

EPF 29th Annual Conference Berlin 2016
Abstract Booklet

Friday, March 18, 2016: 08:15-10:30

Saal Maritim: First Plenary on the Main Theme

Michael Parsons (British Soc / French Assoc) *Authors of our own authority*

Authority can be considered from external and internal viewpoints. External authorities, political and institutional, may be benign or oppressive, and the same applies to internal authorities, such as the superego. The internal world is the concern of analysts, but external authority matters psychoanalytically for its possible effect on people's authority over their own internal worlds. The nature of internal authority is complex. The superego is in fact an external authority that has been internalised. The ego, with its perpetual compliance towards the id, superego and external reality, operates like a False Self in the psyche. In Lacanian terms it is by its nature alienated from itself. By contrast, the True Self as described by Winnicott, and the 'subject' as theorised particularly in French psychoanalysis, represent an authentic conscience which allows us to become the authors of our own authority. Clinical and non-clinical examples show that this inevitably involves renunciation, and a continual readiness to let go of apparent certainties.

Michael Parsons (British Soc / French Assoc) *Auteurs de notre propre autorité*

L'autorité peut être envisagée d'un point de vue externe et d'un point de vue interne. Les autorités externes, politiques et institutionnelles, peuvent être bienveillantes ou oppressives, tout comme les autorités internes, tel que le surmoi. Le monde interne est ce qui préoccupe les psychanalystes, mais l'autorité externe est importante en termes psychanalytiques, du fait de son impact éventuel sur l'autorité que les gens exercent sur leur propre monde interne. La nature de l'autorité interne est complexe. Le surmoi est en fait une autorité externe qui a été intériorisée. De par sa subordination permanente envers le ça, le surmoi et la réalité extérieure, le moi fonctionne comme un faux *Self* dans le psychisme. En termes lacaniens, le moi est par nature aliéné par rapport à lui-même. En revanche, le vrai *Self* tel que le décrit Winnicott et le 'sujet' tel que le théorise la tradition psychanalytique française en particulier, représente une conscience authentique qui nous permet de devenir les auteurs de notre propre autorité. Des exemples cliniques et non cliniques montrent que cela exige, inévitablement, un processus de renonciation ainsi qu'une volonté constante de se défaire des certitudes apparentes.

Michael Parsons (British Soc / French Assoc) *Die Autoren unserer eigenen Autorität*

Die Frage der Autorität kann sowohl von einer äußeren als auch von einer inneren Perspektive her untersucht werden. Äußere Autoritäten, wie etwa politische oder institutionelle Autoritäten, können wohlwollend und förderlich sein, oder aber im Gegenteil repressiv, grausam und unterdrückend. Das gilt in gewisser Weise auch für die inneren Autoritäten, wie beispielsweise das Überich. Nun befasst sich der Analytiker vor allem mit der inneren Welt des Individuums, obwohl auch die äußere Autorität für die Psychoanalyse keine geringe Rolle spielt, und zwar deswegen, weil die äußere Autorität, der wir unterliegen, möglicherweise einen starken Einfluss auf die innere Autorität haben kann, wo sie dann als solche weiter in der inneren Welt des Individuums wirksam ist und diese entscheidend prägt. Die Beschaffenheit der inneren Autorität ist komplex. Tatsächlich ist das Überich ursprünglich durch die Verinnerlichung einer äußeren Autorität entstanden.

Das Ich, in seinem Versuch beständig zwischen den Ansprüchen des Es, des Überich und der äußeren Realität zu vermitteln, operiert wie ein 'falsches Selbst' in der Psyche. Mit der Terminologie von Lacan ausgedrückt: das Ich seinem Wesen nach sich selbst entfremdet. Im Unterschied dazu, repräsentieren das 'wahre Selbst', wie Winnicott es konzipiert hat, sowie das 'Subjekt', wie es seine theoretische Ausformulierung vor allem in der französischen Psychoanalyse gefunden hat, ein authentisches Gewissen, das es uns allererst ermöglicht, die Autoren unserer eigenen Autorität zu werden. Klinische und nicht-klinische Beispiele verdeutlichen, dass dies einen hohen Grad an Verzicht und Entsayungen erfordert und letztlich nicht ohne die ständige Bereitschaft, scheinbare Sicherheiten aufzugeben, gelingt.

Discussant: Sotiris Manolopoulos (Hellenic Soc / Canadian Soc)

Chair: Marie-France Dispaux (Belgian Soc)

Friday, March 18, 2016: 11:00-12:30

Saal Maritim: Parallel Panel on the Main Theme

Wulf-Volker Lindner (German Soc) *Learning and teaching psychoanalysis, becoming and remaining psychoanalysts. Reflections on competence, identity and authority*

We learn and teach psychoanalysis – whether on the Eitingon -, French or Uruguayan model – in our own analyses, in theoretical and clinical seminars and in supervisions of the first analyses we conduct ourselves.

What do we learn and teach there? A specific way of paying attention, of listening, and thinking about our patients and ourselves in these processes, of how we can understand and interpret unconscious meanings.

Every psychoanalytic training takes place within communities of interpretation. These include more than our own training institute and professional society. They are international and also interdisciplinary. Group events and institutional processes determine the discourse in them.

Every psychoanalyst has to answer for themselves the question of individual 'choice' of psychoanalytic concepts. Along with other colleagues responsible for teaching, at the conclusion of training and further qualifications we are faced with the question of what is common between different concepts, and the question then is how psychoanalytic quality or lack of quality can be made open to scrutiny. In this context the concepts of competence, identity, and authority come into the discussion.

In my paper I will examine the contexts in which these concepts are used, which can be grasped with them and what not. The concept of competence e.g. has its 'Sitz im Leben' in (self and other) reviews; the concept of identity in the context of the determination of the self compared to others, strangers; the concept of authority, especially in the context of power. But is it necessary to think about authority that conveys security and plausibility not just in the context of learning and teaching? How could they be represented in the process of becoming and remaining a psychoanalyst?

Wulf-Volker Lindner (German Soc) *Apprendre et enseigner la psychanalyse, devenir et demeurer psychanalyste. Réflexions sur les compétences, l'identité et l'autorité*

Nous apprenons et nous enseignons la psychanalyse – que ce soit le modèle Eitingon, le modèle français ou le modèle uruguayen - dans notre analyse personnelle, dans les séminaires théoriques et cliniques et dans les supervisions de nos premiers analyses.

Qu'apprenons-nous et qu'enseignons-nous à ces occasions ? Une manière spécifique de percevoir, d'écouter et de réfléchir à nos patients et à nous dans ces processus et à la manière de pouvoir comprendre et d'interpréter des significations inconscientes.

Toutes les formations psychanalytiques ont lieu dans des communautés d'interprétation. Elles sont internationales et interdisciplinaires vont au-delà de notre propre institut de formation et de notre propre société spécialisée. A l'intérieure de ces communautés, ce sont également les processus des groupes et des institutions qui déterminent les discours.

Chaque psychanalyste doit lui-même répondre à la question du « choix » individuel des concepts psychanalytiques. Quant à la coresponsabilité avec d'autres concernant l'enseignement au moment de la conclusion des formations et d'autres qualifications se pose la question de ce que les différents concepts ont en commun et comment rendre intelligible la qualité psychanalytique, voire le manque de qualité. A cet égard, il s'agit de discuter les concepts de compétence, d'identité et d'autorité.

Dans mon exposé, j'examine la nature des liens entre ces concepts, ce qu'ils peuvent saisir ou non et de quelle manière. Par exemple le fait que le concept de la compétence a son « siège dans la vie » des auto-évaluations (et celles des autres), le concept de l'identité dans le contexte de la détermination de soi par rapport à l'autre, l'étranger, et le concept de l'autorité surtout dans le contexte du pouvoir. Mais n'est-il pas justement indispensable de réfléchir à l'autorité par rapport à l'apprentissage et l'enseignement dont le but est de transmettre la sécurité et la plausibilité ? Comment pourrait-elle se présenter dans le processus de devenir psychanalyste et dans celui de le rester ?

Wulf-Volker Lindner (German Soc) *Psychoanalyse lernen und lehren, Psychoanalytiker werden und bleiben. Nachdenken über Kompetenz, Identität und Autorität*

Psychoanalyse lernen und lehren wir – egal ob im Eitingon-, Französischen oder Uruguayisches Modell - in eigener Analyse, in theoretischen und klinischen Seminaren und in Supervisionen unserer ersten selbst durchgeführten Analysen.

Was lernen und lehren wir dort? Eine spezifische Weise wahrzunehmen, zuzuhören, und über unsere Patienten und uns in diesen Prozessen nachzudenken, wie wir unbewusste Bedeutungen verstehen und deuten können.

Jede psychoanalytische Ausbildung findet in Interpretationsgemeinschaften statt. Sie umfassen mehr als das eigene Ausbildungsinstitut und die eigene Fachgesellschaft. Sie sind international und auch interdisziplinär. In ihr bestimmen auch Gruppen- und Institutionsprozesse die Diskurse.

Die Frage nach der individuellen „Wahl“ psychoanalytischer Konzepte hat jeder Psychoanalytiker für sich zu beantworten. In der mit anderen zusammen zu verantwortenden Lehre, beim Abschluss von Ausbildungen und weiteren Qualifikationen stellt sich die Frage nach dem Gemeinsamen unterschiedlicher Konzepte und die Frage danach, wie man psychoanalytische Qualität bzw. mangelnde Qualität nachvollziehbar machen kann. In diesem Zusammenhang kommen die Konzepte von Kompetenz, Identität und Autorität in die Diskussion.

In meinem Vortrag werde ich untersuchen, in welchen Zusammenhängen diese Konzepte verwandt werden, was mit ihnen wie erfasst werden kann und was nicht. Das Konzept der Kompetenz z.B. hat seinen „Sitz im Leben“ von (Selbst- und Fremd-) Bewertungen, das Konzept der Identität im Kontext der Bestimmung des Eigenen im Vergleich zum Anderen, Fremden, das Konzept der Autorität vor allem im Kontext von Macht. Ist es aber nicht gerade im Zusammenhang von Lernen und Lehren notwendig, über Autorität nachzudenken, die Sicherheit und Plausibilität vermittelt? Wie könnte sie sich im Prozess des Werdens eines Psychoanalytikers und des Psychoanalytiker Bleibens darstellen?

Discussant: Mira Erlich-Ginor (Israel Soc)

Chair: Bérengère de Senarclens (Swiss Soc)

Salon 21, Dublin: Parallel Panel on the Main Theme

Avner Bergstein (Israel Soc) *Emotional truth beyond words: Challenging the authority of language*

Verbal interpretations are surely one of major foundation stones of psychoanalytic technique. And yet, as stressed by Bion, verbal formulations are inadequate for the task of representing the emotional experience. The mere use of words is often useless in the attempt to understand the live, ever-changing, transitive emotional experience.

The transition from the emotional experience to verbal communication entails an essential loss. Experience is simplified and objectified, and the individual may lose the affinity to the emotional truth of his being.

The psychic reality of the session, or O, is multi-dimensional and infinite and thus cannot be grasped in its totality due to the limits of the human mind. Bion drew a parallel between a psychoanalytic and a mystical state of mind in the attempt to describe the ineffable emotional experience and to illustrate the importance of intuition in promoting the indirect communication of the emotional truth of the psychoanalytical experience.

In fact Jewish mysticism tries to address a similar problem through the issue of God. Inasmuch as one cannot describe in words the ultimate reality of the emotional experience, any attempt to describe God, undermines its very essence.

I would like to present some psychoanalytic interpretations alongside some mystical exegeses, which poetically depict the experience of the weariless pursuit of emotional truth and the incapacity of verbal language to facilitate its communication.

I would further like to emphasize the perpetual movement between intuition and conceptualization in the attempt to grasp the psyche's aliveness. From this vertex, the value of interpretations does not lie in uncovering historical truth or repressed unconscious material. Nor are they evaluated for the 'correctness' of their content. Rather, their significance lies in their capacity for generating psychic movement, transforming psychic barriers into caesuras, and for enabling the patient to move from a preoccupation with external reality to an observation of internal reality, facilitating an encounter with remote, encapsulated parts of the psyche.

Discussant: Anders Berge (Swedish Assoc)

Chair: Marie-Paule Durieux (Belgian Soc)

Salon 7, Wien: Parallel Panel on the Main Theme

Alexander Uskov (Moscow Soc) “Russian Oedipus”: Destructivity, civilization and authority in the society and in the analyst’s consulting room

“Russian Oedipus” is described and analyzed on some fragments of Russian history – reforms, revolutions, terror, wars, repressions, that include the relationships between the people and the authorities, and in the clinical material of several male patients in their relationships with their male psychoanalyst. The images and/or concepts of Oedipus, Oedipal father, archaic father, the leader of the primal horde, the leader of the masses, etc. are applied. The excessive destructivity, narcissism and anal perverse object relations that attack civilization/culture and good external and internal objects, are proposed as important discriminative features of the Russian Oedipus. Mafian internal objects seem to be very powerful in the internal world of patients, the author meets in his practice, and it is proposed to be connected with the cruel external reality that was internalized and then re-projected in many cycles of unfortunate vicious circle of Russian history. The collisions between the “façade” and the content, between external and internal changes, between changes and resistance to them, between fantasy and reality are considered.

Discussant: Stanislav Maticic (Croatian Soc)

Chair: Margarethe Wiedemann (German Assoc)

**Salon 6, Oslo: Parallel Panel on the Main Theme
COWAP Panel: Men and power – women and power**

Susanne Walz-Pawlita (German Assoc) / Hans-Jürgen Wirth (German Assoc)

In Western democracies, despite legal equality of men and women and various anti-discrimination efforts, executive and managerial positions in business, politics, society and science are still mainly filled by men. Likewise, there are still systematic differences in the remuneration of men and women. The exercising of power is generally looked upon unfavourably, but at the same time, it is ubiquitous in managerial positions to pursue advancement and an occupational career. The price that particularly younger and well-educated women often pay for occupational advancement is childlessness or very late parenthood. Women are still predominantly given responsibility for childcare, and the integration of occupational and private developmental potentialities is rarely seamless. This frequently causes women to withdraw from their occupational advancement in favour of the safeguarding of the family and to seek jobs that facilitate better integration. Thus, there are predominantly women in the health care professions in general, particularly also in psychotherapy/psychoanalysis.

