



In French

Number 22  
Autumn 2011



Editor: Annie Nissou  
Layout: Rainer Mahr

**Content**

Editorial

Page 1 French 2 English

Invitation to the General Assembly

Page 3 English

Freedom and Boundaries

Page 5-8 Portuguese 9-12 English

The Relational Body is the Object of  
Transitional Knowledge

Page 13-16 Portuguese

17-20 English

Report from the DGK Congress

Page 21 German 22 English

Colloque de Toulouse (France) « Des  
Mémoires pour le Corps »

Page 23-24 French 25 English

Psychotherapy in Austria

Page 26-28 German 29-31 English

Bioenergetic Journals

Page 32

Events

Page 33

**Registered Office:**

France Kauffmann

29 Av. Des Lauriers

06610 La Gaude, France

Tel: +33 493 244 091

Email: [france-kauffmann@wanadoo.fr](mailto:france-kauffmann@wanadoo.fr)

## CHERE LECTRICE, CHER LECTEUR

Vous allez découvrir dans ce numéro l'Invitation de notre Président Francisco Garcia Esteban à l'Assemblée Générale de l'EFBA-P qui va se tenir à Rome du 18 au 20 Novembre 2011 sur différents événements importants concernant notamment notre institution, notre participation à l'Association Européenne de Psychothérapie (EAP), à l'Association Européenne de Psychothérapie Corporelle (EABP) et à l'Institut International d'Analyse Bioénergétique (IIBA) et bien d'autres encore.

Et comme je vous l'avais annoncé vous allez découvrir deux interventions de la 4<sup>e</sup> Conférence Hispanique d'Analyse Bioénergétique qui s'est tenue à Séville les 29 et 30 janvier 2011, dont notamment celle d'Estela Rubia de Paiva Rodrigues (APAB) « *Liberté et limites – Une façon de trouver de nouveaux chemins à l'intérieur de notre corps* » qu'elle va nous illustrer tout au long de son exposé. José Luis Da Costa Magalhães Gomes (APAB) quant à lui va nous démontrer que « *Le corps relationnel est l'objet du savoir transitionnel* »

Puis suivra le « *Compte rendu de la Société Allemande pour le Congrès sur la Psychothérapie Corporelle* » d'Olaf Trapp, congrès qui s'est tenu à Berlin dont le thème était « *Corps, Groupe, Société les nouveaux développements dans la Psychothérapie Corporelle* »

Guy Tonella quant à lui, nous fera un bref résumé des Journées Francophones: « *Mémoires pour le Corps* » qui ont eu lieu à Toulouse et dont l'intégralité des interventions paraîtra dans la revue des Sociétés Francophones: « *le Corps et l'Analyse* ».

Puis Maria Weinknecht, nous parlera de « *L'Acte Psychothérapie en Autriche: désastre ou accomplissement* », tout un programme !

En vous souhaitant une bonne lecture

*ANNIE NISSOU*

*EDITRICE DE BASIC*

*INSTITUT D'ANALYSE BIOENERGETIQUE FRANCE SUD (IABFS)*

In English

## DEAR READERS

Discover in this issue the Invitation from our President Francisco Garcia Esteban to the General Assembly of the EFBA-P which will be held in Rome from the 18<sup>th</sup> to the 20<sup>th</sup> of November 2011, about several important issues relating to our own institution and our participation in other institutions like the European Association for Psychotherapy (EAP), the European Association for Body Psychotherapy (EABP) and the International Institute for Bioenergetic Analysis (IIBA).and a lot more.

And as I told you in the previous issue, you will now discover two conferences from the 4<sup>th</sup> Iberian Congress of Bioenergetic Analysis which was held in Sévilla, on the 29<sup>th</sup> to the 30<sup>th</sup> of January 2011. Estela Rubia de Paiva Rodrigues (APAB): «*Freedom and Boundaries – A Way to Find New Paths Within our Body*» will illustrate that all through the text. And José Luis Da Costa Magalhães Gomes (APAB) will demonstrate «*The Relational Body is the Object of Transitional Knowledge*»

Then will follow the «*Report from the German Society for Body Psychotherapy* » from Olaf Trapp , a congress which was held in Berlin whose theme was «*Body, Group, Society, new developments in Body Psychotherapy* »

Guy Tonella will make a brief summary of «*The French-language Speaking Days* »about «*Memories for the Body*»which was held in Toulouse and which will .be published in the French Language Journal : «*le Corps et l'Analyse* ».

Followed by Maria Weinknecht who will speak about «*Psychotherapy Act in Austria: disaster or achievement* » what a program!

