Relentlessly demanding, clinical and humanitarian work with fragile and devastated people, those degraded by violence and discrimination, such work can exhaust and traumatize the most compassionate of us, our brothers’ and sisters’ keepers as we know ourselves to be. To continue to live for the other, we require not only contextual supports and education but the daily assembling and nourishing of an “internal chorus” (Sandra Buechler), composed of the voices of those who have taught and inspired us. Such voices, personal to each worker, become sources of courage and warning, of example and support, of prophetic challenge and humility. Over the course of a lifetime, these sources change, with new ones emerging into importance, others receding into the background. Here the examples come from ancient Rome (Marcus Aurelius), from twentieth century Europe (Primo Levi, Emmanuel Levinas, Dietrich Bonhoeffer), from South Africa (Nelson Mandela), and from nineteenth century Russia (Fyodor Dostoevsky). Their own prophetic lives needed nourishing, as does the life of every unknown and humble humanitarian who works other-wise. Though these examples rely heavily on the discipline of spiritual reading, other workers will find inspiration in music, visual arts, or elsewhere. The key is to replenish the resources regularly.

This will take place in an intimate setting (no more than 25 participants) over the course of 1 day (before the conference).
About Presenter:

Donna Orange is educated in both philosophy and clinical psychology. She is an esteemed fellow in the Psychology and the Other Institute where she provides workshops, mentorship, and is actively involved in the bi-annual conferences. She also at NYU Postdoc and ISIPSé (Institute for Psychoanalytic Psychology of the Self and Relational Psychoanalysis) in Milano and Roma. In New York, she teaches and supervises at IPSS, the Institute for the Psychoanalytic Study of Subjectivity. She runs study groups in philosophy, in the history of psychoanalysis, and in contemporary relational psychoanalysis. She is author of Emotional Understanding: Studies in Psychoanalytic Psychology; Thinking for Clinicians: Philosophical Resources for Contemporary Psychoanalysis and the Humanistic Psychotherapies, and The Suffering Stranger: Hermeneutics for Everyday Clinical Practice (2011). With George Atwood and Robert Stolorow she has written Working Intersubjectively: Contextualism in Psychoanalytic Practice and Worlds of Experience: Interweaving Philosophical and Clinical Dimensions in Psychoanalysis. With Roger Frie, she co-edited Beyond Postmodernism: Extending the Reach of Clinical Theory. Her philosophical studies include pragmatism, ethics, phenomenology, and many topics in the history of philosophy. In psychoanalysis, she wonders about the ways in which traumatic experience and fixed ideas, including especially her own, interact to inhibit dialogue and hospitality.

For more information please contact David Goodman at support@psychologyandtheother.com