IFPS FORUM /2026

Detailed Programme with Abstracts

Psychoanalysis and the Fractures of the Human Condition

PROGRAMME

Detailed Programme with Abstracts

11-14 November 2026

Presentations by Author

Select a title to view its abstract or programme entry.

Acuña, G. The Autosensual Position in Addiction: Adhesive Identification, Dismantling and Autistic Encapsulation

Aguirre, V. Aberastury's Diagnostic Play Session at the Chilean Medical Association: A Proposal for Musical Self-Care through the Analysis of Countertransference

Albornoz, A. Working through Perverse Nuclei in Adult Clinical Practice in Cases of Severe Childhood Sexual Abuse

Aliaga Carvajal, C. Reminiscence and Psychic Temporality in Old Age: Between Repetition, Working through and the Opening of Meaning

Alonso, G. From Nuremberg to Auschwitz: The Importance of Accessing the Negative through Psychoanalytic Thought

Alvarez Cruz, A. & Sánchez Morales, P. Psychotic Functioning and Relating with Synthetic Otherness: A Theoretical Approach from Digital States of Mind and Digital Stimulism

Angel, V., Levy, I. & Mayers, L. Supervisory Group

Aramoni, R. Case Presentation

Aramoni, R. God in the Consulting Room: Between Authoritarian Introject and Recovered Humanity

Araos, M. At the Origins of Bonds: A Journey through the Laws of the Unconscious and Symmetrical Logic in Perinatal Clinical Work

Arriagada, P. & Soto, P. The Clinical Practice of Infertility, the Unassimilable and the Limits of the Body

Artigas, C. Therapeutic Institution: A Space for Possible Circulation in Psychosis and Its Disorders

Azevedo Barreto, R. The Artistic Sensibility of Psychoanalysis in Multivariate Contexts of Objectification of the Other in Present Days

PROGRAMME

Detailed Programme with Abstracts

11-14 November 2026

AUTHOR INDEX

Barra, B. What Is Transmitted without Words and Its Bodily Inscription: Art as a Pathway for Working-Through and Symbolization in Contemporary Clinical Practice

Bartocci, C. Making Peace with Rage. Rage as a Barrier to Treatment in Cases of Abuse

Berríos Morales, C. & Leyton Blanche, M. What Is the Relationship between Helplessness and the Idealisation of Authoritarian Figures in Contemporary Society?

Black, J. On Adolescences, Pain, and the Word

Blestcher, F. Dissident Modes of Existence in Times of Post-Fascism: Desiccation and Brutalism

Brandt, J. A. What the Subject Lacks and Where Their Desire Is Directed

Bruna Escobar, V. Interference or Holding? A Psychoanalytic Reading of Mothers' Smartphone Use in Early Childcare

Buechler, S. & Loiacono, A. M. Group & Individual Narcissism as a Basis for Hostility towards the "Other"

Bustamante Rojano, J. J. Practical Examples of Questions and Answers from the Sample Studied

Câmara, P. Against Otherness: Visceral Immediacy and the Perverse Rejection of Finitude

Caravera, A. Psychoanalysis, a Practice within Process

Carvajal Canto, C. Vulnerability as Inner Otherness: Contempt and Hegemonic Masculinity.

Cassullo, G. Your Own Personal Ferenczi

Clavijo Lopez, M. F. Psychoethics as a Compass in the Face of Contemporary Alienation: An Analysis of Psychoanalytic Praxis and the Biophilic Encounter

Coloma, T. Vicissitudes of Psychic Constitution in Contemporary Culture

Córdova, D. Narrating Pain. Trauma and Disavowal in Latin American Literature

PROGRAMME

Detailed Programme with Abstracts

11-14 November 2026

AUTHOR INDEX

AUTHOR INDEX

Cruz Lobos, B. When Words Disappear: From Passage to the Act towards the Reconstruction of Symbolic Space in an Adolescent with Psychic Trauma. A Case Study from Relational Psychoanalysis and Trauma Theory

D'Onofrio, E. M. P., Deiana, E. & de Figueiredo, A. The Body as Other Than the Self: Alterity and Disconnection in the Experience of the I-Subject

Davalos, G. F. Intimacy as a Cultural Category: A Reflection on the Status of the Symptom in Indigenous Communities from an Intercultural Psychoanalytic Perspective

de Astis, B. & Ulivi, V. Illness as a Limit-Situation of Existence: Attributing Meaning and Value to Life

de Bona, J. Everything Everywhere All at Once: The Experience of Temporality in the Contemporary World

de Jesus Lima, C. Life and Death of Desire. The Erasure of Self before the Other

de la Maza, M. J. Women with Bulimia: Unravelling a Furtive Complicity

Díaz, F. Sexuality and Set Logic of the Unconscious: A Critique of the Concept of "Extended Sexuality"

Domingues Caetano Soares Maia, G. Sensoriality and the Archaic: Destinies of the Body in Subjective Constitution

Donoso, G. The Foreign within: Puberty as the Emergence of an Unfamiliar Body in Subjective Constitution

East, V. & Neumann, E. Psychoanalytic Inquiries into Cruelty in Contemporary Times

Ellicker, V. Borderline Psychopathology: Structure or Functioning?

Espina Burgos, A. Psychoanalytic Observations on Borderline States, Their Relationship to the Traumatic and New Forms of Cruelty

Figueroa de la Fuente, G. The Extensive Properties of the Word: The Subject and Its Ontological Tendency

Flores, J. The Fractures of the Human: Subjectivity, Destructiveness and Suffering in Our Time. From Civilisation and Its Discontents to the Challenges of Contemporary Clinical Practice

PROGRAMME

Detailed Programme with Abstracts

11-14 November 2026

AUTHOR INDEX

Flores Riquelme, F. Identification, Social Experience and Contemporary Discontent: A Psychoanalytic Approach to the Dis-Encounter between Public Discourses and Social Subjectivity

Franco da Silva, C. Life in Free-Fall: BDSM, Transference, and the Emergence of Psychic Autonomy

Fuentes, I. From the Interpretation of the Distorted to the Figuration of the Infinite: Psychoanalytic Interpretation between Freud and Matte-Blanco

Gabler Cruz, M. From Survival to Creation: The Holding Function in Analytic Work with a Child with Early Trauma

Gallardo, T. The Uncanny in Oneself from Bi-Logic: A Theoretical Dialogue with Physics on Unconscious Time

Galliera, S. The Intimate Stranger: The Mother Tongue as a Bridge Facing the Alterity of Migration

Garcia Tapia, B. An Approach to Love as an Intersubjective Phenomenon in the Digital Age

Gondar, J. Ferenczi, pensador de las mezclas

Gonzalez Duarte, P. Climate Change and Social Fracture. The Ecological Being and Its Dreams

González Duarte, P. The Training of the Psychotherapist in the Social Sphere

González, M. A. Rousseau Is Dead. Death Drive and International Conflictivity

González Gruenberg, S. Where Aliveness Plays: Experiences with Dogs in Adult Emotional Life

Gutiérrez, L. On Servo-Assisted Psyches and Autotuned Thoughts: A Perspective on the Rise of AI

Hägg, V. Creativity, Psychoanalysis and Psychoanalyst's Loom - a Work in Progress

Her, J. The Attentive White Night of Martial Law: Recurrence of Traumatic Memory and Facing Chronically Unregulated Everyday

PROGRAMME

Detailed Programme with Abstracts

11-14 November 2026

AUTHOR INDEX

Her, J. The Topography of the Korean Psyche: Indigenous Frameworks, Philosophical Roots, and Cultural Trauma

Hidmann López, V. Collective Denial as a Defensive Process and Its Relationship to the Resurgence of Authoritarian Narratives: A Psychoanalytic Perspective on Contemporary Political Culture

Hornstein, L. Trophic and Pathologic Narcissism

Ibarra Zamorano, F. The Vertigo of Becoming: Subjectivity and Matter after Beauvoir

Isotton, R. & Schneider Donelli, T. M. A Case of Adoption in Child Psychoanalytic Practice

Jenkins, T. 'Fear of Breakdown' and Winnicott's Theory of Temporality

Jiménez Rosas, G. The Alienated Society: Towards Group Narcissism in Times of Uncertainty

Joyce, A. Revisiting Winnicott on Mothers

Kaufman, J. The Lie and Its Spectator: When the Show Must Go On

Kim, S. Failure of Mutual Ontological Recognition and the Erasure of the Object: Negative Narcissism in a Clinical Case of Mutism and Han Kang's the Vegetarian

Klapp, J. & Venegas Heresi, X. In Physical Presence

Larraguivel Sosa, G. Always on: Vulnerability and Feminized Subjectivities in the Face of Artificial Intelligence as Unconditional Mother

Laurto, L. Consent, Uncertainty, and the Enigmatic Nature of Sexuality

Lee, H.-M. Dissociation to Inner Conflict: Relational Re-Experiencing with a 'Real Object' Providing Affect Attunement

Leskauskas, D. Shall We Survive?

Loiacono, A. M. From Personal to Interpersonal

Mäkelä, A. "With You, I Know What Is Real". Psychoanalytic Psychotherapy in the Treatment of Psychosis

PROGRAMME

Detailed Programme with Abstracts

11-14 November 2026

AUTHOR INDEX

Mäkinen, T. A. On the Boundary of Real or Illusion: The Turn of the Screw Reading Experience

Mancuso, M., Di Giacomo, G. & Larsen Payà, M. The Subject Cannot Exist without Bonds, nor Can Bonds Exist without the Subject: The Case of "Psicolog* al Parco"

Maniadakis, G. Thoughts on the Aesthetic Experience and Containing in Psychoanalysis

Meade Rahn, A. What Silence Cannot Erase: Searching Mothers and the Social Unconscious

Meneses Merino, P. Singularity in Psychoanalysis, on the Subjective Effects of the Erasure of the Other

Messina Schwartz, L. Singularity in Analysis

Metaxopoulou, M. Dead Mother-Dead Child: From Maternal Bereavement to a Fractured Sense of Being

Moreira da Silva, M. Antinarcisses and Antiponeans. Oneself Fracture and Loss of Interior Psychic Space in the AI Era

Mura, A. All in the Family - Transgenerational Aspects in a Sexual Abuse Case

Nogueira de Carvalho, S. How to Ignite a Body: The Other's Sur.vivals in Psychoanalytic Writing

Novello, I., Bianchi, M. & Henningsen, V. When Speaking Becomes a Risk: A Psychoanalytic Look at Moralism in Current Times

Oliveira da Luz, A. M. White Blindness and the Rise of Barbarism

Olmedo Martínez, P. Disaffectation: An Approach to a Variant of the Clinic of the Negative. Weaving Connections with Freud, Winnicott and Green

Orfali Hott, D. Gaza: Psychoanalytic Notes on Genocide, Erasure and Cruelty

Ortiz Salgado, C. The Body as a Boundary: An Integrative Approach to Psychosomatics and Medical Anthropology

Paredes, S. Breaking Bodily Alienation: Massage as a Clinical Act between Biophilia and Performance

PROGRAMME

Detailed Programme with Abstracts

11-14 November 2026

AUTHOR INDEX

Peña, C. Inaugural Lecture

Pérez Carrasco, E. Ambiguous Loss and Traumatic Mourning in Relatives of Missing Persons in Democratic Chile: A Relational Psychoanalytic Approach

Previdi, S. Identity, Culture, and the Therapeutic Encounter: Psychoanalytic Reflections Based on a Clinical Case

Previdi, S. & Hidmann, V. Taboo in the Therapeutic Encounter: A Cross-Cultural Psychoanalytic Methodological Analysis between Italy and Mexico

Rabinovich, N. Freud and the Aim of Psychoanalysis: "Wo Es war soll Ich werden."

Ramírez Machuca, M. Digital Times, Encountering the Other. Initial Reflections on Presence, Otherness, and Connection

Rangel Cerda, B. Relevance and Challenges of Psychoanalysis in the Face of a "Simulated Other"

Rebordão de Oliveira Cunha, O. Trans Bodies, Foreign Selves: Psychoanalytic Passages of Love and Difference in Portuguese Clinical Practice

Résega, R. The Fracture in the Analyst's Mind. Supervision of Elettra's Case

Rodado, J. The Secret and Its Edges: Silent Practices in the Face of Loss

Rodrigues Pereira Mendes, E. Gender and Transexuality: Some Considerations

Rosa, M. Thinking in Contemporary Digital Ecologies: A Bionian Reflection on Frustration Tolerance and the Alpha Function

Saavala, H. Virtual Love in Her: Some Intrapsychic and Cultural Perspectives on Desire and the Echoing Object

Sánchez-Enríquez, G. Couples Today: The Confused Man and the Empowered Woman

Sánchez-Enríquez, G. Development of the Social Character Questionnaire

Saravia Tognarelli, B. Can My ChatGPT Interpret Dreams? Reflections on the Theory of Symbolism

PROGRAMME

Detailed Programme with Abstracts

11-14 November 2026

AUTHOR INDEX

Sarrás Chahuán, N. The Value of Waiting: Psychoanalysis and the Culture of Immediacy

Serfaty, P. Transexistence

Solar-Valenzuela, C. Inland, Foreign Land: Philosophical, Emotional, and Clinical Dimensions of Insilio

Song, Y. M. Meeting the "Devil" in the Consulting Room: From Sadistic Manipulation of a Perverse Suborganization to Intersubjective Transformation

Sutton, A. Loss as a Central Developmental Theme: Givens and Takens

Tatti, G. The Wounded Relational Field and the Place Where One Learns to Remember

Tello, L. Edith's Amaurosis Fugax

Uutela, K. J. Somatization, Trauma and Psychic Retreat

Vanni, F. Discontinuity in the Experience of the Contemporary Relational Subject

Vanni, F. & Leskauskas, D. IFPS Adolescence Unit Meeting

Vergara Monte-Alegre, M. Bluebeard, or Dependency on the Second Sex: A Universal Crack in Psychic Constitution

Vergara Pérez, C. The Place of Hope in the Analyst's Psychic Work in Contemporary Psychoanalytic Practice: A Reflection from the Perspective of Green's Theory

Vildoso Castillo, J. P. Extreme Explorations: Chemsex, Contemporary Art and Psychoanalysis

Weber, C. Bodily Saying Words. Psychoanalysis: Languages and Metaphors in the Digital Age

Zegpi, C. Lodging/Dis-Lodging. Transmission and Non-Transmission

Zsigovics Alfino, M. L. & de Paula Eduardo, L. Body-Psyche: Between the Organic and the Emergence of Desire

PROGRAMME

Detailed Programme with Abstracts

Wednesday 11 November 2026 — AM / PM

Wednesday 11 - AM / PM

09:00 - 17:00 — **IFPS Delegates' Assembly**
ICHPA Headquarters

17:30 - 19:00 — **Registration**
Nicanor Parra Library Entrance

19:00 - 19:50 — **Opening Ceremony**
Nicanor Parra Auditorium

Verónica Ellicker (ICHPA President); Anna Maria Loiacono (IFPS Secretary General); Rodrigo de la Fabian (Director, UDP Master's Programme in Clinical Psychoanalysis); Juan Flores & Lucio Gutiérrez (IFPS Forum 2026 Co-chairs)

Keynote Lecture — **19:50**

Nicanor Parra Auditorium

Inaugural Lecture

Carlos Peña

Opening Cocktail Reception — **20:30**

Rooftop Terrace

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 **AM**

Thursday 12 - AM

08:00 - 09:00 Registration
Entrance

08:45 - 10:15 **Room 601** Session 1

Psychoanalytic Inquiries into Cruelty in Contemporary Times

Vanessa East (Chile) & Elisa Neumann (Chile)

Abstract

This article analyzes contemporary cruelty from a psychoanalytic and sociohistorical perspective, examining the subjective, political, and cultural conditions that enable its production, legitimization, and circulation. It proposes understanding cruelty not as a practice exclusive to the state, but as a logic that can be reproduced in diverse social microspaces through dehumanization, exclusion from the sphere of the fellow human being, the projection of hostility, isolation, and identification with positions of omnipotence. The article approaches cruelty not only as an expression of destructiveness, but also in its articulation with contemporary forms of subjugation, obedience, and consumption which are particularly visible in contexts of war, totalitarianism, and logics of excess. This shift also makes it possible to examine the place of psychoanalytic practice today, insofar as it may constitute a space of resistance in contexts where cruelty tends to become naturalized or trivialized.

Keywords: cruelty; death drive; tenderness; psychoanalysis.

Identification, Social Experience and Contemporary Discontent: A Psychoanalytic Approach to the Dis-Encounter between Public Discourses and Social Subjectivity

Francisco Flores Riquelme (Chile)

Abstract

This theoretical paper, bringing psychoanalytic and social analysis into dialogue, examines the contemporary difficulty faced by public discourses, collective narratives, and projects of transformation rooted in democratic traditions in generating identification among broad sectors of society. Its point of departure is the Chilean experience of recent decades, marked by an unstable combination of demands for change, expanding expectations of autonomy, trajectories of partial mobility, social vulnerabilities, weakening collective supports, institutional distrust, and fear of loss. This scene will not be treated as an object of closed explanation, but as a historical background from which to question a broader problem: the distance between public representation and subjective experience.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 **AM**

Thursday 12 - AM

08:45 - 10:15 Room 601 Session 1

Continued

The central hypothesis is that this disjunction cannot be explained only by programmatic, communicational, or institutional deficits, but also by a failure to understand the social experience through which subjects live, make sense of, and narrate their place in the world. To address this, the paper distinguishes among structural position, social experience, and identification. Structural position refers to the place a subject occupies within the social structure; social experience, to the way that position is lived, feared, valued, or defended; and identification, to the operation through which a figure, scene, or discourse can give form and a place to something of that experience.

Beginning with Freud, particularly Group Psychology and the Analysis of the Ego, and in dialogue with later developments concerning narcissism, recognition, intersubjectivity, and the bond, the paper explores how the subjective conditions of adherence, resonance, and belonging are being transformed today. It seeks to avoid a reductive reading of the present: the point is not to credit the period itself with the processes of individuation, autonomy, or recognition that unfolded within it, but to understand how these aspirations, often legitimate, became inscribed in a social form organised around competition, performance, exposure, indebtedness, and fragility.

The proposal is to shift the question away from mere discursive effectiveness and towards the identificatory conditions of the social bond. A discourse may name real conflicts and yet fail to become subjectively inhabitable for those it seeks to represent. It may describe inequality without touching the way inequality becomes bound up with effort, pride, fear of falling, the need for recognition, or the defence of an autonomy built through sustained effort.

Mindful of the risk of psychoanalysing the political field, the paper aims to show that structural description remains insufficient if it does not take into account the affective and narcissistic scenes through which subjects receive, resist, or invest public discourses. It is at this intersection of social experience, identification, and the bond that psychoanalysis may contribute to contemporary thinking about the social bond.

Keywords: identification; social experience; bond; recognition; contemporary malaise.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 AM

Thursday 12 - AM

08:45 - 10:15 Room 601 Session 1

Continued

Lodging/Dis-Lodging. Transmission and Non-Transmission

Cristian Zegpi (Chile)

Abstract

The text starts from an understanding of psychoanalysis and its migrations in order to think about the foreign and the strange, both in the analytic encounter, where the analyst may be experienced as an intruder, and in the history of psychoanalysis, which has had to adapt to each territory and give up something of its origins, like someone who migrates. From there it argues that migration can generate unelaborated mourning that is transmitted to subsequent generations through incorporation, crypt, and phantom. The case of A., a descendant of migrants raised in an environment of little psychic "lodging," illustrates this: she criticizes and rejects what is different, yet repeats a denied and unelaborated history. The conclusion is that the cure, and the future of psychoanalysis, lie in tolerating the strange, that is, what is "own-foreign."

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 AM

Thursday 12 - AM

08:45 - 10:15 Room 302 Session 2

A Case of Adoption in Child Psychoanalytic Practice

Rogério Isotton (Brazil) & Tagma Marina Schneider Donelli (Brazil)

Abstract

An infant's development may unfold naturally provided that the environment does not generate excessive obstacles and disturbances, since development proceeds in a healthy manner, given the innate tendency toward maturation. When the environment produces situations that exceed the child's natural capacity for psychic internalization and integration, the child comes into contact with excesses that may emerge within relationships with parents, the family, and the environment, leaving traumatic imprints on the structuring of the psyche. This is the context of many cases of adoption. The aim of the study was to understand the psychic development of a child adopted later in life - whose development had been permeated by traumatic experiences - through one year of child psychoanalytic treatment. This is a clinical case constructed from the psychoanalytic treatment of a female child who began treatment at the age of nine and turned ten during the therapeutic process. She was removed from her biological parents at the age of two and adopted at the age of five. Treatment began only after approval by the Research Ethics Committee and after informed consent had been obtained from the mother and informed assent from the child. Child psychoanalytic treatment took place over the course of one year, with two sessions per week, in the analyst's consulting room. Initially, interviews were conducted with the mother, who also participated in the process by attending one session approximately every two months. A meeting was also held with the psychopedagogical team at the child's school. Until the age of two, the patient developed within a hostile environment marked by violence and social vulnerability, in an unstable family with many siblings and scarce financial resources. Between the ages of two and five, she lived in a residential care institution together with some of her siblings, receiving visits from her parents and grandmother. At the age of five, parental rights were terminated, family visits ceased, and she was placed with an adoptive family. Initial difficulties in the processes of symbolization were observed, hindering the child's capacity for free association during the early phase of treatment. Emotional expression and communication were mediated through the body and concrete forms of expression. She presented a self-image marked by feelings of inadequacy, particularly regarding cognitive abilities. Within the transference relationship, aggressive affects, especially anger, frequently emerged. Through playfulness, playing, and free association, the child was able to experience a secure environment within the analytic setting, where she could freely express her affects and further develop her capacity for symbolization. Over time, aggression

diminished, inhibition gradually gave way to self-confidence, and improvements were observed in verbal language and academic performance.

Keywords: late adoption; psychic trauma; child psychoanalytic practice.

Edith's Amaurosis Fugax

Luis Tello (Chile)

Abstract

This paper addresses several theoretical conceptions developed around the body and its symptomatic manifestations. Through a clinical case, it explores the complexity of amaurosis fugax experienced by a patient whose functioning oscillates at the boundaries between psychosomatic phenomena and conversion symptoms.

To this end, Liliana Messina's theoretical proposal is particularly relevant. She argues that there is still debate regarding whether these phenomena correspond to conversion or psychosomatic mechanisms, two concepts that are not always easy to distinguish when examining specific pathologies such as this one. Whereas psychosomatic phenomena are characterised by the presence of organic damage and the absence of symbolisation, conversion involves the symbolisation of the psychic through the symptom, without damage to the affected organ (Messina, 2024).

For the purposes of presentation, the case has been divided into two periods.

First Period: Absence of Symbolic Representation

The clinical work began with a young woman presenting high levels of anxiety, a feature that consistently characterised her functioning in the analytic setting. Through her fixation on a memory from adolescence, she repeatedly referred to the following experience: "I went blind for a couple of hours when I was seventeen."

Second Period: Possibility of Symbolisation

The clinical work was sustained through a mode of listening that took into consideration the temporal dimension involved in the construction of discourse, where the possibility of speaking gradually became a source of interest and relief for the patient.

In conclusion, this paper discusses Messina's (2018) proposal concerning phenomena of maladjustment, highlighting the need to modify the therapeutic method so that it may foster the emergence of missing symbolisation through its

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 AM

08:45 - 10:15 Room 302 Session 2

Continued

own construction, reconstituting symbolic pathways that were previously unavailable.

Keywords: amaurosis fugax; psychosomatics; phenomena of maladjustment; conversion symptoms; symbolisation.