As regards the personal prerequisites for holding a managerial position, in addition to the relevant requirements of the respective institution/organisation, it needs to be distinguished between a rational, task-oriented exercising of power, which cannot be avoided, and the misuse of power.

We will deal with the following questions from a socio-psychological and psychoanalytic perspective: Why do people strive for power? What does power cause in those who wield it? Is there a correlation between the misuse of power and narcissistic personality disorders? What experiences do women have when they get into a position of power? In what way do they themselves change in the process, and how do men react to it, how do women react? Do women exercise power differently than men, are they better (HR) bosses, for example? What role does the issue of power play in partnership conflicts today? Might there be greater caution towards women in positions of power as a result of earlier fears of the superior mother who can only be kept in check by means of patriarchal structures?

We will present our thoughts on this in two introductory presentations, subsequently opening up a broad discussion of these questions with the auditorium.

Moderator: Gertraud Schlesinger-Kipp (German Assoc)

Salon 16, Riga: Workshop on Psychoanalysis with Infants and Parents

Gisela Schleske (German Assoc) *Young families then and now: A historical comparison of past families with current baby ambulance cases*

The transition into parenthood is a psychically rich and intense period, but also a vulnerable one. Pregnancy and the intense closeness to the baby fundamentally change the parents' external as well as their internal coordinates. Conceptually as well as in its importance, this period is comparable to adolescent development.

Fathers today have many more ways of participating in this process and, hence, a greater opportunity of benefitting from the developmental crisis it constitutes. However, current political debate tends to deny this change at the expense of young families.

In the work with pregnant women and young families, but also in relation to historical documents about this phase of life, the picture of the Valley of the Kings with all its hidden chambers and precipices may be useful. Pre-conscious and unconscious content suddenly appears and can have a positive effect if the individual is able to engage with it. Looking into the depth can be fascinating and exerts a certain lure, but it is dangerous too. Couple relationships may be put out of joint, a person torn into an abyss. Only after the first few years of a child's life do many parents regain solid ground and might in the process – the transformation – have salvaged treasure from the chambers.

Psychoanalytic treatment during this period raises questions about the appropriate therapeutic attitude and appropriate interventions.

These themes will be discussed on the basis of case examples. Some of these come from the Baby Ambulance Service and some are well-known families from the last century: Mia and Hermann Hesse and their children, born in the early 1900s, and Sylvia Plath and Ted Hughes, whose son and daughter were born a good half-century later. Their fame has ensured that much has been published and is now known about Hesse (a Nobel Laureate) and Plath (a Pulitzer Prize winner), though not from the point of view which interests us in relation to the Baby Ambulance.

Chair: Beate Schumacher (British Soc)

**Salon 2, Rom: Panel – Working Party on Psychosomatics
Ideal, superego and psychosomatics**

Christian Seulin (Paris Soc), Fotis Bobos (Hellenic Soc), Marina Perris (British Soc)

Christian Seulin will present the first interview and some material from early sessions of a young patient suffering of Multiple Sclerosis. She sustained a severe narcissistic injury and she was always in the grip of a greatly state of excitation, trying to conform herself to an internal authoritarian formation as a defense. Was this authoritarian formation only a defense or was it also implicated at the same time in the emergence of the narcissistic wounds? What kind of ideal and what kind of superego is activated at that moment in the patient?

The two discussants will use the clinical material presented by Christian Seulin as their starting point.

Fotis Bobos will comment from the viewpoint of the relation between the Ideal Ego and the Superego-Ego Ideal. The Ideal Ego will be approached as a product of primary narcissism, while its significance will be approached as imaginary formation. Its effect on the organization and the functioning of the Ego at both psychic and somatic levels will also be considered.

An attempt will be made to point out the particular role the Ideal Ego plays in transference and countertransference movements during the psychoanalytic process, particularly with psychosomatic patients. In the end, the potentiality of achieving the Ideal Ego transformations aiming at the functional organization of the structure of Superego-Ego Ideal through therapy will be discussed.

Marina Perris will focus on the articulation of the concepts: of the ego-ideal as the heir of primary narcissism, superego/ego-ideal structure as the heir of the Oedipus complex, experience of loss and somatization.

Freud's concept of ego-ideal as elaborated by the Paris School of Psychosomatics, will be discussed. More specifically the notion of the "somatic solution" suggested by C. Smadja (2013) will be emphasized.

The usefulness of the concept of the ego-ideal of narcissistic omnipotence in understanding the psychic movements in the analyst and the analysand at the times of somatic regression will be considered.

Moderator: Luigi Solano (Italian Soc)

Friday, March 18, 2016: 14:30-16:00

Saal Maritim: Parallel Panel on the Main Theme

Rachel Blass (British Soc / Israel Soc) *Responsibility vs authoritarianism. The value of the traditional Freudian-Kleinian approach to authority and responsibility: Implications for the analytic situation*

This lecture presents a traditional, Freudian-Kleinian, approach to the understanding of authority and responsibility and their place in our lives. It is a complex and conflicted understanding having to do in part with questions of the origins and ownership of knowledge, thought, and phantasy and more generally of truth. It is especially sensitive to the necessity of properly assuming authority and responsibility and the threats and dangers involved in doing so. It will be argued that not only is this understanding inherent to the very heart of the Freudian-Kleinian view of the person, grounding and shaping it, but that it also strongly shapes the Freudian-Kleinian analytic stance, the basic disposition of the analyst in the analytic situation, distinguishing it from the analytic stances of other approaches, especially newer ones. Relative to those of some other analytic approaches the Freudian-Kleinian stance gives a more central place both to the analyst's authority and to the patient's responsibility but also considers the patient's phantasies about these and about inner struggles with them an important part of analytic work.

As may be seen, phantasies about authority and responsibility provide a source of pressure on the analyst to abandon the Freudian-Kleinian analytic stance, for example to deny that in some respects his knowledge is more authoritative than that of the patient or to absolve the patient of responsibility for his wishes, drives and phantasies. The pressure comes from the patient as well as from within the analyst himself, but also, I believe, from our contemporary culture, both social and analytic. That is, in the contemporary analytic culture, like in the broader social one, one hesitates to be authoritative or ascribe responsibility to another.

In light of this there is great value today in gaining a more in-depth understanding of the traditional Freudian-Kleinian view of authority and responsibility. It is through encountering and appreciating this worldview, that one can better truly embrace and maintain the difficult analytic stance it entails despite pressures to abandon it in favour of more personally and culturally acceptable ones. Here it may be seen that not only clinical experience is needed for developing of the analytic stance but also a deep recognition of the sensitivity and power of the analytic ideas that found and ground it.

Rachel Blass (British Soc / Israel Soc) *La valeur de l'approche freudo-kleinienne traditionnelle en matière d'autorité et de responsabilité: les implications pour la situation analytique*

Cette communication présente une approche freudo-kleinienne traditionnelle de la compréhension tant de l'autorité et de la responsabilité que de la place que celles-ci occupent dans nos vies – une compréhension complexe et conflictuelle, liée en partie à la question des origines et de la possession de la connaissance, de la pensée, du fantasme et, plus généralement, de la vérité. Cette compréhension est particulièrement sensible à la nécessité d'assumer véritablement non seulement l'autorité et la responsabilité, mais aussi les menaces et les dangers que cela implique. Il sera ici question de montrer que cette compréhension est se trouve au cœur même de la conception freudo-kleinienne de la personne, en cela qu'elle lui donne une base et la façonne, mais aussi qu'elle influence fortement la position analytique freudo-kleinienne, la disposition fondamentale de l'analyste dans la situation analytique, distincte des positions analytiques telles que d'autres approches la conçoivent, en particulier de nouvelles approches. Par rapport à certaines autres approches analytiques, l'attitude freudo-kleinienne accorde une place plus centrale aussi bien à l'autorité de l'analyste qu'à la responsabilité du patient, mais elle considère aussi les fantasmes du patient ayant trait à celles-ci et aux luttes intérieures avec celles-ci comme constituant une part importante du travail analytique.

Comme on peut le voir, les fantasmes sur l'autorité et la responsabilité exercent sur l'analyste une pression le poussant à abandonner la position analytique freudo-kleinienne, par exemple à nier que, à certains égards, sa connaissance fait davantage autorité que celle du patient, ou à absoudre le patient de la responsabilité de ses désirs, pulsions et fantasmes. Cette pression vient à la fois du patient et de l'analyste lui-même, mais aussi, me semble-t-il, de notre culture contemporaine, aussi bien sociale qu'analytique. Au sens où, dans la culture analytique contemporaine comme plus largement dans la culture sociale, on hésite à être exercer une autorité ou à attribuer une responsabilité à un autre.

À la lumière de cela, il apparaît aujourd'hui très précieux d'acquérir une compréhension plus approfondie de la conception freudo-kleinienne de l'autorité et de la responsabilité. C'est en allant à la rencontre de cette vision du monde, en l'évaluant, que l'on peut mieux et plus véritablement saisir la difficile position analytique qu'elle

comporte, mais aussi la conserver malgré les pressions poussant à y renoncer en faveur d'autres, plus acceptables personnellement et culturellement. On voit ici qu'il faut non seulement de l'expérience clinique pour développer la position analytique, mais aussi une reconnaissance profonde de la sensibilité et du pouvoir des idées analytiques qui la fonde et l'ancre.

Rachel Blass (British Soc / Israel Soc)

Bedeutung und Aktualität des traditionellen freudianisch-kleinianischen Verständnisses von Autorität und Verantwortlichkeit: Implikationen für die analytische Situation

In ihrem Vortrag erörtert die Autorin ein auf den Entdeckungen und Erkenntnissen von Freud und Klein basierendes Verständnis von Autorität und Verantwortlichkeit. Die Autorin geht in ihrer Diskussion außerdem der Frage nach, welchen Stellenwert diese von Freud und Klein entwickelte Auffassung auch heute noch für unser persönliches und gesellschaftliches Leben hat. Es handelt sich dabei um ein Verständnis von Autorität und Verantwortlichkeit, das sich als äußerst komplex und konfliktuell erweist, und zwar nicht zuletzt deswegen, weil die Auseinandersetzung mit dieser spezifischen Thematik früher oder später unweigerlich auch Fragen hinsichtlich des Ursprungs und der Urheberschaft von Wissen, Denken und Phantasie, und ganz allgemein von Wahrheit aufwirft. Dieses spezifische von Freud und Klein vertretene Verständnis sagt uns jedoch vor allem etwas über die Bedeutung und den Wert von Autorität in der psychoanalytischen Praxis: es lenkt unser Augenmerk insbesondere auf die Notwendigkeit, sich als Analytiker der ihm in seiner Funktion als Analytiker übertragenen Autorität bewusst zu werden und sie in angemessener Weise für sich in Anspruch zu nehmen, womit nicht anderes gemeint ist als Verantwortung zu übernehmen als Analytiker. Es sensibilisiert uns aber auch für die damit einhergehenden Gefahren und Risiken. Die Autorin argumentiert, dass diese Auffassung von Autorität und Verantwortlichkeit nicht nur Freuds und Kleins Vorstellung von der Person maßgeblich geprägt hat, sondern bis heute die analytische Haltung des in der Freud-Klein Tradition stehenden Analytikers maßgeblich bestimmt, d. h. der grundsätzlichen Disposition des Analytikers in der analytischen Situation zugrunde liegt. Dementsprechend unterscheidet sich die Haltung des Analytikers, der eine Analyse durchführt, die sich an den von Freud und Klein entwickelten Grundprinzipien orientiert, grundlegend von derjenigen Haltung eines Analytikers, der mit anderen, vor allem in jüngerer Zeit entstandenen Therapieansätzen arbeitet. Im Unterschied zu den diversen anderen analytischen Herangehensweisen ist nämlich für den Analytiker, der sich ausdrücklich zu der von Freud und Klein entwickelten Sichtweise der Person bekennt, sowohl die Autorität des Analytikers als auch die Eigenverantwortlichkeit des Patienten von zentraler Bedeutung, wobei die Auseinandersetzung mit den damit in Verbindung stehenden Phantasien des Patienten und den sich daraus ergebenden inneren Kämpfen und Konflikten einen wichtigen Bestandteil der analytischen Arbeit bildet.

Der Vortrag versucht außerdem deutlich zu machen, wie die im Patienten begründeten Phantasien hinsichtlich Autorität und Verantwortlichkeit eine nie versiegende und unerschöpfliche Quelle sind, den Analytiker dazu bringen zu wollen, genau diese in der Tradition von Freud und Klein stehende analytische Haltung aufzugeben, was zum Beispiel soviel bedeuten würde wie zu verleugnen, dass das Wissen des Analytikers in gewisser Hinsicht eine größere Autorität besitzt als dasjenige des Patienten, oder auch umgekehrt, den Patienten seiner Verantwortlichkeit für seine eigenen Wünsche, Triebe und Phantasien zu entheben. Dabei darf allerdings keinesfalls außer Acht gelassen werden, dass das Bestreben bzw. der Drang, sich dieser Verantwortlichkeit zu entledigen nicht nur vom Patienten ausgeht, sondern in gewisser Weise tendenziell auch im Inneren des Analytikers vorhanden ist. Darüber hinaus wird dieser ohnehin schon vorhandenen Tendenz beziehungsweise Prädisposition, so die These der Autorin, durch unsere heutige, zeitgenössische Kultur – gesellschaftlich wie auch psychoanalytisch - noch in erheblichem Maße Vorschub geleistet. Man könnte es aber auch so formulieren: Autorität für sich in Anspruch zu nehmen beziehungsweise Verantwortlichkeit einem anderen Menschen abzuverlangen, steht in der zeitgenössischen psychoanalytischen Kultur, sowie auch im gesellschaftlichen Leben ganz allgemein, heutzutage nicht hoch im Kurs, um nicht zu sagen, ist fast schon verpönt.

