

IARPP Conference 2011 June 29 - July 2 Madrid



IARPP 2011 Conference

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Every sky is the sky of Madrid
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Can psychoanalysis contribute to a better understanding and transformation of tensions between the individual, the group, and the society at large?

Is psychoanalysis able to re-think itself for the experiential world of the 21st Century?

[conference overview](#)



Interview with Conference Co-Chair Alejandro Ávila Espada

[interview](#)



Message from the President

Spyros Orfanos
USA



I am under the spell of Federico García Lorca and his profoundly humane poetry. In this context, I write my first formal communications to you as president of our membership organization. I wish we were speaking and communicating directly with all our verbal and nonverbal powers. But that would require sublime poetry and face-to-face communications and for now at least we may have to be satisfied with the current method. I shall briefly write about three matters here... [full message](#)

More inside

- [Letter from the Editor](#)- Sally Rudoy
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IARPP Member in the Spotlight

Dr. T.S. Radha Krishnan
India
[article](#)

From the Editor

Sally Rudoy
USA



Dear IARPP Member:

Our issue's focus is Madrid. With this eNews, we hope to inspire both your mind and senses to join us in this lively city for IARPP's conference, Changing Psychoanalysis for a Changing Society: Relational Perspectives. In this issue you will:

- Find all the program details to help you plan your visit and participation.
- Get a hint of what to expect through interviews with plenary speakers.
- Be introduced to the world-class musicians who will perform on opening night
- Read about what to see, do, and eat around Madrid and further into Spain.
- Learn a few useful relational psychoanalytic phrases in Spanish.

Reaching further around the globe we hope you will enjoy:

- A new column: "IARPP member in the Spotlight" In this issue we interview our first member from India, Dr. T.S. Radna Krishnan
- A report by Sarah Calvert about the New Zealand IARPP chapter inaugural conference

It is with great pleasure that I assume the role of eNews editor. Many thanks to Spyros Orfanos for offering this opportunity to reach outside the consulting room and through the web to connect with and get to know new colleagues. And, warm thanks to former eNews editor, Jill Bresler, who was a gracious mentor and helped me hit the ground running. Sharon Ziv-Beiman of Israel joins me as associate editor. Through different time zones and languages we have collaborated and brainstormed to bring you this edition.

Alejandro Ávila Espada, Ramón Riera i Alibes and their conference committee have put together an exceptional program for us. Cutting edge papers by day, connecting with colleagues over amazing Spanish food, music and wine by night: What could be better? ¡Nos vemos en Madrid!

Sally

IARPP eNews news

One thing you will notice is that the format of the eNews has changed.

Valerie Ghent and Elisa Zazzera, IARPP administrative staff have worked with us to redesign the news letter for readability and ease of navigation.

It will be a work in progress as we continue to fine-tune the new look, new means of delivery and accessibility.

For now we are continuing with the linear PDF format within which you can click on the areas that interest you.

You will notice that a few articles appear both in English and in the original language of the writer or interviewee.

We welcome your feedback.

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eNews Submissions

Letters to Editor (200 words max)

Article on this season's topic:
**"The Impact of New Technologies
on the Analyst and the Patient"**
(800 words max)

Reviews of books, films, & the arts
from a psychoanalytic perspective
(800 words max)

Deadline July 1, 2011
to Sally Rudoy,
sallyrudoy@gmail.com



Message from the President

Spyros Orfanos
USA

I am under the spell of Federico García Lorca and his profoundly humane poetry. In this context, I write my first formal communications to you as president of our membership organization. I wish we were speaking and communicating directly with all our verbal and nonverbal powers. But that would require sublime poetry and face-to-face communications and for now at least we may have to be satisfied with the current method. I shall briefly write about three matters here. (1) the state of IARPP; (2) our upcoming conference in Madrid, Spain; and (3) why newsletters matter. But first things first, my heart goes out in sympathy to all the survivors of the earthquake and tsunami in Japan and the other natural disasters in the Pacific Rim in places such as Australia and New Zealand. Such catastrophic events and the geopolitical rebellions in Northern Africa remind us, what we often forget to remember, that indeed there can both be epic chaos and harmony in the world.

The overall state of IARPP is strong. The first function of IARPP above all is the promotion and development of an international relational perspective in psychoanalysis and psychotherapy. It is a "love of healing and learning" that unites us. Through our numerous educational programs and membership benefits we are doing exactly that. We continue to foster the development of a community of clinicians and scholars. Our projects are numerous and can be found on the website but one thing that is of importance is the fact that we are financially healthy. Given the economic times, this is an achievement of the first order. The Executive Committee and the Board of Directors is doing a wonderful job of prioritizing and implementing reasonable policies. In keeping with these priorities, during my presidency we will continue the successful programs of the past and if approved, we will place particular emphasis on expanding our educational programs. We

will do this with sensitivity to how clinical work is practiced in other countries and with knowing full well that learning is often nonlinear and based on relationships.

To this end, my hope is that every member of IARPP makes a sincere effort to attend the upcoming conference in Madrid, Spain that begins on 29 June 2011 and runs through to 2 July 2011. Elsewhere in this newsletter please find specific information about the conference. I have attended all our conferences and participated in the creation and running of two of IARPP's international conferences and I believe I can recognize a magnificent program. The Madrid conference chaired by Alejandro Ávila Espada and Ramón Riera i Alibes will set a new standard for our conferences. The chairs and their committee have done an amazing amount of preparation and have conceived of a program that attendees will be speaking about for many years to come. Even if you have been to Spain before be prepared to have this trip and this conference leave an everlasting impression on your psyche. You will learn much from our major and emerging relationalists and you will experience, as the doomed poet Lorca says, "...the deepest, most dazzling and complex part of the Spanish character." How can you pass up such a promise?

Finally, I would like to point out that this newsletter is the official communication organ of our membership organization. We will include as much news about IARPP as we reasonably can. Gate keeping is not the aim. The new editor, Sally Rudoy of New York, USA and the new associate editor, Sharon Ziv-Beiman of Tel Aviv, Israel are reinventing this newsletter. I am most grateful to both of them and I am impressed with their collaboration and clarity. Membership organizations are littered with examples of newsletters that failed to respond to changes in the world around them. Fortunately, our editors know better. We welcome them and offer our support.

Nos vemos en Madrid. (See you in Madrid.)

Spyros

Conference 2011

Madrid

June 29-July 2



Psychoanalysis developed as a human science focused on subjectivity, emphasizing psychic processes that happen outside awareness or just on the limits of it, including self experience, states of self, and their corresponding organizing principles. It advocates comprehensive, explicative and enactive models that through hermeneutic, heuristic and therapeutic methods aim to reconstruct the self and recognize subjectivity.

However, are subjective experience and its transformation the only aims of psychoanalysis? Can psychoanalysis contribute to a better understanding and an alteration of tensions among the individual, the group, and society? Is psychoanalysis able to re-think itself from the experiential worlds of the 21st Century?

The Madrid IARPP conference aims to make explicit the various possible responses to the crisis in psychoanalysis. Specifically it will address some of the major challenges and responses of contemporary relational psychoanalysis:

- The adoption of a less authoritarian attitude -- the less omniscient analyst who is more available to be immersed in the patient's emotional world
- The emphasis on emotional and collaborative participation that is spontaneous and authentic instead of analytic neutrality as the ideal of the clinical encounter
- The consideration that a reflective-verbal capacity is not the only or most important therapeutic tool: a focus on the transformative power of experience
- The exchange with other disciplines such as the neurosciences, infant research and attachment theory, the fields of genetics, and evolution
- The recognition that subjectivity is not walled off from its social origins -- allowing for a focus on groups, social relationships, and the national and transnational community. The appreciation that change comes from understanding both individual and social experience

This is a special relational psychoanalytic conference in the historic city of Madrid, Spain.

Alejandro Ávila Espada & Ramón Riera i Alibes
Conference Co-chairs

Reduced Early Registration Rate date extended to May 15!

For more information about IARPP Conference 2011 Please visit

For registration rates: http://iarpp.net/conferences/6_29_2011/registration.html

To Register for the Conference & arrange Hotel accommodations: <http://www.iarpp2011.com>

To read an overview of the conference: <http://iarpp.net/conferences/index.html>

To view Program & Brochure: http://iarpp.net/conferences/6_29_2011/program.html

Celebrating the New Zealand Chapter of IARPP, September 11-12, 2010

Sarah Calvert
New Zealand

To celebrate the formal beginnings of the New Zealand Chapter of IARPP a two day symposium of papers from Australia and New Zealand was held on the 11th and 12th September. Fifty participants met in the historic Drake Hotel in one of the oldest parts of Auckland. Participants came from throughout New Zealand and we welcomed our Australian colleagues as presenters. IARPP New Zealand reflects the development of psychotherapy in New Zealand. The participants were a diverse range of analytically trained and orientated practitioners, psychotherapists, psychologists and counsellors.

The local chapter worked together to provide a genuine relational space in which everyone could feel they had participated and were welcomed.

Each day we listened to two papers that were presented using the IARPP format. Each paper was presented over an extended period of time of 45-60 minutes followed by a 20 minute discussion paper prepared by a senior psychotherapist from Auckland (usually with a different orientation). The group then broke for refreshments, followed by a further 90 minutes of in depth discussion by the group as a whole. The structure of the symposium was designed for considered listening to a piece of work followed by an expanded view of the topic provided by the different lens of the discussant. It is our hope that all the papers will be prepared for publication over the next year. We hope that by providing this forum for the papers to be heard we will support the rich work displayed at the symposium.

"The Un-Dead Mother" by Tom Davey

Tom's paper provided a thoughtful exploration of a therapy which used the work of Andre Green, as a way of understanding the depth of distress of his client and his own counter-transferential responses to her. The paper provided an excellent, inclusive beginning to our time together since Andre Green was,



Organizing Committee

in many ways, an intensely relational analyst who had worked with Lacan and Winnicott as well as the wider European world of analysis. Tom's paper was a moving experience, rich in the allusions to the way in which, as a species, humans are reshaping our Mother Earth, the rise of consumerism, the legacy of the Cold War and the current fascination with vampires. Tom's paper moved into the exploration of the impact on his client of her "distant, dead mother."

