

EPF Conference 2019 Madrid

Abstract Booklet

Friday, April 12, 09:30-11:00

Barcelona I-III: First Plenary on the Main Theme

Christophe Dejours (French Assoc) Les deux corps: le corps biologique et le corps érotique

La difficulté à dire, exprimer ou verbaliser les affects, identifiée chez les patients somatiques ("pensée opératoire" de P. Marty et M. de M'Uzan; "alexithymie" de Sifneos) pourrait être en relation avec un trouble affectant le corps, d'abord; non pas le corps biologique mais le corps érogène qui serait amputé d'une partie de son pouvoir d'éprouver les affects. Mais qu'est-ce que le corps érogène? De quelle nature sont les rapports entre corps biologique et corps érogène?

Si l'on admet qu'une place doit être reconnue en métapsychologie au corps érogène, comment ce deuxième corps se construit-il? En quoi consistent les obstacles auxquels se heurte cette construction? Est-il possible de repérer des différences significatives dans la construction du corps érogène chez les psychotiques, les états-limites ou les patients vulnérables aux pathologies somatiques?

En prenant appui sur la théorie de la séduction, les réponses qui peuvent être proposées à ces questions permettent d'esquisser une métapsychologie du corps érogène et de clarifier les relations entre le corps biologique et le corps érogène.

Christophe Dejours (French Assoc) The two bodies: the biological body and the erotic body

The difficulty in reporting, expressing or verbalizing the affects identified in somatic patients ("operational thinking" as per P. Marty and M. de M'Uzan; "alexithymia" as per Sifneos) could be related to a disorder affecting the body. First, not the biological body, but the erogenous body that would be severed from some of its power to experience affects.

But what is the erogenous body? What is the nature of the relationship between the biological body and the erogenous body?

If we admit that a place must be recognized in metapsychology to the erogenous body, how does this second body build itself? What are the obstacles to this construction? Is it possible to identify significant differences in the construction of the erogenous body in psychotic or borderline patients or patients vulnerable to somatic pathologies?

By taking advantage of the theory of seduction, the answers that can be proposed to these questions make it possible to sketch a metapsychology of the erogenous body and to clarify the relations between the biological body and the erogenous body.

Christophe Dejours (French Assoc) Die beiden Körper: der biologische und der erotische Körper

Die bei den somatischen Patienten festgestellte Schwierigkeit, Affekte benennen, auszudrücken oder zu verbalisieren („pensée opératoire“ nach P. Marty und M. de M'Uzan, „Alexithymie“ nach Sifneos) könnte mit einer Störung in Zusammenhang stehen, die zu allererst den Körper betrifft: nicht den biologischen, sondern den erogenen Körper, dem ein Teil seines Vermögens, Affekte zu verspüren, fehlen könnte.

Was ist aber der erogene Körper? Von welcher Art sind die Beziehungen zwischen biologischem und erogenem Körper?

Akzeptiert man, dass dem erogenen Körper ein Platz in der Metapsychologie zuerkannt werden muss, wie entwickelt sich dann dieser zweite Körper? Worin bestehen die Hindernisse bei dessen Aufbau? Sind signifikante Unterschiede beim Aufbau des erogenen Körpers zwischen Psychotikern, Grenzfällen oder Patienten erkennbar, die für somatische Pathologien anfällig sind?

Unter Abstützung auf die Verführungstheorie ermöglichen die Antworten, die zu diesen Fragen angeboten werden können, die Skizzierung einer Metapsychologie des erogenen Körpers und eine Verdeutlichung der Beziehungen zwischen dem biologischen und dem erogenen Körper.

Catalina Bronstein (British Soc) Avatars of pain

In this paper I will be addressing the difficulty in establishing any fixed boundaries in psychoanalysis between what we see as strictly pertaining to the body – as different from the soma - and what we see as belonging to the mind. I will be focusing on the subject of pain which I think emerges at the limit between the body and the psyche. Rather than following the many different types of pain – its avatars- I am proposing that this particular quality of being at the limit is connected to the experience of pain being constituted through and within an early ‘psycho-somatic’ relationship to the primary object, one by which early phantasies and mechanisms of projection and introjection lead to embodied phantasies that persist and co-exist with more organized representations and defensive processes.

In the Project Freud suggests an opposition between pain and the pair unpleasure-pleasure (Freud, (1950[1895]) Pain appears as a phenomena of a breaking down of barriers, an effraction conveying a sense of a forcible entry. My aim in this paper will be to look at a vital experience of pain as it became apparent in the clinical encounter with a patient who felt that she was not ‘in pain’ but saw herself instead as being pain. I will describe the relevance of this identification to her sado-masochistic state, and how this was lived out in the analytic relationship in the transference-countertransference process.

The relationship between the body, affects and representation constitute a constant conjunction that can be approached from both a metapsychological dimension and from a phenomenological one intimately connected to unconscious phantasies, whether as the body as content of phantasy and/or as the arena where unconscious phantasies are enacted. I propose to look at the experience of physical pain/psychic pain from a point of view that sustains the simultaneous constitution of self-preservation and pleasure, of need and desire from the beginning of life and where the relationship to the object plays a vital part.

Catalina Bronstein (British Soc) Les avatars de la douleur

Dans cette communication, je traiterai de la difficulté de définir des frontières bien établies entre ce que nous voyons comme appartenant strictement au corps – en tant que différent du soma – et ce que nous voyons comme appartenant à l'esprit, en me concentrant sur le sujet de la douleur qui, me semble-t-il, émerge à la limite entre le corps et la psyché. Je propose que cette qualité particulière d'être à la limite est reliée à l'expérience de la douleur qui se constitue à travers et dans la relation « psychosomatique » précoce à l'objet primaire, une relation par laquelle les fantasmes précoces et les mécanismes de projection et d'introjection mènent à des fantasmes incarnés qui persistent et coexistent avec des représentations et processus défensifs plus organisés.

Dans l'Esquisse, Freud suggère une opposition entre la douleur et la paire déplaisir-plaisir (Freud, (1950[1895])). La douleur apparaît comme un phénomène où il s'agit de faire tomber des barrières, comme effraction donnant le sentiment d'une entrée par la force. Je me propose d'examiner ici une expérience vitale de la douleur telle qu'elle est apparue dans la rencontre clinique avec une patiente qui avait le sentiment de ne pas « avoir mal » mais d'être elle-même de la douleur. Je décrirai la portée de cette identification à son état sadomasochiste, et comment cela a été vécu dans le processus transférentiel-contre-transférentiel mis en œuvre dans la relation analytique.

La relation entre le corps, les affects et la représentation constitue une conjonction constante que l'on peut approcher aussi bien dans une perspective métapsychologique que d'un point de vue phénoménologique intimement relié aux fantasmes inconscients, le corps étant ici exploré en tant que contenu du fantasme et/ou théâtre où des fantasmes inconscients sont mis en acte. J'examinerai l'expérience de la douleur physique/douleur psychique d'un point de vue qui affirme une constitution simultanée de l'autoconservation et du plaisir, du besoin et du désir dès le début de la vie, où la relation à l'objet joue un rôle crucial.

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Catalina Bronstein (British Soc) Avatare des Schmerzes

In diesem Vortrag möchte ich erörtern, wie schwierig es ist, in der Psychoanalyse eine genaue Trennlinie zu ziehen zwischen dem, was wir ausschließlich als zum Körper gehörig – in Unterscheidung vom Soma – und dem, was wir als zur Psyche gehörig betrachten. Ich werde mein Augenmerk auf das Thema des Schmerzes lenken, der meiner Auffassung nach an der Grenze bzw. am Limit von Körper und Psyche entsteht. Ich habe allerdings nicht die Absicht, den vielen unterschiedlichen Typen von Schmerz – seinen Avataren – nachzugehen, sondern ich möchte vielmehr die These aufstellen, dass eben diese besondere Qualität, sich am Limit zu befinden, letztendlich für die Schmerzerfahrung verantwortlich ist, die ursprünglich auf der Grundlage und innerhalb einer frühen 'psycho-somatischen' Beziehung zum Primärobjekt entstanden ist, wobei frühe Phantasien und psychische Mechanismen von Projektion und Introjektion eine wesentliche Voraussetzung dafür sind, dass sich verkörperte Phantasien bilden, die dann gleichzeitig und nebeneinander mit anderen höher organisierten Repräsentationen und defensiven Prozessen weiter fortbestehen.

Im "Entwurf einer Psychologie" stellt Freud das Schmerzerlebnis und das Gegensatzpaar "Unlust-Lust" einander gegenüber (Freud, 1950 [1895]). Der Schmerz wird von Freud als ein Phänomen des Bruchs von Barrieren definiert, als eine Kontraktion, die den Eindruck eines gewaltsamen Einbruchs vermittelt. In meinem Vortrag beabsichtige ich, eine grundlegende Schmerzerfahrung zu erörtern, wie sie sich in der klinischen Begegnung mit einer Patientin manifestierte, die von sich selbst behauptete keine 'Schmerzen zu haben', sondern der 'Schmerz zu sein'. Ich möchte darzulegen versuchen, welche Bedeutung dieser Identifizierung in Bezug auf den sado-masochistischen Zustand der Patientin zukam, und wie dies in der analytischen Beziehung im Übertragungs-Gegenübertragungsgeschehen ausgelebt und ausgetragen wurde.

Die Beziehung zwischen Körper, Affekten und Repräsentation lässt eine konstante Verbindung entstehen, was sowohl unter dem Blickwinkel einer metapsychologischen Dimension erläutert werden kann, als auch einer phänomenologischen Dimension, die in einer engen Verbindung zu unbewussten Phantasien steht, wobei der Körper entweder als der Inhalt von Phantasien und / oder als Schauplatz, wo unbewusste Phantasien in Szene gesetzt werden, betrachtet werden kann. Ich schlage vor, die Frage von physischem Schmerz / psychischem Schmerz von einer Perspektive aus zu betrachten, bei der von der gleichzeitigen Konstituierung von selbsterhaltenden Strebungen und Lust, von Bedürfnis und Verlangen, vom Beginn des Lebens an ausgegangen wird, und wo die Beziehung zum Objekt eine wesentliche Rolle spielt.

Chair: Teresa Olmos de Paz (Madrid Assoc)

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Barcelona I-III: Parallel Panel on the Main Theme

Lutz Götzmann (Swiss Soc) Der Andere in mir: Transplantationserfahrungen im Traumleben

Dass Lungentransplantationen einen signifikanten Anstieg der Lebensqualität bewirken, ist bestens bekannt. Kenntnisse über die psychodynamische Verarbeitung einer Transplantation sind jedoch weiterhin sehr eingeschränkt vorhanden. Bei einem lungentransplantierten Patienten wurden zwei Wochen, drei Monate und sechs Monate nach einer Lungentransplantation qualitative Interviews durchgeführt, mit deren Hilfe unbewusste Verarbeitungsmechanismen untersucht werden sollten. Für die

Datenanalyse wurde ein im ersten Interview berichteter Traum, an welchen sich der Patient unmittelbar nach der Transplantation erinnerte, wurde mit Hilfe des Zurich Dream Process Coding Systems analysiert. In methodischer Hinsicht wurden die Ergebnisse der Traumanalyse dann in Kategorien zusammengefasst und die Wachnarrative in den drei Interviews codiert. Unter Berücksichtigung dieser Informationsquellen (Traum, Wachnarrative) wurde ein „Transplantationskomplex“ rekonstruiert, der als Aktualisierung eines frühen Fantasma verstanden wird. Aspekte dieses Transplantationskomplexes betrafen v.a. oral-sadistische Phantasien: Dass der Spender getötet und seine Lunge bzw. Seele gewaltsam inkorporiert wurden, so dass ein Toter in dem Empfänger fortlebte. Schuldgefühle und Überhängste wurden abgewehrt oder nach außen projiziert. Wir sahen also, dass bei diesem Patienten intensive kannibalistische Phantasien und Tötungswünsche eine wesentliche Rolle in der Verarbeitung der Transplantation spielten. Möglicherweise wurden diese archaischen Phantasien infolge der Transplantation aktualisiert. Es bleibt in Zukunft zu untersuchen, inwieweit dieser Transplantations-Komplex für Transplantationspatienten typisch ist, und wie sich diese unbewussten Phantasien auf die Psyche und das Gesundheitsverhalten der Patienten auswirken könnten.

Lutz Götzmann (Swiss Soc) *The other in me: transplantation experiences in dream life*

It is a well-known fact that lung transplantations effectuate a significant rise in the recipients' quality of life. Knowledge of the psychodynamic processing of transplantations, however, is still very limited. Qualitative interviews were conducted with a lung-transplant patient two weeks, three months and six months after lung transplantation in order to explore unconscious processing mechanisms. A dream reported in the first interview was analysed using the Zurich Dream Process Coding System. Methodically, the results of the dream analysis were then assigned to categories, and the waking narratives of the three interviews were coded. Based on these sources of information (dream, waking narratives), a 'transplantation complex' was reconstructed that was interpreted as an actualisation of an early phantasm. Aspects of this transplantation complex referred particularly to oral-sadistic fantasies: that the donor had been killed and that his¹ lung, respectively his soul, had been violently incorporated so that a dead person was fantasized as living on in the recipient. Guilt feelings and superego anxieties were defended against or projected. Intense cannibalistic phantasies and wishes to kill were found to play an essential role in this patient's processing of the transplantation. Possibly these archaic phantasies were actualised by the transplantation. Further research will be necessary in order to determine to what extent this transplantation complex is typical of transplant patients and how these unconscious phantasies may affect transplant patients' psyche and health-related behaviour.

Lutz Götzmann (Swiss Soc) *L'Autre en moi : vécu de transplantation dans la vie onirique*

Que les transplantations pulmonaires constituent une amélioration significative de la qualité de vie est bien connu. Toutefois, les connaissances sur le traitement psychodynamique d'une transplantation restent largement ignorées. On a conduit des entretiens qualitatifs auprès d'un patient ayant subi une transplantation pulmonaire deux semaines, trois mois et six mois après l'opération, afin d'explorer les mécanismes de traitement inconscient. Pour l'analyse des données, un rêve raconté lors du premier entretien et dont le patient s'est souvenu immédiatement après la transplantation, a été analysé à l'aide du Système de Codage du Processus du Rêve de Zurich [Zurich Dream Process Coding System]. D'un point de vue méthodique, les résultats de l'analyse du rêve ont été ordonnés dans des catégories et la narration éveillée a été codée dans les trois entretiens. On a reconstruit un « complexe de transplantation » en tenant compte de ces sources d'information (rêve, narration éveillée) qui sera compris comme l'actualisation d'un fantasme précoce. Certains aspects de ce complexe de transplantation concernaient des fantasmes oral-sadiques : le fantasme que le donneur avait été tué et que son poumon, ou plutôt son

¹ Translator's note: For convenience, the masculine form is used for both sexes throughout this translation.

âme, avait été incorporée, de telle sorte qu'un mort continuait de vivre à l'intérieur du receveur. Des sentiments de culpabilité et des angoisses surmoïques étaient repoussés ou bien projetés sur l'extérieur. Nous pouvions donc constater que des fantasmes cannibales et des souhaits de mort intenses jouaient un rôle essentiel dans le traitement psychique de la transplantation chez ce patient. Il est probable que des fantasmes archaïques avaient été actualisés par la transplantation. Il reste à explorer dans le futur, dans quelle mesure ce complexe de transplantation est typique des patients transplantés, et de quelle manière ces fantasmes inconscients peuvent agir sur la psyché et l'attitude du patient envers le soin.