Where Aliveness Plays: Experiences with Dogs in Adult Emotional Life

Sofía González Gruenberg (Chile)

Abstract

This paper explores the human-dog bond in adulthood as a contemporary form of relationship with otherness, bringing psychoanalytic contributions from Bollas and Winnicott into dialogue with developments in anthrozoology and critical theory. Drawing on clinical vignettes, it examines how dogs may function as transformational objects, participating in processes of separation, affect regulation, and integration of the self. Winnicott allows us to situate these experiences within the intermediate area of experience, keeping open the paradox between subjective projections and the real otherness of the animal as a living being. It is proposed that the specificity of this mode of relating lies precisely in its liminal and ambiguous character, sustained by the coexistence of interspecies similarities and differences, and by the dog's own needs and responses as they enter into the relationship. Recognizing this paradox may enrich psychoanalytic listening by revealing the limits of an understanding focused exclusively on the animal's function for the human psyche. The contributions of Serpell and Haraway further develop this tension between subjective use and the recognition of a living otherness, questioning forms of domination that reduce the animal to human needs. Finally, this bond is proposed as a fertile space for thinking about the contemporary conditions of encountering an other.

Keywords: human-animal bond; dogs; otherness; transformational object; companion animals.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 AM

Thursday 12 - AM

08:45 - 10:15 Room 502 Session 3

Vicissitudes of Psychic Constitution in Contemporary Culture

Trinidad Coloma (Chile)

Abstract

This paper reflects on the vicissitudes of psychic constitution in contemporary culture, asking how transformations in the conditions of encounter with the other may affect the processes of inscription, representation, and binding of experience. Without positing a direct causal relationship between technology and psychic constitution, it suggests that the contemporary epoch may modify the conditions under which the adult receives, interprets, and transforms the experience of the infans. It proposes that humanization requires both a supplement of pleasure and a receptive-transformative action of the object, capable of receiving, binding, and transforming what the infans cannot yet process on its own.

Keywords: psychic constitution; representation; binding; supplement of pleasure; transformative function; contemporary culture.

What Is the Relationship between Helplessness and the Idealisation of Authoritarian Figures in Contemporary Society?

Christopher Berríos Morales (Chile) & Mélanie Leyton Blanche (Chile)

Abstract

In the following paper we propose a possible understanding of the rise in the choice of authoritarian and far-right leaders in Chile, Latin America, and the world. We consider that the experience of structural helplessness can be reinvested and updated in the present, on account of accidental and helplessness-inducing factors such as the neoliberal system, which leaves the subject responsible for everything that happens to them, while at the same time entailing an excessive demand of requirements, thus leaving them cornered by the possibility of losing the superego's love. We propose an analysis based on Group Psychology (1921) in relation to the figure of the leader and how, faced with this helplessness, it becomes imperative to project onto this figure the strength and the ego ideal that the subject lacks. Finally, we propose that fantasy occupies a fundamental place in this unconscious dynamic, as a space that allows the subject to withdraw from an intolerable reality in order to take refuge in pleasure and the limitless fulfillment of their needs, projecting from there the refuge and protection onto the leader.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 AM

Thursday 12 - AM

08:45 - 10:15 Room 502 Session 3

Continued

When Words Disappear: From Passage to the Act towards the Reconstruction of Symbolic Space in an Adolescent with Psychic Trauma. A Case Study from Relational Psychoanalysis and Trauma Theory

Belinda Cruz Lobos (Mexico)

Abstract

This case study examines the psychotherapeutic process of a 13-year-old adolescent with a history of early relational trauma, a depressive episode, oppositional defiant disorder, and symptoms consistent with post-traumatic stress disorder (PTSD). Drawing on relational psychoanalysis and trauma theory, the study explores the transition from acting out toward the recovery of symbolic functioning.

The clinical process suggests that the reduction of violent behavior was preceded by the gradual recovery of language and by the patient's growing capacity to construct a coherent narrative of traumatic experience. The findings highlight the importance of restoring symbolic processes as a central therapeutic objective in the treatment of adolescents exposed to early interpersonal violence. Clinical implications for trauma-informed psychotherapeutic practice are discussed.

Keywords: trauma; adolescence; relational psychoanalysis; symbolization; violence; case study.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 AM

Thursday 12 - AM

08:45 - 10:15 Room 603 Session 4

The Body as Other Than the Self: Alterity and Disconnection in the Experience of the I-Subject

Eleonora Maria Paola D'Onofrio (Italy), Eleonora Deiana (Italy) & Angela de Figueiredo (Italy)

Abstract

The theme of alterity represents, today, one of the central issues in psychoanalytic reflection: the experience of the "Other" does not only concern the encounter with external alterity, but also the possibility of encountering what, within the subject, appears as foreign, unrecognized, or not yet symbolized. Within Relational Psychoanalysis, corporeality can be understood as one of the privileged sites in which this experience of alterity takes shape. Adopting the epistemological paradigm of complexity, the I-subject is conceived as unitary and, at the same time, articulated in its different components, which are in a recursive relationship with one another. From this perspective, the body does not merely represent a biological substrate or a site of symptomatic manifestation, but a constitutive dimension of the subject experience. In this sense, the multiple code theory proposed by Wilma Bucci may offer an important conceptual tool for understanding these dynamics. As is well known, according to this model, psychic experience is organized through different systems of representation - sub symbolic, nonverbal symbolic, and verbal symbolic - connected to one another through the referential process. When this process is disrupted, some emotional experiences may remain anchored at the sub symbolic level. From this perspective, in the disconnection between systems, unintegrated experience may persist as a sub symbolic configuration embodied in the body of the I-subject. According to our view, the body or bodily symptom may then appear to the subject as other than the self, as a site where psychic experience continues to be expressed when it has not yet found a symbolic form. Through the presentation of selected clinical vignettes (the clinical material has been fully de-identified and suitably disguised to ensure anonymity), our contribution aims to explore how, within the context of the analytic relationship, the encounter with alterity - of the other (patient and analyst) and of what within the subject (patient and analyst) appears as foreign - may reactivate processes of symbolization and foster a progressive integration of the experience of disconnection, rendering once again inhabitable and representable those dimensions previously experienced as other and alien.

Keywords: alterity; embodiment; psychic disconnection; referential process; symbolization.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 AM

Thursday 12 - AM

08:45 - 10:15 Room 603 Session 4

Continued

The Autosensual Position in Addiction: Adhesive Identification, Dismantling and Autistic Encapsulation

Gonzalo Acuña (Chile)

Abstract

This presentation intends to help bridge the gap between psychoanalysis and the realm of addictions. Starting by reviewing a clinical case of an uncovered (internalizing) addiction, it describes how "autosensual position" may exist at the base of this problem. Adhesive identification, dismantling, encapsulation and autosensual position constitute central threads inside the work developed by post Kleinian authors, such as Esther Bick, Donald Meltzer, Frances Tustin, Albert Ciccone and Marc Lhopital.

Keywords: addiction; autosensual position; dismantling; adhesive identification; encapsulation.

Extreme Explorations: Chemsex, Contemporary Art and Psychoanalysis

Juan Pablo Vildoso Castillo (Chile)

Abstract

With the aim of addressing the phenomenon of chemsex, I propose an articulation between contemporary art and psychoanalysis that functions as a montage. I begin with a description of the problem, then advance the reflection based on the following questions: To what extent can we push the limits of sensitivity to grasp what is happening in our current bodies and what occurred in archaic times? What underlies this compulsion? I contrast my experience with that of the psychoanalyst Vincent Estellon, highlighting the relationship between sexual suffering and postmodern ideals of potency and performance. The difference between his work and mine lies in daydreams and countertransference. From these latter points, I first evoke the experiences of "body art" in the seventies, to consider from there the drive trajectories or marks of jouissance that, unfolded in a subject's bodily explorations, indicate an interrogation of subjectivity, of its terrors, jouissances, and desires; of limits; of historical violence; and of the fragility of bodies. Second, two series by H.R. Giger allow me to construct a hypothesis regarding the terror potentially transmitted by the placenta and the umbilical cord. The semiotic cora revealed there, opens the doors to darkness, but also those of symbolization, inscription, and the sensitive elaboration of the transcendence of the real of the body and of history. Therein lie the limits of our alienated body.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 AM

Thursday 12 - AM

08:45 - 10:15 Room 602 Session 5

Everything Everywhere All at Once: The Experience of Temporality in the Contemporary World

Julia de Bona (Brazil)

Abstract

This work investigates the experience of temporality in the contemporary world, marked by paradoxes that the digital age intensifies: on the one hand, we have the promise of optimizing our time, connectivity, and speed of resources; on the other, we are faced with exhaustion, emptiness, and a time that slips through our fingers. These contradictions are attributed to a split between subjective time and the social time that has come to govern it, impoverishing the subject's capacity to feel alive and to leave marks on their own history. Dialogue with psychoanalysis and contemporary thinkers leads us to consider possible ways out in which the subject may reappropriate, in a more authorial way, the time that belongs to them.

Keywords: temporality; psychoanalysis; digital capitalism; memory; subjectivity.

An Approach to Love as an Intersubjective Phenomenon in the Digital Age

Berenice Garcia Tapia (Mexico)

Abstract

This doctoral research, currently in progress, proposes a phenomenological, hermeneutic, and psychoanalytic approach to love, understood not as a private emotion or an individual psychological state, but as an intersubjective event that emerges between two subjectivities and makes possible an openness to life itself. From this perspective, love is not conceived as overcoming the vulnerability, incompleteness, or finitude inherent to the human condition; rather, it enables these existential conditions to be inhabited creatively through mutual recognition and the construction of a shared world.

This study is situated within the cultural transformations characteristic of hypermodernity and the Digital Age. While social media, digital platforms, and dating applications have multiplied opportunities for connection, they have also fostered dynamics of acceleration, comparison, optimization, and consumption that reshape the conditions under which human encounters take place. Accordingly, the central research problem does not concern technological mediation itself, but rather the conditions that make it possible to preserve alterity, mutual recognition, and openness within a culture increasingly governed by immediacy and the market logic of human relationships.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 AM

Thursday 12 - AM

08:45 - 10:15 Room 602 Session 5

Continued

The theoretical inquiry developed thus far reveals a gradual shift from conceptions of love centered on the individual subject toward an understanding of encounter as an intersubjective phenomenon. From this trajectory emerges the concept of openness as the condition of possibility for mutual recognition and for love understood as an intersubjective space in which Eros becomes lived experience, time is deepened into Kairos, and alterity makes creativity and the shared construction of the world possible.

Methodologically, this study adopts a qualitative, phenomenological, and hermeneutic documentary research design. The findings presented here constitute an interim stage of the dissertation and form part of a doctoral project that remains in progress.

Keywords: love; Eros; openness; intersubjectivity; phenomenology; intersubjective psychoanalysis; alterity; mutual recognition; the digital age; potential space; Kairos.

Climate Change and Social Fracture. The Ecological Being and Its Dreams

Patricia Gonzalez Duarte (Mexico)

Abstract

This paper explores the intersection of climate change and psychoanalysis, highlighting how the environmental crisis is mirrored in psychic life and dreams. It examines the social fracture, the emergence of the ecological self, and dream images - from archetypal animals to mythical and magical visions - that reveal both anxiety and transformative potential. Findings among students confirm this sensitivity, while the conclusion emphasizes the commitment of psychoanalysis to the environment and the recovery of the joy of living as vital resources.

Keywords: climate change; social fracture; ecological self; dreams; psychoanalysis.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 AM

Thursday 12 - AM

Keynote Lecture 10:15 - 11:45

Nicanor Parra Auditorium - Live Broadcast

The Squiggle Foundation

Revisiting Winnicott on Mothers

Angela Joyce (United Kingdom)

'Fear of Breakdown' and Winnicott's Theory of Temporality

Tobias Jenkins (United Kingdom)

Loss as a Central Developmental Theme: Givens and Takens

Adrian Sutton (United Kingdom)

11:45 - 12:00 Coffee Break

Coffee Area

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 AM

Thursday 12 - AM

Plenary Session 1 12:00 - 13:30

Nicanor Parra Auditorium

Haunted and Re-Connected: Trauma and Dissociation

Korean Institute of Clinical Psychoanalysis, South Korea

Meeting the "Devil" in the Consulting Room: From Sadistic Manipulation of a Perverse Suborganization to Intersubjective Transformation

Young Mi Song (South Korea)

Abstract

This presentation explores two courses of analysis, totaling approximately seven years, with a patient who experienced "demoniacal possession." The patient described her experiences of possession as a vast, malevolent presence that first spoke from within her in her early twenties. She stood painfully torn between her religiously devout, conscious ego and a sequestered, demoniacal self-state that contained and expressed affects she could not otherwise bear.

Theoretically, this study draws on Grotstein's (1979) concept of the perverse suborganization, reframing the "demonic possession" not as delusion but as an expression of a dissociative suborganization itself. This split-off aspect of self is posited by Grotstein to form when the loss of an early parental "background object of primary identification" - a figure that rears the child yet also abandons her - leads the split-off self to prematurely seize the rejecting object's omnipotence as its own. As exemplified in this case study, this dissociated entity then emerges through sadistic manipulation within the transference, attempting to unseat the analyst's authority.

Within this intersubjective space, the patient gained a growing capacity to "stand in the spaces" between dissociated self-states (Bromberg, 1998). Terror became bearable anxiety, and the alien entity was, at last, felt, owned, shared, and mourned. This case offers a clinical framework for understanding severe dissociative states that are often diagnosed as religious delusions.

Keywords: Demoniacal possession; Dissociation; Perverse suborganization.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 AM

Thursday 12 - AM

Plenary Session 1 12:00 - 13:30

Nicanor Parra Auditorium

Continued

Dissociation to Inner Conflict: Relational Re-Experiencing with a 'Real Object' Providing Affect Attunement

Hyun-mi Lee (South Korea)

Abstract

This clinical case study explores the treatment process of Patient K, a 28-year-old woman who experienced repeated surgeries and long-term hospitalizations due to congenital heart disease from shortly after birth. Her medical condition exposed her to extreme physical and emotional pain as well as medical threats to her survival throughout her life. In addition to Post-Traumatic Stress Disorder (PTSD), the patient exhibited clinical features of Dissociative Identity Disorder (DID), characterized by disconnected multiple self-states along with the subjective experience of "feeling like several different people are wandering around inside me."

During the early phase of treatment, the patient exhibited conflicting impulses and affects coexisting in dissociated states that were lacking in self-reflective awareness. These dissociated self-states were repeatedly manifested through her dreams, fantasies, and episodic acting out. Well beyond the traumatic events themselves, this patient's positive response to a relationally oriented treatment suggests that her dissociative episodes were causally related to relational trauma, namely, to the "absence of an affectively-attuned object" capable of bearing and making sense of her recurrent physical pain and intense emotional distress.

In summary, this case underscores the importance of recognizing DID as a defensive organization formed amidst representational failure and relational trauma. Furthermore, it portrays how psychoanalytic treatment can facilitate self reflective integration of multiply dissociated self-states through vitalizing encounters with the therapeutic presence of the analyst as a relationally 'real object'.

Keywords: affect attunement; dissociation; medical trauma; mutual regulation; relational trauma; vitalizing encounters.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 AM

Thursday 12 - AM

Plenary Session 1 12:00 - 13:30

Nicanor Parra Auditorium

Continued

The Attentive White Night of Martial Law: Recurrence of Traumatic Memory and Facing Chronically Unregulated Everyday

June Her (South Korea)

Abstract

At 10:27 PM (KST) on December 3, 2024, martial law was declared in the Republic of Korea. It was a truly "uncanny" event - one that neither I, the Korean public, nor anyone familiar with modern South Korea could have ever anticipated. For several weeks thereafter, countless Koreans reported a distorted sense of reality and a widening gap in their ego functions.

As a psychoanalyst, my office is situated directly across the river from the National Assembly, where helicopters carrying special forces descended to take control of the facility on the night of the declaration. This short paper aims to illuminate my personal, clinical, and social experiences as a psychoanalyst who grew up when social violence was still prevalent in South Korea, triggered by this unexpected declaration of martial law.

I will explore: The Personal: My own re-experiencing of forgotten traumatic memories, accompanied by subtle, yet diverse dissociative reactions. The Clinical: The process of encountering and working through the various ways that patients struggled and responded to the event and its aftermath within the consulting room. The Social: A brief reflection on how the South Korean social community collectively experienced and processed this event.

This paper further explores the social transference manifested in the consulting room, where the state - once a silent background - suddenly emerged as a persecutory object. I will examine how this 'social uncanny' collapsed 'the analytic third' and forced both analyst and analysand to confront the ghosts of Korea's authoritarian past. It encompasses themes of the intergenerational transmission of trauma, the re-enactment of past violence, and the collapse of 'the third'. Furthermore, it examines the betrayal of the holding environment and the complex dynamics of collective identification with the aggressor. I will conclude this exploration by reflecting on my role as a psychoanalyst in working through and containing these multifaceted experiences.

Keywords: Martial Law; Dissociation; trauma; social transference.

13:30 - 14:30 Lunch

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 **PM**

Thursday 12 - PM

14:30 - 16:00 Room 601 Session 6

Reminiscence and Psychic Temporality in Old Age: Between Repetition, Working through and the Opening of Meaning

Camila Aliaga Carvajal (Chile)

Abstract

This paper argues that the exclusion of old age from the psychoanalytic field has operated not primarily as contempt but as arithmetic: an anticipatory calculation of the time remaining to the other. It revisits the founding gesture of that exclusion - Freud's warning against analysis with patients over fifty - and sets it against Freud's own theory of psychic time. If, as Freud proposes in "A Note upon the 'Mystic Writing-Pad'", our representation of time originates in the discontinuous functioning of the perception-consciousness system, then time is not the stage on which the apparatus operates but its product, and to grow old is not to have less time but to manufacture it differently. Three theses follow: that the past is not finished, and that old age is the moment of greatest available material for its retranscription; that the psychic apparatus requires not chronological future but futurity, understood as a psychic category; and that analysis in old age works by turning into past those experiences that happened without ever being lived. Finally, it argues that withdrawing libidinal investment from old age is a specific and particularly effective form of erasure of the other, precisely because it is exercised not with hatred but with prudence: a violence committed with a calendar in hand.

Keywords: old age; psychic temporality; futurity; afterwardsness; erasure of the other.

Against Otherness: Visceral Immediacy and the Perverse Rejection of Finitude

Patricia Câmara (Portugal)

Abstract

This paper explores visceral immediacy as a contemporary mode of functioning in which emotional intensity tends to coincide with truth, reducing the distance between excitation and response and weakening the mediations required for psychic transformation. Drawing on Freud's concept of disavowal and on the contributions of Chasseguet-Smirgel, Aulagnier, and Green, it proposes the notion of a perverse refusal of finitude: not as a moral classification or a diagnosis applied to society, but as a mode of relating to limitation in which what is recognised fails to produce genuine transformation. From a psychosomatic perspective, the paper considers how experiences that have not become sufficiently representable may remain bound to the body and how relational

Thursday 12 - PM

14:30 - 16:00 Room 601 Session 6

Continued

impoverishment can compromise the symbolising and transformative functions of the social bond. Otherness is understood as the recognition that the other cannot be reduced to an extension of the self and may therefore alter us. The paper concludes by questioning whether psychoanalysis can act as an agent of collective and symbolic change while continuing to speak of otherness without implementing it within its own community.

Keywords: Otherness; finitude; visceral immediacy; psychosomatics; symbolic transformation.

Body-Psyche: Between the Organic and the Emergence of Desire

Mariana Luiza Zsigovics Alfino (Brazil) & Lara de Paula Eduardo (Brazil)

Abstract

"Today he raised his hand in the classroom and said he wanted to play ball with the group." This apparently ordinary scene in a primary school acquires a singular meaning when it concerns an eleven-year-old boy whose trajectory has been marked by global developmental delay, diagnosed in early childhood as a consequence of a genetic mutation. For years, interventions concentrated on the organic body: motor, oral, and functional development, within a training towards adequacy characteristic of organicist rehabilitation, which frequently eclipses the emergence of the subject of desire. With the constitution of a new team and the introduction of a psychoanalytic perspective, the clinical wager shifted: from a trained body to a subject who speaks, desires, and produces significations. The interventions sought to broaden his repertoire of experiences and to foster his awareness of his own sensations, feelings, and emotions. Play, games, stories, and, in particular, music became privileged clinical operators. In relation to the other, music revealed itself as a bodily organiser: through dancing and singing, an organisation emerged that pointed towards processes of subjectivation. A discourse that had until then been repetitive and impoverished gradually began to shift towards intentional communication. Through the lyrics of songs, the boy began to discover words within language and to incorporate them into his repertoire, especially those linked to his own affectations, signalling the inscription of his bodily experiences in the symbolic field, mediated by the bond with the other. The clinical work also revealed a limited appropriation of his own body as a subjective territory. Constantly assisted and anticipated by caregivers who functioned as an extension of his body, the boy had few opportunities to constitute a bodily containment of his own. Likewise, there was little space for the experience of lack, a fundamental condition for the constitution of an internal world and for the processes of separation and subjectivation. From this

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 **PM**

Thursday 12 - PM

14:30 - 16:00 Room 601 Session 6

Continued

perspective, grounded in psychoanalytic listening, we understand the body as a privileged pathway of expression: an erogenous body constituted in language and in relation to the other. One clinical scene marked a significant shift: the boy, who until then had spoken in a continuous and repetitive manner, sustained a silence with a thoughtful expression and, when addressed, began to recount thoughts of his own. It was then that the family and the school were able to place a more decisive wager on his development and autonomy. This paper seeks to reflect, on the basis of this case, on the shift from an organicist paradigm towards a clinical practice that wagers on the subject of desire: the one who, one day, raised his hand and announced that he wanted to play with the group.

Keywords: childhood; body; alterity; belonging; desire.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

14:30 - 16:00 Room 302 Session 7

Making Peace with Rage. Rage as a Barrier to Treatment in Cases of Abuse

Claudia Bartocci (Italy)

Abstract

The mother gives the newborn time. She provides the time necessary for the development of the alpha function. Many patients complete their analysis in a relatively short time - relatively speaking, when we consider the ability to activate neural changes. Freud argued that analysis returns patients to the ordinary pain of living. Analytic work provides them with the tools to tolerate the negative (Bion, 1989) and the frustrations to which their relationship with the Real inevitably leads.

There are also situations in which certain traumatic elements persist despite patients' increasingly adequate living conditions. This leads us to question how much time is required to process trauma. Even in these cases, different patterns and trajectories can be observed.

In Federica's case, despite an ever-expanding life and the absence of residual symptoms, unprocessed traumatic dimensions still emerge at times. In Angiolina's case, by contrast, substantial traumatic areas that still require mentalisation sustain a heavy symptomatology that appears to run parallel to the developments in her life, preventing her from enjoying it fully.

An inability to carry out the work of mourning? To integrate the Uncanny? "That sort of frightening quality that stems from what has long been known to us, from what is familiar to us [...] or, to put it in the words of Schelling: something 'that ought to have remained secret, hidden, and which has instead resurfaced'" (Freud, 1919, p. 86).

All these cases involve experiences of abuse of an incestuous nature.

A reflective function must develop that allows the mental container to remain stable, so that anger can emerge when it becomes overwhelming without leading to self-destruction.

In all these cases, particularly where there is a history of abuse, the greatest obstacle to treatment is rage. The difficulties inherent in overcoming trauma correlate significantly with levels of rage that are difficult to process. Encapsulated within symptoms, rage appears to protect the mental container from further traumatisation. Freud described the irreducible power of the death drives. In some cases, the only acceptable form of expression appears to be

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

14:30 - 16:00 Room 302 Session 7

Continued

directing rage against oneself, so as to be able to express it, in the role of victim, even towards the object.

