



INTERNATIONAL SOCIETY  
FOR THE PSYCHOANALYTIC  
STUDY OF ORGANIZATIONS

37TH ISPSO ANNUAL MEETING

# The Walls Within

Working with Defenses  
against Otherness

JULY 5 - 11, 2021

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ONLINE CONFERENCE  
IN BERLIN

# **2021 Annual Meeting**

**July 5-11**

**Berlin, Germany (online)**

## **The Walls Within: Working with Defenses against Otherness**

**Local Planning Committee:**

**Moritz Senarclens de Grancy (Chair)**

**Nevena Jeremic (Co-Chair)**

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**Mathias Lohmer**

**Carlos Remotti-Breton (Chair of PDW)**

**Celina Rodriguez-Drescher**

**Nadine Tchelebi (Chair of PPS)**

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On behalf of the ISPSO AM2021 Planning Committee I am pleased and honoured to welcome all attendees and contributors to the 37th ISPSO Annual Meeting and Symposium – our Berlin Online Conference entitled “The Walls Within – Working with Defenses against Otherness”. Some of you may remember President Steen Visholm's announcement at the closing reflections of the New York AM in 2019: *First we take Manhattan, then we take Berlin*. The happiness was noticeable among many of us as we anticipated the next meeting in the exciting city of Berlin. Nobody suspected at the time that the AM in 2020 would have to be cancelled due to a pandemic. And nobody suspected that even in 2021 an AM in person would still not be possible. Having a virtual ISPSO Annual Meeting only? Unthinkable at the time!

Now we're a few insights ahead. Both AM2021 Planning Committee members and ISPSO members had to learn quickly how to take our most important event online in order to overcome the new walls suddenly built up between both people and nations in response to a small but contagious virus. Unintentionally, going virtual also created new walls. We had to learn to work with defenses against different kinds of otherness – like having to innovate! We have succeeded in this change process without leaving anyone behind in a very short period of time, a change process that was only possible with the support of a strong team of volunteers from among our membership. This year's Annual Meeting, the AM2021, is particularly amazing from an organizational point of view. That it is happening at all is only possible thanks to the solidarity, creativity and commitment of the many members that voluntarily participated in the huge amount of preparational work it required. [Special mention should be made here of the tireless supporting role of Nevena, my co-chair, as ringleader of our volunteers' work.] I would like to thank you all for your terrific engagement!

For three decades the Berlin Wall marked the boundary between two political systems. From a psychoanalytic view, our focus in these days is on the walls within that disturb our functioning and enjoyment, i.e., the unconscious resistances and phantasies with whose help we keep the world at a distance. This is the thematic thread running through this ISPSO Annual Meeting and Symposium. Please, look forward to three lively panel discussions: *Split, development, standstill based on the history of the Berlin Wall* (Friday); *Tackling the Twice* (Saturday); and *Organization and Leadership – What governance systems and individual power skills are really key to managing the effects of digitalized markets and globalized supply-chains in uncertain times?* (Sunday) You can also expect a rich and varied range of workshops, paper sessions, and social activities around the city of Berlin, as well as daily social dreaming matrices and conference reflections. After the membership day on Thursday, I am particularly pleased that we are making full use of the possibilities of an online conference by taking you on a trip to Vienna to the roots of psychoanalysis, to the home and workplace of Dr. Sigmund Freud, at Berggasse 19.

The Berlin Wall symbolizes the split, but also the happiness of reunification. The pandemic and its consequences have also led to separations: for a long time it has made it impossible for many people to see each other, to hug, to exchange ideas personally and to share closeness with each other undivided by screens. We wish that with this year's ISPSO Annual Meeting we can create an opportunity for our membership as well as for all participants and contributors to begin to overcome the painful divisions of the recently-built walls, at least in virtual space.

Welcome again and please enjoy the AM2021!

**Moritz Senarclens de Grancy (Chair)**



ISPSO 37th Annual Meeting, Berlin 2021  
TIME SCHEDULE - JULY 2021

All times Berlin (CET)

	MONDAY 5TH	TUESDAY 6TH	WEDNESDAY 7TH	THURSDAY 8TH	FRIDAY 9TH	SATURDAY 10TH	SUNDAY 11TH
9am		9am-10am SOCIAL DREAMING	9am-10am SOCIAL DREAMING	9am-10am SOCIAL DREAMING	9am-10am SOCIAL DREAMING	9am-10am SOCIAL DREAMING	9am-10am SOCIAL DREAMING
10am				10.30am-11.30am MEMBERS DAY Workshop A	10.15am-11.30am Parallel Papers Session 1	10.15am-11.30am Parallel Papers Session 3	10.15am-11.30am Parallel Papers Session 5
11am							
12pm	12pm-12.30pm AM2021 OPENING	12pm-12.30PM MIDDAY WELCOME	12pm-12.30PM MIDDAY WELCOME		12.15pm-12.45PM OPENING PLENARY		12.15pm-1.45pm PANEL 3
1pm	12.30pm-3.30pm WORKSHOPS	12.30pm-3.30pm WORKSHOPS	12.30pm-3.30pm WORKSHOPS	12.30pm-1.30pm AGM	12.45pm-2.15pm PANEL 1	12.30pm-2.15pm PANEL 2	
2pm				1.45pm-2.45pm RECEPTION Hosted by the Board			1.45pm-2.30pm CLOSING PLENARY
3pm				3.00pm-4.00pm MEMBERS DAY Workshop B	2.30pm-3.45pm Parallel Papers Session 2	2.30pm-3.45pm Parallel Papers Session 4	2.30pm-3.45pm Parallel Papers Session 6
4pm	4.00pm-4.45pm CONFERENCE REFLECTION	4.00pm-4.45pm CONFERENCE REFLECTION	4.00pm-4.45pm CONFERENCE REFLECTION		4.00pm-4.45pm CONFERENCE REFLECTION	4.00pm-4.45pm CONFERENCE REFLECTION	
5pm	5pm-6pm SOCIAL DREAMING	5pm-6pm SOCIAL DREAMING	5pm-6pm SOCIAL DREAMING		5pm-6pm SOCIAL DREAMING	5pm-6pm SOCIAL DREAMING	
6pm				5.30pm-6.30pm Keynote & Tour Vienna Freud Museum			

## Social Dreaming

**Monday 5th to Sunday 11th:**

**Berlin EAST: 9am-10am CEST** (daily except Monday) and

**Berlin WEST 5pm-6pm CEST** (daily, except Thursday & Sunday)

Social dreaming is method of inquiry for exploring dreams as a window into our daily interactions, to access collective knowledge and thinking embedded in our shared dreams for mutual learning and development.

In Social Dreaming, we focus on the dreams and not the dreamer. By sharing dreams and weaving our dream images, feelings and associations we are able to reflect on emergent patterns and new collective meaning. Social Dreaming transcends the individual. By listening and associating to dreams in a matrix of dreamers we can learn more about our community, it's culture and context of society at large. Social Dreaming in organizations contributes to systemic thinking in leadership and strategy development, organizational consultancy and coaching, innovation and design thinking, systemic project- and change management initiatives.

Social Dreaming as a method of enquiry is applied in a number of fields of scientific endeavor and creative practice, in in action research, group relations conferences, in the field of education, social choreography and cultural creativity.

The transformative potential of Social Dreaming has been instrumental in advancing collective cohesion, consciousness and innovative development. Sharing dreams in a Social Dreaming Matrix can help us accesses hidden depths and paradoxes of human experience and make these available for reflection and action. The practice of Social Dreaming can evoke a sense of reverie, connection, curiosity, playfulness, energy and a desire to transcend habitual notions of polarities, re-generating our capacity to engage with wonder in the un-known.

**Social Dreaming** at the ISPSO AM2021 is chaired by Nicola Wreford-Howard and Marc Maltz, co-hosting the week with with Angela Eden, Brigid Nossal, Leslie Goldenberg, Martin Ringer, Mathias Lohmer, Richard Morgan-Jones and co-hosts drawn from participants of the Social Dreaming workshop, 5th July.



## Conference Reflection

**Host: Mathias Lohmer**

**Daily: 4pm – 4:45 pm** Except Thursday 8 July and Sunday 11 July.

The Conference reflection space offers time and opportunity to reflect our experiences from the Conference “The Walls within – Working with Defenses against Otherness”. A place to share our learning / reflections from the Professional Development Workshops which run Monday to Wednesday and from the panels and paper presentations taking place during the Symposium.

Furthermore it represents an opportunity to reflect about the experience of having an online annual meeting in this very special situation of post- or still covid time. The daily reflection takes place at 4pm – 4:45 pm. CET, offering encounters in plenary and small groups. It will be hosted by Mathias Lohmer (AM2021 Planning Committee) supported by Nicola Wreford-Howard and the Social Dreaming team. The reflection space will be open throughout the conference, thus providing opportunity to capture day by day: reflections and new ideas you would like to share with others participants.



## Social activities

After the decision to turn the in-person or hybrid conference into a virtual meeting, we had to rethink the concept of social activities.

We have now decided to offer you four options for social activities: On the Qiqochat Conference page, you will find a button titled "Social activities." Behind you will find four offers:

### 1. Berlin online directory

A directory with many links to websites or Youtube movies, with which you can gain access to the city of Berlin. This includes websites and small clips or You-Tube-Videos

- Tours of Berlin and its historical buildings
- The history of the Berlin Wall, which is the basis of the title of our symposium this year.
- The Jewish Museum and the Memorial to the Murdered Jews of Germany and the Jewish history in Berlin
- Galleries and interesting museum exhibitions
- Links to concerts and interesting music samples

We hope that in this virtual way you can get a taste of the flair you would have gained if the conference had been live in Berlin.

### 2. Visiting the Freud-Museum

#### Uncovering the walls of Berggasse 19: The new Sigmund Freud Museum

8 July, Members Day 5.30pm-6.30pm (Berlin time)

A live guided tour with Dr Daniela Finzi

Moderator: Moritz Senarclens de Grancy

Facilitator: Jeremy Vine

### 3. Table Conversations

The third offer are two meetings, matching the time zones in America and Europe or Australia, where you can socialize in a small group of 5-6 participants, get to know each other and talk about the symposium or whatever you want. We have created a small concept for these Table Conversations, which should help you to create this round together.

### 4. Meet people

And finally, there is always the desire for informal contact. You can do this during breaks or at other times through a feature on Qiqochat called "Meet People." There you arrange to meet in pairs, as a group, as a team, as a regional group, or whatever you like. You are visible to others there, but only those standing together can hear each other. This is a replica of the break meetings at a live conference.





# Workshops

Monday 5 July  
Tuesday 6 July  
Wednesday 7 July



## Workshop 2

Monday July 5, 2021

12:30 pm – 3:30 pm

Tuesday 20 July, 2021

2 pm-5 pm

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## Dissolving the glass walls – psychodynamic coaching with narcissistic executives

**Dr. Mathias Lohmer**

Healthy narcissism is a good precondition for taking on the hardships of leading, dealing with power and creating change.

Pathological, even more malignant, narcissism, though, presents a threat to organizations, caused by the typical conflicts, object relations and corresponding defenses of the executives: idealization, devaluation, splitting and projective identification. Furthermore, thru shaping the social defenses of an organization, central leadership figures tend to shift the balance of an organization from primary task and reality principle to off-task and grandiosity dynamics.

Psychodynamic coaching can help executives and thus organizations to overcome their narcissistic dilemmas. An important part of this work is to dissolve the specific narcissistic structure and defenses, which could be described as “glass walls” between the individual and his environment, hampering his ability to mentalize his co-workers.

This workshop will provide the participants with the following learnings:

- Diagnosing the difference between healthy and pathological narcissism
- Understanding narcissism and leadership
- Describing the culture of narcissistic organizations
- Knowing specific strategies and techniques in the coaching process
- Dealing with the “glass wall” defenses of narcissism
- Using the often intense countertransference
- Identifying critical moments and obstacles to coaching
- Differentiating psychotherapy and coaching goals

The workshop will use methods as short inputs, case material, role play and supervising cases from the participants.



## Workshop 4

Monday July 5, 2021

12:30 pm – 3:30 pm

## **Analysis of the Demand and Emotional Textual Analysis: action-research methods for organisational consultancy**

**Felice Bisogni**  
**Francesca Dolcetti**  
**Stefano Pirrotta**

The objective of the PDW is to propose a learning experience of the Analysis of Demand (A.D.) and the Emotional Textual Analysis (E.T.A.) action-research methods (Carli & Paniccia, 2003; Carli et al., 2016). A.D. is based on the methodological hypothesis that, within the transferal relationship between the consultant and the organizational system, the unconscious emotional dynamics shaping the relationship between the organization and its clients' system are reenacted. E.T.A. is a method aimed to explore the emotional culture of the organization and the problems faced with its clients' system. E.T.A. is based on audio-recorded free association interviews, their transcription and analysis. By using statistical software, such as T-Lab (Lancia, 2004), the assembled text of the interviews is analysed in order to detect clusters of keywords, previously selected by the consultant as polysemic at an emotional level. Through a psychoanalytic interpretation of the detected clusters, E.T.A. supports both the consultant and the organization in producing awareness about the unconscious semiotic process that drives the social process of sensemaking within the organization.

### **Theoretical approach**

The PWD is based on the hypothesis that the identification of otherness as the enemy represents an oversimplification of the emotional dynamics underpinning relationships within a social system. This leads to defensive social processes hindering the productivity and creativity of organizational contexts. Therefore, it is crucial for the consultant to have available methods and tools able to shed light on what Long calls the associative unconscious of organizations (Long, 2013; Stamenova & Hinselwood, 2018, Salvatore & Freda, 2010), that is the creative and complex semiotic matrix driving social processes of sensemaking within the organizational context. Consistently with this perspective, A.D. and E.T.A. are theoretically based on a semiotic conception of the unconscious, the foundations of which were firstly laid down in Italy by Matte Blanco (1975) and Fornari (1976) within the Italian Psychoanalytic Society, and then developed by Carli and Paniccia (1981, 2002, 2003, 2018). The latter, over 40 years of organisational consultancy work, contributed to translate more recent developments of psychoanalytic theory into active tools of social research and intervention.



## Structure and methodology

The PDW's structure foresees a 3 hours online session for a group between 3 and 10 participants. The participants will receive a pre-recorded video that will introduce the theoretical and methodological characteristic of the A.D and E.T.A. In the workshop we will ask the participants to present themselves, their work and field of study, as well as their expectations towards the PDW. The presenters will share examples of action-research conducted using A.D. and E.T.A in different organisational and institutional contexts, both within the public and the private sector, focusing on the main methodological characteristics of the intervention. Furthermore, we will practically implement an Emotional Textual Analysis of a corpus of interviews collected by the authors within the framework of an organizational consultancy work.



## Workshop 5

Monday July 5, 2021  
12:30 pm – 3:30 pm

Monday July 12, 2021  
12.30 pm – 3:30 pm



## Tunnelling under Totalitarian Walls

**Richard Morgan-Jones**

*The world is wrong. You can't put the past behind you. It's buried in you; it's turned your flesh into its own cupboard* – Claudia Rankine – *Citizen*

This PDW seeks to use the history of the Berlin Wall as a metaphor. It once represented in this once rifted city, the divide between totalitarian regimes under Soviet control and those seeking democratic freedoms. This Cold War cleavage and the history of escape attempts from such an impasse provide a watershed of history that some believed ended when the wall came down in 1989. Modern history and geo-political divisions suggest that this was not the case and that the divisions between East and West with their mutual projective systems of seeking to be big at the expense of others are alive and kicking. Finding ways to tunnel under these walls has never been more important not just Internationally but in our work.

The purpose of consultation in our field is to tunnel beneath the surface of the way we get stuck or over-excited by an apparently authoritarian or its converse in an anti-authority client system. Change can occur through discovering our own walled up defences and conflicts. This can expose what is going on in both us and the others who consult us. Argentine based psychoanalyst Willy Barranger described these impasses not just as walls, but as “Bastions”, mutually fortified protections, defended on all sides, and reflected in the dynamics of both ourselves and of others. “Tunnelling” under these walls reveals a mirror reflecting that our enemy carries a version of our unwanted self.