Discussant: Christian Seulin (Paris Soc)

Chair: Andrea Gaddini (Italian Soc)

Amsterdam: Parallel Panel on the Main Theme

Alina Schellekes (Israel Soc) *Day dreaming and hypochondria. When day dreaming goes wrong and hypochondria becomes an autistic retreat*

The lecture attempts to focus on the relation between day dreaming and hypochondria, both theoretically and clinically. The hypochondriac involvement with the body may become so extensive that at its extremity it can induce autistic-like withdrawals into a world of hypertrophied attention to one's sensations, where day dreaming disease and deterioration, and the ensuing flooding anxiety become densely intermingled, creating a very painful and detached existence. It is claimed that an early tendency to be absorbed into excessive day dreaming might enhance hypochondriac anxieties. The developmental roots of such a state are examined and exposed through clinical material and theoretical discussion.

Discussant: Dimo Stantchev (Bulgarian Soc)

Chair: Joëlle Picard (Research and Training Soc)

**Pekin I+II: Parallel Panel on the Main Theme
Notes on the body in the theories of Freud, Winnicott, Bion**

Jasminka Suljagić (Serbian Soc) *Some notes on the body in the theory of Freud*

Although mainly reluctant concerning a definite solution to the old 'mind-body problem', Freud maintained this theme all the way from the early Studies on Aphasia and the Project for a Scientific Psychology, to his last works written in the autumn of 1938.

Some aspects of this work will be presented, following the previous year's panel on primal repression as the origin of mental life and a leap from somatic.

The famous formula "the ego is first and foremost a bodily ego" will be investigated from the perspectives of Freud's indications of the conception of space, through the movements of extension and projection of the perception of our own internal processes, and by the earliest identifications along with estrangements.

This might enable a slightly closer approach to the comprehension of two kinds of perception regarding the body, designated by Freud as "perceptions" and "sensations/feelings", and duality of access to our body, always linked with erotogenicity and the libidinal body.

Rudi Vermote (Belgian Soc) *Different mind-body relationships at different levels of psychic functioning, from a Bionian point of view*

In our panel on primal repression at the last EPF conference, I elaborated the relation of primal repression and trauma, with a focus on the fact that even with a mentalisation of the trauma, the effects of the trauma often remain in the body.

This led to a study of mind-body relationship. The way we conceive this relationship has a profound effect on the way we practice psychoanalysis. This presentation will discuss how we can conceive the mind-body relationship from some fundamental concepts of early and late Bion.

The major finding is that the mind-body relationship is not a single, unequivocal relationship but is actually fundamentally different at different levels of psychic functioning and transference-countertransference. These levels will be elaborated and illustrated by a clinical vignette.

The discussion will be enriched by making a link to some insights of Japanese philosophy, where the Cartesian mind-body distinction is less present.

Jan Abram (British Soc) *On personalization and the indwelling principle*

The centre of gravity of the being does not start off in the individual. It is in the total set-up (Winnicott 1952).

In a facilitating environment the individual undergoes development which can be classified as integrating, to which is added indwelling (or psychosomatic collusion) and then object relating (Winnicott 1963?).

Winnicott's interest in the concept of health led him to focus on the healthy processes that occurred at the very beginning of psychic life even before birth. He referred to the psyche- in-dwelling-in-the-soma to emphasize the integration of body and mind. Personalization was his term to denote one of the identified processes so as to distinguish it from the concept of depersonalization. Psychosomatic collusion was also referred to as an 'indwelling' to illustrate the power of the m/Other's psychic holding and handling on the infant's nascent psyche.

Following on from the notion of psychic conception introduced in last year's panel, in the panel of this year I will propose the notion of an 'indwelling principle' that governs the sense of Self in the body associated with Freud's body ego. I will reflect on the nature of the woman's body in Winnicott's work as the common psychic matrix – through its actuality - between the child, the father and even or especially the mother herself. Following Green, I will examine the three body relationship with some thoughts on the ownership of the mother's body.

To illustrate these themes I will conclude with a brief clinical vignette concerning a patient who actually conceives during the course of analysis with some reflections on its effect on her female analyst.

Chair: Dieter Bürgin (Swiss Soc)

Seul II: Parallel Panel on the Main Theme

Harriet Wolfe (San Francisco Center of Psa) *The body and erotic transference: patient, analyst and working through*

The experience of sexual passion within a psychoanalytic treatment is, for patient and analyst, both inevitable and unsettling. Erotic response may be conscious or unconscious. To the degree it is unrepresented or repressed it may appear through the body. This paper focuses on the appearance of erotic passion in analytic work with two patients and their analyst. The author uses the metaphor and reality of fire to capture the paradox of erotic transference/countertransference. On the one hand, it may auger the destruction of the treatment process. On the other, just as fire is necessary for warmth, nurture and survival, erotic responsiveness is fundamental to intimacy, liveliness and growth. Viviane Chetrit-Vatine's attention to the analytic situation as an ethical seduction and the analyst's doubly asymmetric responsibility for the analysand provides a useful scaffold for the analyst's stable functioning in fiery periods of analytic work. She introduces the concept of the "matricial space". Though based on a mother-

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infant model, the matricial capacity for ethical action in the face of an urgent appeal for satisfaction of drive-need is not gender-based. The importance of radical, engaged passivity in the face of passionate expressions of need, including erotic, is emphasized.

Discussant: Hemma Rössler-Schülein (Vienna Soc)

Chair: Kathleen Kelley Lainé (Paris Soc)

**Sidney I+II: Meet-the-Society
 History of Psychoanalysis in Madrid**

Maria Luisa Muñoz (Madrid Assoc) / Mercedes Puchol (Madrid Assoc) *On the history of the psychoanalytic movement in Spain*

Psychoanalysis came to Spain thanks to the early translation of Sigmund Freud. Ángel Garma was the first Spanish psychoanalyst, trained at the Psychoanalytic Institute of Berlin, arrived in Madrid in 1931 with the intention of establishing a Spanish psychoanalytic group. The Spanish Civil War, which broke out in 1936, ruined these projects. After the Spanish Civil War in the late 40s, two small groups, one in Madrid and one in Barcelona, will begin a difficult path to acquire a psychoanalytic training and get the introduction and development of psychoanalysis in Spain.

The formation of the Madrid group It was initially due to the dedication and enthusiasm of the psychiatrist Ramón del Portillo who, through Ángel Garma, initiated contact with the German Psychoanalytic Society, beginning his analysis with Margarita Steinberg. During his stay in Berlin, he invited Margarita Steinberg to come to Spain as a training analyst for a group of professionals interested in psychoanalytic training. Dr. Steinberg accepts, and March 1951 is working in Madrid Margarita Steinberg worked with the Madrid group until her untimely death in 1954, initiating the steps for the recognition of the group by the IPA After the death of Margarita Steinberg the members of the Madrid group followed different paths to continue their training in other psychoanalytic societies of Paris, Argentina, Switzerland.

In 1956 psychoanalysts from Madrid, Barcelona, and Portugal formed the Spanish Luso Psychoanalysis Society, which was accepted in 1959 as a component of the IPA. After the departure of the Portuguese in 1966, it was renamed the Spanish Psychoanalysis Society, with two groups of psychoanalysts, one in Barcelona and the other in Madrid.

The growing development of both groups and the incorporation of members of other psychoanalysts societies in Madrid make see the convenience of organizing a Madrid Psychoanalytic Association, independent of the Spanish Society of Psychoanalysis.

In 1973, at the XXVII Congress of the IPA is accepted the psychoanalytic group of Madrid. The Psychoanalytic Association of Madrid will be recognized as a Society component of the IPA in 1981 at its XXXII Congress, choosing Madrid as the venue for the XXXIII International Congress.

The Psychoanalytic Association of Madrid continued to grow in dynamism and scientific activity.

The training of the new analysts will benefit from the Madrid analysts and analysts who joined from other Societies, which will result in a pluralistic society. With time the APM has been expanding to other places in the Spanish geography such as Valencia, Bilbao, Seville, Malaga, San Sebastian, Badajoz Logroño, Tenerife, Zaragoza, Valladolid.

Currently it has 127 members and 183 analysts in training.

Chair: Alberto Carrión (Madrid Assoc)

**Roma: Parallel Panel on the Main Theme
Working Party on Psychosomatics**

Nicholas Temple (British Soc) *Somatic diseases: speechless mind or communicating body*

In this presentation I will describe the analytic treatment of a man with a number of somatic symptoms. These symptoms have been troublesome throughout the analysis especially during breaks. I will explore the relationship between the patient's internal world and the origins of his somatic symptoms. He feels himself to be in conflict with persecutory super ego figures who judge him as bad. The symptoms have got worse as he has progressed in the analysis and become more successful in his personal and professional life. He has been prone to illness since childhood and this has continued until the present. Through the work in the analysis he has gained more understanding of the origin of his symptoms. I will illustrate how the patient's dreams play an important role in representing the difficult internal relationships. The dreams hopefully represent a move away from the somatic symptoms towards a more symbolic representation of the conflicts which he struggles with. The conflicts have been intensified as he has made progress with his emotional development through the analysis. The dreams also add to the understanding of the way in which the problematic internal relationships are recreated and worked through in the transference.

Discussants: Jörg Frommer (German Soc), Luigi Solano (Italian Soc)

Chair: Bérengère de Senarclens (Swiss Soc)

Munich: IPSO Paper Presentation

Ana María Martín Solar (Madrid Assoc) *Ludovica's incontinence: a case of manic mourning sealed in the body*

In this paper it will be shown how the conflict in the psychic apparatus can be expressed corporally, through psychosomatic symptoms. The theory and psychoanalytic work are proposed, through the clinical case of a patient with repetitive symptoms of an expulsive nature, acute diarrhea and inability to retain embryos to access to her motherhood for the first time. The main idea is the elaboration of somatic responses that are primarily meaningless in order to be included secondarily in the patient's life history, charged with detained duels and attempts of reparation through their vocational choice.

Chair: Cecilia Caruana (Madrid Assoc)

**Atenas: Parallel Panel on the Main Theme
Forum for the Psychoanalysis of Adolescents**

Maria Hernández (Madrid Assoc) *The tears of Eros*

The adolescents' relationship with their bodies retain the traces of the primary relationship with the maternal body. The psychic quality of this interaction favours the transformation of sensoriality into sensuality, as well as the internalization of the body as an erotic object. This facilitates the process of separation, the elaboration of oedipal conflict, and the integration of the genital body into the new sexual image in adolescence.

This presentation attempts to show the clinical experience with an adolescent girl trapped in a time of infancy when faced with the difficulty in elaborating the loss of the primary relationship. Loss is experienced and wept but, not being represented, weeping acquires a melancholic tonality. Through listening to the pain expressed in the body, and through the countertransferential work of figurability-representation and construction, this weeping can begin to be thinkable.

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The development of a symbolic capacity and the strengthening of the ego, as part of the analytic process, have made it possible to experience the loss of a new love object with a different kind of weeping, of a depressive quality, indicating the beginnings of a mourning process, an expression of the strength of Eros.

Discussant: Hugo Goldiuk (Israel Soc)

Chair: Patricia Grieve (Madrid Assoc / British Soc)

Atlanta: **Parallel Panel on the Main Theme**
Forum for the Psychoanalysis of Children

Susan Cockett (British Soc) *The body in child analysis: from sensation to emotion*

We will reflect deeply on an analysis of a small boy (4 sessions / wk) where the systole and diastole between sensation and feeling puts the body at the centre of communication. Right from birth, the body provides us with feelings and emotions which are difficult to contain and originally extraneous alike to space-time boundaries and to asymmetrical differentiation.

Chairs: Riccardo Lombardi (Italian Soc), Majlis Winberg-Salomonsson (Swedish Assoc)

Los Angeles I: **Parallel Panel on the Main Theme**
Ad hoc Group on Working Psychoanalytically with Forensic Patients

Carine Minne (British Soc) *Patients who breach the body barrier violently*

Certain patients have a defective capacity to symbolise loss and, in these cases, because of the unsublimated aggressive instincts and inhibition of symbol formation, projection or projective identification could not take place as it ordinarily would. The absence of an original object into which they could have projected feelings exaggerated this inhibition and increased the need for physical violence to replace the failed projection. These patients ended up using the body of another, a stranger or someone known to them, into which they violently enacted their failed projection in order to retrieve their previous selves.

In this workshop, cases will be presented of patients who have killed another person or seriously harmed another by having attacked their bodies. During the course of treatment, the risk to the body of another (homicidality) temporarily changes to the risk of harm to their own bodies (suicidality), which also has to be worked through.

Chair: Massimo de Mari (Italian Soc)

Moscú: **Parallel Panel on the Main Theme**
Former Ad hoc Group on Homosexuality

Denny Panitz (Hellenic Soc) *Homosexuality: the practice of psychoanalytical societies in Europe and the experience of psychoanalysts in their daily practice*

The scientific world is called upon to take a position on the always-timely issue of Homosexuality; to revise its previous views in sync with the changing sociocultural and political conditions. In the psychoanalytic perspective—from Freud's first texts to his latest writings and up to the modern views—the various forms of psychosexual organization comprise a continuous area of investigation. Acknowledging the importance and also the controversy around the matter, the EPF launched an ad hoc group on the topic. The aim was to study the existing views on Homosexuality starting from Freud's work. A point that garnered our particular interest was the attitudes of the members of the "Secret Committee", as revealed in the circular letters. At stake was the acceptance of homosexual individuals to psychoanalytical training. Subsequently, we decided to explore if and to what extent the attitudes of psychoanalysts have changed

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since Freud's time. Thus, a Symposium was organized, designated with discussing the aforementioned issues and with learning more about the practices within the European societies. Moreover, to look, if possible, into the unconscious states of mind that remain more or less dormant in individuals and societies and might lead to silent traditions.

The thoughts and questions that arose during the work of the Symposium will be presented along with a preliminary attempt at their evaluation. The up to now experience shows that these matters require further examination and that our answers must remain open in order to facilitate fuller understanding.

Chair: François Ladame (Swiss Soc)

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Barcelona I-III: Parallel Panel on the Main Theme

Ilany Kogan (Israel Soc) *Virtual therapy and denial of corporeality*

This essay explores the use of virtual therapy as a tool that, in some cases, may create a potential space in which the patient can express his aggressive or perverse impulses without fearing that he will destroy himself or his therapist. This potential space, which includes the liberation from the embodied world, may have a disinhibiting effect, since it may serve as a safety screen between patient and therapist. Virtual therapy can facilitate in these cases the elaboration of destructive fantasies by preventing the patient from feeling the perils of intimacy in the transference relationship.

Ilany Kogan (Israel Soc) *Thérapie virtuelle, déni de la corporéité*

Cet essai explore l'utilisation de la thérapie virtuelle en tant qu'outil pouvant, dans certains cas, créer un espace potentiel au sein duquel le patient peut exprimer ses pulsions agressives ou perverses sans craindre de se détruire ou de détruire son thérapeute. Cet espace potentiel, qui implique de se libérer du monde incarné, peut parfois avoir un effet désinhibant puisqu'il peut servir d'écran de sécurité entre le patient et le thérapeute. La thérapie virtuelle peut ainsi faciliter l'élaboration de fantasmes destructeurs en empêchant le patient de ressentir les dangers de l'intimité dans la relation transférentielle.

Ilany Kogan (Israel Soc) *Virtuelle Therapie und die Verleugnung von Körperlichkeit*

In diesem Essay geht es um den Einsatz der virtuellen Therapie als Instrument, das einen intermediären Raum für den Patienten schafft, in dem er seine aggressiven oder perversen Impulse zum Ausdruck bringen kann, ohne befürchten zu müssen, mit diesen sich oder seinen Therapeuten zu zerstören. Dieser intermediäre und von der körperlichen Welt losgelöste Raum kann in manchen Fällen eine enthemmende Wirkung haben, da er wie ein Schutzschild zwischen Patient und Therapeut fungiert. Deshalb kann die virtuelle Therapie die Entfaltung destruktiver Phantasien begünstigen, da sie den Patienten davor bewahrt, die Gefahren spüren zu müssen, die mit der Intimität der Übertragungsbeziehung verknüpft sind.