Vor diesem Hintergrund wird deutlich, wie enorm wichtig es ist, sich gerade auch heute wieder auf die in der Tradition von Freud und Klein stehende Auffassung von Autorität und Verantwortlichkeit rück zu besinnen. Die Autorin vertritt den Standpunkt, dass erst, wenn der Analytiker sich eingehend mit dieser von Freud und Klein vertretenen Weltsicht auseinander gesetzt und infolgedessen ein tiefreichendes Verständnis dafür entwickelt hat, er überhaupt erst die Fähigkeit erlangt, sich der anspruchsvollen Aufgabe, die ihm das Einnehmen und Aufrechterhalten der analytischen Haltung abverlangt, gewachsen zu zeigen; und dies trotz des heutzutage enormen Drucks von außen, dem sich der Analytiker immer häufiger und in einem zunehmend größer werdenden Maße ausgesetzt sieht, eben diese analytische Haltung zugunsten einer sowohl von individueller als auch von kultureller Seite her weitaus akzeptierteren Haltung aufzugeben. Nach Ansicht der Autorin reicht die klinische Erfahrung allein also nicht aus, um es dem Analytiker zu ermöglichen, eine spezifisch analytische Haltung zu

entwickeln und aufrecht zu erhalten. Deswegen plädiert die Autorin auch für die Erlangung eines genuinen Verständnisses und einer tiefen Anerkennung der Sensibilität und Wirkmacht der psychoanalytischen Behandlungsmethode zugrunde liegenden Ideen, die seit je und unabdingbar das Fundament und die Grundlage für die analytische Haltung bilden.

Discussant: Jacques André (French Assoc)

Chair: Maria José Gonçalves (Portuguese Soc)

Salon 1, Moskau: Parallel Panel on the Main Theme

Wojtek Hanbowski (Polish Soc) *The power of the other. Penis, womb and mental space. On negligence of receptiveness in the analytic process*

John Steiner's concept of the importance of the balance between male and female aspects of the self for mental integration is used for the examination of the analysis of Eugenia Sokolnicka run by Ferenczi. Sokolnicka, one of the pioneers of French analysis. Sokolnicka had her own analysis with Ferenczi in 1920. It is suggested that the analysis based on the concept of penis envy failed to recognize creative aspects of the patient and did not let her develop an internal sense of security and independent functioning. The importance of receptive and repressive attributes of the analyst's environment is indicated.

Discussant: Maria Yassa (Swedish Assoc)

Chair: Elisabeth Skale (Vienna Soc)

Salon 7, Wien: Parallel Panel on the Main Theme

Sølvi Kristiansen (Norwegian Soc) *Authority or tyranny? The dynamics of internal tyranny*

Internalization of the authority of loving parents is crucial for developing a subjectivity that rests in some kind of inner moral support. As Freud writes in 'Mourning and Melancholia': *'To the ego, therefore, living means the same as being loved – being loved by the super-ego'*. A resolution of the Oedipal situation will at best mean accepting separation and triangulation, and the internalization of an Authority that structures the subject not only through prohibitions, a *no*, but also through support - a *yes*; A *yes* to become a desiring individual who can make a life among others. As a contrast we have internal tyrannical relations where subjectivity is due to critical and cruel attacks - with self-destructiveness and masochistic suffering as a result. We may meet this in a variety of clinical situations; In the melancholic where continuous remorse and self-reproach in worst case can result in suicidal death, in the obsessive-compulsive, in young people tormenting themselves for being too fat, too unhappy or too lonely and not least in the different non – neurotic sufferings so often dominated by cruel superegos. I will in this paper discuss the dynamics of internal tyranny, based on the clinical experiences with a female patient with repetitious self-accusations and an attraction towards suffering. The case will be discussed in light of Freud's theory of moral masochism, and guilt understood as a complex feeling situated in a field of conflicting desires, internalizations and excess.

Discussant: Helmut Hinz (German Assoc)

Chair: Luigi Maccioni (Italian Assoc)

Salon 21, Dublin: Clinical Panel on the Main Theme

Irene Ruggiero (Italian Soc) *The role of authority and the building of the subject*

Through detailed clinical material concerning a 23 year old man, the Author shows the profound connections between authority and subjectivation. In fact, the process of subjectivation has its roots in an area where the object-environment performs a vital function in the building of the Self and in its failures. A baby's trust in its sensations and perceptions first, and later in its thoughts, is based on its prolonged relationship with reliable primary objects. They have to be respectful of the boundaries of the baby, and be able to look at it with curiosity mixed with not-yet-knowing, allowing it to experience the functioning of its own body. Therefore, this process depends greatly on the subjectifying skills of the primary object. Again, in adolescence, the process of

subjectivation develops mainly through secondary identifications. Its positive outcome – the establishment of a good balance between belonging and differentiation – is due to the combination of maternal original features (sensorial aspects, founding identifications), and paternal ones (limits, triangulation and symbolic thinking); and is based both on the psychic work of the adolescent and on the object's subjectifying contribution. In adolescence, it entails the experience of the integration of pubertal transformation and of the persistence over time of personal characteristics that are acknowledged as one's own, even as one changes.

Again, the contribution of the environment is crucial in the construction of one's personal identity, structuring non-alienating identifications.

There are important consequences for the psychoanalyst: if, instead of using reverie as an interpretative hypothesis, s/he presumes to know what the patient feels (or even thinks) and makes an excessive use of interpretation, this becomes a violent appropriation of the patient's thought activity.

Discussant: Maria Teresa Miró (Spanish Soc)

Chair: John Boots (Australian Soc)

**Salon 17 Riga: Parallel Panel on the Main Theme
The psychopathology of everyday fundamentalism**

Adela Abella (Swiss Soc) *Psychoanalysis facing fundamentalism*

The term "fundamentalism" was born in the USA in the early XX century. Initially it was applied to some protestant groups which promoted a return to the original Christian founding beliefs through a literal reading of the Bible. Similar phenomena were soon identified in all religions and, later on, in a number of lay movements that advocated strict adherence to certain tenets held to be fundamental (i.e non-negotiable or not open to question). Thus, genetic, market, liberal, Marxist, scientific and even psychoanalytical fundamentalisms have been described.

Much discussion has been devoted to its origin, which is suggested to be the search for identity, for political power or for certitude. The author describes the ways in which psychoanalysts have tempted to understand its various manifestations and suggests the idea that fundamentalism is a universal phenomenon embedded in the elementary anxieties and needs that belong to every human being. A clinical case is presented which concerns an adolescent first enlisted in a neo-Nazi group and then relating to psychoanalysis with a fundamentalist outlook. Finally, the author discusses the reductionist, ethnocentric and hyper-emotional biases that might pervert psychoanalytical understanding into complicity with political manipulations.

Paola Golinelli (Italian Soc) *Intimacy, seduction and violence*

The author analyses a few aspects of the psychopathology of everyday fundamentalism, in contemporary dramatic events and in the clinic. A special attention is focused on the "talent" the recruiter has in the construction of intimacy and seduction in jihadist fundamentalism and in the clinic of perversion. A few considerations are devoted to the always evident presence of everyday fundamentalism within the world of psychoanalysis, in terms of the misuse of theory.

Moderator: Andrea Sabbadini (British Soc)

**Salon 11, Madrid: Special Panel – Meet the Society
Meet the societies: DPV and DPG – from splitting and rapprochement to cooperation**

**Ludger M. Hermanns (German Assoc), Regine Lockot (German Soc), Ingo Focke (German Soc),
Gebhard Allert (German Assoc)**

In the 1920s psychoanalysis had flourished in Berlin but when the Nazis seized power in 1933, all Jewish psychoanalysts were expelled from Germany. The DPG was forced to dissolve in 1938.

The guilt of having survived in a comfortable niche in the murderous system, structured unconsciously the conflict within the newly founded DPG after the war. The group collapsed and split up. Now the remaining DPG was oriented mainly on neoanalytical issues while the new organization, the DPV, (1950) returned to Freudian psychoanalysis. In 1951 the DPV became a member of the IPA. The DPG was excluded.

DPG: The DPG turned into clinical praxis and research but due to its isolation a vacuum in theory became more obvious over the years. Its efforts to communicate with the DPV failed. Federally organized, little princedoms with quite different interpretations of psychoanalysis developed. The working through of guilt in the 1980s in both German societies made a transition of the DPG possible in which international psychoanalysis in the IPA and the DPV were approached again. In a long development with the help of the international psychoanalytic community and of the DPV the DPG became a Component Society of the IPA in 2009.

DPV: Under the helpful influence of the international psychoanalytical community the DPV founded new training institutes. An important location and scientific center at that time was in Frankfurt/Main. After thirty years of strict non-cooperation with the DPG, its attitude changed slowly after painful experiences in the international psychoanalytical community where both German societies appeared as true heirs of the guilt of having collaborated with the NS-system.

Ludger M. Hermanns and Regine Lockett will offer their thoughts derived from their research of the history of psychoanalysis after the war in Germany.

In a second part Gebhard Allert and Ingo Focke will put forward the present day situation of psychoanalysis in Germany as it is represented in the DPV and the DPG. They will touch on the newly found cooperation between the two societies, on clinical and on political grounds. The influence of state regulations and third party payment on clinical practice and on psychoanalytical teaching- and training-programs will be discussed.

Salon 16, Riga: Workshop on Psychoanalysis of Children

Antònia Grimalt (Spanish Soc) *The problem is...her father is "stranger"*

The problem is: her father is "stranger". This was the first piece of information I had from a mother calling on behalf of her daughter Maria (14 years) who wanted someone to speak to. What I would discover later, was that the girl had been conceived through sperm donation.

Decades of experience with sperm donation would seem to show that even this seemingly innocuous sector of the infertility industry raises important questions. The anonymity of most sperm donor fathers creates serious questions about genetic and biological heritage for children conceived through artificial insemination. There are also emotional consequences for these children, thus deprived of the "roots" of paternal lineage, as well as certain family dynamics.

In adolescence, there is a recurrence of the *infantile protomental*, a "new" birth: the psychic tasks of constructing subjectivity, structuring identifications, looking for similarities. The 'strangeness' and a lack of connection pervade these adolescents' experience. There is an activation of pre-oedipal determinants of gender identity, linked to separation and differentiation.

Bearing in mind the 'pre-history' (the parent's mental pre-conception) and the primary relationships, I will think about the patient and her way of being in the world. My aim in this paper is to share observations, hypotheses and conceptualisations wrought from a long analytic process to facilitate a discussion about these specific circumstances and the way in which they can impinge on development and mental evolution.

Chair: Majlis Winberg-Salomonsson (Swedish Assoc)

Friday, March 18, 2016: 16:30-18:00

Salon 7, Wien: Individual Paper Presentation

Fred Busch (American Assoc) *The troubling problem of authority in psychoanalytic institutes*

We are in conflict over the importance of the transmission of knowledge. It has been idealized in the abstract and marginalized in the concrete. It is the author's impression this has led to problems in the self-definition of analysts, which has been an important factor in the authoritarianism in education, and the reaction against it as seen in the influence of post modernism, with its skepticism of "knowledge", and its trumpeting of subjectivity. Trends in education, where students are now viewed as consumers have also affected how knowledge is viewed. Can we maintain a flexible view of "truths" while not debunking knowledge? While the majority of studies and

reflections on this topic have focused on training in the United States, there are indications this is a problem in Societies throughout the international psychoanalytic community.

Chair: Jasminka Suljagic (Serbian Soc)

Salon 6, Oslo: Individual Paper Presentation

Dana Amir (Israel Soc) *Reclaiming the inner authority: When traumatic lacuna meets language*

Traumatic experiences often activate a psychic process of self-annihilation. Their "acidity" creates a type of "psychic holes" which absorb the unbearable traumatic substances along with the subject who contains them, to the point of a total collapse of inner barriers. This collapse of barriers leaves the subject imprisoned in a territory of *negative possession*, in which the traumatic contents are neither digested nor worked through. As a defense against annihilation, the traumatic memories remain "frozen" and inaccessible. The only chance for recovery from this situation lies in the possibility to deposit the traumatic substances in another subject who cannot be annihilated by them. This is the core of bearing witness. The present paper traces four modes of traumatic testimony which are distinguished from one another in the degree of the psychic motility they succeed to form in relation to traumatic memories. The most developed mode, which I call the "metaphoric" mode of testimony, is a mode that imitates the analogous movement that metaphors create in language, holding simultaneously two frames of reference: that of the victim and that of the witness. The other three modes (which I call the "metonymic", the "excessive" and the "Muselmann" modes) are gradually declining in their capacity to hold the traumatic memories in mind in a way that allows for transformation and healing. As will further be shown – the core of analysis of trauma lies in the attempt to enable the crucial shift from the metonymic and psychotic modes of testimony – to the metaphoric one, which is the only force that can reclaim the "inner authority", turning the traumatic lacuna into a creative force.

Chair: Susanne Lunn (Danish Soc)

Salon 17, Riga: Individual Paper Presentation

Liana Giorgi (Vienna Soc) *The crisis of authority in modern societies; a psychoanalytic perspective*

Authority is a difficult subject to think about – and this has a lot to do with our ambivalence about it. On the one hand, we recognize its importance in terms of delineating moral boundaries – and agree with the diagnosis found in many treatises about authority, including Hannah Arendt's paper, that its decline in both the private and public realm represents a crisis. A similar viewpoint has been adopted for the psychical realm, specifically by those psychoanalysts who, following Lacan's reading of Freud, link the mental capacity of symbolization, ergo of psychical differentiation, to the early experiences of triangulation in the context of the Oedipus complex, therefore to the role of paternal authority (hence the famous dictum of the *nom/non du père*). On the other hand, we fear the association between authority and authoritarianism and rightly ask to what extent this may be built-in so that any form of authority ultimately leads to authoritarianism or to even worse forms of political rule such as tyranny or totalitarianism. Against this background, the paper explores the potential contribution of psychoanalysis, as method and a meta-psychological theory, on our understanding of the crisis of authority – as it affects both the private and the public realm. The ideas of Plato, Hannah Arendt, Jürgen Habermas and Sigmund Freud are explored in dialectical manner

Chair: Andreas Murray (Swedish Assoc)

Salon 11, Madrid: Individual Paper Presentation

Emad Bishara (Swiss Soc)

Negative therapeutic reaction: Getting through the impasse: Between interpretation and authority

In the psychoanalytic process, the situation of a Negative Therapeutic Reaction may be an insurmountable impasse that can lead to the interruption of analysis. When Freud described the 'death instinct' he thought that some patients are repeating what harms them as if they were "pursued by a malignant fate or possessed by

some 'daemonic' power"¹ Such patients, Freud said: "repeat all of these unwanted situations and painful emotions in the transference and ...They seek to bring about the interruption of the treatment while it is still incomplete" (Freud, 1920g, p. 21). A few years later, Freud defined these patients as presenting a 'Negative Therapeutic Reaction' (Freud, 1923b). Later on Klein saw envy as the obstacle to benefit of the interpretations given by the analyst. (Klein, 1957).

