marked as having been violated. I want to clarify that I come from an indigenous family. I don't like saying 'indigenous peoples'; I prefer to say 'indigenous' because it's the term used by the other continent. It's not an insult; it's a naming.

"That has left traces in America. It has left traces that lead to crises.

"The 'patriarchal' power system, that's what it's called because it subjugates.

"The defense of feminism against femicide is a metaphor against all vulnerable minorities. It has a lot to do with colonization. American schools like Silvia Mati, as well as Bleger and Klein, have studied different schools, the psychic composition, or metapsychology, where the third is not just mom and dad, but the different other, the environment.

"There is more to clarify and delve into, but I also like to listen."

I have the feeling that we are overwhelmed by an anxiety to listen. The speakers and commentators want to speak and share their points of view, but they all emphasize that they WANT TO LISTEN. I find it extremely valuable that we listen to each other from different cultures, different perspectives, different ways of seeing and perceiving human suffering, with something in common that unites us, which is PSYCHOANALYSIS.

Yolanda Gampel intervenes, saying: "I find this meeting excellent, extraordinary. Not only does it bring together those societies and countries that have well-established, well-organized psychoanalytic societies with many people who can work and think together, but they also brought someone from Mozambique, who has no one to work with. They don't have the means to do everything they want to do, showing somehow the despair they're in and how we can help them from other places.

"The same goes for someone from Croatia in the former Yugoslavia. There was a fabulous psychoanalytic society, but when the war started in 1992, it was a disaster. Several analysts were brought from Israel because we helped them see how they could get out. We also went to work in Yugoslavia after the war.

I think they are now asking for a different kind of help. This meeting is important. It is important for someone from this whole group to take notes. "How can we think about places where there is no one to work with? Can we participate and contribute ideas and work through Zoom? Not just in well-organized societies. Give an idea and work.

"I have the idea of networks, institutional, community networks, how they enhance, strengthen, and help if they are sustained with these purposes.

"For example, Freud, when he spoke with Einstein, 'Why war?' There was a moment in the conversation when Freud said, 'I work in my office, I don't know what goes on outside, that's left to all those who work with society.' I think the strength of psychoanalysis highlights the uncertainty of life, what Freud knew and taught us, we have to use it in uncertainty and perplexity, which now brings us different things, different thoughts."

Laura Ravaioli takes the floor: "Thank you very much. I see that there are many questions, which probably have to do with the second part, people are interested in institutions. I wanted to ask something: how do we think about psychoanalytic societies? How do we speak in the media, how to adopt political positions? "

I want to share my idea that, in my opinion, societies have the right to take this position and share with their members, probably having more knowledge of their country, but in this way psychoanalytic ideas also teach us to remember complexity and take a third position in this; that is why this is important, regarding the IPA.

"Through the IPA, we can confront opinions, exchange, for example. In my institutional matters, we often ask for an external consultant, not someone from within the institution, for important topics it is good to have a third party. In order not to get lost in our psychoanalytic point of view, we need to maintain these things that are often ambivalent. I think we can talk about this later when we talk about institutions.

"The importance of criticism... it is important to criticize institutions, the United Nations, and be critical in the IPA as well, because it is a way to improve, to learn from our mistakes. When I started working in introductory courses, it was a way to learn, the United Nations had not fulfilled the task for which it was created. This needs to be kept in mind, to remember this. Many bureaucratic issues to comply with, which slows down the good intentions of doing things, we have to remember this.

"Unfortunately, we do not have another place to bring together government and ONG. Where we can bring together government and ONG. We need that place even if it is not a perfect place for dialogue, and even though there is much work to be done, I believe the IPA can also help the United Nations improve.

"The hopeful, positive perspective that encourages us to trust and continue, to think that it is possible, that institutions exist and make it possible if we can see it that way.

Mona Jain thanks and returns to the topic of prejudices: "The United States is a diverse place, multicultural despite being quite segregated. I am the daughter of Indian immigrants, my parents came from India.

"I grew up in an environment with white people; it was difficult to see how they viewed Indian people. They considered us educated, but we couldn't participate in conversations, especially as women. This was my experience.

"I want to bring this up as an analyst. I am a teaching member, and there we have a committee for diversity, belonging, and equality, and no one wants to talk about race and the experience of domination of the North by the South. It's difficult... It is left for people of color like me and my African-America colleagues to bring up this issue, to put it on the table. We are considered invisible people. I don't want to raise this for everyone's discussion.

"Analysis should not overlook the external environment. Anton, I believe we exist in relation to the material world. We should be immersed in this world. We are overlooking the marginalized individuals. We are unaware of this reality.

"I observe how behind each analyst there are also aspects of suffering, pain, analyzed and processed, but in some way they make us who we are.

Chat – Questions and comments
<p>Dionela Toniolo</p> <p>Good afternoon, from the Portuguese-speaking area we have many compliments and some questions...</p> <ul style="list-style-type: none">○ How do prejudices hinder people's ability to think?○ How to think about the issue of prejudice in the impossibility of certain vulnerable communities because they don't have the resources for themselves?○ How are the human rights of disabled people considered?○ Other possible prejudices, such as disabilities, Palestinians in the Gaza Strip, are subject to prejudice.○ What is the commitment of psychoanalytic institutes in transmitting this knowledge? In the countries we are discussing.○ What is the difficulty for psychoanalysts to enter communities if before being analysts, we are citizens? <p>I have a question about how to think about the psychic instances of the unconscious and the conscious in social contexts</p> <ul style="list-style-type: none">○ What is the place of ideologies in human rights? <p><i>Marita says she doesn't understand the questions, so they are repeated.</i></p> <p>I hope it is clearer now.</p>

Marita Cayupán then intervenes, saying, "I was thinking about how politics and power systems influence, based on what our colleague **Dionela** said. "The system makes women in the modern system, in modern politics, take care of children and clean their husband's clothes who goes to work. For the businessman who has his factory, he doesn't consider that this man's cleanliness and his children being taken care of is because of a woman.