Jürgen Hardt (German Assoc) *Geht die Psychoanalyse ohne Körper ins Netz? Methodische Überlegungen zur Zwischenleiblichkeit in der analytischen Beziehung*

Mithilfe der systematischen Differenz zwischen der Methode und den Techniken der Psychoanalyse wird die körperlose Fernanalyse auf ihren Wert untersucht, Dabei werden die Konzepte des Spracherwerbs in der zwischenleiblichen Beziehung und der mutativen Begegnung im analytischen Prozess mit einander

verbunden. Weil in technisch vermittelten Beziehungen ohne körperliche Anwesenheit einerseits die Diskretion grundsätzlich nicht gesichert ist, andererseits die Container-contained Beziehung nicht konkret werden kann, ist die Wirkung solcherart von Therapie auf eine Psychotherapie des Man begrenzt. Zugleich schützt sie den analytischen Partner davor, in eine Situation höchster Bedrängnis zu kommen, in der nur Deutung in leibhafter Präsenz einen Ausweg bietet. Zwei Vignetten werden als Beispiele zwischenleiblicher Beziehung in der Analyse skizziert, die in der technisch vermittelten Unmittelbarkeit ausgeschlossen sind. Dagegen ist die Psychoanalyse im Netz ein marktgerechtes Angebot für mündige Kunden und rationale Leistungsanbieter.

Jürgen Hardt (German Assoc) *Does psychoanalysis go online without body? Methodological considerations on intercorporeity in the analytical relationship*

With the help of the systematic difference between the method and the techniques of psychoanalysis, bodiless remote analysis is examined for its value. The concepts of language acquisition in the intercorporeal relationship and of the mutative encounter in the analytical process are combined. Because in technically mediated relationships without a physical presence, confidentiality is fundamentally not ensured on the one hand, and on the other the container-contained relationship cannot become concrete, the effect of such therapy is limited to psychotherapy of the One. At the same time, it protects the analytical partner from coming into a situation of extreme distress in which only interpretation in physical presence offers a way out. Two vignettes are sketched as examples of bodily relationships in analysis which are excluded in technically mediated immediacy. In contrast, online psychoanalysis is a market-oriented offer for mature customers and rational service providers.

Jürgen Hardt (German Assoc) *La psychanalyse, peut-elle être pratiquée sur le Net sans la présence physique des protagonistes ? Réflexions méthodologiques au sujet de l'intercorporeité dans la rencontre analytique*

Nous étudions la valeur de la psychanalyse à distance en l'absence du corps sur la base de la différence systématique entre la méthode et les techniques de la psychanalyse. Nous relierons les concepts de l'acquisition du langage dans la relation inter-corporelle à la rencontre mutatrice dans le processus analytique. Étant donné que dans les relations à médiation technique sans présence physique, la discrétion n'est pas assurée et que la relation «contenant-contenu» ne peut pas devenir concrète, l'effet d'une telle thérapie est limité à la psychothérapie du « on ». En même temps, elle protège le partenaire analytique d'une situation de désarroi extrême, où seule l'interprétation en présence du corps peut offrir une issue. Deux vignettes sur les relations inter-corporelles analytiques sont esquissées à titre d'exemple, mais exclues dans le cadre de l'immédiateté technique propre aux médias. En revanche, la psychanalyse en ligne peut devenir un marché pour des personnes matures et des prestataires de services rationnels.

Chair: Martina Burdet (Madrid Assoc)

Sidney I+II: Parallel Panel on the Main Theme

Bernard Chervet (Paris Soc) *Sensual regression and emergence of erotogenicity. Following the sensual regression within the sessions*

Although Freud recognised that erotogenicity is a quality that concerns all the organs, he accorded priority to sexual object-cathexes and the secondary narcissism arising from the desexualisation of a part of them at the expense of sexual organ-cathexes and the primary narcissism to which they give rise.

Starting from a sequence of sessions in a shuttle analysis, which intensifies the gap between the presence and absence of the bodies of the two protagonists, it is possible to follow how the sensual regression within the sessions, restrained by the obligation of the fundamental rule to verbalise endogenous feelings, favours the establishment of the erotogenicity of the various parts of the body. The erotogenisation

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protects the somatic body and this sensual regression participates as a preliminary to the resexualisation of sensuality as organ erotogenicity in adult erotic life.

Discussant: Christine Franckx (Belgian Soc)

Chair: Björn Sahlberg (Swedish Assoc)

Amsterdam: Parallel Panel on the Main Theme

Marianne Leuzinger-Bohleber (German Assoc) *The mind-body-problem revisited. From the interdisciplinary dialogue between psychoanalysis and Embodied Cognitive Science*

Psychoanalysis has always struggled for an adequate understanding of the mind-body problem. Can the interdisciplinary dialogue with basic sciences, e.g. experiments and concepts from the so-called "Embodied-Cognitive Science", stimulate current psychoanalytical theories on this topic? And do they prove helpful in understanding certain phenomena in psychoanalytical practice?

These questions will be discussed in this lecture and combined with an insight into an interdisciplinary collaboration between a psychoanalyst and a leading expert in the field of Embodied Cognitive Science during four decades. Based on clinical experiences from a third psychoanalysis with a patient with traumatic experiences by a polio disease as a four-year-old, the concept of "embodied memories" is presented. It is shown that a new, alternative understanding of memories can have a high clinical relevance and even help the patient to partially integrate severe early trauma.

Discussant: Siri Gullestad (Norwegian Soc)

Chair: Alexander Janssen (Dutch Soc)

Roma: Parallel Panel on the Main Theme

Young bodies, old bodies: women bodies in the span of life

Melis Tanik Sivri (PSIKE Istanbul) *Woman to woman analysis: the impact of the analyst's body in transmission of femininity*

Recently, there has been a growing interest in the psychoanalytic literature regarding the impact of the analyst's body on the transference and countertransference cycle. Nowadays the body of the analyst is considered a part of the setting. Drawing from this line of thinking, Lemma (2014) suggests that a concrete change in the analyst's body becomes destabilizing for patients who develop a symbiotic transference. The change, representing passage of time and otherness, triggers intense primitive wishes, anxieties and phantasies in the patient which lead to feelings of confusion and hostility. An example to this is the pregnancy of the analyst which has a disruptive effect on the setting resulting in "a sense of a breach in maternal containment and a sense of catastrophe" (Wedderkop, 1990, p. 38). Due to the ongoing changes in the body of the analyst, the patient is confronted with, among many things, sexuality of the analyst. Despite the transference and countertransference difficulties which may result in ending of the treatment in a "miscarriage" (Fenster, Phillips, & Rapoport, 1986; Bassen, 1988; Turkel, 1993; Mäenpää-Reenkola, 1996, Raphael-Leff, 2004; Denton, 2012); in the case of female patients, the encounter with the pregnant body may also facilitate working through primitive phantasies (as described by Melanie Klein) and conflicts, which may have initially hindered a feminine identification with the analyst. I will try to illustrate this by giving a clinical example which includes the period of time when I was pregnant. I believe that the patient's encounter with the pregnant body facilitated working through archaic fantasies and conflicts which gradually fostered the transition from a narcissistically based bisexuality to femininity.

Rossella Valdè (Italian Soc) *Freudian metapsychology and post-contributions, underlying the stereotypes and the limitations that affect the body of no more young woman today*

The paper analyses why middle-age, specifically in women, is still rather hidden and misunderstood in psychoanalysis and presents, through a clinic vignette, a metapsychological hypothesis advanced by Freud in 1912 and then reworks by other Authors (Montero, 2015). The suffering of this delicate passage of life is called "maturescence" and possess its own features as 'invariants', in parallel with adolescence, that is a libidinal increase. The author explores the specific suffering and possible resources of middle-age women; not only anguish and depression but, nowadays, the silent undergrowth of the addition. Surely undervalued, data shows that binge/drink disorder in middle – age are widely diffused and increasing. Addiction is one of the most important form of violence of the woman against her body, and violence in the woman has two main characteristics: being directed toward her own body (during all span of life) and the secret. The work tries to connect the libidinal increase, no more destined in this phase of life to many direct satisfactions, with this obscure form of suffering and attacks to the woman body. In man during the same process, manic reactions are more frequent, and he is more inclined to direct aggressively toward the external, thus protecting his narcissism.

A brief review of literature is showed, concluding with the potential role of psychoanalysis to help the individual to elaborate the mourning of youth and helps to sublimate responses and new investments.

Further, psychoanalytic hypotheses will be offered to answer related questions, such as: does contemporaneity help or hinder the vital expression of a woman no longer young? Is emancipation a reality or a myth? Contemporary pressure to idealization of eternal love and youth does not help and further complicate the integration of one of the more difficult and painful phases of life, because of the many stereotypes that weight on the female figure.

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Chair: Ester Palerm Mari (Spanish Soc)

Pekin I+II: Parallel Panel on the Main Theme

Laura Ezquerro (Madrid Assoc) *The Body as a transmitter of our cultural heritage*

Starting from the Drive (S. Freud, 1915) and the "Ego first and foremost bodily" described by S. Freud, this reflection aims to deepen the Body as a transmitter of our cultural heritage.

Together with the body, the untranslatable signifiers to other languages arise as witnesses of an art like Flamenco, which are specific to certain people and certain geographical areas, transmitted only by oral tradition.

Could we then think of the impossibility of translating a language linked to the Body, a language witnessing the passage from body to body within a certain culture?

Could we imagine, the echoes of the drive with history, returning through those bodies? I mean a drive dyed of the transgenerational, the cultural and the social.

Could we imagine a mute language, a "clandestine" body language holding a culture?

And this is my next assumption: Is flamenco a "body language" with the characteristics of a matrix myth, a device with transforming potential (sense-generating and symbol transformer), which would be the symbolic organizer of a world?

For this, I have intend to address the multidimension of time and space of that untranslatable language and I have illustrated my proposal through the spectacle Tan solo of the well-known bailaor Manuel Reyes.

Discussant: Cristina Rolla (Madrid Assoc)

Chair: Julie Augoyard (Paris Soc)

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Atlanta: Forum on Psychoanalysis of Children – Parent Infant Workshop

Tatjana Pushkaryova (Ukraine Soc) *The burden of the body: relations between mother, father and a prematurely born infant in parent infant psychotherapy (PIP)*

The aim of this paper is to explore how non-verbal communications and body relationships between parents and infants could be understood, reflected, symbolized, worked through and transformed into sensitive reciprocal parent-infant relationships. This may happen by an empathic understanding and through analyst's countertransference in the clinical situation, including bodily clues of all parties involved in the therapeutic encounter.

Chair: Antònia Grimalt (Spanish Soc)

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Sidney I+II: Individual Paper Presentation

Annie-Elisabeth Aubert (Paris Soc), Manou Fry (Paris Soc), Armelle Hours (Paris Soc)

Couleur(s) de la peau : l'obscurité des enjeux

Explorer les enjeux de la couleur de la peau à partir d'une situation clinique bien particulière, tant pour la patiente que pour l'analyste, permet d'approcher l'importance de l'intercorporéité pour la psychanalyse contemporaine. La présentation clinique est discutée selon trois axes, soutenus par une pluralité d'approches. Tout d'abord, l'éclairage des écrits de Fanon et de Merleau-Ponty ouvre le chemin théorique et l'élaboration de la problématique qui menace de paralyser la rencontre analytique. La réflexion se poursuit par la reconnaissance de la créativité de la patiente à travers ses symptômes et la mise en évidence de « souvenirs » incarnés. Pour finir, sont traitées les conditions d'ouverture de l'espace potentiel, initialement « séquestré ». Ce travail à plusieurs voix met en évidence la richesse de l'écoute analytique, non seulement comme disponibilité d'accueil psychique, mais aussi comme potentialité de transformation, une mise en lumière.

Mots clés : intercorporéité, dépigmentation volontaire, honte, espace potentiel, souvenir incarné, crypte.

Chair: Gearóid Fitzgerald (British Soc)

Pekin I+II: Individual Paper Presentation

Telma Barros Cavalcanti (Rio de Janeiro Soc), Silvia Elena Leguizamón (Argentine Assoc)

The body in the clinic. Obstacles and adjustments in technics

The authors propose to think about the processes of integration, disintegration and non-integration (Winnicott). Where the fear that disintegration implies, is confronted with what simple acceptance of primary non-integration signifies. Disintegration means to abandon oneself to uncontrolled stimulus. Beyond the void, where the object had not been, not even leaving the marks of its lack, we find the operatory life.

The primary object is the mediator of the insertion of the psyche into the body and of the body into the psyche in a two-way process that opens the erogenic zones, enabling psychic tissue, as satisfaction

experience. Para-excitatory function protects from traumatic excesses, allowing the creation of psychic tissue and opening the body to the libidinal experience of the investment of maternal care. On extreme progressive disorganization, non-integration, lack of para-excitatory function and lack of drive (Nicolaiides), brief, an extreme psychic poverty, a severe failing primary encounter takes to operatory life. Severe drive deficit in clinic becomes silence, attachment to reality and un-affection. That takes the analyst to tedium in the analytical countertransference, that seems to be missing (Marty-de M'Uzan). Self-calming processes, opposite of satisfaction, appeal to a reality devoid of symbolic charge, as well as prevent -as defence or as organization- thoughts without bounds from becoming suffering in thinking. The analyst abandons well known listening and interpreting, adopting a creative versatility of a flexible setting, where the internal setting, guided by the analytical function, allowed the development of a playful activity that managed to involve the patient in the analytical work that began to create psychic tissue, bind and representation.

Chair: Marie-Ange Wagtman (Danish Soc)

Munich: Individual Paper Presentation

Nilly Szor (Israel Soc) *Tattoos – On the (sur)face of the body*

In recent years tattoos are growing more and more common in western societies and have become a wide-spread socio-cultural phenomenon which calls for a theoretical consideration and reflection (Kosut,2015; Lemma,2010; Rosenblatt,1997; Roberts,2012). Concurrently, tattoos are also encountered more often in therapeutic settings and are part of the analytic process.

In this article, I will try to further the clinical understanding of tattoos as well as to contribute to the social and cultural discussion on the subject from a psychoanalytic perspective. By exploring a clinical case including different psychosomatic languages with varying levels of representation, I will try to show that the tattoo has a unique place on the interface of body and mind. As such, it creates a language with a higher level of organization than self-injury and can function as a transitional phenomenon in moving between different languages. I will identify two components in the practice of tattooing: The first is an "autistic-contiguous" component, related to the injurious act of inscribing on one's skin, and to the use of tattoos as part of a self-containment modality to create a 'second skin'. The second component is related to the figurative dimension of the tattoo and to the meaning of the image and is located in a higher area of mental development where symbols and language are created.

In the process of regression in analysis and the return to primitive psychic areas, a return to the body also takes place and an act can be a mode of self-expression and may allow for movement and transformation. In a wider context, I will suggest a point of view that tattoos signify the beginning of creation in a special area on the boundary between the primitive and the developed, both on the ontogenetic and the phylogenetic level.

Chair: Pascale Michon-Raffaitin (French Assoc)

Atenas: Individual Paper Presentation

Sofia Vilar Soares (Portuguese Soc) *Psychosomatic: a self-destructiveness / psychical survival paradox*

Somatic expressions are inherent to human condition and part of life and death processes. It is then mandatory to think about the psychological factors - conscious and unconscious - involved in organic diseases.

Changes on psychic functioning, particularly on libidinal distribution and drive's economy have somatic impact and can contribute to organic diseases. Under adverse circumstances that might overload Ego such as a sudden increase of excitation or the presence of a particular affect, the mind has the capacity to activate defensive mechanisms that exclude conflict. Although preventing suffering, this hampers symbolization and involves symbolic losses restraining the capacity to feel and the recognition of affective states. So, as an attempt to preserve the subject from an overwhelming impact, a particular psychic economy takes place. Notwithstanding the effort to protect the Ego in order to survive, it provides at the same time a breeding ground to somatic outbreaks.

Regarding the effects of death drive's work, the aim of this paper is to clarify that the emergence of an organic disease may express the paradox self-destructiveness / psychical survival. In this sense, the body gets sick because otherwise, the subject could go mad.