Authoritarian and lax thinking and behaviour are both seductive and unconsciously infectious. They are attended by conscious and manipulative attempts at propaganda using ideologies to subvert organisations from their primary task. They seek to instil a survival basic assumption of coercive dependency or absent inter-dependency and are shaped by fear, anxiety and trauma. Such propaganda takes place politically, commercially and societally. In organisations, it makes use of ideologically informed actions and policies designed to persuade by forcing staff into compromised roles that result in unwilling collusion and profound insincerity. Power plays are rife.



Key concepts will be provided to assist in discriminating between the mind-blowing, psychotic aspects of totalitarian mind-sets and ways of creating a space for breathing and thinking. These will explore three meeting points of psychodynamics:

- Body-mind/role,
- role/group & system dynamics
- system/context.

These three “boundary skins” for enquiry shape a “Trilogy” approach that seeks to explore the relationships between these fundamental aspects of systems psychodynamics, consulting and coaching. There will be a particular search for the distinctions and slippages between authority and power. A key focus will be on how our attempts to use our tools of the trade in consulting and group relations may be understood as manipulations and far from the freedom that is being sought through consultancy and learning.

This workshop is a continuation of work done in the New York 2019 Annual Meeting PDW on “Consulting in the current mad-driving environment”.

Learning opportunities will be provided through:

- presentations of theory illustrated by experience and discussion;
- a case study of the challenges of seeking to bring Group Relations Conferencing to Russia;
- opportunities for presentation of case material by members in a modified version of a Balint group.

Theoretical background draws on a number of writers:

- Willy Barranger on “The analytic Situation as a dynamic field”.
- Gordon Lawrence on “The Seductiveness of Totalitarian States-of-Mind”.
- Jan Meerloo: “The Rape of the Mind” on attempts at psychological propaganda, coercive social and political control used in the Nazi occupation of the Netherlands.
- Gregory Bateson (Schizmogogenesis/Double-Bind) on the phenomenology of psycho-genic and socio-genic segmentation, producing what is socially divisive and undermining of primary tasks of social institutions.
- Hannah Arendt on “The Origins of Totalitarianism”.
- Stanley Cohen on “States of Denial: Knowing about Atrocities and Suffering”.
- Manfred Kets de Vries and others on “The New Russian Business Leaders”.
- Alena Ledeneva on “How Russia really works”.
- Ed Shapiro on “Finding a place to Stand”, especially chapter 1 on “How are they right?”



- Tim Marshall on “Divided: Why we’re living in an age of Walls.
- Gulnaz Sharafutdinova on “The Red Mirror: Putin’s Leadership and Russia’s Insecure Identity.
- Timothy Snyder on “The Road to Unfreedom: Russia, Europe, America.
- Elena Cherepanov on “Understanding the Transgenerational Legacy of Titalitarian Regimes”.



# Workshop 1

Monday July 5, 2021

1:00 pm – 3:00 pm

## Patterns of Connection with Social Dreaming

Marc Maltz

Nicola Wreford-Howard

Social Dreaming (SD) has developed a wide community and evolving practice. This workshop is designed to familiarize and train individuals in the art of hosting a SD matrix, both online and in real life situations. We will offer both theory and practice in SD and in taking the role of host in a matrix. Our objective is to provide you the underpinning to further explore dreams in groups, incorporating SD in your practice and organization. This workshop is designed for all levels of SD experience: Familiarizing first-time participants in the art of hosting a SD matrix and providing experienced SD hosts a space to share case studies & reflect on various forms of design & application. The workshop takes place online during the conference with two review and reflections sessions after the symposium.

### Why:

- Time and space to explore and reflect developments in Social Dreaming
- Join and co-create the international Social Dreaming community

### What:

- History of Social Dreaming
- The Social Dreaming host role
- Applications and design / Case studies
- Ongoing Peer group learning and supervision

### How:

**1** Online kick off meeting **5th July (120 min 13-15:00 pm Berlin CEST)**

**1** Continuous online dream – reflection space

**2** Follow up meetings online (120 min – Fridays 13-15:00 pm Berlin CEST)

**12** Online social dreaming matrices *optional* during the AM2021 (60 min each) Berlin EAST: 9-10am CEST and Berlin WEST 17-18:00 pm CEST

### To:

- **Experience** co-hosting an ISPSO Social Dreaming matrix & reflection
- **Reflect** individually and with peers on the ISPSO Social Dreaming experience
- **Explore** patterns of connection for SD application in our roles and organizations
- **Co-create** an ongoing SD reflection space after the online annual meeting



## Workshop 6

Tuesday July 6, 2021

12:30 pm – 3:30 pm

## The unpalatable dinner conversation: the walls within and between us on the issue of eating animals

**Margo Lockhart**  
**Susan Long**

This professional development workshop will explore social defences and complex dynamics (conscious and unconscious) surrounding conversations about the treatment of animals and meat eating. There are many walls on the issue: between meat eaters and vegetarians; farmers and urban dwellers; and humans and animals. Food is a contentious issue that divides us: what's ethical or unethical; healthy or unhealthy; eco-friendly or unsustainable. This topic can give insight also into the dynamics surrounding difficult conversations in many "wicked problem" areas.

### **The Issue: A System with Walls**

The practice that dominates our food system is industrialised animal agriculture or factory farming. Global research conducted by the Sentience Institute suggests over 90 percent of farmed animals worldwide live on factory farms (Gilliver, 2019). Billions of animals around the world live in industrial complexes with no sunlight, fresh air, or room to move. The walls around them are virtually prison walls.

Widespread polarising occurs between people about the practice of eating animals. Veganism is one of the fastest growing movements in the world today, however there is much backlash against 'extremists'. Our instinct towards binary thinking creates labelling at both ends of the dinner conversation with farmers perceived as heartless and money-hungry and animal activists labelled "green collared criminals" (Stubley, 2019, p13).

### **Getting Beyond Individual and Social Defences**

Sociologist Melanie Joy (2010) coined the term "Carnism" to describe the invisible system and dominant ideology which encourages us to eat certain animals. Carnism sustains itself through invisibility (we don't see the factory farms), denial and dissociation (we eat 'meat', not animals), and myths (agricultural advertising uses countless pictures of animals looking happy on 'real' farms).

Steiner (1999) also examines invisibility and denial in his exploration of the phenomenon "turning a blind eye" (p86), where we have access to adequate knowledge but because it is so unpleasant and disconcerting we choose unconsciously, and sometimes consciously, to ignore it. Long (2015) explores the collective blind eye regarding climate change: '*Denial becomes a systemic process that can shape a whole culture, and therein lies its most insidious harm*' (p 248).



Long argues that socio-analysis offers the possibility of facing such “wicked problems”, through the multiple perspectives available in this field of work. Rather than sustaining defences and associated unconscious guilt (cf. the unconscious guilt involved in racism (Davids 2011)), how might we work through the issues?

This workshop aims to use the multiple perspectives offered through ISPSO to stimulate new ways of thinking about the walls around the dinner conversation. The workshop will include small and large group discussions, a short field trip, creative drawing and individual reflection time to enable expression of and insights into thoughts and feelings on the issue of eating animals.

**Intended learning outcomes:**

- Increased awareness of the dynamics of “collective blindness”. While this is a general issue in systems psychodynamics the specific focus is on the issue of cruelty towards animals
- Increased awareness of the ways psychological walls are created between people and how they might be examined and reduced
- Examination of the difficulties in awareness and conversation about the global treatment of animals
- Individual reflection on one’s own attitude, thoughts, defences, and behaviour towards the eating of animals
- Exploration of potential ways forward on this complex issue while avoiding intergroup blame and unconscious guilt.

*Participants will be asked to bring a list of meals they have had over the previous week with brief notes on why they chose those meals as a basis for discussion.*



## Workshop 7

Tuesday July 6, 2021

12:30 pm – 3:30 pm (Day 1 of 2)

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## Challenging counter-resistance – working with what falls beyond the pale

**Philip J. Boxer**

The way the economy works is changing radically. Organizations in every sector are being exposed to increasing pressures from ‘digital transformation’, ‘platform architectures’, the need for ‘horizontal transparency’ across boundary-crossing collaborations and ‘multi-sided’ demands. These pressures *invert* the organization, requiring it to shift its primary focus from internal activities to external relationships in order to be able to follow customers’ journeys. These pressures have been strengthened by the effects of the pandemic. They spring from customers’ resistance to having to follow suppliers instead of having suppliers follow them. The effect is to turn organizations *inside-out*.

This workshop will provide opportunities for participants to share their experiences of trying to meet these challenges within the context of their work. We will focus on two situations selected by participants from those they put forward as possibilities prior to the workshop. We will be assuming that what makes these situations challenging is symptomatic of how the larger organizational context ‘walls off’ support for new kinds of vested interest, placing them ‘beyond the pale’. We will be working with the relationship between the individual’s experience and what might be going on in the larger context that would sustain this counter-resistance.

The goal of the workshop will be to provide opportunities for experiential learning using a plus-one process to explore the situations brought by participants (Boxer 2019). We will use this process to uncover the gaps that underlie the dilemmas participants face and to understand how the ‘walling off’ of these gaps shows up in resistance/counter-resistance dynamics at different levels of the organisation. We will introduce Lacanian thinking to consider what unconscious dynamics these gaps might be symptomatic of, and to explore what forms of intervention are needed to change the dynamics within the larger ecosystem.

**Given the online nature of this workshop, we will be meeting online prior to the workshop. We will also be creating follow-up opportunities to review workshop learning and outcomes.**



## Workshop 8

Tuesday July 6, 2021

12:30 pm – 3:30 pm (Day 1 of 2)

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## Writing with walls in mind

**Thomas Martin Ringer**

In order to have an impact on a reader, a writer needs to become 'one of us' to the reader rather than 'one of the others'. As a minimum, the reader needs to experience the writer as credible and trustworthy. But to open the walls within the reader, he/she needs to create an image of the author as an authentic human being, solely through his or her engagement with the text. The reader wants to be included and not talked down to.

All too often the norms of publishing and the thought worlds in which we live limit how we write. For example is OK write about socio-analysis without referencing Bion? In academia we are encouraged to write in the third (distant) person. We must reference every idea rather than celebrate our excitement of having thought of something ourselves. And if we don't follow the norms we may experience external walls in the form of refusal letters.

If you say that you are writing an academic paper most people will immediately assume that it will be dense, complex and hard to read. Writing academic material can all too easily mean demonstrating one's cleverness with complex sentences, technical terms and dense conceptual material. But in following this norm we make hard work for readers. After all, writing is meant to be read. So why not make an effort to use language and construction that is intended to be accessible, readable and engaging for readers who live outside our psychoanalytic conceptual walls?

This will be a collaborative, engaging and experiential workshop that assists participants to write material that is accessible and readable and that engages readers. As a part of the process we will work with some of the tensions involved in meeting the expectations of academia and the psychoanalytic world whilst writing for non-specialist readers.

The workshop will also explore some of the psychodynamics of writing, including the 'reader in the mind', the 'publisher in the mind' and other ways in which writing mobilises phantasies and emotions in writers.

Some presentations will be given on principles of accessibility and readability, as well as some of the expectations that authors may encounter from academic publishers. Examples of published material of varying levels of readability will be presented. Participants will be invited write and to edit their own writing and to contribute ideas so that other participants can improve the readability of their material



## Workshop 9

Tuesday July 6, 2021

12:30 pm – 3:30 pm



## From outside to inside and back again

**Angela Eden**

### **The original idea**

The sense of being an outsider is central in managing the role of consultant. We stay on the boundary as a way to use ‘super’ vision to remain objective and impartial in our work. In our practice this is critical discussion. The central question is about our own history and attachment experiences, which influence the way we work and roles we take, as it informs intimacy trust and containment. We regularly look at the consultants’ work in relation to interventions, process, or changing the client perspective. In this workshop we will address our own internal world and its effect on the way we take up our work.

### **Structure**

The starting point will be an exploration of the participants’ own experience of being walled in or up against a boundary. We will share poetry, writing, dreams, and art to explore personal ‘otherness’ and our work. The second stage will be relating these experiences to some theories of personal development and societal impact. The final stage will address the impact of being on the edge of systems and using individual work issues.

### **Design, methodology, or approach.**

Using a range of media will access inheritance, culture roots, migration all of which have a profound influence our work and the roles we take.

The workshop is designed for reflection and insight, at personal, group, and societal levels. We consistently negotiate borders and boundaries which have profound impact on our identity. We will consider this balance between the “known”, and the courage to encounter the “unknown”.



## Workshop 10

Wednesday July 7, 2021

12:30 pm – 3:30 pm

Wednesday July 13, 2021

12:30 pm – 3:30 pm

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## Improving our practice as consultants and managers: A case conference method

**Larry Hirschhorn**  
**James Krantz**

A workshop for consultants and managers interested in improving their consulting or management skills by sharing issues and dilemmas associated with a particular case or situation. We will conduct the workshop using two methodologies, “Balint method,” and “Live Lab.” The Balint method is a four-step process in which:

- One participant presents a particular consulting or management dilemma which they currently face or have faced in the past.
- The other participants ask the presenter questions of clarification.
- The presenter moves to the side of the room and the participants develop hypotheses about the case issue the presenter faces.
- The presenter rejoins the group to reflect on what he or she has heard.

We anticipate that each case presentation will take between 30 and 45 minutes.

In live lab one participant has a case issue and a second participant agrees to consult to the first “in the round.” The remaining participants observe the consultation process. The workshop facilitators draw attention to how we listen for a client’s actual presenting issue, what emotional truth the client is working to express, and how the consultant can help crystallize that truth in ways that help the client move forward.

*The only requirement for attending is that participants send the facilitators a few sentence description of the case issue they would like present in advance of the workshop.*



## Workshop 8

Wednesday July 7, 2021

12:30 pm – 3:30 pm (Day 2 of 2)





## Challenging counter-resistance – working with what falls beyond the pale

Philip J. Boxer

The way the economy works is changing radically. Organizations in every sector are being exposed to increasing pressures from ‘digital transformation’, ‘platform architectures’, the need for ‘horizontal transparency’ across boundary-crossing collaborations and ‘multi-sided’ demands. These pressures *invert* the organization, requiring it to shift its primary focus from internal activities to external relationships in order to be able to follow customers’ journeys. These pressures have been strengthened by the effects of the pandemic. They spring from customers’ resistance to having to follow suppliers instead of having suppliers follow them. The effect is to turn organizations *inside-out*.

This workshop will provide opportunities for participants to share their experiences of trying to meet these challenges within the context of their work. We will focus on two situations selected by participants from those they put forward as possibilities prior to the workshop. We will be assuming that what makes these situations challenging is symptomatic of how the larger organizational context ‘walls off’ support for new kinds of vested interest, placing them ‘beyond the pale’. We will be working with the relationship between the individual’s experience and what might be going on in the larger context that would sustain this counter-resistance.

The goal of the workshop will be to provide opportunities for experiential learning using a plus-one process to explore the situations brought by participants (Boxer 2019). We will use this process to uncover the gaps that underlie the dilemmas participants face and to understand how the ‘walling off’ of these gaps shows up in resistance/counter-resistance dynamics at different levels of the organisation. We will introduce Lacanian thinking to consider what unconscious dynamics these gaps might be symptomatic of, and to explore what forms of intervention are needed to change the dynamics within the larger ecosystem.

**Given the online nature of this workshop, we will be meeting online prior to the workshop. We will also be creating follow-up opportunities to review workshop learning and outcomes.**



## Workshop 9

Wednesday July 7, 2021

12:30 pm – 3:30 pm (Day 2 of 2)

## Writing with walls in mind:

Thomas Martin Ringer

In order to have an impact on a reader, a writer needs to become 'one of us' to the reader rather than 'one of the others'. As a minimum, the reader needs to experience the writer as credible and trustworthy. But to open the walls within the reader, he/she needs to create an image of the author as an authentic human being, solely through his or her engagement with the text. The reader wants to be included and not talked down to.

All too often the norms of publishing and the thought worlds in which we live limit how we write. For example is OK write about socio-analysis without referencing Bion? In academia we are encouraged to write in the third (distant) person. We must reference every idea rather than celebrate our excitement of having thought of something ourselves. And if we don't follow the norms we may experience external walls in the form of refusal letters.

If you say that you are writing an academic paper most people will immediately assume that it will be dense, complex and hard to read. Writing academic material can all too easily mean demonstrating one's cleverness with complex sentences, technical terms and dense conceptual material. But in following this norm we make hard work for readers. After all, writing is meant to be read. So why not make an effort to use language and construction that is intended to be accessible, readable and engaging for readers who live outside our psychoanalytic conceptual walls?