I hope you enjoy your reading

**ANNIE NISSOU**

**BASIC'S EDITOR**

**INSTITUT D'ANALYSE BIOENERGETIQUE FRANCE SUD (IABFS)**

# INVITATION TO THE GENERAL ASSEMBLY OF THE EFBA-P

## ROME – ITALY, NOVEMBER 18TH-20TH, 2011

**D**ear President,

Your Society is cordially invited to send delegates to the upcoming General Assembly of the European Federation that will take place the third weekend of November in Rome. In the next pages you will find the agenda and information about the location, schedule and registration procedure.

We will address several important issues relating to our own institution and our participation in other institutions like the European Association for Psychotherapy (*EAP*), the European Association for Body Psychotherapy (*EABP*) and the International Institute for Bioenergetic Analysis (*IIBA*).

I am glad to report to you that at last year's meeting, Olaf Trapp, from NIBA Germany, accepted to join the EC and to become President of the Federation one year later, at the coming GA. He will certainly bring new life and ideas to the Federation. The meeting will constitute an opportunity to exchange ideas with him and jointly develop a vision and strategy for the future of the Federation.

We will review the situation and future evolution of the current projects of the Federation (*BASIC*, *web site*, *theoretical workshop*, *database of literature and experts in Bioenergetic Analysis*). Please have a look at our web site at and make suggestions about necessary updates in it, or new functionalities that should be added. Please reflect also about any possible improvements to the other projects. Please also think about new projects that could be considered, like the organisation of training workshops on issues of particularly interest

and actuality or the organization of a «*European Conference on Bioenergetic Analysis*» (*Actually there is an important amount of money reserved for that purpose!*).

The European representatives in the Board of Trustees (*BOT*) of IIBA will report about the state of the restructuring project of IIBA and other IIBA issues.

We will address again this year the issue of accepting IIBA's sponsoring of regional institutions with 15 % of the IIBA dues collected from members of their regions, and the possibility of using that money to eliminate the fees of members to the Federation. You will receive in the coming days additional information on this important matter.

We will think about how to integrate introductory courses about Bioenergetic Analysis offered by societies with training programs to become Bioenergetic Therapists sponsored by IIBA.

You will be informed about the outcome of the IIBA International Conference in San Diego this October and about the plans for the 2013 Conference in Europe. We will discuss ways in which we could participate and be involved in the promotion of its success.

We will also address the issue of the goals of Professional Development Workshops (*PDW*) and our involvement in its future organization in our region.

We will think about basic European viewpoints about the desirable evolution of bioenergetic international

We will deal with several issues regarding our membership in EAP. We will reflect upon them after the report of our representative in that institution.

I am glad to report to you that our application to renew in EAP our status of European Wide Accrediting Organisation (*EWAO*) was presented successfully at the October EAP meeting. We will consider the work that needs to be done in the coming years to continue improving our relationship with EAP and the way to benefit from it.

You will be informed about a current project of EAP «*The Professional Competencies of a European Psychotherapist*» and we will develop ways to participate in it. You will get informed also about the coming congresses of EAP and we will think about the way to participate in them.

We will keep thinking about the issues of the implementation of continuing education in our societies and the promotion of applications for the European Certificate for Psychotherapy (*ECP*)

We will consider ways to relate to other body oriented modalities in our mutual interest. We will explore different alternatives of institutional relations with the European Association for Body Psychotherapy (*EABP*)

It will be interesting if you could arrange a meeting in your society to discuss

these matters. You will receive now and in the coming days different reports on some of the points of the agenda which can provide you with some background information on them. Its discussion will facilitate that your delegates can truly represent the views of your society. Having that information would also allow European delegates to the BOT of IIBA to accurately represent the interests of the members of your society.

We would like your society to be represented at this year's General Assembly either by sending delegates (*please remember that each society can send up to two but having only one vote*) or been represented by the delegate of another society that will attend (*in which case your society would have to send a written statement informing of the representation*). We would like to have your input on the important issues that we will be addressing and also to have the opportunity to provide your representative with relevant information about them, so that it can later be shared with the members of your society.

We count on your presence.

Cordially

**FRANCISCO GARCÍA ESTEBAN**  
**VICE-PRESIDENT OF EFBA-P, ACTING**  
**PRESIDENT**  
**ON BEHALF OF THE EXECUTIVE COM-**  
**MITTEE**

## LIMITES E LIBERDADE - NOVOS CAMINHOS DENTRO DO CORPO

**D**e que modo nosso sistema de auto-regulação é suficientemente consistente dentro de nosso desenvolvimento para que tenhamos sinais perceptivos claros de contenção e expansão em nosso comportamento emocional, muscular e cognitivo? Quando devemos parar ou avançar? O que determina uma boa moldura que enquadra a ação? Como desenvolvemos limites adequados? Essas questões serão utilizadas como premissas básicas para este estudo e são frutos de observação dentro da prática clínica.