Upon presentation of a clinical case of pathological grief, the patient shows that her skin became an emergency exit for excitations that can't be named or represented. Psychotherapy contributed to symbolic work and to expand thought. It provided room to find meanings and to get in touch with affects and emotional contents, so that finally symptoms accepted to withdraw from the body.

Keywords: somatization; death drive; self-destructiveness; symbolization

Chair: Henrik Enckell (Finnish Soc)

Atlanta: Individual Paper Presentation

Gilbert Kliman (American Assoc) *Children's embodiments and re-enactments of trauma: a video archive*

Videos of children's interviews will be presented which have helped form aspects of a new theory of Posttraumatic Stress Disorder. The observations suggest there is a species-preserving communicative component at work. Through behavioral embodiments and enactments, children communicate to others details about what has happened. The process of information sharing resembles that of cells exposed to toxins or pathogens. The exposed cells encode and then send out information-rich replicas of parts of the toxins or pathogens, circulating anti-toxins and antibodies throughout the immune system. This cellular information alerts other cells that there is a particular danger. The information sharing is a costly immunologic process at a cellular level. It is also costly as an interpersonal psychological process manifested by victimized children. The encoded and communicated information may help others' survival, but the use of body memory and enactment is psychologically costly to the victimized child.

Chair: Sotiris Manolopoulos (Hellenic Soc / Canadian Soc)

Seul I: Individual Paper Presentation

Sonia Wechsler (Australian Soc) *Coming to life: the experience of the body and art in psychoanalysis*

Can art impact the understanding of our patients? This paper examines how the film "Son of Saul" facilitated an analyst's deeper understanding her patient in analysis. Through the film the analyst came to understand the deadness and deadliness inherent in her patient's melancholic depression. The impact of the film created a pivotal point in a long analysis ultimately enabling her patient to return to life. The paper examines the impact of the film on the analyst and then the patient's analysis through a detailed account of clinical material and analysis of the film "Son of Saul". The paper outlines how the film served as an analytic third (Ogden, 1994) whereby the patient affected the analyst's experience of the film and allowed for the analyst to be altered, enabling psychic change in the patient.

Chair: Alexander Uskov (Moscow Soc)

Montreal: Individual Paper Presentation

Vaia Tsolas (American Assoc) *When the sick body erupts the erotic body in menopause: a case of a fatal cancer*

The case of a premenopausal patient who developed terminal cancer and died is used here, in its hyperbole, to illustrate the regressive pulls in menopause towards anality and the awakening of the archaic early maternal superego with potentially devastating effects for the female body. Based on a theoretical foundation laid by Freud and elaborated by Shaeffer (the feminine dimension), Grunberger (anality and the early maternal superego), Chasseguet-Smirgel (female masochism) and Anzieu (skin ego), the author suggests that the bodily changes of menopause reactivate a potentially calamitous regressive pull for a sick body, foreclosing sexuality and fulfillment in later life.

Chair: Smadar Steinbock (Israel Soc)

Seul II: Individual Paper Presentation

Andrea Gaddini (Italian Soc) Giuseppe Riefolo (Italian Soc) *The body and the new Oedipus in the middle-aged*

In psychoanalytic theory, beginning with Freud, the bodily sensations are central to the evolution of mental organization as the "source of primary narcissism" up until the structure of the ego takes place. In parallel, the Oedipus complex describes the conflictuality with the same-sex parent and the entry of the parental couple into the subject's mental life. Both these positions are kept active throughout life and continuously organize the mental functioning of the subject. Becoming middle-aged in psychoanalytic theory is considered as an inevitable process of libidinal decay and involution, where a physiological creative prevalence of narcissistic investments corresponds to the decadence of the body. Many authors sustain that the evolution of creative levels in the middle-age is linked to the ability to accept and process depressively the issue of death, and also that the treatment of narcissistic patients can be more favorable with middle-aged patients rather than with younger ones.

Finally, in recent times, the middle-age has been represented in the "growing old" process, when the subject experiences "fantasies of eternity" in which the death drive creatively changes the quality of object relations. All post-Freudian analytic theories recognize the possibility of psychoanalytic treatment - and therefore psychological plasticity - even in the elderly.

We suggest that this middle-age represents a particular intersection between the subject's representations on the state of his body and the evolution of his oedipal relationship with the parental couple. Losing physical power enables identification with the parental figures who are now felt as being wounded and no longer conflictual. This allows for the recognition of dependence and harmony with the parental figures, and therefore for a new and creative re-elaboration of the oedipal position.

Chair: Tomas Vilius Kajokas (Vilnius Soc)

Los Angeles I: Individual Paper Presentation

Denys Ribas (Paris Soc) *Autismes, corps et pulsions*

Souvent sans langage, l'enfant autiste va exprimer ses affect avec son corps, qui témoigne des terreurs qu'il traverse. Mais c'est aussi un corps vivant qui le maintient en vie par des mouvements psychiques enracinés dans le corporel. Ils peuvent se penser en termes de pulsionnalité, à condition d'utiliser la

seconde théorie des pulsions de Freud qui prend en compte les conflits qui concerne l'être, la croissance psychique et la destructivité. La clinique des autistes confronte aussi à leur pulsion de vie et à une composante libidinale. Le débat entre autoérotisme et autosensualité est posé : c'est plus la dimension auto qui est en défaut alors qu'une composante érotique démantelée est présente. Ceci met en difficulté le contre-transfert des soignants. La pulsion de mort est identifiable également, avec l'arrêt du développement psychique et du temps, la répétition à l'identique de la stéréotypie, et le recours au démantèlement décrit par D. Meltzer, clivage passif dont l'absence d'angoisse ne peut guère s'expliquer autrement. Dans un état de désintringation pulsionnelle très poussé, on peut relier la composante libidinale issue de la désintringation à l'identification adhésive (Meltzer), qui fait vivre la séparation comme un arrachement. Si l'enfant autiste reste vivant, c'est bien qu'il maintient des échanges archaïques avec son environnement, parents et soignants, et qu'en interne la coexcitation libidinale réalise une première intrication qui lie la pulsion de mort. En témoignent les stéréotypies et leur possible évolution en automutilations. Son organisation en masochisme érogène et surtout en sadomasochisme objectal sera un enjeu de l'apparition d'une organisation psychique et plus tard, d'échanges avec des objets.

Chair: Wolfgang Walz (Swiss Soc)

Los Angeles II: Individual Paper Presentation

Bernd Pütz (German Assoc) *Behandlungstechnische Probleme in einer drei- und vierstündigen Analyse einer traumatisierten Patientin (inzestuöse sexuelle Gewalt, Trennungstrauma)*

In dieser Arbeit wird der Verlauf einer vier Jahre dauernden Analyse geschildert. In einem ersten Abschnitt wird über Verleugnungstendenzen berichtet, die sowohl bei der Patientin als auch beim Analytiker im Zusammenhang mit der Traumatisierung zu finden waren. In der Analyse der Patientin war zu Beginn zunächst die Bearbeitung der Gegenübertragung notwendig, damit der analytische Prozeß weitergehen und sich die Patientin an den sexuellen Mißbrauch erinnern konnte. Diese Entwicklung führte dazu, dass die Patientin von sich aus nach einer vierten Stunde fragte und so eine weitere Intensivierung der Behandlung ermöglichte.

In einem zweiten Abschnitt werden verschiedene Übertragungs/Gegenübertragungsfiguren beschrieben: „Das verlorene, gute innere Objekt“, „Das strenge Über-Ich-Hybrid“, „Der Manipulator und Mißbraucher“, „Der empathische Zeuge“. Dabei wird versucht zu zeigen, dass die Rekonstruktion der Vergangenheit auf der einen Seite und die Analyse der Übertragung/Gegenübertragung auf der anderen Seite keine sich ausschließenden Haltungen sind, sondern sich sinnvoll und flexibel ergänzen können.

An Hand der Themen „Aggression: das Angreiferintrojekt“, „Sexualität in Übertragung und Gegenübertragung“ und „Ende der Behandlung“ wird als dritten Punkt der Umgang mit Grenzen thematisiert. Des weiteren werden die erreichten Veränderungen in Abhängigkeit der unterschiedlichen Stundenfrequenzen diskutiert.

Chair: Gisela Grünwald-Zemsch (German Soc)

Moscú: Individual Paper Presentation

Christine Anzieu-Premereur (Paris Soc) *Bodily experiences and the developing capacity for representation: psychoanalytic psychotherapy with an autistic toddler and her depressed mother*

The presentation is about the treatment of a disturbed baby in autistic encapsulation and severely depressed mother who were unable to develop a communicative relationship with potentially catastrophic effects for the baby's future mental health. The lack of synchrony between the mother and the child's

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needs and feelings had disabled the baby's capacity to develop an integrated self which could hold the Body Ego together. The young child's long treatment shows how body experiences and affects exist at the beginning of life and can be evaluated and interpreted by the analyst as the core of the developing self. The child's early mental life creates at first representations of the self in touch with the object. Eventually, through body sensations associated with emotions and memories of pleasurable moments, the capacity for association between those representations develops, and enriches the symbolization process. The development of the child when she became a toddler shows how the capacity for representation has been formed through body experiences with the analyst and the mother, then with toys in a presymbolic meaning,

Chair: Irene Ruggiero (Italian Soc)

Mexico: Individual Paper Presentation

Maria Yassa (Swedish Assoc) *Psychic bisexuality, bedrock and projection. Sexual difference in the analysis of a 7-year old girl*

Through vignettes from the analysis of a seven year old girl, the author discusses the Freudian concepts of penis envy and the rejection of femininity, by Freud seen as the bedrock of the feminine and masculine psyches, respectively. With the help of Jessica Benjamin's critical reading of late Freud, the author discusses the logic of Freud's thinking and its gravitation around phallic psychosexuality. Phallic psychosexuality is seen here as the main obstacle to the development of genital psychosexuality, which entails an ethics of difference, absent in its phallic counterpart.

Chair: Udo Hock (German Assoc)

Friday, April 12, 17:30-20:00

Barcelona I-III:

Film Presentation

Parlez avec elle (Mise en scène et scénario: Pedro Almodóvar (2002))

Introduction: Magdalena Calvo (Madrid Assoc)

Almodóvar nous demande: "Parlez avec elle". ¿A quoi est ce qu'il se referê? A qui est ce que nous devons parler? Avec les protagonistes, ou bien c'est avec la mort? Almodóvar avait déjà réfléchi à la vie dans la mort quand il avait abordé les transplantations d'organes avant des morts accidentelles dans ses films, "Tout sur ma mère" et "La fleur de mon secret". Dans son travail, il parle également des transformations corporelles, de l'identité et du corps en construction, comme dans "La peau que j' habite" et "La mauvaise éducation". Dans le film "Parle avec elle", plusieurs questions seront abordées: la discrimination entre réalité et fantasme, les doutes entre l'animé et l'inanimé, et la relation entre le monde de la tauromachie et Thanatos. Ce film se distingue également par un regard privilégié sur le corps en tant que siège de fantasmes originaux et inconscients. La première séquence a lieu dans un théâtre, deux femmes sur l scène, l'une d' elles, la célèbre chorégraphe Pina Baus. Elles, montrent la douleur de son visage et de leur gestes corporels. Un homme et une ombre les suivent. Comme musique, la mélodie de Henry Purcell, "The Fairy Queen", basée sur la comédie de "A Summer Night" de W. Sakespeare. Comme dans cette œuvre, dans le film d'Almodóvar, il y aura quatre protagonistes. Eux ne savent pas encore que leur chemins vont se croiser pour toujours. Alicia la protagoniste, danseuse et dans le coma suite à un accident, se situe entre la vie et la mort. Étant donné son état végétatif, il n'a pas eu besoin d'être un objet dépouillé et annulé de ses qualités pour être transformé en prolongement du moi de Benigno. Alicia est devenue une compagne imaginaire, un lien narcissique entre le "moi" de Benigno et un aspect dissocié de celui-ci. Alice représente une double spéculation pour Benigno, tout comme un sujet se reflète dans l'étang du désir comme dans le mythe de Narcisse.

Le corps d'Alicia envahit l'écran, son corps est devenu un objet fétiche pour Benigno qui l'utilise inconsciemment à des fins et des usages variés. Cette belle femme deviendra un objet, une belle nature morte et statique. Les autres personnages observent la scène avec une complicité inconsciente. Alicia est à l'hôpital "La forêt" comme la belle endormie de l'histoire de Charles Perrault. Le temps s'est arrêté dans la vie de la femme comme dans les fantasmes d'immortalité. Elle attend d'être ressuscitée lorsqu'un prince lui fait d'un bisou d'amour. Dans ce cas, le prince pervers et désolé sera l'un des protagonistes, Benigno, qui lui donnera un baiser d'amour fou. Benigno est un prince qui ne peut être lié qu'aux femmes en état végétatives, des femmes "zombies" parce que sa peur inconsciente d'être dévorée, est en même le plus grand désir. L'infirmière est retenu captive par l' amour et le désir de rencontrer la mère archaïque au-delà de la mort. Il devine depuis le début qu'Alicia pourrait être sa rédemption pour éloigner le deuil mélancolique dans lequel il est tombé après la morte de sa mère. Le film traite du sujet des identifications pathologiques. Les conversations de Benigno avec Alicia et avec Lidia la femme torero, également dans le coma, sont des dialogues projectifs construits dans une dialectique avec lui-même et avec son identification avec le féminin de lui-même, qu'il attribue à la femme. Un épisode apparemment simple suppose un changement radical dans le film et la vie des protagonistes. Il est fait référence à la juxtaposition du cinéma dans le cinéma à travers le film de J. Arnold (1957), "The Incredible Waning Man". Les protagonistes de cette projection représentent l'alter-ego de Benigno et Alicia. Benigno va au cinéma et observe que le protagoniste de "l'amant décroissant" boire un élixir et commence à diminuer. Ce petit Gulliver dans lequel il s'est convert lui permet d'être dans le sac de la femme. Nous observons sur l'écran que les images entre l'intérieur du corps féminin et l'intérieur du sac se superposent, ainsi que le sac et le vagin sont juxtaposés. Alors que l'amant dort, il scanne le corps de la femme et se déplace comme si elle était un paysage sans fin. L'homme hésite à se perdre dans le corps féminin s'il est introduit dans le corps désiré. Finalement, le protagoniste est projeté dans le vagin lors d'un voyage sans retour. De même, Benigno finira par perdre ses limites dans son identification avec Alicia. Les frontières ont

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disparu entre le moi et l'objet. Seule une inclination aveugle vers une fusion tant attendue et redoutée mettra fin à cette histoire avec un résultat ambigu et complexe.

Chair: Juan Francisco Artaloytia (Madrid Assoc)

Saturday, April 13, 09:30-11:00

Barcelona I-III: Second Plenary on the Main Theme

Patrick Miller (Research and Training Soc) *Working through the body-ego in the analytic process*

What is at work in the analytic process touches on the limits between soma and bodily psyche. The analyst's body is solicited by the psychic metabolizations that take place in the analytic intercourse. The fact that analysis is a talking cure doesn't contradict that : the demand for speech elicits the body.

What does it mean to say, as Winnicott did, that the analyst works with his body-ego? Ferenczi spoke of a regression into the corporeal unconscious. How does the analytical work involve the analyst's body-ego and how is that part and parcel of a capacity to touch the living matter and to enable psychic change? From penetrability as active passivation to regressive somatic figuration I shall explore some dimensions of the events taking place between analyst and analysand.

Patrick Miller (Research and Training Soc) *La traversée du moi-corps par le travail analytique*

Ce qui est à l'œuvre dans le processus psychanalytique touche aux limites entre le soma et le moi-corps. Le corps de l'analyste est sollicité par les métabolisations psychiques qui se produisent pendant le commerce analytique. Cela ne vient pas contredire la notion de cure de parole : l'exigence de la parole engage le corps.