This will be a collaborative, engaging and experiential workshop that assists participants to write material that is accessible and readable and that engages readers. As a part of the process we will work with some of the tensions involved in meeting the expectations of academia and the psychoanalytic world whilst writing for non-specialist readers.

The workshop will also explore some of the psychodynamics of writing, including the 'reader in the mind', the 'publisher in the mind' and other ways in which writing mobilises phantasies and emotions in writers.

Some presentations will be given on principles of accessibility and readability, as well as some of the expectations that authors may encounter from academic publishers. Examples of published material of varying levels of readability will be presented. Participants will be invited write and to edit their own writing and to contribute ideas so that other participants can improve the readability of their material.

# The Walls within: Working with Defense against Otherness

ISPSO AM 2021 Conference Berlin  
Symposium Program

Friday, July 9th	
time	
9:00am	<b>Social Dreaming</b>
10:15am	<b>Parallel Papers Session 1</b>  <b>Eva Worm:</b> Das Leben der Anderen <b>Simon Western:</b> I saw that beautiful barbed wire go up” Trump Populism and the re-desiring of walls. <b>M. Sidiropoulou:</b> Women and Leadership: Glass mirror - An internal “glass ceiling”? <b>Gwen Hanrahan:</b> From the other side – translating our encounter with real and imagined borders <b>Mattila &amp; Mathur:</b> Shut In, Shut Out: unexamined ‘otherness’ in repressions, suppr., oppr., expressions
11:30am	<b>Break</b>
12.15pm	<b>Opening Plenary</b> with the President of the ISPSO  <b>Prof. Dr. Steen Visholm</b> (Roskilde University)
12:45pm	<b>Panel 1</b>  <b>Split, development, standstill based on the history of the Berlin Wall</b>  Panel speakers: <b>Dr. Juliane Haubold-Stolle</b> <b>Dr. Remko Leemhuis</b> <b>Prof. Dr. Dagmar von Wilcken</b>  Moderator: <b>Prof. Dr Claudia Nagel</b>
2.15pm	<b>Break</b>

2.30pm	<b>Parallel Papers Session 2</b>  <b>Frugé, Hellsten, Loftis, Sprehe &amp; Franklin:</b> Understanding intergroup conflict & facilitating decision-making in the care of critically ill children. <b>Beate West-Leuer:</b> "Am Deutschen Wesen wird die Welt nicht genesen" Interpretation Film "Diplomacy" (2014) <b>Holle &amp; Zimmermann:</b> Real Work: Removing Walls that prevent New Work and Innovation <b>Leslie Goldenberg:</b> Roles of the Coach Within the Walls: Trojan Horse, Field Medic, Canary <b>Sanfuentes Matias:</b> The underground work of hope: resilient organizing in the Chilean Miners' catastrophe
3.45pm	<b>Break</b>
4.00pm	<b>Conference Reflection</b>
5.00 pm – 6.00 pm	<b>Social Dreaming</b>
<b>Saturday, July 10th</b>	
time	
9.00am	<b>Social Dreaming</b>
10.00am	<b>Break</b>
10.15am	<b>Parallel Papers Session 3</b>  <b>Stuart &amp; Ryan:</b> The tensions created by changing spatial and psychic walls – early childhood case study <b>Brigid Nossal:</b> The Narcissism of Small Differences': exploring the walls within and between ourselves <b>Martin Lüdemann:</b> "Walls" to protect innovation? A case from industry <b>Daphna Bahat:</b> Nothingness - a 7th BA? The wall of devaluation, detachment and cynicism <b>Bermudez &amp; Echegoyen:</b> Community Psychoanalysis: An Emerging Paradigm
11.30am	<b>Break</b>
12.30pm	<b>Panel 2 „Trackling the Twice“</b>  Panel speakers: <b>Prof. Dr. Marie-Luise Angerer</b> <b>Mag. Martin Engelberg</b> <b>Dr. Leon S. Brenner</b>  Moderator: <b>Dr. Moritz Senarclens de Grancy</b>
2.15pm	<b>Break</b>
2.30pm	<b>Parallel Papers Session 4</b>  <b>Feil &amp; Scanlon:</b> When walls become porous - Dangerous Liaisons and Close Encounters with Violence <b>Steen Visholm:</b> Around the wall and under the surface- Developing a psychod. informed technology <b>Philip Boxer:</b> Working beyond the pale: when isn't it an insurgency? <b>Gilles Amado:</b> Deadly "INSTITUTIONAL HARASSMENT": can psychoanalysis be a resource against it?

3.45pm	Break
4.00pm	Conference Reflection
5.00pm-6.00pm	Social Dreaming
<b>Sunday, July 11th</b>	
time	
9.00am	Social Dreaming
10.00am	Break
10.15am	<p><b>Parallel Papers Session 5</b></p> <p><b>Veronica Azua:</b> Are you one of us? Am I worth to be one of them? An 'elite identity' culture that excludes.</p> <p><b>Michael Mandahl:</b> Dementors in our time and the hope of deactivating the defense of hopelessness</p> <p><b>Mark Argent:</b> The stability of walls, and leaders "getting away with it"</p> <p><b>Voytek Chelkowski:</b> Finding safety within uncertainty - curiosity and neutrality in rising above defensive walls</p> <p><b>Albrecht &amp; Giernalczyk:</b> Between anxiety and passion – emotions in the New Work context</p>
11.30am	Break
12.15pm	<p><b>Panel 3</b></p> <p><i>Organization and Leadership – What governance systems and individual power skills are really key to managing the effects of digitalized markets and globalized supply-chains in uncertain times?</i></p> <p>Panel speakers:  <b>Dr. Daniel Vasella</b>  <b>Dr. Philip Boxer</b>  <b>Claudia Heimer</b>  Moderator:  <b>Thea Mikkelsen</b></p>
1.45-2.30pm	Closing Plenary
2.30pm	<p><b>Parallel Papers Session 6</b></p> <p><b>Trainor &amp; McShannon:</b> An exploration of how using a 'relational stance' as part of a whole system approach</p> <p><b>George Bermudez:</b> Walls Against Nature? Social Defense Systems, Climate Change, and Eco-Anxiety</p> <p><b>Erik Van de Ioo &amp; Saskia de Maat:</b> An object relational exploration of inner walls and doors in young Russian leaders</p> <p><b>Alexander Schall:</b> The importance of a healthy constitutional state from a psychoanalytical perspective</p>



# Friday, July 9th



## Parallel Papers Session 1

Friday July 9, 2021  
10:15 am – 11:30 am



## Das Leben der Anderen

### Eva Worm

Movie scene: Captain Gerd Wiesler is keeping Georg Dreyman and his girlfriend Christa-Maria Sieland under surveillance overhearing a very intimate scene. One senses his longing for having a love life of his own and his ambiguity on whether he will succeed... Prison scene: two inmates talking to a master student wishing they could have a cup of tea with the guards, sense a feeling of normality. The prison guard later reflects – “what if I am the one not letting them in, not being able to tear down the walls”.

By watching lives of others, longings and dreams may be brought to life and the potential relatedness may challenge the solving of the primary task.

The scenes provide us with some understanding of what it means to be human in a system and how we relate in the meeting with others. How do we relate to the otherness in ourselves (am I the one excluding the other?) and how do we relate to the lives of others. Am I intruded by the otherness, moving myself in an unwanted direction or am I able to maintain and face, that the other is a human being just like me? If I am able to find the universal themes, that connects us, then I am able to relate and be human.

The prison is a mirror of the surrounding society. Therefore, prison life can provide us with some valuable insights concerning defenses against otherness and the walls within. The scenes from prison life can provide us with understanding not only in relation to the otherness but also in relation to understanding the other. How do we relate to, integrate and take up relations with others?

In her master study, the presenter examined a co-creation project between prisoners and prison guards concluding, that the ambition of creating a common third and improving the environment was challenged. Guards being frustrated finding the new porcelain dinner sets in the dustbin and prisoners expressing sad feelings that their wishes were not really taken into account by the guards and the system. Being very cheerful though in the meeting with two master students in psychology, because with “your psychological understandings you must be able to read our minds”.

The psychoanalytical theory framework provides a valuable framework of understanding in order to read and understand the dynamics in prisons. Understanding the existence of the unconscious, we are able to understand the meaning of psychological projections. Understanding projections, we are able to uncover the functions of prisons in society in order to provide psychological containment of anxiety. It is in the recognition of this the stories from prison life offer us valuable insights concerning the meeting between the other and me.

“I think it is the mental barriers in our minds that hinders the co-creation, because the inmates are really interested in getting into a relationship”.



## “I saw that beautiful barbed wire go up” President Trump Populism and the re-desiring of walls.

**Simon Western**

The fall of the Berlin wall marked the end of an empire. The Berlin Wall was a MasterSignifier. It signified an extreme example of a ‘Society of Prohibition’ (Stavrakakis 2007) where the harsh ‘Law of the Father’ was imposed upon the East Germany people living in a communist-surveillance state. In the West, prior to the 1968 counter-cultural risings, a more benevolent ‘Law of the Father’ had imposed a softer ‘Society of Prohibition’ where the authority of the church and other governing institutions were respected, and the individual socialized to ‘know their place’. The fall of the wall meant that those from the east found themselves in a new place, without an explicit Law of the Father prohibiting their choices. For the ‘Society of Prohibition’ had been replaced by the ‘Society of Commanded Enjoyment’, ushering in a new world of individualism, sexual liberation, freedom and consumer choice. Lacan anticipated the passing of the ‘disciplinary epoch’ and claimed that Jouissance, which now included enjoyment, now dominated the social landscape. In the society of commanded enjoyment, the question of how to gain happiness and fulfillment changed. In the disciplinary society, happiness was gained via transgressions of the law of the father or repressing desire to conform to social norms. The question the subject now faced was how to enjoy i.e. what is my mode of Jouissance? This is at stake for the subject and society today.

The hippy ideals of freedom and choice became appropriated and turbo-charged by digital capitalism in the late 20th century. Yet the hope that this coupling of ‘democratic-freedom and capitalism’ would triumph and ‘end history’ (Fukuyama 1992) has hit a new wall. Across the west populist, authoritarian and illiberal forces counter the ‘inevitable’ march of progression from authoritarianism to democracy. In China and Russia this de-coupling is now embedded. Praising an “illiberal democracy’ as proposed by the Hungarian Prime Minister is now a part of the political landscape. President Trumps evocation to ‘Build the Wall’ became a new Master-Signifier of our times. He captured the affective investments of millions across the USA and beyond, propelling him into the Whitehouse. If the M/S of the Berlin Wall falling unleashed a chain of signifiers: freedom, choice, individual rights, consumerism, democracy, capitalism, globalization, opportunity. ‘Building the wall’ was a Master-Signifier that unleashed another chain of signifiers: immigration, protectionism, nativism, insularism, anti-elitism, anti-globalization.

This paper utilizes psychoanalytic theory to map the libidinal economies of Populism, drawing on the Lacanian orientation and presenting the ideas in an accessible way. The paper finishes by making connections between the libidinal economies of populism and those that drive today’s totalizing corporate cultures (Tourish 2002) led by Messiah Leaders (Western 2019). The social and organizational are knotted.

## Women and Leadership: Glass mirror - An internal “glass ceiling”?

**M. Sidiropoulou**

Frequently featuring in the news, leading business magazines and financial newspapers, women’s leadership presence or absence makes headlines. Content, and imagery-rich, the story of women trying to make it to the top has attracted a wealth of “obstacle” symbolism. Examples such as the “labyrinth” representing women’s long-winded path of twists and turns to leadership (Eagly & Carli, 2007) and “glass cliffs” (Ryan & Haslam, 2005) describing the precarious leadership positions offered to women in times of crisis, suggest an external symbolic topography of barriers. The glass ceiling (Hymowitz & Schellhardt, 1986), perhaps the most widely known metaphor of hindered female advancement, is no different: the ceiling is an obstacle that is solid, impenetrable, concrete, allowing female leaders to watch their competitors move up yet remaining invisible to others.

Taking advantage of the “invisible quality” of the original glass ceiling metaphor, it will be argued that the topography missed so far in eradicating female leadership barriers, (and ironically so if Freud is considered), is the internal psychological one. Resonating with the theme of the current conference, it will be argued that the invisible wall/ glass ceiling that might hold the key to our understanding is in reality an internal glass mirror, that colludes with the external “glass ceiling”. The metaphor here is of a glass mirror, that obstructs. The female leader looks in the mirror and comes into contact with an image of self that inhibits her from progressing. The image is not real nor objective, not a mirroring of external reality to speak. Rather it is a mirror that reflects internal images of identity, relationship to power and subjectivity, embodied existence and desire constructing a specific sense of “female leader self” and consequently affecting the thoughts, feelings and actions of these women.

For the purposes of this paper proposal and as the internal “glass mirror” concept is vast and encompasses a multitude of possible projections and introjections, I will focus on the ideas of “otherness” as theorized by Luce Irigaray (Irigaray, 1977; Whitford, 2014) and of female subjectivity based on Jessica Benjamin’s work (Benjamin, 1988), linking back to female leadership and obstruction in advancement (Fotaki, 2011; Oseen, 1997; Vachhani, 2012). This will be a conceptual paper as the research component is at the moment in progress.

## From the other side – translating our encounter with real and imagined borders

Gwen Hanrahan

'Your discovery was my land; my discovery is your borders' (\*). As systemic-psychoanalytic consultants, we discover a client's land from the other side, the outside. We encounter and cross their organisational borders and contours and seek to translate these embodied experiences to make sense of what else, unconsciously, might be going on and getting in their way.

We bring with us into this work our multiple identities, identities that may carry meaning in the client's historical and contemporary socio-political contexts. Our identity can become enmeshed with what we encounter there. Rather than considering such enmeshments as a psychic wall or barrier, where difference is not allowed, the author invites consideration of the concomitant unconscious dynamics in order to complement and expand our understanding of the client's particular predicament.

- What does my crossing of their borders allow me to detect, decipher and distil?
- What does my 'self-as-instrument' pick up and in turn reveal?
- What happens to me and my identity while in their land?
- How is 'the awful moment' a gift? What might it communicate?

This paper will explore, through two contrasting client engagements, how the consultant's Irish identity – together with being female and Tavistock trained – took on a particular use and meaning in relation to the client dilemma and to the intervention task itself. In both cases, the presenting issue was an organisational change that left the senior leader puzzled as to why it was not working or anxious that a wider leadership of the change occur.

The work took place in early summer 2019 against the socio-economic and political backdrop of a UK polarised and ensnared in a decade of social care cuts and austerity measures and three years of Brexit wrangling with the pernicky 'Irish (border) question' and all its ramifications. In the UK today, and particularly England, Irish identity is still enmeshed in particular roles and blind spots in the psycho-social unconscious of Britain, at times resurfacing as the tolerated other, the belligerent other, and/or the denigrated other (Lucey, 2015; O'Toole, 2019).

The first case considers work as a consultant pair with a not-for-profit social housing organisation in Greater London. The second with a private wealth management firm in central London, the UK division of a European owned company. In the first, Irish identity embodied the client's invisible yet internal 'hard borders' and also the tolerated other in the managerial system in place of the competent Black female manager. In the second, Irish became the irritant, troublesome other in the consulting team, mirroring the client's projections onto their 'foreign, demanding' owners.



The paper will present salient moments from each case and draw on psychoanalytic and systemic concepts and theories to consider the unconscious projective processes into and within the consultant system that mirrored the dynamics and anxieties of the clients system. It will invite consideration of how identity may be unconsciously used and, if reflected upon as part of the work, can deepen our understanding of our client's experience at work, be that of a contested primary task, task and role anxieties, social defences, power/authority relations, and leadership/followership.

## Shut In, Shut Out: unexamined 'otherness' in repressions, suppressions, oppressions and expressions

Sari Mattila, Ph.D, CP

Ajeet Mathur, Professor, Ph.D.