Margie Pearl was the discussant. She wove themes from the myths of Maori New Zealand (Aotearoa) into her comments. She encouraged us to think about the relationship to the "soul" as well as to the land of the mother. She suggested that Tom had been "mother enough" to his client in holding her distress. Margie ended with a moving poem that drew us again to the themes in the paper and to our own unique internal and external landscapes.

"Scuttling to Nirvana: On Shame and Migration" by Catherine Hicks

Catherine, who is from Sydney, offered this paper that she also presented in San Francisco last February 2010. Many New Zealanders are migrants and some are refugees. This very personal paper that considered the process of adapting to the choice to "leave" one's country was thought provoking for us all. This experience is both unique to the South African experience yet also universal. Cathy wrote and spoke about

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her own conscious and unconscious process as she considered her intimate relationships. These relationships provided a view into the real political environment in which they existed as well as into her internal world and the adjustments made then and that she continues to make.

Catherine's paper was discussed by Mark Thorpe, himself a South African migrant to New Zealand. He provided his own "associations" to the text, encouraging us to think from the perspective of Klein and others as well as asking us to think about the relational moments of Catherine's experience.

Mark provocatively ended by asking us if psychoanalysis is "sufficient to moderate the pernicious stain of the shame" discussed in the paper.

"A Queer Pitch: Group Analytic Psychotherapy with Gay and Bi-sexual Men" by Gavin Stansfield and Jeremy Younger

This paper, also first presented in San Francisco, was back-dropped by a Powerpoint of photographs of the community within which the group exists. Gavin and Jeremy spoke of the internal and external dynamic issues involved in facilitating a small group which exists to provide a space and voice for gay men. What they called "foundational themes:" power, gender, homophobia and the struggle for belonging and authenticity emerge in the group. The use of "group analytic work," especially that developed in the United Kingdom, provided a way of thinking about the processes at work.

David Semp, a clinical psychologist was the discussant for the paper. Using his own doctoral research, "A Public Silence: Sexual Orientation and Mental Health Services," David explored the impact of the invisibility of sexual identity among clients and staff within a mental health setting. The findings of David's doctorate provided an in-depth analysis of how men who have sex with men struggle with the consequences of this invisibility. David linked the findings of his thesis to the themes of sexual identities and queer theory that were presented in Gavin's and Jeremy's paper.

Presentation of a paper about new technologies by Mary Bayles,

Mary, also from Sydney,

presented a paper, that was a work-in-progress, about the practical and dynamic issues that arise as therapists and analysts move into the use of technologies such as Skype and the Internet. Mary described her own experiences as an analyst and those of the clients using the technologies. The ways in which the frame is altered or not, how the analyst does or does not experience transference dynamics provided a thought provoking piece of work.

Kyle McDonald discussed Mary's paper. Kyle's long term personal interest in the way the web is changing our world and his interest in how that affects our work as therapists provided a further "lens" on this controversial and "new" way of working. There was a lively and free flowing discussion about how new technology impacts our clients, our clinical work and our theoretical understanding of projection, transference and countertransference.

All of the periods of large group discussion were lively and full. Many participants commented before and after the symposium about the value of having "space" to think about the work we do and to feel held in that space to allow thoughts and feelings to unfold.

On Saturday night more than 40 people met over a shared dinner to socialize and develop new connections. It was a great party and a wonderful way to begin the Chapter because it gave us a sense, despite our many diversities, of being "in relationship."

The New Zealand and Australian Chapters hope to collaborate in the future and there is already a regular trans-tasman exchange of emails (the sea between Australia and New Zealand is called the Tasman Sea). The New Zealand chapter intends to hold regular events and, perhaps, a symposium like this yearly or bi-annually. If other IARPP members are coming to our end of the world we would love to host you formally or informally.

The Group.



IARPP MEMBER IN THE SPOTLIGHT



Dr. T.S. Radha Krishnan

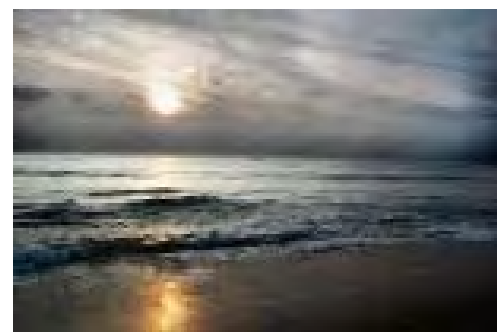
India

Sally Rudoy: *You are our first member from India. Many of our readers will be very interested in learning about you, your practice and the state of psychoanalysis in India.*

Dr. Krishnan: First of all, I am proud to be the first member from India, thanks to my supervisor and mentor Elana Leigh of Sydney, Australia who is a member of IARPP. She introduced me to IARPP as she recognized my interest in the relational approaches. We have been discussing relational approaches frequently during our Skype/personal sessions, over the past ten years or so.

SR: *Tell us something about your city.*

Dr. Krishnan: My city is Chennai (erstwhile Madras) - it is in the south of India, on the eastern coast, overlooking the Bay of Bengal. It is one of the most important ports of India. It is about a four hours drive from Bangalore - the software centre of India. Chennai may boast of being the second largest center of the software business in India. It has the second longest coastline/beach in the world, "The Marina Beach." It is also the automobile-manufacturing centre of India - also known as "The Detroit of India."



Chennai is famous for its temples and being one of the most popular religious and cultural centres of India. It also has the credential of balanced coexistence of both modern and traditional ways of life. On the one hand, Chennai caters to modern products like automobiles, computers, mobile phones etc., and on the other, it celebrates a rich culture of Carnatic music (the most popular classical music form) & Bharatha Natyam (the most popular classical dance form).

SR: *Tell us about your practice in India. What type of patients do you treat? What are the common types of problems your patients present with?*

Dr. Krishnan: In India, practical applications of psychotherapy and counseling are just about to cross over from its infant stage to that of a toddler. So, the laws are being framed. The technical base, however, is quite rich and sound – thanks to many institutes and universities offering courses. The psychotherapy and counseling community is growing now faster than ever before. And, growing also is the awareness among the public that it is acceptable to seek professional help – which was a taboo hitherto.

So far people are more used to psychiatry, which is well developed in India. The medical fraternity here is as good as you will find anywhere in the world. Medical tourism is a great attraction of India. It is a heartening trend that many psychiatrists are taking to psychotherapy – even to the extent of dropping the medicinal part altogether!

We in India treat many kinds of clients with psychotherapy and counseling - broadly with both neurotic and psychotic issues of a variety of shades. The common issues treated relate to personality disorders and their defensive adaptations such as OCD, paranoid, schizoid, histrionic, and antisocial tendencies. We also treat problems related to marital, family, child rearing, addiction-substance abuse, phobias, psychosomatic disorders, learning disabilities, and professional performance issues, among others.

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SPOTLIGHT continued from page - 7

SR: *What theories or techniques have influenced your practice?*

Dr. Krishnan: Most clinicians practice with an eclectic approach. We use traditional as well as modern approaches. We incorporate traditional Indian methods like Yoga and meditative therapy, which by the way, many do not know are actually non-religious. We also use many other methodologies such as psychoanalysis, Transactional Analysis, hypnosis, Gestalt, and NLP based therapies. Also popular are therapies based on specific forms of activities that involve literature, music, dance and art.



SR: *What is the public attitude toward mental health treatment in India?*

Dr. Krishnan: The Indian public is growing in awareness and acceptance of mental health treatment. There are many "ASKME" (search engine) services providing data on available resources.

SR: *Is there acceptance of and curiosity about psychoanalysis in India? If so, are there any particular psychoanalytic theorists or writers that you or your colleagues particularly enjoy reading and studying?*

Dr. Krishnan: Yes, there is curiosity to a great extent. The whole of psychoanalytic, Transactional Analysis, hypnosis, and NLP literature is very popular. In Transactional Analysis: Eric Berne, Petruska Clarkson, Richard Erskine, Charlotte Sills and Helena Hargaden are often read. Popular psychoanalytic authors are: Freud, Jung, Erikson, Fairbairn, and D.N. Stern.

SR: *Is there an interest specifically in Relational psychoanalysis in India?*

Dr. Krishnan: Yes very much. The relational psychoanalytic process models experiential and inter-subjective approaches that are growing now in India. There is a great deal of interest in the conscious use of the power and potency of transference/countertransference phenomena.

SR: *What motivated you to join IARPP?*

Dr. Krishnan: I have a strong interest in dealing with the client with 100% of myself (or at least approaching it!). The philosophical underpinning of Transactional Analysis, "I am OK; You are OK," is a significant part of how I practice with its emphasis on the principles of basic human regard and respect. Relational psychoanalysis is in sync with this. I also relate it to the Indian Philosophy of "one world family," which is based on the idea that at the very core of our self, (i.e., at the "being" level) we are all one and absolutely related! And, all differences are but superficial, functional, and transient.



In India we believe that psychologically, we are born in relationships, living, struggling, achieving, sharing in relationships, and finally, merging into the vastness of universal relationships.

As I got interested in the relational aspects of psychotherapy, I was excited to see that a whole organization was devoted to this - IARPP. My supervisor in Australia, Ms. Elana Leigh – introduced me to IARPP and hence, I joined.

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Terms of Art Matching Game

El Juego de los emparejamientos

A challenge for any gathering of an international organization is finding a common language. Spanish and English share many cognates, the linguistic term for words that sound similar and mean the same thing in different languages. English, the official language of IARPP conferences, is comprised from numerous languages. Many Spanish words resemble words in English and no more than in the terms of art of psychoanalysis. You can begin to build a strong relational psychoanalytic vocabulary in both languages by playing "The Terms of Art Matching Game" below. See if you can match the psychoanalytic words in Spanish with their counterparts in English.

