

therapy by G. Lo Verso also in Palermo open to participation. For some EATGA members the date was a problem because of the triannual GAS conference on the subject "Culture, Conflict and Creativity" from Monday, 29th August to Friday, 2nd September 2011 in London. But because of the university's dates, the Palermo workshop cannot be moved. Ruvolo envisaged at least 60, and at most 120 to participate.

The participation fee will be 250.-€ before 31st of May 2011, afterwards 300.-€. COIRAG students pay 200.-€, or after 31st May 250.-€. This workshop will not be part of their required training.

The dormitories at Palermo university offer cheap accommodation (35.-€). Other premises are the Palazzo Steri Chiaramonte" and the Hotel de France" (now a university guest house, which earlier hosted Freud and Ferenczy on their trip to Sicily

SUNDAY MORNING'S SESSION.

Velia Bianchi Ranci

Program and organization of 2011 Study Day and other activities/ An open discussion looking at the future and some conclusions.

Discussion on Palermo workshop continues.

Ruth affirms that she approves of the subject, and that in her opinion the workshop must take place as decided this morning: 9-11 September 2010.

A few members remind us that the GAS and IAGP meetings take place in the same period (August 29-September 2) and wonder whether we will have enough participants to the workshop in Palermo. Giuseppe informs us that the break-even number is 60, at the fee of €300. He stresses the necessity of building up the staff group: they must understand the proposal, have the opportunity to express their ideas, be able to share them, and be willing to pay their journey to the necessary meetings previous to the workshop.

Gerald proposes to give a paper on "Shakespeare and Palermo" the evening before the workshop. The proposal is accepted. The date is accepted.

Mary proposes to send a first announcement as soon as possible with the date and the title.

Discussion on the title takes place. Many suggestions are made, because the concepts of intersubjectivity, culture, values and globalization are not easy to combine in a meaningful and "catchy" title for a workshop. The titles we found suitable at the end were: "Globalised economy and subjective links", with the subtitle "values and the psychic life". Or: "Globalised economy: values and subjective links"; or "Cultural links in a disconnected (?) globalised economy". The final decision is left to Giuseppe, who will be the director of the workshop. A first announcement with the title, a brief presentation, the date and the place should be ready by the first of December, and translated in French, German, also Arabic, to allow the participation of other Mediterranean countries.

Discussion on Study Day: Bilbao, 18-20 March 2011.

Christine is in contact with the President of OMIE (?), who found the place for our meeting at the Fundaciòn Gizakia, which will be given to us free of charge. The hotel will be the Hotel Deusto. The theme for the Study Day is: "Pertenençia, Identidad y Cambios culturales". This title has been translated as "Belonging, Identity, and Cultural Shifts", and put on the website of EATGA. Christine describes to us the difficulty of the political situation in Bilbao. After 25 years of the government of the Basque National Party, now the Socialist Party rules the country. This has meant a great change. Under Franco's government it was not permitted to use the Basque language. Now everybody must learn Basque first, which is a very, very difficult language. All the official documents must be bilingual. But only 5% of people speak Basque.

Coming back to the program of the Study day, we decided that Jaack Le Roy will give the lecture on Friday evening, and Silvia will be the discussant. A second lecture could be given by José Guimòn. We consider the possibility of having two discussants, and of linking the subject of the Study day with the one of Palermo workshop. Silvia or Christine will talk to Jaack about that.

Giovanna points to the relationship between conflicts and globalisation. She feels that we should shift our attention from the conflicts to the underlying anxieties for the absence of links. We may consider conflicts as defences.

Silvia has written an article on transculturality which she gave at a psychoanalytical Congress, where she says that we resist the impact of transcultural large group encounters clinging to one's own culture, as if it was an "object to be saved".

This "object to be saved" is a secret concern and important for the victim during extreme situations. It represents a survival resistance to extreme situations which she has observed in the psychotherapy of victimized patients. The object to be saved is completely split from a tendency to "adapt to whatsoever" which appears as a survival "major defence" in relation to violent reality situations. This "adaptation to whatsoever" is an expression of an "ambiguous position" (a non-conflict pre-schizoparanoïd position) which provides: 1) adaptation to circumstances and contexts 2) numbing of the thinking possibilities 3) and a timing that gives the ego the possibility to reach other defensive mechanisms, or new understanding.

Gerald says that the curses of our age are splitting and denial, or splitting and projection.

Silvia points to the concept of ambiguity: ambiguity is the clinical expression of primitive undifferentiation, which the ego tends always to project out of oneself into the outside environment or context. This gives back to the subject a sense of safety and belonging.

When events destroy the normal context which contains the undifferentiated aspects of oneself, ambiguity re-enters the ego, provoking different forms of anxiety (panic, blurring, etc); the adapting quality of ambiguity becomes an important defensive position

We can also find this adaptive defence in groups, but we react to this non-conflictual adaptation becoming conflictual, that is: paranoid! Silvia gives as an example the

transsubjective disorientation experienced by everybody in 9/11 and the need to put words to it: such as "new war" which Bush did.

Giovanna: also in our groups we must consider conflicts as a defence.

Gerald: we must find the loss underlying the conflicts. Bush forgot guilt: he didn't link 9/11 with the meaning of the World Trade Center.

Giovanna: guilt is not present in groups: it is individual.

Silvia recalls the experience of Marsala: the frustration was that of "not understanding" what was happening. The large group can represent the society that we do not understand.

Mary: it was an experience of confusion.

Antonio observes that qualifying the undifferentiation, confusion, etc. of "diabolic" takes us back to the values, because it is a matter of good and bad (moral judgement).

Giuseppe says that if we don't understand, it is because we don't have the conceptual categories. We are not prepared to change. We lack the conceptual frame to look for the meaning. The "object to be saved" is a concept that goes in this direction. But it is a very partial concept, that arises from annihilation anxiety. Is this the element that we cannot think of? Latouche's theory is recalled. Latouche points to the impossibility of an unlimited growth in a world with limited resources. He thinks society must find a way to de-crease. This theory of a de-creasing society is linked with annihilation anxieties, because it suggests the idea of a world which is going to explode. Could we think perhaps of an "object to be desired"?

We are left with this stimulating question. As a final very evocative remark, Antonio observes that in these two days it is as if we have made our conceptual "journey" from Santiago to Bilbao, situated in two adjoining regions, on the same sea.