By identifying with the aggressor, patients attack themselves forcefully, often reproaching themselves for their inability to defend themselves. Analytic work in these cases is a long journey. It is necessary to rediscover the roots of that indestructible thalamus and a protective object that allows the victimised subject to be saved through disidentification from the aggressor.

Working through Perverse Nuclei in Adult Clinical Practice in Cases of Severe Childhood Sexual Abuse

Andrés Albornoz (Chile)

Abstract

The present work articulates a conceptual literature review with the author's clinical experience to address the severe psychological sequelae in adult patients who suffered chronic sexual abuse during childhood. It specifically examines the phenomenon of identification with the aggressor and the deployment of perverse-quality functioning in adulthood. Through this analysis, essential clinical indicators for the evaluation of damage and the relational psychodynamics of these cases are described. The study delves into the subtler manifestations of such identification, such as sadomasochistic fixations of jouissance, massive projection mechanisms, addictive behaviors, the erotization of filial bonds, and the impulsive-destructive functioning sustained by the disavowal (verleugnung) of violence. Finally, this proposal seeks to provide theoretical-clinical tools that facilitate the early detection of these functionings by psychotherapists, promoting appropriate management and intervention strategies for the psychotherapeutic process of working through trauma.

Keywords: Perversion; Identification with the aggressor; Chronic child sexual abuse; Disavowal.

All in the Family - Transgenerational Aspects in a Sexual Abuse Case

Alessandro Mura (Italy)

Abstract

This paper analyzes the phenomenon of intrafamilial sexual abuse from a clinical and transgenerational perspective, highlighting the central role of secrecy, repression, and the unconscious transmission of trauma between generations.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

14:30 - 16:00 Room 302 Session 7

Continued

The author positions himself within a psychoanalytic and micropsychoanalytic theoretical framework, drawing on the literature documenting the high incidence of early sexual abuse in the case histories of eating disorders. He focuses in particular on those aspects that continue to represent a cultural and clinical taboo, such as abuse perpetrated by female figures or maternal silence in the face of violence suffered by children.

The paper focuses on the presentation and analysis of a clinical case: Monica, a patient suffering from a severe form of Binge Eating Disorder, undergoing long-term psychoanalytic therapy. The treatment process highlights how the psychopathological diagnosis is not a static entity, but rather an ongoing process, in which repressed traumatic elements can emerge only after prolonged and sufficiently containment-based analytic work. Eating symptoms are gradually understood as the expression of a deeper suffering, rooted in early traumatic experiences that have long remained unresolved.

A significant role in the treatment is attributed to the technical flexibility inherent in micropsychoanalysis. The author describes the use of setting modifications, alternating between in-person and online sessions, and the use of technical aids (including personal and family photographs and videos, family trees, site plans, and correspondence), which support the association's activity and encourage the emergence of unconscious contents. In particular, the reading and discussion of texts written by Monica during sessions represent a crucial moment in the therapeutic process.

Through this material, the patient is able to reconstruct with greater clarity a series of sexual abuses she suffered as a child at the hands of an adult cousin. The story highlights the typical dynamics of pedophilic abuse: seduction, emotional manipulation, the construction of secrets, the confusion between play and violence, as well as the feelings of shame and guilt that hinder disclosure. A particularly significant step is the patient's awareness of the real age difference between victim and abuser, which allows her to name the experience for the first time in terms of pedophilia, a previously repressed and unspeakable word.

The clinical horizon broadens further when transgenerational elements emerge. Monica's mother reluctantly reveals that the patient's father had also been abused during adolescence. The trauma thus appears to be a "chain of the unspoken," transmitted across generations in the form of silence and repression.

In his conclusions, the author emphasizes how treating complex, transgenerational trauma requires a high degree of patience, countertransferential openness, and technical flexibility from the analyst. The

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 **PM**

Thursday 12 - PM

14:30 - 16:00 Room 302 Session 7

Continued

primary function of psychoanalysis is identified not in the modification of past events, but in the possibility of fostering a process of symbolization and construction of meaning, capable of transforming the traumatic experience from an unthinkable core to an element that can be integrated into the patient's subjective history.

Keywords: transgenerational trauma; intrafamilial sexual abuse; eating disorders; micropsychoanalysis; family secret.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

14:30 - 16:00 Room 301 Session 8

Borderline Psychopathology: Structure or Functioning?

Verónica Ellicker (Chile)

Abstract

Borderline psychopathology is a subject that has been widely discussed and addressed by various authors in psychoanalysis, providing us with a variety of characterizations and recommendations for conducting treatment. Nevertheless, it seems that something about it insists on presenting itself as strange, new, and distinct from a "known" or "classical" psychopathology, posing new challenges to contemporary psychoanalysis.

Thus, despite the abundant psychoanalytic literature dedicated to it, I find it interesting to keep thinking about this psychopathology, precisely by collecting that strangeness regarding classical categories and giving it the form of a question and hypothesis regarding its psychopathological status and its location within psychoanalytic psychopathology. On one hand, it is interesting to think: what does it imply, for example, to call it a "border" or a "limit" between psychosis and neurosis? On the other hand, considering the implications regarding treatment and prognosis: is it a functioning, or is it a structure?

This question is central, in my view, because it points to an ethics of clinical work. I believe that the way in which we locate and define a psychopathology inevitably guides our way of approaching it, signaling a direction for the cure.

The proposal I wish to put forward stems from the psychopathological ordering developed by Jaime Coloma some years ago (2011) in the book titled El oficio en lo invisible (The Craft in the Invisible). It is an articulation of the main schools of psychoanalysis regarding their theoretical-psychopathological approaches, organized in a chart whose content I will describe very briefly: the author takes structural distinctions from Lacan in terms of the neurosis, the psychosis, and the perversion, each being a structure exclusive of the others. From the Kleinian school, he takes the theory of function, where the neurotic, the psychotic, the perverted can occur; aspects that can coexist, insofar as the psychic apparatus can oscillate from one functioning to another. And finally, from the Winnicottian school, he takes the idea of an existential position, in which we encounter the neurotic, the psychotic, the perverted.

However, "the borderline" is not found in that chart, nor are Freudian hypotheses. My theoretical development has to do precisely with these two elements and their possibility of being located within the psychopathological organization proposed

PROGRAMME

Detailed Programme with Abstracts

14:30 - 16:00 Room 301 Session 8

Continued

by J. Coloma, which seems to me extremely useful for thinking about the borderline, with Freud and also with authors from the other schools.

Keywords: Borderline; clinical structure; contemporary psychopathology; psychoanalytical; diagnosis; ego functioning.

Life in Free-Fall: BDSM, Transference, and the Emergence of Psychic Autonomy

Carolina Franco da Silva (Portugal)

Abstract

This paper proposes a psychoanalytic and psychosomatic reflection on the notions of control, domination, and submission. It is grounded in the hypothesis that, in certain contexts and for certain subjects, such dynamics may constitute attempts at psychic reorganisation and the development of autonomy, particularly when failure and mismatch were experienced in early object relations.

For Freud (1905), perversion cannot be reduced to a specific sexual practice; rather, his account situates it within the broader field of sexuality and its relation to prohibition. Lacan (1966) would later reformulate this question in terms of the subject's position in relation to the law and the desire of the Other. From this perspective, this paper proposes a shift from the tendency to morally condemn certain relational enactments toward an understanding of their psychic function. A psychosomatic perspective may be articulated with this conceptualisation insofar as the body is conceived as a privileged site for the elaboration and integration of relational experiences. In this sense, enactments of control, submission, and relational limits - often perceived as perverse - may thus be understood as attempts to establish psychic and bodily boundaries, particularly when early conditions did not allow for their symbolic elaboration.

These considerations are articulated through a clinical fragment concerning a patient who repeatedly failed to pay for his sessions. His childhood history is marked by strong heteronomy, with little room for autonomy or personal responsibility, and his current situation by significant anxiety and an experience of existential helplessness - a life in free-fall. The patient is actively involved in shibari - a Japanese BDSM practice involving the binding of a partner with ropes. Within this framework, the repeated failure to pay may be read not merely as acting out, but as a transferential movement placing the analyst in an anticipated role of control, demand, and domination. Debt thus emerges as a reenactment of an asymmetrical familial relationship, while the submissive position appears as a

defensive solution that, albeit illusory, temporarily mitigates the experience of helplessness by replacing it with submission to an external demand.

The clinical approach involved neither denying the setting nor occupying an authoritarian position, but rather maintaining a therapeutic boundary grounded in the analysis of transference and trust in a good-enough therapeutic relationship. By refusing to exercise power while still maintaining boundaries, the emergence of material that could be worked through became possible without humiliation or rupture of the therapeutic bond, allowing for the relational inscription of limits - without the need for ropes.

The erosion of the human does not necessarily reside in the presence of control, limits, or asymmetries per se, but in their mobilisation at the service of narcissistic triumph, contempt, or the annihilation of otherness. When exploitation, humiliation, or disregard for the other's subjectivity are not part of the equation, certain relational enactments - even those commonly perceived as perverse - may constitute areas of mental representation in which symbolisation and the integration of experience become possible, contributing to movements of psychic maturation and increased autonomy.

Keywords: mental representation; psychosomatic inscription; psychic maturation; BDSM.

Psychoanalytic Observations on Borderline States, Their Relationship to the Traumatic and New Forms of Cruelty

Amanda Espina Burgos (Chile)

Abstract

This presentation problematises the clinical category of borderline states or limit states from a psychoanalytic perspective linking transference, trauma and contemporary forms of cruelty. Its principal aim is to question whether these manifestations correspond to new psychopathological structures or, rather, to historical transformations of clinical configurations already familiar within psychoanalysis. To this end, it reviews two theoretical approaches: the French perspective, represented by Jean-Pierre Lebrun, which situates borderline states as an effect of the weakening of the paternal metaphor and the decline of the symbolic order; and the Argentinian work of Haydée Heinrich, who shifts the explanatory focus towards the transferential dimension and the difficulty of inhabiting loss in the relationship with the Other. Building on this latter reading, the paper brings the clinical study of borderline states into relation with melancholia and trauma, drawing on Freud and André Green to consider these configurations as effects of an unsymbolised loss, in which enacted repetition

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

14:30 - 16:00 Room 301 Session 8

Continued

functions as a response to an unrepressed traumatic nucleus. Finally, it incorporates contemporary sociohistorical conditions, analysing how the logics of jouissance characteristic of neoliberal capitalism and contemporary forms of cruelty influence the production of subjectivities marked by destructiveness and excess. It concludes by emphasising the need for a clinical position that brings together structure and contingency, avoiding hasty diagnoses and taking account of the weight of trauma in analytic listening.

Keywords: borderline area; transference; psychic trauma; melancholia; form of cruelty.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

14:30 - 16:00 Room B-31 Session 9

Virtual Love in Her: Some Intrapsychic and Cultural Perspectives on Desire and the Echoing Object

Hannu Saavala (Finland)

Abstract

In my presentation I will analyse the impact virtual reality is having in our lives. I introduce Spike Jonze's film "Her", I ponder the effects of artificial intelligence (AI) on our lives in general and on our desires and their gratification specifically.

In Spike Jonze's film "Her" (2013) the recently divorced protagonist Theodore, who is living a lonely, mundane life, meets "Samantha" through his computer. Samantha is a highly sophisticated piece of software (Operating System, OS), in other words a chatbot. Samantha is a voice in the computer and never appears as a physical character at any point in the film, not even on the computer screen. However, Samantha is such a brilliantly constructed conversational virtuoso that Theodore is completely won over. The human connection is so strong that he falls in love with Samantha. I use for instance Murphy's (2017), Aibel's (2017), Valdre's (2019), Areu Crespo's (2019), Lisciotto's (2019), Lemma's (2019) and Marra's (2025) viewpoints to analyse the film's dynamics and tensions and the impact of AI to our lives and desires.

There have been vivid discussions on the possibilities of chatbots fulfilling emotional contact to us without a live human to human contact. The British newspaper Guardian (9.9.2025) had a headline: "The women in love with AI companions: 'I vowed to my chatbot that I wouldn't leave him' ". It seems that spending time with the chatbots is not always a question of getting information about some materials or issues, but a means to get an emotional contact to "somebody". In my presentation I will introduce different viewpoints on this issue. It seems that we are getting into a very interesting and sophisticated discussion on the topic (f.i. Lemma 2019). The live human to human encounter and virtual AI based contact are no more only juxtaposed to one another.

My last viewpoint is that psychoanalysis and the virtual AI based practices are on the one hand in stark contrast to each other but at the same time they contain similar elements and even identical practices. Starting from Kogan (2019) I ponder the theoretical elements of virtuality in psychoanalytic context through the ideas of Winnicott (1953).

Keywords: Artificial Intelligence; virtual encounter; desire; gratification.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

14:30 - 16:00 Room B-31 Session 9

Continued

Relevance and Challenges of Psychoanalysis in the Face of a "Simulated Other"

Brenda Rangel Cerda (Mexico)

Abstract

The historical moment influences not only how individuals relate to one another, but also how mental health is understood and approached by different disciplines, including psychoanalysis. In the age of artificial intelligence, dominated by hyperconnectivity, immediacy and social media, psychoanalytic clinical practice has been disrupted, requiring its practitioners to question the principal challenges, continuing relevance and pertinence of their method.

One of the most important challenges facing psychoanalysis today is to remain relevant in an environment where people increasingly seek therapeutic support from an otherness created by technological systems. This displaces professionals who have trained for years to accompany a process of deconstructing certainties and decolonising truths and desires belonging to others.

For some sectors of society, access to analysis is financially impossible. For others, immediacy has become essential, leading them to turn to AI systems such as ChatGPT or Gemini for an automated and clearly limited opinion on their emotional problems.

Moreover, in a hyperconnected world, the scientific status, methodological validity and epistemology of psychoanalysis are questioned by mental health professionals who favour other psychological approaches and use social media to "inform" audiences of all ages about the relevance of this discipline.

The distinctive feature of this paper is its exploration of various analysts' impressions of these technologies and their direct experiences with patients who, despite being in analysis, disclosed having turned to artificial intelligence for psychological guidance at some point. Their identities are protected throughout.

The paper thus analyses the challenges facing psychoanalysis in relation to artificial intelligence and the new demands of digital natives, who, immersed in virtuality, choose to place their trust in a simulated otherness.

Keywords: simulated otherness; artificial intelligence; transference; psychoanalysis.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

14:30 - 16:00 Room B-31 Session 9

Continued

Antinarcisses and Antiponeans. Oneself Fracture and Loss of Interior Psychic Space in the AI Era

Manuel Moreira da Silva (Brazil)

Abstract

This paper examines the originating Oneself fracture and the hypothesis regarding the loss of interior psychic space in the era of Artificial Intelligence. Building on the author's previous work concerning the Oneself fracture and the Antinarcissus, the study introduces the concept of the "Antipodean" - a term adapted from Rorty to describe an individual devoid of interior psychic space. By expanding upon Possati's concept of the Algorithmic Unconscious, the paper clinically examines how Antinarcisses and Antipodeans navigate the massive interaction between themselves and AI and AI-enabled digital platforms. Subsequently, two clinical vignettes illustrate this interaction and its consequences regarding the originating fracture and interior psychic space. Finally, the article discusses the implications of these consequences for contemporary psychoanalytic practice.

Keywords: Psychoanalysis; Antinarcissus; Antipodean; Poietic Unconscious; Algorithmic Unconscious.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

14:30 - 16:00 Room B-51 Session 10

The Body as a Boundary: An Integrative Approach to Psychosomatics and Medical Anthropology

Claudia Ortiz Salgado (Mexico)

Abstract

Human existence unfolds through the dynamic interplay of three fundamental dimensions: biological processes, subjective experience, and the sociocultural context. The interaction among these dimensions shapes the clinician's listening stance, particularly when illness disrupts the connection between psyche and body. In such circumstances, what ordinarily constitutes the foundation of one's existence may become uncanny and unrecognizable, leaving the individual alienated by diagnostic labels or physical lesions while expressing traces of what has remained beyond words through mechanisms such as splitting or alexithymia.

This paper explores the psychosomatic boundary in the context of chronic illness and trauma, moments in which bodily unity is experienced as an uncanny and unfamiliar presence. Drawing on a historical review of the body in psychoanalytic thought and the contributions of classical psychosomatic theory, it proposes a conceptual bridge with Arthur Kleinman's triad of disease (biological dysfunction), illness (the subjective experience of suffering), and sickness (the sociocultural and institutional dimensions of illness).

The aim is to reflect on the challenge facing the contemporary psychoanalyst: to adopt a mode of listening that moves beyond the mere deciphering of a "hidden message" and instead fosters a process of narrative re-signification. The paper concludes by proposing an integrative clinical approach that brings together symbolic and somatic dimensions, enabling patients to regain a sense of belonging and subjectivity in the face of the estrangement produced by physical symptoms.

Keywords: Psychoanalysis; Body; Psychosomatics; Subjectivity; Arthur Kleinman; Clinical Narrative.

Illness as a Limit-Situation of Existence: Attributing Meaning and Value to Life

Bianca de Astis (Italy) & Veronica Ulivi (Italy)

Abstract

This article examines illness as a limit situation of existence, conceptualized not merely as a biological or clinical condition, but as a disruptive experience that confronts the subject with finitude, loss, and the reorganization of meaning.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

14:30 - 16:00 Room B-51 Session 10

Continued

Grounded in the authors' clinical experience as trainees in the psycho-oncology departments at Santa Maria Nuova Hospital in Florence and Mugello Hospital, this contribution integrates clinical material within a psychoanalytic and existential framework. In particular, selected excerpts from the psychological support provided to two patients in the oncology department, referred to under pseudonyms, are presented in order to explore the psychic impact of illness from the perspectives of biographical rupture, the transformation of subjective identity, and the emergence of new values and meanings. These clinical observations are discussed in relation to the broader contemporary human condition, characterized by vulnerability, uncertainty, and the fragility of the structures of meaning that orient subjective experience. From a psychoanalytic perspective, illness is understood as a liminal experience capable of activating both the processes of traumatic disorganization and the potential processes of symbolization, elaboration, and re-signification.

Particular attention is devoted to the role of the therapeutic relationship as a space in which suffering can be mentalized and meaning reconstructed. This article highlights the clinical relevance of listening to illness not only as pathology but also as an existential experience inscribed in the individual's psychic reality.

Keywords: Psycho-oncology; Limit situation; Existential vulnerability; Identity transformation; Meaning-making.

Somatization, Trauma and Psychic Retreat

Katri Johanna Uutela (Finland)

Abstract

In this presentation I will discuss the psychic retreat of a patient with traumatic childhood and his treatment in a psychoanalytic setting. I portray a 40 years old male. I describe his growth, his inflexible mind and disability to enjoy life and his struggle in adult private and professional life and difficulties faced in psychoanalytic treatment with him. I present his dreams during the treatment and link them to process.

In my presentation I explore the patient's treatment through the theoretical notions of Steiner (1993, 2011), Winnicott (1969), Freud (1924), Manninen (1991), Kohut (1979), Britton (1989) and Perelberg (2009).

Steiner uses the concept of psychic retreat as a refuge for the personality. This refers to a situation in which the patient withdraws emotionally and has no opportunity to play and use transitional objects, as Winnicott has described. My patient began to somatize in the early stages of treatment, when he started

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

14:30 - 16:00 Room B-51 Session 10

Continued

recalling his early years. During the therapeutic process the patient's internal dynamics started to show. In his own words, he was lonely, suffered from a lack of desire and had dystopian thoughts about his future and life in general. His contacts to other persons was passive in a way that made me think he could not achieve access to the use of the object as described by Winnicott, but remains in a position of an object to the others. Kohut describes this with the concept of a wavering sense of self, and Freud and Manninen use other terms - fear of castration and the inability to attain a genital position - to describe this situation. Kohut suggests that such core conflicts can be treated by loosening the patient's close relationship with his pre Oedipal mother, as well as by interpreting the patient's defensive behavior through Oedipal rivalry and the patient's inability to participate in masculine competition.

Over the course of two years of treatment, somatization has evolved into an emotional capacity, and the patient's psychological withdrawal has eased somewhat, allowing him to find satisfaction in work and private life, though only in very small projects. This patient's dreams have varied during treatment and have been informative; they can be linked to the phases of treatment. The dreams have indicated a direction of progress that the patient has been unable to reach while awake.

Keywords: somatization; trauma; psychic retreat; fear of castration.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 **PM**

16:00 - 16:15 Coffee Break

Coffee Area

Plenary Session 2 **16:15 - 17:45**

Nicanor Parra Auditorium

Sándor Ferenczi as a Personal, Interpersonal and Collective Thinker

Your Own Personal Ferenczi

Gabriele Cassullo (Italy)

Abstract

Ferenczi is considered the initiator of different and even competing psychoanalytic traditions. To the point that there is a risk of constructing one's own Ferenczi, highlighting some aspects and silencing others of the Hungarian's thought. Drawing on the research he is carrying out for his book Sándor Ferenczi's Psychoanalysis, Gabriele argues that this plasticity and multiplicity have been inherent to Ferenczi's work since the very beginning.

From Personal to Interpersonal

Anna Maria Loiacono (Italy)

Abstract

Anna Maria will describe how Clara Thompson's personal analysis with Ferenczi helped Thompson transform Sullivan's interpersonal approach to psychiatry into Interpersonal Psychoanalysis.

Ferenczi, pensador de las mezclas

Jô Gondar (Brazil)

Abstract

Ferenczi was a thinker who crossed boundaries. He did not separate nature from culture, body from mind, theory from practice, or the humanities from the natural sciences. He also held that psychoanalysis must adapt to the social, political and subjective changes of each era. Ferenczi criticised power relations wherever they appeared: between analyst and patient, child and adult, man and woman. His method of working, termed utraquistic (meaning "one and the other"), privileges multiplicities and mixtures rather than the hierarchies inevitably produced by divisions and dichotomies. The mixture he proposes is not synonymous with fusion or lack of differentiation. Rather, it is a method of working that expresses

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 **PM**

Thursday 12 - PM

Plenary Session 2 **16:15 - 17:45**

Nicanor Parra Auditorium

Continued

ethical principles in relations not only between analyst and patient, but also among us in the collective sphere. In this sense, we can say that Ferenczi's clinical practice has a political dimension.

Indeed, his thought can be understood and applied at both the individual and collective levels. His concepts allow us to consider issues such as racism, gender, social trauma and the importance of affects in politics, all relevant to clinical work. In Budapest in 1918, Freud proposed the possibility of blending the pure gold of the classical approach with the copper of a psychoanalysis adapted to different cultural contexts. Today, psychoanalysts are called to be even more flexible. We must consider that copper may be more valuable than gold. Through this alchemy, we can discover unexpected mixtures in every place and situation.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

17:45 - 19:15 Room 601 Session 11

Consent, Uncertainty, and the Enigmatic Nature of Sexuality

Leena Laurto (Finland)

Abstract

Consent is often presented as an expression of agency, yet the idea that a person fully governs their own life is illusory. In sexually charged and highly intimate situations, pressure may arise to consent to things one does not wish to engage in, particularly when there is a conflict over whom one seeks to please. Such sexual compliance is common among women in heterosexual relationships (Impett & Peplau, 2003). At the same time, sexual arousal is marked by a sense of strangeness and unpredictability, unfolding within a tension between possibility and risk, between the anticipation of danger and its avoidance, and between relief and trauma.

In this presentation, I examine consent as part of the multidimensional and enigmatic nature of sexuality. The roots of sexuality draw their vitality from both the caregivers' unconscious and the surrounding culture, as well as from the individual's own experiences and traumas. Sexuality is also used in attempts to resolve intrapsychic conflicts, and such resolutions can be either destructive or generative.