That is a form of slavery from the perspective of women, disregarded by the sociopolitical system, that would be one way. "I think about how that has changed nowadays, but we can see the double or triple work for women, for example, during the pandemic, taking care of their

children because schools were closed in Argentina and other countries. "In medical settings, as a doctor who worked in the public hospital in Buenos Aires, we see that, for example, the way an indigenous woman wants to give birth is not respected (referring to what **Rómulo** said).

An indigenous woman wants to give birth with gravity, waiting for her baby and accompanied by women. She can't give birth as she saw or was taught, she has to give birth as Western science says. "Is it due to ignorance, fear? The doctor sticks to what is known.

Paola Amendoeira says, "Another person raised their hand, so I will speak quickly. I want to remember that when we talk about prejudices, there is a huge debate about what tends to turn all prejudices into one (Isabel Rauns). "We miss the opportunity to understand the specific characteristics that each prejudice generates when we talk about prejudices as one. She refers to these differences, the prejudices against women, homophobia, racism, and many others. "It's interesting because each type of prejudice works according to certain preliminary certainties and certain anxieties. "You are right that ableism is a prejudice against minorities with different abilities. Likewise, prejudice creates an inability to think. "That, in itself, is an incapacity to think. Thinking and articulating heterogeneous elements into communications, ways of relating that are different from ours, if they are not ours, are great mysteries to us.

Only when we have contact with the different do we have the opportunity to become more aware of points of our identity, of our thinking. Who are we? Who do we want to be? Otherwise, we cannot achieve it. "Another prejudice is maintaining the representation of a hegemonic culture, and it should be transformed into a hetero-hegemonic culture."

She expresses her desire to follow Laura and Mona in this, to talk about the importance of language and relating to different cultures. "We are able to do it at this moment. Despite all the criticisms and acknowledgments on one hand, it is a great effort, IPA is one of the few and unique international organizations that try to bring together all demands, that try to make all divergences converse.

A common point is psychoanalysis. Now the time has come for us to talk about prejudices. Until now, we hadn't had time to discuss all of this. Now it has knocked on our door, and we have to find a response."

Anton Glasnovic "Thank you very much, I'll keep it short, I want to talk about the topic of materialism, which was raised. When I talk about materialism, I think about my patients who lose their jobs... How can they be well? They can't afford to pay for their sessions. "How can I help them if they lose their jobs? Yes, we want to emerge into society, to get involved.

We shouldn't just be there, providing support in our sessions, we have to be active in society. "If society is like this, if it is capitalist, we can't change anything, we can only be containers. Containers for them, that's what I meant by 'materialistic stance.' "Right now, I have a patient who lost their job. I'm not allowed to provide free sessions... without war, without trauma, they suffer from this larger problem: it's the system." He refers to the fact that in the capitalist system, there is a disconnect between organizations. "They are all separated from each other."

I think about how difficult it is to say things that we think and that are uncomfortable, but how important it is to say them. And isn't this psychoanalysis: shedding light where there is darkness, saying what is unsaid?

Alexis Kalogerakis "I wanted to mention three very important things. Transcultural topics, I want you to know about interventions with very young children."

He mentions unrecognizable names for me.

With those names, he refers to professors who work on prejudices with preschool-age children. "In psychoanalytic societies, we have learned about ethnic prejudices: prejudice towards Asians, for example.

We have to be very careful about the assumptions that are inserted into various contexts." He then refers to a documentary, "The Other Side of Immigration," which "describes a moment when there was a political issue. It showed that the wives of immigrants who were with medical students, those who were assessing immigrants in the hospital, had a context. Thank you very much."

Carlos Tewel

"We're running out of time. It's a great honor to coordinate this dialogue between presenters and commentators and the colleagues who asked the questions that enriched the activity. "

A big thank you to everyone for these activities.

Utopias are becoming more real and concrete, despite the effort we need to bring about the changes the world needs.

This phrase fills me with emotion and somehow expresses the emotion we all feel in participating in this important webinar.

Patricia Arévalo (APU) now intervenes: "We want to invite you to watch some videos that have been created and will be broadcast in three languages. During the break, we will listen to the Apdeba choir. We ask you not to disconnect, to stay connected. We would love for you to keep watching what we have to show you. We will reconnect at 1:40 p.m. to continue. We still have another part.

"Thank you all. See you in a little while."

Listening to the choir... cooling down from so much mobilization... If we don't take a moment to think about human rights and their violations, we can continue and continue. But now, when we pause to think, to exchange ideas in this webinar, it moves us, mobilizes us... we think... It moves us, it mobilizes us... we think about how much still needs to be done, how we are now, and how we could be.

There are other places that are the same, worse, or better than us. How valuable it is to exchange ideas and feel that we are not alone, that psychoanalysis unites us to think and design strategies, solutions!

Questions in the chat
Gregorio Garfinkel to Everyone 12:31

What do the IPA delegates to the UN think of Anton Glasnovic's criticism of the ineffectiveness of the UN?

Miguel Sayad - SBPRJ

I didn't understand where we ask questions, so I'll try here: why in the mention of preconceptions, discrimination, and human rights, are Jews, Blacks, Indigenous people, and LGBT+ mentioned, but Palestinians and Gaza are forgotten?

Dionela Toniolo

Noted your question, Miguel. Thank you very much.

Miguel Sayad - SBPRJ to Everyone 12:34

Ok. Thank you very much.