Comment comprendre l'idée que l'analyste travaille avec son moi-corps, comme Winnicott a pu l'écrire? Ferenczi parlait de regression dans l'inconscient corporel. Comment le travail analytique engage-t-il le moi-corps de l'analyste et comment cet engagement détermine-t-il la capacité à toucher la matière vivante et à produire du changement psychique ? Je me propose d'explorer certains aspects des événements qui peuvent avoir lieu entre analyste et analysant, de la pénétrabilité considérée comme passivation active à la figuration somatique régressive.

Patrick Miller (Research and Training Soc) *Durcharbeiten durch das Körper-Ich*

Was im psychoanalytischen Prozess arbeitet, rührt an die Grenzen zwischen Soma und körperlicher Psyche. Der Körper des Analytikers wird von den psychischen Metabolisierungen im analytischen Verkehr in Anspruch genommen. Die Tatsache, dass die Analyse eine Redekur ist, widerspricht dem nicht: die Aufforderung zu sprechen bringt den Körper ins Spiel. Was bedeutet es, wie Winnicott zu sagen, dass der Analytiker mit seinem Körper-Ich arbeitet? Ferenczi sprach von einer Regression ins körperliche Unbewusste. Wie involviert die analytische Arbeit das Körper-Ich des Analytikers und lässt es zu einem wesentlichen Bestandteil der Fähigkeit werden, die lebendige Substanz zu berühren und psychische Veränderung zu ermöglichen? Von Durchlässigkeit als aktiver Passivierung bis zu regressiver somatischer Figuration werde ich einige Dimensionen dessen erkunden, was zwischen Analytiker und Analysand vor sich geht.

Joachim Küchenhoff (German Assoc / Swiss Soc) *Körper und Sprache*

In meinem Vortrag werde ich das Verhältnis von Körper und Sprache untersuchen, mit dem Ziel, körperbezogene psychische Störungen besser verstehen zu können. Zunächst wird die Intersubjektivität des Körpererlebens betont; das leibphilosophische Konzept der Zwischenleiblichkeit dient als Grundlage. Das körperbezogene Symptom wird als "Knoten", als Fixierungsstelle der sonst beweglichen zwischenleiblichen Dynamik verstanden. Dann werde ich kurz auf die Zeichentheorien von Ch.S. Peirce verweisen. Sie erlauben es, Modelle der kommunikativen Bedeutung des Körpersymptoms zu entwerfen. Diese Zeichenfunktion des Körpersymptoms wird für konversive, hypochondrische, alexithyme und psychotische Erlebnisformen dargestellt. Eine klinische Vignette dient der Veranschaulichung. Der Vortrag endet mit einer Zusammenfassung und einigen Schlussfolgerungen.

Saturday, April 13, 09:30-11:00

Joachim Küchenhoff (German Assoc / Swiss Soc) *Body and language*

The paper addresses the relationship between body and language in order to better understand what patients express by clinical symptoms related to the body. At first, the intersubjectivity of bodily experience is underlined using the term of "intercorporeality" as a point of departure. The body-related symptom can be understood as a "knot", i.e. a fixation point of the intercorporeal dynamics. Second, the semiotic theories of Ch.S. Peirce are shortly summarized, with the objective of systematically assessing the options in psychoanalytic practice to understand the body symptom as a communicative sign (third part). The semiotic qualities of body symptoms are then specified for conversion disorders and hypochondriacal, alexithymic and psychotic experiences. Fourth, a short clinical vignette is presented as an illustration. The paper ends with some concluding remarks.

Joachim Küchenhoff (German Assoc / Swiss Soc) *Corps et langage*

Dans ma conférence, j'examinerai la relation du corps et du langage dans le but de mieux comprendre les troubles psychiques liés au corps. Pour commencer, l'intersubjectivité du vécu corporel est soulignée ; le concept d'intercorporité de la philosophie du corps sert ici de fondement. Le symptôme lié au corps est conçu comme un « nœud », un lieu de fixation de la dynamique intercorporelle, qui est habituellement mobile. Puis je me référerai brièvement aux théories des signes de Ch.S. Peirce. Elles permettent de développer des modèles de la signification communicative du symptôme corporel. La fonction de signe du symptôme corporel est présentée pour montrer des formes d'expériences de conversion, d'alexithymie et de psychose. Une vignette clinique sert à illustrer mes propos. La conférence se termine par un résumé et quelques conclusions.

Chair: Gabriel Sapisochin (Madrid Assoc)

Saturday, April 13, 11:30-13:00

Barcelona I-III: Parallel Panel on the Main Theme

Dominique Suchet (French Assoc) *Un enjeu de la psychose : entre excitation et érogénéité, le corps du fantasme*

La dynamique de transformation de l'excitation par la formation d'un fantasme dans un moment de cure du patient psychotique nous permet d'inférer les modalités ordinaires de ce processus quand la présence psychique de la mère, de l'autre secourable, de l'objet premier, du Nebenmensch opère une transformation sur les manifestations corporelles en les inscrivant dans un discours signifiant et dans le champ du désir. La transformation des cris en appel à l'aide correspond à la transformation de l'excitation corporelle en érogénéité fantasmatique.

La situation clinique peut montrer comment, grâce au mouvement de transfert, le corps du délire hypocondriaque se modifie pour donner lieu à une représentation fantasmatique. Et nous nous demanderons comment l'investissement transférentiel de la situation d'analyse (en quelque sorte, son corps) a permis la modification. Pour cela nous devons nous référer au processus de répétition et de remémoration tel que Freud les propose. Mais pour la répétition psychotique au-delà du principe de plaisir nous retrouverons « la crainte de l'effondrement » de Winnicott.

Dominique Suchet (French Assoc) *An issue of psychosis: between excitement and erogeneity, the body of phantasy*

The dynamic of the transformation of excitation by the formation of a phantasy in a moment of the treatment of a psychotic patient allows us to infer the ordinary modalities of this process when the psychic presence of the mother, of another helper, of the primary object, and of the Nebenmensch creates a transformation of bodily manifestations by including them within a signifying discourse and within the field of desire. The transformation of cries into a call for help corresponds to the transformation of bodily excitation into phantasied erogeneity.

The clinical situation can show how, thanks to the movement of the transference, the body of the hypochondriacal delusion is modified to give rise to a phantasied representation. And we will ask ourselves how the transference investment of the analytical situation (as it were, its body) allowed the modification. For this we will have to refer to the process of repetition and remembering as Freud proposes them. But in the case of psychotic repetition beyond the pleasure principle, we will recognise Winnicott's "fear of breakdown".

Dominique Suchet (French Assoc) *Ein Thema der Psychose: Zwischen Erregung und Erogenität, der Fantasie-Körper*

Die Dynamik der Erregungstransformation durch die Ausbildung einer Fantasie in einem bestimmten Moment der Kur des Patienten ermöglicht uns, auf die gewöhnlichen Modalitäten dieses Prozesses zu schließen, wenn die psychische Präsenz der Mutter, des hilfreichen Anderen, des frühen Objekts, des Nebenmenschen eine Umformung für die Körpersensationen vornimmt, indem sie in eine bedeutungsvolle Rede und das Feld des Begehrens eingeschrieben werden. Die Umformung von Schreien in einen Hilferuf entspricht der Umformung der körperlichen Erregung in fantasieträchtige Erogenität.

Die klinische Situation kann aufzeigen, wie sich dank der Übertragungsbewegung der Körper des hypochondrischen Delirs verändert und eine Fantasievorstellung aufkommen lässt. Und wir werden uns fragen, wie die Übertragungsbesetzung der Analysesituation (in gewisser Weise ihr Körper) die Veränderung ermöglicht hat. Wir werden uns dazu auf die Prozesse von Wiederholung und Erinnerung beziehen müssen, wie Freud sie konzeptualisiert hat. Hinsichtlich der psychotischen Wiederholung jenseits des Lustprinzips werden wir aber auf Winnicotts „Angst vor dem Zusammenbruch“ zurückkommen.

Uta Karacaoglan (German Assoc) *Über den „richtigen Abstand“- psychotische Abwehr und die Rolle des Körpers in der Etablierung einer Grenze*

Nähe und Abstand werden in einem fortlaufenden gegenseitigen Prozess hergestellt. Abstand ist etwas Körperliches und sehr Persönliches. Im besonderen Falle einer psychotischen Übertragung geht in der analytischen Beziehung der Abstand verloren. Anhand klinischen Materials aus der Behandlung zweier psychotischer Patienten stellt sich die Frage, was und wo der richtige Abstand in der analytischen Beziehung ist und wie er hergestellt werden kann.

Der dargestellte, initial unvermeidbare Zustand fusionärer Einheit im Rahmen von psychotischen Übertragungsprozessen muss vom analytischen Paar so lange toleriert werden, bis genügend Halt in der Beziehung vorhanden ist, um einen basalen Abstand zu ermöglichen. Paradoxe Weise ist so zu Beginn des jeweiligen Prozesses der mehr oder weniger fehlende Abstand der richtige.

In einem zweiten Schritt wird der Abstand von der Grenze der Analytikerin initiiert. Im ersten dargestellten Fall durch einen räumlichen, körperlichen Abstand, im zweiten durch einen unbewussten Abstand, der Kontaktschranke in Gestalt eines Gegenübertragungstraums. Erst wenn so eine Grenze hergestellt ist, wird eine Annäherung zwischen zwei unterschiedlichen Personen möglich.

Die Wahrnehmung des Körpers beider Beteiligten dient immer wieder als Ausgangspunkt, um eine Grenze zu etablieren, die die Denkfähigkeit verbessert. Dies ermöglicht, zuvor unerträgliche Gefühle wahrzunehmen. Dadurch festigen sich die Ich-Grenzen, was die Symbolisierungsfähigkeit weiter fördert

und so einen sukzessive sich vergrößernden inneren Raum herstellt. Dieses Geschehen hat einen Prozesscharakter, der wie in Schleifen stattfindet, die aufeinander aufzubauen scheinen.

Uta Karacaoglan (German Assoc) *On the “adequate distance” – psychotic defense and the role of the body in establishing a boundary*

Proximity and distance are established in a continuous mutual process. Distance is something physical and very personal. In the particular case of psychotic transference, distance is lost in the analytical relationship. Based on clinical material from the treatment of two psychotic patients, the question arises as to what and where the correct distance is in the analytical relationship and how it can be established. The depicted state of fusional unity within the framework of psychotic transference processes is initially unavoidable, and must be tolerated by the analytical pair until there is sufficient support in the relationship to enable a basic distance. Paradoxically, at the beginning of each process the more or less missing distance is the right one.

In a second step, the distance from the analyst's boundary is initiated. In the first case presented, this is by a spatial, physical distance, in the second by an unconscious distance, the contact barrier in the form of a countertransference dream. Only when such a border has been established does a rapprochement between two different persons become possible.

The perception of the body of both participants repeatedly serves as a starting point for establishing a boundary that improves the ability to think. This makes it possible to pay attention to previously unbearable feelings. This strengthens the boundaries of the ego, which further enhances the ability to symbolise and thus creates an ever-increasing inner space. This event has a process character, which occurs in quasi-loops which seem to build on each other.

Uta Karacaoglan (German Assoc) *À propos de la « bonne distance » - la défense psychotique et le rôle du corps dans l'établissement des frontières*

La proximité et la distance s'établissent dans un processus continu et réciproque. La distance est quelque chose de corporelle et de très personnel. Dans le cas particulier d'un transfert psychotique, la distance dans la relation analytique est perdue. En se basant sur le matériel clinique du traitement de deux patients psychotiques, la question se pose de savoir quelle est la bonne distance dans la relation analytique, où elle se situe et comment elle peut être établie.

Un état d'unité fusionnel, initialement inévitable dans le cadre du processus de transfert psychotique, doit être toléré par le couple analytique jusqu'à ce que la relation soit suffisamment soutenante pour permettre une distance de base. Paradoxalement, au début de chaque processus, la distance plus ou moins manquante s'avère être la bonne.

Dans un deuxième temps, c'est l'analyste qui initie la distance en fonction de la frontière. Dans le premier cas, il s'agit d'une distance spatiale et physique, dans le second, d'une distance inconsciente de la barrière de contact sous la forme d'un rêve de contre-transfert. Ce n'est qu'une fois cette frontière établie qu'il sera possible pour les deux personnes de se rapprocher.

La perception du corps par les deux participants sert de point de départ pour établir une frontière qui favorisera la capacité de penser. Cela permet de percevoir des sentiments auparavant insupportables et renforce la frontière du Moi qui favorise la capacité à symboliser et à créer un espace intérieur qui s'accroît progressivement. Cet événement ressemble à un processus qui se déroule en boucles qui se superposent les unes sur les autres.

Chair: Patricia Aisemberg (Madrid Assoc)

Sidney I+II: Parallel Panel on the Main Theme

Gabriella Giustino (Italian Soc) *The hysterical use of the body in pathological mourning: notes on the body-mind relationship*

In this paper I shall briefly describe a clinical case featuring a complex relationship between pathological mourning, conversion symptoms and psychotic break anxieties that intensified after the death of the patient's father. This clinical case, moreover, encouraged me to reflect on the intricate problem of the body-mind relationship.

My hypothesis is that beneath the patient's (Anna) pathological mourning lies an early identification with a doll-child and a de-animated mother. The patient's sense of depersonalization and her primitive anxieties were based on a fear of breakdown of a pseudo-integrated Self that was hyper-dependent on mental processes.

Wondering about Anna's mental conditions before the breakdown, I found some of Winnicott's reflections useful. In his paper 'Mind and its relation to the psyche-soma', Winnicott (1949) made some interesting hypotheses regarding relations between body, mind, and psyche through the concept of indwelling. The process of mind-body indwelling, for Winnicott, is based on an initial original state of psycho-somatic integration. But what is important for the purpose of the case illustrated here is that for Winnicott the split between mind and body is a psychotic split; in these cases, the risk is that of developmental breakdown, that is, a psychotic break, an interruption of the sense of 'going on being'. The disintegration and psychotic breakdown could therefore be connected to early phase personalization obstacles.

In addition, several of Gaddini's reflections allowed me to reflect on this patient's early childhood functioning. In his article 'Notes on the mind-body question' (1987), he sustained that only when a child is able to discern a distinct and separate object can he have trust in the external world. Gaddini also contended though that repeated failure to satisfy the infant's needs gives rise to intolerably painful sensations, in such a way that fantasies in the body may exert a pathogenic effect on mental functioning. The pathogenic defensive fantasy then reproduces the experience of feeding in an altered form, which is totally devoid of maturational value (Giustino, 2017). Psychophysical syndromes therefore refer to a mental pathology concerning detachment and separation. Aided by Gaddini's hypotheses, in the clinical case described here, we may suppose there was an early pathology of separation. I believe the pathology is one in which the absence of a live internal object (one that promotes real development) drove the patient firstly to identify with her de-animated mother, and then secondly to shift defensively to the father as a substitute. Anna's body seemed to be very capable of releasing itself from the mind and representing some mental anxieties in extreme and paradoxical terms. As a child, the specific deficit of the maternal container could have blocked any real movement of identification with objects.

Discussant: Teresa Olmos de Paz (Madrid Assoc)

Chair: Ewa Glod (Polish Soc)

Pekin I+II: Parallel Panel on the Main Theme

Caves of the body in psychoanalytic treatment, art and literature

Dieter Bürgin (Swiss Soc) *The bodily orifices as metaphors for internal-external exchange*

To prepare the inside to communicate with the outside means opening in each developmental step an intermediary and interpersonal space, - a highly risky thing. Coming out of the cave of one's own inner world transmits to the subject the feeling that the protection of a splendid isolation falls away. The child who learns to speak e.g. develops a jealousy toward the adults who know language and action better and is often narcissistically hurt. Because this situation leaves for the infant the feeling that the own transformative capacity concerning preverbal experiences is too restricted and can't willingly be made quicker. The experience of being dependent on the empathy of the others for being understood can often

be seen in the transference, be it as a reactivated early memory or as a manoeuvre in the service of a defensive activity or both.

