Intimacy in Alienation: A Psychoanalytic Study of Hindu-Muslim Relationships

Online Presentation (via Zoom)

In India, Hindu-Muslim relationships have had a history of togetherness and conflict over centuries. This talk explores the delicate relationship between the history of the two communities and that of the intimate Hindu-Muslim couple. Exploring the psychological interiority of the couple causes us to rethink the social and cultural phenomena of otherness, identity, and desire. In the unconscious reside the unspoken conflicts that exist between the two communities. What keeps a couple going, and is love enough? The couple must explore the meanings to give to their identity, with or without religion. These themes will be illustrated through a psychobiography that unravels identity and desire in interfaith relationships.

2 CE Credits for Psychoanalysts, Psychologists, and Social Workers

SATURDAY, OCTOBER 11, 2025 • 10:00 AM – 12:00 PM (Eastern)

To Register: cmps.edu/events
For More Information: 212-260-7050 • cmps@cmps.edu

PRACTITIONERS AND GENERAL PUBLIC: \$40 STUDENTS: Free



Ashis Roy, PhD, is a psychoanalyst at the Delhi Chapter of the Indian Psychoanalytic Society. He works with adults and couples. For more than a decade he was faculty at the Centre of Psychotherapy and Clinical Research, Ambedkar University and is faculty at CAPA (China-American Psychoanalytic Alliance). He has an interest in clinical and cultural psychoanalysis and likes to participate in thinking spaces where different schools of psychoanalysis can dialogue with each other; he is interested in exploring Asian and South Asian cultures using psychoanalysis. He hosts podcasts on the New Books Network He recently published the book Intimate Hindu-Muslim Relationships: A Psychoanalytic Exploration of the Self and the Other (Yoda, 2024).

CONTINUING EDUCATION INFORMATION

LEARNING OBJECTIVES: Participants will be able to (1) describe the translation of self-other dynamics in groups and dyadic relationships, particularly concerning Hindus and Muslims in India, as well as in social groups with a history of both cohesion and conflict, and (2) explain the need for "third" or transitional psychosocial spaces for the emergence of new identities.

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