Gabriela Salazar Ilap-EC to Everyone 12:34

Questions and comments that couldn't be answered or mentioned in their entirety will be documented by our rapporteur for future publication.

Dionela Toniolo to Everyone 12:35 /In Portuguese/

Participants who wish to ask questions should do so through the chat. The questions will be grouped by theme and transmitted to the speakers after the commentators' presentation. The remaining questions will be documented by our reporters for future publication.

Ney Marinho to Everyone 12:38

In the fight against prejudices and racism, don't you think that one of the most effective means would be COEXISTENCE? For example, in our meeting, I only saw two Black people (Wania and Rómulo) and no Indigenous people (although they are numerous in Latin America). Remember Isabel Mansione: equal coexistence. Great meeting. Ney Marinho (Brazil).

Marta Müller Stumpf to Everyone 12:40

And disabled analysts and disabled individuals, where are they among us? Are there any here? The most numerous and invisible minority in the world.

Ney Marinho to Everyone 12:40

In this line of coexistence: opening more affiliated centers to each other, as Yolanda Gampel says.

Eva Bosoer to Everyone 12:41

Thank you, Yolanda! Always so insightful.

Eva Rotenberg to Everyone 12:43

Question for **Laura Ravaoli**,

when you talk about political position, do you mean supporting political parties? Or supporting Human Rights and social inclusion?

Beth Cimenti to Everyone 12:44

Thank you very much, Mr. Anton.

Patrizia Montagner to Everyone 12:45

Thank you, Laura, for your comments and ideas.

Luísa Branco Vicente to Everyone 12:45

Thank you very much, everyone, and especially Yolanda.

Miguel Sayad - SBPRJ to Everyone 12:46

Paola and Laura: in 2006, IPA was present at the UN plenary session on "Preventing the Transmission of Hatred, War, and Violence"; in 2007, the Berlin congress had as its theme "Remembering, Repeating, and Working Through in Clinic and Culture." In a meeting of an IPA/United Nations committee in New York City, direct contact was organized between psychoanalysis and human rights with young people from the Gaza Strip. The central theme of the IPA committee's work was "Unlearning Intolerance." The Palestinian and Gaza issues were frequent topics in the problems of preserving human rights in Palestine.

Rene Epstein to Everyone 12:47

I just found out how to open the chat. I believe psychoanalysis should delve into the importance or structure of ideology in the constitution of individuals, the quality of their representations.

Miguel Sayad - SBPRJ to Everyone 12:49 The words "Gaza" and "Palestinian" are being excluded from discussions on human rights and psychoanalysis in the psychoanalytic world. What can you say about this? In that regard, the IJP (International Journal of Psychoanalysis) issue from 2010, number 21, on Jerusalem and the Israeli Psychoanalytic Society is very interesting.

Marta Müller Stumpf to Everyone 12:49 Deficiency as well.

Ney to Everyone 12:49 And coexistence, Dionela?

Dionela Toniolo to Everyone 12:51 The questions are compiled because time is limited, and I remind you that the questions that are not answered here will be used as reflections for future reporting. Thank you.

Gabriela Salazar Ilap-EC to Everyone 12:52

These were the questions and comments in Spanish that we presented to the guests. What do you think about the commitment of each psychoanalytic society to speak out in the oral and written press against attacks on human rights in their respective countries and in the world? This question was asked by Cristina Fulco from Uruguay.

Isabel Mansione AP de BA Argentina to Everyone 12:52

What beautiful questions! There will always be a bit of frustration, but that will be the cause of new encounters and new methodologies for encounters.

Gabriela Salazar Ilap-EC to All 12:54

Question for Paola (already answered): this ongoing exercise you mentioned, does it lead us to reconsider the psychic instances proposed by Freud? What place do you give to subjective division in these exercises? Question asked by Monica Santolalla from Argentina.

Concerns regarding these aspects: a) What place do ideologies occupy, and how can psychoanalysis contribute to different issues? b) What resistances could arise in expanding the framework, for example, in Multifamily Psychoanalysis? c) Psychoanalysis and interrelation with indigenous peoples, always respecting cultural particularities.

Miguel Sayad – SBPRJ to Everyone 12:53

Mona, the South is not simply a geographic region, but the North and the South can be characterized as regions of distinct epistemologies, regardless of their geographical location.

Mona Jain, IPA/UN, APSaA, USA to Everyone 12:56

Thank you, Miguel. It is very clear to me that the Global South is not monolithic. I use the terms to refer to the reality that the current hegemonic system emerged from cultures geographically based in the North.

Gabriela Salazar Ilap-EC to Everyone 12:59

Luciano, we should wait for the next block. Apologies. Thank you, Anton. Our last intervention comes from Alexi.

Miguel Sayad – SBPRJ to Everyone 13:00

Paola, perhaps prejudice serves as a stimulus and reveals the words that sustain it, revealing the absence of words that underlie prejudice. It resembles the same structure (linguistic?) as fetishism.

Ney to Everyone13:03 Paola drew attention to the aspect of "double-handedness" in working with the community: we LEARN, it is not catechism.

Gabriela Salazar Ilap-EC to Everyone13:03

We thank all of you for your presence, comments, and questions. The webinar continues with our second block. Rest assured that all comments are being documented, and we greatly appreciate our 4 reporters for this space.

Miguel Sayad – SBPRJ to Everyone13:05

Take a look at the cover of the New York Times from 2021 about very young children. It is also worth knowing the documentary "Der Yassin" by Nina Shosshani presented at DOC LISBOA³, and the book "Convertirse en Palestina" by Lina Meruane.

Denise Lahude to Everyone13:13

Very grateful to all the participants. Total success!

