



NATURE AND ITS DISCONTENTS



Conference SIPP/ISSP 2025

25 06 25

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27 06 25

UNIVERSITY OF ESSEX

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FREUD MUSEUM, LONDON

NATURE AND ITS DISCONTENTS

Conference SIPP/ISSP 2025
25-27 June 2025, University Of Essex, UK

What drives us? Or where are we being driven towards? In times of climate catastrophe, emboldened fascism and genocides, the psychoanalytic subject comes under scrutiny as we examine its possibilities of relationality. Oftentimes, it is in negativity, aggressivity and conflict that psychoanalytic discourses veer away from flattened-out political discourses that rely, mostly, in conscious moral sutures to imagine conditions of living together. Whilst foundational texts of our discipline rely on separation and alterity as necessary means of individuation, long-standing Feminist, Decolonial and Ecological scholarship are critical in their engagement with the psychoanalytic subject when it comes to its horizons of forms of sustaining liveable life, human and otherwise. Grappling with current crises, their deadliness and tragedy, we wonder if it is all, in the end, just 'human nature'? Can philosophical enquiry of the psychoanalytic point towards novel entanglements of the question of nature, culture, 'civilization' and language? May we find some precious clues also in less canonical, or marginal, minor psychoanalytic texts, and praxes? And who can afford, if anyone, to ignore the necessity of reconfiguring nature, bios, and the promises of symbolic mediation in the 21st century?

Freud, in the mid-1890s, in search of a psychological theory of the aetiology of the neuroses distanced himself radically from predecessors that had grounded their clinical work in theories of formative drives, natural instincts and degeneracy. At that point, it seemed clear that psychoanalysis would be able to establish its clinical practice and its metapsychology without depending on references to nature. The seduction theory is a theory of culturally embedded trauma with typical culturally informed characteristics Freud will eventually associate and structure in the Oedipus complex. Freudian psychoanalysis starts by introducing an anthropological difference between the psychic life of human beings organized, developed, and disturbed in a cultural context on the one hand, and the instinctual lives of other organic life forms in a natural habitat, on the other. This difference appears to be confirmed in writings such as *Civilization and Its Discontents*. Here, civilization is seen as a process through which humanity moves away from nature, controlling it, domesticating it, and exploiting it. In Freud's anthropological thought, nature is the other of culture, and animality the other of humanity. What characterizes civilization is a control over nature and the repression of drives, that is to say a control on the animal part of humanity which would be the free expression of its drives. This repression of drives is the cause of neuroses. And yet, elsewhere in Freudian thought nature is not the other of culture, animality not the other of humanity. There are interesting differences to be questioned about the status of nature in Freudian thought.

The introduction of the concept of the drives in *Three Essays* reestablishes inquiries into nature of/in human nature as characterized by forces, energies, pressure, urges, tendencies, principles, and functions that interfere with and pre-determine psychic life. Freud's phylogenetic speculations and the bioanalytical project with Ferenczi culminate in *Beyond the Pleasure Principle* and *Thalassa*. These are texts in which drive, repetition and trauma are conceptualized relative to the origin and vicissitudes of all organic life. In such texts there is a radical continuity between nature and culture, protist

and complex multicellular organism, animal, and human being. Thus, we can see that for Freud the continuity between humans and non-humans corresponds to a biological point of view, while the discontinuity between humans and non-humans corresponds to a civilizational point of view.

On the other hand, a whole series of psychoanalytic approaches are sustained by placing references to Symbolic and language at their centre, something that can be seen as sustaining a rupture between nature and culture. Even here, however, the centralization of the reference to language does not fail to imply the need to think about the way in which it positions itself in face of nature and the ways in which something that resists and returns to the same place needs to be named "Real." In Lacanian psychoanalysis, certain distances are no doubt mobilized between the Symbolic and the register of nature. But is it not necessary to think about the modalities of this distance? What Real is imposed by the environmental catastrophe? Recognizing discontents in/of nature seems to demand thinking on what subjective turns we make when re-asking the question of how to live, which is also the question of how to die.

Repression of the drive and death drive have been put forward by Freud in an attempt to explain the discontents in/of civilization. What concepts should be mobilized for conceptualizing the discontents in/of nature? In a contemporary context of discussions of global warming and its consequences, the loss of biodiversity and the extinction of certain species, and large-scale pollution, psychoanalysis is again confronted with the fundamental question of its own metapsychology. This concerns the question of anthropological difference, and the domain and limitations of clinical practice and theory. It also concerns psychoanalytic conceptuality, notably the status of concepts and theoretical constructs that are derived from the sciences – physics, biology, and chemistry.

LE MALAISE DANS LA NATURE

Conférence SIPP/ISSP 2025

25-27 Juin 2025, Université d'Essex, Royaume Uni

Quel est ce mouvement pulsionnel en nous ? Où nous entraîne-t-il ? En ces temps de catastrophe climatique, de fascisme qui se répand et de génocides, le sujet psychanalytique est mis à l'épreuve lorsque l'on examine ses possibilités relationnelles. C'est dans la négativité, l'agressivité et le conflit que les discours psychanalytiques s'éloignent habituellement des discours politiques plats qui reposent, pour la plupart, sur des sutures morales conscientes pour imaginer des conditions de vie commune. Alors que les textes fondateurs de notre discipline reposent sur la séparation et l'altérité comme moyens nécessaires d'individuation, les savoirs féministes, décoloniaux et écologiques de longue date sont critiqués dans leur engagement avec le sujet psychanalytique quand il s'agit d'envisager la perspective de formes de vie soutenable, humaines et autres. En nous attaquant aux crises actuelles, avec les morts et les tragédies qu'elles entraînent, nous nous demandons si tout cela finalement, n'est que la « nature humaine » ? Le questionnement philosophique de la psychanalyse peut-il s'orienter vers des nouages inédits des questions de nature, de culture, de civilisation et de langage ? Peut-on trouver quelques précieux indices aussi dans les textes et les pratiques psychanalytiques moins canoniques ou marginales, mineures ? Et qui peut se permettre d'ignorer la nécessité de repenser la nature, le vivant, et les promesses de la médiation symbolique au XXI^e siècle.

Freud, au milieu des années 1890, à la recherche d'une théorie psychologique de l'étiologie des névroses s'est radicalement distancé de ses prédécesseurs qui avaient fondé leur travail clinique sur les théories des pulsions formatives, des instincts naturels et de la dégénérescence. A ce moment-là, il semblait clair que la psychanalyse serait capable d'établir sa pratique clinique et sa métapsychologie sans dépendre de références à la nature. La théorie de la séduction est une théorie du trauma culturellement ancré avec des caractéristiques culturellement informées que Freud associera et structurera dans le complexe d'Œdipe. La psychanalyse freudienne commence par introduire une différence anthropologique entre d'une part la vie psychique des êtres humains, organisée, développée et perturbée dans un contexte culturel, et d'autre part la vie instinctuelle d'autres formes de vie organiques dans un habitat naturel. Cette différence semble être confirmée dans des écrits tels que *Malaise dans la culture* / *Malaise dans la civilisation*. Ici, la civilisation est considérée comme un processus par lequel l'humanité s'éloigne de la nature, la contrôle, la domestique et l'exploite. Dans la pensée anthropologique de Freud, la nature est l'autre de la culture et l'animalité l'autre de l'humanité. Ce qui caractérise la civilisation est un contrôle sur la nature et la répression des pulsions, c'est-à-dire un contrôle sur la partie animale de l'humanité qui serait l'expression libre de ses pulsions. Cette répression des pulsions est la cause des névroses. Et pourtant, ailleurs dans la pensée freudienne, la nature n'est pas l'autre de la culture, l'animalité n'est pas l'autre de l'humanité. Il existe des différences intéressantes à questionner sur le statut de la nature dans la pensée freudienne.

L'introduction du concept de pulsion dans les Trois essais relance les interrogations sur la nature de/ dans la nature humaine, comme caractérisée par des forces, des énergies, des pressions, des poussées, des tendances, des principes et des fonctions qui interfèrent avec la vie psychique et la prédéterminent. Les spéculations phylogénétiques de Freud et le projet bioanalytique avec Ferenczi culminent avec *Au-delà du principe de plaisir* et *Thalassa*. Ce sont des textes dans lesquels la pulsion, la répétition et le trauma sont conceptualisés par rapport à l'origine et aux vicissitudes

de toute vie organique. Dans de tels textes, il y a une continuité radicale entre la nature et la culture, protiste et organisme multicellulaire complexe, animal et être humain. On voit alors que pour Freud la continuité entre humains et non-humains correspond à un point de vue biologique, alors que la discontinuité entre humains et non-humains correspond à un point de vue culturel.

D'autre part, toute une série d'approches psychanalytiques reposent sur la centralité des références au symbolique et au langage, ce qui peut être vu comme le maintien d'une rupture entre nature et culture. Mais, même ici, la centralité de la référence au langage ne dispense pas de la nécessité de réfléchir à la manière dont il se positionne face à la nature et aux façons dont quelque chose qui résiste et revient à la même place doit être nommé « réel ». Dans la psychanalyse lacanienne, une certaine distance apparaît entre le registre symbolique et celui de la nature. Mais n'est-il pas nécessaire de réfléchir aux modalités de cette distance ? Quel réel est imposé par la catastrophe environnementale ? Reconnaître le malaise dans/de la nature semble exiger de réfléchir au tournant subjectif que nous engageons quand nous posons à nouveau la question de comment vivre, qui est aussi la question de comment mourir.

La répression des pulsions et la pulsion de mort ont été mises au premier plan par Freud dans une tentative d'expliquer le malaise dans la civilisation/culture. Quels concepts faut-il mobiliser pour conceptualiser le malaise dans la nature ? Dans un contexte contemporain de discussions sur le réchauffement climatique et ses conséquences, la perte de la biodiversité et l'extinction de certaines espèces, ainsi que la pollution à grande échelle, la psychanalyse se confronte à nouveau à la question fondamentale de sa propre métapsychologie. Cela concerne la question de la différence anthropologique, ainsi que le domaine et les limites de la pratique clinique et de la théorie. Cela concerne également la conceptualisation psychanalytique, notamment le statut des concepts et des constructions théoriques qui sont dérivés des sciences – physique, biologie et chimie.

ACCOMODATION



Rooms can be booked directly with Wivenhoe House using conference code

SIPPSCONFERENCE

and emailing Rajeew Dewan on reservations@wivenhoehouse.co.uk prices are around £165 per night.

WIVENHOE HOUSE



We have secured 70 rooms available on a first come first served basis at a price of £240 for a stay between the 24th and 28th June. Use the promo code

CONTEXTSIPP

The rooms otherwise are £60 per night

THE COPSE



South Courts is also available (no promo code needed)

prices are £45 per night.

SOUTH COURTS

We recommend that our guests stay on campus at The Copse, within an easy 9 minute walk from central campus and all facilities, the Copse is made up of 643 single ensuite rooms and studios.

Book Bed & Breakfast accommodation at the Copse and South Courts here: <https://kx.essex.ac.uk/BnB/>

For additional information about the Copse please click HERE (<https://www.essex.ac.uk/life/accommodation/colchester/the-copse>)

Rooms at both The Copse and South Courts are single ensuite with shared kitchen facilities and are based on the University of Essex Campus. Bed linen and towels are provided.

If you want something off campus we recommend the beautiful 4 star Wivenhoe House Hotel which is a 10 minute walk from main campus

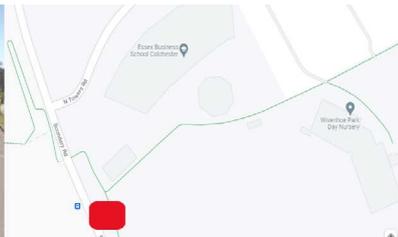


Alternatively there are a number of properties available in Wivenhoe via Airbnb with buses departing from Wivenhoe Railway Station (S1) or the Co-Op (87) with a journey of approximately 17 minutes.

There are 3 main stops on Boundary Road that circles the campus. Get off at the Subway Stop (first stop) which is in front of the Essex Business School and is the event venue.

S1 From the railway station

87 From the co-op supermarket



click or tap the bus icon for a full timetable

We suggest that you don't find accommodation in Colchester as traffic can be particularly heavy at peak times.

HOW TO FIND US

ESSEX BUSINESS SCHOOL, UNIVERSITY OF ESSEX, WIVENHOE PARK, COLCHESTER CO4 3SQ

LOCATION ON
GOOGLE MAPS

CLICK OR TAP THE BOXES BELOW FOR MORE INFORMATION



GETTING TO CAMPUS

CLICK OR TAP THE ICONS BELOW FOR MORE INFORMATION

London Stansted Airport



Heathrow



(we recommend this one!)

EUROSTAR

Eurostar trains from Europe arrive at London St. Pancras Station. From there, it is only 3 stops in the underground (Circle, Hammersmith & City, or Metropolitan lines) to Liverpool Street, where you will find trains to Colchester North and Wivenhoe stations.

LONDON STANSTED AIRPORT (STN)

There is a regular bus service (X20) from Stansted Airport to Colchester Town Centre.

HEATHROW AIRPORT (LHR)

There are 4 National Express coaches a day running directly from T2 and T3 to Colchester town centre. The journey takes between 2:30-3hrs.

Alternatively, from LHR you can take the recently inaugurated Elizabeth Line to Liverpool St. or Stratford stations, where you will find direct trains to Colchester North and Wivenhoe.

If you'd like to take a taxi from Heathrow to Colchester you can book by tapping the taxi icons to the left.

TRAIN

If you already live in the UK, you can also reach Colchester by train.

Hythe Station (Essex)

This is the preferred station to travel to as it is within walking distance of the university.

Colchester North Station

After reaching North Station, you can take a taxi or bus to the University of Essex or to your accommodation. Taxis are usually lining up outside the station – but you can of course also book them in advance. (check <http://panther-group.co.uk/> or call: 01206 525 525). The 87 and S1 buses also stop here.

Colchester Town Station

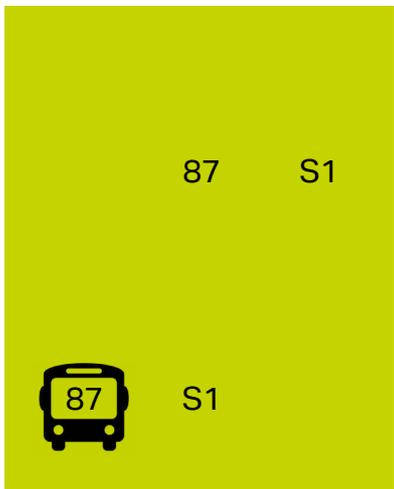
If your accommodation is in the Town Centre, then this is your train stop. The town centre is just 10-minute walk away. To get to campus from this station, you'd need to walk to the High Street and catch one of the following buses: S1 or 87.

Wivenhoe Station

If your accommodation is in the lovely Wivenhoe, then get off at this train station. To get to campus, you can catch the S1 bus from the station, or bus 87 from the Co-op supermarket.

87 S1

87 S1



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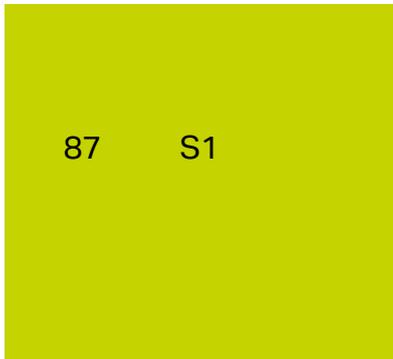
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ARRIVING ON CAMPUS

CLICK OR TAP THE ICONS BELOW FOR MORE INFORMATION



BY BUS:

From the Town Centre: Get on the S1, or 87 buses from the High Street in Colchester. There are two stops on this street: 87 stop at Fc and S1 at Angel Court (Stop Gb). It will take you around 25 minutes to get to campus.

From Wivenhoe: To get to campus, you can catch the S1 from the station, or the S1, or 87 from the Coop .

Getting off on campus: there are three main stops on Boundary road, the road circling campus.



The first stop (called *Subway Stop*) is in front of our [Essex Business School](#). **This is the closest stop to the event venue.**



The second stop is *Valley Road*, close to the psychology department and the computer science building.



And the last one, *South Courts*, is visible here. This is the nearest stop to the accommodations (the building viewed behind).

London Underground map

London Underground timetables

Greater Anglia trains

First buses

Panther taxis

Maxwell Roberts' Circular Tube map

← Dr Maxwell Roberts is a University of Essex Lecturer who has become a viral sensation after creating a daring design that reinvents the iconic London tube map to be circular.

GET IN TOUCH

Please do not hesitate to get in contact. sipp2025@gmail.com

09:00-10:30 | EBS.1.1

LISTENING TO THE TRAGEDY

Gustavo Machado: The Politics of listening to the Tragedy: climate change, social media and Psychoanalysis

Beatriz Teixeira Magalhães and Júlia Leitão Fontenele: When individual experience meets the collective: listening to the population of the Serviluz territory

Guilherme Massara Rocha: Nature, the semblant, the metamorphic: 2019 Brumadinho's environmental catastrophe

CHAIR:
Raluca Soreanu

09:00-10:30 | EBS.2.2

FROM ABJECTION TO WASTE: FEMINIST READINGS

Alessandra Affortunati Martins: Feminist naturalism against phallic logic

Petra Bastone: Neither subject nor object: abjection in Judith Butler's political philosophy

Eleanor Ivory Weber: Preliminary notes for a theory of Saint Trashitas

CHAIR:
Ana Minozzo

09:00-10:30 | EBS.2.45

ECODELIA AND ETHNOPSYCHOANALYSIS

Timmy Davis: The Psychoanalysis of so-called 'ecodelia' and the construct of nature connectedness in psychedelic research

Lola Jusidman: 'Papers of unknown content: 'Postericide, filicide, and substitution from Moriah to Portbou

Caio Souto: Formations, "The Value of Life in the Face of Death: Vital Normativity and Ethnopschoanalysis Amidst Nature's Discontents"

CHAIR:
Juliana Pusztai

09:00-10:30 | EBS.2.46

REVISITING KINSHIP

Aliza Phillips: Wolf Man's younger sibling and the crisis of kinship

Fernanda Silveira Corrêa: Patricide and Anthropophagy: On Melancholic and Other

Edward Dioguardi: The Family Romances, Revisited (...in Antiquity); or, Fatherless Biped

CHAIR:
Lucy Taylor

10:30-11:00

COFFEE BREAK



11:00-12:30 | EBS.1.1

ANALYTIC ONTOLOGIES

Ednei Soares: Denaturalized defences? The biopolitical destiny of the discontents in Freud's phylogenetic thought in the 21st century.

Felipe I. Andrusco: Freudian Archaeology: The Origin and Its Temporality

Léa Silveira: Human nature and Freud's anti-Hobbesianism

CHAIR:
Riku Kusumoto

11:00-12:30 | EBS.2.45

ETHICS, COURAGE, REPARATION

Virginia H. Ferreira da Costa: Nebenmensch – or remnants of an ethics of vulnerability in Freud

Monica Luci & Fanny Guglielmucci: Dreaming the Social: Disavowal and Reparation in the Age of Environmental and Social Disasters

Joanne Emmens: The Courage to Dream and to have the Nightmare in the wake of Traumatic Overwhelm: Clinical Reflections into the 'Hijacking' of 'Imaginative Capacities' and the Processes of Negotiating their Release

CHAIR:
Lizaveta van Munsteren

11:00-12:30 | EBS.2.46

NAVIGATING THE ANTHROPOCENE

Guilherme Arthur Possagnoli Freitas: Samuel Beckett in the Age of the End

Deborah L.S. Wright: A safe enough 'Home' environment now and in the future: self-sufficiency, off-grid green living, climate change and Mars

CHAIR:
Alexander Miller

12:30-14:00

LUNCH BREAK AND ART EXHIBITION VISIT AND TALK 13:00-13:50

You are invited to the Art Exchange gallery situated on campus, 5 minutes from the conference venue, for the exhibition 'Into the Wood', which creates a platform for artists who question the relationship with the natural world around us. A curator Jess Twyman will give talk about the exhibition and guide our visit.



CHAIR:
Jess Twyman

14:00-15:30 | EBS.2.34

MALAISE ET PULSION

Ana Carolina Soliva Soria: L'animal en nous - pulsion, refoulement et malaise

Bruno Vincent: Du malaise dans la culture au malaise dans la nature, quelle psychanalyse aujourd'hui ?

Silvana de Souza Ramos: Enlèvement » et malaise chez Macunaíma de Mário de Andrade

CHAIR:
Paulo Beer

14:00-15:30 | EBS.2.50

FEMINIST FUTURE AESTHETICS

Ana Minozzo: The drive to care: an ecofeminist reorientation of the ethics of encounter

Natalia Pérez Juncal: The Endangered Species of Aesthetic Distance: Psychoanalysis Amidst Changes in Sensibility

Magda Schmukalla and Liene Ozolina: Hope Now. Future Imaginaries in Times of Political and Ecological Transitions.

CHAIR:
Irina Shirobokova

14:00-15:30 | EBS.2.45

POSTHUMANISM AND ARTIFICIAL INTELLIGENCE

Claudia Grigg Edo: 'A.I. Transference: Unnatural Love?'

Patricia Porchat: Psychoanalysis and posthumanism: how to listen to the technological body-gender?

Rodrigo Nunes: Bogdanov in the Anthropocene: Tragedy, Perspectivism and Organisational Tasks

CHAIR:
Herman Westerink

14:00-15:30 | EBS.2.41

TIME AND REALITY: LOOPS AND TRANSFORMATIONS

Leon Brenner: Reality Without Umwelt

Carin Franzén: Reading Loops with Boccaccio, Freud and Morton

Aline Souza Martins: Care as a Fracture in Time: The Revaluation of the Repetition of Maintenance Work

CHAIR:
Gustavo Machado

15:30-16:00

COFFEE BREAK



16:00-18:30 | AMPHITHEATRE EBS.2.2

WELCOME REMARKS & KEYNOTE

The Local Organising Committee: Welcome Remarks

Patricia Gherovici: The Scream of Nature: A Freudian Meme

Respondent: Léa Silveira

CHAIR:
Juliana Pusztai

19:00 | WIVENHOE HOUSE

CONFERENCE DINNER

09:00-10:15 | AMPHITHEATRE EBS.2.2

READING PANEL

Davi Kopenawa, *The Falling Sky : Words Of A Yanomami Shaman / La chute du ciel.*CHAIR:
Guilherme Massara

10:15-10:30

COFFEE BREAK



10:30-12:00 | EBS.2.50

CLINICAL GEOLOGIES (1)

Jamieson Webster

Julie Fotheringham

Marcus Coelen

Nat Sufrin

Matt Johnson

Alexander Benaim

Mike Ferrara

CHAIR:
Sinziana Ravini

10:30-12:00 | EBS.2.66

PSYCHOANALYTIC ECOLOGIES: A NETWORK EXERCISE
FOR A PSYCHOANALYSIS-TO-COME (FREEPSY PANEL)

Collective panel by the FREEPSY collective: Ana Čvorović, Ana Minozzo, Ana Tomcic, Ewan O'Neill, Ivan Ward, Julianna Pusztai, Lizaveta van Munsteren & Raluca Soreanu, in collaboration with Gabriel Tupinambá, Harriet Mossop and Susana Caló

CHAIR:
Harriet Mossop

10:30-12:00 | EBS.2.41

TOGETHERNESS AND ACTION

Luísa Costa and Antônio Teixeira: *Creating in wasted lands: marks of drive expression in blues aesthetics*Yuchen Li: *When "Being-with": Copoiesis as a way of postcapitalist production and consumption*Julianna Pusztai *On Heartache and Psychoanalysis: A Drive to Preserve Through Solidarity*CHAIR:
Emilia Halton-
Hernandez

10:30-12:00 | EBS.2.45

DRIVES AND DEADLINES

Camila Croce: Le malaise dans la psychanalyse, l'acte analytique et la liberté

Casandra Seltman and Felix Bernstein: The synthome

Gisle Selnes: Voice and Gaze as 'Objects' of Transition

CHAIR:

Claudia Celadon

12:00-13:30

LUNCH BREAK AND WIVENHOE PARK WALK 12:15-13:15



Wivenhoe Park walk. Short one-hour guided tour covering history of park, with special attention paid to trees and wildlife. We meet 12.15pm at the forecourt of Silberrad Student Centre, return 13.15. In case of wet weather, please bring along waterproofs and umbrella. A relevant weblink for those interested to learn more about Wivenhoe Park: <https://www.essex.ac.uk/wivenhoe-park/explore>

This optional walking tour event is free of charge, but organizers will be in touch to ask registered participants to indicate their interest in order to make bookings.