Theoretically, I draw on the work of Jean Laplanche (1999/2005; 2006/2017; 2007/2011) and Darian Leader (2023) on the development of sexuality, as well as on Avgi Saketopoulou's (2023) conceptualizations of the untamed nature of sexuality. Following her, I suggest that consent does not eliminate the uncertainty inherent in this domain; rather, it operates within a situation where such instability is inevitably present. I approach consent through Saketopoulou's concepts of affirmative consent and limit consent, as well as through Melissa Febos's (2021) literary vignette, which describes "empty consent." Consent in the domain of sexuality may be shaped by gendered social structures, including the ways in which girls and women are socialized from an early age to acquiesce and to please others.

Through these considerations, consent as a concept is simultaneously insufficient and necessary. In addition to consent, sexual desire and the dynamic and relational nature of both should also be considered.

The presentation takes the form of a theoretical review.

Keywords: Consent; sexuality; gendered structures.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

17:45 - 19:15 Room 601 Session 11

Continued

In Physical Presence

Javiera Klapp (Chile) & Ximena Venegas Heresi (Chile)

Abstract

This paper aims, through an exploration of the nature of transference-countertransference phenomena, the notion of projective identification, and bodily co-presence, to understand the place and meaning of the in-person encounter in contemporary clinical practice. Based on the authors' clinical experience and a review of the conceptualizations of Freud, Winnicott, and post-Kleinian authors regarding identification and projective identification, it proposes analyzing the fundamental differences between the physical encounter and the virtual modality. This work seeks to highlight that in-person practice (working "presence-to-presence") brings into play aspects of the psyche and the bodily register that tend to be excluded within the online setting, or at least unfold with greater difficulty. It is concluded that the encounter in physical space constitutes a dimension that significantly enables the deployment of certain essential unconscious phenomena for the analytic process.

Keywords: body; in-person presence; projective identification; countertransference.

The Lie and Its Spectator: When the Show Must Go On

Jonathan Kaufman (Chile)

Abstract

This paper addresses the contemporary challenges of the psychoanalytic encounter, problematizing the place of conscious lying and deliberately edited discourse in the psychoanalytic session. Starting from the paradox this phenomenon presents against the fundamental rule of free association, the paper questions the technical tendency to hastily pathologize discursive reservation or to assume a superegoic function that demands sincerity as an unavoidable moral requirement for the treatment.

Through the clinical vignette of a patient characterized by well-preserved ego functioning and a facade of extreme imperturbability, it is shown how the withholding of information and the maintenance of a double life operate as defenses against a profound identificatory split and the terror of helplessness. To understand this dynamic, the paper tensions the classical Freudian perspective - which excludes illusion and deception in pursuit of objective truth - with the Winnicottian conception of the transitional space. Relying on Alessandra Lemma's metapsychological categorizations, it proposes understanding this type of concealment not as a sadistic attack on the bond, but as a "self-preservative

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

17:45 - 19:15 Room 601 Session 11

Continued

lying": a symptom of hope erected to dispel the fear of catastrophic outcomes or exclusion.

To address this clinical challenge, an illuminating metaphor drawn from illusionism is introduced. It is argued that the analyst must position themselves as a "magician-spectator" watching another magician: an informed gaze that recognizes the distracting decoy, yet decides to maintain abstinence rather than exposing the trick and forcing a confession. In the presented case, the analyst's refusal to embody the role of an inquisitorial tribunal made it possible to dislocate the patient's scene of omnipotent control, transforming interpersonal deception into a consensual enigma.

The process demonstrates how this technical hospitality unlocked free association, facilitating the emergence of anxiety-laden oneiric material that allowed the patient to contact his silenced hostility and find a pathway for the psychic working-through of his destructiveness. It is concluded that accommodating the status of consensual deception in the transference, scrupulously respecting the psychic apparatus's timing for disillusionment, constitutes a fundamental act of ethical care in current clinical practice, allowing the illusion to fall of its own weight when it is no longer necessary for the subject's survival.

Keywords: Self-preservative lying; Consensual deception; Illusion; Abstinence; Clinical hospitality.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

17:45 - 19:15 Room 302 Session 12

The Clinical Practice of Infertility, the Unassimilable and the Limits of the Body

Paula Arriagada (Chile) & Pamela Soto (Chile)

Abstract

This paper examines the epistemological and clinical violence that can arise when psychoanalytic formulations on motherhood and infertility acquire the status of general causality. Taking as its point of departure a passage by Monique Bydlowski that links childlessness to hatred of the mother and a wish for revenge, we interrogate the shift whereby a hypothesis about unconscious life becomes an etiological verdict and biological uncertainty is transformed into psychic guilt. We approach infertility as a fracture at the intersection of the body, sexual difference, gender inequality, filiation, temporality, and social recognition. Without reducing its suffering to the cultural injunction to motherhood, we argue that the desire for a child may be both singular and conditioned, overdetermined by early identifications, family ideals, bodily experiences, and promises of continuity. We propose three clinical shifts: from biological destiny to the situated body; from linear causality to overdetermination; and from injunction to conditioned desire. These shifts require an expanded mode of listening to bodily, discursive, and relational biographies, as well as to the embodied transference that may arise in a body subjected to procedures, schedules, and experts. The analytic frame can thus sustain mourning for an anticipated future (the nostalgia for the unlived) without turning reproductive impossibility into evidence against a woman, creating the conditions for the fracture to become representable and, through transference, find a voice of its own.

Keywords: psychoanalysis; infertility; motherhood; conditioned desire; mourning.

Dead Mother-Dead Child: From Maternal Bereavement to a Fractured Sense of Being

María Metaxopoulou (Greece)

Abstract

Studies of the "replacement child" were first discussed in the 1960s, and the definition has since been extended to include children born or conceived to replace a family member who has died and whose role may be assigned to the "replacement child."

The presence of such a situation implies the background work of an unprocessed trauma that is about to be transmitted transgenerationally. Moreover, parents - and most importantly, mothers - bearing the weight of the loss of a beloved

PROGRAMME

Detailed Programme with Abstracts

17:45 - 19:15 Room 302 Session 12

Continued

person often find themselves depressed and unable to adjust to their children's needs. A mother who is depressed, unavailable, and psychically dead to the child often leads to what has been termed the "dead mother syndrome," with serious implications for the narcissistic structure of the child.

Since the environment plays a crucial role as a necessary condition for the creation of the self - helping being to emerge from non-being and existence from non-existence - we can observe a significant impairment in the sense of continuity of being and of existence in general. The experience of physical and psychical aliveness is disrupted. In the face of maternal failure, which is experienced as a threat to the continuity of being, we may encounter a pathological organization that Winnicott refers to as mind - psyche, in which the person is unable to be imaginatively alive and experiences forms of deadness.

The psychoanalytic treatment of such patients reveals forms of deadness within the transferential - countertransferential field, and the goal of the analytic encounter appears largely to rest on the experience of aliveness (Ogden 1999) in order to pursue more radical psychical change.

A clinical example of a young woman in the course of her analysis is used to illustrate the concepts discussed above.

Keywords: DEAD MOTHER; REPLACEMENT CHILD; NEGATIVE; ALIVENESS.

Women with Bulimia: Unravelling a Furtive Complicity

María Jose de la Maza (Chile)

Abstract

This paper proposes a psychoanalytic understanding of female bulimia, focusing on the symptom's function as a psychic retreat. Drawing on clinical experience and the analysis of several cases presented through clinical vignettes, it examines the psychic mechanisms at work in patients with bulimia whose personality functioning was characterized by hysterical features and an over-adapted false self.

The concept of the psychic retreat was developed by John Steiner (1993) within the framework of British object relations theory, in this paper, it is expanded using concepts developed by authors of the independent Group.

Using the tale of Donkeyskin, the paper argues that bulimic patients resemble the protagonist of Perrault's classic French fairy tale: they build a territory of emotional isolation around the symptom. This territory allows them to withdraw

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

17:45 - 19:15 Room 302 Session 12

Continued

from overwhelming emotional experiences and from meaningful bonds with others.

Anorexia is characterized by extreme control. By contrast, bulimia preserves a regressive pathway of oral satisfaction. This pathway substitutes for adult genitality and diminishes the capacity to form meaningful erotic and emotional bonds.

Keywords: Psychic retreat; female bulimia; false self; emotional isolation.

Thursday 12 - PM

17:45 - 19:15 Room 301 Session 13

Failure of Mutual Ontological Recognition and the Erasure of the Object: Negative Narcissism in a Clinical Case of Mutism and Han Kang's the Vegetarian

SuYoung Kim (South Korea)

Abstract

This paper explores how the failure of ontological recognition disrupts the capacity to represent the object itself. Drawing on André Green's concepts of the dead mother, negative hallucination, disobjectalisation, and the representation of the absence of representation, it argues that severe psychopathology cannot always be understood as the loss of an object but rather as the psychic erasure of the object.

The paper presents the psychoanalytic treatment of a 17-year-old female patient with selective mutism, recurrent urinary incontinence, severe self-harm, and repeated suicidal crises. From the beginning of treatment, the patient appeared almost motionless and emotionally absent. Communication was nearly impossible, while affect emerged primarily through self-injury and prolonged silent gazes. Developmental history revealed a mother who anticipated every need before it could be expressed while repeatedly speaking in place of the child, preventing the emergence of the child's own subjectivity. Following the father's affair, the mother's psychic vitality collapsed, leaving the patient with what Green describes as the experience of the "dead mother."

As treatment progressed, the patient's attacks shifted from the body toward the destruction of psychic relatedness itself. Fantasies of murdering the mother, increasingly severe self-harm, and a desperate request for psychiatric hospitalization suggested not simply aggression toward the object but a movement toward disobjectalisation, in which both the object and the self gradually lose psychic investment. Within the transference, the therapist came to experience herself as increasingly invisible, unreal, and psychically erased, while both patient and analyst seemed to inhabit a silent space devoid of vitality.

A parallel process is explored through Han Kang's The Vegetarian, in which parental intrusion similarly forecloses the daughter's emergence as a subject. From a Bionian perspective, experiences that cannot be transformed into thought remain as β-elements and are evacuated through the body and action rather than becoming representable. The patient's silence, self-harm, and bodily symptoms may be understood as expressions of such unrepresented experience. Rather than interpreting silence and bodily destruction solely as pathological symptoms, this paper proposes that they represent an attempt to survive when the object

PROGRAMME

Detailed Programme with Abstracts

17:45 - 19:15 Room 301 Session 13

Continued

can no longer be represented. It further argues that the analyst's experience of psychic erasure constitutes a crucial clinical pathway for recognizing Green's "work of the negative" and for facilitating the emergence of representation and symbolization within the analytic process.

Keywords: Representation; Symbolization; Dead mother; Negative hallucination; Disobjectalisation; Psychic erasure; Countertransference.

What the Subject Lacks and Where Their Desire Is Directed

Juan Adolfo Brandt (Brazil)

Abstract

In this paper, we examine the limits of the theoretical field of psychoanalysis and its practice. We draw parallels between Freud's concept of the subjectivity of time and certain new subjectivities emerging today, characterized by the fragmentation of bonds and identity. We also address the ideal of psychoanalytic work and the commitment of psychoanalysts to preserving the "backbone" of psychoanalysis. Based on these points of reference, we aim to establish boundaries against attempts to transgress the foundations of psychoanalysis - attempts that would lead to the loss of its very identity as a field of psychoanalytic practice.

Keywords: Narcissism; The basic fault; Unheimlich.

The Wounded Relational Field and the Place Where One Learns to Remember

Giovanna Tatti (Italy)

Abstract

Early relational trauma does not scar a completed structure. It intervenes while the structure is still being built, and so becomes the architect of character. Following Ferenczi, what wounds most is not the event itself but its disavowal by those who should have recognized it; narcissism, dissociation and the false Self are thus intelligent adaptive responses rather than primary pathologies. The paper explores how this wound shapes the very way one remembers, and how the analytic encounter can transform it. Research by Alberini and colleagues, offered here as a resonance rather than as proof, suggests that infantile amnesia reflects a genuine critical period in which the hippocampus "learns to remember", and that early experiences persist as latent traces. If trauma strikes during this window, it shapes not only what is remembered but the very architecture of remembering. What remains are unrepresentable residues, inscribed in the body and enacted in

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

17:45 - 19:15 Room 301 Session 13

Continued

the transference. Read with Bromberg, dissociation emerges as a creative survival strategy. Research on reconsolidation offers a biological grammar for analytic change: when the traumatic scene is reactivated in the transference, the trace becomes labile and can be rewritten through a new relational experience, not through interpretation alone. The relationship thus offers the memory system a second chance: not to reopen the critical period, but to learn, within a secure bond, another way of remembering. Drawing on clinical material, the paper concludes that the analyst's position as an implicated witness, the cost of vicarious traumatization and the modifications of the setting all express an ethic of care: offering a relationship secure enough for memory finally to be thought.

Keywords: Early relational trauma; Ferenczi; Disavowal; Dissociation; Infantile amnesia; Memory reconsolidation; Enactment; Analytic witnessing.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

17:45 - 19:15 Room B-31 Session 14

"With You, I Know What Is Real". Psychoanalytic Psychotherapy in the Treatment of Psychosis

Akseli Mäkelä (Finland)

Abstract

"With you, I know what is real." With these words, my psychotherapy patient summarized our four years of work in a treatment consultation. The patient suffers from chronic delusional disorder, which is classified as a psychotic disorder. His symptoms included unrealistic beliefs about who was in love with him.

Psychosis is a psychiatric concept that can be defined in various ways. In medicine, psychosis is understood as a constellation of symptoms, most notably hallucinations and delusions, which lead to a disturbance in the perception of reality. From a biological perspective, this disturbance is thought to result from abnormalities in neural connectivity and neurotransmitter systems, whose development is influenced by both hereditary and environmental factors.

From a psychoanalytic perspective, experiential reality can be understood as an image constructed through a shared language. Individuals develop into thinking subjects through language in interaction with others. The establishment of a common language is therefore a prerequisite for the formation of a shared reality. While this is typically impaired in psychosis, clinical experience suggests that it may become possible within a therapeutic relationship.

In this presentation, I reflect on what psychoanalytic treatment can offer in the treatment of psychotic disorders through the case of my patient, Simon. Psychodynamic theory emphasizes the role of instinctual needs and the emotions, thoughts, fantasies, expectations, fears, and satisfactions associated with them in the functioning of the human mind.

The presentation includes clinical material for which the patient has given informed consent. The patient's name has been changed, and no identifying information is disclosed. The clinical material is presented in a manner that prevents identification. Simon's psychoanalytic psychotherapy illustrates how the patient's own motivation to increase self-awareness, together with his capacity to develop trust in the therapeutic collaboration, are central considerations in the planning of psychoanalytic psychotherapy.

Keywords: treatment of psychosis; need specific treatment; open dialogue approach.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

17:45 - 19:15 Room B-31 Session 14

Continued

Therapeutic Institution: A Space for Possible Circulation in Psychosis and Its Disorders

Cecilia Artigas (Chile)

Abstract

Working with individuals experiencing psychosis and their associated disorders constantly challenges our clinical practice, as they occupy a space beyond the pre-established, leading us to question the foundational moments of the psyche, where the Other plays a crucial role. Therefore, the notion of the therapeutic institution becomes relevant for understanding and rethinking this work, recognizing that circulation, social connection, and otherness are necessary to listen to and accompany individuals experiencing psychosis and autism.

Keywords: Psychosis; autism; circulation; social bond; therapeutic institution.

Aberastury's Diagnostic Play Session at the Chilean Medical Association: A Proposal for Musical Self-Care through the Analysis of Countertransference

Viviana Aguirre (Chile)

Abstract

This proposal addresses the impact of institutional trauma resulting from Human Rights violations (1973 - 1990) within the Medical College of Chile (Colmed). The military dictatorship created a profound ethical fracture: while certain medical sectors were complicit in the repression, hundreds of humanistic professionals suffered persecution, dismissal, and forensic disappearance. This rift transfigured the archetypal figure of the "caregiving physician" into an agent of pain, consolidating transgenerational and institutional emotional damage that still requires reparation.

Faced with this scenario of professional and ethical exhaustion, a clinical self-care matrix is proposed, based on the convergence between post-Freudian psychoanalysis and analytical music therapy. The methodological core adapts Arminda Aberastury's Diagnostic Play Hour into a musicalized therapeutic dimension, using clinical improvisation as a via regia to address latent countertransference manifestations in healthcare teams.

From a psychodynamic perspective, music operates as a "mediating" and transitional object (Winnicott) capable of reactivating Rolando Benenzon's Sound Identity (ISO). The ISO safeguards the subject's preverbal archaeological marks; hence, it allows for bordering and symbolizing archaic traumas that traditional

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

17:45 - 19:15 Room B-31 Session 14

Continued

spoken language defensively saturates or intellectualizes. By shifting free association toward a Sound Free Association, professionals project their latent conflicts through instrumental performance - evaluating rhythmic rigidity, volume fragility, or the inability to tolerate silence as indicators of resistance or anxiety.

The intervention framework places the music therapist in an active role of co-improvisation through mirroring techniques (acoustic empathy) and containment (holding). This enables the metabolization of the environment's sound transference and the use of one's own bodily and emotional resonance (countertransference) to decode psychic suffering. Likewise, the interplay between sound and absence reproduces the drive dialectic of the Lacanian objet petit a, teaching therapists to tolerate clinical emptiness without acting out.

Finally, the process culminates in an integrative verbalization phase, where sound material is translated into the field of symbolic language, allowing individuals to "listen to themselves" in both anatomical and metaphorical dimensions. In conclusion, this intervention offers an essential alternative for reparation and occupational health. By structuring a playful space where the Superego reduces its censorship, it facilitates the emergence of the Id and promotes the psychic elaboration of non-verbalized horror. It represents an ethical commitment to the mental health of caregivers, crucial for consolidating memory policies, restoring professional dignity, and guaranteeing the fundamental social bond within Chilean healthcare institutions.

Keywords: Countertransference; Aberastury's violations; transgenerational; transitional object; resistance; anxiety; verbalised horror; the convergence of psychoanalysis and music therapy.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

17:45 - 19:15 Room B-51 Session 15

The Topography of the Korean Psyche: Indigenous Frameworks, Philosophical Roots, and Cultural Trauma

June Her (South Korea)

Abstract

This paper maps the cultural topography of the Korean internal world by bringing Korea's indigenous mechanisms, philosophical traditions, and historical traumas into dialogue with established psychoanalytic discourse. First, it re-examines Korean Shamanism (Musok) - specifically the phenomenon of possession (bing-ui) and the paradoxical emotion of Han - as cultural containers for unformulated experiences and intergenerational trauma, positioning the modern analyst as a vessel for relational resolution (Haewon).

Second, it explores the 7th-century Buddhist principle of Ilche yu simjo ("everything is created by the mind alone"), illustrating a theoretical parallel to the psychoanalytic understanding of psychic reality and the mind's active capacity to metabolize adversity into structural meaning. Finally, the paper contextualizes the modern Korean psyche within a history of chronic cultural trauma. It examines how the intense emotional bonding of Jeong transformed the family into a compensatory holding environment, which, while fueling rapid 'modernization' and resilience, has also engendered suffocating enmeshment, harsh superego demands, and narcissistic vulnerability. Ultimately, the paper demonstrates that these indigenous Korean frameworks reveal a universal human capacity for psychological containment, transformation, and healing in the aftermath of shattered worlds.

Keywords: Korean Psyche; Cultural Trauma; Indigenous Emotions (Han and Haewon); Korean Shamanism (Musok); Korean Philosophy of Mind.

Taboo in the Therapeutic Encounter: A Cross-Cultural Psychoanalytic Methodological Analysis between Italy and Mexico

Serena Previdi (Italy) & Víctor Hidmann (Mexico)

Abstract

This paper, jointly developed by an Italian and a Mexican psychoanalyst for presentation at the International Forum of Psychoanalysis, explores how themes such as money, sexuality, violence, and death continue to function as taboos - albeit to different degrees - across distinct cultural contexts. Through a comparative dialogue between these two clinical settings, we examine how cultural frameworks shape what can be spoken, what remains unspoken, and how certain themes acquire a particular emotional and symbolic significance within

Thursday 12 - PM

17:45 - 19:15 Room B-51 Session 15

Continued

the therapeutic encounter. This contribution is directly aligned with the Forum's mission of fostering international collaboration and promoting meaningful clinical exchange across cultural boundaries.

We asked ourselves which themes are addressed differently depending not only on the patient's cultural background, but also on our own cultural positioning as therapists. Every culture privileges certain narratives while restricting others. Identifying taboos therefore also means identifying the boundaries that structure psychic and social life. Yet, in a historical moment often characterized by the illusion that "everything is possible" and that every desire should be openly expressed, these boundaries may appear increasingly blurred, even though they continue to exert a powerful influence beneath the surface.

Themes such as sexuality and death are universal insofar as they concern all human beings; however, the ways in which they are experienced, represented, and communicated vary across cultures. This raises a central question: do the particular characteristics of the therapeutic setting within one cultural context reveal aspects that remain unnoticed in another? Can attention to cultural difference open new avenues for psychoanalytic reflection and clinical understanding?

Recognizing both our limitations and our strengths as therapists working within two different cultural contexts, our aim is to create a space for reflection on these issues and to explore the meanings they acquire within our respective clinical settings. We asked, for instance, whether certain themes are verbalized more readily than others, or whether particular fantasies are more difficult to confront - not only for patients, but also for therapists themselves. Sexuality provides a good example. Contemporary societies disseminate an unprecedented amount of information regarding sexual orientation and gender identity. Yet, does this apparent openness translate into deeper psychic elaboration within the analytic setting? Do patients speak freely about their sexual lives in therapy, or do new forms of silence persist beneath an apparent discourse of liberation?

By examining how therapists working in different cultural contexts approach these themes, we hope to contribute to the development of clinically effective approaches that are more sensitive to cultural complexity. Through selected clinical material, we highlight both the convergences and the divergences that emerge from this cross-cultural dialogue, illustrating how greater awareness of cultural differences can deepen psychoanalytic listening and enrich therapeutic practice.

Keywords: Taboo; basic emotions; intercultural; transcultural; neuropsychoanalysis.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 **PM**

Thursday 12 - PM

17:45 - 19:15 Room B-51 Session 15

Continued

Intimacy as a Cultural Category: A Reflection on the Status of the Symptom in Indigenous Communities from an Intercultural Psychoanalytic Perspective

Gladys Florencia Davalos (Argentina)

Abstract

This paper examines the status of the symptom in indigenous communities, problematizing the limits of its translation within the field of psychoanalysis. Starting from the premise that, from a Lacanian perspective, the symptom constitutes a formation of the unconscious articulated with language (Lacan, 1975), it argues that its intelligibility depends on a specific symbolic order. In non-Western contexts, where the coordinates of subjectivation are not organized exclusively around the individual but rather around communal, cosmological, and territorial frameworks, what psychoanalysis designates as a "symptom" may not present itself in the same ways or respond to identical logics of interpretation.

This problem, in turn, introduces a questioning of the notion of intimacy that underpins the analytic setting. Psychoanalytic practice is founded on the possibility of a singular space where the subject unfolds their words, their history, and their suffering in a register considered their own and internal. However, in communities where subjectivity is formed in close relation to the community, the territory, ancestors, and other forms of connection with the world, the separation between the individual and the collective takes on different meanings. Thus, intercultural clinical practice not only questions the translation of the symptom but also the cultural assumptions about what constitutes the intimate, the singular, and the subjective.

Following Devereux (1978), attempts to translate experiences of suffering into classical psychopathological categories carry the risk of a symbolic reduction and colonization, by imposing an external regime of meaning on forms of experience organized within other cultural frameworks. In this sense, the symptom does not disappear but rather shifts to other forms of inscription: ritual practices, collective expressions, territorial ties, and relationships with the ancestral.