When the analyst is confronted with a NTR, he is faced with a fierce dilemma; he might think of interrupting analysis, and if he continues he takes the risk of an interminable analysis or a traumatic interruption. However, there are varieties of situations that lead to NTR and all of them cannot be regarded and dealt with in a similar way. Inspired by clinical material, the author will try to illustrate a few of the constellations that lead to NTR and the role of both interpretations and 'interpretative injunctions' in these situations. By injunctions the author means interpretations which leave less place to doubt and exploration in order to protect the process. The author suggests that in NTR, we may encounter in the transference, counter-transference movements, a repetition of an infantile situation in which the patient reacts as a rebuked child who nurtures omnipotent phantasies, and for whom the analyst represents an envied parental 'authority' that limits her freedom and leaves her with feelings of helplessness. It is only when the infantile situation is revealed and dealt with, that a patient can evolve from her deadlock.

Chair: Sharon Raeburn (British Assoc)

Salon 16, Riga: Individual Paper Presentation

Monica Horowitz (Paris Soc / Italian Soc)

An empty tomb in the heart of childhood. Reflections on the victim and his group

After presenting a clinical case where we can see how horror invades the mind because it is impossible to contain the experience in a narrative, I would like to elaborate a psychoanalytic phenomenology of the process of victimization by the victim's own environment. As a result of this designation by the group, the more subjective aspects of this process remain hidden.

My central contention is that the condition of victim does not belong to the subject. It is the group to which the victim belongs that designates the person who has been subjected to violence as a victim, or not. A catastrophic rupture disrupts the intra-psychic and interpersonal balances and radically changes the relationship between psychic reality and social reality. These two different realities merge to the point that both subject and group experience a confusion between external and internal worlds. Archaic anxieties are then reactivated, filled with psychotic elements associated with a reaction of suspicion, itself produced by insecurity in the face of the disintegration of all stable references. Danger permeates the most undifferentiated group mentality. This experience, of which nothing can be learned, reinforces the components of omnipotence and strengthens the illusion that it would be possible to avoid all forms of pain.

The group desperately tries to defend itself and to evacuate the danger by means of movements of projection and over-identification, but in so doing it simply sustains the traumatic effects. Thus the "myth of the victim" activates a sort of micro-group delusion that feeds on the absolute necessity to avoid intolerable emotions.

Chair: Sergio Nick (Rio II Soc)

Salon 2, Rom: Individual Paper Presentation

David Simpson (British Soc / British Assoc) *Unconscious guilt across generations: The transmission of the psychic effects of trauma and authoritarian states of mind*

I discuss the role played by unconscious guilt in the transmission of the psychic effects of trauma experienced by parents to their children, and further generations. One effect is the creation of an authoritarian state of mind, which follows persecutory anxiety based upon guilt derived from the severity of the superego's criticisms following survival.

¹ Freud, S. (1920) Beyond the Pleasure Principle. The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XVIII (1920-1922): Beyond the Pleasure Principle, Group Psychology and Other Works, 1-64

In *Totem and Taboo* Freud (1913) traces the ubiquitous sense of guilt seen in mankind to the murder of the Primal Father suggesting transmission across generations. In Freud's (1923) view guilt derives from the ego's perception of criticism of it by the superego, the residue of the Oedipus complex, and is largely unconscious being manifest in self-punishment. He describes unconscious guilt, as 'a moral factor' underlying negative therapeutic reactions, which is 'borrowed' from 'an abandoned love-relation' and again suggests that guilt and the superego figures that generate it can be inherited.

Klein (1927) extended these ideas in work with children with antisocial behaviour, which she considered motivated by unconscious wishes for punishment rather than to feel guilt for Oedipal wishes. She distinguishes persecutory guilt; fear of punishment, from depressive guilt; concern for the object damaged.

I describe two patients who show the effects of unconscious guilt including an authoritarian state of mind, which is transmitted to them following their parents' experience of traumatic events (death of a sibling & maternal deprivation). I also discuss two examples of the effects of the intergenerational transmission of the effects of trauma affecting social groups (Autism in offspring of Holocaust survivors & Psychosis following slavery and migration)

I suggest that a key factor determining whether authoritarian states of mind that follow survival of parental trauma can be mitigated, and the repetitive cycle of transmitted guilt broken, is whether depressive guilt, out of concern for damage including that which cannot be repaired, can be suffered and losses mourned. Then authority based on reality and compassion can emerge.

Chair: Alexander Uskov (Moscow Soc)

Salon 3, Rom: Individual Paper Presentation

Barbara Stimmel (American Assoc / Contemp. Freudian Soc)

Origins, death and creativity: The role of the paternal power

Stasis and creativity, two powerful responses to death, describe Freud's initial writing standstill and later brilliant spurt in the wake of the loss of his father. The Interpretation of Dreams, finished in 1899 three years after his father's death, was Freud's rejoinder to mourning. Very few convert grief into a magnum opus yet the idea of that conversion is applicable to much of the human activity we call creativity. The specific and powerful link between mourning and the inescapable impact of death upon creativity is considered here from the perspective of its salutary nature, rather than its inhibiting one. We will also consider how the bisexual nature of the human psyche is captured in the creative use of origin myths to aid in the ability to mourn, move on, and create.

Chair: Udo Hock (German Assoc)

Salon 21, Dublin: Individual Paper Presentation

Carla Marisa Cruz (Portuguese Soc) «Le loup est revenue» L'organisation du surmoi chez l'enfant

Le Surmoi constitue l'une des trois instances de l'appareil psychique dans le deuxième topique de Freud (1923). Il résulte pour l'essentiel de l'intériorisation de l'autorité parentale. Classiquement, le surmoi est défini comme l'héritier du complexe d'Œdipe.

L'histoire enfantine de Geoffroy de Pennart « Le loup est revenu », nous raconte l'histoire de M. Lapin qui se trouvait seul chez lui, dominé par la peur d'être dévoré par le Loup. Arrivent alors les trois petits cochons, la chèvre et l'agneau, tous étaient dominés par la peur d'être dévorés par le loup; M. Lapin les a invités à entrer et tous se sont sentis progressivement rassurés en présence des autres animaux.

Dans un deuxième temps l'arrivée de Pierre et du Petit Chaperon Rouge a d'abord été perçue comme une menace. Une fois reconnus, ces deux autres personnages ont été intégrés au groupe et perçus à leur tour comme rassurants. La peur d'être dévoré par le Loup s'est de nouveau éloignée.

L'auteur se propose d'utiliser cette passionnante histoire enfantine pour illustrer les différentes étapes de la formation du Surmoi chez l'enfant.

La présentation d'un cas clinique d'analyse d'une enfant de neuf ans qui présentait un comportement caractérisé par le refus des règles et de rébellion contre l'autorité, confirme la théorie de Freud pour qui la formation du Surmoi accompagne le déclin du complexe d'œdipe: l'enfant renonce à la satisfaction de ses désirs œdipiens et

transforme son investissement sur les parents en identification aux parents, intériorisant l'interdit. Le Surmoi apparaît principalement comme une instance qui intègre la loi et empêche l'individu de transgresser.

Dans ce sens, nous pouvons affirmer que le processus d'autorité fonctionne comme organisateur de l'appareil psychique de l'enfant et aussi de la famille.

Le processus psychanalytique a permis à cette enfant d'accepter l'autorité et progressivement d'intégrer et de transformer l'autorité en Surmoi – LE LOUP EST REVENU

Chair: Anne Rosenberg (Paris Soc)

Salon 15, Paris: Individual Paper Presentation

Ana Rita Nuti Pontes (Brazilian Ribeirao Preto Soc)

The scent of Belladonna: Authority and enactment in the analysis room

Based on clinical material, the author reports an unprecedented situation lived with a patient whose work as a scientist involves injuring and dissecting the brain of laboratory mice. Her work is used as a model for the discussion of what the analyst experienced during that specific session: an uneasy feeling of having had her capacity to think injured during the entire session. Invasive and violent aspects that attack the perception of internal and external reality were present in our link throughout the session, which created a feeling of drowsiness in the mind of the analyst. Through movements of transference/countertransference and enactment, the analyst was led to feel the hopelessness resulting from the primitive and violent aspects of the patient's mind, which point to the existence of poorly elaborated Oedipal issues. The unconscious emotional force lived in the analytic field created an enactment. The author uses the theoretical referential of object relations and intersubjectivity in the analytical field, considering that mental phenomena manifest in the virtual space resulting from the encounter of analyst and analysand. The concept of enactment and Bion's theory on attacks on linking are also used as tools for understanding the emotional experience described.

Chair: Ulf Ståhlberg (Danish Soc)

Saturday, March 19, 2016: 09:00-10:30

Saal Maritim: Second Plenary on the Main Theme

Martin Teising (German Assoc) *Authority as a constitutive moment of generational relations*

The author follows Arendt's distinction between "authority in general", which is essential for human societies and their development, and the abuse of authority, which plays a crucial role in the Oedipus myth. "Authority in general" is described as the basis of a generational bond, whose changing configuration in the course of life will be investigated in a case study from a psychoanalytic treatment and under changing social conditions.

Martin Teising (German Assoc) *L'autorité comme moment constitutif de relations générationnelles*

Selon la différenciation d'Arendt, une distinction est établie entre « l'autorité au sens large », qui est nécessaire à la société humaine et à son développement, et son abus, qui joue aussi un rôle important dans le mythe d'Œdipe. « L'autorité au sens large » est décrite comme le fondement des liens entre les générations. Leur configuration changeante au cours de la vie est examinée dans l'exemple clinique d'une analyse et dans des conditions sociales en transformation.

Martin Teising (German Assoc) *Autorität als konstituierendes Moment generationaler Beziehungen*

Der Differenzierung Arendts folgend wird zwischen „Autorität überhaupt“, die für die menschliche Gesellschaft und ihre Entwicklung notwendig ist, und ihrem Missbrauch unterschieden, der auch im Ödipusmythos eine entscheidende Rolle spielt. „Autorität überhaupt“ wird als Grundlage generationaler Bindung beschrieben, deren sich wandelnde Ausgestaltung im Laufe des Lebens, in einem Fallbeispiel aus einer psychoanalytischen Behandlung und unter sich verändernden gesellschaftlichen Bedingungen untersucht wird.

Discussant: Evelyne Sechaud (French Assoc)
Chair: Gunnar Berggren (Swedish Assoc)

Saturday, March 19, 2016: 11:00-12:30

Saal Maritim: Parallel Panel on the Main Theme
The authority of transference

Howard Levine (American Assoc) *The analyst's authority and the problem of suggestion*

The author reviews the history of Freud's attempts to explore and separate analytic change from that produced by transference and suggestion, noting that Freud's *Constructions* paper of 1937 inadvertently re-opened the question, a problem that has become even more pressing in light of contemporary understandings of intersubjectivity, failures of representation and non-neurotic states and formulations of the analytic process and psychic development from a two person perspective. The author concludes that the analyst's authority lies not only in uncovering or discovering psychic contents or meanings, but in being guardian and regulator of the analytic process.

Howard Levine (American Assoc) *L'autorité de l'analyste et le problème de la suggestion*

L'auteur passe en revue l'histoire des tentatives de Freud pour explorer le changement analytique et pour le distinguer de celui que produisent le transfert et la suggestion, remarquant que Freud relance involontairement la question dans son article de 1937 *Constructions en analyse*. Ce problème est devenu encore plus pressant à la lumière des conceptions contemporaines de l'intersubjectivité, des failles de la représentation et des états non-névrotiques, ainsi que des descriptions du processus analytique et du développement psychique selon une perspective à deux personnes. L'auteur en vient à la conclusion que l'autorité de l'analyste ne consiste pas seulement à découvrir des contenus ou des significations psychiques, mais à se faire le gardien et le régulateur du processus analytique.

Howard Levine (American Assoc) *Die Autorität des Analytikers und das Problem der Suggestion*

Der Autor untersucht in seinem Vortrag die Frage der Autorität des Analytikers im Zusammenhang mit dem Problem der Suggestion, indem er zunächst anhand eines historischen Überblicks erläutert, dass sich die Frage nach der Autorität des Analytikers bereits in den Anfängen der Psychoanalyse stellte, und zwar mit dem Problem der Suggestion und Freuds Versuchen, die therapeutische Wirksamkeit der Psychoanalyse von den Wirkungen der hypnotischen Suggestion zu unterscheiden. Howard Levine macht darauf aufmerksam, dass Freud im Jahr 1937 in seinem Aufsatz "Konstruktionen in der Analyse" das Problem noch einmal aufgegriffen hat, ein Problem, welches sich uns vor dem Hintergrund des zeitgenössischen Verständnisses von Intersubjektivität erneut und umso dringlicher stellt, insbesondere in Anbetracht der Tatsache, dass wir uns heute mit klinischen Phänomenen konfrontiert sehen, wie beispielsweise: das Scheitern der Repräsentation und nicht-neurotische Zustände, aber auch Formulierungen des analytischen Prozesses und der psychischen Entwicklung von einer Zwei-Personen-Perspektive her betrachtet. Wenn es um die Frage geht, was die Autorität des Analytikers wirklich ausmacht, so kommt der Autor in seiner Diskussion zu dem Schluss, dass die Aufgabe des Analytikers heute nicht nur darin besteht, dem Patienten zu helfen, unbewusste psychische Inhalte und Bedeutungen aufzudecken und zu entschlüsseln, sondern vielmehr vor allem darin, eine ethische Grundhaltung einzunehmen, aus der heraus es dem Analytiker möglich wird, sich in den Dienst des psychischen Wachstums des Patienten zu stellen und gleichzeitig der Vermittler der psycho-analytischen Werte sowie der Hüter und Regulator des analytischen Prozesses zu sein.