Oscar Ouviaña to Everyone13:14 Thank you.

Miguel Sayad – SBPRJ to Everyone 13:15

Elie Wiesel: "I have so much to say, and I search for words. They hide, they elude me. Why don't you try to capture them for me? You have given me so much... offer me also the words I need to love, to understand, to open myself to serenity..." Meanwhile, Madeleine Albright - Secretary of State during the Clinton presidency, if I'm not mistaken: CBS News asks, "Do you think it was worth it? Half a million children died in Iraq." M. Albright's response: "I think it is a very hard choice, but the price? We believe it has been worth it."

Liliana BullonVeliz to All 13:35 Thank you.

Andrea El Maalouf-ECUADOR 13:50

Good afternoon and evening.

Participants who wish to ask questions should formulate them in the chat. They will be condensed by topic and transmitted to the presenters after the commentators' presentations

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³ Lisbon International Film Festival

AFTERNOON SPACE

Psychoanalytic training and Human Rights in our institutions

Andrea Poyastro SPPA

The space assigned to me was exactly the one after the lunch break, when we returned for the second part of the activity. During the break, there was a series of cultural and musical videos, alluding to the theme of the webinar, with groups of Latin American artists, which I think moved everyone, providing an affective climate of hope.

Upon returning, there were 140 people participating in the webinar, which shows the interest aroused by the topic, and this number of people remained connected to the activity for another two hours.

At the beginning of this second moment of the webinar, **Teresa Rocha's** words were strong, according to my understanding, when she mentioned a current society with invisible men, disposable beings, a collapse that affects everyone when the civilizational pact is showing signs of dissolution. **Teresa** asks: are we training psychoanalysts capable of dealing with this reality? This is one of the great challenges that training institutions face since the traumatic excess of exclusion is an important factor in psychological illness. For her, the contribution of psychoanalysis goes through practices in different areas of training institutions, which invest in an agenda to strengthen democratic institutions in defense of human rights. **Teresa was stimulating in her words, she seemed to want to incite the public to debate with her reflections, even though the entire group was silent, quite attentive (it seemed to me) to the interventions of the moderators and presenters.**

After **Eliane Marcellino** explained the dynamics of the webinar, the speakers began their brief interventions of seven minutes.

Paola Amendoeira talks about the work of the IPA subcommittee before the UN, and quotes **Marcelo Viñar**: "We talk of human rights when human rights are violated." He wonders: from what perspective do we speak and do clinics? Can we offer any contribution? And highlights the importance of analysts in training to develop critical and reflective thinking, the fourth axis of training being the institutional commitment of the candidates. And what would be the fifth axis? It is the psychoanalyst committed to culture and active in social issues.

What I was able to capture as an emotional climate was the attentive and respectful silence of the group. This idea of the fifth axis seemed to me original, necessary, and quite revolutionary in some psychoanalytic institutions.

Paola continued highlighting the psychoanalyst as a social actor. Psychoanalysts have always worked to reinforce their identity as psychoanalysts, but the time has come to give something back to society by approaching situations of social vulnerability. What position have societies adopted in relation to human rights? To this question she answers: "An institutional reflection is necessary, how to adopt an attitude that defends and promotes human rights." And cites the examples of the Psychoanalytic Society of Rio de Janeiro (SPRJ) and the Brazilian Psychoanalytic Society of Porto Alegre (SBPPA), with scholarships for psychoanalytic training already in

operation. For Paola, this changes the institution, and brings struggles, tensions, a true emotional storm according to Bion. Paola's speech was so inciting and exciting, and at this point Eliane had to interrupt her because her time was already up.

Mona Sargam Jain (USA) made a brief speech, referring to psychoanalysis as a bridge between the individual and theories. She recounted her experience with street people when she worked as a psychiatrist, that this population received money as help, but that they did not have emotional support in the sense of a space for reflection, about what their needs were. Emphasizing the mentalizing function of institutions, which must be remembered when working with people, human beings in social vulnerability. Mona spoke less than the allotted time and said she would add more when there was discussion.

[I continue to highlight the attentive and respectful silence of the group at the beginning of the second activity, when the speakers reported their contributions to the question in this space.](#)

Laura Ravaioli (IT) quoted **Stefano Bolognini** when talking about the psychoanalyst's ability to work as a team in community settings, which must fight against the violation of human rights. He also commented on the need for psychoanalysts to always be attentive to reality and the context in which they are inserted as a group and working. He cited homosexuality as an example, which has already been the reason for the rejection of candidates for training. Minorities are underrepresented in psychoanalytic societies, and it also reinforced the need for access to training scholarships.

Also commented on the war in the Ukraine and the IPA's help in contacting colleagues and creating a space for the processing of the trauma of these psychoanalysts living in war. He quoted **Hanna Segal** – “**silence is the real crime**” – to point out the need to break the silence, to have a dialogue with Ukrainian and Russian colleagues, and the ability to maintain complexity when looking at these issues.

Alexander Kalogerakis (USA) spoke about the responsibility of nations in relation to global warming, which has an interface with human rights. He commented on a course at his institute in which psychoanalytic ideas about human involvement with the environment are discussed. It was a talk in which the professor tried to provide the group that attended with examples in which psychoanalysis can have a greater involvement in social and community actions. In 2017, she attended a book launch called *The Status Of Women: Violence, Identity and Activism*, edited by a colleague named Vivian Pender. There was an event at your institution with professors and guests, as a moment when human rights entered the institution and were debated. The death of George Floyd in 2020 created an internal institutional revolution that gave rise to new courses on diversity, with the introduction of topics and readings beyond psychoanalytic literature in training courses. A racial diversity committee was created as well as study groups on human rights, diversity and minority populations. Finally, he pointed out that the American Board of Psychoanalysis has included racial diversity and gender issues among the psychoanalytic competencies of a candidate.