The clinical and epistemic challenge, then, lies not in translating the symptom exclusively into the terms of psychoanalysis, but in questioning the conditions of listening that allow us to accommodate its otherness without reducing it to universal categories. Intercultural listening requires recognizing that concepts such as symptom, subject, and intimacy do not operate as neutral or ahistorical categories, but rather as situated theoretical constructs.

PROGRAMME

Detailed Programme with Abstracts

Thursday 12 November 2026 PM

Thursday 12 - PM

17:45 - 19:15 Room B-51 Session 15

Continued

Where translation seeks to establish equivalences, the symptom persists as an irreducible remainder, pointing to the limit of any attempt to universalize the analytic setting. This limit does not imply abandoning psychoanalysis, but rather the possibility of broadening its field of inquiry, recognizing the diversity of forms of subjectivation and the need for a clinical practice capable of sustaining difference without absorbing it.

Keywords: Psychoanalysis; symptom; indigenous communities; translation; alterity.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 AM

Friday 13 - AM

08:45 - 10:15 Room 601 Special Session

IFPS Adolescence Unit Meeting

Fabio Vanni (Italy) & Darius Leskauskas (Lithuania)

This session is the meeting of the IFPS Adolescence Unit. If you are interested in joining its activities, please contact Dr Fabio Vanni (fabiovanni@progettosum.org) or Dr Darius Leskauskas (dleskauskas@yahoo.com).

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 AM

Friday 13 - AM

08:45 - 10:15 Room 302 Session 16

Gender and Transexuality: Some Considerations

Eliana Rodrigues Pereira Mendes (Brazil)

Abstract

The author outlines an overview of the main issues involving the concepts of gender and transexuality. She brings historical and social considerations such as the importance of culture and media in changing mentalities, ending with psychoanalytical reflections on the subject and what can be expected from Psychoanalysis and psychoanalysts in the face of these issues.

Keywords: Gender; transexuality; sexual reassignment; mentality changes; importance of media; psychoanalysis reach.

Trans Bodies, Foreign Selves: Psychoanalytic Passages of Love and Difference in Portuguese Clinical Practice

Olga Rebordão de Oliveira Cunha (Portugal)

Abstract

Trans experiences invite psychoanalysis to rethink sexuality as a scene of internal foreignness and as a privileged site for encountering difference in the self and the other. Drawing on Freud, António Coimbra de Matos, and Carlos Amaral Dias, and situating Portuguese practice within Anglo-American gender scholarship, this paper articulates transgender subjectivities with psychoanalytic concepts of identity, desire, and alterity. Freud's account of psychosexual development is read as a negotiation between drive, fantasy, and cultural normativity that reframes trans identity as a singular solution to the enigma of sex, not a developmental failure. Coimbra de Matos's emphasis on love as a structuring experience situates trans trajectories within a matrix of intersubjective validation and traumatic disconfirmation, while Amaral Dias's attention to body, language, and the creative dimension of psychoanalysis frames trans embodiment as a narrative and performative surface. A clinical vignette illustrates these dynamics, and the discussion integrates trans-studies scholarship, including well-being research from Cornell University, arguing that Portuguese psychoanalytic practice must let itself be transformed by trans experience.

Keywords: transgender identities; psychoanalysis and alterity; body, love, and intimacy; gender studies; depathologization.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 AM

Friday 13 - AM

08:45 - 10:15 Room B-31 Session 17

Bodily Saying Words. Psychoanalysis: Languages and Metaphors in the Digital Age

Carla Weber (Italy)

Abstract

Clinical practice is based on an intersubjective relationship situated within real-life contexts. The profound transformations in the contexts in which interpersonal bonds are formed and unfold point to the need to reflect on the possible evolutions of the therapeutic setting and relationship. A profoundly transformed question suggests the need to recognize the limits of language and of discursive instances alone. Partly due to the digital age, we are witnessing a crisis of language in mutual recognition; a language that is becoming increasingly flattened and atrophied, to the point of imploding into non-verbal form. It is the lived situation of the therapeutic session that reveals both the constraints and the possibilities for adapting clinical practice to the contingent dynamics at play. As highlighted by reference to two clinical cases, the breakdowns in conversational dynamics - which risk leading to repetitive situations or deadlocks - simultaneously contain opportunities to identify clinical and therapeutic spaces for the practice of an 'affective grammar' that is emerging within the relationship and which holds the potential for the patients' healing and subjective emancipation, opportunities that would otherwise not come to the fore.

Keywords: body; emotions; languages; essential solitude; affective grammar.

Breaking Bodily Alienation: Massage as a Clinical Act between Biophilia and Performance

Sandra Paredes (Mexico)

Abstract

The concept of alienation has been extensively developed by Erich Fromm as a phenomenon that permeates the relationship between the individual and society, involving a loss of the experience of oneself as the active agent of one's own life. However, in contemporary clinical practice, this notion is generally addressed primarily at the representational level, while its bodily dimension tends to remain in the background. This paper proposes that, in certain patients characterized by high social adaptation and affective impoverishment, alienation may initially manifest itself as a split within the bodily ego, making access to psychic conflict through verbal means alone more difficult. Consequently, it suggests that additional therapeutic techniques may be incorporated to support the patient in the clinical process.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 **AM**

Friday 13 - AM

08:45 - 10:15 **Room B-31** Session 17

Continued

Drawing upon a hypothetical clinical case constructed from recurrent clinical vignettes, this study explores the relationship between the body, defensive organization, and subjectivity. The patient - characterized by nonspecific anxiety, emotional disconnection, and bodily rigidity - exhibits a defensive organization that can be understood, from the perspective of Wilhelm Reich, as a character armor that restricts the emergence of affect. Consistent with Sigmund Freud's proposition that "the ego is first and foremost a bodily ego," bodywork (therapeutic massage) is introduced as a clinical mediation aimed at restoring sensory awareness and facilitating access to experiences that have not yet been symbolized.

The clinical findings suggest that bodily intervention may foster the gradual emergence of sensations, affects, and memories that were previously inaccessible, functioning as an indirect pathway to unconscious psychic conflict. Nevertheless, this process is neither linear nor unambiguous. At certain moments, the same therapeutic intervention may be reinterpreted by the patient as a tool for optimizing performance, thereby reproducing the logic of bodily instrumentalization characteristic of what Fromm describes as a necrophilous orientation.

Likewise, the gradual loosening of character armor may allow intense affects to emerge which, without an appropriate clinical framework, may carry the risk of psychic disorganization. In this regard, it is argued that the therapeutic potential of bodywork does not reside in the technique itself, but rather in its integration within a clinical setting that enables the symbolization of lived experience.

It is therefore concluded that the body is not only a site where alienation becomes inscribed, but also a possible pathway toward clinical transformation. However, this pathway is traversed by a structural tension between its biophilic potential and its possible appropriation by the logic of performance, making a critical examination of its use in contemporary clinical practice essential.

Keywords: Alienation; Bodily Ego; Character Armor; Therapeutic Massage; Biophilia; Necrophilia.

Friday 13 - AM

08:45 - 10:15 Room B-31 Session 17

Continued

Identity, Culture, and the Therapeutic Encounter: Psychoanalytic Reflections Based on a Clinical Case

Serena Previdi (Italy)

Abstract

Questions about the self may arise throughout the entire life cycle; however, it is during adolescence that they become particularly intense and frequent. At this stage, individuals are primarily engaged in confronting the transformations associated with puberty, whereas, upon entering young adulthood, they begin the process of constructing a social identity of their own. It is precisely during this transition, when individuals seek to define themselves within their social context of belonging, that these questions become even more salient, particularly among those born in Italy to immigrant parents.

The transition from adolescence to young adulthood may become especially complex when the experience of living "in transit" has accompanied individuals for a prolonged period and across different domains of their lives. Under these circumstances, a profound sense of ambivalence may emerge. Individuals may experience themselves as being in constant transition: between separated parents; between solitude and relationships with others; between different emotional states; and between two different cultures. At the same time, this continuous movement may coexist with an intense sense of immobility, as though suspended in an intermediate space, belonging fully neither to one reality nor the other, and inhabiting an existential void.

What does it mean to be born in Italy to immigrant parents at a crucial stage of identity formation? How can a coherent and continuous sense of self be constructed when the feeling of belonging is shaped by different cultural frameworks? The literature emphasizes that the ethnic and cultural dimensions of identity play a significant role in the configuration of the self and also constitute a central element within the therapeutic relationship. From this perspective, therapists are called upon to maintain an attentive and culturally sensitive stance while continuously reflecting on their own subjective and cultural position within the analytic field.

The aim of this paper is to reflect, through the presentation of a clinical case, on the importance of the therapeutic encounter between two individuals with different cultural backgrounds and trajectories within the context of a multicultural society. Within a climate of trust and emotional safety, the patient describes experiences of loneliness, the fragmentation of her family network, and

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 AM

Friday 13 - AM

08:45 - 10:15 Room B-31 Session 17

Continued

the feeling of being "distant" from her family's cultures of origin during a crucial stage of identity development.

Keywords: identity; culture; belonging; therapeutic relationship.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 AM

Friday 13 - AM

08:45 - 10:15 Room 603 Session 18

Gaza: Psychoanalytic Notes on Genocide, Erasure and Cruelty

Daniela Orfali Hott (Chile)

Abstract

This paper addresses the current situation in Gaza from a psychoanalytic perspective, linking the concepts of genocide, erasure, and cruelty with empirical data and theoretical reflections. A tension is evident between the attempt to theorize and the ethical urgency to act. The massacre, broadcast in real time, has resulted in devastating figures. As of August 2026, 25,000 Palestinian children had been reported killed, along with more than 73,000 adults, evidence of systematic violence against the civilian population and humanitarian workers. This situation raises the question of cruelty in human beings. Psychoanalytic analysis draws on Freud, who defines cruelty as the pleasure derived from inflicting physical or psychological pain on another. Recognizing cruelty as a component of the psyche - in the form of a drive and fantasy - is not sufficient to understand the conditions that lead to the breakdown of its control and the failure to achieve consideration for the other. This issue becomes even more complex insofar as the perpetuation of horror requires the silence and complicity of the majority. At the same time, the instrumentalization of accusations of anti-Semitism is denounced. The situation in Gaza constitutes the starkest current example of the erasure of the other and compels us to acknowledge our shared ethical responsibility. Psychoanalysis, far from closing the debate, calls for raising awareness and taking action in the present.

Keywords: Gaza; genocide; cruelty; trauma; Palestine.

Collective Denial as a Defensive Process and Its Relationship to the Resurgence of Authoritarian Narratives: A Psychoanalytic Perspective on Contemporary Political Culture

Víctor Hidmann López (Mexico)

Abstract

There are phenomena whose objective magnitude appears strikingly disproportionate to the place they occupy within the narratives through which contemporary societies represent themselves. Increasingly, many societies have embraced discourses of diversity, inclusion, and the recognition of difference across academic, cultural, and institutional domains.

These developments are commonly presented as evidence of significant moral and social progress. Yet they coexist with what appears, at least on the surface, to be a paradoxical phenomenon: the renewed prominence of authoritarian and

08:45 - 10:15 Room 603 Session 18

Continued

exclusionary political narratives across a number of countries. This tension gives rise to a question of particular relevance for psychoanalytic reflection:

How is it possible that societies which increasingly perceive themselves as inclusive simultaneously become the setting - and even the breeding ground - for the resurgence of authoritarian, or even fascistic, tendencies?

This paper approaches this apparent contradiction through the concept of collective denial, understood here as a culturally mediated defensive process. The concept has implications not only for clinical psychoanalytic work at the individual level, but also for understanding the broader social consequences of psychoanalytic practice. Furthermore, it invites reflection on the extent to which similar defensive dynamics may also emerge within psychoanalytic theory and clinical practice themselves.

Keywords: Authoritarianism; Denial; Sociopsychoanalysis; Institutions; Fascism.

From Nuremberg to Auschwitz: The Importance of Accessing the Negative through Psychoanalytic Thought

Gabriela Alonso (Portugal)

Abstract

"I've been reading the Epstein files; I read everything I could find. And I don't know how to smile again. How are you supposed to live after knowing this? Will I ever be able to go to a party after this? What are these people? What am I? How is this possible?"

Starting from the words of a young patient, I propose a return to the genesis of Psychoanalysis and to what distinguishes it from other sciences: being the science of the negative. In The Negative or the Return to Freud (1999), Carlos Amaral Dias warned of the resurgence of fanaticism and racism at the end of the 20th century. According to the author, we were witnessing the hegemony of positivism and non-separation. The "merchants of perversion" were expanding, and positivism was invading minds, including those of psychoanalysts themselves.

Clinical practice has been gradually invaded by an insistent demand from patients to achieve happiness and, once achieved, never to be parted from it again. We, the "specialists of the unconscious," are asked to always be there, fulfilling the promise of an unconditional love conceived as the antithesis of separation. Our silences are seen as torture, and our lack of magic answers is viewed as an abandoning lack of interest.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 AM

Friday 13 - AM

08:45 - 10:15 Room 603 Session 18

Continued

However, the path to the "other speech" is that of the negative - of what is not there and, precisely for that reason, imposes itself. It is the path of separation, shaped by frustration; of the word that kills the object in the process of symbolization. Psychoanalysis thus runs counter to science in general. This was its origin and also the reason for the attacks and attempts to discredit it throughout its growth. If it is true that Psychoanalysis must adapt to its time, what nature should this adaptation take: moving forward or returning to its essence?

We can leave Sigmund Freud in the past and separate ourselves from his idealization. But will we still be psychoanalysts without the pursuit of the negative? Like the patient asking questions that have no answers, we fell asleep in Nuremberg and woke up in Auschwitz. We are not inside the concentration camp; we are in that unknown and impossible place at the gate of the concentration camp, making toasts to a coming happiness that we know - because everyone says so - is possible if we fight for it.

But to us psychoanalysts falls the unhappiest of tasks: To hold hands with Thanatos, enter the concentration camp, and dismantle its evil and biological architecture. And we know this is what we do every day, patient by patient. But is that enough? Or must we amplify our thinking beyond our offices?

Keywords: Negative; Psychoanalysis Challenges; Return to Freud; Death Drive; Life Drive.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 AM

Friday 13 - AM

08:45 - 10:15 Room B-42 Session 19

The Alienated Society: Towards Group Narcissism in Times of Uncertainty

Gila Jiménez Rosas (Mexico)

Abstract

The development of psychoanalysis, initiated in the late nineteenth century by Sigmund Freud, emerged as a response to psychological suffering that found no relief in the medicine of the time. From this perspective, the origin of symptoms is in the individual's personal history and the unconscious, thus opening a new field for understanding the human mind.

Subsequently, Erich Fromm's thought expands this approach by incorporating a social psychoanalytic perspective. Fromm argues that human beings must not only understand their inner world but also assume responsibility for their existence within social structures that may foster alienation, particularly in contexts dominated by technology and modern capitalism.

In the twenty-first century, humanity faces profound social, economic, and technological transformations that directly influence the ways in which people relate to themselves and others. Problems such as consumerism, dehumanization in the workplace, the environmental crisis, and the growing influence of social media have generated debates concerning the psychological and moral health of contemporary societies.

From this perspective, it is necessary to reclaim individual autonomy, strengthen authentic human bonds, and resist those dynamics that reduce human beings to objects within impersonal systems.

This essay presents a brief review of Fromm's thought, which provides an opportunity to reflect on contemporary challenges and contribute to the construction of a more conscious, free society oriented toward collective well-being. Within this framework, concepts such as biophilia and necrophilia offer analytical tools for understanding the constructive and destructive tendencies of human behavior.

Furthermore, these notions are particularly relevant for analyzing the increase in group narcissism in contexts of growing social uncertainty. In such scenarios, individuals tend to reinforce their identity and sense of belonging through identification with figures, discourses, or ideologies that provide them with security and a sense of importance, which may give rise to both integrative dynamics and exclusionary or destructive expressions.

Keywords: biophilia; necrophilia; alienation; uncertainty; group narcissism.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 AM

Friday 13 - AM

08:45 - 10:15 Room B-42 Session 19

Continued

When Speaking Becomes a Risk: A Psychoanalytic Look at Moralism in Current Times

Isabella Novello (Brazil), Margarete Bianchi (Brazil) & Valéria Henningsen (Brazil)

Abstract

We live today in a perilous world that is producing concrete effects on us all. We face the ravages of late capitalism, where authoritarian states - bearing fascist traits - wield the power to decide who may live and who must die: the "becoming-Black of the world," as formulated by Achille Mbembe. The creation of disposable populations is a mechanism of this system. To sustain itself, the system requires narratives that mask its cruelty. The threat of being included in this group of disposable lives - even when unspoken - seems to lie at the root of the fears and anxieties we grapple with daily. Since late capitalism denies the necessary existence of disposable lives, this risk presents itself as a target for displacement. We, as psychoanalysts, recognize the importance of naming things. This work concerns a specific clinical setting: private practice, middle-class Rio de Janeiro, predominantly white - a population that, while affected by the tensions of the present, does not yet concretely experience the horrors endured by those directly impacted by necropolitics. Through the presentation of two clinical vignettes - linked by a paralyzing fear that causes patients to disconnect from their own desire and circle endlessly around potential judgment and social "cancellation" - we aim to reflect on how this entire scenario permeates our daily clinical practice. We seek to shed light on the nature of this fear and why the dread of judgment is appearing in our consulting rooms at epidemic levels. What danger is being discussed? These patients are communicating something about the environments in which they move. Drawing on Winnicottian and Ferenczian concepts, we aim to reflect on the influence of this scenario on clinical practice and on how psychoanalysis can contribute as a field of knowledge that plays a part in shaping culture. We consider it essential not to deny the impact of the traumatic situation to which late capitalism subjects us, lest we risk repeating that same violence in our clinical practice.

Keywords: necropolitics; late capitalism; displacement; moralism; anxiety; judgment.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 AM

Friday 13 - AM

08:45 - 10:15 Room B-42 Session 19

Continued

What Silence Cannot Erase: Searching Mothers and the Social Unconscious

Annette Meade Rahn (Mexico)

Abstract

The forced disappearance of persons in Mexico and throughout the world is not an isolated episode; it now operates on an industrial scale, through an apparatus that produces death in its socialization processes and ways of understanding the world under terror. With official figures exceeding 100,000 missing persons and a forensic crisis that leaves more than 52,000 bodies unidentified, the phenomenon constitutes a national emergency that fractures the social fabric. This reality is historically navigated, spanning from the targeted political violence of the "Dirty War" (1965-1985) to the current War on Drug Trafficking, where violence becomes multilateral and the boundaries between the State and organized crime are blurred in a zone of systemic impunity.

From the perspectives of social psychology and psychoanalysis, this scenario cannot be read simply as a public security crisis. Following Erich Fromm (1955), we are facing a manifestation of the "pathology of normalcy," a state in which society integrates disappearance and horror as something routine, developing a collective anesthesia to protect itself from the anguish that would be implied by recognizing the fracture of the social contract. The State operates as a "cold monster," exercising control through the erasure of the subject and the imposition of narratives that criminalize the victims - the famous "they must have been involved in something" - justifying its inaction and diluting its ethical responsibility.

Traditional psychological tools for post-traumatic stress disorder (PTSD) are insufficient and, at times, re-traumatizing. The trauma of disappearance is in no way "post"; it is a permanent and chronic situation that Hollander (2000) defines as a social trauma that transcends individual experience. Institutional approaches often commit the error of attempting to privatize the pain of searching mothers, demanding "closure" of mourning or an "adaptation" to a reality that is, by its nature, unadaptable.

Thus, current clinical practice faces the challenge of acting as a translator of trauma, attempting to assign words to raw affects and bodily experiences that have remained outside of language. We seek to accompany a subjective catastrophe where the subject has been stripped of their psychic organizer by a power operating outside the law. The searching mother is not a traditional

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 AM

Friday 13 - AM

08:45 - 10:15 Room B-42 Session 19

Continued

patient, but an uncomfortable witness who, by digging the earth, also digs up the truth denied by an alienated system.

The searching mother is the symptom that denounces the disease of our normalcy. Her labor is, paradoxically, the deepest act of mental health of our era, for it is the only one that refuses adaptation in the face of the intolerable. The therapeutic space must not attempt to silence that symptom, but rather accompany the mother so that her cry may be transformed into a word and her pain into a memory that illuminates the darkness of impunity. The resistance of these women reminds us that, in the desert of indifference, true sanity resides in unconditional fidelity to the love of life.

Keywords: Suspended mourning; Trauma; Forced disappearance; State violence.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 AM

Friday 13 - AM

Keynote Lecture 10:15 - 11:45

Nicanor Parra Auditorium

Norberto Rabinovich

Freud and the Aim of Psychoanalysis: "Wo Es war soll Ich werden."
Norberto Rabinovich (Argentina)

11:45 - 12:00 Coffee Break
Coffee Area

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 **AM**

Friday 13 - AM

Plenary Session 3 **12:00 - 13:30**

Nicanor Parra Auditorium

Experiential Group Supervision: The Supervisory Encounter

The Postgraduate Psychoanalytic Society, USA

Session Description

Through a reflective group dialogue, the unknowable and unspeakable emerge and lead to the articulation and the understanding of intolerable affects. The group reflects a mode of open listening which is free of judgment and predetermined explanation.

Case Presentation

Rebeca Aramoni (Mexico)

Supervisory Group

Valerie Angel, Iris Levy & Linda Mayers (United States)

13:30 - 14:15 Lunch

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 PM

Friday 13 - PM

Plenary Session 4 14:15 - 15:45

Nicanor Parra Auditorium

Latin American Federation of Associations of Psychoanalytic Psychotherapy and Psychoanalysis (FLAPPSIP)

How to Ignite a Body: The Other's Sur.vivals in Psychoanalytic Writing

Silvia Nogueira de Carvalho (Brazil)

Abstract

In times when the state of violence in the world we live in has mobilized a considerable part of our representational efforts, we rediscover the interest in following the movements of a contemporary psychoanalysis open to thinking about the singularity of the human psyche in its articulation with the historical-social field.

This emphasizes the complex heterogeneity of the psyche, constituted from a double otherness, through which we find an other that is different intrapsychically, represented as the unconscious, and different intersubjectively, represented as a similar other outside of myself.

From both sides comes the constitutive traumatic potential of otherness, as can arise from silencing in transgenerational processes, which we propose to address. Thus, we ask: When the other fades into silence, what remains for a subject in constitution: an echo, a reflection?

Why did these subjects - whose withered, torn, or emptied bodies embodied such silent violence - magnify those others who haunt them in their own erasure? Did they wish to weave words around the fractures of the human condition?

Regarding the marks left on them through the pain of silence, how can the practical-poetic activity of psychoanalysis invest in an erogenous recreation that restores the vitality of these bodies? In dialogue with figures from the art, is it a matter of remarking what was inscribed in a "fire mark"? (Jorge dos Anjos 2026).

Keywords: body; survivals; double otherness.

Dissident Modes of Existence in Times of Post-Fascism: Desiccation and Brutalism

Facundo Blestcher (Argentina)

Abstract not available.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 PM

Friday 13 - PM

Plenary Session 4 14:15 - 15:45

Nicanor Parra Auditorium

Continued

Narrating Pain. Trauma and Disavowal in Latin American Literature

Dario Córdova (Brazil)

Abstract

This paper proposes a dialogue between psychoanalysis, literature and social memory in Latin America. Drawing on the experiences of dictatorships in Brazil and armed conflicts in Central America, marked by state violence, torture, exile and humiliation, it explores the possibilities of narrating traumatic pain.

In this context, art, and literature in particular, emerge as privileged spaces for giving form and meaning to experiences of extreme suffering. From this perspective, Freud's concept of trauma and Ferenczi's concept of disavowal are revisited in order to consider both subjective constitution in limit situations and the role of literary writing in working through trauma.