Fear of systemic collapses is a pervasive emotion in circulation. There are numerous reminders of how politics of exclusion and hatred are being perpetrated against group identities in support of jingoistic nationalism with plenty of "wall-building" in various parts of Eastern Europe, South America, the Middle East, Asia and Africa. The struggle over Brexit affecting UK and Europe, the gridlock over President Trump in the USA, China's rejection of verdicts by international courts over territorial disputes in South East Asia, collapse of WTO's Dispute Resolution Mechanism, unfinished talks over a new trade deal, climate change, biodiversity, food safety and food security, UN reform and the retreat from globalization reflected in sharp reductions in foreign investments worldwide are disturbing signs of various kinds of 'shut in, shut out' phenomena marked by collective despair and angst. Some of these are expressions of withdrawal; others unconsciously fueled repressions or outcomes of suppressions or reactions to oppressions triggered by complex sets of motives and powerbases. These need distinguishing to enable differentiate 'walls' by our proposed typology and the framework developed to distinguish walls from fences, hedges and other iconic demarcations of diversity and plurality.

Being the other and engaging or disengaging with otherness are both problematic. The Freud-Einstein and Freud-Girindrashekar correspondences dealt respectively with collective and individual aspects of identity formation. The Freud-Rolland correspondence prompted Freud to pen 'Civilization and Its Discontents'. Later work on 'identities' (Sabina Spielrein, Goffman, Campbell, Laing) drew attention to social defenses against anxiety transmitted as inter-generational traumas involving guilt and hurt, pride and disgust, anger and pain acted out across faultlines of divide such as religion, ethnicity, habitat, language, affluence, gender, nationality, skin colour and culture.

This paper explores currents and cross-currents lurking beneath the surface of formalized coagulations in four ways: (1) by examining dynamics of residues and flashpoints as enactments of unconscious group transferences and countertransferences; (2) by diving deeply beneath the rhetoric over 'grievances' for listening to the real conversations about untreated trauma, unmourned grief, unresolved envy, and splitting around two new basic assumptions baPurity and baBravado; (3) by exploring the dilemma of unity versus pluralistic harmony; and, (4) by examining how unconsciously held 'pictures-in-the-mind' about politics of relatedness by followers projecting these into their leadership fuels psychopathic behavior with gaps between what is wished and what is espoused, and also between what is espoused and what is enacted.

This paper will explore how unexamined 'otherness' involves social, cultural and political defenses against anxiety when thresholds for coping are exceeded and how 'walls-in-the-mind' influence patterns of repressions, suppressions, oppressions and expressions. Since 'Shut In, Shut Out' phenomena involves twin walls, the underpinning psychopathology



renders formation of therapeutic contracts and helping relationships with commitment to aspired wellness improbable. Besides citing scholarly references around the phenomena being presented, the paper will also discuss how healing of group psyches has been attempted based on psychoanalytic insights about stigmatized identities and inter-generational trauma from recent initiatives in India, Pakistan, Nepal and Sri Lanka. At the ISPSO AM, this paper will invite discussion around new ways of exploring defenses against 'otherness' that are presented.



# Panel 1

Friday July 9, 2021

12:45 pm – 2:15 pm





## Split, development, standstill based on the history of the Berlin Wall

### Panel speakers:

**Dr. Juliane Haubold-Stolle**

**Dr. Remko Leemhuis**

**Prof. Dr. Dagmar von Wilcken**

### Moderator: **Prof. Dr Claudia Nagel**

The Berlin Wall divided the city for 28 years. Since its fall in 1990 it became a symbol for a split that has been successfully overcome. As a monumental building, it was also a striking symptom of a profound split within the German-German society that still holds on. How are dividing processes of social realities associated with splits in the inner world? Did the Berlin Wall, similar to the myth of the Tower of Babel, mean that people in West and East no longer speak the same language? What role do memorials play in the process of working through the side effects of the history of the division of Berlin? The panel addresses these and other questions in discussion with each other and with the audience.



**Dr. Juliane Haubold-Stolle** studied history and political science in Göttingen, Torun and Geneva. She worked as a curator and research assistant in different museums. Her current position is in the Berlin Wall Foundation (Stiftung Berliner Mauer) in Berlin, her current project an open air exhibition explaining the history of the East Side Gallery.



**Dr. Remko Leemhuis** has been serving as AJC Berlin Ramer Institute's Acting Director since September 2019. His areas of focus include contemporary antisemitism, Islamism, and security issues. Dr. Leemhuis studied political and oriental studies at the Philipps University of Marburg and the University of Berkeley, California. He received his Ph.D. in 2018, writing on German Middle East policy in the 1960s and 1970s.



**Dagmar von Wilcken** (\* 1958) is a German exhibition designer. Wilcken studied object design and visual communication at the Berlin University of the Arts until 1987. Since 1995 she has focused on the Holocaust. Her most famous exhibitions include Jews in Berlin – 1938–1945 in the Berlin Center Judaicum (2000) and the place of information for the Memorial to the Murdered Jews of Europe in Berlin opened in 2005.



**Moderator: Prof. Dr. Claudia Nagel**, President Elect of ISPSO, Professor of Organization Sciences, Chair Change and Identity, Vrije Universiteit Amsterdam, NL, Visiting Professor Hull University Business School, UK. Claudia is a trained psychoanalyst, organizational psychologist and economist. She runs her own consulting firm Nagel & Company leadership consulting and works with top executives and boards on leadership, strategy and change issues. She also is an author, her latest books are "Psychodynamic Coaching" (2021) and "Behavioral Strategy. Thoughts and feelings in the decision-making process" (2014) and speaks frequently on international conferences and corporate occasions. [www.nagel-company.com/index.php/about-nc-en.html](http://www.nagel-company.com/index.php/about-nc-en.html)



## Parallel Papers Session 2

Friday July 9, 2021

2:30 pm – 3:45 pm

ISPSO

INTERNATIONAL SOCIETY  
FOR THE PSYCHOANALYTIC  
STUDY OF ORGANIZATIONS

## Understanding intergroup conflict and facilitating integrative decision-making in the care of critically ill children.

**Ernest Frugé, PhD**

**Melody Brown-Hellsten, DNP, RN, PPCNP-BC, CHPPN**

**Laura Loftis, MD, MS**

**Michael Sprehe, MD, MPH, MPP**

**Quinn Franklin MS, CCLS, PhD**

**Summary:** The complexity of medical care for critically ill children creates a unique psychological, social and technical crucible for all involved, one primed for conflict. (Frugé, et al 2020; Puri, 2019; Frugé & Adams, 2004) We conducted eight focus groups to identify the sources of conflict among multi-disciplinary/multi-specialty teams caring for pediatric cancer patients in critical care settings. (Brown-Hellsten, et al 2006) Based on these findings and our prior work on team-based medical education strategies (Howells, et al. 2015; Frugé, et al 2010; Frugé & Horowitz, 2005), we designed a structured method of intergroup discussion and decision-making with the aim of facilitating optimal coordination of care. Our paper will summarize results from the focus groups and pilot testing of the intervention. We offer hypotheses about how group-level unconscious processes (e.g. defenses against otherness) combine with other setting variables to impair collaboration and how the evolving case conference design may enhance integrative decision making. (Park & DeShon, 2018)

**Background:** Critical care settings are characterized by multiple factors associated with an increase probability of conflict across a variety of organizational settings. (Wall & Callister, 1995) These include the level of risk (e.g., death), the number and complexity of issues (e.g. unpredictable course of diseases), number of stakeholders involved (e.g. multiple sub-specialties), the nature of the goals/ commitment of stakeholders (e.g. “save the life of my child”) and strong negative emotions. A cross-sectional survey of 323 intensive care units in 24 countries found that over 70% of the 7000+ respondents (multiple disciplines) had experienced conflict between professionals in the previous week. (Azoulay, et al 2009) These conflicts can be constructive when managed effectively. (Johnson, 2015) However, our findings indicate that unconscious intergroup dynamics can significantly impair collective work towards the best interests of patients in these fraught circumstances. The findings also provide clues for strategies to mitigate the impact of these dynamics. Menzies’s (1960) classic study of professionals in a non-psychiatric medical setting led to the concept of “social defense”. Menzies interpreted the practical policies and procedures of the nursing service as group-level defenses that functioned to limit attachment of nurses to patients and thus manage the professionals’ anxiety provoked by contact with suffering and death. Splitting in professional psychiatric teams is another concept that has received attention over the years. The first conceptualizations of “splitting” framed the dynamic as a one-way projective process whereby patients’ differential treatment of staff generate conflicts among the professionals. (Green, 2018) However, even the earliest accounts of splitting noted the



possibility of pre-existing fault lines within staff. (Main, 1957) Subsequent formulations offer a more interactional view where pre-existing splits in teams can have reciprocal but also independent, negative impacts on patients. These and other lines of inquiry open up several possibilities that we explore in our project. For example: What is the nature and impact of inter-group relations in the critical care setting? (Rice, 1969) Can carefully designed grouplevel procedures provide useful (non-defensive) containment functions in support of complex, highstakes decision-making? (Bion, 1962)

## “Am Deutschen Wesen wird die Welt nicht genesen”

An Interpretation of V. Schlöndorff's Historical Film “Diplomacy” (2014)

**Beate West-Leuer**

### The conference subject

The theme of the symposium is an allusion to the Berlin Wall (1961-1989), a structure built to fortify the border of the German Democratic Republic (GDR). The Berlin Wall and the division of Germany were the primary consequences of National Socialist rule (1933-1945) and the Second World War. Volker Schlöndorff's historical film "Diplomacy" (2014) is an example of how the arts and culture deal with the "emotional inheritance" (Freud cited in Moré 2013) of National Socialism to "remember, repeat and work through" the participation of the Wehrmacht in war crimes. The film centers on the night of August 25, 1944, in which occupied Paris was to be destroyed by the Germans before the Allies could recapture it. The Swedish diplomat Raoul Nordling has set himself the task of tearing down the "walls in the head" of the German Governor of Paris, General von Choltitz, to persuade him to reconsider, though von Choltitz' thoughts and action are shaped by his belief in Germany's special historical significance.

### Psychoanalytic theory and background

Such "walls in the head" of the authoritarian German character (Fromm 1936), as attributed in Schlöndorff's film to von Choltitz, were exploited by National Socialism and developed into a fascistoid character. Here, external violence manifests itself as inner coercion. In 1941, Adorno put forth that a fascistoid terrorist state is based on a human type which no longer goes through ego formation, i.e. the unity, continuity and substantiality of the individual has been dissolved. He is referring explicitly to Freud's mass psychology and ego analysis (Freud 1921, Adorno 1951, cited by Dahmer 2019).

Von Choltitz is no simple nazi follower, he is an important military leader. If he decides not to obey the scorched earth orders, he will have to re-evaluate his past and live with the guilt of serving in a criminal regime and committing atrocities at its behest. Such an about-turn is an essential developmental step for an individual who has surrendered their moral choices to ideology and authoritarian leadership. As a case study, von Choltitz has overcome the "critical typology" (Adorno 1951 cited by Dahmer 2019) of the authoritarian character.

### Relevance today

The phenomenon of right-wing extremist populism today shows that the desire for identification with strength and power, and the longing to subject to strong leadership, can still be encountered in the grandchildren of the perpetrators and followers. The hope that this transmission would weaken in succeeding generations has not come to pass. On the contrary, the third generation shows a strengthening of tendencies to identify with the consciously denied, yet deeply internalized, National Socialist ideals and norms of the



parents and grandparents (Moré 2013). The planned essay will attempt, by means of the film example, to provide ISPSO conference members and guests with illustrative insights into this way of dealing with inherited perpetrator introjects and putting this approach up for discussion.

## Real Work: Removing Walls that prevent New Work and Innovation An Interpretation of V.

**Martin Holle**

[www.martin-holle.de](http://www.martin-holle.de)

**Marcus Zimmermann**

<https://m19-organisationsberatung.de/>

With serious interest but without euphoria – our consulting practice simply looks different – we observe new trends and especially New Work practices that promise a better way of working and collaborating. New Work is indeed highly relevant for psychodynamic-systemic organisational consultants, because most aspects and dimensions of New Work are well founded and justifiable from a psychodynamic perspective and stimulate work with organisations.

However, the authors believe that the normative approach of New Work not only does not carry far enough, but even more so: as a side effect it creates symbolic walls between the old and the new kind of thinking about work, which rather prevent the potentially beneficial exchange between Old Work and New Work and complicate the transformation to another mental state.

The authors think that it is not enough to simply adopt New Work practices: Before these can be effectively implanted into organisations, the psychodynamics of primary risk, the fear of change, and the multiple forms of avoiding and watering down of real change must be experienced and addressed in the process of the discussion.

Genuine New Work, which is not just a „cargo cult“, usually succeeds when a current crisis situation awakens the „courage of despair“ in an organisation and radical measures become acceptable. Real Change requires containment, which promotes confidence, so that the attraction of trying new things becomes stronger than the fear-driven adherence to familiar patterns. In our perspective, the real task consists of working on the defense against the unfamiliar new, different, and never-tried-before, in other words, removing the walls that prevent real change: Real Work.

### Real Work is an attitude

Real Work as an attitude pays specific attention to the different boundary conditions or necessities under which work takes place and the primary task can be accomplished; in a normative approach these are often neglected.

### Real Work focuses on innovation

Our understanding is based on Larry Hirschhorn's approach: Real Work focuses particularly on the conditions under which innovation is possible. Real innovation, which is often





disruptive, requires making emotionality, especially passion, available to work and to the transformation process and needs breaking down the „inner walls“ that hinder creativity.

#### Real Work emphasizes the role of passion and commitment to innovation

The „management of passion“ thus becomes a central task of Real Work. Passion enables commitment, which leads to innovation. The tied disruptiveness generates emotional turbulence, which opens up opportunities but also risks that must be held and treated by containment. Particularly with regard to dealing with tensions and conflicts – at the same time the results and the drivers of innovation – the authors illustrate characterising differences between the types of organisations by using Freud's structural model to examine where Id, Ego, Super-Ego and Egoideal can be „localised“ in the respective organisations and how this influences their ability to innovate:

- Old Work organisations try to limit and control tensions and conflicts. Power interests lead to micro-politics
- New Work focuses on the decision-making process, but taboo group and individual interests as well as their political negotiation when they leave an imagined consensus – inner walls of group members and the whole group that are difficult to penetrate because they are unconscious.
- Real Work understands tensions and conflicts as main drivers that can promote innovation and tear down inner individual as well as organisational walls. This requires „public spaces“ (at the same time protected spaces) that enable transparent negotiation of interests and carrying out conflicts in the sense of a developmental policy. However, Real Work also takes into account that not all needs can be considered equally with regard to the primary task of an organization.

Beyond the category „relationships“, the authors analyse and compare further relevant aspects of Old Work, New Work and Real Work. For this purpose, the paper uses the dimensions of an old method (Weisbord), which are still very suitable even for analysing and describing organisations that are committed to new trends.

## Roles of the Coach Within the Walls: Trojan Horse, Field Medic, Canary

**Leslie Goldenberg**

<https://www.linkedin.com/in/lesliegoldenberg/>

Core exploration of the paper: To be an external organizational consultant or leadership coach is, by definition, to be an “other,” with a vantage point outside the client’s organizational walls. What about internal consultants or coaches? How much “otherness” do we represent, and how “other” do our clients seem to us? What unique roles are available to the coach within the walls and how does the internal coach position herself moment-to-moment? This paper proposes to explore, with cases and theoretical texts:

- 1) How internal coaches can deploy three roles represented by the metaphors of Trojan Horse (subversive force), Field Medic (collusion), and Canary (warning system),
- 2) Practical considerations for succeeding as an internal resource, which may also apply for externals who might be prone to “go native”

This inquiry is relevant and timely because according to recent surveys, internal coaching is on the rise. In 2016, the Sherpa Coaching Study noted a 40% rise in internal coaching over four years, representing 10% of all executive coaching. The authors also noted a doubling of internal coach respondents participating in their annual study<sup>1</sup>. In the 2018 Conference Board Global Executive Coaching Survey, 61% of respondents indicated they expect to rely more heavily on internal coaches in the future<sup>2</sup>. What is behind this trend? The Conference Board cites the extension of coaching beyond top executives, to middle management and front-line leaders, driving the shift.

How does this trend affect the boundaries between coach and client and the agendas they address? How are internal coaches inside and outside the same psychic walls as their clients? Considering these questions through the three metaphorical roles of Trojan Horse (subversive force), Field Medic (collusion), and Canary (warning system), this paper will contribute new thinking on the ethic of the internal coach. Briefly, the three roles are:

Trojan Horse: In the Greek story, a force of hidden troops is unknowingly welcomed inside the walls of Troy and then subverts from within. Internal coaches can likewise be a subversive force, allowed access to leaders who may not have realized their thinking would be challenged, obsolete practices called out, and/or the status quo disrupted. While this role often is among the most generative services a coach or consultant offers, it can also morph into an unconscious persecutory pattern.