Elfriede Löchel (German Assoc) *What does 'authority of the transference' mean? A brief attempt*

In investigating the special authority of the transference in the analytic situation, it is helpful to consider Laplanche's notion of the 'fundamental anthropological situation', which starts from the original helplessness of the human *infans* and its dependence on others. Both the phenomenon of transference and the phenomenon of authority can be derived from this basic situation. Against this background, the author of the paper emphasises that transference in the analytic situation includes not only the production of object relations and unconscious phantasies, but beyond that confronts both analyst and analysand, each in their own way, with enigmatic, non-

personal otherness, so that transference and countertransference cannot be completely resolved into dialogue. She distinguishes between the relationship of the analysand to the drive object, the unconscious, co-creative interconnectedness of two subjects, and finally the relatedness of both parties to the Lacanian 'big Other'. All these aspects contribute to the authority of the transference.

A clinical vignette is submitted for discussion that describes the sudden onset of enigmatic phenomena of tiredness and absence on the part of the analyst, which are understood as a shared creation and the emergent authority of an undeniable third.

Elfriede Löchel (German Assoc) *Que signifie « l'autorité du transfert » ? Un bref essai*

Pour étudier l'autorité particulière du transfert au sein de la situation analytique, il est utile de recourir au concept de la « situation anthropologique fondamentale » de Laplanche, basé sur l'impuissance originelle de l'enfant humain et de sa dépendance à autrui. De cette situation fondamentale, on peut déduire aussi bien le phénomène du transfert que le phénomène de l'autorité. Partant de là, l'auteur de la présente contribution met en évidence que le transfert en tant qu'événement au sein de la situation analytique ne consiste pas seulement à mettre en scène des relations aux objets et des fantasmes inconscients mais aussi, et au-delà, à confronter l'analyste comme l'analysé, chacun à sa façon, à une altérité mystérieuse, non-personnalisée, si bien que le transfert et le contre-transfert ne peuvent être entièrement résolus à travers le discours. Elle distingue entre la relation de l'analysé avec l'objet pulsionnel, le rapport réciproque inconsciemment co-créatif de deux sujets et enfin le rapport des deux participants au « grand Autre » au sens lacanien. Tous ces aspects contribuent à l'autorité du transfert.

L'essai est illustré par un épisode clinique décrivant l'apparition soudaine et énigmatique d'une sensation de fatigue et d'absence chez l'analyste, phénomène compris comme la création commune et le surgissement de l'autorité d'un tiers irréfragable.

Elfriede Löchel (German Assoc) *Was heißt „Autorität der Übertragung“? Ein kurzer Versuch*

Um die besondere Autorität der Übertragung in der analytischen Situation zu untersuchen, ist Laplanches Auffassung der „anthropologischen Grundsituation“ hilfreich, die von der ursprünglichen Hilflosigkeit des menschlichen Infans und seiner Angewiesenheit auf den Anderen ausgeht. Aus dieser Grundsituation lassen sich sowohl das Phänomen der Übertragung als auch das Phänomen der Autorität herleiten. Vor diesem Hintergrund hebt die Autorin des Beitrags hervor, dass das Übertragungsgeschehen in der analytischen Situation nicht nur die Inszenierung von Objektbeziehungen und unbewussten Phantasien beinhaltet, sondern darüber hinaus sowohl Analytiker als auch Analysand mit rätselhafter, nicht-personaler Alterität konfrontiert, jeden auf seine Art, so dass Übertragung und Gegenübertragung sich nicht gänzlich in Dialog auflösen lassen. Sie unterscheidet zwischen der Beziehung des Analysanden zum Triebobjekt, dem unbewussten ko-kreativen Aufeinanderbezogensein zweier Subjekte und schließlich dem Bezogensein beider Beteiligten auf den „großen Anderen“ im Sinne Lacans. Alle diese Aspekte tragen zur Autorität der Übertragung bei.

Zur Diskussion gestellt wird eine klinische Vignette, die ein plötzlich auftretendes, rätselhaftes Müdigkeits- und Abwesenheitsphänomen auf Seiten der Analytikerin beschreibt, das als gemeinsame Schöpfung und Auftauchen der Autorität eines unabweisbaren Dritten verstanden wird.

Virginia Ungar (Buenos Aires Assoc) *Authority of the transference*

Our times are marked by a so-called "authority crisis." The expression of this crisis in the broader social and cultural context is *the challenge to authority*, even to authority linked to knowledge. Analysts are also being challenged regarding both the devices and the tools they use in their practice. In this context, the paper discusses the role of authority in analysis in connection with the transference, and the potential slippage into an asymmetrical power relationship between patient and analyst. It examines the role of suggestion in the transference and stresses analysts' need to refrain from abusing patients' trust and to remain within the realm of the transference-countertransference interplay. Finally, the author focuses on a special type of analysis, training analysis. She establishes a distinction between the notions of authority and power, discusses the role of the institution in this type of analysis, and stresses patients' compounded vulnerability due to the specificity of the patient-analyst relationship in this case.

Virginia Ungar (Buenos Aires Assoc) *L'autorité du transfert*

Notre époque est marquée par ce qu'on appelle une « crise de l'autorité ». La manifestation de cette crise dans le contexte social et culturel plus large est le *défi à l'autorité*, y compris à l'autorité liée au savoir. Les psychanalystes sont également mis au défi, aussi bien quant aux dispositifs que quant aux outils qu'ils mettent

en œuvre dans leur pratique. Dans ce contexte, la présente contribution discute le rôle de l'autorité dans l'analyse en rapport avec le transfert et l'infléchissement potentiel vers une relation de pouvoir asymétrique entre patient et analyste. Elle examine le rôle de la suggestion dans le transfert et souligne la nécessité pour l'analyste de s'abstenir d'abuser de la confiance des patients et de rester à l'intérieur du champ de l'interaction transféro-contretransférentielle. Pour finir, l'auteure se penche sur un cas particulier d'analyse, l'analyse de formation. Elle établit une distinction entre les notions d'autorité et de pouvoir, discute le rôle de l'institution dans ce type d'analyse et met l'accent sur la vulnérabilité accrue des patients, due à la spécificité de la relation patient-analyste dans ce cas de figure.

Virginia Ungar (Buenos Aires Assoc) *Autorität der Übertragung*

Unsere Gegenwart ist von einer sogenannten Autoritätskrise geprägt. Diese Krise drückt sich in breiterem sozialem und kulturellem Kontext durch ein *In-Zweifel-Ziehen von Autorität* aus – auch von wissenschaftlicher Autorität. Analytiker stehen auch in Bezug auf die von ihnen eingesetzten Vorgehensweisen und Werkzeuge vor einer besonderen Herausforderung. Im Zentrum dieses Vortrags stehen die Rolle, die die Autorität in Bezug auf Übertragung in der Analyse spielt, und die Gefahr, dass die Beziehung zwischen Patient und Analytiker in eine asymmetrische Machtbeziehung kippt. Die Autorin untersucht die Rolle von Suggestion in der Übertragung und betont, dass Analytiker das Vertrauen ihrer Patienten nicht missbrauchen dürfen und sich im Bereich der Übertragung-Gegenübertragung halten müssen. Schließlich wendet sich die Autorin einer besonderen Art von Analyse zu, nämlich der Lehranalyse. Dabei unterscheidet die Autorin begrifflich sorgfältig zwischen Autorität und Macht, diskutiert die Rolle, die die Institution in dieser Form von Analyse spielt, und schildert die vielschichtige Verletzlichkeit der Patienten, die sich aus der Besonderheit der Beziehung zwischen Patienten und Analytiker in diesem besonderen Fall ergibt.

Chair: Alain Gibeault (Paris Soc)

Salon 21, Dublin: Parallel Panel on the Main Theme

Shmuel Erlich (Israel Soc) *Envy and its vicissitudes in psychoanalytic organizations*

We usually encounter and think of envy as a powerful feeling and motivation that characterizes the individual and is confined to him. Yet there are good reasons to also see envy as operating at the group, institutional and organizational level. While this may pertain universally to all institutions, it appears that psychoanalytic organizations are especially prone to the pernicious effects of envy. I trace the roots of this phenomenon, beginning with the idealizing motivation to become a psychoanalyst and all the way to the effects of introducing hierarchical gradations within psychoanalytic institutions. An important corollary of envy is the uncertainty and conflict that is experienced by the individual psychoanalyst around issues of authority, authorization and feeling authorized. Finally, I make some suggestions concerning the possible diminution of the deleterious effects of envy in our training institutions and societies.

Discussant: Henrik Enckell (Finnish Soc)

Chair: Gianina Micu (Romanian Soc)

**Salon 7, Wien: Parallel Panel on the Main Theme
The authority of the written word**

Judy Gammelgaard (Danish Soc) *Citation and the hidden authority*

The point of departure for this discussion on citation is a trend that has been escalating during the last 15 years to evaluate scientific by quantitative measurements called bibliometrics. These large-scale-measurements either substitute or supplement evaluation performed by colleagues qualified as specialists in a certain field of research. The so-called citation indexes count as one among other measurements. The whole idea is that our scientific work is evaluated in accordance with the amount of citations you get from other writers or from the citation impact ascribed to the journals of your written text. So – my contribution to why and how we use citation will start by shortly present the growing field of bibliometric devices focusing especially on citation indexes. Following this I will present some ideas of the political and economic reasons for these changes in academia.

At last I take up the question of what is good scientific practice including citations contrasting this with the use of citation in bibliometrics. As part of this concluding discussion I will allude to the question of authority arguing that may look at these new tendencies in scientific practice as a new kind of authority. I have called it liquid authority, taking the word liquid from Zygmund Baumann's term liquid modernity.

Sylvia Zwettler-Otte (Vienna Soc) *Hiding behind quotations*

By quoting we do both: we renounce and express our own thoughts.

In our inner world we might feel the wish or the need to use the words of somebody else, because we admire a perfect formulation or its author we search for support or for belonging, sometimes also for marking distance or avoiding responsibility. The price of such a strong emotional engagement can be a stop of independent thinking.

Quoting introduces a third party and might aim not only at a recreation, but a creation of what has never been.

Freud considered Leonardo da Vinci's bold and independent scientific research a consequence of the fact that as a child he was not inhibited and intimidated in his infantile sexuality by his father, who had died early. Nevertheless, Leonardo did harm to himself by leaving many works uncompleted – imitating his patron.

During the analytic education, candidates usually extend their transference from their own analyst also to supervisors and analytic authors. Individual attention and benevolent profound discussion may be needed, encouraging to combine working and writing analytically. Reading and writing may become substitutes during separation and support for independence. In the institutes cooperation between young and experienced analysts might reduce the fostering of authorities and convey the experience of giving and receiving.

Oral and written communications differ from each other.

Whenever we interrupt our own speech by quoting, we might be curious why and then take up dialogue again.

Moderator: Rob Wille (Dutch Group / Dutch Soc)

**Salon 17, Riga: Parallel Panel on the Main Theme
Autonomy and paternalism**

Rotraut De Clerck (German Assoc)

“Letters from Berlin” Autonomy and paternalism in the Weimar Republic

This paper deals with the traces of both, “Autonomy and Paternalism”, as they appeared as political and cultural substrata in the fabric of the Weimar Republic. I will draw on the letters of Alix Strachey from Berlin in 1924/25 to her husband James in London to describe the situation in the years of the Mid-Twenties. These letters will serve as a background for a study on the relationship of autonomous movements - to which psychoanalysis belonged - and authoritarian, nationalistic movements that were present at the same time as just two sides of the coin. It seems interesting to take a view through the lens of Alix, being an English analyst, a foreigner in Berlin, who nevertheless was a keen observer of what went on at the heart of the German population. Another source that feeds into this paper is a study on “Nationalism” as seen from a Kleinian perspective, using Klein's concepts of an early and sadistic super-ego along with the mechanisms of projection and splitting, to account for persecutory anxiety and guilt, that she developed at around the same time during her Berlin days. These concepts seem to me suitable for an attempt to shed more light on the **shift** that occurred from Patriotism towards Radical Nationalism and finally National Socialism. The historical analysis by H.-U. Wehler is being complemented by psychoanalytic insights about the nature and the origins of aggression, destruction and annihilation which dominated the End of the Weimar Republic.

Robert Hinshelwood (British Soc) *Splitting and autonomy*

Autonomy is the ego capacity to make decisions of oneself without influence from others. However if we take into account the psychoanalytic unconscious, then autonomy becomes a very conflicted concept. Can unconscious determinants be countered as autonomous decisions? For instance, we encounter, in every patient, an unconscious resistance to the psychoanalytic treatment, but we do not respect this as an autonomous decision! In the presentation I shall consider this internal corruption of autonomy which is in addition to external controlling influences (as discussed in the companion presentation by Rotraut de Clerck in this panel).

Moderator: Christine Franckx (Belgian Soc)

Salon 11, Madrid: Parallel Panel on the Main Theme

David Bell (British Soc) *The authority / impact of psychoanalysis within the mental health system*

This presentation will start by suggesting that an understanding of the relation of psychoanalysis to the mental health system requires some preliminary discussion of:

- how we characterise psychoanalysis
- the relation of psychoanalysis to culture

Having introduced the topic in this way, the presenter will then proceed to examine the tension between psychiatry and psychoanalysis. It will be suggested that psychiatry is constituted by a number of different models some of which are consistent, others completely inconsistent with the approach to mental suffering that psychoanalysis represents.

The speaker will then examine the deterioration in psychiatric care in England which, he will suggest, reflects the major socio-political and economic transformation that have characterised our current conjuncture. The different psychiatric paradigms that have jostled with each other for over 100 years have been replaced by one dominating model which fits the ideological needs of neoliberalism and the economic requirements of the pharmaceutical industry. He will suggest that psychoanalysis might be well placed as a critical discipline to contribute to the critique of these transformations.