The paper asks how this articulation between psychoanalysis and literature may open up avenues for clinical work with trauma; whether literature can contribute to symbolising experiences of war and state violence; and how it can deepen the psychoanalytic understanding of trauma and disavowal in the Latin American context.

Keywords: psychoanalysis; Latin America; trauma; disavowal; literature; memory.

Meet the Authors: Extended Coffee Break 15:45 - 16:15

Coffee Area

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 PM

Friday 13 - PM

Plenary Session 5 16:15 - 17:45

Nicanor Parra Auditorium

In the Intimacy of Analytic Practice

The Secret and Its Edges: Silent Practices in the Face of Loss

Juan Rodado (Spain)

Abstract

This paper proposes a clinical approach to the function of the secret as a structural dimension of subjectivity. Rather than conceiving of it as repressed content destined to be revealed, it draws on Anne Dufourmantelle's account in Éloge du secret, in which the secret designates not simply what is hidden, but an irreducible zone that sustains desire and preserves an intimate otherness. In an age marked by the imperative of transparency and verbalisation, this perspective invites us to question the limits of interpretation in analytic practice.

The paper brings this hypothesis into dialogue with George Steiner's notion of the "unthought" - understood as that which precedes and exceeds language - and François Jullien's reflections on the "inaudible" or the inapparent, a dimension that does not impose itself on discourse but is perceived in the interval and in silent modulation. These contributions make it possible to delineate clinically an inner otherness that is reducible neither to the repressed nor to the merely traumatic, but instead marks the structural limit of symbolisation.

Through two vignettes - a patient confronted with the death of a father who had organised her subjective position, and a woman affected by the disappearance of her partner without the recovery of a body - the paper examines singular practices that emerge in the face of loss: contemplating and classifying wild plants, and meticulously drawing leaves and trees. These activities function neither as representational working-through nor as symbolic substitutes for the lost object; rather, they constitute silent inventions that construct a border in the face of the real.

It is argued that such practices seek neither to reveal the secret nor to fill the void with meaning, but to accommodate a foreign dimension within the subject without forcing its integration. Within this framework, clinical practice aims not at total transparency, but at enabling the subject to find a singular way of inhabiting the limit.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 PM

Friday 13 - PM

Plenary Session 5 16:15 - 17:45

Nicanor Parra Auditorium

Continued

Thoughts on the Aesthetic Experience and Containing in Psychoanalysis

Grigoris Maniadakis (Greece)

Abstract

If we consider that a large part of psychic pain stems from the inability of the psyche to transform its unbearable tensions, both internal and external, into representations, in other words mental images that would contain and give meaning to these tensions, then the success of these transformations becomes crucial to psychoanalytic therapy. Many psychoanalysts consider this transformation as a creative activity that bears many similarities to the aesthetic experience, that is, both the artist's experience when creating works (aesthetic forms) and that of the viewer when encountering a work of art. The aesthetic experience can thus be regarded as an encounter with the uncanny, the foreign within, the traumatic; moreover, the common ground psychoanalysis and the aesthetic experience share is about getting in touch with terrible things and containing them - according to Hannah Segal. In psychoanalysis the effort to transform tensions into mental images is a task shared by both members of the therapeutic dyad. In my paper, I will attempt to explore points of contact between the aesthetic experience and containing in psychoanalytic therapy and will refer to relevant examples.

Keywords: Aesthetic experience; containing; psychoanalytic therapy.

On Servo-Assisted Psyches and Autotuned Thoughts: A Perspective on the Rise of AI

Lucio Gutiérrez (Chile)

Abstract

This presentation examines how the incorporation of generative artificial intelligence into everyday life transforms our ways of thinking and relating. From a psychoanalytic perspective, it proposes the notion of "technologically stimulated (alter)ation" to explore how these technologies reshape our expectations of what it means to encounter another.

Two transformations are addressed. The first concerns the "auto-tuning" of servo-assisted psyches, or a tendency towards monologisation, whereby AI assistance can shape and confirm our thoughts, reducing openness to difference

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 **PM**

Friday 13 - PM

Plenary Session 5 **16:15 - 17:45**

Nicanor Parra Auditorium

Continued

and uncertainty. The second concerns the search for deep communication with an AI that simulates understanding and closeness, bringing about changes in the pre-reflective patterns of what constitutes an "other", formed in the course of ordinary emotional development.

The discussion invites consideration of the effects of these new forms of assistance and intimacy on psychic life and psychoanalytic practice.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 PM

Friday 13 - PM

17:45 - 19:15 Room 601 Session 20

On the Boundary of Real or Illusion: The Turn of the Screw Reading Experience

Terttu Anneli Mäkinen (Finland)

Abstract

Henry James's (1995) The Turn of the Screw evokes a powerful, bodily experience in the reader. The text is beautiful and intense in its atmosphere, but at the same time ambiguous and open to interpretation. The power of the work arises from uncertainty: the narrative forces us to think about what is really happening and what is created by imagination or fear. James shows how delicately perception, fantasy and desires can be intertwined.

The work resonates deeply with childhood experiences, fairy tales and the "unheimlich" feeling evoked by darkness. This strange and at the same time familiar horror is a universal human experience. In psychotherapeutic work, similar borderline states emerge in the traumatic history of the individual and communities, where internal and external security gradually develops. The atmosphere of the work is also reminiscent of these volatile areas, where the familiar and the strange are mixed.

The governess's first visual observation of a figure in the window sums up the basic question of the work: is she seeing something supernatural or projections of her own mind? The tragedy at the end - Miles' death - leaves the reader in uncertainty instead of answers. Death can appear as a supernatural event, the narrator's delusion, the result of an obsession, or the psychological liberation of a child. The question of life, death and the "primordial vision" is interwoven in the work with the development of psychic borderline states and the ability to symbolize.

The work also shows the different forms of parenthood: present, absent, intergenerational, compensatory and trauma-tinged parenting. The fate of children reflects the fragmented nature of parenthood. The absence of an uncle and alternating closeness to adults can lead to dissociative solutions in which reality and imagination are mixed. Ghosts can also be interpreted as psychological traces from the past and languages of intergenerational trauma.

James's work deals with the impact of power, control and the unconscious on perception. The reader and the narrator mirror each other: both interpret, doubt and search for meanings. As Shoshana Felman (1977) writes, reading itself is "acting-out" - participation in the psychic movement of the text. The screw thread acts as a mirror that reflects the reader's own uncertainty and need for interpretation.

17:45 - 19:15 Room 601 Session 20

Continued

In the end, the work opens the question of the nature of reality. Vision, interpretation and fantasy are intertwined in a way that makes the reading experience both distressing and liberating. This makes The Turn of the Screw a timeless exploration of how the mind creates, shapes and carries its own realities - sometimes in the form of ghosts and spectral apparitions, sometimes through symbolization and understanding.

Keywords: reality; truth; horror; perception; unconscious; imagination; trauma; parenthood.

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The Vertigo of Becoming: Subjectivity and Matter after Beauvoir

Fernanda Ibarra Zamorano (Chile)

Abstract

Taking as its starting point Simone de Beauvoir's dictum that "one is not born, but rather becomes, a woman," this essay explores two fundamental trajectories in contemporary feminist thought on the body, matter, and subjectivity. It analyzes, on one hand, Judith Butler's poststructuralist complexification, which conceives gender as a performative function within the "dominant heterosexual structure" and the body as a process of normative materialization.

In contrast, it examines Rosi Braidotti's posthuman proposal, centered on an "affirmative potentia," "nomadic subjectivity," and a "materialism of the flesh" that redefines matter as vital force. The essay argues that the irreconcilable tension between Butler's critical deconstruction and Braidotti's affirmative politics constitutes a productive field for thinking subjectivity. Finally, this debate is brought into dialogue with psychoanalysis to illuminate the current crossroads of feminist thought.

Keywords: Body; materiality; gender; performativity; becoming; psychoanalysis.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 **PM**

Friday 13 - PM

17:45 - 19:15 Room 601 Session 20

Continued

White Blindness and the Rise of Barbarism

Ana Maria Oliveira da Luz (Brazil)

Abstract

This talk is inspired by the 2008 movie Blindness, directed by Fernando Meirelles and based on the same-titled work by José Saramago, out in 1995, in the light of psychoanalysis. In a nameless town, inhabited by characters also without a name, an epidemic breaks out, a White Blindness, something unheard of. The people affected by this kind of blindness only perceive a white and milky surface. And, in the context of the story, I qualify the white color as something that names the color of ignorance. This ignorance doesn't mean just the loss of the vision sense, but the absence of looking, and of the capacity of seeing, a condition that ultimately leads to barbarism. I understand seeing as an act. Based on Freud's formulation in "A pulsão e suas vicissitudes" ("Instincts and their Vicissitudes"), where the act of seeing is described as a manifestation of the drive, I conceptualize it as the psychic luminosity of the unconscious gaze. Underlining the contribution of André Green, in On Private Madness, I am to discuss some edge states. Green refers to the "White" as an incapacity to think or to represent. This "open" psychic state, constituted by White - which is originated in the fragility of representations - can facilitate the surging of irrational drive forces. The White cannot be integrated to the associative ties that connect thoughts and representations. On the contrary, it "suspends the psychic activity, [representing] a momentary death of the mind" (Green). In the place of reason, what is left is the White/Blank: the emptiness, the absence of thinking. It is from this theoretical perspective that this work will be developed.

Keywords: drives; blindness; unconscious; barbarism.

Friday 13 - PM

17:45 - 19:15 Room 501 Session 21

Bluebeard, or Dependency on the Second Sex: A Universal Crack in Psychic Constitution

Mónica Vergara Monte-Alegre (Chile)

Abstract

Drawing on the tale of Bluebeard, this article develops the following hypothesis: men face a fact that constitutes a calamity of varying degrees, ranging from unease to tragedy, related to the universal fact of having depended on a first object, the mother, who is at once a loved/hated object as a consequence of infantile dependency, and an object psychically and culturally degraded as the second sex. Depending in the extreme on someone who is loved and simultaneously devalued confronts men with a fundamental ambivalence between love and disesteem that, under certain conditions, becomes splitting, erupting in the form of hatred and murder. We emphasize that at the moment of this eruption, the dispute takes place between two parties marked by an asymmetry of physical strength. We will therefore seek to identify determinants that help us understand the hatred of women.

Keywords: Bluebeard; hatred of women; psychic constitution; asymmetry.

Vulnerability as Inner Otherness: Contempt and Hegemonic Masculinity.

Cristóbal Carvajal Canto (Chile)

Abstract

From psychoanalytic clinical practice with a gender perspective, we find that in certain male patients - particularly where hegemonic masculinity ideals participate significantly in their narcissistic organization - we identify contempt as one of their primary psychic operations. This mechanism is designed to keep outside their own boundaries whatever cannot be recognized within themselves from their internalized masculine ideals, thus necessitating its experience as something alien. On the other hand, studying theories on narcissism, we find a recurring concept: contempt. In some authors, it is specified as one of the privileged ways through which narcissism is sustained, being a contempt that is not directed toward just any object, but is rather directed toward what connects with dependency, vulnerability, and the need for another, strongly conflicting with the ego.

Thus, in clinical practice, we observe male patients who, upon connecting with vulnerability, experience deep shame and/or anxiety, feeling it as intolerable, with intense resistances and high amounts of aggression emerging. This aggression

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 PM

Friday 13 - PM

17:45 - 19:15 Room 501 Session 21

Continued

would not be solely directed toward an external object, but also a defense against an inner otherness.

What does contemporary clinical practice demand of us so that these young men and adults can harbor something of what they feel as threatening, alien, and despicable, yet which belongs to them? How can we listen to what a man experiences as despicable when that contempt constitutes precisely one of the defenses by means of which he keeps a part of himself at a distance?

Keywords: contempt; inner otherness; hegemonic masculinity; vulnerability.

Couples Today: The Confused Man and the Empowered Woman

Guadalupe Sánchez-Enríquez (Mexico)

Abstract

Across three generations, the couple has undergone profound transformations. The relationships of our parents, our own, and those of today differ substantially in dynamics, roles, and expectations. This paper reviews the disintegration of traditional bonds and the changes in the "realm of love," showing the transition from asymmetric models - man as provider, woman as caregiver - toward more horizontal and egalitarian forms.

Love unions, still experienced as a sacred journey, now face a crisis: the shift from hierarchical bonds toward coexistence that requires explicit agreements, realistic adjustments, and reciprocity. Clinical practice reveals a significant increase in separations and divorces, a phenomenon that, while representing social progress, also becomes a latent threat that exposes the difficulty of sustaining the bond in times of crisis.

Two fundamental dimensions are analyzed: work as a project of self-realization, and home as a space of intimacy and care. Although patriarchal roles have changed, they continue to operate in the psyche alongside romantic myths. This reflection applies to all types of couples as universal experiences of love.

Young women today unfold creativity, profession, and passion for life on equal footing with men, while men face an identity crisis in redefining their masculinities. Male anger and women's historical pain configure an unconscious tension that fuels contemporary conflicts. Hence the urgency of reconsidering the couple bond, opening spaces for analysis and listening, and accompanying current transformations.

Keywords: identity confusion in couples; crisis in contemporary couples; transition in couple relationships; psychoanalysis of couples.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 PM

Friday 13 - PM

17:45 - 19:15 Room 301 Session 22

The Fracture in the Analyst's Mind. Supervision of Elettra's Case

Roberta Résega (Italy)

Abstract

What happens when an analyst unexpectedly learns, outside the analytic setting, about a patient's serious antisocial act - an act the patient neither mentions nor appears able to bring into analysis? How does such knowledge affect the analyst's capacity to think, to listen, and to remain analytically available?

This paper presents a clinical contribution in the form of a two-act theatrical narrative. Rather than describing supervision in a conventional clinical report, it stages the analyst's internal experience following the traumatic irruption of an external reality that cannot immediately be interpreted or shared within the analytic setting. The analyst's capacity for free-floating attention progressively collapses under the weight of an unspeakable secret, producing a fracture between clinical knowledge and emotional experience.

The first act portrays the analyst's solitary struggle after discovering, through a third party, that her patient has committed an illicit act. The external event shatters the coherence of the patient she believed she knew, confronts her with the limits of her own narcissistic investment in the therapeutic relationship, and calls into question the reliability of her clinical thinking.

The second act unfolds within supervision. Through the dialogue between analyst and supervisor, the fracture gradually becomes thinkable. The supervisory process allows the analyst to recognize the unconscious relational configuration in which she had become caught, her identification with the patient's need for confirmation, and the symbolic meaning of her own fear, paralysis and wish to repair. Supervision thus emerges not simply as a place of diagnostic clarification, but as the psychic space in which the analyst's internal setting may be restored.

The paper suggests that supervision represents a privileged space for transforming what initially appears unthinkable into a renewed capacity for symbolic thought. The theatrical form seeks to make visible the emotional and unconscious movements that often remain implicit in traditional clinical presentations, inviting reflection on supervision not only as a technical instrument, but as a living process through which the analyst's mind can recover its capacity to think.

Keywords: supervision; enactment; countertransference; analyst's mind; thinking.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 PM

Friday 13 - PM

17:45 - 19:15 Room 301 Session 22

Continued

The Place of Hope in the Analyst's Psychic Work in Contemporary Psychoanalytic Practice: A Reflection from the Perspective of Green's Theory

Claudia Vergara Pérez (Chile)

Abstract

This paper examines the status of hope as a core function of the analyst's psychic work when treating non-neurotic or borderline patients. In the face of the predominance of radical destructiveness, representational emptiness, and the logic of despair described by André Green, it is argued that the restitution of hope operates as an indispensable ethical and metapsychological premise for relaunching the capacity for symbolization. Through an interdisciplinary framework that engages with contemporary philosophy (Han, Castoriadis, Marcel) and progressive psychoanalytic views (Winnicott, Mitchell), this article conceptualizes hope within the clinician's mind as a vector driven by tertiary processes. This function allows the analyst to sustain thirdness, tolerate countertransferential "dead time," and transform the patient's disjointed mnemic reserve into a potential openness toward the future.

Keywords: André Green; Non-neurotic patients; Analyst's psychic work; Hope; Tertiary processes; Dead time.

Disaffectation: An Approach to a Variant of the Clinic of the Negative. Weaving Connections with Freud, Winnicott and Green

Pablo Olmedo Martínez (Chile)

Abstract

In this paper, the author seeks to develop reflections on disaffectation in psychoanalytic clinical practice, focusing on its defensive role in the subject's psyche as the expression of a dual function: first, a defence against imminent helplessness in the face of failures in the object's holding work (Winnicott) during psychic constitution; second, an inability to give validity to the potential experiencing fostered within psychoanalytic work by the psychoanalyst, the "guardian of the setting" (Green).

The paper seeks to address some clinical implications of this issue through the patient's response to free association, a cornerstone of psychoanalytic play whose evocative and elaborative potential is suspended and neutralised under the shadow of this psychopathological mode of functioning.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 PM

Friday 13 - PM

17:45 - 19:15 Room 301 Session 22

Continued

It also considers how the psychoanalyst's enthusiasm may be experienced as a threat by the patient and become a target of their attacks, affecting the work of cathecting the psychoanalytic process. At the same time, this enthusiasm will be fundamental to identifying ways in which analysis can survive in this clinical field.

Keywords: disaffectation; enthusiasm; experiencing; negativisation.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 PM

Friday 13 - PM

17:45 - 19:15 Room 603 Session 23

Digital Times, Encountering the Other. Initial Reflections on Presence, Otherness, and Connection

Marcela Ramírez Machuca (Chile)

Abstract

This paper explores how digital technologies transform the conditions of encounter with the other and contemporary forms of bonding. Drawing on the work of Turkle and the bonding theory of Puget and Berenstein, it analyzes the notions of presence, otherness, and alienation, particularly in the relationships between influencers and followers. It is argued that certain digital modalities, especially parasocial relationships, allow for intense emotional involvement while simultaneously reducing exposure to the unexpected and to otherness. Particular attention is given to their relevance in adolescence and their potential subjective and clinical effects. Finally, questions are raised regarding bonding and psychoanalytic practice.

Keywords: attachment; otherness; alienation; adolescence; digital technologies; influencers; parasocial relationships; psychoanalysis.

Psychotic Functioning and Relating with Synthetic Otherness: A Theoretical Approach from Digital States of Mind and Digital Stimulism

Angélica Alvarez Cruz (Chile) & Paula Sánchez Morales (Chile)

Abstract

This paper analyzes the psychic effects of engagement with generative artificial intelligence (AI) systems in subjects with psychotic functioning. From a metapsychological standpoint, it is argued that AI's technical availability to host projections renders it susceptible to being psychically invested as an animated object. In subjects whose psychic structures present fragile boundaries between the internal and the external, the real and the fantasized, this dynamic may constitute a specific clinical risk: the exacerbation of symptoms or the triggering of psychotic episodes. Within this framework, a theoretical elaboration centered on reality testing - the ego function characteristically compromised in psychoses - is proposed in order to understand the phenomenon of attributing otherness to a synthetic other.

Keywords: psychosis; reality testing; artificial intelligence.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 PM

Friday 13 - PM

17:45 - 19:15 Room 603 Session 23

Continued

Thinking in Contemporary Digital Ecologies: A Bionian Reflection on Frustration Tolerance and the Alpha Function

Miguel Rosa (Portugal)

Abstract

For Wilfred Bion, thinking develops when the frustration introduced by absence, uncertainty, and the discrepancy between expectation and reality can be sufficiently tolerated. Under these conditions, emotional experience remains available for transformation by the alpha function, acquiring representation and becoming available for dreaming, symbolization, and thought. When frustration cannot be tolerated, experience may instead remain in the form of beta elements: not as thoughts about an internal reality, but as concrete and intolerable presences from which the subject seeks relief through evacuation, projective identification, acting out, or other forms of discharge.

Although Bion developed this model from the infant's early relationship with the maternal object, the concepts of alpha function, container - contained, and rêverie were subsequently extended to adult psychic functioning and to the analytic relationship. From this perspective, the capacity to contain and transform emotional experience cannot be understood solely as an acquisition completed in childhood, but as a mental activity that continues to operate - and may be further developed - throughout life.

This paper asks whether contemporary digital environments may be modifying some of the conditions under which frustration is experienced, contained, and transformed. Digital communication is frequently characterized by hyperavailability, immediacy, personalization, fragmentation of attention, partial disembodiment, and the possibility of entering or leaving interactions with relatively little resistance. Frustration, waiting, uncertainty, and unwanted emotional states can increasingly be interrupted through an almost permanent availability of external stimuli, relationships, information, and forms of reassurance.

The argument is not that digital technologies are intrinsically harmful, nor that they directly weaken the alpha function. Digital environments can also provide connection, knowledge, recognition, creativity, and genuine forms of containment. Moreover, the evidence concerning social media, echo chambers, polarization, and mental health does not support a simple causal model: technological affordances interact with individual choices, pre-existing vulnerabilities, social networks, and broader cultural conditions.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 PM

Friday 13 - PM

17:45 - 19:15 Room 603 Session 23

Continued

Nevertheless, this paper proposes that, under certain circumstances, digital environments may facilitate the repeated interruption of frustrating experience before it has had sufficient time to acquire psychic form. To describe this possibility, I introduce the concept of non-transformative containment: situations in which an emotional experience finds an immediate response, outlet, confirmation, or temporary relief without necessarily being transformed into thought. What initially appears to be containment may therefore function primarily as regulation or discharge.

When this pattern becomes predominant, the subject may become increasingly dependent on external regulation and less able to remain with ambiguity, absence, and non-coincidence. Personalization and selective exposure may also encourage more self-confirmatory relations with reality, in which what challenges the subject's existing expectations is more easily avoided, rejected, or projected onto others.

The paper considers the implications of this hypothesis for the recognition of alterity, the construction of shared realities, and contemporary psychoanalytic practice. The analytic setting may acquire particular importance as a space in which immediacy is suspended and experiences that would otherwise be interrupted or evacuated can remain present long enough to be contained, dreamed, and transformed.

Keywords: Bion; alpha function; frustration tolerance; digital culture; non-transformative containment; symbolization.

Friday 13 - PM

17:45 - 19:15 Room 502 Session 24

Creativity, Psychoanalysis and Psychoanalyst's Loom - a Work in Progress

Vuokko Hägg (Finland)

Abstract

This presentation weaves together Bion's theory of thinking, neuropsychoanalytic research on emotions and psychoanalyst's experiences of using a loom to weave together materials of different origins creating new connections between the psychical and physical, emotional and rational, past and present.

According to Bion it is the emotional self that facilitates the capacity to think. Bion trusted feelings to be among the few things we can be sure of, although we may ignore them. Emotions guide us to understand how we relate to the surroundings, to others and the challenges life brings our way. Bion described the capacity to think as a "work in progress" and placed the foundation of thinking in the capacity to contain primitive emotional life and process emotions.

Emotional storms are often described to accompany the first meeting between the psychoanalyst and the analysand. Bion's recommendation for the analyst was to approach each session without memory and desire. That same recommendation is applicable to weaving as well. The process of weaving a tapestry starts with an idea, maybe based on a visual image, then transferred into diagram as a guide for weaving.

The warp, weft and weave transfer the visual image into a physical representation of that image, but not identical and therefore frustrating. Emotional turbulence during the act of weaving can be compared to attacks on linking, almost causing the weft to be cut prematurely, if the emotional storm created is not contained. Creativity requires willingness to be open and not knowing, being in awe of the process, and to tolerate the frustration of "no thing", the presence of absence. The emotional presence makes it possible to tolerate the absence. Tolerance of the "no thing" helps to create a mental image, a representation of experience, memories to be stored and conscious thoughts to be thought and shared with others.