Johannes Döser (German Assoc) *The cave experience and the perception of the body ego*

This paper describes the creative moments of a child psychoanalysis starting with the construction of a cave. For Max, the cave became a privileged place of curiosity and departure into life on the one hand and a return to a place of lustful security on the other. The cave created an inner space that invited to playful regression, in which philobatic and oknophilic tendencies (Balint) alternated, as did the uncanny and the chance of rescue. This "cave house of dreams" (Spitz) enabled the boy to deal with his fears, but also with his coping possibilities. It was closely connected with his body images and early body experiences, which gained a new meaning in the course of symbolic acting out in the sense of "Nachträglichkeit". These reflections were inspired by Spitz's important contribution to the genesis of perception ("The Primal Cave"), but also by a German children's book: It tells the story of a little mole who wants to learn to fly in his burrow. When the mother says: "We live underground, we do not fly", he says quietly: "Then I am an earth bird". Max thought alike.

Sylvia Zwettler-Otte (Vienna Soc) *Mining the depths of the unconscious*

The caves of the body attract our attention in many ways and may lead our phantasies to the origin of our life, to the familiar/uncanny place (heim-lich/un-heimlich), where each of us once lived (Freud). Caves, internal and external, might also be unknown, hiding dangers and pain; spaces, into which our desires might have crept, maybe winking as fears. They also provoke images of protecting places and shells. And as uterus they give birth, produce, breed.

They might become psychic retreats (Steiner J.). However, they might also represent still and private places of creativity and inspiration (Kohon G.), opposed to pathological retreats. Caves encompass the whole spectrum of good and bad, of shelter and treasure or risk and stasis. Thus they are a paradigm of the uncanny, especially as dangers in ourselves.

I would like to demonstrate these ideas using examples of art (Louise Bourgeois: Autographical Prints, Mitchell J.) and literature (Franz Kafka, Renate Welsh).

Chair: Alain Gibeault (Paris Soc)

Atlanta: Parallel Panel on the Main Theme

Howard Levine (American Assoc) *Word, body, thing – on the movement from soma to psyche*

Shakespeare asked 'What's in a word?' Freud said that words were essential in transforming 'thing presentations' and saturating their meaning so that what began as vague somatic (sensorial) disturbances could achieve a level of consciousness. This paper will attempt to trace a theoretical-conceptual understanding of the movement from soma to psyche, from pre- or proto-psychic sensorial registration (in and of the body) to the realm of the psychic (in and of the mind). In so doing, I will rely upon the work of Freud, Bion, Green and others, emphasizing the double status of the word, as both carrier of semantic messages and meaning and as physical entity (as 'thing,' or corporeal action element rooted in 'the actual'). My aim is to further our understanding of the relationship between soma and psyche and continue to examine the clinical implications of somatically inscribed but psychically unrepresented states and the epistemological status of psychic reality.

Discussant: Fritz Lackinger (Vienna Assoc)

Chair: Judy Gammelgaard (Danish Soc)

Seul I+II: Parallel Panel on the Main Theme

José Miguel Marinas Herrera (Madrid) *Three bodies of modernity (between politics and psychoanalysis)*

The issue we are discussing is precisely our identity, starting with the immediate reality: our bodies. If I start with a statement rather than with a question - the subject is the body - it is because I believe that we can address the issue at one point in its development where we have some relatively consolidated positions.

According to some sociologists of the phenomenological school, we are positioned radically on a border: we move between being and having a body. Being and having are two founding verbs that lead to metaphysics, to abstraction, except when it is taken as referring to our body. We are one body, i.e. our being is body in itself: that's what we actually are. But we also say that we have a body. Whereupon, who we are, becomes a kind of tool for ourselves. What a surprise, isn't? It is especially difficult to harmonize these two dimensions of ourselves, or these two ways of perceiving one reality: our body. To be a subject and to be an instrument. The ambivalent status of our identity.

We begin that reflection about the meaning of the body from our cultural point of view, shown in three steps through which we will now travel. Three senses of the body: (a) the body of Ancient Régime (In which the axis is the category of LINEAGE : it is a naturalized body, with a strong commandment of duration, of remaining unchanged); (b) the body of Modernity based on WORK (i.e. in the capitalism of production, with an openness to autopoiesis, in which the identity of subjects, gender culture, sexual dimorphism is intended as part of the process of industrial production, with an actual diversity and (c) the body of Postmodernity modelled by the capitalism of consumption in which the categories of life style and metabrand prepare us to understand the CONSUMPTION body, far away from selling and buy, to an unconscious process of making the "other scene"

The subject that brings us together has the virtue that Barthes attributed to the best objects of knowledge: specifically, the fact that they do not belong to anyone and they are the task of everyone. Considering, on the one hand, the body and its multiple splendors, and on the other, the violence to which it is subject at this time, it is an exciting task, that requires the devotion of the body and the mind of those who investigate.

Chair: Charlotta Björklind (Swedish Assoc)

**Amsterdam: Parallel Panel on the Main Theme
Joint Panel Child and Adolescent Psychoanalysis**

Silke Kratel (Swiss Soc) *Obsessional symptoms in childhood, from addiction to pornography – an adolescent's psychotherapy*

A clinical presentation of a 17-18 year old adolescent. During childhood he suffered from an obsessional compulsive disorder with washing rituals, which he managed to get rid of on his own. He suffered a first untreated depression by the age of 12. After transitory psychotic symptoms, he found himself addicted to watching pornography in late adolescence. He then sought therapy for his problems in forming relationships which were worsened by a complicated mourning process. Patient and analyst found themselves struggling with the issues concerning his difficulty to integrate his sexual body, and the consequent lack of capacity for intimacy.

Chairs: Sandra Maestro (Italian Soc), Daniel Irago (Paris Soc)

Roma: **Parallel Panel on the Main Theme**
COWAP Panel
The turmoil of change in female bodies: bliss and shame, jubilation and melancholia

Elda Abrevaya (Istanbul Assoc) *The impossible mourning of the object and eroticism*

The analysis of women patients by women analysts awakens early psychic processes that concern the relation to the archaic object. With his paper on female sexuality (1931), Freud opened a new territory that had stayed undiscovered till then and corresponded to the girl's passionate early attachment. He named it as the Minoan-Mycenean civilization. Jacques Lacan (1973) contributed to this discussion by underlying the ravage in the relation between mother and daughter, indicating that it is not only question of the daughter's conflicts in regard to the mother but also those of the mother with respect to her own mother which are reactivated, hence referring to a chain of generations of women. Aspects of these early processes are not transferred when women are analyzed by male analysts. In this case, women take refuge in their attachment to the father escaping the torments that characterize the early relation to the mother. Julia Kristeva (1987) remarks that in the girl the introjection of the mother's body and ego leading to a bodily fusion takes place in a more immediate way than in the boy. This early introjection precedes, in our opinion, what has been defined as "primary homosexuality" by Evelyn Kestenberg, Paul Denis, Jacqueline Godfrind and others. Separation and differentiation from what has been introjected on an archaic level impedes the expression of aggressivity in regard to the object. Hence, the impossibility to mourn the object is reflected by the failure to substitute it by means of the erotic object or cultural objects.

Elina Reenkola (Finnish Soc) *Shame and bliss of the changing female body in pregnancy and breastfeeding*

In addition to the bliss and pleasure of pregnancy and breastfeeding, shame is commonly triggered by the changing body. Shame emerges in the gap between our ideal self and our ego. The early components of shame are helplessness, insufficiency and inability to control the body and its contents.

Becoming a mother shakes the woman's mind and body to the deepest core and raises archaic fantasies and conflicts of separation and longings for symbiosis with her own mother, facilitating contact with them. Symbolic matricide, as a metaphor for attaining autonomy and agency, is reactivated during pregnancy. It is a laborious and continuous process for the girl due to her close but ambivalent tie of love and hate with mother, the first object of love and identification. Aggression, necessary for separation from the mother is prone to incite shame and guilt. The fusion with the fetus - part of the woman's body yet simultaneously a separate being with its own genes - tests her autonomy and ownership of her body. Fragility of a separate desire and identity together with the two oedipal rejections form the substratum for female shame.

The uncontrollably protuberating body with the fetus inside it and its permeable boundaries with leaking fluids may feel shameful like the childhood incontinence. During breastfeeding orgasmic pulsations may arise shame because sexual pleasure is not concordant with the ideals of motherly desire. The unattainable ideals of perfect pregnancy and motherhood incite shame. Pregnancy opens up access to archaic conflicts and shame fantasies that demand psychic work and thus may be a threat to her or benefit her.

Ana Teresa Vale (Portuguese Soc) *Is my body my Mother's body? – Women's relationship with their bodies and the impact of the analyst's pregnancy on its working through*

The mother's body is the first territory on which fantasies, emotions and fears are projected, leading to the construction of certain unconscious ideas about the interior of the mother's body and what happens to and in her body during pregnancy. While growing up, the girl will integrate these fantasies in the representation of her own body. In a special event as in the analyst's pregnancy, all these emotions and fantasies will make their way into dreams and into the transference-countertransference field. The author

discusses the way the working through of these fantasies and emotions can lead to a better and more profound understanding of the relationship female patients have with their own body. This working through will, in turn, lead to a transformation of the way female patients inhabit their own bodies and of their unconscious body representation, allowing a greater ownership of their bodies and ultimately their identity as women.

Chair: Cristina Saottini (Italian Soc)

**Munich: Parallel Panel on the Main Theme
Forum on Ageing
Facing Ageing. Different ways to experience body, sexuality and mind**

Valeria Egidi Morpurgo (Italian Soc), Renata Sgier (Swiss Soc), Gianina Micu (Romanian Soc)
Facing ageing. Different ways to experience the body, sexuality and mind in midlife. A qualitative psychoanalytical study

From a qualitative psychoanalytical study of the concepts relating to midlife and maturity, we report unstructured, face-to-face interviews using open-ended questions of 12 clinical psychoanalysts and 12 other professionals (♀ = 12; age range: 45 to 75 y) from culture, academe or business and representing 3 different areas of Europe.

Six different profiles emerged from the material using psychoanalytical concepts: emphasis on continuity or discontinuity of life; on the decline of the body image or on having a body that maintains health and sexuality. Psychoanalytical interpretation was based on the propensity of the profiled participants to work through loss of youth, defence mechanisms and openness towards new libidinal investments.

Christiane Schrader (German Assoc) *What I experience will probably continue to pass through my body*

The development in old age shows that Freud's dictum that our "ego is above all a physical being" by no means only applies to our early development (1923b, p. 253). The development in old age makes it clear that the supporting function of the body, which increasingly comes to the fore in old age, is essential throughout life, but can rather be denied in adolescence and in young and middle adulthood, as long as the body functions as a tacit companion and auxiliary to our desires, our passions and our deeds. Interphysical experiences (zwischenleiblichen Erfahrungen) inevitably belong to the intersubjective relationship in the analytical process from which transference and countertransference arise. In connection with fear of death and depressive emotions, these experiences were directly communicated to me in the first conversation with Mrs. B, then 66, scenically and for me also physically inescapably. The patient suffered from depression and fear of recurrence as a result of cancer. She felt "abandoned" by her body. Towards the end of her last hour of therapy, she suddenly changed the subject and unexpectedly said the memorable sentence that I chose as the title for my contribution. She surprised me completely. By explaining how Ms B came to her conclusion and how I came to my surprise and how I understand this dynamic, I would like to develop my reflections on the meaning of the body in old age and how to communicate with it.

Gabriele Junkers (German Assoc) *The ageing body and me: battle or partnership?*

In this paper I wish to investigate the relation between the psyche and body through the lens of ageing. No one can age without losses. How can we face, digest and work on the 'fact of life' that ageing without psychic and somatic losses is impossible? I advocate the developing of an ability to have everything in view that I cannot change and control. In particular, however, I recommend developing an ability to get as early as possible into a dialogue with one's own body. This can enable us to avoid a stressful attitude

Saturday, April 13, 11:30-13:00

of battling with the body and to arrange ourselves with the inevitable. It reflects finally the lifelong developed individual ability for relating to the object.

Chair: Martin Teising (German Assoc)

**Atenas: Parallel Panel on the Main Theme
Forum on Psychoanalytic Ethics**

Irene Ruggiero (Italian Soc) *“I am not my body: I cannot live in it” Ethical questions involved in analytical work with self-harming adolescents*

The theme Irene Ruggiero will discuss concerns the ethical questions and dilemmas of the analyst in the relationship with the parents of self-harming adolescents experiencing deep suffering expressed primarily through the body.

She will develop this topic presenting clinical material concerning a young adolescent who tried to commit suicide twice before the beginning of her analysis and once during the treatment. Her “crisis” exploded when she was twelve and a half, with the first changes of puberty. She carried out her self-injurious behaviours because she “couldn’t bear her own body”. At puberty, she experienced the changes in her body as a kind of deformation. She couldn’t live with this new body which she no longer recognized. So, rapid and consistent weight-gain was followed by a drastic refusal of food, gradual self-isolation from her peers and a rapid downturn in her school results.

Her crisis coincided with the dramatic break-up of her parents’ relationship and their almost immediate getting together with new partners. They had a bitter divorce and were in conflict regarding everything concerning their daughter. They did not address a word to each other and asked to speak to me separately. This dramatic conflict between spouses made the treatment very difficult and brought out many ethical issues for the analyst: in particular the analyst found herself in the difficult position of being the one who had to protect the patient’s living body when it should have been her parents’ role. Furthermore, the bitter parental conflict was played out around the patient, her body itself, as well as the analysis.

Chair: Anne Patterson (British Soc)

Saturday, April 13, 14:30-16:30

Atlanta: Round Table Discussion on the body in psychoanalysis

Catalina Bronstein (British Soc), Christophe Dejours (French Assoc), Marianne Leuzinger-Bohleber (German Assoc), José Miguel Marinas Herrera (philosopher, Complutense University of Madrid), Patrick Miller (Research and Training Soc), Virginia Ungar (Buenos Aires Assoc)

Chair: Jorge Canestri (Italian Assoc)

The round table offers an interdisciplinary exchange about the topic of the Conference, psychoanalytical, philosophical and neurobiological aspects will be discussed.

Saturday, April 13, 15:00-16:30

Barcelona I-III: Parallel Panel on the Main Theme

Sheila Levi (British Assoc) *Working psychoanalytically with a female to male transsexual adult: the dramatic repudiation of being a woman*

This paper describes my psychoanalytic work with a female to male transsexual patient who presented with depression and intense feelings of loneliness. The analytic work lasted a year. Nothing in my patient's appearance and demeanour, as a thirty-seven-year-old man evoked the woman that he had been 10 years earlier. I was to hear in the many sessions to come how he relentlessly kept investing in his body at the expense of physical pain. He seemed to have difficulties in accepting his body's size, strength and gender. Thus, he kept fighting his body and damaging it. I will look at the role of family dynamics that may have played in the development of his gender identity issues. I will look at his relationship with his body and the way it is influenced by his concrete way of thinking. I will trace the analytic work and explore reasons for my patient's premature and abrupt termination after one year.

Sheila Levi (British Assoc) *Travail psychanalytique avec un adulte transsexuel (femme devenue homme) : Du rejet radical de la féminité*

Cet article rend compte de mon travail analytique avec un patient transsexuel qui a changé de sexe pour devenir un homme et qui souffrait de dépression et d'un intense sentiment de solitude. Le travail a duré un an. Rien dans l'apparence et l'attitude de Paolo, homme de trente sept ans, ne laissait deviner la femme qu'il avait été jusqu'à dix ans auparavant. Au cours des nombreuses séances qui suivirent notre rencontre, j'ai dû entendre à quel point il investissait son corps, inlassablement, au prix d'une souffrance physique. Il semblait avoir du mal à accepter la taille de son corps, sa force et son genre. Ainsi, il continuait à se battre avec ce corps et à l'abimer. J'explorerai le rôle que la dynamique familiale a pu jouer dans le développement de ses difficultés identitaires de genre. Je m'intéresserai à sa relation à son corps et à la façon dont elle était marquée par sa pensée concrète. Je rapporterai le cours du travail analytique et explorerai les raisons de son interruption brutale et prématurée par le patient après un an de traitement.