13:30-15:00 | EBS.2.34

CLINICAL GEOLOGIES (2)

Jamieson Webster

Marcus Coelen

Matt Johnson

Nat Sufrin

Mike Ferrara

Alexander Benaim

Julie Fotheringham

CHAIR:

Sinziana Ravini

13:30-15:00 | EBS.2.50

BLUE PSYCHOANALYSIS: RECONSIDERING THE DRIVES AND THE ECOLOGICAL UNCONSCIOUS

Jakob Staberg: Ferenczi Thinking Beyond the Pleasure Principle

Raluca Soreanu: Blue Psychoanalysis: Ferenczi's Exploration of the Sea in Thalassa

Rebecca Reynolds and Katie Goss: Eels and the Ecological Unconscious

CHAIR:

Ewan O'Neill

13:30-15:00 | EBS.2.45

SPATIALITIES AND REMAINDERS. READINGS WITH LAPLANCHE AND LACAN

Madeleine Wood: Spatialities of natural desire: reading otherwise through Thomas Hardy and Jean Laplanche

Nadine Hartmann: Cutting the Drive, Cutting Off Language: Burroughs's Substances

CHAIR:

Harriet Mossop

13:30-15:00 | EBS.2.41

FELIX GUATTARI'S THE THREE ECOLOGIES, THEN AND NOW

Carin Franzen and Cecilia Sjöholm

CHAIR:

Jason Glynos

15:00-15:30

COFFEE BREAK



15:30-16:30 | EBS.2.34

BOOK LAUNCH PANEL

Jamieson Webster: On Breathing
Ana Minozzo: Anxiety as Vibration

DISCUSSANT &
CHAIR:
Eleanor Ivory
Weber

15:30-16:30 | EBS.2.50

LOST NATURALNESS AND THE LIMITATIONS OF
PSYCHOANALYSIS

Sara Fontanelli: The catastrophe of lost naturalness, or Freud with Derrida and Fausto-Sterling

Jordi Marine Jubany: Anlehnung vs Dehiscence: Castoriadis contra Lacan on the Freudian Opposition Between Nature and Culture

CHAIR:
Lizaveta van
Munsteren

15:30-16:30 | EBS.2.41

MOTHERHOODS AND THE MATERNAL STANDPOINT

Beatriz Santos: Motherhood and Its Discontents: Longing for the Symbolic Force of Demeter in Times of Trouble

CHAIR:
Magda Schmukalla

15:30-16:30 | EBS.2.45

DECOLONIAL TURNS

Miguel José Camargo de Jezus: Racism and the Capitalist Discourse: Identity and Social Bond in Brazil

Gabriel Silveira Barbosa and Guilherme Massara Rocha: "Towards an Uncanny Anthropology: Guimarães Rosa with Viveiros de Castro

CHAIR:
Marita Vyrgioti

16:30-17:00

COFFEE BREAK



17:00-18:15 | AMPHITHEATRE EBS.2.2

KEYNOTE

Herman Westerink: On Freud's phylogenetic speculations in Beyond the Pleasure Principle

Respondent: Beatriz Santos

CHAIR:
Riku Kusumoto

18:30-20:00 | EBS.2.50

ISPP/SIPP ASSEMBLY

Open to all to reflect on the conference so far and plan for the future

09:00-10:15 | AMPHITHEATRE EBS.2.2

KEYNOTE:

Fernanda Negrete: Ana Mendieta's ecopoetic notes for a psychoanalysis in the age of mondialisation

Respondent: Elissa Marder

CHAIR:
Maria Connolly

10:15-10:30

COFFEE BREAK



10:30-12:00 | EBS.2.50

DESTRUCTION, AGGRESSIVENESS AND DIFFERENCE

Ana Gebrim: When representation lies under the rubble of the world's destruction

Derek Humphreys: What does nature tell us about the recognition of human/non-human? Cartographies of wandering in the clinic of precarity and migration

Cecilia Sjöholm: Psychoanalysis and the production of oblivion: the nature of aggression.

CHAIR:
Ana Minozzo

10:30-12:00 | EBS.2.65

BOOK LAUNCH PANEL

Herman Westerink, Jenny Willner & Jakob Staberg: *The Limits of Freudian Thinking: Critical Edition and Readings of Beyond the Pleasure Principle*

DISCUSSANT &
CHAIR:
Raluca Soreanu

10:30-12:00 | EBS.2.41

BRIDGING NATURE AND CULTURE: ECOPHILOSOPHY AND ENVIRONMENTAL ETHICS

Ben Muratovic: Rorty Contra Callicott: Ecological Holism, Pragmatism and creation of future subjects in the Anthropocene

Yanxi Zhou: Beyond Civilization's Discontents: Fractal Spatiality, Ecophilosophy and the Reconfiguration of Subjectivity

Dee Marsenic: Human Voice as a Bridge Between Nature and Culture: Study of Freud Sublimation and the Nature of the Voice

CHAIR:
Léa Silveira

10:30-12:00 | EBS.2.45

ANALYTIC ANTHROPOLOGIES

Aline Sanches: La théorie psychanalytique à la lumière de la « métaphysique cannibale » : le narcissisme et le colonialisme

Lawrence Kilshaw: Extrapolating a phylogenetic logic of ontogenesis

Matheus Kunst: Anthropogenesis and the nature of the speaking being

CHAIR:
Bruno Vincent

12:30-13:30

LUNCH BREAK



13:30-15:00 | EBS.2.2

BECOMINGS AND NON-CORPOREAL DEATH

Lucas Ferraço Nassif: Multiplanar Unconscious: Studying Ferenczi's Thalassa with Lacan's symbolic and Guattari's ecology

Christian McMillan : Symbolic death and the political fight: A Deleuze-Jung engagement

Omri Blum: The desiring body and the question of theoretical constructions

CHAIR:
Yuchen Li

13:30-15:00 | EBS.2.50

BODIES AND SEXUALITY

Mara Cayarga: Subjectivity, Sexuality, and Nature: A Question of Emergence and the Enigmatic Signifier

Kasen Scharmann: In Between Ear, Nose, and Throat

Kazuyuki Hara: L'Avenir d'un symbole: le dernier Lacan et la question du choix d'objet sexuel

CHAIR:
Aline Souza
Martins

13:30-15:00 | EBS.2.65

DRIVES AND ETHICS

Marie-Louise James: Between Human and non-human: a genealogy of drives from Blumenbach to Schopenhauer and Freud

Jelica Šumič Riha: Nature in Sadean Politics of the Drives

Shai Frogel: The Spinoza's and Nietzsche's seeds of Freud's ethics

CHAIR:
Léa Silveira

13:30-15:00 | EBS.2.66

STRUCTURES OF LIFE

Tirza Ben-Ezzer: Fascism and its Vicissitudes: Conspiracy and Paradox in the Digital Age

Candela Potente: The Insignificance of Origins: On Translation in Psychoanalysis

CHAIR:
Ana Tomcic

15:00-15:30

COFFEE BREAK



15:30-17:00 | EBS.2.2

THE DENIAL OF CHAOS

Guillermo: Orality and writing in the digital age: Enunciative simulacrum, subjective imposture

Nelson da Silva Junior: When The Gosht Dreams Of Becoming A Machine: An Apocalyptic Jouissance In Ecological Negationism

Paulo Beer and Ilana Katz: From The Future Of An Illusion To An Illusion Of A Future: Acceleration, Developmentalism And The Denial Of Chaos

Rodrigo De La Fabián: Beyond The Anthropocentric Mirror: Subject, Subjectivity, And Truth In The Digital Age

CHAIR:
Jason Glynos

15:30-17:00 | EBS.2.50

CULTURE/NATURE, HUMAN/NON-HUMAN, INSIDE/OUTSIDE

Nihan Kaya: Culture as the Desire of Nature for Winnicott - and Jung

Avair de Carvalho and Aline Sanches: Indigenous South American peoples - The "wild" dreaming: a discussion between psychoanalysis and the wisdom of Indigenous South American People

Kate Beckwith: Reimagining Psychoanalysis in Integrated Indoor/Outdoor Settings: Therapeutic space, the unconscious, and the Nature-Culture Divide

CHAIR:
Roderick Main

15:30-17:00 | EBS.2.65

ENJOYMENT AND THE UNCANNY

Olga Poznansky: Watching the sea: Reflections on ecological ethics and the limits of desire

Milan Kovacevic: Khora and the Idea: A new perspective on corporeality and desire

Gemma Rees: Title Solastalgia and Symbolic Mediation on a Posthuman Planet

Irina Shirobokova: Mare tenebrarum: darkness and the oceanic

CHAIR:
Alessandra
Affortunati Martins

15:30-17:00 | EBS.2.66

MODERNITY, AFFECT, PROGRESS

Ana Tomcic: Progress and its Discontents in Psychoanalysis and Modernist Queer Writing

Dušan Radunović: On Nature, Affect and Modernity: A View from the Soviet Peripheries

Perrine Gaudry: Reminders, Eco-Anxiety, and the Paradox of Exploitation: A Laplanchean Perspective

CHAIR:
Carolyn Laubender

17:00-17:30

COFFEE BREAK



17:30-19:00 | EBS.2.34

BOOK LAUNCH PANEL

Jean-Michel Rabaté: Lacan and Psychoanalytic Obsolescence

Derek Humphreys: : L'exclusion, aux frontières de l'humain? Les humanités à l'épreuve de la précarité et des crises migratoires

DISCUSSANT &
CHAIR:
Paulo Beer

17:30-19:00 | EBS.2.45

RECONSIDERING THE NON-HUMAN AND EMBODIED CONSCIOUSNESS

Kari Jegerstedt: Dog writing and feminist writing

Francesca Rome-Marie and Evan Malater: I Want to Be a Machine: Harold Searles and the Non-human

Maria Cristina de Távora Sparano: "As animals we are continuous with the nature"

CHAIR:
Irina Shirobokova

17:30-19:00 | EBS.2.50

DENIALISM AND CATASTROPHE

Shane Cooney: Enjoying a Dangerous Dependency: Addiction, Jouissance, and the Climate Crisis

Amos Squerer: Du discours écologique à une parole subjective : la question écologique dans la clinique

CHAIR:
Susana Caló

17:30-19:00 | EBS.2.65

THE POLITICS OF CRISES

Jana Koosah: In the openness of the beast's eye: A study on a different response to the crisis

Alexander Miller: Closure of the 388: In Space and in Time

Kyliel Thompson: Abstract on Hortense Spillers

CHAIR:
Ana Gebrim

17:30-19:00 | EBS.2.66

ONTOLOGY AND THE NATURES OF PSYCHOANALYSIS

Izabela Loner: Condition/Nature and Limit: Notes on the Consistency of Language in J. Lacan

Allysson Alves Anhaia: Negative Ontology and a Non-Human Ethics

Felipe Castelo Branco / Luiza Savi: The natures of psychoanalysis: beyond the principle of culture (delivered in French language)

CHAIR:
Claudia Mohor

19:00 | AMPHITHEATRE 2.2

SCREENING EVENT

Join us for the screening of Alicja Rogalska's 'The Feast' (2022, single screen video, 41'32"). Alicja Rogalska is an interdisciplinary artist based in London and Berlin, who was artist-in-residence at the University of Essex, 2019-2022. This video artwork, which is inspired by her conversations with social science researchers at Essex, speaks to the conference theme 'nature and its discontents'. It adopts a future retrospective speculative fiction format in which people sit around a dinner table in some undefined future, talking about a fossil-fuel dominated past, which is our present.

The Feast documents a metabolic feast: a dinner-ritual commemorating the end of humanity's reliance on fossil fuels, happening sometime in the future when humans harness and distribute surplus energy generated by their metabolism and movements. The dinner guests consume fossil fuels and other substances once used in energy production, such as coal, crude oil, diesel, lithium and uranium, whilst discussing the strategies that could have facilitated a social transformation needed to avert the climate catastrophe. Mourning, fighting, redistribution and decolonisation are impersonated by the four performers, who - through a mostly improvised conversation - recall humanity's struggle to wean itself from dirty energy and create a more just global society.

More details about Alicja Rogalska's practice can be found here: [Artist](#) | [DAAD profile](#).

TIMETABLE

28 06 25

SATURDAY JUNE 28

10:00-16:00 | ESSEX

MERSEA ISLAND VISIT

Vist Mersea Island by coach for a casual stroll along the beach front or anywhere else on the island that takes your fancy, depending on your mood and energy on the day. There is also the option of visiting the oyster packing shed in West Mersea by boat (with history talk, and English tea with cream and scones!), though capacity for this is limited. Either way best to bring waterproof footwear and in case of wet weather an umbrella too. Relevant weblinks for those interested to learn more about Mersea Island and the Packing Shed: <https://visitmerseaisland.co.uk/about-mersea/>; and <https://creators.spotify.com/pod/profile/essexbythesea/episodes/068-Merseas-Oyster-Packing-Shed---Essex-By-The-Sea-e26ubds>. This half-day event will amount to ~£20-25 per person (covering coach trip and packing shed tour), depending on demand and capacity (cash-only, on the day). Organizers will be in touch to ask registered participants to indicate their interest in order to make bookings.

TIMETABLE

29 06 25

SUNDAY JUNE 29

10:00-12:00 | THE FREUD MUSEUM, LONDON

NATURALISM (CLOSING PANEL)

Round table: Naturalism and psychoanalysis: the psyché after the ecological crisis

Vladimir Safatle: "Another destruction of nature is possible: psychoanalysis as a new naturalism"

One of the fundamental dimensions of the ecological crisis is its dualistic assumption. The deepening of capitalist extractivism would not be possible without the naturalization of a political-theology based on a strict metaphysical distinction between people and things, between acting subjects and acted-upon objects. Another understanding of the human may be a necessary element in destroying nature as a horizon of objects ready to be possessed and appropriated by value-producing labor. In this sense, psychoanalysis can give us important coordinates, provided that we abandon the mistaken notion of drives as what radically differentiates humans from nature, just as the objects of the drive are profoundly unnatural. I would like to explore this path further.

Nadia Bou Ali: "Helplessness"

Hilflosigkeit, helplessness, is a word that takes on the status of a concept in psychoanalysis. It is a crucial concept for describing the formative dehiscence of humans from nature, and the subsequent alienation of humans from each other, by language. Freud's biggest discovery, besides developing a theory of the unconscious, was the excessive nature of the pleasure principle, a principle that is set out with other ends than that of self-preservation. The problem of pleasure or enjoyment is one of disadaptation, humans are hell bent, propelled by a compulsion that works against the telos of self-preservation present amongst other species. In the most complex moments of reflection on war and death, aggressivity, and narcissism, Freud often resorted to this crucial concept, helplessness, to understand the cruelest acts of humanity. Put otherwise, helplessness is the inhuman drive against which humanity seeks to assert itself: the becoming human of the subject against the regressive drive for dependence. The talk explores this concept and its political implications in times of existential risk both on global and local scales.

Sinziana Ravini: The anxiety for a nature outside us

The problem with the postmodern idea that « everything is culture » made us forget, and even disavowal nature, the very fact that nature is within us, and has always been. But the anxiety for the ecological crisis and catastrophes is part of our desire for disaster. How can we exit the dichotomy of nature culture and how can we heal our wounded inner nature?

REPOUDENT/CHAIR:
Monique David-Menard

12:00-13:00 | THE FREUD MUSEUM, LONDON

DRINKS





BOOK OF ABSTRACTS



ALESSANDRA AFFORTUNATI MARTINS: FEMINIST NATURALISM AGAINST PHALLIC LOGIC

The goal is to show the limits of Lacan's critique of naturalism and to present its relevance through Gustave Courbet's work. When responding to the criticisms addressed to him, Courbet presents some elements that can be read in a similar way to those rendered by Lacan to feminist psychoanalysts. Naturalism, as an allegorical transfiguration of circumstances of our times, has the potential to warn us about the danger of producing abstractions concerning expressions of bodies and events. It is important to remember that the discussion around the penis in Freud and the phallus in Lacan intended to convert Freudian constructions, still linked to anatomy, to the field of logical language. The phallus became an empty object, the cause of desire. It also presented itself as a structuring signifier of the sexual field. Many feminists have criticized Freudian penis envy, among whom Karen Horney and Hélène Deutsch stand out.

In *The Significance of the Phallus*, Jacques Lacan revisits this discussion, disqualifying the feminist debate and articulating his notion of the phallus as a critique of Ernest Jones's aphanisis. The "quarrel over the phallus" began to be criticized by Lacanians, who pointed to the naturalism of sexuality as a limit overcome by Lacan's structuralism. I intend to show, based on Courbet's "The Origin of the World", how naturalism remains important for psychoanalysis and how Lacanian structuralist perspective suffocated the organic multiplicity of life in the name of logical articulations, also erasing elements that could bring about better distributed forms of power. As several feminists have shown, especially Luce Irigaray, by elevating the notion of the phallus – supposedly gender-neutral – to the centrality of psychic and political dynamics, Lacan reduced his theory to the binary primacy of the erotic and structural basis, with the man-woman positions – even if disembodied and convertible between themselves – being dialectically formed and entangled as a crystallized rule that is not very porous to other models of sexuality and life. Since life is language, naturalism in the sphere of artistic aesthetics will show itself to be a language in extreme connection and friction with the pulsation of the now.

ALEXANDER MILLER: "CLOSURE OF THE 388: IN SPACE AND IN TIME"

After more than 42 years, the 388 (Centre for the Psychoanalytic Treatment of Young Psychotic Adults in Quebec City) was definitively closed on March 13th. In this talk, I will discuss my ongoing research into the 388's history, its daily operations, and this forced closure at the hands of local authorities, including the ethnographic fieldwork I conducted during this institution's final month and a half. I will focus primarily on developing an understanding of the 388 as a rare and singular instance of a crisis heterotopia—one that has proven, on the one hand, uniquely amenable to accompanying users through profound transformation and, on the other, intolerable to the



administrative apparatuses, the various discourses and the actors that struggled for decades to shut its doors. Drawing on and then further developing Foucault's skeletal conception of a crisis heterotopia, I will take up questions of science and psychoanalysis, epistemology and administration, which ultimately led to this closure, primarily in relation to considerations of space and time. This will allow us, in a critical gesture, to touch on questions of nature and naturalization within biomedical discourses, but also more speculatively, to broach questions of the nature (or the ontological structure) of madness.

ALINE SANCHES:

LA THÉORIE PSYCHANALYTIQUE À LA LUMIÈRE DE LA « MÉTAPHYSIQUE CANNIBALE » : LE NARCISSISME ET LE COLONIALISME

Il s'agit ici d'apporter quelques contributions issues de l'anthropologie de Viveiros de Castro, dont les recherches sur l'ethnologie des peuples amérindiens, abordées dans une perspective ontologiquement autodéterminée, constituent ce qu'il nomme des « métaphysiques cannibales ». Cette approche se révèle capable d'ouvrir des voies pour surmonter les impasses et les violences de la pensée anthropocentrique. Viveiros de Castro introduit le personnage mythologique de Narcisse dans le champ de l'épistémologie pour dénoncer une métaphysique d'origine coloniale, construite pour éliminer tout ce qui échappe au modèle occidental blanc. C'est précisément cette superposition entre la figure de Narcisse et celle du colonisateur que je souhaite développer ici. Serait-il possible d'analyser le concept psychanalytique de narcissisme sous le prisme du désir de colonisation, en les rendant équivalents ? Dans ce cas, le narcissisme serait-il un désir inhérent à la condition de l'espèce humaine et aux émanations de l'instinct de conservation, ou bien serait-il un désir produit par des conditions sociales spécifiques ? L'objectif de cette communication est de mettre en évidence certains points problématiques de la théorie psychanalytique, telle qu'elle a été formulée par Freud et conservée à l'époque contemporaine, en suggérant de nouvelles façons de concevoir la relation entre la nature et la culture. Cette démarche exige d'écouter l'inconscient au-delà des limites du psychique et du strictement humain, en s'ouvrant au non-humain.

ALINE SOUZA MARTINS:

"CARE AS A FRACTURE IN TIME: THE REVALUATION OF THE REPETITION OF MAINTENANCE WORK"

By introducing the death drive, Freud disrupts the conventional understanding of time, shifting it from a linear notion of progress to one characterized by repetition and cycles, analogous to nature processes. This conceptual shift can also be interpreted as a critical intervention by Freud, introducing a fracture in the temporality of production. Drawing on Amy Allen's theory, we understand that the idea of progress reinforces the normativity of concepts such as development and sociocultural evolution. Conceiving progress as a natural fact obscures the imperialist domination, which is maintained by political-moral progress idea, that sustains the exclusion and silencing of colonised and racialised people. For Baraitser, the temporality of life maintenance work — through the care of the body and the environment—can be seen as a form of resistance against the capitalist time of productivity. Despite being essential for survival, such work remains undervalued and uncompensated. This brings us into an inescapable relation with psychoanalytic time, understood not only as a psychoanalytic act, but also as continuous acts of repetition, waiting, and believing. According to Baraitser, care constitutes a sustained and continuous engagement with affective states, which may encompass social issues related to race, gender, and imperialism, and their ambivalent relationship with the labor of sustaining life. To further explore the role of power in shaping the valuation of temporal processes, I examined Mierle Laderman Ukeles' Manifesto for Maintenance Art, 1969! as a reconfiguration of maintenance labor time within the new framework of artistic creation.

ALIZA PHILLIPS:

WOLF MAN'S YOUNGER SIBLING AND THE CRISIS OF KINSHIP

Patrilineal, familial kinship is integral to traditional psychoanalytic conceptions of subjectivity and relationality, yet the lateral import of sibling relationships —especially sister relationships—is curiously underwritten in Freudian metapsychology. This paper explores the limits of lateral kinship and the precariousness of the Oedipal order through a close reading of the psychically constitutive force of dead, alive, and unborn siblings in Freud's infamous Wolf Man case study. Following Nicholas Abraham and Maria Torok's theory of the encrypted other primal scene of the father-sister pair in Wolf Man's psyche, Elissa Marder's emphasis on the womblike character of this crypt structure, and Freud's discussion of Wolf Man's dread of a younger sibling, this paper proposes that another presence in Wolf Man's crypt is that of a phantasmatic, unborn, younger sibling borne of and as the secret of sexual relations between his father and sister.

The crypt-baby that Wolf Man carries in his psyche-belly is rife with contradictory overdeterminations, because it is neither squarely an object nor a relation. As such, it cannot be carried to term, cannot be avowed, and cannot be neatly slotted into the structure of familial kinship. Moreover, the fantasy of re-birth that Freud elaborates as an



explanation for Wolf Man's symptom of bowel incontinence cannot be squared with the displacement of his mother from the encrypted primal scene. Wolf Man's rare bowel movements can be interpreted as the fleeting leakage of this phantasmatic, secret sibling from the crypt, albeit in a manner so abject it circumvents disclosure through language.