The audience is invited to participate in the emotional storms present in the process of weaving as an example of thinking. Beta elements of sense impressions are used as a weft, alpha elements as a warp, and alpha function does the weaving through a transformation, creating images and thoughts facilitating the capacity to think.

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 PM

Friday 13 - PM

17:45 - 19:15 Room 502 Session 24

Continued

Participants in this session are invited to reconnect the loose ends of the weft at the back of the tapestry (40 cm x 62 cm), to connect the threads in a new way or to undo the connections already in existence.

Keywords: beta elements; alpha elements; alpha function; theory of thinking; weaving.

The Artistic Sensibility of Psychoanalysis in Multivariate Contexts of Objectification of the Other in Present Days

Ricardo Azevedo Barreto (Brazil)

Abstract

This paper has the goal of discussing artistic sensibility as one of the fundamental elements for psychoanalytic works in multivariate contexts of objectification of the other, considering multiple factors of creation in the psychoanalytic fields and artistic movements in contemporary time. In general terms, this proposal thematic is justified due to relevance of sensibility in any psychoanalyst and, in specific terms, when the professional deals with the effects of the objectification found in different contexts of the fractured human existence, which can include, in a paradoxical way, at times psychological practices. Through an essay methodology, a debate of a theoretical nature will be developed around the theme with foundation in contributions of authors of psychoanalysis, for example, Freud and Winnicott, as well as incursions into reflections of philosophers, artists and human scientists in the present. In such way, initially, the singularity of the ways of understanding and working with artistic sensibility will be discussed; subsequently, these contributions will form the basis of the debate about possible positions for psychoanalysis and psychoanalysts facing multivariate situations and contexts of objectification of the other and estrangement in these times. It is highlighted that psychological, social, political, cultural and biological dimensions, among others, will be considered as they affect dealing with the voices of diversity so that they can be heard instead of silenced. Aspects of individual and collective psychic functions will also be discussed, and some psychoanalytic works from the perspective of an expanded care found in specialized scientific literature will be mentioned. Therefore, some changes will be indicated, and considerations will be presented in terms of the psychoanalytic field in the current time. In the discussion of the thematic, there will be a dialogue among psychoanalysis and artistic movements, for example, Pop Art, raising questions and promoting the debate about the places to mental health professionals and psychoanalysis nowadays. In conclusion, the artistic sensibility of psychoanalytic works with subjectivities and the unconscious will be recognized in its plurality

PROGRAMME

Detailed Programme with Abstracts

Friday 13 November 2026 PM

Friday 13 - PM

17:45 - 19:15 Room 502 Session 24

Continued

and specific conditions of creativity in a world that has presented itself with many experiences and nuances of dehumanization.

Keywords: Psychoanalysis; Art; Humanization; Care; Sensibility.

What Is Transmitted without Words and Its Bodily Inscription: Art as a Pathway for Working-Through and Symbolization in Contemporary Clinical Practice

Belén Barra (Chile)

Abstract

This paper is situated within the thematic axis Boundaries of the Body and proposes to approach the body as a surface of inscription for that which has not been symbolized. Drawing on three clinical vignettes, it examines the ways in which transmission particularly transmission that operates outside of language may become embodied and manifest through eating, sexual, and somatic symptoms, as well as affective dysregulation, in keeping with the effects of transmissions that have not been historicized (Cabrera, 2023; Torok & Tisseron, 1995). It also explores how, in these cases, art may offer a pathway for symbolization, working-through, and therapeutic movement that may foster subjective transformation.

Keywords: Body; symbolization; transmission; transformation; art; emptiness.

Gala Dinner **20:30**

Hotel Plaza El Bosque Ebro

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 AM

Saturday 14 - AM

08:45 - 10:15 Room 602 Panel 1

The Community Sphere: Erich Fromm's Socioanalytic Approach (SEMSOAC)

Patricia González Duarte (Mexico); Guadalupe Sánchez-Enríquez (Mexico); Juan José Bustamante Rojano (Mexico)

Panel Abstract

This panel brings together three papers organized around a common axis: the social dimension of psychoanalysis applied to the community sphere. Drawing on the methodology of Social Character Theory, proposed by Erich Fromm and further developed by the Seminario de Sociopsicoanálisis A.C. (Semsoac), the aim is to extend psychoanalysis beyond the consulting room, embracing its social responsibility and supporting processes of change that foster emotional health and collective well-being.

Social character research serves as a resource to understand the everyday life and predominant traits of community groups - rural, urban, and organizational - that typically lack access to private psychoanalysis. The central instrument is the Social Character Questionnaire, an individual interview that explores dimensions such as daily life, education, family and social development, class conditions, and work, allowing the identification of common patterns within each group.

With over forty years of experience in participatory research projects, Semsoac recognizes that today's crisis is not only material but also one of meaning and human connection. Contemporary social character is shaped by consumerism, individualism, and alienation, which weaken solidarity and deepen divisions. Rebuilding the social fabric requires transforming this dominant character into one grounded in empathy, cooperation, and shared responsibility.

From Fromm's perspective, the human being is inherently social and cannot be fully understood without considering how the social dimension also shapes the unconscious. Our work with marginalized and disadvantaged communities has been formative both for the participants and for us as psychoanalysts, expanding clinical practice into an ethical and transformative reflection. The panel will conclude with a practical exercise of collective listening of questions and different answers with an interpretation, illustrating how we assess and analyze the social character of a group.

Keywords: Research; Social character; Prevention; Psychosocial intervention; Community work.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 AM

Saturday 14 - AM

08:45 - 10:15 Room 602 Panel 1

Continued

The Training of the Psychotherapist in the Social Sphere

Patricia González Duarte (Mexico)

Development of the Social Character Questionnaire

Guadalupe Sánchez-Enríquez (Mexico)

Practical Examples of Questions and Answers from the Sample Studied

Juan José Bustamante Rojano (Mexico)

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 AM

Saturday 14 - AM

08:45 - 10:15 Room 501 Session 25

Psychoanalysis, a Practice within Process

Alejandro Caravera (Chile)

Abstract

Twentieth-century physics and biology dissolved, each on its own and without coordination between them, the substantialist ontology with which they had thought their objects, and they converged on an image of the real as relation and process. Psychoanalysis occupies a singular position within that landscape, producing processual intuitions from a practice that resists reduction to objects, and its discovery falls upon the knowing subject, there where physics and biology decenter the object and leave intact the position from which that object is known. From there comes its difficulty, which, read through Whitehead's process ontology and Foucault's genealogical analytic, cannot be located in its concepts or in its institutional form taken separately, and points to the absence of an interlocutor capable of housing the questions the practice raises. The cultural field that organizes what counts as a problem of human malaise reorganized itself around a principle of administrability -the premise that experience is fundamentally manageable-, and that principle renders unreceivable what psychoanalysis opens. Coherence with a processual ontology requires that psychoanalysis accept its place within the process it describes, recognizing its categories as historically conditioned formulations, and what matters is that the questions of the decentered subject, of desire, and of lack continue finding the conditions under which they can be thought.

Keywords: psychoanalysis; process ontology; Whitehead; Foucault; principle of administrability; contemporary subjectivity.

The Value of Waiting: Psychoanalysis and the Culture of Immediacy

Nasser Sarrás Chahuán (Chile)

Abstract

This paper examines the problem posed by a culture of immediacy - characterized by acceleration, self-exploitation, and a growing difficulty in sustaining delay - for psychoanalytic practice, questioning how these cultural transformations reconfigure its place in contemporary clinical work. The aim is to critically examine the contribution of psychoanalysis within a context that privileges brief interventions, rapid outcomes, and, more recently, therapeutic alternatives based on artificial intelligence. Drawing on sociological, philosophical, and psychoanalytic perspectives from Bauman, Han, and Bollas, the paper outlines some of the cultural and psychic transformations that shape this

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 AM

08:45 - 10:15 Room 501 Session 25

Continued

context, and subsequently articulates them with the contributions of Lemma, Bion, Ogden, and Cohen concerning delay, the work of desire, psychic working-through, and the capacity to think one's own experience. It is argued that psychoanalytic therapies acquire value by offering a sustained process of working-through capable of introducing a different temporality in contrast to the logic of immediate response, while also sustaining processes of depth within a context that tends to avoid them. The paper concludes that the apparent incompatibility between psychoanalysis and contemporary demands may constitute, precisely, a source of its continued clinical relevance.

Keywords: psychoanalysis; culture of immediacy; subjectivity; temporality; modernity.

The Extensive Properties of the Word: The Subject and Its Ontological Tendency

Gonzalo Figueroa de la Fuente (Chile)

Abstract

This research proposes the hypothesis of an ontological tendency of the subject as a response to the impossibility of inscribing the sexual relationship. By distinguishing between the realist and idealist approaches in Lacanian psychoanalysis and articulating them with the solipsistic metaphysics of Macedonio Fernández in Museo de la Novela de la Eterna, the article defends a negative ontology of the subject. However, it integrates the idealist perspective to demonstrate how the subject attempts to overcome its structural lack by founding ontological fictions. Through the analysis of the characters' discourses, it reveals that language materializes this evasion via the extensive properties of the word, allowing the subject to displace itself through signifying formations in order to sustain reality against the limits of the real.

Keywords: ontology; language; subject; psychoanalysis; real.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 AM

Saturday 14 - AM

08:45 - 10:15 Room 301 Session 26

Sensoriality and the Archaic: Destinies of the Body in Subjective Constitution

Gabriela Domingues Caetano Soares Maia (Brazil)

Abstract

We seek to explore how the dimension of the archaic can help us to think sensoriality as an element at work in psychic life. As Roussillon (2007) notes, the archaic concerns the first forms of psychic organization, marked by an intimate and dependent relationship with caregivers and by the centrality of attention to the body. We understand that the elements present in the beginnings constitute active nuclei of subjectivity throughout life; they therefore refer to forms of psychic organization rather than to a circumscription characteristic of each developmental phase. Primitive experiences mark the forms of apprehension of the world in the beginnings of life, when the relation with the other is supported by bodily communication, with a special leading role for tactile, olfactory, and luminous stimuli, for prosody and for rhythmicity. In a complementary movement, the modes of exploration and elaboration of the stimuli experienced by the baby are grounded in the body and in the movements of integration among the multiple senses. Thus both the constitution of an incipient ego and the bond with primary objects are experiences lived and inscribed in the body, thereby constituting a condition of possibility for the subsequent acquisition of verbal language.

Since Freud, we have known that psychic temporality has a complex character, so that infantile experiences and their developments in fantasy remain at work in the adult psyche with remarkable vitality. In the same way, archaic aspects mobilize psychic life, sustaining and infiltrating symbolic arrangements. This understanding leads Ciccone (2011) to point out that the analyst's listening needs to grasp the expressive forms situated on this side of representational activity through words. The figure of the bodily ego stands as a sign of the permanence of an archaic organization that apprehends lived experience in its formal aspects, in the register of sensoriality.

We conclude that raw experience, although it may present itself as a destructuring dread, is also what allows subjectivity to keep its vivacity and its capacity for being affected. We thus investigate the broadening of the destinies of the body beyond suffering and defensive responses. The bodily dimension, through sensibility and the capacity to be aesthetically affected, constitutes the porosity proper to the ego/other relation. It is precisely this plasticity of the body that allows new elements to enter, making subjective transformations possible.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 AM

Saturday 14 - AM

08:45 - 10:15 Room 301 Session 26

Continued

Singularity in Psychoanalysis, on the Subjective Effects of the Erasure of the Other

Patricio Meneses Merino (Chile)

Abstract

In the context of trauma and the act of listening to it, this work proposes that social violence, which facilitates the erasure of the Other, implies a disavowal of the subject's status - a desubjectification understood through the concept of helplessness. At the same time, it highlights the unique nature of the symbolization attempts made by the subject thus threatened, positing that the singular and unrepeatable nature of these vestiges reveals a fundamental aspect of the subject, considering the subject through the lens of their fragility, intimacy, and vulnerability. This work seeks to highlight the singular nature of the subject, while identifying in the erasure of the Other an interruption of the conditions of possibility that allow the subject to appropriate the unlivable - that which has not been able to be transformed into experience.

Keywords: singularity; social violence; experience; symbolization.

Life and Death of Desire. The Erasure of Self before the Other

Carlos de Jesus Lima (Brazil)

Abstract

This work discusses the erasure of self in the face of the Other in neurodivergent subjects, especially in subjects with dual conditionality, in this case, subjects who simultaneously present the condition of Autism and High Abilities/Giftedness (HA/G). Designated Antinarcissus by Da Silva (2025), such subjects are characterized by the escape from their own image, thus differentiating themselves from those with an Oedipal or narcissistic structure. In view of this, according to Da Silva (2023), "the Antinarcissist seeks to be, but when he finds what would be his own being, he does not recognize himself in such being [...], nor does he remain in being, but inevitably always moves out of it." Neurodivergent subjects who are simultaneously autistic and have HA/G are considered in the clinic as collapsed: on the one hand, they evade themselves to the other insofar as, in their escape from themselves, they intend to see their own self in the other; On the other hand, when in contact with this other, they generally return to themselves as if to take refuge from the possibility of being erased by the Other. This is the case of Estrela (fictitious name), who has dual conditionality, both autism and giftedness/high abilities, and, upon perceiving the competition for her talents (which bring promotion, recognition, professional and economic success)

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 AM

Saturday 14 - AM

08:45 - 10:15 Room 301 Session 26

Continued

from the various departments of the company where she works, and faced with the consequences of being seen, chooses to remain dead. Living as dead, Estrela affirms, means refusing to enter the world of the living, which has given her a certain pleasure, due to the feeling of always mocking the standard way of life she herself wants to live. Estrela lives the conflict between the affirmation and negation of her desire to be herself in the face of the Other, in whom and before whom, on the one hand, she wants to assert herself; this, on the other hand, tends to erase her. This is what the work intends to accomplish.

Keywords: Daseinspsychoanalysis; Antinarcissus; Autism; High Abilities/Giftedness (HA/G); Inhibition.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 AM

Saturday 14 - AM

08:45 - 10:15 Room 603 Session 27

The Foreign within: Puberty as the Emergence of an Unfamiliar Body in Subjective Constitution

Gonzalo Donoso (Chile)

Abstract

Puberty constitutes a crucial moment in subjective constitution, insofar as it inaugurates the transition into adolescence and sets in motion the psychic transformations that characterize it. Bodily and drive-related changes confront the subject with a body that, although one's own, begins to be experienced as foreign. This paper proposes understanding puberty as a paradigmatic experience of "the foreign within": an alterity that emerges from the subject's own body and demands psychic work involving metabolization, narcissistic reorganization, and symbolization. Drawing on Freud, Aulagnier, and Gutton, the paper examines several expressions of pubertal work - pubertal scenes, pubertal narcissistic complementarity, and parental obsolescence - and their possible outcomes when elaboration encounters obstacles. Finally, it considers the clinical and cultural conditions that may facilitate the inscription of this experience, emphasizing the role of the analyst, peers, and the gaze of the other in the subjective appropriation of what initially presents itself as foreign.

Keywords: Puberty; adolescence; internal alterity; body; pubertal work.

On Adolescences, Pain, and the Word

Joan Black (Chile)

Abstract

In contemporary clinical practice, adolescents increasingly present with a certain affective anesthesia: bodies undergoing pubertal transformations while defending themselves against the psychic pain demanded by subjective reorganization. This paper explores the early conditions of subjective structuring and the capacity to metabolize unpleasure in order to trace the questions surrounding these pains that go unfelt.

Grounded principally in Aisenstein's work, this paper considers the maternal discursive envelope to be what makes it possible to cathect absence and delay, establishing primary erotogenic masochism as the guardian of life and a precondition of desire. Alongside this, following J. Bergès and G. Balbo, it discusses how pain does not constitute a primary sensation, but rather a secondary symbolic naming that arises in the relation to the other.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 **AM**

Saturday 14 - AM

08:45 - 10:15 Room 603 Session 27

Continued

Thus, in those adolescents in whom we may hypothesize an early failure, there emerges the sensation of a body disconnected from affect - anesthetized or embalmed - which compels us to question the analyst's role. A function that moves not only through the fissures of representation, but necessarily through the possibilities of entering into a play of being affected. In the transference, the analyst would operate by opening those spaces in which transitivism becomes possible: offering hypotheses with which the other may identify and may finally say "Ow!" where before they could not. To accompany the adolescent as they risk the pain of being affected, of thinking, and of coming into being within the logic of desire.

Keywords: Adolescence; affective anesthesia; psychic pain.

From Survival to Creation: The Holding Function in Analytic Work with a Child with Early Trauma

Mónica Gabler Cruz (Chile)

Abstract

This paper presents the psychotherapeutic process of Francisca, a five-year-old girl with a history of early trauma and experiences of maltreatment. From a psychoanalytic, particularly Winnicottian, perspective, it explores how these experiences affect the capacity to establish differentiated relationships, play, and symbolize. Her initial difficulty separating from her father and forming a relationship with the analyst is understood as an expression of her need for holding in the presence of an other experienced as potentially uncertain or intrusive. Through a stable, non-intrusive setting and the use of play, a progressive transformation can be observed: Francisca begins to tolerate separation, accept the analyst's help, include her in her creative activity, and recognize the needs of a vulnerable other. The paper proposes that analytic holding constitutes a relational experience that makes possible a new way of being with the other, without experiencing the other's presence as a threat to her own continuity. Thus, the movement from survival toward creation also involves the opening of a space in which the bond can acquire new forms.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 AM

Saturday 14 - AM

08:45 - 10:15 Room 502 Session 28

Interference or Holding? A Psychoanalytic Reading of Mothers' Smartphone Use in Early Childcare

Valentina Bruna Escobar (Chile)

Abstract

The scene of a mother holding her baby while aimlessly scrolling the screen is usually read as technoference, technological interference in the bond; that framework does not explain why mothers with postpartum depression are the ones who use the device most intensively. This datum shifts the question: not how the device interferes, but what psychic functions it fulfils and what forms of use it organizes in the puerperium. The conceptual framework brings together primary maternal preoccupation, the ego vulnerability of the puerperium, and the flight to sanity. The thesis is that being there without being there does not originate in the screen: the device assists and equips a retreat already underway, a techno-assisted flight to sanity sustained by scrolling. Its efficacy stems from the screen's pseudo-alterity, an intimacy without alterity that is tolerable where the infant threatens to overwhelm. Two directions are distinguished: an outward flight, under the manic defence, in which occupation, mastery, and companionship without demand produce an instrumental estrangement; and an inward flight, close to withdrawal, in which negative hallucination sustains an affective estrangement and a transient reflective blackout. The screen does not resolve guilt, it defers it: the return to waking attention reintroduces it aggravated and forces a renewed recourse to the device, making the circuit chronic. Three clinical consequences follow: refraining from psychoeducational moralizing, reading device use as a clinical indicator and transferential material, and locating pathology in the intensity, necessity, and irreversibility of the defence, not in its existence.

Keywords: technoference; flight to sanity; reflective blackout; digital immersion.

Can My ChatGPT Interpret Dreams? Reflections on the Theory of Symbolism

Benjamín Saravia Tognarelli (Chile)

Abstract

This work asks whether artificial intelligence can interpret dreams from the standpoint of psychoanalytic theory of symbolism. The problem is also clinical. Drawing on Freud, Jones, and Lacan, it distinguishes the recognition of symbolic equivalences from the production of an analytic interpretation. Stekel and Silberer make it possible to examine two risks of automated reading: anticipating

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 AM

Saturday 14 - AM

08:45 - 10:15 Room 502 Session 28

Continued

associations through available repertoires and elevating conflict into general, functional, or anagogic significations that neutralize its disturbing character. Against these operations, the paper argues that no response interprets by virtue of its semantic accuracy or the authority of whoever - or whatever - produces it. Interpretation is decided in transference, according to the position, timing, and effects of an intervention. A sentence generated by ChatGPT may acquire an interpretive function a posteriori when introduced into analytic discourse. The conclusion contrasts the position of the "user-subject," produced by the interface, with the subject of desire and its impostures.

Keywords: artificial intelligence; dream interpretation; symbolism; transference.

Always on: Vulnerability and Feminized Subjectivities in the Face of Artificial Intelligence as Unconditional Mother

Gabriela Larraguivel Sosa (Mexico)

Abstract

This essay examines, from a psychoanalytic and feminist perspective, the affective bonds that users form with conversational artificial intelligence under a logic of permanent availability, or "always on." Drawing on Winnicott's notion of the good-enough mother and Balint's concept of the basic fault, it argues that an AI that responds without desire, without limit, and without interruption reproduces the fantasy of a mother who never fails, thereby foreclosing the experience of lack that is constitutive of desire and subjectivity. Through two clinical vignettes, the essay shows how this dynamic fosters dependence, erodes the capacity to wait, and simulates recognition where there is only automated confirmation. It further contends that feminized subjectivities, historically configured through care, self-giving, and affective availability, are especially vulnerable to these substitute bonds, which replicate a familiar asymmetry: giving without asking, accompanying without questioning, remaining always present. Rather than an individual weakness, this vulnerability is read as the effect of a socialization that binds love to obedience and empathy to lack.

Keywords: artificial intelligence; psychoanalysis; feminized subjectivities; basic fault; dependence; always on.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 **AM**

Saturday 14 - AM

Keynote Lecture **10:15 - 11:45**

Nicanor Parra Auditorium

Luis Hornstein

Trophic and Pathologic Narcissism

Luis Hornstein (Argentina)

11:45 - 12:00 Coffee Break

Coffee Area

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 AM

Saturday 14 - AM

Plenary Session 6 12:00 - 13:30

Nicanor Parra Auditorium

Social Fractures of the Human Condition

Rousseau Is Dead. Death Drive and International Conflictivity

Miguel Angel González (Spain)

Abstract not available.

Shall We Survive?

Darius Leskauskas (Lithuania)

Abstract not available.

The Fractures of the Human: Subjectivity, Destructiveness and Suffering in Our Time. From Civilisation and Its Discontents to the Challenges of Contemporary Clinical Practice

Juan Flores (Chile)

Abstract not available.

13:30 - 14:30 Lunch

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 PM

Saturday 14 - PM

14:30 - 16:00 Room 602 Panel 2

Group & Individual Narcissism as a Basis for Hostility towards the "Other"

Sandra Buechler (United States); Anna Maria Loiacono (Italy)

Abstract

Our panel will explore how narcissism is manifested on both group and individual levels. We will look at the inevitable relationship between group narcissism and destructive "othering" of outsiders, and we will suggest approaches to narcissistic difficulties in the treatment context.

Narcissism can be understood as a deficit, or insufficiency of balanced self-esteem, or realistic self-worth. The problem of narcissism may take different forms, in different cultures and time periods, but human beings have always suffered from self-esteem issues.

The concept of group narcissism can have grave political consequences. Fromm (1994) saw this phenomenon as the root of most wars. This "othering" of those who do not belong to one's own country or group precludes a truly humanistic perspective. Group narcissism narrows our focus. We forfeit the feeling of human solidarity to gain a false sense of superiority.

On an individual level, one can work on one's narcissism throughout life. Both the "cause" and the "cure" of narcissism can be found in the interpersonal nature of human life. In his early life, the person with narcissistic disorder did not get an adequate sense of his interpersonal impact, his capacity for mattering to others. But just as narcissism is "created" interpersonally, it is also "cured" through meaningful relationships with others, such as in the analytical relationship.

Narcissism interferes in establishing empathic connection with any "other" who does not represent an extension of the self. The narcissistic individual not only defends themselves against the anxiety provoked by a disturbing experience, but also against new experiences that could undermine and break the equilibrium of their self-structure, even when that structure is pathologically formed.