Field Medic: Co-located with the troops, field medics provide first aid behind the lines, patching up the wounded so they can continue to carry out their duties. Internal coaches represent an important support for leaders navigating difficult challenges. This role can represent a form of collusion with the organization and or the client, allowing both parties to avoid addressing the costs imposed by ever-escalating demands. Coaches and consultants

who are prone to “rescuer syndrome” can find themselves unaware of the harm they are doing by “helping.”

Canary: In the days of manual mining, caged canaries, with their sensitivity to toxic gases, would sicken or die before adverse conditions affected humans, thus signaling mine workers to seek safety. When an organization employs a group of internal coaches or consultants who are privy to leaders’ narratives, it can become possible to identify systemic themes and patterns, both toxic and virtuous ones<sup>5</sup>. If there is a large enough population, this can be done without jeopardizing confidentiality. Some organizations want to hear this sort of birdsong, while others might prefer to silence it.

This paper will explore the psychodynamics of thriving or struggling as an internal coach or consultant, considering questions such as: What fuels the successful internal coach? Why do internal coaches stay internal/choose this setting versus other settings in which they could work? What are their hidden desires and defenses (e.g., the rescuer and persecutor phenomena mentioned above, or alternatively, the need for affiliation/belonging that can lead to merging with the culture rather than observing it). What are the practical aspects of coaching many people in the same organization? What are the “walls” enabling ethical practice where clients feel appropriately contained? These considerations may apply equally to internal resources and to external coaches or consultants who are prone to “going native” by virtue of psychology or circumstance (e.g., longstanding relationships with clients).

## **The underground work of hope: A psycho-social analysis of resilient organizing in the Chilean Miners’ catastrophe**

**Matias Sanfuentes**  
**Francisco Valenzuela**

Crisis and crisis management have become a growing concern in the organization and management studies literature, as catastrophic events besetting the world are both complex and diverse and have more destructive consequences than in the past. A more comprehensive understanding of crisis management demands we pay attention to social dynamics. From this perspective, organisational crises can be conceived ‘in terms of relational disturbance and crisis management as the repair of such disturbances’ (Kahn et al. 2013, p. 377). Accordingly, the reconstruction and recovery from the relational system breakdown is what allows resilient organizing in the face of adversity. These reparative capacities reside in supportive relationships that enable emotional processing and the



construction of new meanings to envision a desirable future. The creation of conditions to move from despair to constructive optimism is fuelled by the work of hope, which through open dialogue can promote social learning and the development of generative capacities to struggle against the negative crisis consequences. (Ludema et al. 1997).

This article inquires about how hope emerges as a sense of collective resolve in the face of crisis. Particularly, it investigates how hope is organized, practically and symbolically, through the integration of psychic and socio-cultural processes. Departing from a purely individual reading, such as the one promoted by both positive and cognitive psychology, we address an iconic case of catastrophe -the case of the Chilean Miners rescued in 2010 after surviving confinement 600 meters below ground for almost 70 days- in order to analyse the relationships that unfold within and around the hopeful endurance of disaster. By analysing direct reports of the miners and secondary sources, we pay attention to the role that unconscious dynamics and cultural myths play in giving hope an idealistic yet grounded reality. By empirically examining the narratives, actions, and emotions of those who experience disaster directly, we account for an emerging level of organizing around the operation of hope as 1) a pragmatic engagement with a task-oriented mentality, 2) an ethical engagement with values and ideals.

This study reveals that the capacity to tackle catastrophic conditions not only lies in rearticulating relational, material and strategic resources amid adversity but also in envisioning a desirable future version of organization, which is the product of organizational hope. The latter is the result of processes of psychic elaboration and socio-cultural mediation, which are deployed and shared by subjects to defend themselves in a coordinated fashion from the traumatic experience of catastrophe. This paper employs Bion's (1961) concept of the specialized workgroup, in particular, what French and Simpson (2010) call 'workgroup paring.' This defensive mental state illustrates the group's capacity to harness hope to achieve its primary purposes constructively. This perspective is complemented with the work of Gabriel (1991a; 1991b), which allows appreciating more deeply the role that socio-cultural representations play in defending the hopeful subject from the trauma that follows catastrophe. Organizing hope, we conclude, is about putting our whole organizational and human existence at stake; to hope is to learn from others a way to 'be' resolved about an unlikely but better future, with and around them.



## Social Dreaming

Friday July 9, 2021

5:00 pm – 6:00 pm

ISPSO

INTERNATIONAL SOCIETY  
FOR THE PSYCHOANALYTIC  
STUDY OF ORGANIZATIONS



**Saturday July, 10th**



## Social Dreaming

Saturday July 10, 2021

09:00 am – 10:00 am

ISPSO

INTERNATIONAL SOCIETY  
FOR THE PSYCHOANALYTIC  
STUDY OF ORGANIZATIONS



## Parallel Papers Session 3

Saturday July 10, 2021

10:15 am – 11:30 am



## Regression & Reparation – Changing Spatial and Psychic Walls – A Case Study

**Joanna Stuart**  
**Rob Ryan**

This paper describes an intervention in three early childhood education and care centres (hubs) in a local government organisation ('City Council'), and proposes hypotheses about the impact of organisational changes on the workers' experiences of the shifting physical and psychic walls.

The case study uses a psychoanalytic framework to analyse the changes, it examines the organisational roles and relationships, the challenges involved in creating adequate psychic and physical workspaces, the effects of dependency and challenged leadership, and the impact of insufficient attention being given to transitional processes.

We were engaged to conduct an organisational culture diagnosis of the hubs which provide long day care, kindergarten and maternal & child health services, and have a total of more than 150 staff. They had been established recently and four pre-existing smaller centres were decommissioned, with many staff moving into the three new large hubs.

In an initial contracting meeting, the client (service manager) described his mental model of the services as: 'In the past, we were running four small corner stores, now we are running three large supermarkets – in my view, this is no exaggeration.

For us there were interesting implications regarding newly built walls and changing psychic walls implicit in his mental model.

In late 2018 management initiated the move of nine staff to different rooms. The rationale was unclear to many staff - high anxiety, persecution and paranoia were rife. Staff morale plummeted, with significant catastrophizing and acting-out.

We conducted a cultural diagnosis involving thirteen staff focus groups (107 staff) and interviews with six leaders. We utilized role drawings and group discussions as the initial means of accessing unconscious thoughts and feelings.

Relevant psychoanalytic concepts included the recognition of paranoid schizoid behaviour, the absence of sufficient holding mechanisms, diminution of role clarity and relatedness, and the importance of acknowledging the sentient system. In addition, we believe, there was inadequate understanding of role authority and accountability as the psychic walls became less permeable.

We hypothesise that we provided a transitional object which enabled the issues to be worked through and enabled the depressive position, whereby reparation was then possible.



The lack of acknowledgement of the sentient system had significant implications for the hubs, particularly as we believe that the provision of high quality child education services is dependent on strong emotional engagement.

City Council built multiple, architecturally attractive structural walls but hadn't realised the profound significance of the emotionally bounded walls.

We believe that the possible implications of this study for other organisations are significant. In an era where the impact of early years education on later life is now seen as highly predictive, it is important to better understand the critical success factors.

The Case Study also raises broader questions about the need for holistic and well-planned transitional processes, particularly in human service organisations.

## **‘The Narcissism of Small Differences’: exploring the walls within and between ourselves, groups and organisations and what to do about them.**

**Brigid Nossal PhD**

Contemporary popular discourse seems preoccupied with conflicts and discrimination as between groups that, for the most part, are readily identifiable, either visibly or by their stated identification of gender, ethnicity, sexual orientation, religion, political affiliations etc. By contrast, there is little public discourse about the very human way in which we create defensive and often destructive walls between others and ourselves in what Benjamin (2004) describes as ‘the confusing traffic of two-way streets’ that characterises all human relations. The title of this paper ‘the narcissism of small differences’ is borrowed from Freud’s (1930) observation in *Civilisation and its Discontents* that hatred seems to be strongest between people with the least observable differences. So while the examination of and work with inter-cultural dynamics as between those of us with visible differences remains an important challenge of our time at societal, national and global levels, this paper will argue that our theory and practice as it examines and works with intra-psychic, interpersonal and intergroup dynamics within organisational contexts can perhaps offer useful insights to the broader challenges and discourse.

In this paper, I will revisit some of the psychoanalytic and systems psychodynamic theories on identity development and interpersonal dynamics as they inform our approach to working with organisations (for example: Klein 1929; Sherwood 1964; Bion 1970; Alford 1989; Benjamin 1995; Miller 2002; Chattopadhyah 2003; Harding 2006). This will be followed by the exploration of a number of case vignettes of consultancies to organisations in which the splitting of ‘us’ and ‘them’ as between interdependent working groups created exhausting dynamics of mutual hatred and sometimes bullying that sapped the organisations of their productivity. One of the features of these consultancies that has fascinated me is the splitting as between what I will describe as the ‘professional’ function and the ‘management’ function. It seems where individuals invest most strongly in their professional identity of, for example, ‘scientist’, ‘academic’, ‘doctor’, the part of the work that needs to be attacked is the requisite management function that, in reality, sits in every role, but that gets split off into those with roles more readily identifiable as ‘management’ or ‘corporate services’. For individuals it is as if when one identity is to the fore, the other identities not only do not exist, but they come under attack as they can be identified in the ‘other’. In addition to the case vignettes, I will draw upon examples from the 2019 NIODA Group Relations Working Conference on the theme, ‘Identity, Gender, Authority and Community at Work’. The GRC can function as microcosm of these broader organisational and social dynamics. The GRC experiences served to amplify and further articulate and validate the phenomena as observed in the case vignettes.

What is common to all these cases and examples is the way in which individuals and teams can get locked into a fantasy about an existential threat to identity – as if their very lives



depend upon maintaining the fantasy of separateness. What is also common, is the discovery that by bringing parties together to not only 'go on thinking' (Bion), but to go on thinking and relating together, the walls, while not altogether dissolved, are able to become more visible and penetrable and the polarised differences to become more fluid. For this to happen, minimum conditions of a goodenough 'container' are required. Time and time again, what is demonstrated is that where the systems psychodynamically informed consultant, researcher or manager can create a safe-enough space in which people can tell their stories, share their fears, explore their differences and, importantly, be in touch with and tolerate the feelings of shame that seem to surface in relation to the splitting and projection that has occurred, reparation, recovery and collaboration can begin. It might be argued that the same thing is as true as between individuals as it is for organisational groups and societal groups where splitting and projection has been acted out to destructive effect.

## “Walls” to protect innovation? A case from industry

**Martin Lüdemann**

This paper is about a consulting case in an industrial company, which produces on a large scale and where several departments are involved in inventing, developing and producing products. This company could be a pharmaceutical, biological or a chemical one; common to all three are the various steps involved in the process from lab to plant.

My assignment started in an engineering department. Its manager told me that its members of staff were being accused of not being able to communicate with their neighbouring departments. The communication, as perceived by the neighbours was too detailed yet not precise enough and to the point. Furthermore, the manager told me that he was most concerned about the image of their department in the whole company; he had heard that the department was being avoided by young graduates. This could be seen as a risk for their unit in the long run. In an explorative discussion with the manager I focused on the role and the task of the department in the company.

The system, in this case, consists of three departments: research, engineering and production. The research department works on finding new formulas and the researchers in the labs try to transform research ideas into experiments, producing small quantities of chemical products. After successful research they hand over their results to an engineering department, which then has the task of “scaling up” the experiment and developing a process to produce the product in larger quantities. After good results the engineers start the planning process for the real plant, which produces quantities on an industrial scale. The third player in the system is the business department, which runs the plant and sells the product with all the commercial responsibilities. All three departments have different perspectives and interests: The research department wants to be innovative, creating products, which are proved to be viable by experiments in laboratories. The engineering department has to transform these ideas into reliable processes to be the foundation of production on an industrial scale. The business unit needs simple and stable processes and low production costs. Further findings from interviews within the system were that the departments have a long history of conflicts with each other and that various approaches to mediate these conflicts ended without success. Additional projects to change the process from lab to plant failed as well.

This made me wonder, what the purpose of dividing a process over three departments is? What is the idea of the “walls” between the units? Did defence mechanisms have an influence on the decision to structure the process in this way? My hypothesis is that the organisation of the process from “research to plant” with this segregation and the three departments has the purpose of defending against anxiety, which is typical for the research process. The engineers are treated as scapegoats for unsuccessful research and to do so “walls” or the clear division of these tasks between the units is “helpful”.

The researchers aim to create something new, which might not always be something reliable. Then the engineers take over “their baby” and could reject it because the experiment



is not replicable on a larger scale. This hurts the researchers, who then perceive the engineers as looking at things in too much detail and being unable to communicate. However, if the engineers follow the researchers' innovative ideas and try to transform them into an industrial process, the business department may reject their work because the procedures are more expensive or simply different than expected. This means the engineering department is always a potential scapegoat, "left holding the baby". Interestingly, the client described the role of the engineers using terms like midwife and/or undertaker.

The paper continues with my work with the group of engineers, who wanted to work on communication. I, however, had the hypothesis above, taking the systems view. How does one bring in such a hypothesis if the client prefers to live with their defence. Then emphasis should be laid on defence mechanisms and how they are an integral part of the structure of organisations.

**Abstract:** This paper "walls to protect innovation" is about a consulting case in industry. The client asked the consultant to support him with a communication issue but further exploration showed that the structure of the system where the client is part of might be constructed to prevent the employees from the frustration to cooperate. What kind of defence mechanism is working in this system?

## **NOTHINGNESS - a Seventh Basic Assumption? The wall of devaluation, detachment and cynicism**

**Daphna Bahat**

This paper will further develop the idea of 'Nothingness' as a group phenomenon (presented in a previous paper) in which group members or society share an unspoken idea by which nothing in the group has any meaning, nothing is worthwhile working or striving for, there is nothing to gain, nothing to learn. This shared idea (often unconscious, particularly in relation to its origins) functions as a defense against competition, fear of failing and other anxieties, but perhaps mainly against learning.

Bion (1961) referred to the hatred of learning by experience (pp. 86-91), yet he does not further articulate the source of this hate, besides connecting it to "this longed-for... arriving fully equipped as an adult fitted by instinct to know without training or development exactly how to live and move and have his being in a group" (p.89).

One may say that learning from experience embeds the ultimate other, for the very same moment in which we learn something new we are faced with otherness and with the painful reality of our lack of omnipotence, as well as with our need for the other in order to learn. From a narcissistic standpoint the mere existence of something which is outside of us already shakes the terra ferma and the need for this other for our own learning is even more devastating.

This inherent conflict may be reflected in Goethe's quote: "From early on I have suspected that the so important-sounding task "Know thyself" is a ruse of a cabal of priests. They are trying to seduce man from activity in the outside world, to distract him with impossible demands; they seek to draw him into a false inner contemplation. Man only knows himself insofar as he knows the world - the world which he only comes to know in himself and himself only in it."

The paper will examine various examples of the phenomenon in different kinds of groups, as well as examples that illustrate how Nothingness can be seen in wider society in its sociocultural manifestations, especially among the younger generation, Generation Y, or Millennials, and also with regards to involvement with politics or societal issues. The paper will make links to writings in the fields of sociology, contemporary literature, psychoanalysis of the individual and more.

Depending on the time the paper will then attempt to discuss whether this phenomenon can be regarded as a Seventh Basic Assumption. This discussion will refer to Bion's differential terms of basic assumptions, or group mentality versus group culture.

Regardless of the conclusion or outcome of this discussion, the paper's claim is that the phenomenon of Nothingness is a prevalent one and useful for the description and understanding of groups, organisations and society as a whole, as well as for working with groups, organisations and societies.

## Community Psychoanalysis: An Emerging Paradigm.

**George Bermudez, Ph.D., Psy.D.**  
**Rossanna Echegoyen, LCSW**

In the words of Psychoanalyst Francisco Gonzalez, (2019) , who advocates as the authors of this paper presentation do for a new, more expansive and inclusive paradigm –a “community psychoanalysis”: “The established order has been wracked by tectonic forces—globalization, convulsive capitalism, climate change, unprecedented migrations, technological accelerations.” At a keynote speech (2019, Division of Psychoanalysis Conference, American Psychological Association), Dr. Gonzalez expanded his vision and articulated a call, in response to our global crises (moral, socio-political, and environmental), for social justice, advocacy, and community building, which would mean a radically transformative socio-centric turn and application of psychoanalytic principles.