Un reto para cualquier reunión de una organización internacional es el encontrar un lenguaje común. El Español y el Inglés comparten muchos terminos y expresiones, palabras que suenan similar y significan lo mismo en los diferentes idiomas. El Inglés, idioma oficial de las conferencias IARPP, se compone de numerosos idiomas. Muchas palabras en español se asemejan a las palabras en Inglés y más aún en los términos psicoanalíticos. Usted puede comenzar a construirse un importante vocabulario psicoanalítico relacional en ambos idiomas jugando "El Juego de los emparejamientos del vocabulario psicoanalítico" que tiene a continuación. Vea si puede emparejar los términos psicoanalíticos en español con sus homólogos en Inglés

- | | |
|--|--|
| Vergüenza 1. _____ | A. Containment |
| Psicoterapia y psicoanálisis relacional 2. _____ | B. Rupture and repair |
| Teoría interpersonal 3. _____ | C. Mutuality |
| Analista 4. _____ | D. Unformulated experience |
| Conocimiento relacional implícito 5. _____ | E. Projective identification |
| La etapa pre-edípica 6. _____ | F. Shame |
| Matriz Transferencia- Contratrtransferencia 7. _____ | G. Self states |
| Tercero analítico 8. _____ | H. Recognition |
| Estados del self 9. _____ | I. Analyst |
| Ello, Yo, Super-Yo 10. _____ | J. Implicit relational knowing |
| Intersubjetividad 11. _____ | K. Two-person psychology |
| Ruptura y reparación 12. _____ | L. Pre-oedipal phase |
| Inconsciente 13. _____ | M. Unconscious |
| Identificación proyectiva 14. _____ | N. Id, Ego, Superego |
| Psicología de dos personas 15. _____ | O. Intersubjectivity |
| Constructivismo 16. _____ | P. Transitional Space |
| Espacio transicional 17. _____ | Q. The here and now |
| Contención 18. _____ | R. Transference-Countertransference Matrix |
| Reconocimiento (de la subjetividad) 19. _____ | S. Dissociation |
| Disociación 20. _____ | T. The analytic third |
| Mutualidad 21. _____ | U. Constructivism |
| Experiencia no formulada 22. _____ | V. Relational psychotherapy & psychoanalysis |
| El aquí y ahora 23. _____ | W. Interpersonal theory |
| ¿Qué pasa por aquí? 24. _____ | X. Neuroscience |
| La Neurociencia 25. _____ | Y. What's going on around here? |



Interview with Alejandro Ávila Espada: Co-Chair of the Madrid Conference

with Sally Rudoy

[entrevista en español](#)

eNews: *How was Madrid chosen to host the 2011 IARPP conference?*

Alejandro Ávila Espada: When Hazel Ipp, who at the time was the president of IARPP, visited Spain in February 2009 for the first annual meeting of the Spanish chapter of IARPP, she appreciated the enthusiasm of this young community engaged with the development of relational thought. Our attendance at the conferences in Athens and Tel Aviv culminated in our involvement and selection as the host for 2011.

eNews: *To what extent is relational psychoanalysis accepted in the psychoanalytic community as a whole in Spain? Is there a dialogue between the different theoretical orientations?*

Alejandro Ávila Espada: Contemporary relational psychoanalytic thought is not very well known in the majority of associations and institutes. The group community concept, influenced by the thinking of Pichon-Rivière, and interest in the work of Ferenczi and Winnicott have opened a path to the theories of Stephen Mitchell, the intersubjective focus, and to contemporary Self Psychology - all of which were little known in Spain until the last few years.

eNews: *How did you become interested in relational psychoanalysis? Was it part of your training?*

Alejandro Ávila Espada: Since 1972, my position was first shaped in the ideology that was critical of psychoanalytic practice that was disconnected from the social (José Bleger). I was profoundly influenced by the psychosocial thought of Enrique Pichon-Rivière and several of his disciples and this translated into my extensive practice in group work, that together with the Interpersonal psychoanalysis of H.S. Sullivan, would become the organizing axis of my clinical conception based in the premises of intersubjectivity as theory and as a technique. My practice would be further enriched with the readings of D.W. Winnicott and H. Kohut. Since the late 90's, reading the works of Stephen Mitchell, R.D. Stolorow and his collaborators enlarged my vision of practice. Many other authors of the relational turn and social constructivism, engaged me in research of the therapeutic process (especially influenced by H. Kächele).

These influences together with the study of the contributions of the neurosciences and human development, have been the culture medium, I have shared with Carlos Rodríguez Sutil and the GRITA collective in Madrid. Here at GRITA we have maintained the investigation of what makes us human.

We have been encouraged to keep thinking, in the sense of co-constructing with the other, the matrix of subjectivity and how in meeting the other one can transform isolated experience and question the limits that daily social reality imposes.

In the last decade, I promoted the development of a relational psychoanalytic perspective in Spain, through an educational project that summoned young clinical professionals as well as clinical veterans. All shared this perspective in their clinical practice and in their position as subjects participating in the society to which they belonged. I also promoted the dissemination of the rich and various works that would sustain this perspective.

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[ESPADA -cont. from page - 10](#)

eNews: *What do you think that the attendees will find especially interesting in this conference? Why should they attend?*

Alejandro Ávila Espada: Those that have the opportunity to attend the IARPP conference in Madrid will experience how relational psychoanalysis can be involved in the transformation of contemporary society. And, of course, they will enhance their theoretical base with up-to-date perspectives in technique and clinical practice. However, overall, they will engage in the vital discussion of how we can face the tensions that globalization provokes in subjectivity. They will join with colleagues to see how psychoanalysis can become an agent for a society in constant change. Relational psychoanalysis is uniquely suited to participate and contribute as the world searches for a balance between technological advances and the feelings of community and belonging that makes us human.

eNews: *In your opinion, what are some experiences that visitors to Madrid should see or do?*

Alejandro Ávila Espada: Madrid has unique attractions, not only in our street life, but also exceptional cultural routes. Travel across the route of the grand museums, lose oneself in the Madrid of the Austrias, have tapas in the warm nights of Madrid in the area of Plaza Mayor, or take a Sunday morning stroll from la Plaza de Cascorro to the Huertas zone to see the flea market, El Rastro. We await you in Madrid!

[Click here for conference brochure](#)

IARPP WEBINARS

2011

September 5 - 28

Candidates Seminar

Oct. 24 - Nov. 20:

A Hermeneutic/Constructivist

View in Psychoanalysis:
Existential, Sociopolitical,
and Clinical Contexts

Irwin Hoffman

and guest faculty panel:

**Neil Altman, Phil Cushman, Lynne Layton,
Allan Scholom, Mal Slavin, Donnel Stern,
Jennifer Tolleson, Gary Walls, Seth Warren**

2012

Jan. 17 - Feb. 12:

The Poetry of What We Do
and the Playground of Clinical Prose:
A writing Workshop

Faculty: Suzi Naiburg

Moderator: Joye Weisel- Barthe

Please visit our website for updates

www.iarpp.net/resources/web_seminars/index.html

[Click here to view](#)
IARPP Webinar Committee members



COMING ATTRACTIONS

Interviews with IARPP 2011 Conference Plenary Presenters

By Sharon Ziv-Beiman (*Israel*)

The plenary sessions will set the tone and pose challenges for the attendees of Changing Psychoanalysis for a Changing Society. We asked a few of our plenary speakers to give us a preview of what they will present. We asked two questions:

- 1) What is the main message or theme you plan to address in your plenary paper?
- 2) Describe the personal development and influences that have led you to this point in your career to consolidate and ponder these subjects.

Here are their responses. All of the interviews appear in English. A few, where noted, also appear in the author's native language.

SPANISH CULTURE AS A CROSSING POINT FOR PSYCHOANALYSIS

Plenary Session: Wednesday, June 29 at 18:00



"Velázquez, Picasso, and the Origins of the Contemporary Subject"

Carlos Rodriguez Sutil (Spain)

[versión en español](#)

Relational thinking is anti-Cartesian. It questions the classical division of mind and matter which is a legacy of the theological separation between soul and body. This division with its consequent centering on intrapsychic phenomena, privileges reason and intellectual faculties over passion and emotions. From this perspective, the mind is a private space and the process of becoming ill is seen as something primarily internal and individual. The leitmotif of this paper is simple in appearance: the mind is not born with the individual but develops in the context of human interaction. Works of art have the potential to let us know the way we perceive the reality of each historical moment, the "episteme" of the times, as Foucault called it. I will show, first, the imaginary nature of the contemporary subject - the isolated mind of Descartes - and secondly how it was introduced, illustrating its development through the history of painting from the Renaissance to the present. I will focus especially on one of the masterpieces of Diego Velazquez, *Las Meninas*, and its recreation by Pablo Picasso, three hundred years later.

My current position in psychoanalytic theory and practice stems from my initial training in non-orthodox psychoanalytic perspectives, "vincular"

psychoanalysis in Spain, Argentinean influences, especially Enrique Pichon-Rivière and José Bleger. Later, I was influenced by the study of the work of Wittgenstein and Heidegger, readings of Fairbairn and Mitchell, and on-going debate and dialogue with Alejandro Ávila Espada and other colleagues in the GRITA group in Madrid. Thirty years of practicing psychotherapy also have shown me the importance of abandoning a position of distance and of neutrality towards the patient and the necessity for a flexible and friendly stance.



"Goya, Spain and the End of an Era"

Azucena Keatley (U.K. & Spain)

[versión en español](#)

The aim of my paper is to think about a moment of change in the history of Spain. That moment coincides with the life of Francisco de Goya. My intention is to begin with the uprising of Madrid in the early hours of the 2nd of May 1808. From this I will describe how Goya and Spain arrived at that precise moment. After that we will examine how the painter and his country overcame that moment of chaos. I will reference the concept of Apocalypse from the point of view of negative theology and I will try to apply it to that moment. Finally, using all the ideas I have developed, I will address what possible lessons of that moment we can we learn and apply to our time.