The presentations will end with some programmatic suggestions as to how psychoanalysis might position itself to continue to influence mental health systems.

Discussant: Giovanni Foresti (Italian Soc)

Chair: Sølvi Kristiansen (Norwegian Soc)

Salon 2, Rom: EPI Panel: The something more than training – major results and conclusions of the EPF-EPI study on training experiences

Gábor Szőnyi (Hungarian Soc) *Introduction to the panel*

Continuing the previous presentations (Paris 2012, Turin 2014, Stockholm 2015) of the EPF-PIEE project "*Psychoanalytic training in different settings: the path (the experience) and the outcome*" our next step is to discuss some major findings.

The title refers to recently qualified analysts' experience, which we studied through in-depth interviews and questionnaires. Whilst there is no significant difference regarding professional practice and competence between the groups of analysts trained in "regular" and "non-regular" settings, becoming an analyst takes different routes that arch a development beyond professional education.

The panel focuses on three topics: methodological experiences with skype interviewing; interplay and representational confluence of early motivation, personal analyst and supervisor; and influence of institutional dynamics and wider social context on psychoanalytic societies.

Hanne Stromme (Norwegian Soc) *Research interviews on skype*

A research-interview method created within the PEE study and conducted online is presented. The method raises a pivotal question: What kind of data do we receive vis online interviewing? In total, 20 participants from all over Europe were included. The interviews had a time-limit of 90 minutes. They were semi-structured with issues such as motivations to become a psychoanalyst, training experiences, professional identity and practice, the impact of training on personal life, and integration into analytic organizations. In particular, the four interviewers have been aware of potential anxieties evoked in the interviewees, i.e. regarding language difficulties and confidentiality issues. The interviewer experiences are integrated into the scientific elaboration of the training experiences of the interviewees. Ethical considerations will be discussed.

Timea Kardos (Hungarian Soc), Gábor Szőnyi (Hungarian Soc)

Developmental lines in psychoanalytic training

In our research we studied the experiences of European psychoanalysts regarding training experiences and the process of becoming a psychoanalyst. We aimed to gain a complex picture of their development as well as their struggles and satisfactions, both as professionals and individuals.

We have found some possible developmental lines as outcome of the process of analytic training, focusing on initial motivations, experiences of personal analysis and supervisions, analytic identity and experiences of integration into analytic society and professional milieu.

Consequently we found representational *confluence* between the trainee's significant motivations, the analyst and the supervisor. This confluence continues within the analytic organization and profession in the form of an idealized or disqualified object. This also highlights the importance of supervision as secondary space for unprocessed contents of personal analysis.

Svetlozar Vassilev (Bulgarian Soc) *Institutional dynamics of psychoanalytic societies in Europe*

The training organized by the Psychoanalytic Institute for Eastern Europe differs from training in traditional societies. Part of the PIEE training (personal analysis, supervision and seminars) takes place in other countries.

Through the content analysis of 20 interviews we explored how institutional culture, leadership and social context influence psychoanalytic organizations. We found destructive competition, poor leadership and life in post-totalitarian societies to be the most significant factors. Most of the interviewees are sensitive to these problems, but do not have sufficient skills to introduce the necessary changes.

There is an urgent need for new IPA policies concerning the effects of socio-cultural factors on psychoanalytic organisations. East European institutes are in a more vulnerable position and need support in terms of organizational consultancy and leadership training.

Moderator: Gábor Szőnyi (Hungarian Soc)

**Salon 6, Oslo: Forum on Psychoanalytical Ethics
Pluralistic ethics or ethical pluralism: Where do we stand?**

Laurence Kahn (French Assoc)

How to listen to infantile sexuality? Sectarian disputes or ethical differences

The practical question of the attitude of the analyst is at the centre of the debate that has for several decades opposed the 'modernisation' of psychoanalysis and of the psychoanalytic method of listening to that of analytic neutrality or, more precisely, the "indifference" recommended by Freud. What place is given to the analyst's purposive representations as opposed to free association? What is the role of the reference to psychic reality in contrast to the function of intersubjectivity? How do the ways of understanding psychic reality determine theories of how to handle the transference which are sometimes completely divergent even if the same terms are used and seem to tally? These questions will be approached from the writings of several authors and a clinical vignette

Discussant: Udo Hock (German Assoc) *On truth*

As Laurence Kahn clearly demonstrates, the ethical position of Freud centres mainly on the emphasis of truth. But what is truth in psychoanalysis today? In comparing the practice of Freud with those of his followers who propose new paradigms in psychoanalysis (attachment theory, relational theory, but also object relation theory) we can discover important *displacements* as well as *replacements* and *misplacements* in their vocabulary of reference: 'internal world' instead of 'psychic reality', 'sexualisation' instead of 'infantile sexuality' and so on. What are the ethical consequences of this loss of a common psychoanalytical language?

Chair: Claire-Marine François-Poncet (Paris Soc)

Saturday, March 19, 2016: 14:30-16:00

Saal Maritim: Parallel Panel on the Main Theme

Hans-Geert Metzger (German Assoc) *Authority of the father – integrating the father's aggression*

Following the dissolution of the patriarchal paradigm, paternal aggression and authority have carried largely negative connotations. While authority has for long played out as if part of the natural order, it is now being fundamentally questioned. Many men draw back from embodying authority. Young fathers want to be partners.

The dissolution of paternal limits and structures is often one-sidedly considered as a step forward societally, even among psychoanalysts. Dissolution however is not in itself a step forward because power structures can form in the new arrangements as long as they are not processed self-reflexively. The anxious avoidance of authority may also lead to an unrecognised acting-out of aggressive conflicts and a failure of fatherhood.

Paternal authority should not desire domination, but be used for the sake of fostering development. It therefore has to be based on an integrated aggression that does not endanger the libidinal relationship. In adolescence, the struggle against authority leads to generational tension, which Sigmund Freud sees as the precondition for a society's cultural progress. I discuss this concept in contrast to newer ideas in which equality, understood as brotherhood, should replace fatherhood.

Hans-Geert Metzger (German Assoc) *L'autorité paternelle – au sujet de l'intégration de l'agressivité*

La dissolution du modèle patriarcal a abouti à un changement considérable de la compréhension de l'agressivité et de l'autorité paternelles, tout en prenant une connotation négative. L'autorité, considérée pendant longtemps comme évidente, a été fondamentalement remise en question depuis. De nombreux hommes reculent devant l'incarnation de l'autorité. Les jeunes pères cherchent à être des partenaires.

La société tend à considérer arbitrairement la dissolution des frontières et structures paternelles comme un progrès, également certains psychanalystes. Mais la dissolution n'est pas un progrès en soi, aussi longtemps que de nouvelles structures et règlements n'auront pas été élaborés de manière autoréflexive, ils sont en mesure d'établir des structures de pouvoir. L'évitement anxieux de l'autorité peut provoquer inconsciemment des conflits agressifs et un échec de la paternité. L'autorité paternelle ne devrait pas être au service de la domination, mais plutôt au service du développement. Pour ce faire, il est indispensable qu'elle soit basée sur l'agressivité intégrée qui ne menace pas la relation libidinale. Dans l'adolescence, la lutte contre l'autorité engendre des tensions générationnelles, considérées par Sigmund Freud comme indispensables au développement culturel d'une société. J'oppose ce concept à des représentations plus récentes qui proposent de remplacer l'autorité paternelle par une égalité fraternelle.

Hans-Geert Metzger (German Assoc) *Väterliche Autorität – über die Integration der Aggression*

Väterliche Aggression und Autorität sind nach Auflösung des patriarchalen Leitbildes weitgehend negativ konnotiert. Wurde Autorität über eine lange Zeit hinweg wie selbstverständlich ausgelebt, so ist sie mittlerweile grundsätzlich infrage gestellt. Viele Männer weichen vor der Verkörperung der Autorität zurück. Junge Väter wollen Partner sein.

Die Auflösung väterlicher Grenzen und Strukturen wird gesellschaftlich oft einseitig als ein Fortschritt angesehen, auch unter Psychoanalytikern. Auflösung ist aber für sich genommen kein Fortschritt, weil sich auch in neuen Regelungen Machtstrukturen ausbilden können, solange sie nicht selbstreflexiv verarbeitet werden. Das ängstliche Vermeiden der Autorität kann auch zu einem unerkannten Agieren aggressiver Konflikte und zu einem Scheitern der Vaterschaft führen.

Väterliche Autorität sollte nicht um der Herrschaft willen, sondern entwicklungsfördernd eingesetzt werden. Dazu ist es notwendig, dass sie auf einer integrierten Aggression basiert, die den libidinösen Bezug nicht gefährdet. In der Adoleszenz führt der Kampf gegen die Autorität zu einer generationalen Spannung, in der Sigmund Freud die Voraussetzung für den kulturellen Fortschritt einer Gesellschaft sieht. Dieses Konzept diskutiere ich im Kontrast zu neueren Vorstellungen, nach denen eine brüderlich verstandene Gleichheit Vaterschaft ablösen sollte.

Discussant: Dieter Bürgin (Swiss Soc)

Chair: Jan Abram (British Soc)

Salon 21, Dublin: Clinical Paper on the Main Theme

Dirk Hamelmann-Fischer (German Soc) *Authority and the perversion of power*

On a micro-level, the creation of authority can be seen as the interplay between an evocative/authority evoking object and a subject needing to invest this object with authority. This interplay can be perverted by various degrees of pathology. The presentation will explore some of the processes involved on the basis of three clinical cases, and it will try to delineate how perverse processes are fuelled by pathological narcissistic needs for money, sex or power. This can be shown in relations between parents and their children as well as in relations between patients and their therapists/analysts.

Three cases are presented illustrating different forms and degrees of power abuse in clinical situations. A further short vignette will shed some light on bullying between colleagues. The presentation intends to show how the need for authority is often exploited by perverted needs, and to discuss what psychoanalysis can offer to understand these dynamics.

Some ideas are discussed how to curb power abuse in psychoanalytic treatments and training.

Discussant: Patrick Miller (Research and Training Soc)

Chair: Dirk Vlietstra (Dutch Group)

Salon 16, Riga: Parallel Panel on the Main Theme

Jasminka Suljagic (Serbian Soc) *The many facets of authority in psychoanalytic institutions*

Our institutional life begins, in accordance with training models, at one point during or after our personal analysis; we are not entirely sure, or we hold different views about, where that point of origin is. We rarely wonder about its further course. Enveloped in the general flow of the transference, along with the legacy of a more or less splendid isolation, it goes unnoticed up to a point, usually a big breaking point. Here it is joined by another disappearing concept – authority.

How do we set the scene for these two fundamental yet shadow concepts, one vanishing and the other still to come, how do we make them visible?

The investigation first leads us to the definition of the concept of authority itself, with an emphasis on the duality of freedom and its boundaries, which is then dispersed across a multitude of duplicated scenes and replications, all the way to the ego ideal - superego polarity. We trace some of the ways to maintain or escape this duality – in the various stages of development of psychoanalytic organizations and through fragments of institutional history. The paper draws on metapsychological theories, scenes from mythology and literature, and sociological determinants to facilitate understanding. In keeping with the specific features of psychoanalytical creation authorities are seen here as the vehicles of this binary movement, the ones who enable it and make it bearable, in the continuum of new transformations.

Discussant: Mario Perrini (Italian Soc)

Chair: Ingo Focke (German Soc)

**Salon 17, Riga: Parallel Panel on the Main Theme
The authority of presidents of psychoanalytic societies**

Susanne Lunn (Danish Soc), Kari Høydahl (Norwegian Soc), Gunnar Berggren (Swedish Assoc)

As president you are assigned the authority to chair a society involving political matters, different kinds of administrative work, organizing and inspiring activities etc., in cooperation with a board. However, the primary tasks of a president may be strongly influenced by the president him- or herself, by conscious and unconscious group processes inside the society and by the position of psychoanalysis outside the society. In this panel three Scandinavian presidents will raise a series of questions related to their experience of authority seen from the presidents' point of view: Where does authority come from? How do you as president assign authority to yourself? How do you manage the switch from being a member among peers and former authorities and teachers? How do the member and former authorities react to you and how do you cope with conflicts among members and the risk of being or being perceived as too weak, anonymous, compliant versus undemocratic,

authoritarian and too challenging towards established traditions and culture? These and related issues will be discussed.

Moderator: Christoph E. Walker (German Assoc)

**Salon 11, Madrid: Parallel Panel on the Main Theme
Apartheid and authority:
How to build a psychoanalytic society in South Africa**

Elda Storck (South African Soc)

Against the background of a brief history of psychoanalysis in South Africa, the presenter describes the dynamics that led to the formation of an IPA Study Group in 2009. The success of this step was and remains dependent upon it being both ideally and materially embedded in the wider local community of psychoanalytical practitioners. The creation of organisations which could function as promoters and containers of the development of psychoanalysis in South Africa is explained. The Study Group has led and supported attempts to engage with governmental authorities on mental health in the country. Increasingly, members of previously disadvantaged (black and mixed-race) population groups are enrolling for training in psychoanalysis. The presenter concludes with thoughts on the role which authority played in the establishment of these new structures: both those towards the alignment of psychoanalytic training to international standards and in the formation of institutions which contained these developments.

Mary-Anne Smith (South African Soc)

Working as a psychoanalyst in South Africa means taking cognisance the subtle differences working in this context demands from us is the focus of this part of panel discussion. My paper covers three important areas of work, psychoanalytic outreach, psychoanalytic research and the more traditional psychoanalysis of analysands. Our history and current socio-political environment call for relevance and pragmatism if psychoanalysis is to survive and flourish in a country trying to recover and heal from a difficult and painful past. The need for and application of Psychoanalytic concepts in out reach work is explored especially as the majority of South Africans have little access to mental health care, let alone individual treatment. Many South African clinicians have very creatively used psychoanalytic concepts in outreach projects in ways which impact palpably on the communities they serve. Two research groups have been established to research the intergenerational transfer of trauma and in particular trauma related to apartheid is explored. The progress and trajectories of these groups is discussed. In addition a brief discussion on how the historical and current socio political situation impacts on an analytic couple. Apartheid has impacted on how South Africans relate to each other, the development of the mind and our internal worlds. Clinical vignettes are provided to highlight the issues that are part of this interesting landscape.