The Community Psychoanalysis paradigm proposes a path toward the dismantling of disciplinary and communal walls. Can it be the future of psychoanalysis as Twemlow & Parens (2006) rhetorically inquired in their seminal article in the journal, *Psychoanalytic Psychology*? This presentation proposes that the paradigm may be the integrative path forward with which psychoanalysis can contribute robustly to multidisciplinary strategies to addressing the multivalent “wicked problems” (Kreuter et al, 2004), which are challenging our global communities.

“Wicked problems” have no definitive formulation: problems which in a seemingly infinite regress are symptoms of other problems; problems which involve multiple stakeholders who like the proverbial blind men and the elephant have divergent and often incommensurable perceptions of the problem and its causes; problems which generate attempted solutions which in turn generate unintended consequences and new problems; problems with no objective right or wrong , requiring reliance on human judgment, subjectivity, and collective wisdom.

This presentation will summarize the theoretical and practice foundations of “community psychoanalysis” and provide examples of their application to bullying in schools; to addressing dysfunctional authority in municipalities; and enhancing the capacity for reflective functioning (“mentalization” ) in a community (Twemlow et al, 2005) . In addition, the presentation will describe several contemporary contributions, applications, and expansions of the paradigm:

- “Social Dreaming” explorations of the social unconscious [American Xenophobia; Whiteness; LGBTQ; Religion; and Climate/Biospheric Emergency (Bermudez, 2018; 2019)]; (Lawrence, 2003; Manley, 2014).
- “Open Space “ (Harrison Owen, 1997) ; and
- “Future Search” (Weisbord & Janoff, 1995)
- “Thinking Spaces” (Lowe, 2014)





These are powerful large group methods for accessing unconscious, collective dynamics and provide a process for conscious formulation and productive action—extensions of contemporary psychoanalytic complexity theory (Coburn, 2014) and meeting criteria outlined by Mersky (2012) for effective psychoanalytic open systems interventions.

Mersky (2012), in her review of large group interventions for surfacing and acting on unconscious dynamics in organizations, delineated three characteristics that she felt are essential for success:

- They promote the emergence of the collective “unthought known” (Bollas, 1989), either through direct dream sharing or associations and amplification.
- They include two activities that Bion postulated were essential for productive thinking and action: (a) generation of thoughts, associations, feelings, etc. and (b) a process for productively coping with the emergent “unthought known” (a capacity for reflection and mentalizing).
- They focus the intervention via a theme; however, Mersky (2012) cautioned that although a theme is critical for a sense of direction and as a stimulus for unconscious thinking, it must not promote a position, or discourage creativity or encourage splits in the group.

In addition, to summarizing the work and future directions of community psychoanalysis --a model which promotes the synergistic integration of psychoanalytic principles, collective reflection and action, and multidisciplinary partnerships. While concepts/strategies of intersubjectivity, mirroring and unformulated experience inform these strategies/models, consideration is also given to how reflective space can collapse, triggering enactment of the very thing we are talking about (oppression, othering, racism, misogyny, heterosexism). The presenters will discuss their experiences in being part of such groups, offer strategies for an inter-group dialogue, and close with an experiential exercise.

Lowe et al (2014) in “Thinking Spaces: Promoting Thinking About Race, Culture and Diversity and Beyond” provide us with a blueprint to start with ourselves, offering a glimpse into group dynamics and getting to know the “other” on multiple levels (unconscious/ pre-conscious/conscious) around areas of difference and mastering inter-group dialogues with each other. In his keynote speech, Francisco Gonzalez offered a plea to analytic practitioners to abandon our ‘analytic identity’ by embracing the vulnerability with each other in these intergroup dialogues. These group experiences are transformative and necessary as an “analytic collective” that can build a bridge towards a community psychoanalysis whose foundational practice is social justice.



# Panel 2

Saturday July 10, 2021

12:30 pm – 2:15 pm

# Tackling the Twice

## Panel speakers:

**Prof. Dr. Marie-Luise Angerer**  
**Mag. Martin Engelberg**  
**Dr. Leon S. Brenner**

## Moderator:

**Dr. Moritz Senarclens de Grancy**

In an early, previously unnoticed text, Freud (1893) coined the phrase that it was mankind's hottest wish to be allowed to do something twice. This Twice marks a form of repetition that has always been the source of fate for humanity: the first time it just happens to us, the second time we wish to do it by ourselves. Freud's formula tells us about dealing with traumatic experiences, painful cuts and fateful repetitions in tackling the Twice. But why do things repeatedly go wrong when we try to 'do it by ourselves', even while attempting to avoid bad choices? Currently, the world community has again been hit by dramatic events: pandemic, racism, climate change – all effects of human decisions and choices. The question of whether humanity will tackle the Twice to ensure its continued existence has become an ethical challenge. The panel raises the question of how repetitions that go wrong can be dealt with in such a way that sustainable living conditions can emerge from them.



**Prof. Dr. Marie-Luise Angerer** is professor of Media Studies at the European Media Studies program at the University of Potsdam. From 2000-2015, she was professor of Media and Cultural Studies/Gender Studies at the Academy of Media Arts Cologne. Member of the European Network How Matter comes to Matter (2014-2018), and of the Research Network Affective and Psychotechnology Studies (DFG 2015-2017). She is the Spokesperson of the Graduate Program Sensing: The Knowledge of Sensitive Media (funded by Volkswagen Foundation) and Acting Director of the Brandenburg Center of Media Studies (ZeM). Her most recent publications include *Feministisches Spekulieren. Genealogien, Zeitlichkeiten, Narrationen* (co-edition with Naomie Gramlich, 2020) *Ecology of Affect. Intensive milieus and contingent encounters* (2017), *Desire After Affect* (2014), *Timing of Affect* (co-edition with Bernd Bösel and Michaela Ott, 2014). Her most recent research focus on the question of a nonconscious opposed to the psychoanalytical unconscious, a digital-affective nonconscious emerging as a zone of human and nonhuman agency.



**Martin Engelberg** is a psychoanalyst and leadership consultant in Vienna. He is the executive partner of the Vienna Consulting Group, has been consulting executive teams and is organizing and facilitating leadership, team development and coaching programs. He is a member of the Vienna Psychoanalytic Society, International Psychoanalytic Society and the ISPSO. In 2017 Martin Engelberg became Member of the Austria Parliament where he serves in the committees for foreign policies, EU-affairs, culture and human rights. He is also the party's spokesman for international development cooperation, chairman of the British and member of the US friendship group of the Austrian parliament. Furthermore, he is an adjunct professor at the Vienna University of Economics and Business, President of the Sigmund Freud society and regular columnist to various Austrian newspapers and magazines.



**Dr. Leon S. Brenner** is a postdoctoral research fellow and visiting scholar at the University of Ghent and lecturer at the International Psychoanalytic University, Berlin. He is a member of the APPI, LOB, and a founder of Lacanian Affinities Berlin (laLAB) and Unconscious Berlin. His latest book on the subject of the psychoanalysis of autism is called *The Autistic Subject: On the Threshold of Language*, where he presents a novel account of autistic subjectivity from a Lacanian psychoanalytic perspective. Website: <https://leonbrenner.com>



**Moderator: Dr. Moritz Senarclens de Grancy** works as a psychoanalyst, executive coach, and supervisor in Berlin. He studied law, art history and culture science at the universities of Passau, Nizhny Novgorod and Berlin. He received his doctorate in cultural studies with a thesis on the role of metaphor in Freud's psychoanalysis. He is author of several books. His upcoming title is *'Der heißeste Wunsch der Menschheit'* (this October at Matthes & Seitz Berlin). As chair of the planning committee, he organizes the ISPSO 37th Annual Meeting 2021 Berlin Online Conference. Website: <https://www.grancy.eu/about-1/>



## Parallel Papers Session 4

Saturday July 10, 2021

2:30 am – 3:45 am

ISPSO

INTERNATIONAL SOCIETY  
FOR THE PSYCHOANALYTIC  
STUDY OF ORGANIZATIONS

## **When walls become porous - Dangerous Liaisons and Close Encounters with Violence, Dangerousness and Disorder in Professional Teams and in the Community.**

**Markus G. Feil, Dr. biol. hum  
Dr. Christopher Scanlon (DPhil)**

After a change in legislation in 2007, forensic outpatient clinics for the treatment of violent and sexual offenders were established in almost all federal states in Germany. These initiatives provide psychological and social services to clients who have been released from prison or secure detention under conditions imposed by the courts. Most, but not all, of the clients of these services are male offenders, almost all of whom have themselves come from violent and/or transgressive backgrounds. The primary task of these clinics is to reintegrate the clientele into society – whether they, or the wider society, desire this (re-)integration or not. Previously, they were walled up as alienated humanity from a society that was more interested in retribution than treatment. However, the treatment enterprise has brought new challenges to staff of such institutions.

Utilising theories and practices derived from psychoanalytic, group-relations and systemspsychodynamics approaches as listed below, this paper will present for discussion the presenters' experiences of some of the problematic dynamics and boundary challenges that emerge in thus quintessentially 'risky business'. Specifically, it will include a discussion of "offence paralleling" dynamics within the staff of such an outpatient forensic clinic, and how they emerge out of the potentially dangerous liaisons and exciting close encounters (?) in these highly charged environments. In particular, we will focus on how the staff team/organisational (in)capacity to reflect upon the dynamics together has very serious consequences for the safety and security of the clients, individual team members, the 'management' of the organisation-as-a-whole as well as the general public. As one of the presenter is the director of a forensic outpatient clinic, conclusions will be made with respect to the meaning of leadership in such a clinic. The presentation and examples provided will also discuss the place of supervision and analysis of critical incidents to enhance growing thoughtfulness of staff and awareness of the pressures they face.

The length of the presentation will be 40-45 minutes, with additional 30-35 minutes for discussion. The presentation will include case vignettes, describing and interpreting parallel processes within the staff; for example: a staff member, who takes care of a dog of an antisocial patient in her free time; or false accusations around sexual transgression of one staff member against another.

## Working around the wall and under the surface - Developing a psychodynamically informed technology to study unconscious aspects of the experience of townscapes in urban planning and architecture

Anette Højgaard Jønson  
Tove Skrumsager Frederiksen  
Steen Visholm

I. Psychodynamics and urban planning – a creative meeting between two disciplines – following the unconscious Visible and invisible walls are parts of processes of connecting and disconnecting people. In the urban setting, constant encounters with physical others on roads, pavements, bicycle lanes, in places, buildings, and rooms can be seen as a potential threat to the individual but also as a potential relation. Walls as physical barriers and as symbols and structures are everywhere in the city and are hindering or supporting contact between individuals and also between individuals and their own otherness. How do these dreams of the future and defences against otherness manifest themselves in urban surroundings and how does this influence or communicate with individuals, provide dreams and reality, and contain or deny aggression, separation, security or protection etc.? This paper describes the process and preliminary results of an attempt to design a cross-disciplinary technology to explore unconscious aspects of the experience of urban spaces. Building on findings from an ISPSO research workshop in Copenhagen 2017, the main idea is to explore whether psychoanalytic/psychodynamic exploration can contribute to an in-depth understanding of urban spaces and their dynamics next to behavioural studies and big data on human movements in urban surroundings and architectural design.

The paper is inspired to both the transferral of the psychoanalytic approach from the traditional analytic setting/the consulting room and to the use of technologies related to psychoanalysis/-dynamics by e.g.:

### Feelings as data on organisational states.

David Armstrong's suggestion to look upon feelings in organisations as information and not as disturbances provides inspiration to see clothes, rooms, and tools in urban spaces as information/pieces of intelligence/data on the state of the group and of the urban space.

**The identical origin of the unconscious processes in both organisational analysis and psychoanalysis.** Anton Obholzer describes that the main difference between psychoanalysis and organisational analysis is the delimitation of the field of observation, i.e. the scope of the observation. This inspires to opening up another field of psychoanalytic observation, namely urban spaces.

**The dream, not the dreamer.** Gordon Lawrence's take on the social dreaming technology and the dream of the individual as a communication of the state of the social/collective and not of the individual. In this context, focus is on the unconscious aspects of thoughts and feelings of generalised humans in the urban spaces and not of the specific individual.



## II. Method: Observations, reflection groups and depth hermeneutics

The method includes individual observations in urban spaces, on-site reflection groups, followed by transcription of reflections and analysis of the texts. This analysis relies heavily upon the depth – hermeneutical culture analysis developed by German psychoanalyst Alfred Lorenzer with the aim to explore social and cultural processes with psychoanalytic methods. According to Lorenzer, texts do not reveal their hidden unconscious meaning directly, but need to be analysed with psychoanalytical understanding and to be ‘run through one’s personal experiences’ in order to reveal scenes and interaction forms that can be understood in and brought to a social context – what Lorenzer refers to as ‘scenic understanding.’

### III. Five cases from Copenhagen

Applying the method on five specific locations, The Town Hall Square, The City Council Hall, Nørreport Train Station, Dronning Louise’s Bridge and The Ministry of Transportation in Copenhagen led to exploration of spaces and places and their dynamics with findings such as anxiety-provoking, containing, authoritarian, guilt/shame dynamics etc.



## Working beyond the pale: when isn't it an insurgency?

**Philip Boxer, BSc MBA PhD**

It's not uncommon to arrive at the moment within a coaching or consultation relationship at which the client feels confronted by an unavoidable career crisis: leave because s/he can't see any future staying in his or her role; or stay because s/he sees no alternative to the limitations being imposed by the larger system. This paper will examine two case situations in which the client had come up against such a wall, one involved with the procurement of military capabilities, the other with the provision of intensive social care. In both cases there existed possible courses of action that would provide better outcomes and would make greater commercial sense, but which were nevertheless judged as beyond the pale by the existing authorities, discluded from further consideration (Boxer 2017). The challenge for the client facing this crisis is not to take the disclusion personally, but to consider the walling off as a systemic defense (de Madeiros 2019).

Taking the disclusion personally arouses all the defenses against anxiety that at the same time constitute defenses against innovation (Armstrong and Rustin 2014). Understanding it systemically means considering the experienced crisis as an unconscious defense by those whose identities are invested in the existing ways 'things are done', a defense that has the effect of suppressing changes to what outcomes are considered to make commercial sense. The paper will examine how the innovations in each case situation were being driven by what was happening at the edges of the organization, the edges where what was being offered by the organization came up against what its customers wanted. The 'refusal' of these innovations amounted to the organization sustaining an understanding of the basis of its competitive advantage that foreclosed its clients' understanding of the basis of its value to them (Hagel III 2017). The paper will argue that such foreclosing serves to support the identifications of those working for the organization, but becomes toxic for the organization in turbulent and highly networked ecosystems through the way it prevents learning and adaptation (Baburoglu 1988). This characteristic of being unable to learn and adapt its understanding of the way things should be done is true of organizations confronting coaching and consultation clients with a Hobson's choice of two unattractive alternatives. There is a third alternative of course, staying with the intention of bringing about systemic change in the structures of governance themselves (Tiwana 2014). The paper considers what systemic leadership changes are needed to include this third alternative, or whether such changes will necessarily be experienced by leadership as constituting an insurgency. To do this, the paper will explore this third alternative in terms of Freud's third identification (Freud 1921), its basis in unconscious processes (Miller 2002-3), and the challenges it presents as a way forward for individuals (Lacan 2006[1966]). It will conclude on the different understanding this challenge needs both of an organization and of the way an individual uses an organization as a support to his or her identifications.