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PLENARY "Goya, Spain and the End of an Era" Azucena Keatley cont from page 12

My own background marks the way in which I answer these questions in my paper. In spite of being educated as a psychologist, my training is eclectic. I have studied international relations, human resources, protocol, literature, history, linguistics, languages and art. Likewise, I have lived in different countries with cultures and points of view as different as those of the Australian aborigines and those of the native North American Indians. All these studies and personal experiences led me to my PhD dissertation about Francisco de Goya. In this paper I revisit some of the ideas I developed there with new reference points such as my own experiences of maternity, the perspective of living in England, where I am working on the poetry of the early twentieth century and where I am beginning a new career as a fiction writer.



"Traditional and Relationship Healing in Pedro Almodóvar's Films" Alejandro Ávila Espada (Spain)

[versión en español](#)

Spain has always been a mix of cultures, an unstable synthesis even though integrated, full of passion and tensions. Its lines of development have been discontinuous and convulsive, influenced by the dialects of consensus and disagreement between tradition and social groups, that have run through a continuous line of progress toward modernity. The Spain that we are living in today keeps reflecting the foundational essences: a tension between a rich mix of tradition and change, the retrograde and the progressive, where the social macro and the micro are constantly moving together.

I have chosen the films of Pedro Almodóvar (born in Calzada de Calatrava, Ciudad Real, September 25, 1951) in order to reflect the fundamental and crucial contradiction. Almodóvar is telling us in his stories in that tension between his Castilian-La Mancha roots and the modern and post-modern spaces that Madrid or Barcelona represent. Almodóvar's films cover many transforming facets that allow us to think about the tensions in the construction of subjectivity. Between his favorite themes: the manifestation of desire, the multiplicities of gender identities, the perversity of the refugee creator and the survival to face alienation or death, the mother as universe, and education as a trauma, we find a path from the drive dialectic to the relational matrix. This matrix provides the necessary change for self-construction and change.

Pedro Almodóvar analyzes Spain's culture and portrays its micro-social reality. He "folklorizes" our essence, and constructs a story that shows the transformations -- the individual metabolizing conflicts through confronting the roots that make our culture unique. In short, a proposed cure through relationships as opposed to more traditional curative powers.

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2011

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PLENARY cont. from page - 13

CLINICAL ADVANCEMENTS IN RELATIONAL PSYCHOANALYSIS FOR A CHANGING SOCIETY: A CASE DISCUSSION

Plenary Session: Thursday, June 30 at 9:00



Ramón Riera i Alibes (Spain)

[versión en español](#)

Through the presentation of a clinical case that has been underway for the last 10 years, I emphasize while the co-creation of new verbal-reflexive thought is the final result of the process of change, it is not the cause of change. Although emotional/verbal-reflexive exchanges influence each other bi-directionally, psychoanalytic tradition has emphasized the reflexive dimension as the motor of emotional change. I propose that the aim of treatment is for the patient to attain new ways of reacting emotionally. Patients have access to new ways of reacting emotionally through the emotional connection ("I feel that you feel what I feel") with the analyst's subjective states. Relating this case shows my own difficulties in progressively introducing my emotional subjectivity, my main therapeutic tool, into the relationship.

Looking back to my psychoanalytic training, I received two contradictory messages: at a practical level (i.e. implicitly) I learned that what most helped patients was to feel understood, both intellectually and emotionally. However, at a theoretical level (i.e. explicitly) I was taught to detect instinctual derivatives in patients with a surgeon's detachment. In my own particular theoretical development, Self Psychology helped me to contemplate, for the first time at a theoretical level the therapeutic function of the relationship itself. Later on, intersubjective perspectives helped me to value the importance of the therapist's subjective participation. More recently, attachment and neuroscience perspectives have helped me to consolidate the idea that we are psychologically shaped and psychically changed through relationships.

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IARPP Online Colloquium

May 9th - 22nd.

Text by Muriel Dimen

"Lapsus linguae, or A Slip of the
Tongue? A Sexual Violation in an
Analytic Treatment and Its Personal
and Theoretical Aftermath."

Moderated by

Katie Gentile, Eyal Rozmarin.

Panelists

Glen Gabbard, Ann Pellegrini,
Stuart Pizer, Charles Levin,
Mark Blechner, Stanely Coen,
Elisabeth Hanscombe, Andrea Celenza,
Stephen Hartman, Orna Guralnik,
Mary Gail Frawley-O'Dea

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online at

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INTERDISCIPLINARY APPROACHES: ENRICHING RELATIONAL PSYCHOANALYSIS

Plenary Session: Thursday, 6/30 at 16:45



“Implications of Affect Regulation: ‘Socks’, ‘Say What?’ and ‘In your Face’”

Dan Hill (USA)

I will be speaking about some of the implications of the integration of attachment studies, mother-infant studies, affective neurobiology and psychoanalysis. This includes: the emergence of a new paradigm based in the primacy of affect; the focus on the “state of the bodymind;” The emphasis on the implicit realm; the focus on the split second world of the patient-analyst relationship; the focus on regulation and dysregulation of affect in the patient-analyst relationship

In the early '90's I developed an interest in the clinical use of multiple psychoanalytic models: drive psychology, ego psychology, object relations, self psychology and relational psychoanalysis. In the early 2000's I began reading the interdisciplinary integrations of Allan Schore, Dan Siegel, and Peter Fonagy and his colleagues. I became aware of how sequestered psychoanalysis had become; that we weren't in dialogue with other disciplines studying the mind. Indeed our emphasis on the mind was itself limited – an observation that was becoming pervasive as psychoanalysis began to re-appreciate the embodied mind. (I say re-appreciate because Freud understood the mind to develop out of and to be riding the horse of the body.) The new integrations, especially the work of Schore, were radical. They recognized that the embodied mind was not simply tagged onto a privileging of mind, but rather, started with the notion of a bodymind. Development and functioning could not be understood separately from the state of the organism. An appreciation of the three reciprocal subsystems of the organism: Body, Brain and Mind, puts affect at the center of the clinical enterprise and has vast implications for the way we work.



“The Couch in Analysis: Perspectives from Clinical Practice and Neuroscience”

Vittorio Lingiardi (Italy)

One other possible title for my paper could have been, “Questioning the Couch.” Since the beginning of the last century, when Freud introduced the couch into the psychoanalytic room, a number of “objects” have been removed or renovated. Yet, the couch has almost always remained in place, at least officially. The first aim of my paper is to offer a reconstruction of the psychoanalytic history of this element of the setting. The second one is to rethink the couch, with the goal of saving it from being reduced to a mere icon. Recent contributions from the affective neurosciences, infant studies and psychotherapy research question the utility of the couch and the nature of the very mechanisms of therapeutic action. I examine whether the use of the couch, rather than being helpful for all types of patients, is primarily protective for the therapist. I will try to bring the couch out from a silent, “taken for granted” dimension to reflect on its role in the conception of therapeutic action and mental functioning.

The development of my interest in critically thinking about how the couch should or should not be used in psychoanalysis arose from a series of intertwined elements: my clinical experience; my aptitude to muse on “taken for granted” traditions; my interest in the new interdisciplinary approaches; my interest and empirical research on therapeutic alliance, other relational dimensions and therapeutic action; and the contributions of Beebe and Lachmann that demonstrate how the therapist's facial expression and visual contact play important roles in the patient's development of security and mentalization. The ideas expressed in this paper have been a starting point for ongoing empirical investigation I have conducted with a sample of Italian psychoanalysts from different theoretical and clinical backgrounds.

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PLENARY cont. from page - 15

RELATIONAL CLINICAL AND COMMUNITY PRACTICES IN THE PUBLIC FIELD. EVIDENCES AND SOCIAL DEMANDS

Plenary Session: Friday, July 1 at 9:00

"The Embedded Agent: A Theme Bridging (Relational) Psychoanalysis, Community Mental Health and Research Evidence"



Golan Shahar, Ph.D. (Israel)

The phrase "The Embedded Agent" constitutes the main theme of my presentation. Drawing from existential philosophy/psychology and from extant personality and clinical research, I see the person as constantly in pursuit of self-related goals and "projects", formed throughout development, represented both consciously and unconsciously in the psyche, and activated within diverse interpersonal spheres. Such an agentic, albeit interpersonally embedded, pursuit is invariably political, or power-related. It often requires attention to, and active involvement with, patients' transaction with their social environment outside the therapy office. The political nature of the embedded agent, and its treatment within an interpersonal/relational psychoanalytic perspective, is illustrated through my work with dangerously depressed (suicidal, violent) adolescents and young adults. These patients' depression, which is replete with clinical crises and therapeutic impasses, calls for a therapeutic stance that is as receptive as it is similarly agentic. Patients must experience the therapist as present within numerous arenas, including outside the office. Such a two-person politics purports to bridge the gap between (relational) psychoanalysis, community mental health, and clinical research.

[continued on next page - 17](#)



Carmine Schettini, M.D. (Italy)

[la versione italiana](#)

"How listening to and taking care of severe patients in the public services can change through the model of relational psychoanalysis"

When we began working with the parents of psychotic patients at our Department of Mental Health some 15 years ago, we found ourselves dealing with people who thought of their children in terms of: chronic illness, need for hospitalization, functional MRI, psychopharmacological therapy, incurableness, genetics, cognitive deficit, delusion, or incomprehensibility. With these words they organized in their minds the relationship with their children. Over the years, they have learned new words. Words that do not belong to dichotomies like normal/pathological, or to the diagnosis or prognosis categories, but are related to the dimension of dialogue. A dialogue that was built laboriously for a new relationship that had never existed before: a relationship that certainly was not easy, at times was happy, at times painful, at times trusting, at times desperate, and on and on.

As a psychiatrist and psychoanalyst, I owe a special debt to relational psychoanalysis.* Relational psychoanalysis has generated and developed a culture that has provided me with such words as authenticity, empathy, negotiation, affect regulation, relational conflict, responsiveness, hope, mutuality, motivational systems, and compassion.