ALLYSSON ALVES ANHAIA: NEGATIVE ONTOLOGY AND A NON-HUMAN ETHICS

This communication aims to present the results of a study that connects the negative ontology in Lacanian theory to a proposal for a non-human ethics. In the context of climate emergency and the rise of the far right, it becomes essential to develop a philosophical perspective that not only considers forms of life beyond the human but also rejects the human as the starting point of thought. This shift enables a greater integration between nature, philosophy, and society, positioning this approach as a counterpoint to environmental degradation and the collapse of living conditions on the planet. Drawing from Lacanian concepts of desire, the Real, and fantasy, we argue that a negative ontology allows for the displacement of the human from the center of philosophical thought, replacing it with a notion of structure—whether linguistic, symbolic, or social. To this end, we first highlight how this interpretation can be derived from Lacanian theory and how it aligns with a non-human ethics, by understanding both the human and the world as voids of meaning filled by the subject. Next, we explore how, from this void, it becomes possible to formulate an ethics that recenters nature in philosophical discourse and impacts fundamentals current debates, such as decolonialism, the climate crisis, and minority rights. In this way, we propose an ethic capable of opposing, in theoretical terms, the contemporary way of life.

AMOS SQUVERER: DU DISCOURS ÉCOLOGIQUE À UNE PAROLE SUBJECTIVE : LA QUESTION ÉCOLOGIQUE DANS LA CLINIQUE

La question écologique, la préoccupation écologique et le discours « vert » s'invitent de nos jours de plus en plus dans le cabinet analytique avec les patients. D'inquiétudes à une mise en place des pratiques diverses, elles apparaissent comme symptôme. Du vegan au « tout biologique » en passant par un recyclage quotidien poussé, elles créent de nouvelles pratiques de vie et de jouissance. Ces pratiques, sur le plan citoyen, sont évidemment pertinentes et nécessaires. Mais ce n'est pas tout, car elles sont aussi précieuses par leurs significations inconscientes. En effet, ce n'est pas seulement la réalité de la nature qui est touchée, mais c'est le réel de l'inconscient. Qu'est-ce que le sujet joue sur le plan de l'inconscient à travers ces pratiques et habitus sociales ? Sur le plan épistémologique, il s'agit d'une question d'anthropologie psychanalytique qui vise à mettre en résonance une clinique du cas individuel avec une clinique du social. Il s'agirait, dans un premier temps, de montrer comment le sujet trouve dans le social et les discours de son temps (ici écologique) un lieu d'accueil et une scène pour amener à l'expression ses problématiques singulières et intimes. Nous proposons ensuite d'éclairer, à partir de la clinique du cas individuel, la pratique Vegan comme une pratique contemporaine du totémisme. Nous proposons enfin d'éclairer la pratique de « tout bio » comme un traitement du malaise à savoir la tentative de se défaire de la toxicité de la culture comme lieu de la castration.

ANA CAROLINA SOLIVA SORIA: L'ANIMAL EN NOUS : PULSION, REFOULEMENT ET MALAISE

Le passage de l'animalité à l'état humain est une question explorée par Freud dans plusieurs écrits. L'une des plus célèbres, présentée dans Totem et Tabou, décrit les événements culminant avec l'assassinat du chef de la horde et le banquet totémique. Ce thème fait l'objet de nouveaux examens dans des textes moins exhaustifs, mais non moins fondamentaux. L'un des passages les plus intrigants apparaît dans une note de Le Malaise dans la culture, où Freud se réfère à la dépréciation des stimuli olfactifs, remplacés par un autre sens qui assume un rôle prépondérant : la vue. Ce phénomène, qu'il nomme « refoulement organique », serait une conséquence de l'adoption de la position érigée, qui éloigne l'être humain de la terre et lui impose la vision ininterrompue des organes génitaux. L'excitation sexuelle, auparavant liée à la périodicité menstruelle et à son appel sur le mâle, s'installe comme un « locataire permanent », ouvrant ainsi la première voie vers la culture. Les premiers noyaux familiaux émergent. Ces observations, formulées dans un texte ayant pour thème le malaise inhérent à la culture, soulèvent des questions essentielles quant au processus même de civilisation et à la souffrance qui l'accompagne, à l'ancrage de la pulsion dans le corps, et aux vestiges d'une animalité refoulée, mais jamais entièrement surmontée. Qu'est-ce que la nature et l'animalité pour Freud ? Y a-t-il une distinction entre l'instinct et la pulsion ? Notre hypothèse est que la réponse à ces interrogations doit être pensée bien davantage en articulation avec les conceptions de culture et d'humanité qu'en opposition à celles-ci.



ANA GEBRIM: WHEN REPRESENTATION LIES UNDER THE RUBBLE OF THE WORLD'S DESTRUCTION

Ashla'a is an Arabic word that has been used by Palestinians in Gaza to describe a recurring phenomenon: scattered body parts and dismembered flesh. According to Nadera Shalhoub-Kevorkian (2024), the current genocidal stage of bombed, starving Palestinians under massive destruction raises questions about the political meaning attributed to the dead body of the colonized. Scattered body parts, survivors carrying the remains of their relatives in plastic bags, without ambulances, without burials, without the possibility of ritual: this is the brutalization of loss. The dead body can no longer be properly mourned, lacking unity; it cannot be covered, buried, or collectively sanctified. Pieces of flesh and bones exposed and eventually gathered in plastic bags, without metaphor—this is the image of loss in Gaza. The brutalization of death reveals the practices of colonial violence in mourning and the unviability of life. Are the body parts on the soil of Gaza or the bags of colonized bodies the materialization of a relentless colonial strategy that makes the concept of Palestinian unity unattainable? In August 1944, in Auschwitz, a member of the Sonderkommando took four photographs that are now the only visual record of the Nazi gas chamber operations (Didi-Huberman). Eighty years later, the Palestinian genocide is broadcast in live streams. Between transformation and repetition, how can we think about representation and catastrophe in this context? Between hypervisibility and invisibility, are spectators also summoned to an ambiguous position between contemplation and revolt? Finally, how can we consider the impossibility of representation without catastrophe and catastrophe itself as the element that prevents representation? The research aims to investigate the resonances between the destruction of the world (Andreas Malm) and the processes of representation and psychic experience.

ANA MINOZZO: THE DRIVE TO CARE: AN ECOFEMINIST REORIENTATION OF THE ETHICS OF ENCOUNTER

The acceleration of climate disaster as well as the rise of technofascism, genocidal colonialism and essentialist patriarchy in various corners of the world coincide with the social and relational turns in the field of psychoanalysis (Hannah Zeavin, 2025). Alert to modes of social and discursive reproduction as well as to efforts, in the microscale, that keep life liveable, feminisms, especially with decolonial and ecological inclinations, emerge as the paradigm from which our understanding of what living together entails can be re-discovered. In an effort to reorient psychoanalysis to the necessity of liveable lives, this presentation weaves matters of positionality, situatedness and responsibility – themes long-studied in feminist scholarship (Stacy Alaimo, 2017; Donna Haraway, 1988; Rosi Braidotti, 1994; Denise Ferreira da Silva, 2016; Yuderkis Espinosa Miñoso, 2020) – and the complex ethics of encounter. This tradition – neomaterialist, posthuman, poststructuralist, decolonial and black feminist – exits from the centrality of the symbolic, of language, of recognition, identification, as well as affective binarism and dialectics, as mediators of relationality. What is at stake when we come together? How else can we imagine togetherness? And what does that mean on the analytic couch?

I will hone into the discussion of the political ethics of care (Joan Tronto, 1993) and of difference in the posthuman (Rosi Braidotti, 2022) as the onto-epistemic pillars of what I am calling, in my current ongoing work, 'the drive to care', in which affect and the erotic/Eros are central to living, a liveable life, together.

ANA TOMCIC: PROGRESS AND ITS DISCONTENTS IN PSYCHOANALYSIS AND MODERNIST QUEER WRITING

What do we mean when we talk about progress? Today, the word still seems to imply technological advances and the expansion of infrastructure. Historically, this definition is deeply interlaced with the history of capitalism. In the twenty first century, an unprecedented ecological crisis and increasingly visible social divisions have made many people wonder whether such a headlong pursuit of expansion and consumption is so progressive after all. These doubts are not new. Yet the equation of social progress with speedy growth, technological advancement and the exploitation of the natural world (and the groups of people deemed closer to it) became incorporated into the core assumptions of biology, psychology and cultural production. Psychoanalysis occupies a complex position in this context. This paper aims to sketch out both the ways in which Freudian and Jungian psychoanalysis incorporated dominant notions of progress and ways in which these were challenged by the coming alive of premodern notions of development and time and their being recognised in psychoanalysis. While some of these challenges came from psychoanalysts, this paper will look at how capitalist progress narratives were challenged in the work of three modernist queer writers and filmmakers, who engaged with psychoanalysis in different ways. Hilda Doolittle was Freud's patient, Bryher was a patient of Hanns Sachs and, for a while, a trainee at the Berlin Policlinic and Djuna Barnes was a writer whose encounter with psychoanalysis was facilitated through its presence in the cultural scene



of New York and Paris. What they all had in common was the need to question the notion of progress that led from the hyper-emotional, hypersexual, fantasy-producing gender-ambiguity and bisexuality associated with children, women, queer subjects and pre-industrial societies towards the (allegedly) rational, heterosexual, gender binary, reality abiding perspective of Western industrial nations. Instead, they came up with a circular view of history, which began with polymorphous sexuality, collective bonds and proximity to nature and proceeded back to them. How psychoanalysis helped them to write these histories is a lesson worth remembering and one which will be discussed in this paper.

AVAIR DE CARVALHO AND ALINE SANCHES: "THE "WILD" DREAMING: A DISCUSSION BETWEEN PSYCHOANALYSIS AND THE WISDOM OF INDIGENOUS SOUTH AMERICAN PEOPLES

Starting from two different perspectives for analysing the meaning of dreams, psychoanalysis and the worldview of South American indigenous peoples, we intend to explore their differences and investigate possible complementarities and coexistence. In this theoretical research, we note that Freud places dreams in an intrapsychic and individual sphere, determined by oedipal and infantile desires, while Kopenawa presents us with a collective and political perspective on dreams. In the latter, dreaming and waking are part of a continuum of life, forming a field of experience open to otherness and interaction with other human and non-human subjectivities. By contrasting these points of view, we seek to establish a discussion that enables a non-colonial and non-hierarchical dialogue, in which psychoanalysis is not imposed as the only legitimate knowledge about the thinking of the natives that is considered superstitious or primitive. Thus, the work aims to promote a dialogue that allows psychoanalysis to listen to, be impacted by and learn from the perspective of South American native peoples.

BEATRIZ SANTOS: MOTHERHOOD AND ITS DISCONTENTS: LONGING FOR THE SYMBOLIC FORCE OF DEMETER IN TIMES OF TROUBLE

In times of great turmoil such as the present, a melancholization of social bonds (Douville, 2001) can be observed in our clinical practice. Patients react melancholically when confronted with the violent experience of helplessness, which seems to permeate various aspects of their lives: their relationship with nature, their response to the brutal transformations of the work environment, and their navigation of evolving affective and erotic relationships—sometimes perceived as opportunities for self-expression, sometimes as constraints to which they must conform. This melancholic turn elicits countertransference reactions in the analyst, evoking what poet Adrienne Rich describes as effective anger—a powerful and violent reaction akin to that of Demeter, the mother whose love and power were so great that they could “undo rape and bring her daughter, Persephone, back from death”. Building on a clinical case and previous research on feminist reappropriations of classical myths (Boehringer, Crevier-Goulet, and Santos, 2022), this paper explores the role of anger and hatred in shaping the bonds that unite women—mothers and daughters, patients and analysts.

BEATRIZ TEIXEIRA MAGALHÃES AND JÚLIA LEITÃO FONTENELE: "WHEN INDIVIDUAL EXPERIENCE MEETS THE COLLECTIVE: LISTENING TO THE POPULATION OF THE SERVILUZ TERRITORY. NATURE IN GEOPOLITICS; RELATIONALITY AND AFFECT; DREAMING"

This article is about ongoing research that began by listening to the participants of the 'Listen to yourself' project, developed in the Brazilian city of Fortaleza/CE with the Três Mares Institute, in the Serviluz neighbourhood. The community is an urban occupation created by the eviction of people for the construction of the port; deprived of their territory, the population had to move to another area. In this way, the neighbourhood has been built within a history of erasure and public interests, which has had a detrimental effect on the community's relationship with the territory and nature that surrounds it. With around 30,000 inhabitants, it has a high crime and poverty rate, as shown by its HDI-B (Neighbourhood Human Development Index), which was 0.224 in 2010. The project offers psychoanalytical listening to the community, promoting care practices and the promotion of rights. With that, we analysed the expressions of environmental vulnerability experienced by those we listened to. We situate listening as a testimony, promoting the visibility of historically erased subjectivities and a return to collective experience. We emphasise the way in which the production of suffering experienced by each listener speaks to aspects of the social bond and to the power of the psychoanalytic apparatus as an emancipatory tool. The sessions provided a space of symbolic expansion for those supported, where they could dream of futures, examine life as a space to be mapped – as Benjamin puts it – and think about a different relationship with the environment.



BEN MURATOVIC:

RORTY CONTRA CALLICOTT: ECOLOGICAL HOLISM, PRAGMATISM AND CREATION OF FUTURE SUBJECTS IN THE ANTHROPOCENE

Are pragmatic liberal politics possible in the Anthropocene? The American Post-modernist Richard Rorty advocated for liberal pragmatic politics that tried to simultaneously abandon rational foundationalism of the enlightenment and displace any holistic & contingent philosophies from the public sphere into the private realm. Rorty argues that the enlightenment's insistence on science and rational individualism lead to a dead end for the project. However, Rorty also proposes that holistic theories that questioned the enlightenment produced by the likes of Nietzsche and Freud should only be reserved for private beliefs and philosophies. If holistic theories were applied publicly, they would undermine liberalism. Rorty for instance interprets Freud as having, "...distinguished sharply between a private ethic of self-creation and a public ethic of mutual accommodation." However, in the age of the Anthropocene it becomes more and more evident that our politics must engage not only with the science of climate but how in the age of the Anthropocene we cannot escape from holistic understanding and constituting of new types of future people. Contrasting Rorty's thought with those of environmental philosopher J Baird Calicott allows for an examination of why our understanding of nature and environmental ethics cannot be understood as merely a "public ethic of mutual accommodation" but forces us to grapple with the future ontologies of the individual subject, the species, and nature. We have no choice but to grapple with the holistic theories about Ecology and the likes of Freud and Nietzsche at the public level.

BRUNO VINCENT:

DU MALAISE DANS LA CULTURE AU MALAISE DANS LA NATURE, QUELLE PSYCHANALYSE AUJOURD'HUI ?

Le malaise contemporain dans la nature s'ajoute au malaise dans la culture. Pour Freud le malaise dans la culture a une double cause. La répression des pulsions, nécessaire à la vie en commun, est la source des névroses. D'autre part, les progrès de la science et de la technique, créant des possibilités de destruction inédites, remettent en cause la survie de l'espèce humaine. Les destructions de masse des guerres modernes font entrevoir la puissance de la pulsion de mort à l'œuvre chez les humains. Le malaise dans la nature, avec l'accélération des catastrophes naturelles (tempêtes, inondations, mégafeux..) dues au réchauffement climatique, les dévastations écologiques (perte de la biodiversité, disparition de nombreuses espèces, pollutions à grandes échelles de l'air, de l'eau et du sol) posent dès à présent la question de l'habitabilité de la terre pour une part croissante des humains, et pour de nombreuses espèces d'animaux et de végétaux. Ce devenir sombre, qualifié par certains d'apocalyptique, s'invite dans le cabinet de l'analyste, avec les angoisses de certains patients ou analysants, et peut aussi toucher l'analyste. Il pose la question de ces incidences sur la pratique analytique. Il pose aussi la question de ce qu'il est possible de penser à partir de la théorie analytique sur ce devenir. La pulsion de mort, qui a été avancée par Freud pour expliquer la destructivité de l'humain permet elle d'expliquer les destructions en cours de la nature ? Comment articuler malaise dans la nature et malaise dans la culture ? Pour cela, il semble nécessaire d'examiner ce qu'il en est des relations entre nature et culture en psychanalyse. Dans les premières théories anthropologiques, le chemin de la culture, de la civilisation, a été celui d'un éloignement, d'une séparation d'avec la nature. C'est également ce qu'avance Freud dans son anthropologie psychanalytique. L'anthropologie contemporaine a montré que cette séparation était spécifique à notre occident moderne. Pourrait-elle participer du malaise dans la nature, voire du malaise dans la culture ? Qu'en est il aujourd'hui de cette séparation en psychanalyse ? Freud parle de trois blessures narcissiques infligées à l'humanité par la science. Il évoque en particulier Darwin, qui avec ses recherches replace l'humain dans la descendance du règne animal. D'un point de vue biologique, l'homme n'est pas en dehors de la nature, il en fait partie. En psychanalyse, avec la pulsion, Freud a introduit un concept dont l'ancrage est à la fois somatique et psychique. Le corps fait partie des lieux d'inscription du symptôme. Il y a ici un nouage entre soma et psyché, entre nature et culture. Une autre aspect de la séparation entre nature et culture dans notre occident moderne est lié au mode de vie citadin. De plus en plus de personnes vivent dans des zones urbaines. La nature ne fait plus partie de leur quotidien, de leur imaginaire. Cet éloignement pourrait-il expliquer le manque de réaction qui rend possible les destructions à grandes échelles de la nature liées aux processus économiques de production, d'extraction et de consommation ? Cet éloignement pourrait-il être pensé en terme d'oubli, d'ignorance, d'indifférence voire de déni ? Ce mode de vie citadin était celui du fondateur de la psychanalyse, même si Freud allait passer certaines vacances à la montagne. La psychanalyse serait-elle une pratique essentiellement urbaine, citadine ? Elle s'adresse à des sujets, à des humains, et sauf exception, elle prend assez peu en compte, dans ses théorisations, leurs relations avec leur environnement non humain. Je pense en particulier aux animaux non humains, aux plantes et aux lieux de nature. Est-il envisageable de penser la réalité psychique en psychanalyse en prenant en compte ce qui se joue dans les relations au delà de l'humain ? Je pense par exemple aux identifications, aux investissements d'objets, à la question d'un autre non humain. Je souhaiterais tenter d'analyser depuis la psychanalyse le malaise contemporain dans la nature, en lien avec le malaise dans la culture, et dans un dialogue avec l'anthropologie et d'autres disciplines. La pulsion de mort permettrait-elle d'expliquer au moins en partie ce malaise? D'autres ressorts psychiques sont ils envisageables, comme le déni, la passion de l'ignorance et la

jouissance? Je souhaiterais également envisager la possibilité pour la psychanalyse d'une extension ou d'une intensification de son attention aux non humains, à l'environnement non humain, à la fois dans ses concepts et dans sa clinique. Cette perspective permettrait-elle de contribuer à un autre nouage entre nature et culture en psychanalyse, en lien avec la subjectivité de notre époque ? Le malaise dans la nature permettrait-il d'ouvrir des perspectives à la psychanalyse ?

CAIO SOUTO:

THE VALUE OF LIFE IN THE FACE OF DEATH: VITAL NORMATIVITY AND ETHNOPSICHOANALYSIS AMIDST NATURE'S DISCONTENTS

In the face of ecological collapse, political crises, and the fragmentation of the symbolic structures that sustained modernity, this paper proposes a reflection based on Georges Canguilhem's concept of vital normativity, articulated with ethnopsichanalysis. We argue that the contemporary crisis is not merely environmental or psychological but a normative crisis, where the very meaning of life and death is at stake. Canguilhem emphasizes that life is not a mere biological fact but an activity of creating norms, whose value emerges in relation to death. Death is not simply the opposite of life but a constitutive limit that gives existence its intensity and capacity to generate meaning. The paradox of life lies in the fact that its value arises from its fragility and finitude, compelling living beings to continuously reinvent their conditions of existence. Ethnopsichanalysis (Devereux and Nathan) expands this perspective by showing that psychic suffering reflects the rupture of symbolic ecologies that sustain different cultural ways of life. Ecological collapse, therefore, is not only material but also symbolic: it represents the exhaustion of the normativities that once organized the relationship between subject, environment, and society. We ask: how can new vital norms emerge amidst catastrophe? And what role can psychoanalysis and ethnopsichanalysis play in reinventing the value of life when death ceases to be an exception and becomes the permanent horizon of existence?

CAMILLA CROCE:

LE MALAISE DANS LA PSYCHANALYSE, L'ACTE ANALYTIQUE ET LA LIBERTÉ.

Selon Jean Allouch, la psychanalyse doit devenir foucauldienne, se situer dans la généalogie de souci de soi et des exercices spirituels et aborder à partir de là la question de sa place dans la société et la culture. Freud lui-même fait dépendre la défense de la laïcité de la psychanalyse de l'« activité spirituelle » (*geistige Tätigkeit*) qu'elle est et dont l'exercice dépend de la libéralité de l'espace politique dans lequel elle se situe. Ne faut-il pas alors regarder de plus près comment la question de la laïcité s'imbrique dans les dispositifs biopolitiques dans lesquels nous sommes tous immergés ? Si la psychanalyse est bien l'envers de la biopolitique (E. Laurent), la laïcité et la liberté auxquelles elle fait appel ne doivent-elles pas nous amener à comprendre comment, dans le réseau des dispositifs biopolitiques qui organise l'espace politique, s'articule la question de la formation ? Cependant, ce n'est pas la question sociale qui doit être le point de départ de la défense de la laïcité de la psychanalyse, mais la logique même de l'acte analytique. Comment et où saisir donc la dimension politique liée à la vérité dans la pratique psychanalytique ? Si le psychanalyste, et non la psychanalyse, est le *sinthome* (Lacan Sem. XXIII), le lien social *sinthomatique* n'est-il pas alors un discours de cette jouissance qui peut échapper aux dispositifs biopolitiques ? N'est-il pas alors non seulement dépendant, mais surtout producteur d'une liberté proprement politique ?

CANDELA POTENTE:

THE INSIGNIFICANCE OF ORIGINS: ON TRANSLATION IN PSYCHOANALYSIS

Inquiring about nature often means inquiring about origins and hypothesizing (or fantasizing) about the possibility of them setting a path undisturbed by society and culture. But what is the status of the origin in psychoanalysis? At the center of psychoanalytic interpretation, origins are inaccessible. In psychoanalysis, when the analysand recounts a dream, that account is already a translation of enigmatic and half-remembered images. This translation is one without an original—the dream is nowhere to be found, and the fantasy of contrasting our fragmentary memory of a dream with the dream itself misses the point about analysis altogether. From an epistemological perspective, translation—a process that mediates between languages—functions in the clinical practice as an immediate beginning. What is analyzed is the translation itself, rather than the text it translates. In this sense, the origin is epistemologically irrelevant. This profound anti-foundationalism that psychoanalysis reveals in its epistemology can offer a framework to think about the status of nature and how it is discussed. How does the epistemological insignificance of the origin in psychoanalytic epistemology impact on how we conceive the distinction between nature and culture? If the notion of the origin outlines the image of a reality undisturbed by culture and society, psychoanalysis offers an epistemology where there is only disturbance, there is only translation. Nature for psychoanalysis is, perhaps, not a fantasy of undisturbed origins but an ethics of disturbance.



CARIN FRANZÉN: READING LOOPS WITH BOCCACCIO, FREUD AND MORTON

In this paper, I reread Giovanni Boccaccio's *The Decameron* alongside Sigmund Freud's *Beyond the Pleasure Principle and Civilization and Its Discontents*, in light of 'the Ecological Thought' developed by Timothy Morton. By reading these three authors in dialogue with one another, I aim to reflect on the relationship between psychoanalysis, literature, and ecology.

I propose to trace a 'loop' (Morton) that manifests in different ways throughout their works and links them together despite their differences. I examine the concept of the 'loop' and suggest using this idea as a liberating deviation from a linear conception of living at the end of times. I argue that Freud and Morton help reveal how Boccaccio's work articulates an ecological thought—one that has always been present as a latent, historical awareness within the humanist tradition.

First, I trace this temporal and thematic loop as a tension between disruptiveness and interconnectedness, which Freud metaphorically and mythologically describes as a battle between Thanatos and Eros. Second, from an ecological perspective informed by Morton, I argue that universal interconnectedness (or Eros in Freud's description) is precisely what has been denied or repressed in the anthropocentric drive to master the world. Significantly, Boccaccio, by taking a specific catastrophic event—the plague—as his starting point, also makes Thanatos and Eros the themes that interconnect his stories into a weird loop that could help us resist the language of apocalypse and imagine a future in our present historical moment.