Moderator: Gabriele Junkers (German Assoc)

**Salon 1, Moskau: Parallel Panel on the Main Theme
The oneiric authority**

George Abraham (Swiss Soc) *The oneiric authority*

Recognizing the prevailing and irrefutable authority of Freud's dream interpretation, an expanded view on the concept of oneirology is suggested by the introduction of the sleep-dream binomial.

In this view the dream is suggested to meet strong emotions unbearable in the wakeful state – emotions that could be counterbalanced by strong sensations during sleep with its concomitant culminating nearness to the own body.

Several sleep disorders and oneiric patterns are discussed and will lead us to the concept of *Homo diurnus* and *Homo nocturnus*, two distinct entities succeeding one another in everybody's life and hopefully paving the way for a restored oneiric authority in the current praxis of psychoanalysis.

Göran Kjellberg (Switzerland) *The oneiric authority in adolescence*

Challenging hitherto accepted external authorities and introducing risky behaviors are typical features of the adolescent development.

The behavior pattern often threatening both health and even survival can be seen as coping strategies in dealing with overwhelmingly powerful emotions by provoking equally strong sensations.

Dream processing provides an eagerly searched domain over which the adolescent can obtain at least some control – if only in the narrative - and offers a therapeutic field where intolerably strong emotions can be confronted.

A case study of a psychotic breakdown illustrates an approach, in which dreams appear with both frightening and relieving elements, simultaneously underpinning the adolescent's motivation and alleviating counter transference. Dreams and their elaboration could with time possibly emerge as an internal self-authority for the individual.

Abraham G et al: Extending the accepted thinking on dreams. 49th IPA Congress, Boston 2015.

Moderator: Marc Hebbrecht (Belgian Soc)

Saturday, March 19, 2016: 16:30-18:00

Salon 17, Riga: Individual Paper Presentation

Ilany Kogan (Israel Soc)

The struggle for supremacy in Wagner's Der Ring des Nibelungen - the break of the father's authority

This essay deals with Wagner's ambivalent attitude towards Aryans and Jews as reflected by the gods and sub-humans, in his epic opera cycle *Der Ring Des Nibelungen (The Ring of the Nibelungs)*. There appears to be a gap between Wagner's conscious attitude to Aryans and Jews that is found in his non-musical writings, and the way he portrays them in the opera cycle. Wagner's conscious idealization of Aryans is combined with his unconscious perception of them as weak, anxious and not very bright. Likewise, his conscious devaluation of Jews is mixed with an unconscious admiration and fear of them. I will explore Wagner's dual attitude to both Jews and Aryans as is reflected in this work, and its connection to breaking the paternal authority, an essential element of anti-Semitism which has been dealt with at large in the psychoanalytic literature. To illustrate my thesis I will use some clips from the video recording of the Bayreuth performance *Der Ring Des Nibelungen*, created by Pierre Boulez and Patrice Chereau, 1980.

Chair: Andrea Sabbadini (British Soc)

Salon 16, Riga: Individual Paper Presentation

Hilit Erel Brodsky (Israel Soc) *Hidden triads in supervision*

Supervision as part of a training process is triadic more than dyadic and includes, by definition, three parties: the supervisor, the supervisee, and the academic institution (in addition, of course, to the patient). From the first meeting of the supervisor-supervisee, analogous to the mother-baby relationship, there is a third party present - the father/academic institution. The relationship is more prominent in the case of institutional supervision, and occurs within a social context that is real and ideally known to both parties. In this context, the third party may give rise to feelings of exposure, guilt, hostility, and shame. Simultaneously, the third party also provides space and security, marking boundaries of time and defining the extent and nature of the relationship. Often, in this triangle, one of the parties withholds information, or two parties share information to which the third party is not privy. I suggest that, in the supervision process, information that has become a secret may become a "blind spot," imposing on the movement that takes place within the supervision and on the ability to think freely and fully.

Chair: Majlis Winberg Salomonsson (Swedish Assoc)

Salon 7, Wien: Individual Paper Presentation

Andrea Bocchiola (Italian Soc) *Talking cure and authority. Between politics and violence*

When talking about authority we inevitably speak of politics, and politics is structurally related to language and violence. This, not only in the sense that politics substitutes the language of violence but in a deeper sense by which the law is not effective without force and the monopolization of violence and death that in turn constitute the core of language itself.

Starting from this indistricable tie between language, violence and death this paper presents a tight knit analysis of the psychoanalytic talking cure in Freud's work right from the *Studies on Hysteria*, to the *Traumdeutung - Beyond the Pleasure Principle* and at last in *Constructions of Analysis*. The author attempts a genealogical definition of the political dimension of psychoanalysis and of its epistemological statute. The redefinition of the problem of authority in psychoanalysis is thus consequential.

Chair: Avner Bergstein (Israel Soc)

Salon 21, Dublin: Individual Paper Presentation

Henrik Enckell (Finnish Soc) *Some reflections on masochism*

There are many reasons for reflecting upon masochism, among them the difficulties in understanding the phenomenon and the technical challenges we meet in front of it (shown most clearly in relation to the negative therapeutic reaction). Starting out from some observations in the diary of the Swedish poet Rut Hillarp, the presenter tries to approach masochism from two psychoanalytical models. In the *developmental* model, the specific difficulties we have in moving to the genital organization are discussed. In the model of psychoanalysis as an *investigation of psychic reality*, the nature of this reality is elaborated upon. According to the presenter, the two models can be seen to intersect in the study of masochism: each model supplies a perspective on how we in masochism defend against genital vulnerability. As a conclusion, the presenter reflects on the reasons for using specifically masochistic defenses in the face of this inner reality.

Chair: Paola Golinelli (Italian Soc)

Salon 11, Madrid: Individual Paper Presentation

Leontine Bramjeijer (Dutch Assoc) *Looking over Freud's shoulder: The case of Suzanne Cassirer*

Suzanne Cassirer had analysis with Freud in 1933. Freud wrote about her in his letters to Jeanne Lampl-de Groot. Reading his comments, the author was struck by their content, and by Freud's use of language and tone. It seemed that, soon after the initial contact with his analysand, he became unable to hold on to his analytic neutrality vis à vis her complex situation. Steiner, in his 2011 paper 'The Numbing Feeling of Reality', describes a clinical situation in which the analyst can become preoccupied with the patient's reality and, under pressure of his morality, can become numbed to the psychic reality of the transference, which involves a propensity, in both patient and analyst, to deny the reality of loss through omnipotent fantasy. An attempt will be made to clarify what might have happened between Freud and his patient by trying to reconstruct the historical context of their meeting as well as by following Steiner's thoughts. A further aim of this paper is to portray a lesser known female analyst closely linked to the vibrant psychoanalytic scene of 1920's Berlin. The author argues that in clinical work 'true' authority can only exist if a reflective mode of functioning can be maintained by the analyst. When however the analyst loses his neutrality to the extent that he becomes numbed to the unconscious communications of his patients, he can become prone to enactments of an authoritarian nature.

Chair: Anneli Larmo (Finnish Soc)

Salon 12/13, Paris: Individual Paper Presentation

Mahrokh Charlier (German Assoc) *Autorität und Postmigranten-Generation*

In Anlehnung an H. Arendts Artikel *Was ist Autorität?* versucht die Autorin den Autoritätsverfall von Männern und Vätern aus patriarchalisch-islamischen Gesellschaften in den europäischen Migrations-Gesellschaften und seine Auswirkungen auf die Söhne psychoanalytisch verstehbar zu machen. Die Divergenzen zwischen den auf Individualität ausgerichteten Gesellschaften der Migrationsländer und den auf Autorität, Tradition und Religion ausgerichteten patriarchalisch-islamischen Gesellschaften führt über den Autoritätsverfall der Väter zu einer Orientierungslosigkeit der Söhne und in einem Prozess der Retraditionalisierung zur Suche nach väterlicher Autorität. Im Extremfall in fundamentalistischen, gewaltbereiten Gruppierungen.

Chair: Helmuth Thiel (German Soc)

Salon 2, Rom: Individual Paper Presentation

Susann Heenen-Wolff (Belgian Soc) *L'institution psychanalytique, une secte autoritaire?*

L'auteur soutient l'hypothèse que le fonctionnement de la plupart des Sociétés Psychanalytiques, notamment des Commissions qui gèrent l'enseignement, est teinté de l'héritage du « Comité secret », fondé par Freud dans le but de préserver le noyau de la psychanalyse. Sur l'arrière-fond de la diversité de la psychanalyse contemporaine, l'opérationnalité de ce fonctionnement est mise en question. La définition de ce qui est la « véritable » psychanalyse et un « bon analyste » est devenue plus floue que jamais, ce qui a des répercussions importantes sur les processus d'évaluation au sein des institutions : nous devons évaluer des postulants, des candidats, des membres aspirants, des analystes formateurs, sans disposer de critères clairs et partagés. Ce manque de critères contribue à une perception des institutions analytiques comme si elles fonctionnaient à l'instar d'une secte.

L'auteur se demande si une plus grande transparence des modalités de l'évaluation lors de la sélection des candidats ou de leur habilitation ne pourrait pas contribuer à une attractivité accrue de la formation telle qu'elle est organisée par les Sociétés psychanalytiques, qu'elles soient composantes de l'Association Psychanalytique Internationale (IPA) ou pas.

Chair: Ronny Jaffè (Italian Soc)

Salon 3, Rom: Individual Paper Presentation

Armelle Hours (Paris Soc)

Du fil à retordre...L'autorité délabrée dans les situations de négligence éducative

L'autorité n'est pas un concept psychanalytique, pour autant c'est une notion primordiale sur le plan clinique, dans la mesure où cette notion est directement rattachée à la composition du lien triangulé ou non. Les situations de maltraitance, de carences éducatives, de négligence, comportent assez régulièrement un certain nombre d'ingrédients pour le surgissement de la violence fondamentale. Lorsque la souplesse du lien, liaisons /déliations bien tempérées, fait défaut, toute tentative de prise de distance, de différenciation, vient immédiatement comme une menace. C'est pourquoi bien souvent, l'intervention d'un tiers est si difficile à accepter, dans la mesure où celui-ci peut être vécu comme une menace. La spécificité clinique des situations de négligence éducatives est précisée ainsi que les problèmes d'autorité qui en découlent. Puis sont évoquées quelques séquences d'un groupe thérapeutique dans lequel le « jeu avec un fil » a permis la reconquête d'un espace jusque-là en collapsus. L'appui sur la médiation peut s'envisager dans sa double dimension métaphorique et concrète ce qui permet à l'enfant de faire l'expérience de cette restauration à l'appui sur une mobilisation active.

Chair: Valeria Egidì Morpurgo (Italian Soc)

Salon 4, London: Individual Paper Presentation

Orlando Uccellini (Italian Assoc) *Concepts and authority. How to create a clear conceptual map based on 'cultural authority' and 'creativity' in the psychoanalytic community*

Since the foundation by Sigmund Freud, the 'Psychoanalytic Movement' was full of contrasts, controversies, schismatic processes, expulsions of dissident disciples and of excessively atypical society members. Authority plays a powerful role in this, as being emphasized by different authors from different perspectives.

This troubled story has a huge implication on the creation, evolution and shape of current psychoanalytic concepts and theories.

All this has led to difficulties in using a 'common language' in the psychoanalytic community: there are different languages⁵, theories and evolutions of the thinking that might even appear irreconcilable, although several efforts have been made in this direction. Referring to this topic, analysts discussed the *babelization* of the psychoanalytical language, the increase of conceptual laxity, the proliferation of the narcissism of small differences and the multiplication of theories and concepts without the possibility of eliminating the rival ones.

A clear 'map' of the actual explicit conceptual apparatus of the psychoanalytic community does not exist at the moment. This paper highlights the possibility to use a software to create a map of current psychoanalytic explicit concepts based on 'Cultural Authority' and not on political influence and power. The complexity and the internal opposition of the theoretical apparatus will therefore be preserved as well as the group creativity.

Chair: Charlotta Björklind (Swedish Assoc)

Salon 5, London: Individual Paper Presentation

Bernd Pütz (German Assoc) *Inventing a psychoanalytic game or possibilities and restrictions of "Comparative Clinical Methods" (the so called "Tuckett-Groups")*

A. In the first part of the paper the author summarizes the development of the „Comparative Clinical Methods“ and describes possibilities and restrictions of this method.

B. In the second part he proposes the thesis that CCM is a categorial new form of discussion: It is the invention of a psychoanalytic game.

A: In the author's view the specificity of the CCM is the intertwining of two different aspects: a research and a reform-oriented aspect: Tuckett and others strived to develop a method in order to understand how psychoanalysis is practiced nowadays. During the EPF conferences it was attempted to describe the clinical practice of individual analysts as a kind of functioning organism as phenomenologically close as possible with the help of clinical discussion groups, consisting of about 14 people from various nations and societies.

Tuckett wanted also to introduce "a new scientific policy" with CCM and a " 'New Style' conference" in order to establish a "peer culture". He states „a fragmenting and collapsing charismatic and authoritarian consensus“ in the psychoanalytic community.

The author raises the question whether Tuckett's recent publications harbor the danger of losing the openness of the CCM's approach and the acceptance of diverse points of access.

B: An important aspect, which in the author's opinion has not been emphasized enough, is that with CCM a kind of psychoanalytic game has been created. This accentuates an aspect which is quite easily lost in psychoanalytic institutions. Playfulness is apparent in:

Reversal: It has become second nature to psychoanalysts to talk about the patient, hence the reversal, making the analyst's theory a matter of topic, constitutes an enormous broadening of view. In the same way a good game will make us aware of a new, a different aspect of reality which we would otherwise easily overlook.

Safe space: This is established by the simplification, the prerequisite, that the presented case is in fact psychoanalysis. In addition the group is obliged to confidentiality as to who presented the case to the group.

Absence of consequence: The analyst is protected from consequences by anonymity in the same way a game is without consequence. This reduces anxiety in the presenter and within the group.