[continued on next page - 17](#)

Answers to Word Match on page 9:

1-F; 2-V; 3-W; 4-I; 5-J; 6-L; 7-R; 8-T; 9-G; 10-N; 11-O; 12-B; 13-M;
14-E; 15-K; 16-U; 17-P; 18-A; 19-H; 20-S; 21-C; 22-D; 23-Q; 24-Y; 25-X

PLENARY: Relational Clinical and Community Practices in the Public Field. Evidences and Social Demand
cont. from page - 16

SHAHAR

I dwell at the crossroad of three worlds: (1) Psychoanalytic theory and treatment, (2) empirical clinical research, and (3) community mental health and public policy. As a clinician, I have always been impressed with the relevance of psychoanalysis to the treatment of seriously disturbed patients. As a researcher, I came to respect the mounting evidence attesting to the role of interpersonal processes and social contexts on the development, course, and prognosis of severe psychopathology. Finally, as an active member in (seemingly incompatible) professional worlds, such as scientific psychoanalysis, evidence based clinical psychology, and behavioral medicine, I internalized the importance of construing human suffering using the lenses of culture, society, politics, and our ever changing economy. The end result is my advancing an integrative theoretical approach which I label "action theory." Such an approach pays respect to the intentional nature of the person, but also to the environmental conditions with which her intentionality converses. The theme of the Embedded Agent, with its emphasis on active agents touching other agents in pursuit of self-related goals, is my most recent, most advanced attempt to survive at the aforementioned crossroad.

SCHETTINI

These words do not belong to the normality/pathology or analyzability/non-analyzability dichotomies. They sustain the attempt to enter into a relationship with people, even when it exposes us to unfamiliar experiences, to broaden the scope of understanding and therefore of treatment. Both the clinicians and the parents needed new words as tools for understanding and dialogue.

A dialogue based on relational words is clearly effective in patients with severe mental illness and consequently in the public services. However, I do not believe this means that relational psychoanalysis is able to enter into the home of severe illness better than other types of psychoanalytic models. Rather, I would say that relational psychoanalysis can be considered to be at home where there is great suffering and where hope and confidence struggle to survive.

I will present a clinical experience involving a group of parents of patients affected by psychosis. All of the parents in the group had one schizophrenic child and one child not affected by mental disorders. When two parents with two adult children afflicted with psychosis joined the group the other members thought that the newcomers were the most unfortunate. These parents, their peers believed, could not find respite and hope in a healthy child in order to tolerate better the illness of the other. This appeared to be their greatest emotional burden. As little by little all members of the group learned to speak with their children in a new way, thanks to those relational words, they were able to understand what the heaviest burden for those two parents with two psychotic children actually was. It was the inevitable effort they had to make to dialogue, to recognize the meaning of the other, and to accept the complexity of life.

** In keeping with the Institute to which I belong, *Isipsé, Institute of Psychoanalytic Self Psychology and Relational Psychoanalysis*, I include in the concept of relational psychoanalysis -- Relational Psychoanalysis proper, Self Psychology, and Intersubjective Systems Theory.*

**In Addition to the Plenary Sessions
the following Panels are scheduled
at the Madrid 2011 Conference**

- Stephen Mitchell Award Panel •
- Every Culture Creates the Psychoanalysis it Needs:
Culture and the transformation of psychonalysis •
- Embodied Communication
as the Core of Change Process •
- Renovating Psychoanalysis:
Clinical meets theoretical •
- Gender theory for the 21st century:
nonlinear, undone, queered, relational •

Abridged Conference Program

AMOR OSCURO

The Poetry of Federico García Lorca



Lina Orfanos, voice Dimitris Maramis, piano

IARPP Conference Opening Night Event 29 June 2011, 19:30

The rich poetic traditions of Spain have nourished the world for centuries and **Federico García Lorca** (1898-1936) is one of the profoundly idiosyncratic of Spanish poets. Lorca was a poet, a musician, an actor, and a rebel who lived as if he heard the earth speak. His poetry is radical, pessimistic and romantic to the core. His work has been translated into most major languages of the world and his poetry set to music by some of the most eminent Hellenic composers. The young Greek composer Dimitris Maramis joins this creative circle of artists with his musical interpretation of Lorca's poetry. The haunting lyricism of Lina Orfanos humbly lends voice to the poet.

Lina Orfanos is an emerging international vocalist with tremendous lyricism and versatility. She was a guest performer at the 2007 IARPP conference in Athens, Greece and the 2009 IARPP conference in Tel Aviv, Israel. She regularly tours Greece as a guest artist with the Mikis Theodorakis orchestra. Theodorakis himself has coached her and marvels at her "thrilling" vocal skills and her "interpretive perfection." In the United States, she tours nationally with her band The Poetica Ensemble.



Dimitris Maramis is a composer and classically trained pianist. He composes for the theatre, the cinema, the concert stage and popular venues. Recently, he has set and recorded the poetry of Lorca, translated into Greek, to music in the highly acclaimed CD *Amor Oscuro*. This year, Maramis has prepared Lorca songs in the Spanish language exclusively for the voice of Orfanos.



Amor Oscuro is a song cycle that will be premiered this summer in Athens, Greece followed by a recital at the IARPP Madrid conference on 29 June 2011. Lina Orfanos will be performing and the composer Dimitris Maramis will accompany her on piano. Listen to a live recording Lorca's *Adelina de Paseo* as set by composer Dimitris Maramis and interpreted by Lina Orfanos and her Poetica Ensemble.

<http://www.youtube.com/watch?v=k22ZR6oxeH8>

Adelina Walking By

The sea has no oranges.
Sevilla has no love.
Dark-haired girl, what fiery light.
Lend me your parasol.

It will give me green cheeks
-juice of lime and lemon-
Your words-little fishes-
will swim all around us.

The sea has no oranges.
Ay, love.
Sevilla has no love!

(translated by A.S. Kline © 2007)

Adelina de paseo

la mar no tiene naranjas,
ni Sevilla tiene amor.
Morena, qué luz de fuego.
Préstame tu quitasol.

Me pondrá la carne verde
-zumo de lima y limón-,
tus palabras -pececillos-
nadarán alrededor.

La mar no tiene naranjas.
¡Ay!, amor.
¡Ni Sevilla tiene amor!

Every sky is the sky of Madrid

Todos los cielos son el cielo de Madrid

By the Organizing Committee of the 2011 Conference Madrid

versión en español

Madrid is similar to bullfighting -- you either like it or you don't, but there is no middle ground.

It is not the most beautiful city; it doesn't have great monuments; there are only a few new skyscrapers; and nothing really big and grand. However, if you are captivated by Madrid, it will last your entire life. It will not have captivated you for something that you can see, but for something you can't. And, as a writer once stated, the most essential and important parts of life that attract us, that grab our imaginations and souls, are the ones we cannot see.

Madrid smells like a small Spanish village even though it is a bustling city. It is that aroma that always comforts when you return again to this wonderful place.

Travel books and online websites are full of recommendations for places to visit and things to do while in Madrid. Here are two helpful links: www.esmadrid.com, and www.turismomadrid.es.

However, if you only have time for a brief visit we recommend that you not miss:

- Picasso's Guernica in the Reina Sofía Museum and Velazquez's Las Meninas in the Prado are probably two of the most beautiful works of art ever painted. These are a must.



- One must try the traditional calamari sandwich (un bocadillo de calamares) at Madrid's Plaza Mayor. Also, near the area of La Latina, we suggest you sample a platter of grilled shrimp called "Gambas a la Plancha." Here it is custom to throw the shrimp shells on the floor after eating. (Although, be aware, this is not done in every bar or restaurant in Madrid)

- El Rastro is Madrid's legendary flea market It is open on Sundays from 7a.m. -2:30 p.m.
- After spending some euros and people watching, take a stroll through the picturesque old neighborhood of "Madrid de los Austrias." This is an area where the architecture dates back to the Habsburg dynasty (1500-1700) and there are many interesting shops, buildings, and cafes. Everything is close and within walking distance.

- But there is something that seems to us to be most important: In Madrid one must principally *Look at the Sky*. It is the most beautiful in the world and this is not an exaggeration. Even pollution makes it look good. It has been an inspiration for painters and poets. It is said that Camilo Jose Cela, who came from the northern region of Galicia, arrived in Madrid and cried when seeing the sky.



In all of Velazquez's paintings, he painted Madrid's skies. It is said that when he created his paintings Velazquez would leave the sky unfinished until he could return to Madrid to paint the sky. Whether this is true or not, we leave it to you to discover and to be the judge.

- When the sun goes down in Madrid, the night lights up. Madrid's nightlife is yet another dynamic face of this great city and calls out to be experienced.

- In Madrid's Gran Vía there are more people out walking on any given Saturday at 3 a.m. than on any typical workday at noon. The party spirit of this city is unmatched by any other city in the world. Los madrileños, and by this we mean anyone living in Madrid, independent of their place of origin,



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CIELOS MADRID cont from page 19

are great admirers of their city's nightlife and the many pleasures it offers. The food, the wine, the numerous and varied shows and places will not leave anyone unsatisfied.



Mercado de San Miguel

- The old Mercado de San Miguel (San Miguel Market), next to Plaza Mayor, has been beautifully restored and is an excellent place to enjoy Madrid's famous "tapas" and market scene.

Nearby you arrive at the Plaza de Santa Ana, where, at a monument to honor Spain's great author, Federico García Lorca los madrileños gather in the early hours of the night to enjoy tapas, cañas (small glasses of beer) and chatos (small glasses of wine). In one of the corners is a famous discotheque called Villa Rosa, where Spanish film director, Pedro Almodóvar filmed part of the movie *Tacones Lejanos*.

- Madrid has a good network of public transportation with a subway, trains and buses. One of the most modern and updated subways in the world, the Madrid system runs from 6:30 a.m. until 1:30 in the morning. There are plenty of taxis. They are easy to distinguish by their white color with a red stripe painted on the door. There are late night buses called "buhos" (owls in Spanish) that run all night long.



Discotheque Villa Rosa



[Plano del metro de Madrid](#)

Although Madrid is one of the safest places in Europe, it is recommended that everyone be careful. Always be aware of where purses and hanging bags are located especially in places where there are crowds. Unfortunately in Madrid, as in most cities, there are many petty thieves.