### 1. LIBERDADE

Liberdade é um tema universal, fundamentalmente ético e intrínseco à natureza humana. Liberdade é escolher. É a escolha de viver dentro de uma moldura, de um enquadramento. E escolher é possuir e perder, na consciência de que em cada escolha desenhamos o mapa das nossas vidas.

Quando falo em enquadramento, estou me referindo a uma mediação de forças entre o ritmo interno e externo, isto é, uma regulação entre os nossos desejos e necessidades em relação à realidade externa. Este ritmo é um enquadramento que dá liberdade.

No corpo, a liberdade é um tema localizado no plexo celíaco, o diafragma. É neste plexo que se encontram as emoções básicas como o medo, a raiva e o amor. É o coração do sistema vagal, que ligado ao sistema nervoso vegetativo, produz respostas viscerais de medo, luta e fuga, ansiedade, raiva e entorpecimento, tidas enquanto respostas de sobrevivência. Ligado ao plexo solar, rege a qualidade dos relacionamentos humanos: as ligações e separações. Está associado ao prazer que deriva do profundo conhecimento do nosso lugar único, conectado, dentro do universo.

Liberdade também é ousar, inventar, persuadir, lutar. É opor-se, enfrentar, defender-se e proteger-se. É ter coragem. Para isto é necessário conhecer nosso lugar no mundo, nosso lugar seguro e nossos limites.

A compreensão, reconhecimento e negociação entre meus limites e os limites do outro, dá-me o sentimento de possuir um território que constitui um lugar sagrado, um templo. “Ocupar um espaço” é primordial para situar-se no mundo como ser vivo e a partir daí criar relações. O território do ser e da alma é o corpo ; o espaço entre o corpo e o mundo externo é definido pela qualidade da vinculação que estabelece.

Relacionado à uma metáfora, é como um rio que deixa suas águas correrem livremente, num movimento dançarino, serpenteando suas margens contentoras e sábias, podendo percorrer quilômetros por florestas e vales e montanhas adentro. No seu trajecto, deixa suas margens férteis, para a fauna e flora do lugar. Geralmente ao lado de um rio, nasce uma cidade. As margens feitas de terra ou pedra, servem de limites que dão suporte e estrutura para o fluir da água. Esta é uma imagem de liberdade com enquadramento. Liberdade sem margens é um barco que vai onde o vento leva. É estar aprisionado na imensidão de uma experiência de liberdade em excesso. Os estados traumáticos provocam um rompimento em nossa contenção pessoal; podem ser enchentes que criam desastres fazendo com que as margens se rompam. Fluxo sem margens constituem um vazamento energético ou podem ter uma margem alta com pouco fluxo. Experiências traumáticas representam seca ou inundação emocional.

### 2. LIMITES: « *BOAS CERCAS FAZEM BONS VIZINHOS* ».

Também na prática clínica, percebo cada vez mais a incidência de comportamentos impulsivos *borderlines* e traduzo esta tendência com questões onde o não pensado toma-se consciência: como lido com meus limites dentro do território pessoal, corporal, com o outro? Qual minha história de privação e/ou invasão? Como defendo meus limites?

De acordo com Bennett Shapiro<sup>1</sup>, o limite saudável é « *a interface carregada (energizada) entre nossos impulsos infantis e a resposta adequada de nossos pais a esses impulsos. Limites fortes e saudáveis se formam quando buscamos satisfação e*



*realização e nossos impulsos, instintos e sentimentos naturais, são adequadamente correspondidos».*

Portanto, limites saudáveis e adequados reflectem uma pulsação entre expansão para fora e conexão com o mundo e depois uma retirada para dentro de nós num isolamento saudável de contacto profundo com nossa experiência interna. Contexto e contacto ou fluxo do mundo externo para o contexto interno é o fluxo da vida entre nós e os outros. Podemos caracterizar os estados pulsáteis na colocação de limites em diversas expressões da vida. Dentro deste tema, focalizo: a capacidade de dar, receber e partilhar; a capacidade de expressão e contenção; os sentimentos de integridade e desintegração tão importantes nos processos de mudança (*organização e desorganização*) que são movimentos básicos na formação do self; a capacidade de mover-se (*motilidade e mobilidade*) e depois permanecer num equilíbrio estático.

## 1. CINCO CONDIÇÕES PARA FORMAÇÃO DE LIMITES

De acordo com observações feitas, concluí que a formação de limites tem como base 5 condições apoiadas sobre os seguintes estudos: (1) vínculo e sintonia; (2) percepção e sentidos; (3) neurociência e regulação (*pulsação*); (4) conceito de *grounding*; e (5) territorialidade.