Next, the interventions of the commentators began. **Rose Marie Nassif, from Lebanon**, wondered about the civil and social responsibilities of psychoanalysts based on the example of Lebanon, with collective traumas and violation of human rights since the October 2019 revolution with economic collapse, lack of fuel, medicines and other health products. In October 2020, with the explosion in the port area, many clinics and offices were damaged. The 2020 pandemic arrived and the previous traumas resurfaced from these new traumas. Psychoanalysis was obstructed by the conflicts of the war that prevailed. What happens to the training of candidates in times of war? The first Arab psychoanalytic society was founded in 1980. It took a

great collective effort to maintain the society in these periods, which the younger members were able to follow and resume their training with the support of their older colleagues.

Marta Skelin from Grupo Sofía from Croatia - she spoke in Spanish to show her appreciation and her participation as a guest in this group - raised numerous questions.

“How can we give back to society as psychoanalysts?” She spoke of the need to strengthen the position of psychoanalysis in society, that psychoanalysts should not remain silent, they need to position themselves in the face of events.

“Do we have internal freedom to talk about human rights in our societies?” He commented to what extent the covid pandemic revealed internal divisions -some in favor of confinement, others not-, the paranoid-schizoid position at many levels and also within psychoanalytic society. **“How can we be continents in our society?”** We can't help everyone, but we can try to be good enough to be around some people.

As it was rather a turn to speak for each speaker and moderator, without direct interaction with questions, what I was able to perceive as the emotional climate of the activity was what seemed to me to be genuine interest on the part of everyone. The group as a whole was quite imbued with the idea of listening attentively, empathically and reflectively, but also confronting the current status quo.

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Camila Gastelumendi SPP

Alexander tells that in the United States in 2020 a black man was murdered at the hands of the police for stealing. This fact created a great movement of internal revolution in the country and also in psychoanalysis.

In your institute, many candidates know more than the professors about these topics and that allows everyone to learn from everyone. They have also organized small study groups that meet monthly to read and learn about these topics, which allows them to open their eyes and enrich their knowledge. *He tells this with a lot of enthusiasm, with pride and wanting to share it, and saying that he feels like a teenager in this meeting.*

She comments that in order to apply to the American Board of Psychoanalysis, the applications ask for knowledge about sexuality, gender, and diversity issues in order to be certified as psychoanalysts.

Here come the commentators (special guests from different societies, IPA and non-IPA) to intervene on the subject, which is **psychoanalytic training and human rights in institutes**.

Begins **Rose Mary (Romy) Nassif**. She is from the Lebanese society, a doctoral student at the Sorbonne University, where she is researching the impact of external reality on the relationship between psychotherapist and patient. She makes this comment in English. She thanks Andrea El Maalouf (Ecuador) for the opportunity to speak from France, where she had to take refuge, although she continues to be active in the Lebanese Psychoanalytic Society. *(There is an exchange of glances between them, with complicity and affection. A pleasant bond is felt between these countries and continents so far and near at this moment).*

Romy mentions the importance of psychoanalysis in the community to get out of individual attention and go towards the collective.

In this sense, it brings up some questions that the public receives with curiosity and attention: How can the training (or formation) and transmission of psychoanalysis be continued in countries where there is constant collective trauma or crisis, or in countries where there have been constant violations of human rights?

She briefly recounts serious situations that have occurred, to which several of the participants show some familiarity: in October 2019 there was a socioeconomic collapse, with a shortage of food, medicine, and health support; in August 2020, in the midst of a pandemic, part of the port of Beirut was destroyed by an explosion, killing 217 people; among other situations.

Also mentions the civil war between 1975 and 1990, which brought political insecurity and instability.

Since my record, the public is perceiving the intensity of the seriousness that is accumulating in that country over several years, and surely making links with the critical situations in their own countries (in my case -Peru- I remembered the internal armed conflict between the terrorist group Sendero Luminoso and the Armed Forces, between 1980 and 2000).

Under these considerations, Romy mentions an article written by the current president of the Lebanese Psychoanalytic Society, entitled "War and psychoanalytic practice", where some of the challenges to establish psychoanalysis in a country at war are discussed, giving as an example the difficulties of patients arriving for their sessions.

Also mentions that the Lebanese Association for the Development of Psychoanalysis tries to transmit psychoanalysis with certain models. Remembers the bombings during the sessions and the main conflict - on the rise - between going and fearing to go.

It also brings another text, where work is questioned when the psychoanalytic framework is subject to the unpredictable. **What happens to the psychoanalyst and his work when both are in a traumatic situation?**

Another question to think about, where the idea of psychoanalysis becomes the protective frame of the mind.

She comments that some members of the Lebanese Society left the country to protect their families. Also mentions how valuable Zoom meetings have been during the pandemic – *to which several participants agree, as if understanding this situation firsthand* – to maintain the structure of the institution. That the desire to continue and technology allowed psychoanalysis to continue despite multiple attacks. The resistance was overcome with strength and the psychoanalytic institution was able to continue.

A lot of illusion and joy is perceived in Romy, being able to transmit the hard experience of her psychoanalytic institution to people from different parts of the planet.

It is an important communication for someone who has been kidnapped in a war and who has had to move to another country, who thanks to technology keeps in touch with everyone, with the colleagues responsible for maintaining the Lebanese Society.

The comments **of Dr. Marta Kelim** continue. She is a doctor in Neurosciences, a psychoanalyst candidate, originally from the countries of the former Yugoslavia and a member of the Sofia

Group. She makes her comment in Spanish, very excited to be able to participate in this language that -she tells us- she likes a lot.