CASSANDRA SELTMAN AND FELIX BERNSTEIN: THE SYNTHOME

The shell has served as a root metaphor in psychology from Alfred Binet and Freud to Margaret Mahler and Francis Tustin. Sometimes the psyche is like a shell (biomorphic); sometimes the shell is like a psyche (psychomorphic). Often the shell is used to invoke monadic autistic enclosure — echoing its place in religion, philosophy, and art as an object to contemplate interiority, ideal ratios, and sanctums. Generalizing a theory of synthetic containment beyond the biochronological, developmental, and diagnostic approaches, we ask: what sort of compromise formation do rims and containers uphold and break? How is containment synthesized in lieu of paternal or parental authority? Can it be forged through self-made letters, laws, and zones (a synthome to compliment Lacan's sinthome)? Attention will be paid to moments of crisis and breakdown, where topological reconfiguration is demanded and we glimpse how these functions sublimate and displace each other. What objects, familiar and strange, appear in our fields as we break out of one mode and breakthrough into another? We'll examine the forced choice of these inventions, which both defend us against primitive agonies and risk recreating the conditions for their flourishing. This two-part presentation will explore instances from sociopolitical discourse and a clinical case to discuss the rotations and locations of these modes of containment.

CECILIA SJÖHOLM: PSYCHOANALYSIS AND THE PRODUCTION OF OBLIVION: THE NATURE OF AGGRESSION.

Our present times, Russian author Maria Stepanova observes, is moving backwards. The authoritarian structures of the early 20th century are returning, as are the wars. Making memories evaporate, destroying or neglecting their material presence, or revising historical narratives is a powerful political and ideological tool in this vein. This can be seen in the so called "memory wars", ideologically or politically motivated. Today, Stepanova writes, individual and collective memories are darkening: "...memory in the reality of today has been transformed into its counterpart, to cynical attempts of producing oblivion."

In this context, there is reason to ask what psychoanalysis can offer. We know that memory can be collective. But where does the wish to produce collective oblivion stem from? My question pertains to what is at stake in the aggression that searches to produce such oblivion. For this I turn Freud on aggression as an instinct theory and aspect of human nature (e.g. Totem and taboo, *Civilisation and its discontents*), and to Lacan in seminar 11. Lacan notes that the most remarkable aspect of the drive is revealed in the violence of the subject against itself; the drive becomes a question of the domination of a subject which can neither satisfy itself nor escape the desire of the Other. In this paper, I discuss the way in which psychoanalysis negotiates the possibilities of producing collective oblivion, with and against the assumptions that pertains to ideas of aggression as an aspect of human nature.



CHRISTIAN MCMILLAN:

SYMBOLIC DEATH AND THE POLITICAL FIGHT: A DELEUZE-JUNG ENGAGEMENT

In this paper I discuss an alternative conception of Freud's death instinct, one derived from Gilles Deleuze's re-interpretation of Thanatos in his 1968 work *Difference and Repetition*. Deleuze's interpretation of Thanatos stresses its "impersonal" nature as opposed to Freud where it remains 'inseparable from the positing of an ultimate term, the model of a material and bare repetition and the conflictual dualism between life and death'. Freud's metapsychology restricts death to a physical entropic model whilst Deleuze seeks to add a noncorporeal conception of death as an event. Freud's restriction of death to 'the return of the living to inanimate matter' gives death 'only an extrinsic, scientific and objective definition'. The non-corporeal and impersonal model of death proposed by Deleuze is drawn from Carl Gustave Jung's view of death as a symbol of rebirth; an interpretation of the death-instinct Jung credited his former pupil, Sabina Spielrein, for having developed. Reflecting on his *Eros and Civilisation* (1966), Herbert Marcuse reads Eros as society's late capitalist theme, i.e., as having an Eros unique to it. The political fight is no longer the fight for Eros (as Marcuse had formerly defended with respect to his reflections on death as characteristic of pre-World War II capitalism) but rather the fight for Thanatos. The logic of late capitalism's Eros is that which compels us to consume and enjoy, with endless objects facilitating this whilst having no dignity in themselves. Hence, to embrace the death drive means to paradoxically die, symbolically, in order to return to living. I pursue in this paper, elucidating the 'political fight' for nature through a Deleuzian-Jungian engagement with death as symbol.

CLAUDIA GRIGG EDO:

'A.I. TRANSFERENCE: UNNATURAL LOVE?'

'Essentially, one might say, the cure is effected by love.' Freud to Jung, 1906. Since Freud, psychoanalysis has been consistent in its regard for transference as crucial to its aims (even when what those aims are has been a source of division). There is an insistence on cathexis - on love - as a hinge between old forms and change. On self-alteration in relation to an Other. But what happens when this Other is an AI? My paper explores the ramification of attempts to use artificial intelligence as a transferential substitute. I study AI therapy, both corporate and state-run/public-private (like the NHS's use of Limbic AI). I draw on the work of sociologists like Sherry Turkle, who collect data regarding online relationships with chatbots, sexbots and "therapy bots." I also draw on my own experience messaging with an AI psychoanalyst, asking "him" about his understanding of (counter)transference and how he feels it is developing as we talk. These Large Language Models substitute typical advice, based on an aggregate, for the genuine alterity offered by another person. My paper will also use posthumanist and race studies approaches, leaning on Anne Cheng's theory of 'ornamentalism' to think through the ways that we are already imbricated with objects. Without softening the real risks and losses posed by AI transferential substitutes, I ask whether we can learn from our always-already interrelation with objects and the inhuman. Can psychoanalysis benefit from this unromantic understanding of human self-formation in relation to objects, which is ever-developing, whilst also insisting on the need for the singular enigma of the human transferential Other?

DEBORAH L.S. WRIGHT:

"A SAFE ENOUGH 'HOME' ENVIRONMENT NOW AND IN THE FUTURE: SELF-SUFFICIENCY, OFF-GRID GREEN LIVING, CLIMATE CHANGE AND MARS"

During and post the Covid pandemic, there has been a new emphasis on 'home' and how it is inhabited, within inside and outside spaces, which, combined with home-working, work-life balance, gardening for well-being, environmental anxieties, further pandemic threat and global violence, means that what makes a space 'Homely' and safe is of increasing importance. There is a revisiting of the concept of 'self-sufficient off-grid green living' Seymore (1976) towards a 'more sustainable future' which mirrors the first settled, permanent neolithic homes when farming began. I suggest that these are a parallel place to begin my conceptualisation of an achieved good enough sense of 'Home' space, which is beyond the 'womb' to a constructed safely organised internalised safe parental structure, as I discuss in relation to the role of the consulting room and the therapeutic process, and the space of home considering the 'spatialisation' (Wright 2019, 2022) onto spaces (Searles [1960], Wollheim [1969] and Rey [1994]) to impose 'human order on the otherwise disorderly natural world.' (Thomas, 1984, p256). I look at clinical case material of phantasy escaping to safe climate change homesteads. I also look at the phantasy of the unsafe home planet and the moving away to a new home planet, such as Mars, that will be safer in which, as Karl Figlio describes, 'you bypass destructiveness. Once we have polluted earth, we move on to Mars. It is like the misogynist fantasy that the man pollutes the woman and then moves on to an undamaged one.' (Wright, 2024).



DEE MARSENIC:

HUMAN VOICE AS A BRIDGE BETWEEN NATURE AND CULTURE: STUDY OF FREUD SUBLIMATION AND THE NATURE OF THE VOICE

This paper explores, through the lens of psychoanalyses, the intersections of voice and culture by examining how the use of voice helps create an intimate atmosphere resembling an early experience of nature of mother and baby communication. Special attention will be on Freud's description how human instincts, nature, are repressed and voice, especially in singing and intonation can be perceived as an expression of primal, sublimated form of raw desire, into and within the boundaries of cultural expressions like music, poetry, and speech. In addition, Freud's "uncanny" - hearing a voice detached from a body, echoes and recordings per se, creates a sense of estrangement, emphasising the delicacy in balance between human perception and nature. The human voice cannot be described as solely natural not purely cultural. I postulate that the human voice is created by both, as I believe that from baby's first cries to a poet's sophisticated rhymes, voice remains a space of transition and transformation. Whether looking through psychoanalytic theory, where acquiring that the voice precedes language and identity, or if we are looking through philosophy where voice mediates between raw existence and structured meaning, the voice has a significant place where nature and culture negotiate their boundaries. Thinking of the bodily nature of the voice, such as breath, vibration, and resonance, it shows how voice bridges between the unrefined energy of nature and rational thought and structured culture.

DEREK HUMPHREYS:

WHAT DOES NATURE TELL US ABOUT THE RECOGNITION OF HUMAN/NON- HUMAN? CARTOGRAPHIES OF WANDERING IN THE CLINIC OF PRECARIETY AND MIGRATION

Fernand Deligny created a series of "living areas" in the Cévennes, France, between 1970 and 1985, in search of ways of coming into contact with people who are usually excluded from society, in particular juvenile delinquents, psychotics and autistic persons. The starting point for Deligny's reflections was the inadequacy of our usual symbolic references, particularly in terms of language, in this search for contact with these persons. This led him to favour modes of encounter based on openness to difference, affirming that the recognition of this difference is based on elements of geography, territory, waterways and landscape. The cartographic method, but also the use of the camera, allowed him to move away from symbolic saturation in order to bring out the presence of the living in nature, in what Catherine Perret has called a "precarious epistemology", to refer to the network of natural, mineral and living elements that make up the environment, on which the symbolic relies to organise its manifestations in a contingent manner, and which Deligny himself preferred to refer to with the metaphors of the arachnid or the raft. The network created by Deligny, especially in his relationship with nature and in his way of questioning what we call human, has been a source of inspiration for the development of clinical tools in the field of social exclusion that I have been implementing with practitioners in France over the last 10 years. In this communication, I would like to discuss the epistemological foundations on which these clinical tools for the acceptance of difference are based and their relationship with nature.

DUŠAN RADUNOVIĆ:

ON NATURE, AFFECT AND MODERNITY: VIEW FROM THE SOVIET PERIPHERIES

This paper interrogates the aesthetic, political and psychosocial dynamics relating to the perception of nature and its representation in early twentieth century Georgian visual arts, with focus on the shaping and distribution of group affects at the outset of industrial modernisation introduced by the Soviet regime. I use as my case studies the multi-media artist (collagist, experimental filmmaker, photographer, set-designer) Davit Kakabadze (1889–1952) and filmmaker Nutsa Ghoghoberidze (1902-1966). Both artists' opuses can be interpreted as an anomaly in the 1920s Soviet cultural discourse of modernisation: they repeatedly, almost obsessively, stage the unresolved dichotomy between nature and civilisation, hypercathecting (the fantasy of) nature as a fundamental life resource. The sharpening of this particular dichotomy and the exploration of its temporality in light of political history could also be found in contemporaneous psychoanalytic thinking, for example, Sigmund Freud's text "On Transience". Some of the questions the paper will raise are as follows: if, as Fredric Jameson argues, modernity is a process inseparable from a certain "libidinal charge" oriented towards the projective and the future, how should we understand the libidinal charge reinvested in nature in the midst of (politically driven) necessary modernity-movement? What is this residual libidinal charge that acts in response to the initial dynamic of recoil (act of mourning)? How do the residual affects travel through these artworks that blend modernist expression, technology and archaic imagery, surprisingly to achieve goals that may not be the authors' initial intentions?



EDNEI SOARES:

DENATURALIZED DEFENCES? THE BIOPOLITICAL DESTINY OF THE DISCONTENTS IN FREUD'S PHYLOGENETIC THOUGHT IN THE 21ST CENTURY.

Sigmund Freud conceptualised defence, drawing heavily upon evolutionary biological thought. Given Freud's emphasis on the link between defence and phylogenesis, this study examines the evolution of the psychoanalytic concept of defence after the post-Freudian clinical focus on adaptively modifying defences. This warrants an examination of Freudian evolutionary thinking on the modifiability of defences and his likely views on adaptation. Within Michael Foucault's theory of biopolitics, this study examined how, in the 21st century, the psychoanalytic concept of defence is transformed into a tool for managing the longevity of populations, facilitated by scientific advancements in epidemiological and empirical research methods. We argue that the biopolitical transformation of the concept of defence arose from the alliance between post-Freudian authors and American psychiatry. This alliance rejected Freud's emphasis on phylogenesis and his patho-analytic anthropological perspective, asserting that ontogenetic changes on defence yield short-term therapeutic results of psychoanalysis, primarily based on the principles of normal developmental psychology. Oppositely, both Freud's metapsychological approach to Ernst Haeckel's ideas and the postcolonial critiques addressed to it are discussed. Considering this denaturalisation of defence, the study problematised 1) the application of the concept of defence in evidence-based studies viewing therapeutic outcomes, and 2) the interest of the American Psychiatric Association in this concept for the development of DSM III and IV, which aimed at an a-theoretical psychopathology. Finally, in light of postcolonial critiques of Freud's phylogenesis perspective, this study poses the question: Does Freud's conceptualisation of defence retain sufficient critical potential to resist its biopolitical utilitarian destiny?

EDWARD DIOGUARDI:

THE FAMILY ROMANCES, REVISITED (...IN ANTIQUITY); OR, FATHERLESS BIPED

In "The Family Romances" (1909), Freud reflects on "the liberation of an individual...from the authority of [their] parents." This liberation proceeds from "the child's [...] engage[ment] in [...] getting free from the parents of whom he" formerly loved but "now has a low opinion [...]," replacing them with "others [...] of higher social standing." Freud traces the possibility of the family romance fantasy to the "old [Roman] legal tag: 'paternity is always uncertain, maternity is most certain'." Uncannily, one finds a near-perfect inversion of Freud's position already in the opening of Aristotle's *Physics*: grasping the "primary conditions of first principles" is compared to how "a child begins by calling all men 'father', and all women 'mother,' but later on distinguishes each of them." If applying the correct names to things represents for Aristotle a means of naturalizing nature itself, Freud proceeds in the opposite direction: "liberation" coincides with the loss of prestige signified in the name "father" upon encounter with other fathers. Lacan will similarly argue that psychoanalysis effectively denaturalizes nature itself insofar as a name or signifier is distinctly not "something like a nameplate which" simply "attaches itself [...] onto" the ostensibly natural "real." Opposing this "nominalism" to his own "dialectical materialism," Lacan will claim psychoanalysis' filiation with the atomist philosophy of Democritus, who, fittingly, is the target of an anxious, comical polemic by Aristotle for suggesting a woman could be impregnated by multiple men at once. This presentation will analyze these paternity tests, ancient and modern, toward conceiving (de-)naturalizations within language.

ELEANOR IVORY WEBER:

PRELIMINARY NOTES FOR A THEORY OF SAINT TRASHITAS

'Eating shit is all very well, but you can't always eat the same shit. So, I try to get hold of some new shit.' —Jacques Lacan. This paper explores the relation between waste (*déchet*) and the figure of the saint from a Lacanian perspective. What is this figure, which Lacan relates to the position of the psychoanalyst, and how does it align itself structurally speaking with waste or trash? 'Trashitas' is the term chosen to translate 'décharité', Lacan's name for what a saint does, as he explains in *Television* (1973): 'A saint's business, to put it clearly, is not *caritas* [charité]. Rather, he acts as trash [*déchet*]; his business being trashitas [il *décharite*].' Trashitas is a particularly suggestive translation (by Denis Hollier, Rosalind Krauss and Annette Michelson) because it contains the English words 'trash' and 'shit', as well as a phoneme of 'ass', and resounds in the rhythm of that which it is not: *caritas*. I will use these aspects of the neologism to structure comments on the oral and anal drives, ethics of resistance to charity and expand into the phenomenon of waste (of natural resources and populations) in the contemporary context of climate change and its disavowal (Zupančič). This psychic and political economy will be discussed in relation to the essay *A Matter of Resistance* by Jelica Šumič Riha, Dominique Laporte's *History of Shit* (trans. Nadia Benabid and Rodolphe el-Khoury), Adrian Johnston's new book *Infinite Greed: The Inhuman Selfishness of Capital*, as well as Lacan's *My Teaching and Television*.



FELIPE CASTELO BRANCO AND LUIZA SAVI: THE NATURES OF PSYCHOANALYSIS: BEYOND THE PRINCIPLE OF CULTURE

In *Civilisation and its Discontents*, Freud presents the view that it is the task of culture to rule over nature. Based on the anthropology of Philippe Descola, this ontological view, called naturalism, consists in affirming the exceptional nature of human beings as opposed to non-humans, who become, as a bloc, what we call nature. Subjugated to culture, nature is relegated to the position of a scientific object, a source of resources and an object to be controlled. But Freud reveals a paradox at the heart of naturalism: the "progress" of culture over nature produces psychic suffering to the same extent. Descola shows that, despite the dominance of naturalism, three other ontologies of nature exist simultaneously. Animism assumes that all beings, human and non-human (animals, plants and objects), are equally endowed with "psychic" life. In Freud's *Introduction to Narcissism*, we find the origins of the experience of human consciousness in an archaic animism that would become weaker in adulthood, limiting the experience of inner life only to other human beings. Analogism refers to another ontology that recognizes a discontinuity between all beings which can only establish relations of analogy between themselves. Since *The Interpretation of Dreams*, Freud has established a dynamic discontinuity between the unconscious and the consciousness, so that unconscious phenomena were originally explained by analogy (the dream as a message from the gods in *Artemidore*). Finally, in *Totem and Taboo*, totemism is seen as the phylogenetic origin of the social and of the neurosis. This paper proposes to think, on the basis of Descola, how to articulate Freudian naturalism with totemism, animism and analogism.

FELIPE I. ANDRUSCO: FREUDIAN ARCHAEOLOGY: THE ORIGIN AND ITS TEMPORALITY

The similarities and intertexts between psychoanalysis and archaeology are numerous, ranging from the analogies of analysis as the recovery of fragments of the past and their significance to Freud's personal fixation on archaeological objects that populated his study. However, a deeper exploration of both psychoanalysis and archaeology reveals not merely concrete practices (clinical or excavatory), but a particular mode of thought aimed to understand the origins, what the presocratics called *Arché*. For Freud, every child—not just Oedipus—encounters the sphinx through the question of origins: Where do children come from? This question, though unanswered, points towards a mystery that we experience intimately. Our existence is unraveled by an enigma rooted in the (sexual) relationship of our parents, which will reemerge through our own drives and phantasies. The series: origins-childhood sexual theories-psychoanalysis-archaeology embodies the spirit of Freud's quest to address the enigmas surrounding sexuality, parricide and death. All of these condensed in the primal scene and the original fantasies, which demand an exploration of a more complex conception of time, one specific to the Id. If psychoanalysis is indeed a form of archaeology, it does not concern itself with reconstructing external, past events that have concluded. Rather, it focuses on ourselves and our act of remembering, within its fragmented temporality, a history that continues to unfold, one that encompasses the timelessness of the unconscious and the circle of the death drive as a beginning and an inevitable destination of the inorganic.

FERNANDA NEGRETE: ANA MENDIETA'S ECOPOETIC NOTES FOR A PSYCHOANALYSIS IN THE AGE OF MONDIALISATION

Through the ephemeral works Ana Mendieta began creating in Mexico in 1973, the Cuban-American artist engaged with a question Freud also raised, in his 1915 paper "On Transience," as a consequence of a stroll in nature beside two poet friends (Rainer Maria Rilke and Lou Salomé). This question concerned the reality of impermanence in its material, perceptual, civilizational, atmospheric, embodied and affective registers. While Freud describes his poet friend as stricken with a kind of pain that today might be considered a case of solastalgia, a state of homesickness for the impending losses related to environmental change, Freud was hopeful that the destructions of the First World War would eventually end and give way to a rebirth of peaceful collective life. In hindsight, this claim of course strikes readers as wildly optimistic. However, Freud connects beauty, joy, and ephemerality in a way that profoundly implies a certain possibility for the unbound drive that refuses destruction as the only possible destiny. Both possibilities, the destructive and the aesthetic, were investigated in Mendieta's experiments with her own body, materials from nature, and photography and video as modes of visual documentation. Moreover, while the *Siluetas* emerged from Mendieta's sense of exile, per her own texts, I argue that they advance the aesthetic drive and herald, through their ecofeminist and transcivilizational sensibility, important stakes of the conceptions of spirit, mondialisation, and the sublime in Willy Apollon's recent metapsychology, while adding important nuances to Malcom Ferdinand's umbilical cosmopolitics of relation.



FERNANDA SILVEIRA CORRÊA: PATRICIDE AND ANTHROPOPHAGY: ON MELANCHOLIC AND OTHER FORMATIONS

Freud's phylogenetic theories are typically associated with his hypotheses in Totem and Taboo and the conjectural notion of patricide as the founding act of culture. This notion reflects an Oedipal, patriarchal, and heteronormative perspective that distinguishes between nature and culture. However, patricide appears in a notably different form in another phylogenetic ice age myth proposed by Freud (Übersicht der Übertragungsneurosen), in which he explores the plasticity of psychological drives, linking post-patricidal guilt to melancholia. Following the devouring of and identification with the murdered object (mania), hatred turns inward – redirected against identification, the I, and the other within the I. This is not a narrative of the transition from nature to culture, but rather a genealogy in the Nietzschean sense, one that questions the solemnity of origins and posits formations composed of heterogeneous elements, forces, and dispositions. Melancholic formation, much like the heightened sense of guilty resentment in Western culture, would be just one formation among many – distinct, for instance, from the formations in the era of Greek tragedies examined by Nietzsche. Indigenous Amerindian peoples experience formations distinct from those of Western culture, both the channeling of hostile impulses and in the relationships they establish with the other within the I (the internalized enemy). This work analyzes the heightened melancholic formations of Western culture and contrasts them with the reflections by Yanomami shaman Kopenawa, in collaboration with Albert, and anthropologist Viveiros de Castro, on themes such as war, one's relationship with the captured enemy, and the anthropophagic practices of Amerindian peoples.

FRANCESCA ROME-MARIE AND EVAN MALATER: I WANT TO BE A MACHINE: HAROLD SEARLES AND THE NON-HUMAN

In 1973, Harold Searles, wrote *Unconscious Processes in Relation to the Environmental Crisis*. Forty years ago, he was already asking how it could be that there was such persistent indifference to the crisis. how it could be that people, including psychoanalysts, were notably silent, especially given the gravity of the situation. While Searles was not a theory builder like Lacan or Bion, an examination of this paper along with his long out of print monograph "The Nonhuman Environment in Normal Development and Schizophrenia" (1960) allows us to construct a psychoanalytic model to address the paralysis of thought and action that Searles lived to see continued unabated at the time of his death at age 97 in 2015. In the 1960 monograph, Searles made the case for the importance of the non-human environment as a crucial factor in psychological wellbeing. This may seem obvious, but Searles insisted that when psychoanalysts talked about the non-human, they were usually talking about how patients' responses to the non-human environment reflected transference aspects of their human relationships. This blind spot in psychoanalysis reflects the same blind spot in culture. In both cases, it leads to an avoidance of considering the non-human outside of its transference human context. Finally, is there any cause for hope or must we read Searles as delivering a prescient autopsy for civilizational collapse? We address this question in relation to the Cronenberg film "Crimes of the Future" to suggest a paradoxical hope related to Searles Ferenczian belief in the possibility of reparative phylogenetic regression.