## Deadly “INSTITUTIONAL HARASSMENT”: can psychoanalysis be a resource against it?

**Gilles Amado**

What to do when the organization looks like a wall against which you bump your head in vain? Ending one's life can then be THE answer to overcoming suffering. This is what has been happening in many sectors of public service in France for more than 10 years: La Poste and Banque postale, EDF-GDF, SNCF, the Police, hospitals,... where suicides are counted by the dozen every year. At the heart of this wave: the pressure of numbers, profitability, the extension of the "empire of market theology" (Hobsbawn, 1999) to universes previously concerned above all with user service. Thus, a large company (110,000 employees) of the CAC 40, France Telecom (now called Orange), the flagship of French technology, went on to privatise in 2004 following a decision by the French government and the opening to competition decided by the European Commission. Appointed CEO in 2005, Didier Lombard then launched, with his accomplice HRD, a reorganization plan: elimination of 22,000 jobs without dismissal ("in 2007, they will leave one way or another, by the window or by the door", he declared), transfer of 14,000 employees and hiring of 6,000 "new talents". Yes, but....the vast majority of employees are civil servants, protected by their status. At the top of the company, a human resources strategy is then developed that mixes moral harassment (Hirigoyen, 2002), devaluing missions, scrapping (Lhuillier, 2002), forced mobility, job changes, repeated incentives to leave, into "a company policy aimed at destabilizing employees and agents and creating an anxious climate", as the court file indicates. Thirty-five suicides (described by the CEO as an "epidemic") in 2008-2009 alone, numerous suicide attempts and the deterioration in the health of hundreds of employees finally led 7 former executives to court in 2019, in a long trial (May-July), all of them being condemned, the top ones to jail. This case illustrates what the court called "institutional harassment", a form of harassment that is no longer essentially interpersonal but the result of a system consciously developed by managers. Hence the difficulty of a psychoanalytical approach to this type of situation. However, after a quick review of the dramatic history of this forced privatization and the macabre measures put in place by the hierarchy, as well as on the basis of testimonies from "survivors" and relatives of victims, we will try to specify this new form of social pathology, stimulated by neo-liberalism. Perversion (Chasseguet-Smirgel, 1984; Gillibert, 1986; Long, 2008; Nobus & Downing, 2006), ideology (Kaës, 2016), psychic imprisonment (Amado, 2013), denial (Freud, 1938) and alexithymia (McDougall, 1982; Kets de Vries, 1987), not to mention the deaf presence of the death drive (Green, 1986) fed by collaboration from multiple sources. Finally, this presentation should shed light on psychoanalytical work on ethics (Diamond & Adams; Levine, 1999) and open a debate on the possible globalization of this type of perverse practice within today's organizations.



## Conference Reflection

Saturday July 10, 2021

04:00 pm – 04:45 pm



## Social Dreaming

Saturday July 10, 2021

05:00 pm – 06:00 pm



# Sunday July, 11th



## Social Dreaming

Sunday July 11, 2021

09:00 am – 10:00 am



## Parallel Papers Session 5

Sunday July 11, 2021

10:15 am – 11:30 am



# Closing Plenary

Sunday, July 11th



## **Are you one of us? Am I worth to be one of them? An 'elite identity' culture that excludes.**

**Veronica Azua**

Professional services firms, historically, have been associated with a very strong brand as an employer, attracting what is perceived by many as 'very capable people', privately educated and recruited from top universities. Traditionally, these firms' culture are well-known for being highly hierarchical, expectations of working really hard to the highest standards, attracting 'driven and ambitious' individuals and charging expensive daily consulting rates. Equally, for many individuals, (predominantly those with high conscientiousness traits), these firms have been a prestigious, powerful and attractive place to work for, where they feel they fit it.

Along with the perception of a 'prestigious place' to work for, comes the notion of 'elite group' or 'elite identity' (Gill, 2015). The 'elite identity' is partly generated by the organisation ethos (organisational culture, individuals unconsciously colluding with each other) and partly generated by the individuals' ethos working there (intra-psyche dynamics). Arguably creating a reinforcing cycle that rejects and excludes others.

Implicitly the 'elite group' perception creates a sense of distance from others, the non-members, who show weaknesses or vulnerabilities and may not be performing up to the expected high standards of the 'elite group' organisation. Those are the ones who show the symptoms of strain and negative stress.

The creation of an 'elite group' identity is the subtle wall that divides, establishing a 'them and us', an in-and-out group dynamic. Sometimes belongingness here seems to equate to self-worthiness.

These are key findings emerging from my doctorate research linked to how senior leaders, mostly from professional services firms, seek to belong to an 'elite group' organisation to gain worthiness. The paper will share insights from research and practice on system-psychodynamics underpinning the need for leaders to seek belongingness to a group that is perceived to be superior and how the creation of this 'superior group' can be in itself a defence against anxiety and low self-worthiness.

The paper will explore a cruel and scrutinising culture that divides, rejects and excludes. Feeling validated, accepted and worthy when we belong and excluded, abandoned and worthless when don't belong.

The paper will attempt to explore; what role is the 'elite group' fulfilling? What is the 'elite group' identity representing? What defended-walls are created at an organisation and individual levels in connection with belongingness and self-worthiness in a culture of high performance, targets and scrutiny? What is the impact of building 'elite walls' on individuals' wellbeing?

## Dementors & Defense of hopelessness

Michael Mandahl

### **Dementors in our time and the hope of deactivating the defense of hopelessness**

The paper is an examination of societal anxiety dynamics. It argues that today, the lost faith in political ability has stimulated fear and anxiety and locked many of us in the defense of hopelessness against guilt. The paper explores if the position of hopelessness blocks our contact with a social conscience aspect of the superego and argues that this can be a contributing factor in the ongoing polarization of everything in the world.

The paper uses the Dementor concept developed by J.K. Rowling in the Harry Potter world where Dementors are dynamic monsters that thrive on human fears and renders humans hopeless without access to their abilities.

The paper uses a Kleinian inspired perspective mainly in its more dialectic approach outlined by Thomas Ogden in "The Primitive Edge of Experience". It further relies on the thinking in relational psychoanalysis as represented by Paul Williams in "Invasive Objects - Minds Under Siege."

The starting point is outlining functional and dysfunctional perspectives of the macro polarization with the iron curtain as a supporting structure for social reform and integration after the second world war.

The paper explores the hypothesis that in the west, we were protected from the fear of otherness under a projection powered by the idea of democracy and freedom guaranteed by the American constitution and the American dream. The concurrent experience of threat of nuclear annihilation carried much of the fear and anxiety during this time. The paper argues that faith in the political system and economic progress created a space for hope and separated many from direct contact with the fear and anxiety of nuclear war

Moving the perspective to the present 2019 with the polarization of everything. The paper examines the surge of concerns about the simplifications and primitive defenses that many of us are experiencing. The article argues that the removal of the iron curtain with its stable simplicity exposes us to otherness in where new fears are stimulated, old conflicts are reawakened, and old scars are seen.

Through a comparative exploration of the human experience, now and during the cold war, facing the threats of nuclear annihilation, digitalization in the form of artificial intelligence, and climate crisis. The paper further offers perspectives on how are dealing with the process of identification and how we can understand the helpfulness of the reparation we did healing the wounds from two world wars and the conflicts during the waves of communism and fascism. The paper concludes that faith in the political ability can be a factor in how anxiety is experienced.



The examination concludes with proposing how psychoanalysis can enable the reconnection with hope and social conscience at scale by offering a self-enabled psychoanalytic engagement experience as platform - using gamification, user generated content dynamics and non-linear interactive storytelling.



## The stability of walls, and leaders “getting away with it”

### Mark Argent

This paper suggests that something big was going on in the unconscious process of Europe across the violence of the Great War, the Russian Revolution and the Second World War which found a way to stabilise itself in the binary split of East and West across the Iron Curtain and, in particular, the Berlin Wall. “Islamic terrorism” can be seen as a large piece of projective identification in which the West has tried to create the stable enemy it needs. There were signs of “post-truth” even before the fall of Communism, as though that binary was already breaking down. This has become acute as the West grapples with the shift of power towards China and India, climate change and new technology. It’s as if, in “post-truth”, we are struggling to find a way to talk about these things, which only makes sense if something is foreclosed: what emerges instead is fake news and populism (including Trump and Brexit). The paper will explore the extent to which we are dealing not just with something split off onto the ‘other’, but with a walling off in which there is a foreclosure of the ‘other’. It will do this by considering ways of reading how leadership is being taken up. One reading is in terms of Earl Hopper’s fourth basic assumption of incohesion. One strand of this makes sense as a groping-after a sort-of feudal approach where insufficiency is handled by seeking to get close to figures who seem to have more. This offers a way to think about people idealising rich leaders such as Boris Johnson and Jacob Rees Mogg who offer them Brexit while ignoring the evidence that they themselves will lose out. Bion suggested that basic assumption pairing is associated with the aristocracy, but another strand is that with these leaders, while their sexual potency is attested to, their female partners are almost invisible, which sounds like a distortion of an Oedipal triangle where the woman is eliminated or abused. Another reading is in terms of the masculine side of Lacan’s sexuation formula, where he argues that saying that all are subject to symbolic castration (limitation in the ability to say everything) implies the concept of one who isn’t. That works if it is a distant figure — perhaps God or The King — who people only hear of via intermediaries (priests or officials). When people encounter that figure via television or social media, there is a fantasy of knowing the “uncastrated one”, giving the fantasy of escaping castration, either by a fantasy of being like the uncastrated one or being in relation to them. As the acceptance of castration is part of the installation of the lack which gives rise to the symbolic order, this ends up as an attack on language, which makes sense of some of the incoherence of Johnson and Trump. It’s striking that Prince Andrew, as representing aristocracy, was pushed out of his role in the royal family in reaction to questionable sexual behaviour, while at the same time Trump and



Johnson escape allegations of sexual misconduct. The suggestion is that Trump and Johnson are offering their followers the fantasy that they too can escape the rules that are felt to limit their potency, unlike Prince Andrew. The paper will explore the conclusion that, in having lost the seeming stability of the foreclosure offered by the wall between East and West, we are struggling to make sense of a world where the familiar fantasies no longer work and new ones must be found.

## **Finding safety within uncertainty- the role of curiosity and neutrality in rising above defensive walls**

### **Voytek Chelkowski**

This interactive workshop will draw on findings and experiences from the 17th European Meeting of International Society for Psychoanalytic Studies of Organisations, with the theme 'Between Neutrality and Engagement', as well as from subsequent research on the psychodynamics of neutrality in the humanitarian context of the International Committee of the Red Cross and, a workshop on neutrality at the OPUS Annual Conference 2019. Drawing on concepts of object relations and organizational role analysis in combination with participants' reflections and interactions, we will explore both challenges as well as opportunities for neutrality as a means to rising above the internal walls which keep us and our clients from engaging with uncertainty and division within our societal, organizational and personal contexts.

Nov 9, 2019 marks the thirtieth anniversary of the fall of the Berlin Wall. Heralded as a new dawn, with hopes for new beginnings and greater global unity, the reality we face today is one of a more polarized and uncertain world. The global refugee crisis, reflecting challenges faced in post-colonial Africa and the complexities of conflicts in the Middle East; nationalist discourses, such as Brexit; America's societal splitting; the deepening rift between east and west in the EU; and debates surrounding global warming and the role of emerging technologies reflect some of this. In seeking an illusory defence against anxieties that these divisions and uncertainties evoke, some nations, organizations, leaders and followers erect external and internal walls, splitting the world into good and bad objects,

In having a state of mind in which we idealize things we love and despise those which we fear and hate, hiding behind walls of these psychic defences helps us to rid ourselves of intolerable feelings. Klein referred to this as the paranoid-schizoid position. However, the paranoid-schizoid state of mind is unlikely to contribute to progress and the defences it offers may be deceiving. Klein also believed that the mind experiences progress when it moves from the paranoid-schizoid position to the depressive position- a state of mind in which, rising above the walls of internal defences, one is able to notice 'grey' in between 'black' and



'white'. For Klein, integrating black and white begins with good early care, allowing the child to experience curiosity in exploring the world. Building on Klein's work, Bion proposed that curiosity is a central part of the containing process (Cartwright, 2009, p.18), and connected such ability to Keat's concept of negative capability that is to "being safe in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason" (Keats, 1899, p.277).

Inextricably, alongside negative capability exists neutrality- a frequently underappreciated and controversial concept, not least because of the array of meanings attached to it. Viewed through the lens of negative capability, neutrality embodies the capacity to suspend judgment, contain ambivalence, and tolerate guilt, shame, fear and other difficult emotions, and has been a potent means to pursue objectives amidst uncertainty in a variety of contexts. Psychoanalytic neutrality is one such example. By suspending judgment and containing irritable emotions the analyst is free to traverse the walls of the patients' defences and serve in the healing of their emotional pain. Similarly, humanitarian neutrality makes possible the delivery of aid to victims of military conflicts and has played a crucial role in attaining the humanitarian goal of the International Committee of the Red Cross.

The feedback from interviews whilst carrying out research on the psychodynamics of neutrality at the ICRC demonstrated that the key personal quality of humanitarians who identify with neutrality in their professional roles was curiosity. And, that central to the 'curious' humanitarians' experience of 'oneness' with neutrality is the meaning they attach to, in relation to the organizational goal with which they had identified. In contradiction, interviewees described an inability or unwillingness to apply their capacity to practice neutrality in other contexts; contexts in which the meaning they had attached did not connect to the goal and/or for which the goal was not obviously apparent. For some, this came at the cost of interpersonal conflict and, in a few cases, of their professional careers. Although contextually different, relatively similar findings emerged in cases of analysts and consultants who participated in the symposium as well as in the further research carried out on neutrality.

If neutrality has a proven effectiveness in the humanitarian and analytic context, might it not be a valuable stance in the goal of 'depressing' our own and our clients' defensive walls in the uncertain world we live in today? Drawing on research findings on humanitarian and analytic neutrality in combination with concepts of object relations and organizational role analysis in the tradition of Grubb's Institute as well as participants' reflection and interaction, we will explore the 'inner experience' of 'neutrality' in relation to the goal of rising above the walls of defence which affect our societies, organizations, clients and selves.

## Between anxiety and passion – a psychodynamic perspective on emotions in the New Work context

**Prof. Dr. phil. Thomas Giernalczyk**  
**Albrecht, Carla, Dr. phil.**

New work approaches (e.g. sociocracy, agile working methods, self-organisation and flexibilisation of work place, working time & task) promise the individual that walls of hierarchy and control will be torn down and new liberties will emerge. The individual often associates this with more self-determination, more opportunities for experimentation and positive emotions, such as self-efficacy, joy at work, sense of coherence, appreciation and trust.

This paper explores the conditions that allow liberation from hierarchy walls through New Work and the internal and external factors that can complicate liberation.

From a psychodynamic point of view, work always generates fear because of its primary risk. Every organization has phases of development in which its members feel threatened in their existence, not well prepared for the future and equipped with little control and guidance. It is a special individual and collective achievement to deal with fears in such a way that the feared risks are neither completely denied nor excessively focused, and that the primary task of the organization can thus be fulfilled. The emergence of fear through work is independent of the dominant organizational form. Dealing with negative emotions, however, differs in different organizational forms.

A central psychodynamic approach to dealing constructively with anxiety arising from work is to keep this anxiety contained. A distinction can be made between containment by persons (e.g. managers, colleagues) and containment by structures. New Work approaches focus on structural containment, i.e. rules, clear roles, defined processes and procedures (who has to discuss what with whom and when). This partly creates the paradoxical situation that the tearing down of walls goes hand in hand with the building of many new walls. Containment by people is given less importance through the abolition of hierarchical levels and managers. The role of the leader as a transfer figure and orientation aid is underestimated. The paper deals with how this need for containment by persons can also be implemented in New Work contexts.

The individual is also confronted with many positive and negative emotions when walls are torn down with the help of New Work approaches. On the one hand passion, meaningfulness and self-efficacy can be strengthened, on the other hand uncertainty and strain can increase. A psychodynamic understanding of individual defense mechanisms and containing mechanisms helps to preserve positive emotions, reduce negative ones and enable task orientation.

In organisations, classical hierarchical structures often exist parallel to new organisational approaches and it is often difficult for members to predict when which approach is leading for



decisions, responsibility and strategy. This is a dilemma that reinforces an off-task attitude in teams. For resolving this dilemma it helps to take a step back and to consider which goals should be achieved with New Work's approaches: more innovation, faster reaction to changing market requirements, coping with complexity, more meaningful work and room for decisions. From our systemic-psychodynamic point of view, it is not the mere implementation of a structure, but the change of the culture of cooperation in the direction of a development culture that is decisive for achieving these goals. What characterizes this culture and how it can be promoted is presented.

The theses of this paper are underlined with the help of numerous case studies from organizational consulting practice.