Madrid is a wonderful city that will enchant you. We await your arrival with much excitement and hope that your experience in Madrid will be an unforgettable one.

¡Bienvenidos a Madrid!

Welcome to Madrid!

Links:

Reina Sofía Museum www.museoreinasofia.es/index.html

Velazquez's Las Meninas in the Prado www.museodelprado.es/en

El Rastro flea market www.madrid-guide-spain.com/el-rastro.html.

The old Mercado de San Miguel (San Miguel Market), www.mercadodesanmiguel.es/

What to do in Spain, before or after the Conference

Prepared by Rosa Domínguez (Spain)

To know it is to love it. And, to know it well is to realize that your understanding of Spain's uniqueness depends on the extent to which you let yourself be drawn into its everyday affairs. Along with an astounding architectural heritage and breathtaking natural beauty, Spain also offers the hustle and bustle of El Rastro flea market in Madrid, the nightlife frenzy of Barrio del Carmen in Valencia, the fun of La Tomatina festival in Buñol, the terror of Pamplona Bull Running, and the week long spectacle of flamenco during La Feria de Sevilla. And, no matter where you go, your days will be woven through with fiestas, siestas, the taste of tapas and wine, and finally, the sounds of the corrida. All this could well take a whole year to embrace. However, there's a lot to see and experience in Spain even if your time here is limited. Below you will find suggestions if you only have one or two days to explore.

ONE DAY OPTIONS

Historic City of TOLEDO



Toledo is a masterpiece of multi-nationality. Judaism, Christianity and Islam have all played key roles in its development. Sitting atop a rugged hill, surrounded by the meandering Tagus River (Tajo), this stunning amalgam of two thousand years of history is both charming and complex. This tour is offered as an option to those attending the Congress and is scheduled for Saturday at 04:00 p.m. (registration required)

SAN LORENZO DE EL ESCORIAL Madrid - Royal Monastery



Whether seen from afar or up close, the Monastery of San Lorenzo de El Escorial makes its royal connotations immediately obvious. The ideally symmetrical square, with four towers marking its corners, is home to a monastery, two palaces and a library that boasts as many as 40,000 volumes. www.sanlorenzoturismo.org/patri_arquitectonico/monasterio.asp How to go? A lot of tourist agencies offer this one-day visit by Pullman bus: (www.viajeselcorteingles.es) and you also can go by train C10 (from RENFE-Atocha)

VALENCIA City of the Arts and Sciences



A futuristic construction sprawling along an axis of about 2 kilometers, Ciudad de las Artes y las Ciencias is a cultural marvel and features many attractions. Awe-inspiring on the outside, the alluring design is just a hint of what awaits the visitor inside. www.turisvalencia.es/home.aspx Valencia can be reached easily by high speed train (AVE) in 90 minutes

AVILA The Walls



Cynics say that Avila has just two assets: a high wall and a cool temperature. In some ways they are right. There is a spectacular colossal wall that embraces the city. There is a refreshing chill that offers relief from the intense heat of the south. But, Avila is much more than that. Romance and charm dwell in every corner of this lovely city. www.avilaturismo.com/?set_language=en&cl=en Avila can be reached by train as a private visit or by Pullman bus through Tourist Agencies.

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WHAT TO DO IN SPAIN-ONE DAY OPTIONS cont. from page - 21

**SEGOVIA - Roman "Acueducto"****And... Alcázar**

Segovia is a city full of ancient history. Its origin dates back to the time of the Celtic-Iberian tribes, who built the city in a craggy rock made of limestone. The height of the cliff is over 1000 meters above sea level. The silhouette, drawn on the clear Castilian sky was, in the 16th

century, compared to a ship made of stone. It is as if the ship were waiting for the two rivers that flow at its feet (the Eresma and the Clamores) to flood the valley so that it can sail to the vast sea of the plateau. The magnificent aqueduct and the Alcázar castle are important landmarks in this city. www.turismodesegovia.com/es/informacion-ingles

Segovia can be reached easily by high speed train (AVE) in only 20 minutes from RENFE-AVE-Atocha

**CORDOBA - Great Cathedral and Mosque**

The Mezquita de Cordoba is by far the most exquisite example of the Muslim influence in the Spanish cultural patchwork. Its giant arches, jasper columns, marble floors, richly gilded prayer niches, and the awe-inspiring domed shrine of Byzantine mosaics take you back to 10th century Spain. www.english.turismodecordoba.org/index2.cfm

Cordoba can be reached easily by high speed train (AVE) from RENFE-AVE-Atocha

TWO DAY OPTIONS**SEVILLA****Alcazar**

Once a Moorish fort, now a UNESCO World Heritage Site, the Alcázar of Sevilla is an astonishing complex still used by the royal family when they are in this city. Less crowded than the Alhambra but not in the least bit less inspiring, the palace is worth exploring in depth.

Plaza de España

If statistics can be believed, this remnant of the 1929 Ibero-American Exposition is one of the most photographed sights in the world. Bring your camera and see why. www.sevillaguia.com/indexingles.htm

Sevilla can be reached easily by high speed train (AVE) from RENFE-AVE-Atocha

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TRAIN tickets and bookings: www.renfe.com/viajeros/ave/index.html

AIRPLANE tickets and bookings: www.iberia.com/

WHAT TO DO IN SPAIN-TWO DAY OPTIONS cont. from page - 22

**BILBAO - Guggenheim Museum Bilbao**

Bilbao in the heart of the Basque Country is a food lovers dream come true. Between pinxtos and tapas, visitors make their way to the Frank Gehry architectural masterpiece, the Guggenheim Museum. When it was first revealed to the public in 1997, the Guggenheim Museum was immediately hailed as one of the world's most spectacular achievements in postmodern, de-constructivist architecture. www.bilbao.net/bilbaoturismo/Bilbao can be reached easily by airplane. There are also bus facilities from "Intercambiador AVENIDA DE AMERICA".

GRANADA - The Alhambra

Overlooking the city of Granada, the Alhambra is a beautiful complex of Islamic art and architecture. Built as a palace and fortress during the mid 14th century by Moorish rulers, it has been altered and enhanced by successive rulers. The interplay of light, water and garden spaces within its walls makes the Alhambra a sacred place. One of the most visited places in Spain, it has been the subject of poetry and song and its historical significance and magnificent artistry have earned it the distinction of a UNESCO World Heritage site. www.granadatur.com/en/ Granada can be reached easily by airplane

**BARCELONA****La Sagrada Familia**

La Sagrada Familia is the unfinished masterpiece of Antonio Gaudi. With its intricate designs based on forms found in nature, the church is a brilliant example of Gaudi's modernist style. Under construction since 1882 and not nearly complete, La Sagrada is one of the most important landmarks in Barcelona.

**Guell Park**

Sitting on the hill of el Carmel in the Gràcia district of Barcelona,

Park Guell is a tangible reflection of a surreal dream. Its meandering walks, surprising structures, and delightful mosaics make it an enjoyable stop for families. Beside the wondrous Casa Batlló, La Sagrada Familia, and Casa Milà adorning the city, it is the most spectacular manifestation of Antoni Gaudi's unrivaled talent.

**Palace of Catalan Music**

Composers such as Prokofiev, Rachmaninov and Ravel have conducted their works in this magnificent hall dedicated to Catalan culture and music. Even if classical music is not your cup of tea, this UNESCO World Heritage site features dramatic architecture and gorgeous mosaics in the modernisme style. Do not miss gothic district and the cathedral www.barcelonaturisme.com/English/ Barcelona can be reached easily by high speed train (AVE) from RENFE-AVE-Atocha



AND MANY OTHER OPTIONS....Ask your travel agency or Spanish colleagues!

TRAIN tickets and bookings: www.renfe.com/viajeros/ave/index.html

AIRPLANE tickets and bookings: www.iberia.com/



Entrevista con Alejandro Ávila Espada

con Sally Rudoy

eNews: ¿Cómo fue elegida Madrid para acoger la conferencia, IARPP?

Alejandro Ávila Espada: Con ocasión de la visita de Hazel Ipp a España en febrero 2009 para la primera reunión anual del capítulo español de IARPP, la entonces presidente de IARPP pudo apreciar el entusiasmo de esta joven comunidad comprometida con el desarrollo del pensamiento relacional. En nuestra asistencia a las conferencias de Atenas y Tel Aviv culminó el proceso de implicación y designación.

eNews: ¿Hasta qué punto el psicoanálisis relacional es aceptado en la comunidad psicoanalítica en su conjunto? ¿Existe un diálogo entre las diferentes orientaciones teóricas?

Alejandro Ávila Espada: Las diferentes perspectivas que conforman el psicoanálisis relacional contemporáneo son todavía una perspectiva minoritaria en el conjunto de las asociaciones e institutos psicoanalíticos. La concepción comunitaria grupal, influida por el pensamiento de Pichon-Rivière, y el interés por la obra de Ferenczi y por Winnicott ha abierto camino al encuentro con las teorías de Stephen Mitchell, los enfoques intersubjetivos y de la Psicología del Self contemporánea, poco conocidas en España hasta los últimos años.

eNews: ¿Cómo llegó a interesarse Ud. en el psicoanálisis relacional? ¿Fue parte de su formación?