Sheila Levi (British Assoc) *Psychoanalytische Arbeit mit einem erwachsenen Frau-zu-Mann Transsexuellen: Heftige Ablehnung des Frauseins*

Dieses Paper beschreibt meine psychoanalytische Arbeit mit einem Frau- zu-Mann Patienten, der unter Depressionen und intensiven Gefühlen der Einsamkeit litt. Die analytische Arbeit dauerte ein Jahr. Weder die äussere Erscheinung noch das Verhalten des 37-jährigen Mannes erinnerten an die Frau, die er vor 10 Jahren war. Ich würde in den vielen zukünftigen Sitzungen erfahren, wie viel er unerbittlich in seinen Körper investierte und dabei physische Schmerzen auf sich nahm. Er schien Schwierigkeiten zu haben, Grösse, Kraft und Geschlecht seines Körpers zu akzeptieren. Folglich kämpfte er unerbittlich dagegen und fügte ihm Schaden zu. Ich werde die Familiendynamik betrachten, die in der Entwicklung von Geschlechtsfragen eine Rolle gespielt haben könnte. Ich werde seine Beziehung zu seinem Körper sowie die Art, wie dadurch seine konkrete Denkweise beeinflusst wurde, erörtern. Ich werde die analytische Arbeit zurückverfolgen und die Gründe für ihre vorzeitige und abrupte Beendigung untersuchen.

Discussant: Giovanna Ambrosio (Italian Soc)

Chair: Beate Schumacher (British Soc)

Sidney I+II: Parallel Panel on the Main Theme

Anna Nicolo (Italian Soc) *Self cutting in adolescence*

This paper discusses the issue of the symbolic appropriation of the body in adolescence and in pathological situations. The sensory storm, typical of the emergence of a sexual body challenges adolescents. The skin, in particular, takes on a special value because of its functions of container, barrier, and boundary as well as para-excitation.

With the help of the case history of the psychoanalytical treatment of a young woman, the author discusses the meaning and dynamics of serious self-cutting performed by the patient.

The author identifies two categories of signs on the skin: in the first one the skin although cut, scarred and stung still acts as a screen for projections and the patient's gestures somehow congeal and express a screen towards symbolization. In this case, the skin is a 'surface for inscribing' (Anzieu) messages and communications that are productions halfway between acting and symbolizing.

In the second group, these manifestations are so massive and destructive that they represent forms of harm to oneself and others and the body is totally split off and considered as an external foreign object. These are the most dangerous cases that should attract the analyst's attention. In these manifestations one can clearly see hate for a split body and at times these self-cutting behaviors can be the prodromes of attacks to one's body and to the body of others that are much more serious.

Discussant: Elena Fieschi Viscardi (Spanish Soc)

Chair: Anita Plume (Estonian-Latvian Soc)

Amsterdam: Clinical Panel on the Main Theme

Angelika Staehle (German Assoc), Emanuela Quagliata (Italian Soc) *Intimacy and separateness: the meaning of psychosomatic symptoms in children and adults*

Keywords: Intimacy and separateness, fantasies concerning body functioning, psychosomatic, eating disorder, child/adult analysis.

In this clinical panel, we will explore the meaning of somatic symptoms in the early stages of development, via analyses of a girl and of a young adult woman. We shall describe the development of an adhesive identity, which developed in both patients in order to obtain a rudimentary degree of security, when faced with the anxieties of fragmentation and annihilation experienced following a failure of containment and of maternal reverie.

The first presentation is of a girl who began analysis at six. Her mother had become psychotic after giving birth to her and was frequently hospitalised during her first five years. This resulted in a severe breakdown in the girl's experience of 'going on being.' She became verbally and motorically very precocious - a 'second skin' to protect her against the terror of annihilation. She developed an adhesive identification, fixed on the external qualities of the object. In latency she developed an eating disorder, which reflected her need for, as well as fear of, fusion with her manic mother.

The second presentation concerns a 24 year old woman, who has been analysed due to her severe anxiety, and pervasive and debilitating phobias. As a child, she suffered various psychosomatic symptoms, and from anorexia in puberty. Visibly overweight and in a state of psychic retreat when the analyses began, she felt relationships to be a source of intolerable anxiety and needed to cling to objects in order to survive. I will especially discuss primitive bodily defences against anxiety in the transference relationship.

Via detailed clinical material, we will illustrate how anxieties and primitive defences find expression in the body, generating an intolerance towards experiences of intimacy and separation.

Chair: Anna Wyler von Ballmoos (Swiss Soc)

Pekin I+II: Parallel Panel on the Main Theme

Antonio Perez-Sanchez (Spanish Soc) *The body in the 'here and now'*

If "the ego is first and foremost a bodily ego" (Freud), psychic life cannot be expressed without its participation. In this presentation, attention is focused on the bodily manifestations in the "here and now" of the analytic session, resulting from the interaction between patient and analyst. Two sessions are described in detail corresponding to two patients, whose bodily expressions are different. In one, through visceral sensations, and in the other, through the involvement of the skeletal muscles. The aim of the paper is double. First, to illustrate how, in order to understand the patient through the interaction between patient and analyst (mainly transference and countertransference) it is unavoidable to take into account bodily manifestations; and secondly, to raise the question of whether different kinds of bodily expression mean different degrees of psychopathology or if the nature of splitting, pathological or not, is more important.

Discussant: Tatiana Alavidze (Moscow Soc)

Chair: Elda Abrevaya (Istanbul Assoc)

**Munich: Parallel Panel on the Main Theme
Forum on Psychoanalysis and Muslim Contexts**

Virginia De Micco (Italian Soc) *The double body of the adolescent migrant. Body transformations between cultural backgrounds and traumatic uprooting*

The place in which the conflicts, the ambivalences and the very 'traces' of the migrant experience unload themselves and coagulate at the highest degree is represented by the body that in migrations is at the crossroad between cultural transformations and identity anxieties. In the new land the migrant experiences him/herself as a 'foreign body', perceived as 'aesthetically' different, forced to look at him/herself through other people's eyes, and to 'discover' his/her own body paradoxically as foreign.

This situation becomes particularly dense with meaning and consequences in adolescent migrants who have to face the critical change of puberty and the complex psychocultural readjustment to their new body in a new world : a body that seems to become foreign nearly as much as the new world in which they do not have identity references anymore, especially in the case of unaccompanied minors. Their own bodies become enigmatic objects to decipher in which the issues of the origin and belonging recur constantly.

The case of an unaccompanied Muslim girl coming from Sierra Leone, hosted at a refugee centre, will be presented.

The oscillations and ambivalences at play in the dimension of the body will be examined: conflicting identity dynamics and double symbolic and cultural loyalties emerge, in which the body can from time to time conform to traditional decrees or become entirely mimetic with respect to the western context. The bodily and psychic envelopes play a central role in trying to repair the traumatic fractures of the uprooting.

Discussant: Saskia von Overbeck Ottino (Swiss Soc)

Chair: Aydan Özdaglar (German Assoc)

Saturday, April 13, 17:00-18:30

**Barcelona I-III: EPF / IPA Working Party Committee (WPC):
Joint Panel on Working Parties
The body in inter-analytic investigation: object and subject, source and resource**

Luc Michel (Ad hoc Group The Specificity of Psychoanalytic Treatment through Inter-Analytic Group Work) *The body and specificity: the body's expression of the group's associations*

In our Specificity clinical groups, an analyst reads some sessions of an analysis in the presence of a group of other analysts. The reading out aloud of these sessions unfolds itself in the absence of the patient, that is to say in the absence of the patient's body. This means that the patient's body will gradually be fantasized by the participants who will be formulating both a personal and group representation of it. It is a necessary process that makes things take shape.

The fundamental rule that functions in this type of group is that of free association. The bodily expressions of a diverse kind are understood as some elements of a whole through the chain of associations.

The participants of the group, in contrast to the presented patient, are physically present. Thus, we often witness that the bodies of the participants serve as a sort of 'medium' that experiences aspects of the unconscious issues present in the group. These manifest bodily signs are linked with the exposed analytic material and are a sort of 'enactment' that has not yet been mentalized. The moderators are ideally there to locate these indications in order to promote the work of mentalization.

The group, on the other hand, constitutes in itself a sort of 'meta-body' that frames and influences the process. Thus the 'meta-body' phenomenon links the clinical material of the presented session with the dynamics that take place in the group. Moreover, it is through the meta-body that the specificity of the psychoanalytic treatment is highlighted

This type of experience facilitates an unfolding on both individual levels and at a group level. This phenomenon is in play not only in Specificity clinical groups but also occurs in all clinical group supervisions.

Marina Perris-Myttas (Working Party on Psychosomatics) *The Working Party on Psychosomatics: a journey of exploration. A personal account*

In this paper, I will consider the journey undertaken by the Working Party on Psychosomatics over the last five years.

I shall first describe the three components of the structure of the Working Party on Psychosomatics: the core-group, which is the centre of the overall structure, the clinical workshop, and the panel on psychosomatics that feature in the annual EPF conference.

I shall focus on the functions of these three components in their interrelationships. I will discuss how the overall structure of the Working Party on Psychosomatics not only served us well in advancing our explorations of the psychosomatic conditions but it also became a safe carrier of the group processes and dynamics.

From the position of the observer, I assigned to myself for this task, I shall speak of what I came to see as the two layers of the functioning of the group. The first layer pertains to our choice to have as the backbone of our enterprise the clinical landscape, and more specifically, to trace the unfolding of the relationship of the analytic couple. Our aim is, on the one hand, to deepen our understanding of the psychic world of the physically ill patient, and on the other hand, to develop further understanding of the potential of our analytic work to mitigate the possible unravelling of the processes of somatization, and to help the patient to move towards a psychosomatic equilibrium.

The second layer of the functioning of the group refers to our aim of maintaining constant self reflection and observation of the group dynamics, but also of the parallel processes that may arise between the work of analysis and the dynamics of the group.

In the last section of the paper, I shall briefly refer to the process of our collective creation, the book "Experiencing the Body: A Dialogue in Psychosomatics."

I shall finally signpost a few of our findings, and point to the novel vantage points these findings have brought about – vantage points which seem to open up paths for further exploration.

Discussant: Patrizia Giampieri-Deutsch (Vienna Soc)

Chair: Heribert Blass (EPF Vice-President), Ruggero Levy (Chair IPA WPC), Bernard Reith (Vice-Chair for Europe IPA WPC)

Sidney I+II: Individual Paper Presentation

Louise Hird (Australian Soc) *Trauma, the body, the mind and the family in child analysis*

This paper discusses the effect of a traumatic event upon a child and her entire family. It is not just the child who can't process the trauma but the whole family. It will explore some of the particular issues confronting analysts who work with children (including how to work with parents and whether to include them).

When the child came into analysis, she was completely unable to tolerate her internal objects. Everything which could not be tolerated was split off, projected out and relocated in her body. The trauma could not be metabolised.

The paper explores how the analyst created a setting to process the trauma with the child and how this also became a very powerful experience for the parents. By showing the parents the symbolizing process which had developed between the analyst and child, it allowed the parents, in the analyst's presence, to have more access to symbolization.

The paper will use clinical material and the child's drawings to illustrate how she utilised the analytic setting for her own growth and recovery. The child's play and drawings were an important aspect of the work. She created an abstract array of characters and structures - forts, crocodiles, lions, Medusa, Greek Gods and space ships - which she brought into the play to help her work through her difficulties.

Over the course of the analysis, the child gradually began to participate in the construction of a container for all that she needed contained and to let go of the carefully constructed fortresses of protection that she had erected and with it to let go of the terror which kept her a captive in her own fortress.

Chair: Susanne Wichmann (German Assoc)

Roma: Individual Paper Presentation

Claudia Frank (German Assoc) *"The long way home" - on the analysis of a patient with neurodermatitis*

Viewing the conference's theme "Body" from the conceptual perspective of psychosomatic organisations the analysis of a patient with neurodermatitis will be presented – and how the analyst could not help becoming part of the defensive pathogenic organisation. The split between his screaming skin and a mute interior had led him to a dead end, a massive deterioration of his neurodermatitis in a life situation considered consciously as chance - the 'silent' body representing (and at the same time as denying) destructive elements, whereas the 'talking body' took up a saner, rebellious attitude towards objects with which the patient was identified but who also mislead. Beginnings were quickly threatened of being crashed – a pattern which had to be understood in depth to enable a process of overcoming the split.

Initially, the organisation was dominated by a skin armour, an identification with (part of) an object that is impervious to his needs. The further vicissitudes of identifications will be described. How in the transference the analyst became a dubious object and how understanding, addressing and working it through brought about a decisive step will be examined. And finally the idea of a specific psycho-somatic „thought -figure“ will be discussed, in the case of this patient a “truculence towards life”, which we were to explore until it lost its pathogenic power but remained as „home“.

Chair: Annika Hirdman-Künstlicher (Swedish Assoc)

Los Angeles: Individual Paper Presentation

Jérôme Glas (Paris Soc) *Le corps blessé de l'analyste, « un quiproquo de l'inconscient »*

L'auteur montre comment, dans les vécus contre-transférentiels de précessions le corps blessé de l'analyste peut se donner à être investi comme tenant lieu de représentation de transposition des fantasmes inconscients de castrations du patient.

Chair: Dominique Suchet (French Assoc)

Atenas: Individual Paper Presentation

Pinar Padar (Istanbul Assoc) *The Sphinx at my door: an outline of feminine developmental struggle*

In this paper I bring a new perspective to the female monster of Oedipus myth, the Sphinx who is accepted as phallic-mother imago in psychoanalytical literature. Through dreams of my analysand and an acting out that happened in her analysis, I argue, the Sphinx might be the daughter under the spell of mother-goddess/the analyst and castrates men to protect her mother's bodily passages as well hers because of her incomplete feminine identification that keeps her from representing a receptive vagina. The “envious and hostile girl” of psychoanalytical theory with penis envy is actually the one who couldn't bind her bodily excitations and searching for a solution by asking riddles. So I raise a new question, “What if Sphinx also does not know the answers of her riddles?”

Chair: Alfred Dumitrescu (Romanian Soc)

Atlanta: Individual Paper Presentation

Valerie Ji-Sook Burnet (Swiss Soc) *La psychosexualité dans le corps de la cure, ne vous en déplaie*

Alors que la psychanalyse est en perte d'audience, il me semble essentiel de remettre sur le devant de la scène la question du « sexuel infantile » (Suchet, 2017). En effet, l'écoute spécifique de la psychosexualité est ce qui différencie la psychanalyse de tout autres formes de prises en charge et devrait, selon moi, définir l'identité du psychanalyste contemporain. Au cœur des débats depuis Freud (1905), en passant par Green (1996) et Fonagy (2008), la dichotomie théorique d'une relation d'objet et détresse infantile d'un côté et psychosexualité de l'autre serait à dépasser. En s'appuyant sur sa propre psychosexualité comme un organisateur psychique, le psychanalyste questionne plutôt leur articulation. Ainsi, la psychosexualité à qui veut l'entendre demeure au cœur de la cure analytique, que ce soit au travers des fils associatifs ou de ses aspects les plus pulsionnels, comme dans le cas illustré ici par une psychanalyse à 4 séances par semaine, dans le corps même de l'analyste. Sensation vécue par l'analyste

comme à la fois une tentative de déliaison, mais dans un même mouvement, une attaque « pour » l'objet (Bion). Après son élaboration, dans l'après-coup, la mise en scène du fantasme devient un puissant levier pour relancer un mouvement d'élaboration psychique nouveau. Au-delà de sa transmission comme un enjeu actuel majeur, à mon sens, la psychanalyse comme théorisation du psychosexuel sera... ou ne sera plus.