GABRIEL SILVEIRA BARBOSA AND GUILHERME MASSARA ROCHA: TOWARDS AN UNCANNY ANTHROPOLOGY: GUIMARÃES ROSA WITH VIVEIROS DE CASTRO

This work is an approximation between the anthropological work "Cannibal Metaphysics" by Viveiros de Castro, the short story "The Jaguar" by Guimarães Rosa and Freudian concept of The Uncanny. We'll argue in favor of an epistemological approximation of the amerindian cosmology, the aesthetic dimension of the Uncanny and, finally, the intrapsychonality implications of Rosa's writing. A central axiom in Castro's work is "One Culture, Multiple Natures" (de Castro, 2015). Departing from his research on Amerindian cosmologies, the author approaches ethical and epistemological dialectics between nature and culture in order not to confront "our" system with the "alterity", yet to counter-analyse the occidental postulates with tools and concepts from Amerindian Weltanschauung. In Rosa's "The Jaguar", the epistemic and ontological boundaries fracture, and as the thresholds between nature and culture, human and inhuman grows, other worlds appear as accessible to thought. The Uncanny is fundamentally inscribed in aesthetics, defined by Freud as "the theory of the qualities of feeling". (Freud, 1919), thus leading us to draw on new configurations of the sensible order. As the Freudian concept of the Unheimliche implies an ontological ambiguity in the realm of human relationship with the Other, it will be here presented as a major tool to approach anthropological convergences between Castro's and Rosa's writings. As Dunker argues (2019), the abolishment of the distinction of phantasie and wirklichkeit results in a "new effect, a real effect" (2019, p.215). Our work aims to discuss how the concept of nature can be reframed after these paradigmatic displacements.



GEMMA REES:

SOLASTALGIA AND SYMBOLIC MEDIATION ON A POSTHUMAN PLANET

Solastalgia, often described as homesickness for a home that no longer exists, encapsulates the profound psychological distress caused by environmental degradation and negatively perceived climate change. While frequently misinterpreted as ecological apathy, this distress does not stem from indifference but rather from an inability to process overwhelming grief, anxiety, and loss (Rust, 2020). As climate change accelerates, solastalgia has become increasingly prevalent, alongside related conditions such as eco-anxiety and climate grief (Pearson, 2024). However, psychoanalytic frameworks have historically overlooked the psychological impact of human-nature relationships, leaving many practitioners ill-equipped to address this growing dysregulation.

I would like to facilitate an open dialectic exploring how psychoanalysis can help individuals navigate solastalgia by addressing the limitations of language in articulating ecological grief and trauma. In efforts to contribute towards a critical examination of the ethical challenges of integrating eco-trauma into theoretical discourse while avoiding the exploitation of suffering. As some analysts suggest that societal collapse is imminent or already occurring (Bendell, 2020), it is essential to foster resilience and kinship amidst this uncertainty.

Reasonable adjustments towards a prudent psychoanalytical discourse may reason that, rather than succumbing to despair or abstract futurism, a paradigm shift towards ecologically informed therapy is necessary. This shift must recognise the inseparability of humans from their environments, the psychological impact of digital mediation, and the dangers of denial and disavowal (Bion, 1967; Pfefferbaum & North, 2020). By integrating insights from eco-psychoanalysis and non-Eurocentric approaches, this dialectic will advocate for a therapeutic response that acknowledges solastalgia as both an individual and collective crisis, empowering people to navigate loss while fostering connection and agency.

GISLE SELNES:

VOICE AND GAZE AS 'OBJECTS' OF TRANSITION

In psychoanalysis, the concept of objet a fills the empty space between one version of φύσις or nature, namely the Real, and the symbolic order, or culture. Significantly, when Lacan in Seminar XI, heavily influenced by Merleau-Ponty, talks about the gaze in nature as object a, there is a vacillation between continuousness and discontinuity: gaze as being-exposed-to-the-desire-of-the-other, is, at one and the same time, a pivotal event in the emergence of the subject, setting it off against its natural environment, and an 'organic' precondition for the very same event. Even more suggestively, voice as objet a names the 'spectral' afterlife of the (m/other's) voice in the psychic life of the subject. Here, Giorgio Agamben's musings on the voice as a philosophical problem, apparently carried out with no regard to the conceptual framework of psychoanalysis, represents a challenge to the psychoanalytic understanding of nature (organic life) versus culture (in casu, language). Voice being the one single irrefutable connector between man as 'speaking animal' and the non-human animal as fundamentally alon—yet definitely not silent, despite the common epithet—Agamben's speculations raise question that to a considerable degree concerns psychoanalysis' ambivalent stance towards nature. Man has lost his voice to language, yet 'voice' still remains as an unrealized potentiality, even for a metalanguage, in which the insignificant/non-signifying 'nude voice' of the animal represents the 'truth' or at least a possible 'other' perspective of/on human articulated speech. My proposal is that neither psychoanalysis' thesis of human exceptionalism nor the eco-philosophic idea of nature-culture-holism can solve the current challenge concerning 'Nature and its Discontents'. Including Agamben's strictly non-psychoanalytic genealogy of the human animal—i.e., anthropogenesis—in the mix may allow for a more nuanced understanding of what is at stake in the 'unthinkable' passage from non-human to human animal.

GUILHERME ARTHUR POSSAGNOLI FREITAS:

SAMUEL BECKETT IN THE AGE OF THE END

This paper aims to foster reflections grounded in psychoanalytic categories regarding the contemporary challenges that shape our existence and survival as a species. In the midst of the Anthropocene, we confront the implications of an era in which the threat we face is no longer the genocide of a specific people but the potential annihilation of the entire population. No longer do we grapple with an imaginary danger embodied by the impulsive pressing of a button in a distant nation; rather, we contend with the passive complicity of each individual in the face of the all-encompassing machinery of capitalist society. In *How It Is*, Samuel Beckett presents a narrative structured around four positional states, ranging from unrestrained wandering to absolute stillness. Drawing on Alain Badiou's notion of the novel's portable cosmology, I intend to demonstrate how these positional relations offer a syntactic framework for examining both the global crises toward which we seem inexorably headed and the contemporary forms of malaise rooted in modern drive circuits, as well as in the ideals of the ego and the superegoic demands of the present. In this sense, what the French philosopher theorizes as the subject's positions in the distribution of jouissance—as formulated in Lacan's sexualization formulas—appears to constitute a subtle cosmology capable of providing a grammar that facilitates the transition from thought to action.

GUILHERME MASSARA ROCHA: NATURE, THE SEMBLANT, THE METAMORPHIC: 2019 BRUMADINHO'S ENVIRONMENTAL CATASTROPHE.

Historically, the social forms of land and nature images in Brazil have founded the narrative of exuberance, botanical, animal and landscape prodigality, and the enchanting multiplicity of sensory experiences associated with them: landscapes, palates, scents and even typical character of population. The fictional imagery of "Brazil, the paradisiacal land" has seduced the world for centuries, despite the blatant condition (although often suppressed) of its distortions and deformations that result from the vicissitudes of five centuries of exploratory, extractive and unsustainable environmental colonial procedures. Lacan states in his Seminar 18 that access to nature is only achieved through the semblant (p. 18.) Here we seek to problematize the notion of nature approaching the interconnections and ruptures between the real and the semblant and based on an environmental traumatic response: the second largest environmental crime of the modern era, which occurred in the Brazilian city of Brumadinho / MG, with the rupture of the ore dam of the Córrego do Feijão mine. On January 25th, 2019, the Brumadinho's dam rupture would result in the deaths of almost 300 people, irreversible contamination of one of the largest rivers in the southeast of the country (which supplies water to three million people), and a whole set of serious and systemic damage to the ecosystem of a region comparable in extent to that of Great Britain. Rancièrè urges us to think of the metamorphic displacement of images as the establishment of an opacity within the sensible and symbolic order, introducing in them a "postulate of indiscernibility" (*Le destin des images*, p. 36). If (1) nature is somehow ontologically metamorphic and (2) the semblant is the privileged access to its arrangements, so how a catastrophe allow us to articulate these two propositions?

J. GUILLERMO MILÁN-RAMOS: ORALITY AND WRITING IN THE DIGITAL AGE: ENUNCIATIVE SIMULACRUM, SUBJECTIVE IMPOSTURE

This text "seems to be thinking": such is the expression Socrates uses to refer to the reader's experience of an alphabetic written text (Phaedrus, 275d), testifying to the subjective effects of the use, in ancient Greece, of alphabetic writing. The Greek invention of the complete alphabet in about the 8th century BC was an enormous analytical feat of vast psychological and anthropological consequences. The practice of alphabetic transcription gave rise to a powerful and effective imaginary of rigour, analyticity and control that succeeded in trapping and constraining the human experience of speech and communication, making possible unprecedented forms of reflexivity, objectification and instrumentalisation of language and thought (rationality, scientism), marking the emergence of the West and the 'Western subject'. By the time of Socrates and Plato - 5th century BC - the effects and transformations driven by this new technology of language were already being felt, overdetermining the very shape of their thought and philosophy. In the structure of phoneme-grapheme transcription we can find the Platonic subject. Before Plato could get to them, "ideas"/"essences" were already present in the practice and social effectiveness of alphabetic writing, on the plane of "real abstraction" (Sohn Rethel; Žižek). The entire history of the West is marked and overdetermined by the invention and adaptation of new language and communication technologies, which transform the relationship between subject and language. Plato denounced the danger of alphabetic writing (Letter VII) when he had already been totally captured by it. Similarly, Heidegger argues that "the essence of technology is ambiguous", between "extreme danger" and "saving power". The discontent of the digital revolution today manifests itself on the same plane that alphabetic writing made Plato uncomfortable, because of its effects of subjective imposture and enunciative simulacrum.

GUSTAVO MACHADO: THE POLITICS OF LISTENING TO THE TRAGEDY: CLIMATE CHANGE, SOCIAL MEDIA AND PSYCHOANALYSIS

In 2024, the state of Rio Grande do Sul in Brazil faced one of its worst floods, affecting 95% of its municipalities. Nearly 200 people died, and almost 80,000 lost their homes. Entire landscapes were transformed, erasing spaces of collective memory—an undeniable traumatic event. Social media amplified the tragedy, mobilizing public response in solidarity. In this context, Brazilian psychologists and psychoanalysts have questioned: what role does clinical work play in the urgency of disaster? This essay explores the possibilities and limits of psychoanalytic and psychosocial listening in climate catastrophes and their media unfoldings. Many psychoanalysts offered emergency care in response to the crisis, often online. However, what was at stake? The furor *sanandi*, the urgent drive to act, or the feasibility of a listening practice attuned to context? I argue that climate catastrophe demands a shift in psychoanalytic practice, challenging the centrality of setting and transference premises. I examine three key axes: (1) the politicization and publicization of clinical demands in crisis events, (2) the paradoxes of remote psychological support amid material devastation, and (3) the need for psychoanalysis to integrate impermanence into its own practice. Rather than treating the tragedy solely as an individual problem to be addressed in clinical sessions—

though these are crucial for trauma management—I argue that psychoanalysis, and psychoanalysts as political agents, must critically engage with the structural clinical-political dynamics and the rapidly changing environmental forces that shape the contemporary subject: precarity, social injustice, inequality, climate instability and the individualization of psychic suffering.

HERMAN WESTERINK: ON FREUD'S PHYLOGENETIC SPECULATIONS IN BEYOND THE PLEASURE PRINCIPLE

This lecture takes its starting point in the various versions (1919 and 1920) of *Beyond the Pleasure Principle* and the different drive theories developed therein. In that context, different and sometimes contradictory biological theories and principles play a crucial role in the argument. The lecture argues that in the first version of the text, the references to Lamarck and Haeckel in particular are meant to support a meta-psychological reflection starting from the clinical problem of traumatic neurosis. In the second version of the text and with the introduction of a new drive theory, the focus shifts to an endogenous productive principle (the life drives). This shift implies a clear nuance and perhaps even undermining of the biological principles on which Freud oriented himself in the first version, and the significance of trauma and repetition. This means that in the two versions of the text, Freud positions himself in different ways in the debates of his time in biology and the philosophy of the life sciences - between mechanistic and vitalistic approaches.

IRINA SHIROBOKOVA: MARE TENEBRARUM: DARKNESS AND THE OCEANIC

According to the first cosmogonies, primordial water and darkness were combined and constituted the original element that contained the potential to unfold the world in time and space. At a depth of 1000 meters, we enter what oceanographers today call the midnight zone of the ocean. For a long time, it was assumed there was no life deeper because sunlight does not penetrate it. Later, the Abyssal and the Hadal zones were discovered, submerging from unfathomably deep or boundless to hell (from Greek translation). But what kind of silly idea is it to try to divide and cut water?! Or to separate one depth from another? (Irigaray 1991, 46). Any myth implies a subject who projects their fears and desires. "Many legends have the hero falling and lost in maternal darkness: a cave, an abyss, hell. At the heart of the sea, it is night: a woman is the Mare tenebrarum dreaded by ancient navigators... He aspires to the sky, to light and dark gulf ready to swallow him" (de Beauvoir 2011, 166).

Freud associates 'dark continent' and 'oceanic feeling' with the feminine, M(other), unknown, or feeling of limitlessness, like an ocean. Dark and absent or eternal in opposition to the light and enlightenment as a masculinist world of presence (Miller 2016, 69). However, this "dualism...did not arise as a symbolic formula for morality until primordial darkness had been split into light and dark" (Anzaldúa 1987, 49).

Our relation to spaces and places is formed by the negation of the dark, M(other), and the fear of the oceanic, and we need to reengage with the very core of this mythmaking to establish a different political topography of the other.

IZABELA LONER: CONDITION/NATURE AND LIMIT: NOTES ON THE CONSISTENCY OF LANGUAGE IN J. LACAN

The aim of this paper is to discuss the particularity of Jacques Lacan's conception of language in relation to the speaking subject, considering the changes it underwent throughout his teaching: at times nature/condition, at other times a house of torture or exile. Lacan constructed in the 1950s, with a language fully covered symbolically, which attempts to avoid metaphysical attachments and inherits Lévi-Strauss' critiques of humanism, another realm in which the speaker, unlike the animal, inhabited and received their location and determination — something like a second nature where the instinctual was lacking. When, in the mid-1960s, the Real began to also determine language and was defined as an internal limit to the Symbolic, the ground and consistency language provided to the speaker collapsed. It ceased to be the horizon of meaning, structural determination, and location, and became a field marked by castration; no longer a pure transcendental realm, but an incomplete and paradoxical field. The aim here is to discuss the implications these changes have for the determination of the speaker and the very conception of language as 'ontoepistemological', while seeking to explore its metaphysical and ontological consequences. Thinking about these changes should not be understood as an epistemological rupture in Lacan's theory of language, but as an investigation into the deepening of the subject's decentering (which opened up his teaching in 1950') and in his critical posture toward any horizon of total determination, whether naturalizing or of language.

JAKOB STABERG: FERENCZI THINKING BEYOND THE PLEASURE PRINCIPLE

This paper discusses the death drive as matrix for a theory of modernity structured around the notion of catastrophe. It evolves around the conflictual dialog between Sigmund Freud and Sándor Ferenczi. With Freud's *Beyond the Pleasure Principle* nature and death are given a new meaning within the field of culture. By highlighting the repetition-compulsion at work both in the wish to obtain order from the laws of nature and in the phobic relation to non-human origins, Freud approaches the symptoms of Western history: Civilisation itself appears as a merely temporarily postponed death. Against this background, my paper discusses the impact of Freud's notion of the death drive in Ferenczi's work. Ferenczi's most famous paper, "The Confusion of Tongues between the Adults and the Child", is the result of a broader, unfinished project that are here explored in the fragments of Ferenczi's posthumously published *Clinical Diary*. According to Ferenczi, death appears as an ambivalent and unsettling notion constantly present in the psychoanalytic situation itself. Ferenczi's late writing mounts up to a radical re-reading of the bio-analytical speculations which resulted in *Beyond the Pleasure Principle*, based on the question of survival, derived from an interpretation of organs as charged with meaning. Ferenczi's unfinished metapsychology of splitting and psychic fragments paves the way for a psychoanalytical understanding of an archaic mother: life-giving and yet inseparable both from the threatening return of nature and from what Freud calls the death drives.

JANA KOOSAH: IN THE OPENNESS OF THE BEAST'S EYE: A STUDY ON A DIFFERENT RESPONSE TO THE CRISIS

The psychiatric hospital in Palestine had been reduced in size, with doctors instead conducting home visits. The chief psychiatrist, Dr. Samah Jabr, asserts that the closure of these psychiatric beds was due to the impracticability of access resulting from Israeli checkpoints, while continuing because of favorable outcomes. The research discusses the relationship between a new response to psychiatric crisis, in Palestine and Brazil, and the idea of building autonomy as heteronomy without servitude. In these responses, the crisis – normally characterised by threats or effective external governance as oppression – becomes a conduit for transformation. Unencumbered by psychiatric isolation and displacement, this novel response could be a theoretical-practical critique that presents itself as a socio-transformational know-how process, emerging from a state of mutual helplessness. The objective of the present study is twofold: to demonstrate that this alternative response serves as a means for the restructuring of power and knowledge, a curious intertwining of death and life drives, diverging from the Western model of individualisation; and, to contribute to the ongoing discussion on what is natural in the psyche, beyond the grasp of the individual, and therefore subject to domination. It is important to consider the territorial centrality and the role of psychiatry on colonization (domination versus belonging), especially on the global south. So, if the crisis seems to show what has not yet been tamed, natural, and psi knowledges used for domination, maybe the new response offers different views of the same problem, helping to rethink the status of nature.

JELICA ŠUMIČ RIHA: NATURE IN SADEAN POLITICS OF THE DRIVES

One of the lessons to be drawn from Freud's *Civilization and Its Discontents* is undoubtedly that *jouissance* – because it implies pain and suffering – is something harmful to the subject. However, this inherent cruelty of *jouissance* becomes a problem for modern moral and political philosophy with Sade, for whom the right to *jouissance*, being grounded in nature, is a fundamental human rights and as such universal. While Sade's universal right to *jouissance* is inconceivable outside the horizon of human rights discourse, the only space in which universal rights can arise, it represents the ultimate limit of this discourse precisely to the extent that the despotism of the passions, which Sade advocates, promotes the rights, not of man, but of *jouissance*. But can there be something like an ethics of *jouissance* and, consequently, a politics of *jouissance* at all if ethics and politics are founded on a relationship with the Other, whereas *jouissance*, being solipsistic, autistic in nature, problematizes the very status of the Other? And conversely, if Sade's project of emancipation aims at the realisation of the tyranny of *jouissance* precisely at the level of the *socius*, then one might ask: What is the social bond that is founded on something which appears to be incompatible with it? To answer these questions, this article examines the radical nature of Sade's despotism of passions as a reinvention of the social bond that consists in bringing together two incompatible instances: freedom and *jouissance*.



JOANNE EMMENS:

THE COURAGE TO DREAM AND TO HAVE THE NIGHTMARE IN THE WAKE OF TRAUMATIC OVERWHELM: CLINICAL REFLECTIONS INTO THE 'HIJACKING' OF 'IMAGINATIVE CAPACITIES' AND THE PROCESSES OF NEGOTIATING THEIR RELEASE

The devastating consequences to the developing human of being the recipient of an unmanageable overwhelm cannot be overestimated. However, I observe that 'underestimation' of the impact of such trauma is what repeatedly appears to function as a chief defence in individuals, institutions and communities. In various ways, patients describe in their associations instructions that they sense have been given to them from the 'world' to 'settle down', 'toughen up', 'get on with it' and 'not dwell on the negative'. I observe a plethora of such expressions and in this study, I have collected them as data.

In his Italian seminar in 1977, Bion spoke of the 'daring' needed to dream and symbolise our experiences, "Think of the first people who started to communicate with grunts and then dared to invent articulate speech; they had to be their own poets. You have to dare to be an artist; somebody has to dare to write graffiti on the walls of the cave." (Bion, 2005, p 46). Using examples from clinical cases and dream material, excerpts from policy documents and media reports I aim to better understand the internal and external mechanisms that initiate the original 'hijacking' of imaginal capacity to the service of un-knowing and muting the traumatic impact of violence. In this paper I am concerned with the 'daring' role that any of us (as psychotherapists, patients, artists, poets etc.) play in preserving and maintaining the necessary conditions and containment for traumatic experience to become dream-able, thinkable and so knowable, facilitating pathways towards recovery and the freeing of imaginal capacities.

JORDI MARINÉ JUBANY:

ANLEHNUNG VS DEHISCENCE: CASTORIADIS CONTRA LACAN ON THE FREUDIAN OPPOSITION BETWEEN NATURE AND CULTURE

In *The Lacanian Left*, Stavrakakis draws a parallel between Castoriadis and Lacan through what he names as their shared 'social constructionism'. With this, he is referring to the idea that, for them, social reality cannot be reduced to any kind of pre-social given (such as, fundamentally, biological need) but neither is this pre-social given completely external to the social. He concludes that '[Castoriadis and Lacan] propose a very similar articulation or interaction—in actual fact, a relation of tension, incommensurability or gap— between real and reality (Lacan), natural world and social imaginary significations (Castoriadis)'. The similar structure of this gap (this 'relation of tension') is to be attributed to Freud's own formulation of it, i.e., of his positing of an anthropological opposition between nature and culture through the prohibition of incest. The main aim of this presentation is to re-examine this parallel reading of this Freudian insight by Castoriadis and Lacan to claim, against Stavrakakis, that, even though there might be some superficial similarities between their work in this aspect, the way this gap is worked through in their work is radically different. On the one hand, Castoriadis thinks about the relation between the first natural stratum and social imaginary significations through the Freudian *Anlehnung* or 'leaning on'. For him, society leans on nature as something that is in some way already 'there' and is then ontologically transformed 'in and through the magma of significations'. On the contrary, Lacan thinks this gap as a radical 'dehiscence', that is, not as the particular way through which a pre-social nature is subjected to the symbolic-imaginary apparatus, but as a split that opens a space, a cut into reality that produces the dimension of the real. The presentation will also briefly explore the different political consequences of each reading.

JULIANNA PUSZTAI:

ON HEARTACHE AND PSYCHOANALYSIS: A DRIVE TO PRESERVE THROUGH SOLIDARITY

In today's world, heartache feels normal. We witness political turmoil and climate disasters in every corner of the globe, and the urgency for preservation has amplified. In Ferenczi's writing *On Heartache* (1927), he describes heartache as both an organ symptom and a manifestation of psychic pain. He suggests that the rhythm of the heart and blood circulation corresponds to repressed impulses, forgotten memories, and psychic pain. A heartbeat is the first sign of life in the womb, and the beating continues while we are alive. The beat reacts to our feelings; when we fear, it pumps harder, quicker, and it slows down when we are safe and resting. Heartache is also part of mutuality; we can feel others' heartbeats, and it is fair to say that we can feel others' heartaches too. In this paper, I make a psychoanalytic turn to heartache, where we find ourselves witnessing mutually broken hearts by ethnic cleansing, fascist moves and natural disasters. I suggest that heartache, both as an organ and psychic pain, hooks us between the death drive and the drive to preservation. Throughout history, during times of social and political catastrophes, we've seen the evolution of radical psychoanalysis holding space for collective heartaches and (re)inventing itself. As a collective reply, we observe a global revival of grassroots movements, where groups are forming and bringing forth new psychoanalytic ideas, vocabularies, boundaries, and practices. In this solidarity-making, psychoanalysis becomes a "space-making action[s]" (Dikec 2013) that emerges through different ways of extending bodies, objects



and practices into space. Here, I imagine solidarity as a drive to preservation that is both an organ and psychic experience rather than a political act. It guides us to the territory of preservation of ourselves, our objects, and our environment, driven by an aching heart to preserve and imagine an alternative narrative for survival. As we enter an area where both human and non-human entities fight for and drive for preservation, we also witness our mutual downfalls and annihilation. When the world shatters and sits with a broken heart, what will psychoanalysis do?