The Spanish-speaking participants seem to be grateful and surprised by their linguistic approach.

From her place as a candidate for psychoanalyst, she brings some questions for reflection: **what is the position of the candidates? How much do we empower ourselves and how much do we submit to institutional hierarchies?** She comments that this place of submission, in some way, allows us to empathize with the people oppressed by other structures and, aware of this place, she suggests that we must seek an opinion and not remain silent.

She comments that we are free to talk about Human Rights in our position. That there are multiple tensions that have been evidenced over the years, such as being pro-vaccination or against, having intense fears, or having defenses that unconsciously resort to denial.

She wonders how much dialogue and conversation was possible in this equivo-paranoid position? Do we have mental space to think together? He comments that we can give space to be containers of thought and reflection in the society of which we are part.

Somehow, he questions **Mona Sargam Jain** (IPA representative at the UN) saying that it is not possible to help everyone and clarifies: "For me, psychoanalysis is helping on a small scale to make, little by little, major changes." .

She says that it happens that in our work with patients we look for at least one good object in the life of these patients, someone who is a source of warmth and who provides a space for mentalization and development. This is what we can also offer to some people in the community.

She conveys her ideas with enthusiasm and a certain desire to subvert his comment, seeking to disturb and generate reflection.

Then **Miriam Medina**, who is from Cape Verde, an African country made up of islands, takes the floor. She is a social scientist and activist, working on the issue of inclusion of people with physical disabilities through dance. She speaks in Portuguese.

She is the director of the *Uma Roda group*. He mentions agreeing with Paola that everything is tougher and more difficult than before. She comments having experience giving talks and workshops in Cape Verde, Europe and Latin America and that he perceives that things are indeed getting worse. She comments that there is a popular saying in her country that says that children come first (the most important thing). However, he questions, in his third book written, what priority children really have when a little baby girl is raped by her cousin.

At this moment I feel that there is a certain hopelessness in the air, a certain disappointment and sadness.

Miriam says that the *Uma Roda group* seeks the inclusion of people with physical disabilities through dance. He says that the main impediment he has found is the families' own prejudices towards the person with disabilities. There begins his difficulty to be in society.

The people who belong to this dance group must also carry out some other activity such as work or study, because, as she says, you cannot live from dance and must seek financial independence. This group has won multiple awards and recognitions. For her it is important to highlight that we are all equal, but that accessibility does not exist in the same way for everyone.

Some actions have been done to promote accessibility in Cape Verde. Fabio Guimarães, prime minister, and the president of the municipal chamber, sat in wheelchairs to feel how difficult it is to move in a wheelchair in the city.

Eliane Marcelino, who is the moderator of this second space, gives rise to the questions. At that moment, **Maridel Cantelli** tells her that it is actually her turn to speak and Eliane apologizes for that momentary forgetfulness.

We can briefly feel our humanity in that oblivion, a humanity sometimes right, sometimes wrong, but, in this case, always willing to amend and improve.

Maridel Cantelli continues now. The representative of the Psychoanalysts in the Community group has been chosen to speak at this event. She is also president of the Argentine Society of Psychoanalysis. He is grateful for the place that the group has given him and thanks all the previous interventions.

She comments that, in its essence, psychoanalysis has always been interested in human rights.

There has been a change in the notion of human rights in recent times and now the notion is also broadening to current issues such as climate change, care for resources or migration.

Maridel quotes **Marcelo Viñar**: "It is painful to realize that when we talk about human rights, it means that they have been violated."

He suggests taking a psychoanalytic look at work in and with the community and preserving human rights. Not all members of a community are going to be able to benefit from psychoanalysis, which is why the approach to the community must be done from the institutions.

This webinar is a space where the practices and conceptualizations are different in the different groups. At the same time, it is a way to continue integrating these experiences into training, through workshops, seminars and courses.

His intervention produces an integrating, unifying effect with a view to ensuring that interventions in the territory are consistent with the real needs of the environment, without losing sight of the fundamental theoretical considerations of psychoanalysis.

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Fernando Álvarez (IUSAM de APdeBA)

As is the custom of the rapporteurs, they take notes 10 minutes before entering the story for which they are responsible. That is why they will see repeated interventions, although from Fernando's record, in this case.

Eliane Marcelino gives the floor to the collaborators or commentators (special guests) forgetting about the intervention of **Maridel Cantelli** (President of SAP), transmitting some discomfort due to his confusion. Apologize and pass the floor to her after her presentation.

Maridel Cantelli introduces herself thanking her classmates from the study group for having chosen her to represent them at the meeting. Begins by sharing his appreciations, she points

out how stimulating she found the questions suggested and presented in the different interventions, understanding that these confirm that the suffering that humanity is going through is shared in different latitudes.

Maridel wonders how to articulate human rights and psychoanalysis in our training. On this, she points out the coincidence in the meeting between the different papers where psychoanalysis recognizes the connection between individual and collective memory.

Question that could lead one to think that in the essence of psychoanalysis itself, interest in human rights was present from its origins.

With some intensity, she highlights that as individuals we have in our memory the record of what happened in previous generations, making it difficult for us to record current events.

Today there are several problems, Maridel points out. Quoting Marceño Viñar, he recalls an expression of his where he stated "It is painful to talk about Human Rights, because whenever they are mentioned it is because some right has been violated." From the impact of this appreciation, he conveys to us how his group, whom he represents in his story, has taken these issues into account considering that a psychoanalytic look, action and understanding are necessary to be brought closer to the community, proposing and assuming the unavoidable reality of that not all members of a community could be psychoanalyzed. Therefore, being present in the community is a way of bringing psychoanalysis closer, making it visible.