Chair: Alberto Luchetti (Italian Soc)

Mexico: Individual Paper Presentation

Piotr Krzakowski (Paris Soc) *Endangered analyst's body, a transference opportunity for destructiveness...*

An involuntary disclosure about the analyst's reality, will incline to a new subjective perception of the analyst's endangered body and consequently the treatment. The entire analytical situation is threatened by the risk of frame's collapse, involving some important changes in the setting, before a new restored containing capacity of the analyst that led to the reestablishment of the previous setting.

The text shows how crucial it is nowadays to keep the analytical space safe from the multiple digital and other third part sources of intrusion. This delicate situation recalls what could be a sort of "village effect", due to a limited geographical area where the population crosses continuously different paths, sharing family doctors, same gym clubs or shopping centers. In one word, everything what makes our everyday life, can occur an unexpected exposure of the analyst's reality, striking the transference fantasies that emerged stricto-sensu inside the analysis. Every export of the analytic content (like case communication), or import of the external reality, question Joyce's Mc Dougall conception of the transference as a "body for two"... Moreover when the disclosure concerns the analyst himself, and is understood as a neglecting and losing its containing capacity primitive mother, the negative therapeutic reaction can occur, fed by patient's drives of destructiveness, readdressed finally to the analyst, upgraded to a higher level of reality : more as a person, with a real body that represents an erogenous and dangerous potential of seduction, murder, and loss. This switch is illustrated by an example of his dream work, figuring out the survival of the analyst put in danger in a hostile environment, a new dream's content, where before the patient was struggling for his life against monsters, threatening the dream's principal task : keep safe the continuity of the sleep by a permanent saturation of the internal surface of the consciousness. Some clinical material will complete this presentation, trying to give some arguments, that as long as the patient can use a moderate adaptability of the setting, with a reasonable complicity of the analyst, the frame's body may be healed.

Chair: Johanna Naumann (German Soc)

Montreal: Individual Paper Presentation

Joao Mendes Ferreira (Portuguese Soc) *The pornographic body: trauma, idealization, absence*

Pornography accessibility nowadays causes cumulative exposure and recurrent active demand, amongst children and adolescents, of an extreme variety of explicit images in the context of iterative patterns of functioning.

The traumatogenic nature of pornography in childhood and adolescence is illustrated with clinical vignettes and related to some psychoanalytic and non-psychoanalytic concepts. A clinical case of an adult man with a porn addiction is developed.

The solipsistic omnipotent evacuative split acting brought by the usage of pornography is put in relation with some cultural expressions of the divine and threatening dimensions of the sexual, and to the

construction of the idealized/feared object of desire, through the compulsive and superposed perceptive contact with singular representations – and its consequences upon the body as a dimension of the self, intertwining perceived and psychic reality.

Chair: Stanislav Maticic (Croatian Soc)

Seul I+II: Individual Paper Presentation

Katrine Zeuthen (Danish Soc) *The body of narcissism and the Other*

What circumstances can create narcissism as an attractive retreat that can lead our analysands to withdraw to an extent that prevent them from being close to others, and why do they sometimes choose to stay there? The presentation explores what place the other or the object has in a psychoanalysis with an analysand with a narcissistic structure and what place the other actually has in Freud's theory of narcissism and thus as an origin for the development of the ego. Is there an alternative to Freud's hypothesis of an original objectless state in the auto-erotic drives, and needs this alternative be that the baby with the words of Klein is born with its objects? While Freud with his concept of narcissism wanted to examine how the first ego is created simultaneously with narcissism, when the small child takes itself as a love object, Lacan and Laplanche are interested in unfolding what kind of psychical action is needed in order to form this ego. And they supplement Freud's theory by including the presence of the other as crucial for how this development takes place. When the young Narcissus from the Greek mythology enjoys his own reflection by the banks of the lake he experiences an absence. Something is lacking. He isn't satisfied by his own image and languishes in a longing for something else, something he doesn't know what is or how to find, because he doesn't understand what it is he is lacking. And it is this alienating identity Lacan seeks to unfold with his metaphor of the mirror: That it isn't the subject itself but rather its outer image that is at stake in narcissism. Narcissus experiences a contradiction between his reflection in the mirror of the lake and what he feels from within. Something is wrong, and it is the presence of the other that is disrupting him.

Chair: Demian Ruvinsky (Madrid Assoc)

Munich: Individual Paper Presentation

Ewa Kobylinska-Dehe (German Assoc) *Leibliches Selbst und phantasmatischer Körper*

Die Autorin beschreibt, wie in ihrer psychoanalytischen Arbeit mit einer „stummen“ (mutistischen) Patientin ein leibliches Selbst entsteht. Mit Hilfe des gestisch-mimischen Austauschs beginnt die P., sich allmählich von Fragmentierung, Hemmung, Dissoziation der leiblichen Erfahrung und der Abtötung des eigenen Körpers wegzubewegen, hin zur einer (Wieder)Herstellung des sinnlichen Raumes. Dabei wird eine Reihe von neuen Konzeptualisierungen wie „performative Kommunikation“, „Reverie“, „verinnerlichtes Setting“, „Metaphorisierung als Halten“, „Deuten als Handeln und Vollzug“ angeboten und diskutiert. Parallel zu der Beschreibung dieses Prozesses gewinnt die Autorin die theoretischen Grundlagen aus der Auseinandersetzung um das Verständnis der Leiblichkeit zwischen Psychoanalyse und Phänomenologie. Auf der Suche nach dem klinischen Gewinn, der sich aus der Berücksichtigung der phänomenologischen Perspektive ergibt, erarbeitet sie sowohl die Berührungspunkte als auch die grundlegenden Differenzen zwischen dem Leib und dem phantasmatischen Körper. Sowohl in der Phänomenologie, als auch in der Psychoanalyse sieht die Autorin Versuche, die in der Neuzeit dominierenden starren Gegensätze zwischen Sinn und Sinnlichkeit, Logos und Zufall, Subjekt und Objekt, Natur und Kultur, Körper und Seele, Innen und Außen zu überwinden.

Saturday April 13, 17:00-18:30

Schlüsselwörter: Phänomenologie, leibliches Selbst, Körpermaschine, phantasmatischer Körper, Performative Kommunikation, verinnerlichter Setting, Metaphorisierung, Reveriedeutung.

Chair: Kitty Schmidt (Vienna Soc)

Pekin I+II: Individual Paper Presentation

Jani Santamaria Linares (Mexican Assoc) *Body agonies in search of symbolization, a clinical case*

This paper demonstrates the richness that psychoanalysis contributes to the field of patients with psychosomatic difficulties. The presentation will serve to exhibit that a technique exists in the analysis of patients with corporal agonies who are in search of symbolization .

The author presents a clinical case of Emilia, a young woman with anorexia and allergies who arrives to the consulting room because her medical doctors, sent her to analysis.

The author describes a clinical experience with a patient named Emilia; a 21 year old woman who suffers from anorexia and various allergies with a “psychological” origin. Throughout the narrative for the motive of her session, she adds that since childbirth, she had had a problem with her right foot which obligated her to use orthopedic devices the first three years of her life. She doesn’t consider this to have had an emotional impact on her life. She found herself very depressed and isolated; nevertheless, she didn’t believe that she could benefit from an analysis; she accepted to work together and attend three sessions per week, face-to-face, because her family was worried about her physical and emotional state. The author realizes a brief trajectory of authors who proposed techniques to work with psychosomatic patients like Roussillon, Levine, Bion, Celenza ; based on this developments , the author presents a compilation and integration of several theories on trauma: traumatic sequels, bodily agonies and the process of symbolization.

The first challenge that we faced when thinking of technical approach refers to pondering on the purpose of the analysis; difficulties arised during the first nine months of treatment in which spilitting and -K predominated. The author recurred to figurability as a fundamental key to “penetrate” and opened the internal “dry” world Emilia insisted in project. The authors concluded that it is through this work tool: reverie, ideograms, figurability, that the corporal agonies in search of symbolization are able to transform. Gradually, Emilia accepted to add more sessions and we began to work on the couch after a brief separation in which we worked together via skype. I could see a mind that worked as a lighthouse for inquiry. Currently, we are in a moment of the treatment in which Emilia began to expand with greater success the vertex of observation of her own speech.

Chair: Josien Gussenhoven (Dutch Soc)

Sunday, April 14, 09:30-12:00

Barcelona I-III: Third Plenary on the Main Theme

Jacques Press (Swiss Soc) *Le psychanalyste et le psychesoma*

L'auteur souligne l'importance d'une perspective moniste en psychosomatique, et de la difficulté que rencontre la pensée occidentale face à cette question. Il développe ensuite l'hypothèse que chaque être humain a à faire face à une problématique fondamentale dominant sa vie et engageant l'entièreté de son psychésoma, et en donne un exemple clinique détaillé.

Jacques Press (Swiss Soc) *The psychoanalyst and the psychesoma*

The author emphasizes the importance of a monist perspective in psychosomatics and further the difficulty that Western thought encounters when faced with this question. He then develops the hypothesis that each human being is bound to face a fundamental question dominating his or her life and enlisting the entirety of the psychesoma. He offers a detailed clinical example of this.

Jacques Press (Swiss Soc) *Der Psychoanalytiker und das Psychesoma*

Der Autor unterstreicht die Wichtigkeit einer monistischen Perspektive in der Psychosomatik und der Schwierigkeit, die das westliche Denken dieser Frage gegenüber hat. Er entwickelten die Hypothese, dass sich jeder Mensch einer Grundproblematik gegenüber sieht, die sein Leben beherrscht und die Gesamtheit seines Psychesomas einbindet; dazu liefert er ein ausführliches klinisches Beispiel.

Riccardo Lombardi (Italian Soc) *Awakening the body*

The author presents some aspects of a four-session-a-week analysis of a patient with suicidal impulses and delusions that her body was falling apart. The analysis was characterized by the patient's tendency to act out her hate, with the consequence that it was necessary to contain an intense transference filled with violent emotions. The experience of being contained and understood by the analyst even in the presence of hatred and personal attacks enabled the patient to acquire her first symbolic tools for linking body and mind, and opened the way to a growing ability to deal with grief and construct a sense of identity profoundly rooted in her body.

Ricardo Lombardi (Italian Soc) *Éveiller le corps*

L'auteur présente quelques aspects de l'analyse, qui avait lieu quatre fois par semaine, d'une patiente qui présentait des impulsions suicidaires et l'idée délirante que son corps était en train de tomber en morceaux. L'analyse était caractérisée par la tendance de la patiente à agir sa haine, ce qui avait pour conséquence qu'il était nécessaire de contenir un transfert intense empli d'émotions violentes. L'expérience d'avoir pu être contenue et comprise par l'analyste même lorsque haine et attaques personnelles étaient présentes a permis à la patiente d'acquérir ses premiers outils symboliques pour rattacher le corps et l'esprit et ouvrir la voie à une capacité grandissante à faire face au deuil et à construire un sentiment d'identité profondément ancré dans son corps.

Ricardo Lombardi (Italian Soc) *Das Erwachen des Körpers*

Der Autor erörtert einige Aspekte aus einer hoch-frequenten Psychoanalyse (4 Sitzungen pro Woche) mit einer selbstmordgefährdeten Patientin, die außerdem an der Wahnvorstellung litt, ihr Körper sei in einem Auflösungszustand begriffen. Die Analyse war von der Neigung der Patientin geprägt, ihren Hass auszuagieren, was infolgedessen vom Analytiker ein Höchstmaß an Containment der intensiven Übertragung voll von gewaltsamen Emotionen erforderte. Die Erfahrung der Patientin trotz intensiver Hassgefühle und direkter persönlicher Angriffe gegen den Analytiker von diesem gehalten und verstanden zu werden, eröffnete der Patientin schließlich die Möglichkeit, sich erste symbolische

Werkzeuge anzueignen, um dann eine lebendige Verbindung zwischen Körper und Psyche entstehen zu lassen. Des Weiteren ebnete ihr diese behandlungstechnische Vorgehensweise den Weg, immer besser mit Trauer umgehen zu können und vor allem, sich ein Identitätsgefühl zu erschaffen, das tief im Körper verwurzelt ist.

Virginia Ungar (Buenos Aires Assoc) *Skin deep: an appealing paradox*

The paper will address the importance of the presence of the body in the analytic session and how psychoanalysts have to learn its language and to respect its silences.

The main topic will be the skin, that has the interesting paradoxical function of acting simultaneously as a protective barrier and also as a means of communication with that same environment.

In Psychoanalysis, the skin has been studied by different authors who underlined the fact that it plays a central role the structuring of the psyche.

Through a clinical vignette of an early adolescent girl, the author will try to illustrate the central role played by the skin as the place to express her suffering and the effect of the failure of lack of containment in this period of life.

The body, its surface and its image are much frequented stages on which adolescence is played out. The skin-as-wrapping is a limit and it is there, on the edges of the body, of reality, of language that the intergenerational clash takes place. It is also the arena in which we - patient and analyst - are immersed, both of us socialised beings who respond to the codes of the times.

Virginia Ungar (Buenos Aires Assoc) *La profondeur de la peau : un paradoxe surprenant*

Cette communication sera consacrée à l'importance de la présence du corps en séance et à la façon dont les psychanalystes se doivent d'apprendre son langage et de respecter ses silences.

Le thème principal aura trait à la peau, qui remplit une fonction paradoxale et intéressante, en ce qu'elle agit simultanément comme une barrière protectrice et comme un moyen de communication avec l'environnement qui est le sien.

En Psychanalyse, la peau a été étudiée par différents auteurs, qui ont souligné le fait que la peau joue un rôle capital dans la structuration de la psyché.

Via une vignette clinique du cas d'une jeune fille pré-adolescente, l'auteur tentera d'illustrer le rôle essentiel de la peau comme espace où se joue l'expression de sa souffrance et l'effet de l'absence de contenant à cette période de la vie.

Le corps, sa surface et son image, sont des scènes où se joue fréquemment le drame de l'adolescence. La peau-comme-enveloppe est une limite et c'est en cet endroit, à la périphérie du corps, de la réalité et du langage que se joue le conflit intergénérationnel. C'est également l'arène dans laquelle nous nous trouvons – patient et analyste – plongés, en tant qu'êtres socialisés réagissant aux codes de l'air du temps.

Virginia Ungar (Buenos Aires Assoc) *Skin Deep: ein ansprechendes Paradox*

Der Beitrag handelt von der Wichtigkeit der Gegenwart des Körpers in der analytischen Stunde, und davon, dass die Psychoanalytiker die Sprache des Körpers lernen müssen und dessen Stumm-Sein zu respektieren haben.

Das Hauptthema ist die Haut, welche die interessante paradoxale Funktion hat, gleichzeitig eine beschützende Grenze zur Umwelt darzustellen und ein Mittel der Verbindung mit eben dieser Umwelt zu sein.

In der Psychoanalyse ist die Haut von unterschiedlichen Autoren erforscht worden, welche alle die zentrale Rolle hervorgehoben haben, die jene für die Strukturierung der Psyche spielt.

Entlang einer klinischen Vignette aus der Arbeit mit einem jungen heranwachsenden Mädchen, wird die Autorin versuchen, die zentrale Rolle der Haut als der Ort, an dem ihr Leiden sich Ausdruck verschafft, zu veranschaulichen, sowie die Auswirkungen zu beschreiben, welche das Fehlen von containment in dieser Periode des Lebens hat.

Sunday, April 14, 09:30-12:00

Der Körper, seine Oberfläche und sein Bild sind viel besuchte Bühnen, auf denen die Adoleszenz sich abspielt. Die Haut als Umhüllung ist eine Begrenzung, die dort ist, an den Rändern des Körpers, der Realität, der Sprache, wo der Kampf zwischen den Generationen statthat. Sie sind auch der Schauplatz, in den wir —Patient und Analytiker— eingetaucht sind, — beide sozialisierte Wesen, die auf die Zeichen der Zeit antworten.

Chair: Maria Fitger (Danish Soc)