JULIO FACHINI:

CONSIDERATIONS ON TELEOLOGY AND THE DEATH DRIVE

The aim of this research is to investigate the possibilities of relationships between the characteristics of the drives in Freud's psychoanalytic theory and the concept of teleology, especially in Kant's work. An element of the death drive (Todestrieb) in Freud – its regressive character identified from repetition – can be observed as a force that directs life and nature in a regressive movement with the possible aim of returning to an inorganic state, a hypothesis set out mainly in *Beyond the Pleasure Principle* (1920). Based on observations and considerations about the apparent purpose of this movement in nature, we propose to investigate the possibilities of a relationship between drives – especially the death drive – and the teleology present in Kant's works. We intend to explore elements of the *Critique of Judgment* (1790), notably the second section, *Critique of Teleological Judgment*, as well as other works in which the concept of teleology is present, such as *Critique of Pure Reason* (1781) and *Idea for a Universal History with a Cosmopolitan Purpose* (1784), to analyze the faculty of teleological judgment, in which organisms act "as if" they had specific and intrinsic purposes, not neglecting that it is not possible to prove that nature has purposes. We also develop considerations about the ultimate purposes of nature (Endzweck), apparently divergent between Freud and Kant.

KARI JEGERSTEDT:

DOG WRITING AND FEMINIST WRITING

«Dog writing» is a «branch of feminist theory, or the other way around," Donna Haraway argues in *The Companion Species Manifesto* (2003:3). At the heart of her claim is the co-evolution of dogs and mankind, where both parties equally influence each other, down to the cellular level, making a specific dog-man relation that is ontological in its nature, a "material-semiotic presence" based on significant otherness. This relationship is, to her, a perfect starting point for developing a feminist theorizing that "contributes to a rich array of approaches to emergence, process, historicity, difference, specificity, co-habitation, co-constitution, and contingency" (7). Noting the rich occurrence of dogs and dog-human relations in current feminist literary writing from all over the world, but where the dog-human relationship is linked to trauma and death, this paper seeks to readdress these relations from a Harawayan standpoint of dog writing as feminist writing, but from a specific psychoanalytic perspective of the subject as a subject of/in language. As Renata Salecl notes, the dog – unlike most animals – is a being in language (1996). My question is what this could possibly entail for a feminist reading of the dog-human/woman relationship beyond Haraway's deconstruction of the nature/culture opposition and more in line with the Real of the sexed subject, constituted on/by the very limit of/between nature/culture, being neither nor. Loosely inspired by Bracha Ettinger's theory of (feminine) transsubjectivity, this paper explores the de/formation of the (death) drive through the figure of the dog-woman in literary texts by Han Kang, Adania Shibli and Olga Tokarczuk, opening for a more thorough exploration of co-habitation, and its sinister undercurrents, in the feminine.

KASEN SCHARMANN:

IN BETWEEN EAR, NOSE, AND THROAT

If the doctor looks down a child's throat or carries out some small operation on him, we may be quite sure that these frightening experiences will be the subject of the next game... (*Beyond the Pleasure Principle*, SE 18:17). Like the tragedy in whose mangled footsteps it shall closely follow, psychoanalysis begins in an announcement of pollution. Its own laborious birth emerges from two distinct, though inextricably bound scenes which are distinguished by a movement from flesh that has been wounded, disfigured, and violated only to be further debased and humiliated in becoming the object of speech and subsequent interpretation. I refer here, of course, to the bloody aftermath of Wilhelm Fleiss's botched operation on Emma Eckstein's nasal cavity, along with its restaging in the dream of Irma's injection with which Freud inaugurates his *Traumdeutung*. Per Lacan's astute observation that Freud persists in sleep beyond the arresting confrontation with Irma's decomposing throat, one must contend with the horrors that have always been reserved to the exclusive reward of the most intrepid: namely, that at the point in the dream the trio of doctors march in with their artillery of empty, senseless chatter of diagnostic symbols trained on Irma's gaping mouth, one can no longer merely exalt the porous, suffering, and afflicted body without shying away from the mysterious violence of speech (itself so riddled with holes and saturated in rage and lust and history). What is proposed here is a return to the uncanny, confused spaces between ears, nose, and throat, out from which a voice somehow forms where it is received into the dark and underimagined crevices lurking in the other. The primal union of psychoanalysis that can only be heard, and never to be seen.

KATE BECKWITH:

REIMAGINING PSYCHOANALYSIS IN INTEGRATED INDOOR/OUTDOOR SETTINGS: THERAPEUTIC SPACE, THE UNCONSCIOUS, AND THE NATURE-CULTURE DIVIDE

Traditional psychoanalytic models have often overlooked the role of the physical environment in shaping psychic development. This paper explores how natural spaces allow for different manifestations of drives, relational dynamics, and psychic material, challenging the artificial divide between nature and culture. In a rapidly changing world, with increasing disconnection from the body and rising psychosomatic distress, therapeutic settings play a crucial role in how the unconscious is expressed.

Drawing on my practice in outdoor-integrated psychodynamic therapy at 'Kate's Garden', I argue that being in nature fosters spontaneity, disrupts rigid self-structures, and facilitates deeper engagements with repression, the death drive, and the Real. Freud described the ego as first and foremost a body ego (*The Ego and the Id*, 1923), yet psychoanalysis has often underexplored the deep connection between body, mind, and drive. When symbolic thought is not yet developed, unprocessed affect may be stored in the body, manifesting as physical symptoms. Bion's "contact barriers" (*Learning from Experience*, 1962) suggest that when uncontained thoughts cannot be processed, they remain trapped somatically rather than being symbolized. My approach, integrating movement and sensory engagement, bridges the gap between bodily experience and conscious thought. This paper argues that an integrated indoor/outdoor setting offers a more embodied, ecologically integrated framework for understanding drives, unconscious expression, and emotional regulation, reconfiguring psychoanalytic practice for the 21st century.

KAZUYUKI HARA:

L'AVENIR D'UN SYMBOLE: LE DERNIER LACAN ET LA QUESTION DU CHOIX D'OBJET SEXUEL

Les discussions lacaniennes sur « la dialectique du désir » ont frayé la voie d'une différence sexuelle définie à une certaine distance de la nature que représente notre corps, et par rapport à une relation « signifiante » avec l'Autre. En reprenant ces discussions des années 50, nous avons distingué dans cette dialectique deux pistes possibles qui mèneraient aux positions qu'on pourrait qualifier respectivement de « masculine » et de « féminine ». En même temps, nous avons argué que chacune d'elles est précédée des relations amoureuses avec les Autres maternel et paternel, qui serviraient pour le sujet de « prototype » de son amour ultérieur, tout en réservant notre réponse à la question de savoir si de ces deux Autres l'un se prolonge naturellement dans l'objet « féminin » et l'autre dans l'objet « masculin ». En effet, la question du choix d'objet sexuel, qui implique celle de la constitution de l'objet sexuel comme tel et de la place du naturel qui y intervient, devrait être abordée à partir d'autres prémisses que sont la solution dite « symbolique » et la révélation de son impuissance essentielle. Dans cette présentation, nous nous proposons de chercher les éléments de réponse à cette question de l'objet sexué, qui présuppose un autre espace problématique que celui de la dialectique du désir, dans l'interprétation modale de quatre formules logiques quantifiées figurant en haut du schéma dit de la sexuaction que Lacan a proposé dans son séminaire *Encore*, en le resituant dans le contexte de ses discussions depuis *D'un discours qui ne serait pas de semblant et ...ou pire*.

KYLIEL THOMPSON:

ABSTRACT ON HORTENSE SPILLERS

There is much to say about the prominent literary critic, Hortense Spillers. Indeed, her 1987 "Mama's Baby, Papa's Maybe: An American Grammar Book," a response to D. Patrick Moynihan's "Report" in *The Negro Family*, has been widely received. What one finds in Spillers' "American Grammar Book" is an assessment of the order of the "Negro" family amidst several socio-symbolic paradoxes. Yet, much is left to be said about a later, more psychoanalytically oriented essay, "All The Things You Could Be by Now, If Sigmund Freud's Wife Was Your Mother": Psychoanalysis and Race," first published in 1996. The objective of this latter essay: to propose a new confrontation between psychoanalysis and race. Making recourse, therefore, to a series of prominent figures in the history of ethno-psychiatry, such as Frantz Fanon, and others, whose texts are considered to be strictly works of ethno-psychiatry, e.g., Marie-Cécile and Edmond Ortigues' *Oedipe Africain* and Alfâ Ibrâhim Sow's *Les Structures anthropologiques de la folie en Afrique noire*, Spillers finds this encounter between psychoanalysis and race, in the end, to have been interested in a practice that is 'ethical' and 'restorative.' While these 'ethical' and 'restorative' practices are shaped by these ethno-psychiatric considerations, Spillers sources much of this latter essay's conceptual reserve from elsewhere. Thus, considering Spillers' broad theoretical topography, this presentation carves out what has remained unsaid in and about "All the Things" It attempts to excavate Spillers' 'psychoanalytics' and—using Calvin Warren's phrase—"psycho-philology," to read her turn to 'interior intersubjectivity,' and most interestingly, her turn to the 'one,' whose status as a transcendentia remains suspended.



LAWRENCE KILSHAW: 'EXTRAPOLATING A PHYLOGENIC LOGIC OF ONTOGENESIS'

This paper attempts a speculative rereading of Freud's theory of phylogeny, particularly his primal myth, to recast the subjective relation to our own having come into existence and any reproductive potential. I consider the implications of Freudian logic if taken further, for better or worse, in terms of racialisation, sexualisation and subjectivity. I reread the myth in *Totem and Taboo* (1912/13) where a primal patriarch expels a band of youngsters who in turn murder him. I relate this to Freud's earlier and later theories of infantile oral sexuality and the inverted oedipus complex. If an oral view regards offspring as generated somehow through eating, then the cannibalisation of the murdered tyrant can be read as an act of conception. Where Freud here traces an inherited primal guilt, I propose the potentially racialising construct of common ancestry as a defence against guilt at one's own ontogenesis. Secondly, if the oedipus complex is inverted, the siblings' relation with the primal father must be read not only as rivalry with but also sexual desire for him. Their expulsion constitutes a sexual rejection differentiating from those he retains and gratifies within the horde. This, I posit, would be constituted as a sexualisation whose pain the construct of common ancestry attempts to compensate. Finally where in Freud's phylogenic logic, like the totem animal, offspring would be created in order not to be killed, I consider the resultant offspring's subjectivity in relation to a such an ontogenesis.

LÉA SILVEIRA: HUMAN NATURE AND FREUD'S ANTI-HOBBSIANISM

In *Civilization and Its Discontents*, the adage *homo homini lupus* occupies a certain prominent place, linked to Freud's use of a notion of human nature, which he believes is constituted not only by sexual drives but also by aggressive drives. Freud also states, using a specific argument centered on the unconscious feeling of guilt, that culture demands the restriction of drives. In both elements, we would apparently find reasons to align Freud with a Hobbesian philosophy of the social bond. On the other hand, Carole Pateman famously denounced that Freudian mythology about the origin of culture, although it has the merit of exposing the markedly sexual character of the founding pact of modern societies, hides, in its own logic, the precedence of the crime of rape in relation to parricide, argument that reserves to Freud's thought a place in contractualism. In a certain debate in contemporary critical theory, we find positions – such as those of Axel Honneth and Amy Allen – that argue that psychoanalysis is necessary for critical thinking about society, while rejecting the possibility of such a resource being based on Freudian theory due to its "Hobbesianism", something understood as a limitation to intersubjectivity as well as an obstacle to ideals of emancipation. Keeping in mind the fact that Freudian cultural theory offers a broad diagnosis of modern patriarchy, as argued by Juliet Mitchell, while it also restores some of its supporting points, this paper aims to question the possibility of characterizing Freud's social thought as Hobbesian, especially highlighting three of its moments: the characteristics of what we could call the "horde state", the fact that the concept of death drive cannot be reduced to aggressiveness, and the implication of life drives in the formation of communities.

LEON BRENNER: REALITY WITHOUT UMWELT

This lecture explores the psychoanalytic concept of the drive as a byproduct of the fundamental divide between the *Innenwelt* (inner world) and *Umwelt* (environment). The drive is not merely an internal force but an expression of the body's engagement with environmental objects. However, we find ourselves in a moment where our *Umwelt* is diminishing—a transformation that echoes Freud's depiction of a libidinal cataclysm in his analysis of Schreber's psychosis. The loss of the love object places the subject at the crossroads of melancholia and mourning, two unconscious strategies that extend beyond conscious affective experiences such as sadness or depression. Freud's analysis of these strategies reveals two paths: one in which the ego equates itself with the lost object, and another in which new objects become invested with the lost libidinal ties. This lecture focuses on the latter, arguing that the contemporary subject responds to the loss of the *Umwelt* by constructing a digital virtual landscape that seeks to restore lost environmental continuity and enable the circulation of the drive without a world. Through a re-examination of Uexküll's tripartite distinction between *Innenwelt*, *Umwelt*, and *Außenwelt* (outer world), I will map the transformation of the drive in this domain. The contemporary drive, I argue, unfolds in an *Umwelt* devoid of an *Außenwelt*, generating a hyperreal order in the sense described by Baudrillard. This shift, in which the *Umwelt* is no longer anchored to a real, marks a radical mutation in the economy of desire, calling for a critical rethinking of the drive in relation to technological mediation.

LOLA JUSIDMAN: "PAPERS OF UNKNOWN CONTENT: POSTERICIDE, FILICIDE, AND SUBSTITUTION FROM MORIAH TO PORTBOU"

Under conditions of global warming, the 'Laius' (Devereux 1976) or 'inverted Oedipal' (Kristeva 1980)—or perhaps more correctly, the 'Abraham complex'—may now name the collective relation between the generations. The often



necessary protective fictions imposed on children by parents, intended for the child's own survival, have given way to a collective variant, not unlike that which Abraham turned to in order to lead Isaac, bearing wood, to his sacrifice—one which would leave Abraham's faith without a posterity. As with the log teepee built at the end of Lars Von Trier's *Melancholia*, the closing task of human history is to play pretend, for the sake of children and "inner children": assuring the child in particular that we are not, ongoingly, leading the child in general to sacrifice. Angelically, Abraham was allowed a swap—the substitution of a lamb for his son on Mount Moriah—allowing him to have it both ways: his posterity and his faith. Substitution, though, failed tragically for Walter Benjamin, who in the Pyrenees and at Portbou, haunted by fears of "gas warfare", and, unknowingly, under the regime of the Early Twentieth Century Warming, submitted his own life in hopes of preserving his final manuscript, which was then disappeared by Franco's bureaucrats—making of us a posterity without a text. 'Weak messianism' may reside not only in the delegation of redemption to the child, but also in the childlike magical thinking required to raise him, and within the plays at substitution which seek to preserve posterity—both living and written—from disappearance in a time of warming, storms, gas warfare, and incineration.

LUCAS FERRAÇO NASSIF:

"MULTIPLANAR UNCONSCIOUS: STUDYING FERENCZI'S THALASSA WITH LACAN'S SYMBOLIC AND GUATTARI'S ECOLOGY"

Thomas Lamarre writes extensively about multiplanar images: about their animetism, movement that happens between surfaces, in intervals and layers—opposed to cinematism, ballistic movements into depth. Multiplanar images are compositions that are less structured on the divides between subject and object, nature and culture, or based on Cartesian and Newtonian laws. Yet, what happens when we start to clinically operate with machinic/ecological multiplanar images and the entanglement of language and body that we find in the immanent concept of the unconscious, considering the contributions of animetism to both the practices and the theories of psychoanalysis? Multiplanar images manifest a new understanding of the unconscious—one that aims at operating with ecology instead of the symbolic, disorganizing the notion of the Other in favor of exploded diagrammatic approaches to libidinal assemblages that produce from bodies, with desire. This underlines productions instead of castrations, in which the Thalassa is infrastructural.

I will debate the transformative action and the ethics of tensioning Jacques Lacan's symbolic with Félix Guattari's ecology: torsions in the RSI when short-circuiting the relations between the imaginary and the real. How do we work with multiplanar images that problematize the organic and the inorganic, the pleasure principle, and the death drive? To elaborate on that question, I propose the haecceitic study of the Pokémon incident—when children in Japan experienced epileptic shocks during the broadcast of the TV show's episode Electric Soldier Porygon—alongside Sándor Ferenczi, in his investigations on genitality, and Félix Guattari, in his schizo-processes of molecular unconscious.

LUÍSA COSTA AND ANTÔNIO TEIXEIRA:

CREATING IN WASTED LANDS: MARKS OF DRIVE EXPRESSION IN BLUES AESTHETICS

Just as nature yearns for much greater destruction (Lacan, 1959-1960/2008), it may be necessary to destroy in order to know how to make the new emerge. From this Lacanian note, the central hypothesis of the work is that the blues aesthetic carries in itself creative processes that have precarious conditions as substrate, and that these processes could be approached by the marks of drive expression, according to Freudian psychoanalysis and its Lacanian reinterpretation. The concept of blues aesthetics, defined by Richard Powell, in 1989, being the attempt to think broadly about modern and contemporary practices in the art world that reflect African American culture. The theoretical construction is based on the metapsychological concept of drive, with a focus on the death drive and its possible creative aspect. The work investigates, based on the relationship between psychoanalysis and art, the possible aesthetic treatment given to the marks of the diasporic death drive and the real, in the context of the emergence of the blues aesthetic; to highlight the creative and disruptive character of the concept of death drive in the work of Sigmund Freud and Jacques Lacan; amongst the concept of real in the work of Jacques Lacan, based on the Seminar, book 7: the ethics of psychoanalysis (1959-1960) and relate it to what is not symbolic of the death drive, in addition to historically contextualizing the diasporic movement from West Africa to the South of the United States, from authors who approach the theme through aesthetic-political and cultural paths, such as Richard Powell and Amiri Baraka.

MADELEINE WOOD:

SPATIALITIES OF NATURAL DESIRE: READING OTHERWISE THROUGH THOMAS HARDY AND JEAN LAPLANCHE

In this paper, I consider the orientation of the desirous human subject in the natural world through a poet and a psychoanalyst: in dialogic fashion, I produce a Laplanchean reading of Thomas Hardy and a Hardyesque reading of Jean Laplanche. Hardy's ironic use of voice challenges the 'mechanics' of modernity and the idealising tendencies of Romanticism, the tonal play indicating the continual modulation of the poetic self in, of and through nature.



As Preminger and Brogan (1986) remind us, irony can allow for both “affirmation and negation, [...] exuberant emergence from oneself and self-critical retreat into oneself”. Reading otherwise, I show how Hardy writing posits rupture and the possibility of (ecological) reparation, circling around an originary natural seduction and the species of translation which follow. I therefore reframe Laplanche’s ‘anthropological’ ‘general theory of seduction’ by thinking about what it would mean to posit an ‘enigmatic signifier’ irreducible to the human subject. I situate this discussion in relation to Laplanche’s identification of the oscillation in Freudian thought between Ptolemaic and Copernican positions: the former, orientated around the ego as “an almost self-begetting” entity; the latter, open to the other in an inherently traumatic relation. What would it mean to extend Laplanche’s conception of seduction to conceive relationality between human and non-human ontologies, guarding against what Ray (2012) has described as “psychoanalytic re-inscriptions of anthropocentrism” and by extension, anthropomorphism? Perhaps, as Hardy’s writing implies, it is only through a very sincere form of irony that we move closer to conceiving this.

MAGDA SCHMUKALLA AND LIENE OZOLINA: HOPE NOW. FUTURE IMAGINARIES IN TIMES OF POLITICAL AND ECOLOGICAL TRANSITIONS.

As climate tipping points are reached and life increasingly pulls towards “no-time” (Baraitser 2020), what happens to our capacities to imagine, aspire, and hope for a better future? And if hope is something worth saving in a world that seems to move consistently towards death and destruction, who is the subject of hope - and what is its object? In this paper, we critically engage with recent anthropological (Appadurai 2013, Henig 2024) and sociological accounts (Back 2021, Folkers 2021, Bazzani 2023) of hope and future imaginaries and place those in dialogue with psychoanalytic theories of fantasy and desire (Ettinger 2007, Lacan 2011) to arrive at new conceptualizations of hope which take seriously the crisis of modern time and politics. Today’s ‘impossibility of politics’ leads to depression and chronic inaction, an ‘awakening to a senseless world’ (Berardi 2009, p. 50); and people who ‘are deprived of any future’, Tlostanova writes, ‘do not cherish their lives ... and become potentially dangerous.’ (2021, p. 21). At the same time, dwelling in this liminal, future-less state has also been associated with the potential creation of new social imaginaries and institutions (Varvarousis 2021). Drawing on these debates and resisting a return to the modern binary of hope vs. despair, this paper examines the futuristic potential of liminal practices such as waiting, mourning, dreaming, maintaining, defying or resting to allow for new ideas about today’s subjects and objects of hope.

MARA CAYARGA: SUBJECTIVITY, SEXUALITY, AND NATURE: A QUESTION OF EMERGENCE AND THE ENIGMATIC SIGNIFIER

Questions about the philosophy of nature have returned to the center stage of debates following anxieties about the Anthropocene. And yet, the signifier nature has always had a tendency to creep up when talking about culture through a compulsion to repeat. In few areas of inquiry does this dualism appear more conflicted and paradoxical than in the question of subjectivity and the subject’s ontogenetic emergence. How does the subject come into being? The relationship between subjectivity and nature, or rather, subjectivity’s position at the crossroads of nature and society, was a question that repeated itself in the German idealist tradition. Kant’s two-part metaphysics appears as a way to cope with this inherent dualism, positioning the subject between a metaphysics of morals and a metaphysics of nature, causally and phenomenally determined by the natural world, yet still containing this immaterial excess — an inner sense, and self-positing ‘I’ — which is irreducible to phenomenal and natural materiality. Yet, what constitutes the rupture and fissure between this two-part metaphysics is something noumenal and epistemologically incomprehensible. This paper draws on the psychoanalyst Jean Laplanche and the “enigmatic signifier” to argue that sexuality occupies that noumenal position, a moment that is epistemologically and ontologically unrepresentable and outside the parameters of intelligibility. There is a de-naturalizing tendency to sexuality. I argue that we find something enigmatic at the origin of subjectivity and its emergence, a moment between an infant and their caregiver where the unconscious of the latter touches the being of the former, constituting a traumatic libidinal excess through the enigmatic signifier, one which is irreducible to natural drive or instinct; instead, it forms that unconscious and irrepresentable part of the psyche which sexuality occupies, and which is constitutive of psychical formation.

MARIA CRISTINA DE TÁVORA SPARANO: “AS ANIMALS WE ARE CONTINUOUS WITH THE NATURE”

The purpose of this paper is to develop the concept of an embodied consciousness. As a starting point, we go back to the classical Cartesian mind-body division and examine a new non-reductionist paradigm for the consciousness that comes up from that relationship. The theoretical review and discussion will take place based on “The Essential Embodiment Theory” presented in R. Hanna and M. Maiese (2009)’s book *Embodied Minds in Action* that brings



forth some theses mainly from cognitive sciences, but also from philosophy. We aim at two basic theses: The Deep Conscientiousness and The Essentially Embodied Conscientiousness. Bringing those theses together, from the epistemological point of view, can represent a revolution for cognition studies and offer new concepts to apply in both science and philosophy. I also want to include the contributions of Psychoanalysis, just as inspiration, we could bring together the new theses in philosophy of mind by Hanna and Maiese (2009) with authors such as Freud and Lacan and the models of mind and physical object, bodies and, therefore, suspect and investigate in the future in the development of research, whether the theses presented here contribute to the theoretical corpus of the authors mentioned.