Alejandro Ávila Espada: Mi posición se fue configurando desde 1972, primero asumiendo la crítica ideológica a una práctica psicoanalítica ajena a lo social (José Bleger), profundamente influido por el pensamiento psicosocial de Enrique Pichon-Rivière y varios de sus discípulos, que se plasma en mi extensa práctica de trabajo grupal, que junto con el psicoanálisis interpersonal de H.S. Sullivan, será el eje organizador de mi concepción clínica basada en las premisas de la intersubjetividad como teoría y como técnica, una práctica que se enriquecerá con las lecturas de D.W. Winnicott y H. Kohut. Desde finales de los 90' mi visión de la práctica se amplía con las lecturas de las obras de S. A. Mitchell, R.D. Stolorow et al. y muchos otros autores del entorno relacional y del constructivismo social, me comprometo con la investigación del proceso terapéutico (especialmente influido por H. Kächele), que junto al estudio de las aportaciones de las neurociencias y del desarrollo humano, han sido el caldo de cultivo compartido con Carlos Rodríguez Sutil y el Colectivo GRITA en Madrid, donde hemos sostenido la interrogación de qué nos hace personas, y nos anima a seguir pensando en el sentido de co-construir con los demás la trama de la subjetividad, transformar la experiencia aislada en encuentro, cuestionando los límites que nuestra realidad social cotidiana impone. En la última década promuevo el desarrollo de una perspectiva psicoanalítica relacional en España, a través de un proyecto formativo que convoca tanto a clínicos jóvenes como a profesionales ya veteranos que encuentran en esta perspectiva sentido a su práctica clínica y a su posición como sujetos situados en compromiso con la sociedad a la que pertenecen; promuevo también la difusión de las ricas y variadas obras que sustentan esta perspectiva.

eNews: ¿Qué es lo que cree Ud. que los asistentes encontrarán especialmente interesante en esta conferencia? ¿Por qué deberían asistir?

Alejandro Ávila Espada: Los que tengan la oportunidad de asistir a la conferencia de IARPP en Madrid vivirán la experiencia de sentir al Psicoanálisis Relacional implicado en las transformaciones de la sociedad contemporánea, creciendo como teoría y perspectiva de renovación de la técnica y la práctica clínica, pero sobre todo afrontando las tensiones que la globalización provoca en la subjetividad, contribuyendo a que el psicoanálisis desarrolle un compromiso de participación y agencia para una sociedad en constante cambio y que reclama la búsqueda de un equilibrio entre los avances

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ESPADA cont. from page 24

tecnológicos y el sentimiento de comunidad y pertenencia que nos hace humanos.

eNews: En su opinión ¿cuáles son dos lugares o experiencias que nadie que visita Madrid debería dejar de ver o hacer?

Alejandro Ávila Espada: Madrid tiene atractivos únicos, tanto en la vida en la calle como en cuanto recorrido cultural excepcional. Recorrer la ruta de los grandes museos, visitando el incomparable Prado, el Reina Sofía y el Thyssen, y también “perderser” en el Madrid de los Austrias, “tapeando” en las cálidas noches madrileñas en el área de Plaza Mayor, Sol, Santa Ana, sin olvidar las “delicatesen” del Mercado de San Miguel y el paseo de la mañana de domingo desde la Plaza de Cascorro (El Rastro) hasta la zona IARPP Madrid 2011 Plenary - Spanish and Italian



“Velázquez, Picasso y los Orígenes del Sujeto Contemporáneo”

Carlos Rodríguez Sutil (España)

El pensamiento relacional es anticartesiano y cuestiona la división clásica de las dos sustancias – pensamiento y materia – heredera de la separación teológica entre alma y cuerpo, y el consecuente centramiento en los fenómenos intrapsíquicos, y dentro de ellos en la razón y el intelecto, por encima de pasiones y emociones. Desde esa perspectiva, la mente es un espacio privado y el proceso de enfermar se considera algo principalmente individual e interno. El leit motiv de este trabajo es simple en apariencia: la mente no es

algo que nazca con el individuo sino que se desarrolla en el contexto de interacción humano. Una de las facetas de la obra de arte es la de mostrarnos el modo en que percibimos la realidad en cada momento histórico, la epistemé de la época como decía Foucault. Voy a mostrar, primero, la naturaleza imaginaria del sujeto contemporáneo – la mente aislada de Descartes – y, en segundo lugar cómo se introdujo este concepto de sujeto ilustrando su desarrollo en la historia de la pintura, desde el renacimiento hasta nuestros días, centrándome sobre todo en una de las obras cumbre de Diego Velázquez, Las Meninas, y su recreación por parte de Pablo Picasso, trescientos años después.

Mi posición actual en la teoría psicoanalítica y en la práctica profesional se deriva de mi formación inicial dentro de perspectivas psicoanalíticas no ortodoxas, el psicoanálisis vincular en España, con influencias argentinas, sobre todo de Enrique Pichon-Rivière y José Bleger. Posteriormente con el estudio de la obra de Wittgenstein y Heidegger, la lectura de Fairbairn y Mitchell y el continuo debate y diálogo con Alejandro Ávila Espada y otros compañeros del grupo GRITA en Madrid. Los treinta años de práctica de la psicoterapia me han mostrado igualmente la importancia de abandonar toda posición de distancia y neutralidad ante el paciente y la necesidad de una aproximación flexible y acogedora.



“Goya, España y el fin de una era”

Azucena Keatley (U.K. & España)

La intención de mi ponencia es pensar en un momento de cambio en la historia de España que coincide con la vida de Francisco de Goya. Pretendo comenzar en el levantamiento del 2 de Mayo de 1808 en Madrid y a partir describir como Goya y España llegan a ese preciso momento. Después podremos pensar como el pintor y su país superan ese momento de caos, me referiré en ese punto al concepto de Apocalipsis desde el

punto de vista de la teología negativa y trataré de aplicarlo justamente a ese momento. Y por último, utilizando todas las ideas desarrolladas, me preguntaré que lecciones de aquel momento histórico podemos aprender y aplicar a nuestro tiempo.

La manera en la que respondo a estas preguntas viene marcada por mi propia historia. A pesar de que originalmente me eduqué como psicóloga, mi formación es ecléctica y he estudiado relaciones internacionales, recursos humanos, protocolo, literatura, historia, lingüística, idiomas y arte. Así mismo he vivido en diferentes países con diferentes culturas y puntos de vista tan dispares como las de los aborígenes australianos o los indios nativos de Norteamérica. Todos esos estudios y vivencias personales dieron lugar a mi tesis doctoral sobre Francisco de Goya. En esta ponencia reviso algunas de las ideas que ya desarrollé en esa tesis, con nuevos puntos de referencia, como mi propia experiencia de la maternidad, la perspectiva de vivir en Inglaterra, donde en la actualidad estoy trabajando sobre la poesía del principio del siglo XX e iniciando una nueva carrera como escritora.



“Los curativos poderes tradicionales y relacionales en las películas de Pedro Almodóvar”

Alejandro Ávila Espada (España)

España ha sido siempre un cruce de culturas, síntesis inestable aunque integradora, llena de pasión y tensiones. Sus líneas de desarrollo han sido discontinuas y convulsas, más marcadas por la dialéctica del encuentro y desencuentro entre tradiciones y grupos sociales, que por una línea continuada de progreso dirigida por la modernidad. La España que puede vivirse hoy sigue reflejando sus esencias fundacionales: una tensa aunque rica mezcla entre tradición y cambio, lo retógrado y lo progresista, donde lo macro y lo micro social se articulan constantemente. He escogido el cine de Pedro Almodovar para reflejar esa crucial contradicción fundante. Almodovar nos cuenta sus historias en esa tensión entre sus raíces castellano-manchegas (Calzada de Calatrava, Ciudad Real, 25-9-1951) y los espacios de modernidad y postmodernidad que Madrid o Barcelona representan. El cine de Almodovar avanza recogiendo muchas facetas transformadoras, que también nos permiten pensar las tensiones de construcción de la subjetividad, a través de recorridos vinculares y sociales singulares. Sus protagonistas están permanentemente construyéndose en vínculos, trabados en matrices relacionales y a la vez creadores de entornos vinculares alternativos. Entre sus temas favoritos: las manifestaciones del deseo, las multiplicidades de la identidad de género, lo perverso como refugio creador y de supervivencia frente a la alienación o la muerte, la madre como universo, la educación como trauma. Un recorrido desde la dialéctica pulsional, a la matriz relacional, entorno necesario para la autoconstrucción y para el cambio. Pedro Almodovar analiza la cultura y retrata la realidad microsociedad de España, folcloriza nuestras esencias y construye un relato que plasma las transformaciones, metabolizando los conflictos individuales a través de confrontarnos con las raíces de lo que hace singular a nuestra cultura. En definitiva, una propuesta de cura por la relación, frente a los poderes curativos tradicionales.

Mi posición se fue configurando desde 1972, primero asumiendo la crítica ideológica a una práctica psicoanalítica ajena a lo social (José Bleger), profundamente influido por el pensamiento psicosocial de Enrique Pichon-Rivière y varios de sus discípulos, que se plasma en mi extensa práctica de trabajo grupal, que junto con el psicoanálisis interpersonal de H.S. Sullivan, será el eje organizador de mi concepción clínica basada en las premisas de la intersubjetividad como teoría y como técnica, una práctica que se enriquecerá con las lecturas de D.W. Winnicott y H. Kohut. Desde finales de los 90' mi visión de la práctica se amplía con las lecturas de las obras de S. A. Mitchell, R.D. Stolorow et al. y muchos otros autores del entorno relacional y del constructivismo social, me comprometo con la investigación del proceso terapéutico (especialmente influido por H. Kächele), que junto al estudio de las aportaciones de las neurociencias y del desarrollo humano, han sido el caldo de cultivo compartido con Carlos Rodríguez Sutil y el Colectivo GRITA en Madrid, donde hemos sostenido la interrogación de qué nos hace personas, y nos anima a seguir pensando en el sentido de co-construir con los demás la trama de la subjetividad, transformar la experiencia aislada en encuentro, cuestionando los límites que nuestra realidad social cotidiana impone. En la última década promuevo el desarrollo de una perspectiva psicoanalítica relacional en España, a través de un proyecto formativo que convoca tanto a clínicos jóvenes como a profesionales ya veteranos que encuentran en esta perspectiva sentido a su práctica clínica y a su posición como sujetos situados en compromiso con la sociedad a la que pertenecen; promuevo también la difusión de las ricas y variadas obras que sustentan esta perspectiva.



Avances clínicos en el Psicoanálisis Relacional para una sociedad en cambio: discusión de un caso.