The value of the Webinar stands out, considering that the importance of these topics in the training of analysts must be taken into account as an integral part of it. The vision and exchange with the community should be an integral part of the analytical training experience.

Possibly, realizing a certain need for change and updating, he proposes that each member society of FEPAL integrate these experiences, enriching the training of colleagues.

Locating the spirit of his story today, she highlights the pandemic as an example of epochal reflection, since it showed us our difficulties in entering areas that are outside our daily domain, "institutions must work to overcome their prejudices above all, prejudices against change".

Ending her comments, Maridel highlights the coincidence in the presentations regarding certain articulations of Human Rights and psychoanalysis, integrating political violence into more complex realities. Telling us that mental health, as part of democratic life, must be taken into account as one of the main human rights.

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Antonio Ramirez SFM

The day is nearing its end.

The speakers -despite having organized their texts- seem to need more time to express their ideas. In any case, commentators feel the weight of time; as if all time were a short time.

It is the turn of the synthesis, the turn of the teacher **Marcelo Viñar**, illustrious Uruguayan psychoanalyst, doctor and consultant, socially committed, a psychoanalyst of his time, mention

is made of **Dr. Maren Ulriksen**, life partner, intellectual partner and co-author of books and publications.

Then... silence...

Silence, a precious word in psychoanalysis, which now generated a different tension, there are looks of concern among the organizing team, , we can see the Doctor speak and gesticulate but we do not hear him. "Marcelo, you're mute" someone says. "You have to call and resend the data over the phone" and we see the teacher go to get his phone.

Silence prevails in the remote meeting.

"Let the program go ahead." "No, it is not convenient, better to wait..."

Waiting, that other resource of the psychoanalyst.

"In the test, he was heard well." "Yes, that's how it happens..."

"Hello, is it heard?" breaks in the voice of the teacher.

We feel comforted, there is laughter and thanks.

"How embarrassing!" says Marcelo

"That? No! This makes our event human."

Sure, technology brings us closer or further away. That failure, that difficulty, establishes the human factor with its anguish and its calm, its silence, and its waiting.

"To be me, to sum up four hours in seven minutes" exclaims the teacher and begins his message.

He talks about Freud, locked in the bubble along with his couch; It refers to the specialized psychoanalyst, searching in the internal conflict, if a definition of mental health is sought, perhaps the one that affirms that it is a transitory state, which does not bode well.

Talking about the conflict is talking about the quality of the conflicts, the importance of the social conflict. He cites Meltzer, fatigue, and other difficulties; how the Freudian reading considers psychic reality without detriment to objective reality.

Current events as a way of understanding mental suffering, the need to find a 21st century psychoanalysis, how a changing world changes us, the possibility of depleting the planet's resources, questions how personalities are built in a world whose end is announced...

Who are the recipients of this exchange? Psychoanalysts who come out of the office bubble, the urgent need to take a social bath, to know the factors of inequality, inequity, injustice. Fight the local, fight the global.

But a few minutes is little, before all that has been said, the teacher sends hugs and thanks, to the participants, to the institutions.

The assistants draw a smile, the fatigue is indeed noticeable, but the pleasure of participating in this great Forum also appears.

Diana Zac, always enthusiastic, takes up the floor, appreciates Marcelo's words, recognizes that at the moment we are tired but happy, with the hope that this effort will be a contribution to the psychoanalytic community, given the phenomena that involve us and that overwhelm us .

Gregorio Garfinkel asks for the word, it is granted, comments that the family issue did not appear so much in the speeches of the participants, affirms that there are studies by Garfinkel on the family, and by García Badaraco on multifamily groups linked to pathologies, which can be seen as a micro social laboratory. Also thanks.

Diana takes up the floor. And thanks the participation in general, the speakers, moderators, commentators, but also the technical team, the team of translators, the making of videos, the dissemination commission, CAPSA, APdeBA, FEPAL, the group of Psychoanalysts in the community, the group of rapporteurs, who are candidates from the FEPAL associations, who will seek to enrich today's experience, by including their subjectivity in a document that will be published in three languages.

He concludes by stating: Make the world better.

The attendees have looks of satisfaction, fatigue has been with us for a while, there are words that have remained to be said, talks that will begin from today, we say goodbye to the monitor and to those who look at us in the grid of the screen.

The musical theme Samba da utopia restarts, and "We are one", songs that refresh because they somehow express our ideas, with the warmth that music inspires us, we are leaving the zoom room, perhaps exhausted, perhaps worried but enthusiastic and excited.

I feel happy and grateful to participate in this great project.

There are scenarios that a few hours ago I could not imagine, knowledge that could not be known...

A sea of challenges opens... although the continents are separated by oceans, kilometers away, I feel close to my colleagues from other worlds, from other realities...

I know that in the solitude of the office there are many people struggling, winning and losing, I am grateful for this opportunity.

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EXCHANGE SPACE
<p>From the reading of questions and comments in the Zoom chat,</p> <ul style="list-style-type: none">- What is the value of emotional experience?- How to transform the mentality? (Could it be that this question refers to the community, or the analysts themselves?), How to work on it?- Regarding prevention, how to work on early childhood including this aspect in training? <p>Miriam Medina responds, highlighting her place as a sociologist, not a psychoanalyst. She brings her approach from work with the dancers of Uma Roda, where you can see how prejudice leads families to work on their children with disabilities in certain ways. Miriam conveys how she observes that in Cape Verdean culture disabled children are seen as children of the devil, being isolated and excluded by the rest of society, including other children. The possibility for children and families to have access to a psychologist or to different places of assistance or</p>

support is very difficult. With some pain, he highlights the need of these children for professional help from us, for them and their families.