Chair: Arne Jemstedt (Swedish Assoc)

Salon 6, Oslo: Individual Paper Presentation

Eran Rolnik (Israel Soc) *The bad, the mad and the functional: One anti-semitism or many?*

The cataclysm of the holocaust has made it difficult to perceive anti-Semitism differentially. By placing the onus on the "authority of the holocaust" contemporary interpretation of anti-Semitism tends to downplay the manifold unconscious determinants of this particular form of mental functioning. The paper suggests that anti-Semitism, like the dream, above and beyond its immediate social-political context, is an archaic vehicle by which the unconscious mind is revealing itself to the subject. The paper recaps the role played by 19. Century Anti-Semitism in the development of psychoanalysis and argues that the zealous quest to eradicate Anti-Semitism at its root is akin to the quest to purge human relations and human subjectivity of their unconscious and phantasmal determinants.

Chair: Benedetta Guerrini degl'Innocenti (Italian Soc)

Salon 15, Paris: Individual Paper Presentation

Robert Sadowski (Polish Soc) *Introjection of symbolic function and its role in internalizing the position of authority. The description of the analysis of the boy between the ages of ten and fourteen*

In this paper the author examines some of the ego's developmental tendencies which involve a transformation of the relation with the object: the subject becomes able to leave the object that he uses very concretely and replaces it's actual presence with words. Clinging onto the concrete object results in experiencing it as a part of the ego. Thanks to the internalisation of the symbolic function the subject locates the authority in his inner world – he becomes an authority for himself and so no longer needs to be dependent on a concrete relation. This is what fosters a mature identity and helps it develop.

The author uses clinical material, two sessions from two different parts of the four year long analysis, to show how the process of symbolization got an indispensable support and how it transformed the patient's inner objects and object relations. It is shown that there has been a considerable change in the boy's mental life - in the image of the authority and in the character of its' associate, superego. The inner authority the boy initially had at his disposal was quite authoritarian. He would find relative strength and growth in being submissive to him and also in a concrete dependency on this kind of object. He would also search for it externally. Then, however, he could not be himself and his strength would become a caricature of his true capabilities. At the end of the analysis the patient's growth resulted from his readiness to abandon an authoritarian relation and use words as objects instead symbolically established in ego. The patient regained the authority – by becoming one for himself.

Chair: Lena Necander-Redell (Swedish Assoc)

Salon 14, Paris: Individual Paper Presentation

Karla Willms-Theil (German Assoc) *Von der Tat zur Autorität*

Gestützt auf den klinischen Fall – einer laufenden analytischen Behandlung - diskutiert dieses Referat die Behandlung eines psychosomatischen Patienten, der starke Brüche und Enactments in die Behandlung brachte. Das analytische Paar war und ist einerseits konfrontiert mit Handlungen anstelle von Fantasien und andererseits mit Somatisierung welche die Symbolisierung ersetzt.

Der Patient auf den sich die Referentin bezieht, suchte Behandlung wegen Beziehungsproblemen, insbesondere wegen seiner Unfähigkeit, mit den emotionalen Ausbrüchen seiner Freundin umzugehen und sie als Vorgesetzte zu akzeptieren.

Im Laufe der Analyse gab er (transgenerationale) traumatische Erfahrungen zu erkennen die im Zusammenhang mit der Vater-Sohn-Beziehung standen. Sein Großvater und sein Vater, zeigten beide emotionale Ausbrüche tranken und schlugen ihre Familien regelmäßig. Der Patient zeigte außerdem ein Entwurzelungstrauma, da er mehrere Male durch Umzüge in andere Länder aus seiner Lebensumgebung gerissen wurde. Die Transformation interkultureller und transgenerationaler Brüche in genügend gute Erfahrungen sowie die Entwicklung von innerer Autorität sind stetige Herausforderungen.

Chair: Elisabeth Skale (Vienna Soc)

Sunday, March 20, 2016: 09:30-11:00

**Saal Maritim: Third Plenary on the Main Theme
Authority in different psychoanalytical models**

Gigliola Fornari-Spoto (British Soc)

Authority in different psychoanalytical models: A Kleinian perspective

In this presentation I describe the complexity of the notion of authority in the analytical situation, where analysand and analyst represent different and interconnected kinds of authority. I talk about the authority of the transference and that of the interpretive work of the analyst. Analyst and patient are both authors in the transference and in the countertransference. I discuss how the patient's experience of the analyst's authority is always to some extent connected to how he has worked through the Oedipal situation.

I conclude with a clinical vignettes to illustrate some of these points.

Gigliola Fornari-Spoto (British Soc)

L'autorité dans différents modèles psychanalytiques : une perspective kleinienne

J'expose, dans cette présentation, la complexité de la notion d'autorité dans la situation analytique. En son sein, l'analysant et l'analyste représentent différentes sortes d'autorité interconnectées entre elles. J'aborde l'autorité du transfert, et celle du travail interprétatif de l'analyste. Patient et analyste sont tous les deux auteurs dans le transfert et le contre-transfert. Je commente la façon dont le patient éprouve l'autorité de l'analyste, et montre que cette expérience est liée, dans une certaine mesure, à la perlaboration du patient au regard de la situation œdipienne. Je conclus par une vignette clinique illustrant certains de ces aspects.

Gigliola Fornari-Spoto (British Soc) *Autorität in den verschiedenen psychoanalytischen Modellen: eine kleinianische Perspektive*

In ihrem Vortrag erörtert die Autorin die Komplexität des Begriffs von Autorität in seiner Relevanz für die analytische Situation, wo der Analysand und der Analytiker ganz unterschiedliche Formen von Autorität repräsentieren, die permanent im Austausch und in sich gegenseitig bedingender Interdependenz miteinander stehen. Das Konzept der Autorität wird vor allem in Bezug auf die Übertragung und die interpretative Arbeit des Analytikers hin untersucht. Die Autorin argumentiert, dass sowohl der Analytiker als auch der Patient im Rahmen der Dynamik von Übertragung und Gegenübertragung auf eine jeweils spezifische Weise zum 'Autor' werden.

Fornari Spoto beschließt ihre Diskussion mit einem klinischen Fallbeispiel, mithilfe dessen sie einige der in ihrem Vortrag zuvor theoretisch erörterten Aspekte des Themas anschaulich macht und verdeutlicht.

Chris Jaenicke (Germany) *Authority: An intersubjective perspective*

This paper discusses the concept of authority from an intersubjective perspective, emphasizing familiarities with the relational understanding of intersubjectivity. It describes authority as facing us with a conundrum: A difference is made between viewing authority as expertise and using authority as a doctrinal, defensive function of denying the reciprocity of the therapeutic process. The interplay with the asymmetric and bi-directional levels of therapeutic discourse is discussed. The resurgence of pathological accommodation in the patient is seen as a negative result of the use of authority which precludes mutual influencing. In this case the asymmetric level erases, rather than makes use of the bi-directional level of interchange. The analyst is called upon to be aware of the impact of his subjectivity and to own his feelings, in order to avoid dissociation leading to treatment impasses. A brief vignette is used for illustration.

Chris Jaenicke (Germany) *L'autorité : une perspective inter-subjectiviste*

Nous discutons, dans cet article, le concept d'autorité d'un point de vue inter-subjectiviste en soulignant les rapprochements avec la notion relationnelle de l'intersubjectivité. L'autorité y est décrite comme nous mettant face à une énigme : une différence de considération est établie entre l'autorité en tant qu'expertise, et l'utilisation de l'autorité en tant que fonction doctrinale défensive de dénégation de la réciprocité du processus thérapeutique. L'interaction entre les niveaux asymétriques et bi-directionnels du discours thérapeutique est examinée. La résurgence, chez le patient, d'un ajustement pathologique est perçue comme un résultat négatif de l'usage d'une autorité qui entrave l'influence mutuelle. Dans ce cas, au lieu de faire usage du niveau d'échange bi-directionnel, le niveau asymétrique tend plutôt à l'anéantir. Cela exige de l'analyste qu'il soit scrupuleux quant aux

répercussions de sa subjectivité et de ses propres sentiments afin d'éviter toute dissociation pouvant mener à une impasse de la cure. Une courte vignette sert d'illustration.

Chris Jaenicke (Germany) *Autorität: Eine intersubjektive Perspektive*

Dieser Aufsatz diskutiert den Begriff der Autorität aus intersubjektiver Perspektive und betont die Ähnlichkeiten zu einem relationalen Verständnis von Intersubjektivität. Er beschreibt Autorität als Konfrontation mit einem verwirrenden Problem: Es wird darin eine Unterscheidung getroffen zwischen Autorität im Sinne von Fachwissen und Autorität als doktrinäer Abwehrfunktion, um die Reziprozität des therapeutischen Prozesses zu verleugnen. Das Wechselspiel zwischen den asymmetrischen und den bi-direktionalen Ebenen des therapeutischen Diskurses wird erörtert. Das Wiederauftreten einer pathologischen Anpassung im Patienten bzw. der Patientin wird als negatives Resultat des Einsatzes einer Autorität angesehen, das eine wechselseitige Beeinflussung ausschließt. In solchen Fällen löscht die asymmetrische Diskursebene die bidirektionale Ebene aus, statt sie zu nutzen. Der Analytiker bzw. die Analytikerin sind dazu aufgerufen, sich die Wirkung ihrer eigenen Subjektivität und Gefühle bewusst zu machen, um Abspaltungen zu vermeiden, die zu Sackgassen in der Behandlung führen. Dies wird anhand einer kurzen Vignette veranschaulicht.

Bernard Chervet (Paris Soc) *The paths (x) of authority or how can psychoanalysts lack judgement?*

A transference of authority is at the origin of every request for analysis. It expresses the desire not to suffer any longer, in fact, to improve one's psychic life, and underlies an asymmetry between the protagonists of the treatment. The same is true of training and the desire to learn. This is how the intriguing and marvellous desire of children to grow is actualized. Authority does not belong therefore to any psychoanalytic model, but to this transference of authority and to the capacity of the analyst to take it upon himself.

By putting into latency all forms of value-judgement, psychoanalysis teaches us that authority is attributed by a subject, who needs it, to another subject. To be effective, it must be embodied by another person who transmits his own model of psychic functioning to which he is himself subject.

The psychoanalyst takes upon himself and transmits the authority of the psychoanalytic method by travelling with his patient along the paths of psychic transgressions actualized in the transference. In so doing, he is confronted with the other side of this transference, with the aspiration to overthrow authority and to mock the person who embodies it. The main difficulty in the countertransference concerns the more or less concealed movements of derision and arrogance, of which psychoanalysts and psychoanalysis have been the objects since Freud.

Bernard Chervet (Paris Soc)

Les voies (x) de l'autorité² ou Comment les psychanalystes peuvent-ils manquer de jugement ?

Un transfert d'autorité est à l'origine de toute demande d'analyse. Il exprime le désir de ne plus souffrir, en fait d'améliorer sa vie psychique, et fonde une asymétrie entre les protagonistes de la cure. Il en est de même pour la formation et le désir d'apprendre. S'actualise ainsi le désir de grandir des enfants, si intrigant et émerveillant. L'autorité n'appartient donc à aucun modèle psychanalytique, mais à ce transfert d'autorité et à la capacité de l'analyste à l'endosser.

En mettant en latence tout jugement de valeur, la psychanalyse nous apprend que l'autorité est octroyée par un sujet, qui en a besoin, à un autre sujet. Pour être efficace, elle doit être incarnée par un autre qui transmet son propre modèle de fonctionnement psychique auquel il est lui-même soumis.

Le psychanalyste endosse et transmet l'autorité de la méthode psychanalytique en cheminant avec son patient sur les voies des transgressions psychiques actualisées dans le transfert. Ce faisant, il est confronté à l'autre face de ce transfert, à l'aspiration à renverser l'autorité et à se moquer de celui qui l'incarne. La principale difficulté contre-transférentielle concerne les mouvements de dérision et d'arrogance plus ou moins dissimulés, dont sont les objets, depuis Freud, les psychanalystes et la psychanalyse.

Bernard Chervet (Paris Soc)

Wege und Stimmen³ der Autorität oder Wie können die Psychoanalytiker ohne Werturteil auskommen?

Eine Autoritätsübertragung liegt jeglichem Analysewunsch zugrunde. Sie ist Ausdruck des Wunsches, nicht mehr zu leiden, im Grunde genommen das eigene psychische Leben zu verbessern, und begründet eine Asymmetrie zwischen den Protagonisten der Kur. Für Ausbildung und Lernwunsch gilt das Gleiche. So aktualisiert sich der

² En français, voie (way) et voix (voice) se prononcent de la même façon. Seule l'orthographe les différencie.

³ Voies (Wege) und voix (Stimmen) werden im Französischen gleich ausgesprochen, nur die Orthographie ist unterschiedlich.

Wunsch der Kinder, groß zu werden, der uns so beschäftigt und begeistert. Die Autorität gehört also zu keinem bestimmten psychoanalytischen Modell, sondern zur erwähnten Autoritätsübertragung und zur Fähigkeit des Analytikers, sie auf sich zu nehmen.

Indem die Psychoanalyse jegliches Werturteil in Latenz setzt, leert sie uns, dass die Autorität von einem Subjekt, das sie braucht, einem anderen Subjekt eingeräumt wird. Damit sie wirksam werden kann, muss sie von einem anderen verkörpert werden, der sein eigenes Modell psychischen Funktionierens, dem er selbst unterworfen ist, weitergibt.

Der Psychoanalytiker zieht sich die Autorität der psychoanalytischen Methode an und gibt sie weiter, indem er mit seinem Patienten auf den Wegen der psychischen Transgressionen umherzieht, die in der Übertragung aktualisiert werden. Dabei wird er mit der Rückseite dieser Übertragung konfrontiert: dem Bestreben, die Autorität zu stürzen und sich über den, der sie verkörpert, lustig zu machen. Die Hauptschwierigkeit in der Gegenübertragung betrifft Momente mehr oder weniger verhohlener Bewegungen von Spott und Arroganz, deren Gegenstand die Psychoanalytiker und die Psychoanalyse von Freuds Zeiten an sind.

Chair: Stefano Bolognini (Italian Soc)