Ramón Riera i Alibes (España)

A través de la presentación de un caso de unos 10 años de evolución, enfatizo como la co-creación de un nuevo pensamiento verbal-reflexivo es el resultado final (no siempre imprescindible) del proceso de cambio, y no el motivo del cambio. Si bien los intercambios emocionales y verbal-reflexivos se influyen entre sí bidireccionalmente, la tradición psicoanalítica ha enfatizado la dimensión reflexiva como motor del cambio emocional. En mi opinión, el objetivo del tratamiento es que el paciente alcance maneras nuevas de reaccionar emocionalmente. El

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Avances clínicos en el Psicoanálisis Relacional para una sociedad en cambio: discusión de un caso.

Ramón Rivera i Alibes • Continued from page 26

paciente accede a nuevas maneras de reaccionar emocionalmente a través de la conexión emocional ("yo siento que tu sientes que yo siento") con los estados subjetivos del analista. La narración del caso muestra mis dificultades para introducir progresivamente mi subjetividad emocional, mi principal herramienta terapéutica, en la relación.

En mi formación psicoanalítica, visto desde ahora, recibí dos mensajes contradictorios: a nivel práctico (es decir, implícitamente) aprendí que lo que ayudaba de forma central a los pacientes es que se sintieran entendidos (intelectual y emocionalmente); pero a nivel teórico (es decir, explícitamente) se me enseñaba a detectar los derivados pulsionales de los pacientes con la frialdad del cirujano. En mi evolución teórica particular, la self psychology me ayudó a contemplar por primera vez a nivel teórico la función terapéutica de la relación misma. Más adelante, las perspectivas intersubjetivas me ayudaron a valorar la importancia de la participación subjetiva del terapeuta. Más recientemente, las perspectivas del attachment i las neurociencias me han ayudado a consolidar la idea de que nos formamos psicológicamente (y podemos cambiar psíquicamente) a través de las relaciones.



Come l'ascolto e la cura dei pazienti gravi nei servizi Pubblici possono cambiare attraverso il modello della psicoanalisi relazionale"

Carmine Schettini, M.D. (Italia)

Quando nel nostro Dipartimento di Salute Mentale abbiamo cominciato a lavorare con i genitori di pazienti affetti da psicosi, circa 15 anni fa, abbiamo trovato persone che pensavano ai loro figli in termini di: cronicità, necessità di ricovero, farmacoterapia, risonanza magnetica funzionale, incurabilità, genetica, deficit cognitivo, delirio, incomprendibilità, ecc. Con queste parole nella mente organizzavano la relazione con i loro figli. Negli anni hanno imparato nuove parole. Parole non della famiglia delle dicotomie come normale-patologico, o della categoria della diagnosi o della prognosi, ma parole che hanno familiarità con la dimensione del dialogo. Un dialogo faticosamente costruito per una nuova relazione mai esistita prima: una relazione certamente non facile, a volte felice, a volte sofferta, a volte fiduciosa, a volte disperata, a volte...

Come psichiatra e psicoanalista ho un debito particolare con la psicoanalisi relazionale. Questa psicoanalisi ha generato e sviluppato una cultura che mi ha fornito parole come autenticità, empatia, negoziazione, regolazione affettiva, conflitto relazionale, responsività, speranza, mutualità, riconoscimento, sistemi motivazionali, compassione, ecc.

Queste parole non appartengono alla dicotomia normalità-patologia o analizzabilità-non analizzabilità. Esse sostengono il tentativo di entrare in relazione con le persone, anche nelle esperienze cosiddette estranee, per ampliare le possibilità della comprensione e quindi della cura.

Questi genitori hanno avuto bisogno di parole nuove come strumenti per la comprensione e il dialogo, proprio come noi curanti. Per andare dal tentativo fiducioso del dialogo verso la cura, invece che dalla teoria dell'analizzabilità al tentativo del dialogo.

Un dialogo fondato su parole relazionali trova nei pazienti gravi e di conseguenza nei servizi pubblici di salute mentale uno spazio di evidente efficacia. Ma io penso che questo non vuol dire che la psicoanalisi relazionale ha potuto entrare nella casa della sofferenza grave meglio di altre psicoanalisi. Direi piuttosto che la psicoanalisi relazionale può essere riconosciuta di casa là dove c'è la sofferenza terribile e dove la speranza e la fiducia stentano a sopravvivere.

Riferirò su una esperienza clinica di un gruppo di genitori di pazienti affetti da psicosi. Tutti avevano un figlio schizofrenico e uno normale. Quando sono arrivati due genitori che avevano due figli entrambi psicotici tutti hanno pensato che i nuovi arrivati fossero i più sfortunati: non potevano trovare sollievo e speranza nel figlio sano per tollerare meglio la malattia dell'altro. Questo sembrava essere il loro vero carico emotivo. Man mano che tutti hanno imparato a parlare in modo nuovo con i propri figli, hanno potuto riconoscere che il peso più grande di quei due genitori con entrambi i figli psicotici era costituito dalla inevitabilità dell'impegno al dialogo, del riconoscimento del significato dell'altro e della accettazione della complessità della vita.

* In accordo con l'Istituto cui appartengo – *Isipsé, Istituto di Psicologia Psicoanalitica del Sé e Psicoanalisi Relazionale* – includo nel gruppo della psicoanalisi relazionale la *Psicoanalisi Relazionale propriamente detta, la Psicologia del Sé e la Teoria dei Sistemi Intersoggettivi*.

Todos los cielos, son el cielo de Madrid Every sky is the sky of Madrid

Comité de organización IARPP 2011 Madrid.

Con Madrid pasa un poco como pasa con los toros, no hay término medio: O te gusta o no te gusta.

No es una ciudad bella, no tiene grandes monumentos, ni grandes rascacielos, ni grandes nada. Pero como te atrape, lo hará para toda la vida. Porque te ha atrapado por algo que no se ve y en el fondo, como dijo el escritor, lo mas esencial es lo que no se ve.

Las cosas importantes de nuestra vida nos enganchan por lo invisible. Madrid tiene ese potencial.

Madrid, huele a pueblo, pero no lo es. Aun así, ese aroma siempre le reconforta a uno cuando se reencuentra con ella tras un viaje.

En las guías están las " cosas ", que se recomienda ver, aquí hay un par de links

www.esmadrid.com, www.turismomadrid.es, pero para una visita breve yo recomendaría solo unas pocas:

Hay que ver El Guernica de Picasso y Las Meninas de Velázquez. Probablemente dos de los mejores cuadros jamás pintados.



Hay que comer un bocadillo de calamares en La plaza Mayor y unas gambas a la plancha por la zona de La Latina, donde es costumbre tirar las cáscaras al suelo, aunque no en todos los sitios. Atención.

Hay que tomarse unas cañas en el Rastro el domingo al mediodía y luego darse un paseo por el Madrid de los Austrias para el café.

Esta todo muy cerca y se puede hacer el paseo caminando.

Pero hay algo que, a mi parecer, es lo más importante: En Madrid principalmente hay que **Mirar al cielo**, es el más hermoso del mundo y esto no es una exageración, es un hecho. Hasta la contaminación le favorece. Ha sido la inspiración de pintores y poetas. Cuentan que Camilo José Cela, cuando joven, venia de Galicia, vio el cielo de Madrid y se puso a llorar.



Es importante saber que todos los cielos de la pintura de Velazquez, eran el mismo cielo, es el cielo de Madrid.

Se dice que Velázquez pintaba sus cuadros y los dejaba inacabados hasta poder venir a Madrid a terminarlos pintando el cielo. Cuanto hay de mito o verdad en este relato, es algo que dejo a criterio de los lectores.

Cuando el día se apaga, se enciende la noche. Y la noche es otra de las caras fundamentales de Madrid.

La noche madrileña es algo que hay que conocer.

En Madrid, en la avenida Gran Vía, un fin de semana a las tres de la mañana hay más gente caminando por la calle que al mediodía un lunes en pleno horario laboral. El espíritu festivo de esta ciudad es comparable al de unas pocas metrópolis en el mundo. Los madrileños, y entiéndase por madrileños a todos los que viven en Madrid, cualquiera sea su procedencia, son ávidos consumidores de la noche y sus placeres.

La oferta culinaria, los buenos vinos, y la cantidad innumerable de espectáculos de toda clase no dejarán a nadie insatisfecho.

El antiguo mercado de San Miguel, próximo a la Plaza Mayor, se ha convertido en un lugar excelente para degustar unas tapas muy variadas, en un entorno muy agradable.



CIELOS cont from page - 29

De la mano de Lorca y un monumento en su memoria, llegamos a la Plaza Santa Ana, otro lugar de encuentro para primera hora de la noche, donde los madrileños se reúnen a tomar unas tapas, cañas y chatos de vino (vaso). En una de sus esquinas se ubica una discoteca, Villa Rosa, donde se filmó parte de la película de Almodóvar, Tacones Lejanos.



Discotheque Villa Rosa.

A pesar de que Madrid es una ciudad segura, se recomienda a todos, que tengan siempre a la vista sus bolsos, que los lleven siempre colgados por delante, y estén atentos a sus pertenencias en los lugares de mucha concurrencia, ya que en Madrid tampoco faltan los amigos de lo ajeno.

Madrid es una ciudad especial, que a nadie dejará indiferente.

Todos nosotros os estamos esperando con mucha ilusión y con ganas de que esta experiencia madrileña os resulte inolvidable



Mercado de San Miguel

Madrid cuenta con una buena red de transporte público, por lo cual, hasta la una y media de la madrugada uno puede moverse en metro.

Hay taxis toda la noche y un servicio de autobuses nocturnos a los que se les llama Buhos.



Plano del metro de Madrid

¡Bienvenidos a Madrid!

Links:

Reina Sofía Museum www.museoreinasofia.es/index.html

Velazquez's Las Meninas in the Prado www.museodelprado.es/en

El Rastro flea market www.madrid-guide-spain.com/el-rastro.html.

The old Mercado de San Miguel (San Miguel Market), www.mercadodesanmiguel.es/