MARIE-LOUISE JAMES: BETWEEN HUMAN AND NON-HUMAN: A GENEALOGY OF DRIVES FROM BLUMENBACH TO SCHOPENHAUER AND FREUD

In recent discussions of psychoanalysis and literature, the term “drive” has sometimes been referred to as a “false friend,” playfully implying that the word’s pre-twentieth-century appearances have little in common with Freud’s theoretical invocation thereof. My paper challenges this assumption by tracing a genealogy of drives [Triebe] in the German intellectual tradition leading into Freud’s work. Although Freud’s earlier dual model of love and hunger drives has been linked to the influence of Friedrich Schiller—himself quoted in *Civilization and Its Discontents*—I wish to position Freud’s later turn to the topology of death and life-producing drives within another philosophical tradition, where drives repeatedly appear in discussions that blur the boundary of human and animal. I begin with the naturalist Johann Friedrich Blumenbach (1752-1840), whose discussion of *Bildungstriebe* [“formative drives”] has garnered reception in figures ranging from Goethe and Ernst Haeckel to Vibrant Matter’s Jane Bennett (2010). Blumenbach’s theory of self-generation (primarily exemplified in plants) finds salient echoes in Arthur Schopenhauer’s discussion of the will as an instinctive, unconscious force. Going beyond the often-noted comparisons between Freud, Nietzsche, and Schopenhauer, my paper in turn highlights the biological and animal aspects of this triangulation, whereby Schopenhauer’s own diction of instincts oscillates between references to ants, bees, and somnambulists. I ultimately argue that the category of “drives” has long been central to philosophical debates on the human-animal, as well as nature-culture, divide, presenting a critical genealogy which aims to shed light on Freud’s renewed invocation of *Triebe* in *Beyond the Pleasure Principle*.

MATHEUS KUNST: ANTHROPOGENESIS AND THE NATURE OF THE SPEAKING BEING

The human being is not only a living being, but a being who speaks and of speech, whose language is not limited to cognitive competence or even to the semiotic function, but which is realized in a structure of symbolic, social, political and ethical thicknesses. The foundation of language, from this perspective, is articulated in the pacts and agreements between men, in order to create the conditions of possibility for the speaking being to link his own word to his own life, which makes him not only a political animal, but a being whose ontology, for all intents and purposes, is in the relationship with his own word. Based on a comparative study of the thoughts of Giorgio Agamben and the teaching of Jacques Lacan, this current work proposes to reflect on an anthropogenesis that is not reduced to an evolutionary event that would have segmented nature and culture, but as an ongoing and disruptive process. This is the perspective that understands that taking the floor as a political fact implies not only the use of language, but the affirmation of the living nature of the speaking being.

MIGUEL JOSÉ CAMARGO DE JEZUS: RACISM AND THE CAPITALIST DISCOURSE: IDENTITY AND SOCIAL BOND IN BRAZIL

In Jacques Lacan’s theory, discourses are structural forms of social bonds that organize subjects and their relationships through language. Among the four primary discourses he identifies—master’s, university’s, hysteric’s, and analyst’s—Lacan later introduces the capitalist discourse. This modern derivation of the master’s discourse is marked by a rupture of social bonds, transforming subjects into consumable and producible objects in market dynamics. The capitalist discourse is driven by the imperative of surplus *jouissance* [plus-de-jouir], dissolving the subject in the pursuit of an elusive fulfillment of lack—a *jouissance* lost upon entry into language. Our hypothesis considers racism as a semblance within the capitalist discourse, structuring modes of identification and sociability through apparent discriminatory criteria, such as skin color. Racism, therefore, serves as a mechanism of the capitalist discourse, legitimizing social division and the exploitation of racialized people. In Brazil, this is particularly evident in the colonial roots of capitalism, where racialized bodies were commodified to generate surplus value and *jouissance*. By analyzing the interdependence of capitalism and racism, our research explores how fixed and essentialized racial identities are constructed, perpetuating the division between white and Black populations. Drawing on the theories of Achille Mbembe, Frantz Fanon, and Lélia Gonzalez, we argue that racism operates as a

tool of the capitalist discourse, shaping contemporary identities and sustaining mechanisms of exploitation in Brazil.

MILAN KOVACEVIC:

KHÔRA AND THE IDEA: A NEW PERSPECTIVE ON CORPOREALITY AND DESIRE

One of the fundamental concepts of Lacanian psychoanalysis is the notion of the real, approached through the “impossibility.” It is based on a specific conception of language characterized by an antagonistic relationship between word and thing. Language constitutes the subject by producing a gap in the real which, though heterogeneous to language, becomes an essential part of the subject’s dynamic process. The object a, extracted as a consequence of the perforating nature of language, becomes the cause of desire and the object around which the subject’s drives circulate. The subject is the result of the impossibility of capturing the object through language. In speech, it “appears” as the indicible, while in the body, it manifests as *jouissance*. In this paper, I intend to examine the possibility of an alternative conception of language that does not rely on the antagonism between the word and the thing. On the contrary, it begins with the premise that being expresses itself in language. Furthermore, this implies that the dynamic of drives is not explained through the subject’s impossibility of possessing an object that never belonged to it and around which it constantly revolves, but instead requires a different approach to the body and corporeality. Regarding the linguistic aspect, this approach consists of Agamben’s reinterpretation of late Plato and the rehabilitation of his greatest invention—the idea. As for the body, matter, and drive, as a possible alternative to the “holistic” approach, I will introduce another Platonic invention—*khôra*, that is, a space irreducible to substance and distinct from *topos*, which, as such, becomes the medium in which the idea strives to realize itself. The result of the tension between, on the one hand, the signifier and the object a, and on the other hand, the idea and *khôra*, is a new approach to matter and drive, no longer understood as gravitation around a hole produced by the signifier, but as the expansion of space continuously created to respond to the exigency of the idea to realize itself.

MONICA LUCI & FANNY GUGLIELMUCCI:

DREAMING THE SOCIAL: DISAVOWAL AND REPARATION IN THE AGE OF ENVIRONMENTAL AND SOCIAL DISASTERS

Dreams have long been a vital avenue of psychoanalytic exploration, offering profound insights into the unconscious through their symbols, desires, and displacements. In a time of escalating ecological crisis and social unrest, we wonder if dreaming can be a means of rethinking our relationship with nature and other human beings addressing the traumas of our time. This paper explores the relationship between dreams, nature, and oniricopolitics — the political aspects of dream life in a world full of planetary social and environmental precarity. Denying ecological and social disasters often leaves them unrecognized, impeding the healing and transformation process. We contend that dreams, as unconscious representations, can reveal and challenge the disavowals of social or environmental trauma that stand in the way of meaningful reparative actions. Dreams provide a space where repressed or dissociated elements might surface, giving the unconscious a place to confront loss, and denial, and make the unrecognized material emerge envisioning the restitution of what has been removed from consciousness. Based on Ferenczi’s research and the idea of the “traumatophilic function” of dreams, and Jung’s idea of dreams as an expression of the whole psyche, an alchemical vessel, their function and potential of restitution *ad integrum* for human psyche is suggested. We contend that restoring people’s ability to dream about the future might be a crucial step towards societal healing, through a natural act of creativity and rebellion — a crucial reclamation of possibility and hope that can defy disavowal and create new, morally and environmentally conscious forms of relationality through dreaming.

NADINE HARTMANN:

CUTTING THE DRIVE, CUTTING OFF LANGUAGE: BURROUGHS’S SUBSTANCES

Lacan presents us with a perplexing vision in his hermetic response to Catherine Millot’s question concerning the desire to sleep. First of all, what’s striking about the short notation “Improvisation: *désir de mort, rêve et réveil*” is that its subjects are not “the subject” “the unconscious”, “The Ego”, “the psyche”, but rather “life”, “death” and “the body”. However, Lacan thinks about these natural dimensions, these biological entities, in a completely counterintuitive manner: the death drive is not at work in sleep, as a state of reduced tension, instead, it lurks on the side of waking up. Death then is what Lacan calls a “total awakening”. This biological dimension (sleep) is affected by language via the dream as an “active inhibition” thus guarding sleep while also limiting the pleasure principle. Language, here thought as being prior to the pleasure principle, attaches itself (“*se brancher*”), it grows a branch on the body in a parasitic manner, as the body will eventually die while language remains. With this in mind, I would like to look at ideas about the body and language formulated in William Burroughs’s writing. Burroughs imagines language/the unconscious in many instances as a “virus” that makes “a hideous threat to life on this planet”. This virus affects humans only but comes from outer space. Burroughs and his literary alter egos turn toward substances



to deal with this affliction: there is “junk”, a means of cutting off the drive, and, on the other hand, Yage, the mythical jungle substance which holds the promise of a telepathogen – as freeing us from language. Luca Guadagnino’s recent adaptation of *Queer* finds stunning imaging for an element that remains truly alien in Burroughs’s supposedly solipsistic experimentations: the other, who unavoidably confronts us with another affliction: that of desire.

NATALIA PÉREZ JUNCAL: “THE ENDANGERED SPECIES OF AESTHETIC DISTANCE: PSYCHOANALYSIS AMIDST CHANGES IN SENSIBILITY”

Psychoanalysis has long explored the relationship between drives and culture, particularly in Freud’s *Civilization and Its Discontents* (1930), where he argues that civilization functions by repressing and redirecting primitive drives, allowing for new vicissitudes, such as sublimation. The possibility of finding substitute satisfaction through cultural production (such as artworks) depends on a certain gap—one that challenges the reality principle and reveals the breach of the Real (Zupančič, 2003). This gap, which enables a form of mediated and postponed pleasure, is sometimes encountered as a commotion of the senses, an aesthetic distance with the object. However, in contemporary culture, this aesthetic distance is eroding, if not entirely vanishing, as sensory overload and immediate gratification take precedence (Buck-Morss, 1992).

This paper interrogates the implications of this shift by drawing on Freudian and Lacanian notions of sublimation, alongside contemporary psychoanalytic and philosophical readings on the new discontents of civilization. If today’s culture subjugates subjects through direct sensory stimulation rather than repression of primeval impulses, does it still stand in opposition to nature? Moreover, could subversion emerge precisely within this sensory field—not through sterile shock but through an alternative commotion of the senses, one that reopens aesthetic distance? By reassessing the role of sensibility in psychoanalytic thought, this paper argues that the contemporary scene forces us to rethink the opposition and entanglements between nature and culture. In exploring these tensions, psychoanalysis offers critical tools for understanding how the changes in sensibility impact psychic structures and the possibility of subjective transformation.

NELSON DA SILVA JUNIOR: WHEN THE GOSHT DREAMS OF BECOMING A MACHINE: AN APOCALYPTICAL JOUISSANCE IN ECOLOGICAL NEGATIONISM

When its creator, Norbert Wiener, defined cybernetics as “the scientific study of control and communication in the animal and the machine,” highlighting that life was ready for a complete mathematical formalization, he also gave a new metaphor to an old longing. Indeed, in his *Apology*, Socrates invokes his daimon to justify his need to question and provoke fellow citizens who believe they know something, even if it leads to animosity, slander, and, ultimately, condemnation. Freud used the term “demonic” to describe the uncontrollable forces of death drive, a concept that brought a theoretical turning point that would render Psychoanalysis incompatible with the Darwinian paradigm and its Malthusian hypothesis regarding life. A few years later, Freud would consider moral masochism as proof of our pleasure in our death. Such a frightening desire in our souls is first identified by Lacan in cybernetics as model to illustrate the automatic repetition found in signifiers. Lacan later revisits the desire of death in his commentary on the end of capitalist discourse, wherein compulsive consumption should find its consummation. One form of human enhancement believes in the possibility of uploading ourselves to digital space, a utopia based on the erasure of all internal or external contradiction in symbolic systems. This long series invites us to devise an apocalyptic jouissance in ecological negationism, a nightmare version of Shakespeare’s 146 sonnet: “So shall thou feed on Death, that feeds on men, and Death once dead, there’s no more dying then.”

NIHAN KAYA: CULTURE AS THE DESIRE OF NATURE FOR WINNICOTT -AND JUNG

This paper aims to look into Winnicott’s basic departure from Freud as seeing culture/civilization and nature/pleasure/aggressiveness as complementary rather than entities that are at odds with each other, through his theory of ‘use’ and creative destructiveness. Winnicott’s ‘use’ is an implicit critique of Freud’s and Klein’s perspective of aggressiveness versus culture, civilization, ‘given’ of the society or the m/other. Winnicott argues that destructiveness is intrinsic to creativity, and if innate/natural aggressiveness of the human infant can be supported adequately by the m/other, then it can be converted into creative destructiveness that is for the ‘use’ and benefit of both the individual and the society. Anything that is created, by suggesting a form of its own, destroys the prevailing forms of existence and becomes a bridge between the individual and the society. This is how the individual can healthily function as ‘a part of the society’ (Tillich 1952) whilst retaining its characteristic as an individual, and this is how both the individual and society or institutions can become alive. Freud postulated that the creative writer is discontent with reality (1908). This is quite truthful in the sense that in all types of creativity, dissatisfaction with a current situation/reality offers the potential ground to create. Winnicott studies the creative urge not as a

symptom of neurosis but as a healthy destructiveness against the existing state, and this is where he both agrees and disagrees with Freud. In his perspective of innate aggression and seeking of pleasure as health and union with civilization, Winnicott comes closer to Jung for whom 'culture is fulfilment of desire, not an obstruction of it.' (Stein, 1998, p. 83).

OLGA POZNANSKY:

WATCHING THE SEA: REFLECTIONS ON ECOLOGICAL ETHICS AND THE LIMITS OF DESIRE

In the Mediterranean, where the stark beauty of the land meets the endless horizon of the sea, moments of quiet reflection reveal a profound connection between nature and human experience. Albert Camus captures this intersection of beauty and anguish, illustrating how the Mediterranean's radiant yet harsh environment evokes both despair and wonder. In this

landscape, the human body interacts with nature not through domination, but through reciprocity —yielding to its elemental forces. This paper proposes a re-reading of Camus' Mediterranean writings for what they might teach us about a more harmonious relationship with nature, one that is grounded in limits rather than limitless consumption. By drawing on Lacanian psychoanalysis, I examine how a shift from an exploitative, masculine logic of mastery to a more feminine, ecologically responsive form of enjoyment can guide us toward a sustainable future. This exploration suggests that within the Mediterranean's beauty and struggle lies a poetics of limitation that may offer a way forward in our current ecological crisis.

OMRI BLUM:

THE DESIRING BODY AND THE QUESTION OF THEORETICAL CONSTRUCTIONS

The paper seeks to highlight aspects in Freudian thinking that emphasize the psychoanalytic subject's affinity with nature. Freud's discovery of the unconscious involves the dethronement of conscious reason. The undermining of the latter's privileged status casts an inevitable shadow on its interpretative products. As Bersani (1986) had pointed out, the attempt of conscious reason to account for the teeming forces of the unconscious, by stabilizing them within a firm, coherent interpretative structure, is inevitably undermined by the dynamic movement of these very forces. Those structures, which hold a problematic status, nevertheless organize the neurotic body through its subjugation to a teleological-genital scheme, which determines supposedly natural functions and purposes within it. Freud thus reveals an uncritical approach towards the radical implications of his own formulations. Here we encounter the Deleuzian critique of Freud's thought, which sees Freudian theoretical structures as domesticating the intense forces of desire. However, as this paper demonstrates, following the thinking of Jean Laplanche and Leo Bersani, between the Freudian lines one can find an approach that exhibits a different stance towards both theoretical constructions and their object (unconscious desire) – one that conceives the relationship between them differently. This alternative perspective reveals a queer ontology of the body, a body which, in Deleuzian terms 'becomes'. The point of view offered in the paper, which emphasizes the vital, corporeal dimensions of the psychoanalytic subject, offers a view which softens the traditionally conceptualized seizure between nature and culture. Freud might implicitly suggest that 'becoming animal' is a permanent possibility.

PATRICIA PORCHAT:

PSYCHOANALYSIS AND POSTHUMANISM: HOW TO LISTEN TO THE TECHNOLOGICAL BODY-GENDER?

A challenge for analysts dealing with adolescents today is to understand technosubjectivities - the hybridisation between a subject embodied in a material world and body, on the one hand, and their presence in virtual games and social media, in other words, in virtual reality. These are two modes of reality - material and virtual - which in many ways become one. Hyperconnectivity becomes a mode of subjective expression. There is no turning back from technology and, thanks to it, we can reconstruct ourselves and attest to the non-existence of fixed entities and identities, questioning the limits of bodies and sexualities. In 1985, Donna Haraway stated that the boundary between human and machine has long since been lost. Feminist thinkers have long denounced the importance of expanding the boundaries between the human and the non-human, between the physical and the non-physical. Braidotti believes that posthumanism establishes a change in our way of thinking about what exactly is the basic unit of common reference for our species, establishing a new paradigm - the nature-culture continuum, allowing for the idea of a technological subjectivity. Braidotti bases her proposal on the thinking of Deleuze and Guatarri, highlighting the importance of conceiving the subject as becoming and with the power to transform itself, rather than as lacking and divided. Would it still be possible to bring the two approaches closer together? The aim is to determine whether it is possible to examine contemporary subjectivities based on a dialogue between



psychoanalysis and Rosi Braidotti's post-humanism.

PAULO BEER AND ILANA KATZ: FROM THE FUTURE OF AN ILLUSION TO AN ILLUSION OF A FUTURE: ACCELERATION, DEVELOPMENTALISM AND THE DENIAL OF CHAOS

Faced with the numerous harmful effects of new digital technologies, one critical perspective stands out: the defense of a return to a "natural" experience, to which humans would have been adapted after centuries of evolution (Haidt, 2024). These normative parameters for what constitute a healthy development rely under the justification that "at some point, this was adaptive." We aim to explore the dialectic between technological accelerationism and developmentalism as two complementary facets that establish a movement centered on the denial of discontent – which contributes to the production of climate collapse. On one hand, accelerationism relies on overcoming discontent through technological advancement, affirming that a superior form of knowledge would leave no rests to return as suffering (De La Fabian, 2024; Crary, 2023; Morozov, 2016). On the other hand, the return to a normative naturalism sustains prescriptive forms of action, based on developmentalist parameters aimed at defining what should naturally occur. We will analyze this perspective by revisiting some ideas from Canguilhem (1966) and Lacan (1966), articulating them with current debates on developmentalism and normativity (Katz, 2023). Both efforts might be considered attempts to define contingent elements as necessary: whether in the reduction of reality to probabilistic thinking in the case of algorithms, or in the attempt to universalize contingent modes of existence in developmentalism, there is a demand for a kind of stability that erases chaos from the scene. As we shall discuss, understanding that discontent is intrinsic to the entanglement between nature and culture (and not restricted to one or the other) is central to overcoming contemporary urgencies.

PERRINE GAUDRY: REMAINDERS, ECO-ANXIETY, AND THE PARADOX OF EXPLOITATION: A LAPLANCHIAN PERSPECTIVE

This paper extends Jean Laplanche's concept of the remainder—the unresolved surplus left behind in the subject's encounter with the enigmatic messages of the other—to rethink the relationship between nature, ecological crises, and exploitative systems. Laplanche situates the remainder as a trace of what cannot be fully assimilated in the translation process, linking the subject to the enigma of their desire. I argue that exploitative systems—capitalist, colonial, and patriarchal—extend this dynamic to nature, producing remainders in the form of waste, marginalized bodies, and ecological destruction. Nature, far from being a passive or external backdrop, is implicated as both a site of extraction and a remainder itself: the unassimilated residue of human attempts to dominate and control it. I introduce the paradox of exploitation, wherein systems that seek to master nature and externalize its limits inevitably generate unresolved remainders that destabilize their foundations. This paradox reveals nature as more than an object of control: it emerges as an active force, continually reasserting itself through the persistence of its remainders—pollution, climate crises, and ecological collapse. Eco-anxiety, typically understood as fear of environmental devastation, is reconceived as a deeper affective response to this dynamic, where nature's unresolved remainders disrupt the fantasy of infinite growth and mastery. Through Zanele Muholi's photographic series *Somnyama Ngonyama*, I examine how societal remainders—including the symbolic and material degradation of nature—can be reassigned and revalued. Muholi's transformation of discarded objects and marginalized identities into powerful visual narratives critiques systemic exclusion while asserting resilience. This practice exemplifies how art engages in poesis—transforming the residues of exploitation into sites of power and renewal. By reclaiming waste and marginalization, Muholi's work offers a model for reimagining nature and its remainders as forces of resistance and transformation.

PETRA BASTONE: NEITHER SUBJECT NOR OBJECT: ABJECTION IN JUDITH BUTLER'S POLITICAL PHILOSOPHY

The concept of abjection is very dear to American philosopher Judith Butler. Whether to think about gender issues, or to think about the right to mourning, the author uses the concept, already present in theory of thinkers such as Julia Kristeva or Mary Douglas, to consider those beings that are not understood as part of any category, and are thus discarded within the logic of recognition and social representations. The abjection and abject condition of certain bodies result in the denial of rights, and their bodies to be easily discarded, deprived of rights even after their deaths. It would not be possible to comprehend such phenomena without the use of psychoanalytic theory, either by resorting to Julia Kristeva, or by returning to Freud by making use of concepts such as mourning, melancholy, psychic helplessness and Superego. The existence of the abject is responsible of the constant updating of norms, which classify subjects as either intelligible or not. Abjection will also be used within the Butler's philosophy to make certain connections with the condition of vulnerability, precariousness and dispossession of certain lives, which are not even considered as such. My goal with this paper is to mobilize the concept of abjection in the philosophy of Judith Butler, as well as in the work of other theorists. Such approach is fundamental to reflect on current debates surrounding the condition of mourning, gender dissent and recognition. Thus, Butler provides



an important understanding of the concept of abjection, allowing us a better understanding of the framing of subordinated populations, such as war refugees.

RALUCA SOREANU:

BLUE PSYCHOANALYSIS: FERENCZI'S EXPLORATION OF THE SEA IN THALASSA

In our times voices of the 'blue humanities' start from the sea as a political act, placing cultural history in an oceanic rather than terrestrial context. Human civilisation and development have been situated mostly in pastoral fields, enclosed gardens or cities. What happens if we start from the sailor and swimmer, from sea critters, from the movement across oceans, and from estrangements at sea, rather than from settlements on land? Following an investigation of Thalassa, I argue that Ferenczi can ground a 'blue psychoanalysis', built around a catastrophe-ridden epic, where expansion happens in relation to sea crossings, and to the many disasters waiting to happen. The current paper is a sketch of a project for a 'blue psychoanalysis'.

In his 1924 Thalassa, Ferenczi starts from the sea and sea life, and he intervenes in both the understanding of the drives, and the theory of sexuality. He works with analogies from organic life, paying close attention to marine beings, learning from their breathing techniques, their resilience, and their ways of splitting themselves up. He constructs a version of psychoanalytic theory that accounts for the psychic life of fragments and organs. I argue his reflections on the secret life of organs can be opened up for current theoretical debates in contemporary feminism and new materialism, particularly in works by Donna Haraway and Alexis Pauline Gumbs. Furthermore, Ferenczi presents us with a particular modification to the sphere of the dualism death drive/life drive: he renames them the 'drive of self-assertion' and the 'drive of conciliation'. The 'selflessness' he evokes includes the 'selflessness' of organs: it emerges in relation to the scene of trauma and it ultimately describes a complex psychic state, which considers otherness and the relationship to the environment. The 'drive for conciliation' expresses the fact that in order to survive, as any sort of individuality, one needs to practice a kind of politics of self-limitation. Ferenczi names this 'the feminine principle' and ties it with a revision of conceptions of genitality. He invites us to a democratisation of forms of erotism, via the notion of amphimixis: he has in mind a clever combination of mechanisms of pleasure, with rich mixtures and transpositions.

RALUCA SOREANU AND FREEPSY:

"PSYCHOANALYTIC ECOLOGIES: A NETWORK EXERCISE FOR A PSYCHOANALYSIS-TO-COME"

Collective submission by the FREEPSY collective: Ana Čvorović, Ana Minozzo, Ana Tomcic, Ewan O'Neill, Ivan Ward, Julianna Pusztai, Lizaveta van Munsteren & Raluca Soreanu, in collaboration with Gabriel Tupinambá, Harriet Mossop and Susana Caló

In this panel, the members of the FREEPSY collective talk to their audience about a recent experience of constructing and mobilising a global Free Clinics Network, made up by over two hundred autonomous psychoanalytic collectives around the world offering free psychoanalysis. This network construction exercise happened in the context of a very rich last decade in the horizon of free clinics. In this decade, free psychoanalytic collectives around the world have pluralised and intensified their practices: they enlarged their access, they started relating to other emancipatory movements, and began to relate to one another. In short, they started behaving as a new social movement. They also theorised and practiced new ecologies, reconfiguring the relationship between mind, nature and society. They were influenced by non-Western and indigenous cosmologies. They acted in a situated manner that starts from the territories and communities in which they operate. In our times, a re-arrangement of the relationships between mind, nature and society is bound up with our own survival. In this collective conversation, we aim to open up a futurity pertaining to a new 'clinical ecology', which puts suffering at the centre of a reconfigured social bond, and which shifts the focus from symptoms and their treatment, to creating a frame and method to rethink race, class, gender, and coloniality. Following closely the work of free clinics around the world, we ask what happens when we imagine an ecology that starts from the suffering, and which thinks about the suffering itself in a psychoanalytic manner. We also invite the audience to free-associate with some creative visualisations of the Free Clinics Network, which we put together in our work. Our goal is to jointly create images and stories about a psychoanalysis-to-come, fit for a time of catastrophe, but also of renewed togetherness. We ultimately treat the Free Clinics Network as an ecology in itself, and we inquire how it can become further enlivened.