# Panel 3

Sunday July 11, 2021

12:15 pm – 1:45 pm

## Organization and Leadership – What governance systems and individual power skills are really key to managing the effects of digitalized markets and globalized supply-chains in uncertain times?

### Panel speakers:

**Dr. Daniel Vasella**  
**Dr. Philip Boxer**  
**Claudia Heimer**

### Moderator:

**Thea Mikkelsen**

Flexibility is a key capability for managing companies in order to meet the complex and fast-moving challenges of globalized supply-chains and digitized markets as we have seen intensified during the covid-19 crisis. On the other hand, we face neo authoritarian patterns, marginalization of ideas and 'walled up' thinking in organizations and companies. They point to deeper rigid societal patterns, especially in education, that continue to be imparted. They slow down the change in values in companies, for example the inclusion of women or people of culture in top management positions and they also impair the agility of the organizations. The capability for adaptation of every organizational culture deserves to be analyzed. Because in complex and fast-moving competition, the success of companies is decided not least by their ability for adaptation through cooperation, mutual respect and a deeper understanding of the value deficits in the way they respond to demand from customers and citizens. Overcoming prejudice against business partners from other cultures or individual colleagues requires emotional maturity, social skills, and an understanding of the psychodynamics and power of unconscious valencies – and so does understanding the situation the organization is in.



**Dr. Daniel Vasella**, M.D., works as board director, coach and strategic consultant. After the foundation of Novartis in 1996 he led the company for 17 years as CEO (1996-2010) and Chairman of the Board of Directors (1999-2013). Since 2013 Dr. Vasella is an Honorary Chairman of the Board of Directors for Novartis AG. Before the Novartis merger, Dr. Vasella was CEO of Sandoz Pharma Ltd. and a member of the Sandoz Group Executive Committee. From 1988 to 1992, he worked for Sandoz Pharmaceuticals Corporation in the United States, prior to which he held a number of medical positions in Switzerland. He graduated with an M.D. from the University of Bern and completed executive training at Harvard Business School. Dr. Vasella also trained as psychoanalyst and executive coach. He was awarded an honorary doctorate from the Faculty of Medicine at the University of Basel and the Harvard Business School Alumnus Award and many other distinctions. Dr. Vasella is a member of the board of directors of PepsiCo, Inc., the American Express Company and Numab Therapeutics AG. He is also a foreign honorary member of the American Academy of Arts and Sciences and of various cultural establishments. Daniel Vasella is married and father of three children.



**Dr. Philip Boxer** BSc MBA PhD brings many years of strategy consulting experience to his work with clients in public, private and not-for-profit sectors, developing clients' capabilities for leadership within highly networked environments; and using approaches that enable clients both to scale learning across networked organizations and to develop the agility of the supporting business platforms. Philip is a member of the (Lacanian) Centre for Freudian Analysis and Research and the International Society for the Psychoanalytic Study of Organizations. The focus of his research and writing is on ways of understanding and working through the maladaptive responses of organizations to turbulent business ecosystems in the pursuit of greater sustainability.



**Claudia Heimer**, a senior-level facilitator, coach, mediator and author, Claudia helps executives and non-executives to develop strategy, transform their organisations and navigate the boardroom. She is co-founder of FIT BOARD, an EdTech dedicated to taking governance next level with a gamification-based App that enhances quality of decision making. Her research agenda focused on internationalizing boards, as well as developing international leaders, teams, and organizations. Post-GFC, her interest shifted towards power and psychodynamics in organizational change and, specifically, in mastering dysfunction in the boardroom and developing future-fit company stewardship.



**Moderator: Thea Mikkelsen**, MSc, MA, is an international executive coach and freelance Process designer and leadership program developer in the creative industries. She is also a NonExec board and advisory board member, a candidate in the Danish Psychoanalytical Association, a keynote speaker on the topics of creative leadership, innovation and professional creativity and a writer. She is based in Milan, Italy, with her husband and two daughters.



## Parallel Papers Session 6

Sunday July 11, 2021

2:30 pm – 3:45 pm

## **An exploration of how using a ‘relational stance’ as part of a whole system approach helped dismantle structural, social and personal defensive systems and improve nurse retention on an Acute Assessment Unit in a London hospital**

**Jennie McShannon  
Dr. Kay Trainor**

Almost 60 years after Menzies Lyth (1961) seminal research, Tavistock Consulting were asked to support management of a large London hospital tackle poor levels of retention, with a specific focus on an Acute Assessment Unit.

Evidence-based initiatives (Mahon 2017) on the positive impact of Mindfulness for new nurses underpinned the initial request. Observations and interviews suggested that levels of distress were in evidence across all nurse grades but were located in and expressed by the departure of the newly qualified. Tavistock Consulting recommended a more systemic intervention and were given rare access to work intensively over an extended period with the unit nurses.

A programme of activities combining mindfulness, taught systems-psychodynamic concepts, and work discussion groups was established. Participation was compulsory and nurses attended out of uniform.

### **The Unit**

The unit assesses acutely ill patients and there is a relentless throughput of highly complex and challenging cases, and an inevitably high death rate. This, coupled with anxious and critical relatives, impacted on the quality of patient contact and interaction in ways similar to that found by Menzies Lyth.

A particular focus of the presentation will be on the organising of work in a way which meant nurses found themselves isolated in bays - as if to defend against finding moments of reflective space which might relieve rather than amplify distress. Management efforts to make changes which might address these defences were steadfastly resisted, as was any attempt, it seemed, to be able to think or work usefully with the consultancy team. The work was gruelling and the team struggled to contain negativity and resistance to the consultancy for many weeks.

### **Relational stance**

Things came to a moment of crisis during the second cohort of the programme which prompted the consultants to change their approach – a move which finally seemed to facilitate change in what had felt like an impossibly entrenched system. A stepping across the boundary of working interpretatively with the counter-transference, saw the consultants share their emotional responses to the patients and, it seems, allowed the nurses to work with their own.



Changes to the way nurses worked together across the seemingly uncrossable 'wall' between bays on the ward were then able to be thought about and plans were made to facilitate important re-design of the work which, over the year following the programme contributed to an impressive, and sustained improvement in retention – to the surprise of us all. We are interested in exploring with conference members what made the difference and whether there was something about the relational approach which might be usefully repeated elsewhere.

**Key words:** retention, nursing, Menzies Lyth, defensive structures, libidinal acting out, tyranny, systemspsychodynamic, relational, interpretative, consultancy

## Walls Against Nature? Social Defense Systems, Climate Change, and Eco-Anxiety/Terror Management

**George Bermudez, Ph.D., Psy.D**

“Anxiety is...the biggest psychic barrier to facing the reality of anthropogenic global warning.” Weintrobe (2013). *Engaging with Climate Change: Psychoanalytic and Interdisciplinary Perspectives*. London: Routledge.

“Silence is the real crime.” Hanna Segal (2013). *International Review of Psychoanalysis*.

“I believe it is the problem of how to influence policy, more than apathy or individual greed, that can make individual impulses to care for the planet seem hopeless or futile.” John Keene (2013). *Unconscious obstacles to caring for the planet: Facing up to human nature*. (p.155)

What can psychoanalytic principles contribute to potential solutions to our climate crisis? Weintrobe (2013) and Rustin (2013), while respecting the complexity of factors that sustain the ecological status quo (economic, political, military, cultural, historical, technological), assert that psychoanalytic understanding can illuminate the “structure of mind and feelings” that may contribute as well to understanding and intervening effectively. By understanding our own conflicted nature and our conflicted relationship to nature, these authors suggest that we may avert bio-spheric catastrophe and contribute to developing the optimal response. There is a critique of this application of psychoanalytic thinking (Benton, 2013) that argues that there is no empirical evidence for the usefulness of psychoanalytic thinking, that psychoanalytic thinkers over-value what psychoanalysis can contribute in the way of understanding all the complex socio-political and economic forces at play, and that psychoanalytic concepts at the individual level should not be applied to group-level phenomena.

Integrating the foregoing assertions concerning the value of psychoanalysis as well as a response to the critique, this paper presentation will suggest that responding to our global ecological crisis requires conceiving a multi- disciplinary approach to a multi-valent “wicked problem”, a problem which has no definitive formulation (Marshall,2015) ---which would bring together, in partnership, contemporary psychoanalytic principles and practices with other disciplines. Marshall (2015) describes how he has discovered that each discipline ( from statisticians to scientists to economists ) believes that it has singular insight into the problem of human inaction in the face of climate change:

“...everyone seems to shape the problem in his or her own image. Climate scientists say that people don’t understand the science. Environmental campaigners say that the political process is corrupted by oil companies. ...a professor of statistics ... says that our failure comes from our ‘aversion to statistical thinking’ ” (p. 94).

This presentation will suggest that the most promising path forward, which can potentially resolve the challenge of siloed and blinkered perspectives, lies in facilitating communal dialogue which engages with psychoanalytic understanding of the individual, group, and inter-group psycho-dynamics generated by death anxiety (Klein, 1959; Benjamin, 2019; Hopper, 2003; Stolorow, 2007) ; the empirical evidence gathered by social psychology’s “Terror Management Theory” (TMT) research project (Greenberg, Solomon, & Pyszczynski,



1997), which has persuasively demonstrated the impact of death anxiety on cultural and socio-political worldviews [virtually synonymous with psychoanalytic “social defense systems” ( Jaques, 1955; Menzies, 1960; Long, 2006) ]; and structured large group processes that enable communal dialogue with multiple disciplines, with creative deliberation and collaborative action (Doherty, 2017 ; Fishkin, 2018 ; Weisbord & Janoff, 1995).

While psychoanalytic systems theory and practice have demonstrated the rigidity and toxicity of “social defense systems” in response to anxiety, the TMT line of research has more specifically documented that an increase in death anxiety (eco-anxiety) related to climate change will amplify attachment to a cultural and socio-political worldview, so that climate change deniers will strengthen their arguments and environmentalists will amplify their advocacy. Paradoxically--- the attempt to increase concern and responsiveness may increase anxiety ---leading to more socio-political polarization and inaction. Psychoanalytic systems understanding of these regressive defenses against paranoid-schizoid anxiety suggest strategies for allaying anxiety by organizing counter-vailing interactive processes and structures (Wallach, 2004).

This presentation will accomplish three objectives:

1. Demonstrate via screening portions of the documentary film, “The Human Element” (Balog, 2018) , which with great effect attempts to counter the mind-set that humankind is separate from Nature, but may have a counter-productive impact as suggested by TMT research, which demonstrates that death anxiety amplifies social defense polarization;
2. Provide a summary of the application of social dreaming to climate change (inspired by the work of Julian Manley & Wendy Hollway, 2019) in an attempt to obtain a reading of the social unconscious with regard to climate change AND embrace what potential “solutions” may be inspired by the generative and creative social unconscious (Lawrence, 2003; Manley & Hollway, 2019). The presentation will describe two projects: the first, a social dreaming collaboration with the Anchorage Museum in Alaska (a region of the world second only to Greenland in experiencing the depth and rapidity of climate change), which hosted a SDM with an interdisciplinary group (city planners and designers, engineers, artists, architects, indigenous curators, etc.). The Land Art Generator project (Monoian & Ferry, 2014) is a model for the kind of multi-disciplinary collaborations we were aspiring to. The second SDM project is set in post-Hurricane Maria (2018) Puerto Rico, with the focus on co-creating a Bionian container (Bermudez, 2018; 2019) for the processing of Hurricanerelated individual and collective trauma;
3. Suggest that there are effective interventions for structuring and facilitating dialogue between polarized groups on climate change, relying on democratic principles of inclusion, deliberation, choice, and impact (Fishkin, 2018 ; Doherty, 2017 ; Luskin et al, 2014; Wallach, 2004; Weisbord & Janoff, 1995).



## An object relational exploration of inner walls and doors in young Russian leaders

**Erik Van de loo**  
**Saskia de Maat**

The psychoanalytic study of success (Freud, 1916) has predominantly explored this through the lens of the Oedipal constellation with ensuing themes such as fear of success, rivalry, oedipal guilt, castration fear, etcetera. H. Segal (1952, 1982) has made an attempt to understand artistic success with the help of object relation theory by linking it to the Paranoid Schizoid (PS) and Depressive (D) position. Artists being in touch with both 'craziness' and reality. There is not much research available on what leaders themselves think at an unconscious level and how they construct their personal theme of success. Object relation theory offers us interesting and relevant perspectives on leadership personality and success. We would like to report the findings of our explorative study on analyzing the unconscious phantasies of success of a sample of 44 Russian Leaders, not older than 35 years old. All 44 in senior leadership roles and positions. In individual semi-structured interviews, they have been asked fifteen questions that triggered their phantasies related to success (for example: "What comes to you your mind when you think about success? What physical feeling do you associate with success? etcetera). This has provided us with a primary dataset of phantasy material and a secondary dataset of counter transference feelings of the interviewers. We have developed a coding framework inspired by the object-relational theory of Melanie Klein and have coded the material based on consensus. The particular focus has been to identify manifestations of Melanie Klein's differentiation between the PS and the D position. We will present the findings of our thematic analysis or mapping of these data sets. Although we have coded all the material per individual, we cannot make any interpretations at an individual level. The total sets of data enable us nevertheless to explore potential indications of PS and D elements shaping their metaphors of success. We have shared our framing of the material from an object relational perspective in a session with about half the Russian young leaders.

Our main finding is to have identified the presence of an object relational continuum shaping metaphors of success: 1. Strong enmity (conquering and destroying the other). 2. Adversarial (strongly competitive, winning solo). 3. Success as a team effort. 4. Enabling others to be creative and successful. Going forward our ambition is:

1. to refine and validate the object relational framework in applying to material outside a clinical psychoanalytical setting
2. to expand the study with Russian leaders of multiple generations
3. to repeat the study in different national contexts
4. to link the unconscious phantasy patterns to how these leaders experience themselves, are experienced by others, take decisions, cope with success, failure and conflict.

Developing more insight into how these unconscious dynamics shape what leaders are striving for, might help to learn how to shift the connections between "walls within" and constructing "walls outside".

## The importance of a healthy constitutional state from a psychoanalytical perspective

**Alexander Schall**

### Abstract:

Psychoanalytical instruments and knowledge considering „walls within“ can support the daily work of the legal practice on a personal and social level, showing that peace and justice are not so far away from each other. When it comes to the role of the constitutional state and law in general “Justice” is quickly highlighted. But why does the role of law as a phenomenon of peace barely feature in public discourse? The competence to resolve conflicts peacefully is a great step in the history of cooperation.

### Key assumptions:

- 1) The modern constitutional state is a fundamental condition for peaceful living in society and creates a climate that enables individual and social cultural development. A well-functioning jurisdiction is beside legislature and executive one of the three pillars of the state.
- 2) Jurisdiction makes a valuable contribution to civil replacing violence by the rule of law. The resolution of a legal conflict is a feature of human progress and carries the spirit of peace. Where a sacrifice was made in the past, the disputing parties nowadays can find a peaceful solution.
- 3) On an individual level it can be observed that internal conflicts - „walls within“ - and legal conflicts are often linked. Emo

### Psychoanalytical theory:

Sigmund Freud has contributed fundamental reflections on the role of law for cultural development and for the community. With the introduction of a court system, a legal order, a set of instruments was created for the first time to end blood revenge. Without the peacemaking power of law and without a functioning judicial system, man would not have been able to free himself from the clutches of blood revenge and lead his life in peace. That is why law is a phenomenon of peace. In his essays on "The Discomfort in Culture" and "Why War?" Freud elaborates on the importance of jurisdiction. Without law, living together would be threatened by regression and the individual would not be able to unfold but would be in an ongoing internal and external defensive struggle. From a Freudian perspective, law is a superego, valid for everyone, a set of rules that is indispensable for all of us in civil society. Law is the solid pillar for being able to balance conflicts without violence.

### Core argument:

The peacemaking role of jurisprudence is a pillar for individual and socio-cultural development. The jurisdiction has its "protecting hands" over all legal acts - between the state and its citizens, but also between citizens without the participation of the state. Clearly, jurisprudence does not find an answer to conflicts, but it has developed transparent and sanctioned instructions for action to be applied. Under the protection of a well-functioning constitutional state internal conflicts „walls within“ can be detected, accepted and analyzed. In such a scenario defensive mechanisms against the otherness are split off and then "civilised" in court. However a substitution of internal conflicts cannot be taken over by jurisdiction but should be considered as a valuable motive when it comes to legal disputes.