As the dialogue circulates, it is observed how the limits proposed by the structure of the meeting are taken to their extremes, even being transgressed as a product of the enthusiasm and affectivity of each subjectivity that takes the floor.

The next question is directed **to Romy Nassif** from ALdeP, Lebanon.

What was it like to train in a war context, what devices did they have?

Romy Nassif tells us how difficult it was to maintain the frame since the roads were blocked, the patients could not pay. The difficulty of continuing to work as analysts when reality exceeds the frame became notorious, which is why many young members left the country while others remained there. In her experience, putting together a trauma team and being able to work on the impact of trauma in everyday life was essential for the day-to-day approach.

Andrea El Maalouf from Ecuador transmits a comment and question made by Cristina Fulco:

There has been a proposal for years about the importance of rethinking and updating the training plans of future analysts, which would include seminars with work in the community. What do analysts think about the subject? How could they be carried out? Will we continue to turn our backs on the current suffering in the community?

Paola Amendoeira asks, "Can I answer?"

Enthusiastically she takes a stand on the issue. Paola is relieved by the question, since it seemed to be a question that was floating in the air, and no one dared to transmit it.

She tells us that she considers that psychoanalysis has been moving away from the social field and the public policy of the state, Paola tells us that the growth of the theories of the cognitive-behavioral field and its studies with statistical and relational data "sell" a validity greater than this appreciation of the individual leaving psychoanalysis out of order. Differentiating from this idea, it stands out that through the WHO they have been able to demonstrate from certain studies a greater effectiveness and efficiency of psychoanalysis in individuals in the long or medium term. Being a field to be resumed, it maintains that the responsibility of the State towards its citizens is elementary, and that today science has instruments that can account for the contributions and effects that psychoanalysis can have on it. It proposes mental health as a basis for development. For this reason, prevention in mental health is essential, reversing the order (without this being the final objective), from its protection, defense, and maintenance, thus being able to give the right to a dignified life.

Laura Ravioli, from Italy, continues in line with her comment: Thank you for bringing attention to this issue and tell us how the IPA has brought attention to the fact that many psychoanalysts work with mothers and babies, people who are in prison, others who are refugees, circumstances, and factors also to consider in our formation. The place of money in this matter is questioned and with the populations that are under circumstances of scarcity in economic resources. **How can**

psychoanalysis intervene there? Laura points out that it is important for the image of psychoanalysis... if we cannot approach these realities, concrete in themselves, psychoanalysis will end up being made invisible by the population itself.

Santiago Carballo intervenes proposing the reading of some comments from the public, among them he quotes **Mónica Cardenal**: "I would like to comment that from the IPA a committee called PASE has been created, we work with different communities around the world that are in crisis due to natural catastrophes or caused by man, together with these communities we think and organize psychoanalytic intervention strategies that depend on each region and each culture, it is a very complex task since the level of material loss is very complex. We work with professionals from other areas such as pediatricians and teachers, we find ourselves facing the difficulty of working with our own limits as well. Our institutes are key to providing us with the necessary tools for this."

Teresa Rocha: Closing and summarizing the afternoon shift, she highlights the interest in the challenges that these issues face when bringing Human Rights to the training of psychoanalysts. She expressed her desire to insist on the importance of the emotional experience in field work in the territory to give the possibility of a change of mentality. History, Teresa points out, goes slower than one would like, she proposes that pushing the train of history will allow the experience of our candidates to have clinical work in different territories, making a big difference from the participation of psychoanalysis in the people, in the population, with a psychoanalysis do not distance yourself from the organism of society.

She concludes by sharing her testimony of the importance of the work that is being carried out today as a subcommittee of IPA in the UN, not because these institutions bring solutions in themselves, but because they are spaces for mobilization and political pressure on the concerns of the human, to that what makes us such can have another value, so she ends by pointing out that the work done on this day brings us hope. Proof of this is the expression of the collective connection.

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More than an epilogue, an opening!

It may come as a surprise that the epilogue is written by a member of the audience who is not a psychoanalyst but a Language and Literature professor who belongs to one of the work teams of the Psychoanalysts in the Community study group and who has organized the edition together with a group of volunteers including my colleague Susana Szczupac, also an educator and psychologist.

In preparing the edition, I was able to go through all the different styles of reporting.

I was moved by some of them, which emanate the verve, the power and the freshness of a student of psychoanalysis, that is to say, of an analyst in training. Their sensitivity to what was heard, commented and exposed gives the context of the writing an emotionality that describes the affective climates experienced during the webinar, in its different spaces, moments, concepts and exchanges.

They were not giving an exam. They were not testing their body of knowledge. However, what they have learned in these years and the theory already embodied in them spontaneously came out.

The affective states they recorded were not an obstacle but a stimulus for an exercise in recording and writing, the linguistic performance of which is to make their teachers proud.

Being myself a professor, my congratulations to these psychoanalyst professors who have been able to transmit the love for the knowledge of the other and the self, in an exercise of playful empathy, enriching the experience of going through a webinar deeply committed to human rights.

The moments of tension meant for them moments of denaturalization of some concepts. Along with the surprise, a creative accompaniment unfolded, which you will be able to observe in the writing.

Congratulations to the writers!

Footnote. I said at the beginning that this text is an epilogue. It may seem so, but in reality it is a door that opens to other meetings, events and exchanges, all of them places of conflict and learning, all of them places that are a framework for democratic practices, a respectful framework of the other, even when the "other" is a minority.

Liliana García Domínguez

Educreando® Binational Team

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THE REPORTERS

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ANDREA POYASTRO	CAMILA GASTELUMENDI
	
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