REBECCA REYNOLDS AND KATIE GOSS:

EELS AND THE ECOLOGICAL UNCONSCIOUS

In 1867, decades before Freud began interrogating the interplay of psyche and soma, reality and fantasy, and eros and thanatos, he was engrossed in other slippery and elusive matters. Freud, then a young student, dissected hundreds of eels in attempt to locate their reproductive organs. We now know that he was unsuccessful because eel gonads do not develop until they embark on the journey back to their breeding grounds in the Sargasso Sea and their other organs dissolve in a final act of expenditure. Even so, modern-day efforts to observe the mating behavior of eels using pheromone baiting, GPS tracking, and other surveillance techniques have revealed little more than *Anguilla anguilla's* resistance to the voyeurism of the sapien gaze and its vast infrastructures of instrumentalisation.

Drawing on Sandor Ferenczi's notions of the "biological unconscious" and sexuality as "thalassal regression," alongside Joseph Dodds' more recent work on the possibility of an ecopsychanalysis, this paper offers a speculative phylogeny of psychoanalysis as read through the metamorphoses and enduring mysteries of the eel. From their larval beginnings in a vast and unbounded sea to the strange intensities of their embodied transformations, anguilliform nature mirrors the unconscious which can either be or be known, never both. Yet, eels also displace the archeological metaphors of the psyche, challenging the colonial underpinnings of psychoanalysis through an unmasterable co-imbrication of bodies and environments. Driven by deep-time memories of lost landmasses and enigmatic sexual excesses, eels, we argue, are emblematic of an ecological unconscious and of what remains unfathomable of erotic life.

RICARDO CAVALCANTE: ROOTS, MYCELIA AND PSYCHOANALYTIC TRANSFERENCE

I will employ the mutual support between the roots of plants and the mycelia of mycorrhizal fungi as an epistemological metaphor to think about the psychoanalytic transference and the work of a collective of analysts in an expanded setting at the Psychoanalysis Open Clinic: a Brazilian social psychoanalysis clinic that has been active for a decade in the city of São Paulo. Following the ideas and observations of Italian botanist Stefano Mancuso and English mycologist Merlin Sheldrake, we can learn about the ability of plants and fungi to carry out an intense exchange of substances which, through mutualistic relationships, promote the genesis, maintenance and metamorphosis of life. By disrupting anthropocentrism and, especially, the anthropomorphism of thought, the intelligence of plants and fungi can teach us to live in a more cooperative, decentralized and less hierarchical way. It is in this sense that the ideas of the scientists mentioned above come together with the contributions of quilombola leader and Brazilian intellectual Antônio Bispo dos Santos, who teaches us a great deal about collectivity and, mostly, sharing. Based on the confluences between these thinkers, I will weave some relationships with Freudian psychoanalysis, including contributions from Winnicott and Bion, with the intention of building a theoretical frame for the work carried out by the collective of psychoanalysts at the Psychoanalysis Open Clinic and, notably, on the psychoanalytic transferential here-and- now.

RODRIGO DE LA FABIÁN: BEYOND THE ANTHROPOCENTRIC MIRROR: SUBJECT, SUBJECTIVITY, AND TRUTH IN THE DIGITAL AGE

Judeo-Christian anthropocentrism assumes that, due to its indeterminate nature, the human being is a creature that resists full transparency to knowledge. This characteristic grants it a capacity for agency and unique dignity compared with other creatures. Since the 19th century, the dystopian fear that machines could end human exceptionality has haunted humanity. In the digital age, computers promise to replace us not only as productive agents but in our capacity to enunciate our truth: "Whereas humanism commanded: 'Listen to your feelings!' Dataism now commands: 'Listen to the algorithms! They know how you feel'" (Harari, 2016). The subjective agency is reduced to a calculable probability derived from the countless digital traces we leave in our interactions with digital devices. The anthropocentric mirror has condemned us to become what the non-human universe was for Judeo-Christianity: predictable creatures, devoid of agency, chained to what we are. The presentation I propose sets forth two critical movements. On the one hand, it demonstrates that the psychoanalytic distinction between subject and subjectivity is crucial. From this perspective, the subject is not a probability but a possibility which can or cannot be actualised. Its truth is not the sum of calculable positive attributes but that which exceeds them. On the other hand, going beyond the anthropocentric mirror requires extending human agency beyond the human itself. It is, then, a matter of opening a fissure in the present, of producing what Frederic Jameson calls a "negative utopia" or Derrida "messianism," that is, a utopia without content, a pure ontological openness toward a more-than-human future.

RODRIGO NUNES: BOGDANOV IN THE ANTHROPOCENE: TRAGEDY, PERSPECTIVISM AND ORGANISATIONAL TASKS

This paper draws on the work of Alexander Bogdanov, a Bolshevik precursor of cybernetics and systems thinking that has recently started to be rediscovered, in order to show its pertinence to current debates on the Anthropocene along four main lines: the question of non-human agency and the incorporation of human and non-human perspectives; Bogdanov's "entropy pessimism" *avant la lettre* and the tragic position that follows from it; and the nevertheless perfectly justified conjoining of that pessimism with the idea of politics as an arena for articulating



the organisational tasks faced by humankind.

SARA FONTANELLI: THE CATASTROPHE OF LOST NATURALNESS, OR FREUD WITH DERRIDA AND FAUSTO-STERLING

The advent of Freud represented a catastrophe both in the natural sciences and in the sciences of the spirit, to use a distinction made by Dilthey. Freud provoked an epistemic rupture within the *Wissenschaften* of his time: psychoanalysis breaks with the concept of nature, positioning itself at the crossroads of the biological elements of neurology, linguistic traits, and sexuality. Psychoanalysis, therefore, is not based on the notion of "nature," but rather on that of "naturalness," that is, what is recognized as having a nature: the impersonal form here refers to institutions, to "civilized sexual morality," and to all those structures that cannot be dominated by the subject, such as language, sex, and the Other.

After Freud, one of his great readers, Jacques Derrida, notes that: "There is no nature, only effects of nature: denaturation or naturalization" (Given Time). The encounter of psychoanalysis and deconstruction radically challenges the opposition between nature and culture: only "naturalness" exists, which is an artificial, contrived form through which we access that phantom we call nature or origin.

Deconstructing the dichotomy between nature and culture also requires deconstructing its "twin dichotomy," that between sex and gender. Freud did it excellently: with his Three Essays, he anticipated the theories of contemporary evolutionary biology and gender studies. Thus, I will relate Freudian psychoanalysis to the queer-oriented evolutionary biology of Anne Fausto-Sterling, demonstrating the great potential that Freudian psychoanalysis holds for current studies on the body and life.

SHAI FROGEL: THE SPINOZA'S AND NIETZSCHE'S SEEDS OF FREUD'S ETHICS

Freud made great efforts to convince his scientific colleagues that psychoanalysis is not an ethical stance but a science. However, in his essays on culture, he lays out a clear ethical view maintaining that secular existence is superior to a religious one, using his psychological theory to justify this stance. Furthermore, as his thinking progresses, he puts increasing weight on the cultural aspect of the psyche, which obliges him to replace his earlier biological language with an ethical one and to interpret the basic psychological conflict in terms of unconscious guilt. His conceptualizations of the Oedipus complex and the super-ego are genuine outcomes of this realization. This line of thought links Freud and psychoanalysis with the development of modern secular ethics. Modern secular ethics begins with Spinoza's Ethics, where he explains our moral values in psychological terms rather than religious ones and relates human good life to intellectual self-emancipation rather than faith. It continues with Nietzsche's symbolic declaration on the "death of God" and his redefinition of human ethics in terms of individualistic life rather than metaphysical truths. The paper claims that Freud continues this psychological turn in human thought and proposes a new ethics that rejects religious and metaphysical ideas as illusions that should be overcome for a better human existence. This ethic underlies psychoanalysis and grants its philosophical justification. It is not unimportant to note that Nietzsche recognized the similarity between Spinoza's and his approach to human life, while Freud admitted that Nietzsche's insights preceded his thoughts.

SHANE COONEY: ENJOYING A DANGEROUS DEPENDENCY: ADDICTION, JOUISSANCE, AND THE CLIMATE CRISIS

UN Secretary General António Guterres has repeatedly invoked the language of addiction while discussing climate change, warning that if we cannot break our addiction to fossil fuels, we will guarantee collective self-destruction. More than a simple rhetorical device, this language reveals a real aspect of the consumptive logic of late capitalism and its deadly machinery. Considering the inwardly and outwardly destructive forces of addiction, this paper sketches a Lacanian theory of addiction, analyzing it vis-à-vis the repetition compulsion and the death drives. Though psychoanalysis has historically concerned itself infrequently with addiction, it is especially pertinent for a retheorization that moves beyond the hegemonic biophysiological paradigm to consider addiction's sociohistorical contexts and consequences. Reorienting our understanding of addiction toward its intimate ties to jouissance makes clear that the most destructive addictions today do not involve drugs and alcohol, and that addictions are not suffered only by individuals. The addiction to fossil fuels is a species of the addiction to capitalist enrichment and the jouissance effects produced thereby, and these systemic addictions drive the global capitalist system and propel us regularly into new crises that threaten the habitability of our planet. Eco-anxiety arising from these ever-worsening catastrophes of everyday life produces its own jouissance effects and is constitutive of the overall addictive complex that regularly obstructs any efforts to overcome capitalism's war on the earth. The paper

concludes by gesturing toward a seemingly paradoxical possibility rooted in addiction's etymology: marshaling the hypermodern subject's propensity for excessive devotion to effect such an overcoming.

SILVANA DE SOUZA RAMOS: ENLÈVEMENT » ET MALAISE CHEZ MACUNAÍMA DE MÁRIO DE ANDRADE

1926. Six jours de hamacs, de cigarettes et de cigales. C'est ainsi que Mário de Andrade décrit l'écriture du roman *Macunaíma*, le héros sans aucun caractère. L'auteur était en vacances, proche de la nature et loin de sa collection de livres et d'œuvres d'art, lorsque le roman est né comme un lapsus. Après des années d'étude de la culture populaire et sous l'impact de l'œuvre de Koch-Grünberg, dont il a extrait le corpus mythologique indigène qui sert de base au récit, Andrade avait besoin de profiter d'un moment de détente pour le créer. Il l'a publié en 1928. *Macunaíma* exprime le démembrement de l'artiste, résultat des processus coloniaux, en plus de dépeindre un monde dans lequel les contradictions sociales sont suspendues de manière angoissante. L'écrivain n'a jamais pu entretenir une relation apaisée avec son œuvre. Il oscille entre la satisfaction de découvrir l'indétermination qui imprègne l'expérience coloniale et l'horreur de l'agonie résultant de son manque de caractère. *Macunaíma* est la sublimation qui n'a jamais cessé de lui causer un malaise extrême. Dans ses études sur le processus créatif, Andrade traduit le concept freudien de *Verdrängung* par « enlèvement » [« sequestro » en portugais] afin de théoriser le travail nécessaire pour empêcher certains contenus de parvenir à la conscience, tout en élaborant en même temps les difficultés impliquées dans les processus de sublimation inévitablement ratés. Mon objectif est de présenter l'originalité de la traduction de *Verdrängung* comme « enlèvement », résultant d'une réflexion concrète sur l'acte créatif, et d'aborder ensuite le trait anticolonial responsable du malaise causé par *Macunaíma*.

TANIA ESPINOZA: EXOSOMATIC EVOLUTION FROM A MATERNAL STANDPOINT

My paper will interrogate the notion of «exosomatic evolution» coined by the biochemist Alfred Lotka—also a precursor of population ecology—in 1945. This notion implies that human evolution is no longer “natural” in a restricted sense, but also technical, and was adopted by philosopher of technics Bernard Stiegler at the end of his life. Through it, Stiegler challenges Freud and psychoanalysis more generally for not fully apprehending the importance of “exosomatic organs” or what he calls tertiary retentions. I will respond to this critique by arguing in the first place that object-relations can, from a different perspective, be thought as a theory of exosomatization; and that the figure of the mother as the primordial exosomatic organ is in the unconscious of Stiegler's own argument. Through a close reading of Lotka's 1945 paper, I will then show that the concept of exosomatic evolution is, at its inception, closely linked to the relationship between technics and the maternal realm. On the one hand, Lotka argues that an economy based not on necessary but on luxury goods will lead to a decrease in birthrates (for people will pursue the acquisition of exosomatic luxury rather than babies). On the other, that contraception (a type of exosomatic aid to the reproductive system) carries the risk of self-extinction in white populations. This eugenicist angle of Lotka's paper reveals an unacknowledged meaning of exosomatization: one based in our condition of being born. Through this perspectival shift, the paper will argue that “exosomatic evolution”, usually presented as the exceptional human bifurcation within evolution due to the appearance of the tool/weapon, can be seen as being part of a continuum with natural evolution and cannot, as some thinkers of exosomatization wanted to, bypass descentance.

TIMMY DAVIS: THE PSYCHOANALYSIS OF SO-CALLED 'ECODELIA' AND THE CONSTRUCT OF NATURE CONNECTEDNESS IN PSYCHEDELIC RESEARCH

In 1956 an amateur mycologist, and banker, journeyed to Mexico in search of a mysterious mushroom said to produce mystical visions. Only one indigenous shaman would share knowledge of the mushroom with these western visitors, and in doing so played a vital role in the emergence of a wave of psychedelic research across North America and Europe, being ostracised from her community in the process. This research coincided with a counter cultural movement concerned with civil rights, opposition to the Vietnam war and nuclear weapons, and with a growing interest in eastern philosophies and environmentalism. After 50 years of international suppression following the imposition of global US led prohibitionist drug policies, these substances are being studied once again. Recent clinical trials indicate the promise of using psychedelics in the treatment of a variety of psychiatric conditions, and suggest a role in increasing pro-environmental concern and behaviour. Research has found that questionnaire scores of 'nature connectedness' can increase for up to 2 years following a psychedelic experience, regardless of whether the experience takes place outside or in a clinical hospital setting. Some researchers have gone as far as to say that “feeling part of nature is a primary facet of the psychedelic experience”. Drawing on the work of Sigmund Freud, Felix Guattari, Harold Searles, Betty Eisner, Timothy Leary, Michel Henry, mysticism and contemporary psychedelic research this talk will scrutinise these findings and the concept of 'ecodelia' (oikos = home, delos = reveal), providing a contemporary psychoanalytic reading of the mechanism and phenomenology of psychedelic drug action.



**TIRZA BEN-EZZER:
FASCISM AND IT'S VICISSITUDES: CONSPIRACY AND PARADOX IN THE DIGITAL
AGE**

This paper examines the contemporary reemergence of fascism and accompanying conspiracy theories as psycho-political repetitions which mirror the nature of the psyche's drive towards mastery in its most destructive form. In a chaotic world of intolerable realities—such as the catastrophic failures of political systems, uncharted entanglements with digital technologies, or anthropogenic climate change—violent domination and paranoid persecutory fantasies manifest as desperate grasps at control and self-containment (integrally linked to anality). This paper proposes that the distinctive paradoxical nature of the drives should be considered at the level of a vicissitude, and that this intolerable tension of paradox is a primal conflict which is repeated across modalities of the expression of drives. Therefore, the conflicts of civilization with internal and external natures become inextricable reflections of one another. Likewise, the paradoxes inherent to the virtuality of digital life reflect paradoxical dimensions of virtuality in fantasy life. In *Civilization and its Discontents*, Freud emphasizes how, despite the drives and desires of the individual, people often act against 'reason' and their own self-interests in the name of preserving libidinal bonds. Fascism and conspiracy theories are paradoxically self-negating through mutilated libidinal bonding forged in sadomasochistic enjoyment of the speculative act and identification of a common Other to annihilate. The construction of conspiratorial systems attempts to replicate the power harnessed through the sublimation of the desire for mastery over the death drive inherent to the nature of writing. However, the force of power in the art of writing derives from its ability to suspend the tension of paradox without resolving it. Therefore, conversely, the attempts of fascism and conspiracy theories to eliminate this tension have ubiquitously destructive consequences. Ultimately, what is most imperative to emphasize in this proposed psycho-political framework is this: The vulnerability to the seductions of domination and control is inherent to a nature within us all.

**VIRGINIA H. FERREIRA DA COSTA:
NEBENMENSCH – OR REMNANTS OF AN ETHICS OF VULNERABILITY IN FREUD**

Jessica Benjamin (1988) demonstrates the existence of a link between instrumental rationality and masculine rationality: the paternal Oedipal elements that separate mother and baby promote excessive rivalry, polarity, abstraction and independence. And the mother-object, from whom it is important to differentiate oneself in order to instrumentalize, is confused with mother-earth. Although she points out beyond dualities based on her notion of thirdness, Benjamin still supports her concept of recognition on dual positions that go back to the pre-Oedipal mother-baby genesis. However, would insisting on the "mother", even if only as a function, not be committing the same error as Lacan in continuing to name the "phallus" as a structuring signifier? Why the resistance to using other names? In yet another return to Freud, in the *Project for a Scientific Psychology* (1895), the person who cares for the newborn baby is neutrally referred to as *Nebenmensch*. Unlike an Ego in formation that expels intrusive alterities, this text contains important conceptual openings for ecopolitical feminisms: Freud outlines relational perspectives that would form the basis for cognitive, moral and cultural developments in subjects without the involvement of narcissistic defenses and internalizations of paternal authority. Similar to Jessica Benjamin, Judith Butler and even Donna Haraway, in this marginal Freud we find the notions of helplessness and vulnerability as bases for an ethical formation. We have always been in mutual helplessness: life, in order to continue, must be assumed as codependent and this must be considered in the forms of sociopolitical organization and parental transmission.

**YANXI ZHOU:
BEYOND CIVILIZATION'S DISCONTENTS: FRACTAL SPATIALITY, ECOPHILOSOPHY
AND THE RECONFIGURATION OF SUBJECTIVITY**

In an era defined by ecological catastrophe and the discontents of civilization, this paper challenges the artificial dichotomy between nature and culture through the lens of fractal geometry and Guattari's ecophilosophy. Drawing on Freud's (1930) analysis of repression, neurosis, and the death drive within the symbolic structure of civilization, this study investigates how an alternative spatial paradigm, rooted in recursive, non-linear, and self-similar structures, can reshape the psychic and affective dimensions of subjectivity. Building on Guattari's ecosophy (1989), which emphasizes heterogeneity, deterritorialization, and the co-evolution of subjective, social, and environmental ecologies, this paper examines how fractal spatiality disrupts conventional hierarchies in architectural space, offering new possibilities for relational dynamics. Fractals, present in both natural and human-made systems, challenge rigid Euclidean spatial models by introducing dynamic, self-organizing patterns that significantly influence human perception, cognition, and emotional states (Taylor 2002; Salinger 2012). Integrating these insights with Deleuze and Guattari's distinction between striated and smooth space (*A Thousand*



Plateaus, 1987), this study explores how fractal environments resist the homogenizing forces of capitalist urbanism, presenting a reimagined view of space as an ecological and psychological process. Engaging critically with psychoanalysis, this study questions whether environments designed with fractal principles can act as sites for the reconfiguration of subjectivity. If civilization's discontents stem from the repression of drives and the domestication of nature, could fractalized spaces offer new pathways for desire, affect, and unconscious inscription? How might fractal architectures influence the psychic economies of contemporary urban life—not just as aesthetic interventions, but as catalysts for the emergence of non-linear forms of subjectivity? By bridging fractal geometry, ecophilosophy, and psychoanalytic theory, this paper advocates for rethinking spatial design as a relational and adaptive practice—one that responds to the entangled complexities of ecological and psychological systems. In doing so, it contributes to the broader discussion of livability in the Anthropocene, where the ongoing negotiation between nature, culture, and the unconscious remains an urgent and unresolved challenge.

YUCHEN LI:

WHEN "BEING-WITH": COPOIESIS AS A WAY OF POSTCAPITALIST PRODUCTION AND CONSUMPTION

Feminist political economists Gibson-Graham attempt to construct postcapitalist politics through philosopher Jean-Luc-Nancy's philosophy of "being-with" or "being-in-common". Teamed with Nancy, Gibson-Graham's postcapitalist politics promotes an ethics of "being-with", which means to aspire to economic decisions that thrive the community and fellow humans. However, Nancy's ontology is not a "moral standard" or ideology that is privileging "being-with" in its discourse. It invents a structure of subjectivity that is opposing the western-traditional or Cartesian subjectivity functioning in discourses, therefore, it also asks for a new way of implementing this ontology. This sets itself against how politics traditionally works which is through discourses, which also causes difficulties for Gibson-Graham's political project. This paper aims to explore Nancy's ontology, alluding to a postcapitalist future, through Bracha Ettinger's poststructuralist-feminist-psychoanalytic theory of copoiesis. The common ground of the two theories, explored by this paper, is the emphasis of the body as a site of sensual experience. The body, according to Ettinger, holds the potential to escape the construction by discourses and preserve the intimacy with the outer world (e.g. others, objects, nature) through sensual connection with it, and most importantly, the body is discovered of its desire for "becoming" through this intimacy (i.e. Eros). To think about Nancy's ontology with psychoanalysis allows us to tangibly construct postcapitalism through theorizations of alternative structures of affects and desire in production and consumption. This paper asks: can copoiesis become the postcapitalist mode of production and consumption, and can the body's unique state in copoiesis appeal for an alteration from capitalism?





This conference is organized under the auspices of the International Society of Psychoanalysis and Philosophy (ISPP/SIPP), set up to bring together psychoanalysts interested in philosophy with philosophers inspired by psychoanalysis, from all corners of the planet - <https://www.sipp-ispp.com/about/>.

The Essex local organizing committee comprises Raluca Soreanu (<https://www.essex.ac.uk/people/SOREA81205/Raluca-Soreanu>), Ana Minozzo (<https://www.essex.ac.uk/people/MINOZ23903/Ana-Minozzo>), and Jason Glynos (<https://www.essex.ac.uk/people/GLYNO96709/Jason-Glynos>), who – in addition to the ISPP/SIPP committee members and the supporters listed below – wish to acknowledge the indispensable input and assistance of Sarah Keeling-Smith (<https://www.essex.ac.uk/people/KEELI11112/Sarah-Keeling-Smith>) Riku Kusumoto (<https://www.essex.ac.uk/people/KUSUM92905/Riku-Kusumoto>), Sanja Bajun (<https://www.essex.ac.uk/people/BAHUN03209/Sanja-Bahun>), and student volunteers from the Department of Psychosocial and Psychoanalytic Studies and the Department of Government, including Claudia Mohor, Mana Goodarzi, Mani Motalebi, Maria Margarita Rivera Escolar, Mona (Zahra Jamshidi Nasab), Rachel (Runqui Pan), Song (Wenzhuo Song), Vince Aguspina, and Yuchen Li.

This conference was organised with the support of the FREEPSY project collective (<https://freepsyproject.com/>), 'Free Clinics and a Psychoanalysis for the People: Progressive Histories, Collective Practices, Implications for our Times' (UKRI Frontier Research Grant) and with the support of the University of Essex.