It will be highlighted how narcissistic phenomena should be differentiated into "substitutive characterological narcissism with a defensive function" and "infantile narcissistic needs" (Fiscalini, 1995). Essentially, narcissistic pathology and normal narcissistic concerns exist on a continuum ranging from mild, non-disruptive forms to the most severe and dysfunctional ones.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 **PM**

Saturday 14 - PM

14:30 - 16:00 Room 602 Panel 2

Continued

Narcissists present significant challenges in treatment because they feel defined by how they are treated by others; consequently, the therapist's behavior is taken as a measure of their own worth.

A clinical vignette will explore these factors.

Keywords: narcissism; otherness; dehumanization; clinical implications; political consequences.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 PM

Saturday 14 - PM

14:30 - 16:00 Room 501 Session 29

God in the Consulting Room: Between Authoritarian Introject and Recovered Humanity

Rebeca Aramoni (Mexico)

Abstract

Seriously, God?

God:

In the intrapsychic space, God; in the social sphere, God; in the family environment, God.

When my patient arrives, I ask him to leave God in the waiting room and take Him with him when he leaves.

The introjected God resembles a cancer more than a blessing. He is an authoritarian, irrational God who has dissolved every ounce of my patient's freedom.

He is involved in everything: in what he eats, in what he dreams, in what he desires, in what he fears, and in bed, in his sexuality.

Considered a sinner, he lives asking forgiveness, from original sin to the present.

He deserves nothing. He did not please his parents, because his thoughts are sinful. He has not married because he does not deserve a partner, let alone children conceived in sin whom he would raise and love.

One might ask: how can God ruin your life?

Yet it is not God. It is the Church and society, the repressive apparatus and the impostors who pass themselves off as gods.

The Church is an apparatus of control, of extortion, a business worth millions.

Where everything Jesus Christ did not say, did not do and did not allow goes unspoken.

Some believe that we suffer in this life and inhabit paradise in the next. Some are still waiting for the coming of the Messiah.

What would this person's life be like without the apparatus of the Church, in their relationship with God alone?

In Cercas's book El loco de Dios, Catholicism's most spectacular contribution is the concept of immortality. Resurrection.

Which is delusional!

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 **PM**

Saturday 14 - PM

14:30 - 16:00 Room 501 Session 29

Continued

Yet incredibly effective. Is that why God does not save His son and allows him to be crucified?

Those who have quarrelled with God because He has abandoned them have lost sons, daughters, grandsons, granddaughters, loved ones, security and well-being. And some have lost everything!

And yet they are good people.

How do they go on living without God? Do they become angry, furious, disappointed, reduce Him to a wooden figure and burn it in a bonfire?

In some, what emerges is anxiety, perhaps akin to independence from one's parents, fear of the unknown, of punishment, and unfamiliarity with one's own resources and abilities, with one's own judgement without intermediaries, and with the internal condemnation provoked by the doubt this represents.

Fear of God and love of God are like bipolarity, if they do not occupy a middle ground.

What does the Divine represent that cannot simply be the human being and the wonder of their constitution?

Psychoanalytic work with God in the middle is sometimes impossible. It is like performing an exorcism of the madness and irrationality of this wrongly introjected figure.

As happens socially when we idealise the ruler who leads us to the slaughterhouse, because we are utterly irrelevant or invisible to him as he carries out his plans.

Why cannot God be someone who nourishes and accompanies us, values life, and nothing more?

The Subject Cannot Exist without Bonds, nor Can Bonds Exist without the Subject: The Case of "Psicolog* al Parco"

Martina Mancuso (Italy), Giovanna Di Giacomo (Italy) & Martina Larsen Payà (Italy)

Abstract

In recent years, transformations in relational bonds have become increasingly evident: instability, growing reversibility, and the rapid ability to "enter and exit" relationships, along with forms of connection that multiply contacts while simultaneously emptying the experience of relating.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 **PM**

Saturday 14 - PM

14:30 - 16:00 Room 501 Session 29

Continued

Within this context, clinical reflection is called to engage with a question that concerns not only new configurations of bonds, but the way in which these transformations call the subject into question. And yet, something does not seem to truly shift.

Despite the growing attention to relational bonds, we often continue to think about them within coordinates that remain surprisingly stable: on the one hand, as that which determines the subject, organizing and constraining them; on the other, as something the subject should learn to manage, regulate, and make sustainable. These are two apparently opposing perspectives that nonetheless share the same implicit premise: the separation between subject and bond.

This contribution proposes a shift in perspective: not merely to examine transformations in bonds, but to question the very categories through which the subject is conceived within them. From this standpoint, the subject is neither external to the bond nor reducible to it, but is constituted within the bond while maintaining a dimension that never fully coincides with it.

This shift directly impacts the way the clinical encounter is understood. The therapeutic dimension cannot be assumed as guaranteed by the institutional frame or by the setting (just as the subject cannot be assumed as guaranteed by the bond), but must be questioned in the conditions of its very emergence.

From this position, the contribution presents the case of "Psicolog* al Parco," a project that offers psychological encounters in open, everyday contexts. The question that runs through it - "Can a patient be met in a park?" - is not merely technical; rather, it serves to explore what makes an encounter therapeutic.

The case of "Psicolog* al Parco" makes visible how therapeutic quality is not guaranteed solely by place or form; that the therapist is not defined solely by belonging to an institution; and that the subject is not defined solely by their bonds. Ultimately, the relationship is not prescriptive in itself; rather, the bond is what emerges from the encounter.

The bond is thus rethought not as an object to be regulated, but as a space in which, each time, the possibility of subjective expression can emerge.

Keywords: subject; bonds; psychoanalysis; setting; relation.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 PM

14:30 - 16:00 Room 501 Session 29

Continued

Psychoethics as a Compass in the Face of Contemporary Alienation: An Analysis of Psychoanalytic Praxis and the Biophilic Encounter

María Fernanda Clavijo Lopez (Mexico)

Abstract

This paper presents the central dimensions of an ongoing investigation examining the relationship between clinicians' professional profiles - including academic training, clinical experience, and supervision - and their conception of psychoethics. Within a context marked by subjective estrangement and cultural fragmentation, psychoethics is conceived not as an external normative framework, but as a compass that enables the analyst to sustain the integrity of the clinical process in the face of contemporary alienation and dehumanization. Building on Erich Fromm's theoretical framework, the paper explores the transition from bureaucratized clinical practice toward a biophilic praxis. This ethics of life requires the analyst to adopt an active position in relation to the necrophilic forces and psychopathologies of contemporary society, thereby transforming the clinical encounter into a space for the affirmation of life.

The paper examines how variables such as adherence - and, at the same time, flexibility - with respect to specific intervention models, together with supervision and institutional training, strengthen the psychoanalyst's internal analytic frame, thereby facilitating ethical decision-making that avoids the segregation, restriction, or defensive assimilation of the patient's alterity.

Finally, the paper reflects on the need for a shared ethical framework that, without blurring the singularity of psychoanalysis, fosters an integrative and humanistic practice. Psychoethics is proposed as the axis that enables the analytic encounter to transcend orthodox technique and become an act of freedom and existential responsibility through which subjective truth may emerge in the face of the fractures of the contemporary human condition.

Keywords: Psychoethics; Humanistic Psychoanalysis; Clinical Practice; Contemporary Alienation; Biophilia.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 PM

Saturday 14 - PM

14:30 - 16:00 Room 301 Session 30

Discontinuity in the Experience of the Contemporary Relational Subject

Fabio Vanni (Italy)

Abstract

The theme of the subject's "internal discontinuity" has been present in psychoanalytic thought since its origins, naturally with a terminology and within a conceptual framework different from today, but constituting one of the defining characteristics of its theoretical thought throughout its now not-so-brief history. This centrality can be extended, in a certain sense, to authors and approaches of pre-psychoanalytic psychological science and to other theoretical models that emerged in the psychotherapeutic world in the twentieth century.

We have neither the time nor the ambition to retrace this history, which concerns, to remain within the psychoanalytic field, concepts such as the unconscious, repression, splitting, dissociation, and conflict - to name just a few of the best-known - and it is therefore arbitrarily, and in a certain sense apodictically, that we subsume very different experiences and disparate explanatory levels under the term "discontinuity."

However, we believe it is interesting to present here a perspective that supports the current relevance of this conceptual framework by juxtaposing it with a theoretical concept that appears contradictory: the unity of the subject, which adopts an evolutionary perspective regarding the subject's development within relationships.

We will attempt to highlight the centrality of the concept of "experience," the evolutionary meaning that discontinuity in experience can assume, and the clinical consequences of this approach.

Any clinical materials used, albeit in the form of brief examples, would be such as to obscure the individuals involved.

Singularity in Analysis

Liliana Messina Schwartz (Chile)

Abstract

In a contemporary culture shaped by mass consumption, social media, and the rise of artificial intelligence, singularity has become a paradoxical value: subjects seek to differentiate themselves while being increasingly exposed to

Saturday 14 - PM

14:30 - 16:00 Room 301 Session 30

Continued

homogenizing forms of identification. From a psychoanalytic perspective, this tension raises questions about contemporary processes of subject formation and the conditions of analytic work.

Drawing on adolescent clinical material, this paper explores the search for singularity and its articulation with the need for recognition, belonging, and differentiation. It also proposes that singularity does not belong exclusively to the analysand but emerges within the analytic encounter. The contributions of Winnicott, Bollas, and Ogden provide a framework through the concepts of the true self, "idiom," potential space, and the "analytic third."

Each analysis thus constitutes an unrepeatable experience in which analyst and analysand participate in a singular configuration of discourse, listening, and interpretation. Psychoanalytic work offers a privileged space for accommodating difference, facilitating the symbolization of what has not yet been formulated, and sustaining the possibility of a subjective experience of one's own.

Keywords: singularity; psychoanalysis; adolescence; transference; analytic third.

Transexistence

Patricia Serfaty (Brazil)

Abstract

The aim of this article is to introduce the concept of transexistence as a psychic mode of survival in the aftermath of trauma, examining its constitution and the clinical effects observed within the psychoanalytic setting. The central question is how to understand subjective states in which the individual survives trauma without fully recovering the continuity of being, remaining instead in an intermediate zone between breakdown and reconstruction. The psychic economy of waiting and the paradoxical function of this suspended mode of existence raise the following question: How does the organization of a life held in suspension operate as an active defence, preserving what remains of the self in the face of an environment that continues to collapse?

Drawing on the interpretative analysis of the dream narrative presented in a clinical vignette, this article seeks to identify subjective configurations associated with survival after trauma, placing them in dialogue with Winnicott's theoretical framework. The concepts of transexistence and psychic fibrillation emerge from the interplay between clinical experience and theoretical elaboration.

Keywords: transexistence; trauma; breakdown; psychic fibrillation; subjectivity.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 PM

Saturday 14 - PM

14:30 - 16:00 Room 603 Session 31

Inland, Foreign Land: Philosophical, Emotional, and Clinical Dimensions of Insilio

Cristian Solar-Valenzuela (Chile)

Abstract

This article addresses insilio - or inxilio - as an autonomous conceptual category that designates the experience of those who, without having left their country, suffered uprooting, persecution, and the sinister metamorphosis of their own territory under dictatorial regimes. In contrast to the historically dominant use of the term 'internal exile' - an oxymoron that reproduces, in the realm of language, the very same invisibilization that power exerted on those bodies - the article argues for the need for a distinct concept beginning with the prefix 'in' (within), capable of precisely naming an experience that does not cross borders but fractures, in an equally devastating manner, the subject's topological, affective, and identity-related coordinates. The text unfolds six interconnected dimensions: the conceptual genealogy of the term; the paradoxical topology of borderless displacement; the process of subjective disappearance; the affective core dominated by fear and nostalgia; the psychoanalytic conceptualization of ennui as a 'disease of ideality'; and the role of the analyst as a supportive witness in the face of the ravages of silence. It also incorporates the contributions of Abraham and Torok on the psychic crypt and transgenerational transmission, Ricœur's wounded memory, Volkan's chosen trauma, and Kordon and Edelman's work on the effects of state-induced silence.

Keywords: insilio; political trauma; state terrorism; subjectivity; critical psychoanalysis.

The Intimate Stranger: The Mother Tongue as a Bridge Facing the Alterity of Migration

Serena Galliera (Italy)

Abstract

This work explores the theme of the internal stranger within both the patient and the therapist, specifically in the context of migration, an event that reshapes not only the external environment but the entire internal psychic organization of the subject.

The presentation focuses on a clinical experience conducted in the shared mother tongue of both patient and therapist, within a social context dominated by a different language. Following the perspective of Amati Mehler et al. (1993) on the "Babel of the Unconscious", it investigates how expressing feelings in one's native language is crucial for the patient to maintain a connection with the "internal

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 PM

14:30 - 16:00 Room 603 Session 31

Continued

familiar," which might otherwise become alienated, traumatic, or unrepresentable. Simultaneously, it examines how the therapist, by employing her mother tongue professionally, encountered and integrated a previously unexplored dimension of her own identity, moving towards the recognition that we are, fundamentally, "strangers to ourselves" (Kristeva, 1991).

The clinical core follows the therapeutic journey of Cantua, an adolescent who migrated from Peru to Italy. Initially, therapy was conducted in Spanish to facilitate communication; however, as she acquired Italian, the therapeutic space remained in Spanish by mutual agreement. This served to preserve her "homeland" and her linguistic identity. Through this process, Cantua was able to integrate her emerging "Italian identity" with her "Peruvian identity" without perceiving them as split or excessively uncanny.

Furthermore, this work explores the author's experience as a "second-generation" bilingual therapist, daughter of Argentine immigrants. It reflects on how growing up with linguistic references distinct from the majority impacted her personal life and how discovering the professional use of her mother tongue represented a transformative shift in her identity as a psychotherapist.

The mother tongue represents a vital thread that aids the process of change, helping individuals feel less estranged from themselves. As with all human phenomena, its use evolves, following the unique transformative process of that specific subject.

Keywords: Mother Tongue; Bilingualism in Psychoanalysis; Migration; Internal Alterity; The Uncanny.

Ambiguous Loss and Traumatic Mourning in Relatives of Missing Persons in Democratic Chile: A Relational Psychoanalytic Approach

Eduardo Pérez Carrasco (Chile)

Abstract

In Chile, the disappearance of persons under democratic rule is a psychosocial phenomenon of growing relevance that remains largely unexamined from a subjective standpoint (Sferrazza Taibi, 2021; Martínez, 2024). Unlike the forced disappearances of the military dictatorship, these cases unfold under different legal and institutional frameworks (Ministerio del Interior y Seguridad Pública, 2022), yet they share the same structural condition: the absence of certainty about the person's fate (Boss, 2007, 2016). This presentation introduces a doctoral research project that seeks to understand how relatives of missing persons in democratic Chile live through and elaborate this experience, bringing together

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 **PM**

Saturday 14 - PM

14:30 - 16:00 **Room 603** Session 31

Continued

Pauline Boss's concept of ambiguous loss (2007, 2016) with relational psychoanalytic theory on multiple self-states, particularly the work of Philip Bromberg (2008, 2017). The guiding hypothesis is that prolonged ambiguity does not operate merely as an external condition, but as a relational organizing principle capable of configuring traumatic mourning (Pérez, 2024b), sustained by the dynamic coexistence of contradictory affective positions. Methodologically, the study proposes in-depth qualitative interviews analyzed through the Model of Analysis of Discursive Positioning in Psychotherapy (MAPP) (Martínez, Tomicic & Mellado, 2025), adapted for this context. The research aims to contribute a conceptual framework able to integrate the relational and intrapsychic dimensions of this particular form of loss.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 PM

Saturday 14 - PM

Plenary Session 7 16:00 - 17:30

Nicanor Parra Auditorium

The Nature of the Strange: Origin, Time and Interpretation through Matte Blanco

Chilean Society of Psychoanalysis ICHPA

At the Origins of Bonds: A Journey through the Laws of the Unconscious and Symmetrical Logic in Perinatal Clinical Work

Mariella Araos (Chile)

Abstract

The question of the origins of the psyche remains open, situated within a territory where language has not yet acquired form or a predictable logical order. The primal unfolds within a psychic space that is difficult to inhabit and to name. However, in various clinical situations - particularly in perinatal clinical work and in severe disorders of early childhood, such as autism - we are confronted not only with the theoretical desire to understand the constitution of the psyche, but also with the clinical need to work where this process is still unfolding or has been disrupted, thereby giving rise to suffering.

What do we know about this earliest time? Is it possible to name and understand it through the categories and language of consciousness? This paper advances the hypothesis that the realm of the archaic is governed by specific laws corresponding to the functioning of the unconscious. It involves a particular form of clinical work in which the state of primary maternal preoccupation described by Winnicott requires a withdrawal into this primal space. Understanding its mode of functioning - beyond the interpretation of its contents - is crucial to the clinical encounter.

Drawing on the contributions of Freud, Bion, Winnicott, Klein, Meltzer, among others, and placing particular emphasis on Matte Blanco's theory of bi-logic, this paper proposes approaching this psychic space in terms of its own laws and logic. From this perspective, the mother and her child are immersed in a different spatial, temporal, and logical organization, one that requires a specific form of listening and clinical positioning. This space exposes the mother to an extreme state of vulnerability, bringing her close both to the risk of madness and to the possibility - or impossibility - of the birth of an other.

Keywords: psychic constitution; the archaic; unconscious; bi-logic; perinatal clinical work.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 **PM**

Saturday 14 - PM

Plenary Session 7 **16:00 - 17:30**

Nicanor Parra Auditorium

Continued

The Uncanny in Oneself from Bi-Logic: A Theoretical Dialogue with Physics on Unconscious Time

Tomás Gallardo (Chile)

Abstract

This paper proposes a re-reading of Freudian unconscious timelessness through Matte Blanco's bi-logic, questioning the internal contradictions of his proposal and his use of Newtonian notions of time. It is argued that quantum mechanics offers more fertile analogies with the principles of symmetry and generalization, allowing timelessness to be reformulated as a distinct temporal modality. Finally, this temporality is linked to the emergence of the feeling of uncanniness regarding oneself.

Sexuality and Set Logic of the Unconscious: A Critique of the Concept of "Extended Sexuality"

Franz Díaz (Chile)

Abstract

If Freud spoke of primal repression, of something that goes to the very foundation, unsusceptible to consciousness, and defined the id as unconscious and unknowable, it is precisely because, in his view, unconscious sexuality does not structurally respond to either the schemas or the modes of sexuality understood genitally. Unconscious sexuality possesses something foreign-within, something ungraspable even for the subject themselves, which goes beyond any biological or energetic understanding. What, then, is new about the Freudian proposal of an essentially unconscious sexuality?

I consider that unconscious sexuality is not just a common sexuality stripped of consciousness due to the objections of the ego's censorship, but a new concept that cannot exist without incorporating the characteristics of the unconscious that Freud bequeathed to us in 1915. Thus, Freud's discovery regarding unconscious sexuality does not merely respond to an "expanded definition" of sexuality as commonly understood - genital sexuality - which would only undergo a sort of displacement to different parts of the body while following the same "excitation-climax-resolution" schema, an ethological schema that disregards the particular logic of the unconscious system.

Plenary Session 7 **16:00 - 17:30**

Nicanor Parra Auditorium

Continued

My position is that in psychoanalysis, at times and not always consciously, sexuality is still confused with genitality or bodily pleasure. This maintains clinical logics of the order of pleasure-satisfaction or charge-discharge proper to the bodily imaginary, which are alien to the unconscious functioning that, following Matte Blanco, dispenses with spatial and temporal notions.

As psychoanalysts, it is important to think about sexuality by articulating it theoretically with the characteristics of the unconscious, so as not to lose sight of the subversive nature of his conception of sexuality as a drive. How can we formalize a conception of sexuality that incorporates the characteristics of the unconscious into its structure? To advance in this sexual unconscious logic, my proposal is to use elements of mathematical set theory, which were also used by Matte Blanco and Lacan: the notions of the empty set, propositional function, and Dedekind's definition of an infinite set can come to our aid.

The hypothesis I would like to develop is that unconscious sexuality is a network of propositional functions that name certain missing objects, causing each imaginary element that can be placed in series with the propositional function to enter into a bijective, one-by-one correspondence with the propositional function itself. That is to say, each imaginary element of the set can take the values of the entire set, in the manner of an infinite set. The logic of the empty set will allow us to think about the way in which named non-existences are produced: the basis for the structure of psychoanalytic sexuality, properly understood.

Keywords: unconscious sexuality; structure; propositional function; strangeness.

From the Interpretation of the Distorted to the Figuration of the Infinite: Psychoanalytic Interpretation between Freud and Matte-Blanco

Ignacio Fuentes (Chile)

Abstract

This article examines the nature and function of interpretation in psychoanalytic clinical practice, focusing on the contributions of S. Freud, I. Matte-Blanco and P. Heimann. It proposes a theoretical articulation linking psychoanalytic technique with Matte-Blanco's formalisation of the unconscious, on the premise that interpretation may bring the translative function into operation, with a view to rendering unconscious multidimensionality three-dimensional and representable in consciousness.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 **PM**

Saturday 14 - PM

Plenary Session 7 **16:00 - 17:30**

Nicanor Parra Auditorium

Continued

It analyses how interpretation may be an event in the analytic session that becomes a process through repetition. Its aim of making the unconscious conscious is read through Matte-Blanco's bi-logic: interpretation as a function that provides layers of asymmetrisation. While the patient is caught in the "symmetry" of affect, where the past is present, the analyst's function can introduce distinction, hierarchy and temporality.

It discusses how interpretation seeks to integrate split-off aspects of the personality, allowing emotions originally experienced as concrete and infinite facts to be processed as bounded psychic phenomena. Drawing on Freudian metapsychology and the unfolding function, this makes it possible to think the unthinkable.

PROGRAMME

Detailed Programme with Abstracts

Saturday 14 November 2026 PM

Saturday 14 - PM

17:30 - 18:00 Coffee Break and Awards Ceremony

Nicanor Parra Auditorium

Marco Conci (Hybrid)

Documentary Screening: Freud. Outsider **18:00 - 19:30**

Nicanor Parra Auditorium

Yair Quedar (Hybrid)

19:30 Forum Closing

Nicanor Parra Auditorium

Organising Committee

IFPS CONNECT

Detailed Programme with Abstracts

11-14 November 2026

BOOK PRESENTATIONS



During the IFPS Forum 2026 in Santiago, book presentations will take place in a hybrid format, combining short videos with informal conversations during an extended coffee break.

WATCH THE BOOK PRESENTATIONS ON YOUTUBE

www.youtube.com/@IFPSCONNECT

MEET THE AUTHORS: EXTENDED COFFEE BREAK

Friday 13 November 2026 15:45 - 16:15

Coffee Area

Erich Fromm: A Contemporary Introduction

Sandra Buechler — Routledge, 2024 / Spanish edition: DEMAC, 2025

La otra orilla. Diario de un cuerpo materno que atraviesa la muerte

Amparo Espinosa Rugarcía — Espasa, 2026

Psicoanálisis y política en Sándor Ferenczi

Jô Gondar — Biebel, 2026

IFPS CONNECT

Detailed Programme with Abstracts

11-14 November 2026

BOOK PRESENTATIONS

IFPS CONNECT

¿Quién soy? La construcción de la identidad a través de la política, la sexualidad y el arte
Miguel Ángel González Torres — Paidós, 2026

El diván de silicio. Fundamentos teóricos y metapsicológicos para el teleanálisis
Lucio Gutiérrez Herane — Pólvora, 2027

Interpersonal Psychoanalysis: A Contemporary Introduction
Anna Maria Loiacono — Routledge, 2025

Handbook on the Clinical Treatment of Adopted Adolescents and Young Adults
Linda Mayers, Doris Bertocci & Christopher F. Deeg (eds.) — Routledge, 2023

Donald W. Winnicott. Obras completas, volumen 5
Rodrigo Rojas, Lilian Tuane & Gonzalo López (translators) — Pólvora, 2026