### 1.1. VÍNCULOS E SINTONIA

Os bebés buscam contacto e comunicação (*ou cuidados*) com os adultos através de uma excitação motivada pelo impulso natural da vinculação.

Pais receptivos a estes impulsos funcionam como sondas sinápticas, e ajudam a canalizar o movimento expressivo num fluxo vegetativo contínuo (*carga /descarga/relaxamento*) e devolvem à criança a quantidade de excitação adequada.

A construção de limites saudáveis está na interacção ritmada entre mãe e bebé nos períodos iniciais não verbais do desenvolvimento do self, formando a sua base somática. Assim o bebé vai desenvolvendo uma capacidade para se acalmar a si próprio (*Boadella, 2005*).

Os estudos de Bowlby (1993) sobre os «estilos de vinculação» e » and Stern (2005) sobre a neuropsicobiologia do bebé, mostram modelos de diálogos ou «fluxos de contacto» no desenvolvimento infantil onde podem haver estados de invasão ou privação.

### 1.2. PERCEPÇÃO E SENTIDOS

Os limites também se influenciam pelo fluxo de informação sensorial e percepção e pela experiência cinestésica. A percepção é composta por três tipos de informação: (a) interocepção, cujas informações surgem do interior do corpo (batimentos cardíacos, respiração e peristalse); (b) propriocepção: surgem do tônus muscular, no movimento e na postura (*esquema motor e desenvolvimento do grounding*; e (c), exterocepção: surgem do ambiente e são captados pelos cinco sentidos; a pele funciona como invólucro de diferenciação através do desenvolvimento do self e estruturação do ego na processo das relações objectais. (*Boadella, 2005*).

### 1.3. NEUROCIÊNCIA E REGULAÇÃO

A regulação é o aspecto mais fundamental do universo; está relacionado com padrões de organização e à manutenção das relações de ordem entre as partes e o todo, o que permite que os sistemas mudem e evoluam sem entrar em colapso.

Allan Shore enfatizou em seu trabalho que o processo da vida depende da entrada, circulação e saída de energia. Quando existem falhas nesta regulação, o processo resulta numa variante entre hiper ou hipoe excitação extrema ou activação autónoma dupla. Auto-regulação é a habilidade de flexibilizar os estados emocionais regulados através da interacção com outros seres humanos e na regulação consigo próprio. A nova neurociência interpessoal ou afetiva (*Klopstech, 2005*), enquadra o cérebro como mediador básico para a regulação entre corpo, mente, emoção e relações interpessoais. Neste aspecto, a colocação de limites também se baseia em duas formas diferentes de estratégias reguladoras: (a)

no controle consciente do hemisfério esquerdo do cérebro e (b) na função não verbal do hemisfério direito.

### 1.1.1. PULSAÇÃO

A pulsação dos elementos está em todo o universo através dos movimentos de contração e expansão. O conceito de expansão relaciona-se à emoção (*ex-movere*) no sentido de dar saída a um sentimento para fora do corpo, com consequente partilha emocional e descarga (*prazer*). Por sua vez, a regulação permite limites estáveis, porém flexíveis, que dão a sensação de individualidade e potência. Esta é uma função energética que produz uma sensação de segurança desencouraçada, desencadeada quando a quantidade de excitação que activa o SNS (*sistema activador*) proporciona uma experiência de expansão ou «alegria saltitante» ou quando provoca uma contenção através do SNPS (*sistema relaxador*), componente que renova a energia (Liss, 2005).

### 3.4. CONCEITO DE *GROUNDING*

Acrescido aos vários tipos de *grounding* : « postural» (Lowen- 1953), «dos olhos» (Baker, 1980), «dentro do útero» (Leboyer, 1975), «handling e holding» (Winnicott, 1996), «instroke» (Will Davis, 2006), gostaria de incluir um autor particularmente importante para a construção de limites e sentido de liberdade. Leo Van Buchen diz que «*estar em pé, não significa apenas nos deixarmos sustentar pela terra, mas temos de exercer uma força contrária à força da gravidade; erguemo-nos empurrando o chão dá-nos um sentimento de força e de diminuição de impotência. Cria-se, assim, um equilíbrio entre nossa própria força e todos os tipos de forças contrárias.*» (Boadella, 2005).

### 3.5. TERRITORIALIDADE

A angustia do espaço vazio e a apreensão do desconhecido são elementos básicos para a necessidade de marcar espaço. Dominar um território desencadeia sentimentos de satisfação e conforto aliados

à vinculação do proprietário com um objecto, pessoa ou lugar. O indivíduo «vinculado» (*comprometido*) sente-se no «direito» de defender seu território.

Preencher o espaço é situar-se no mundo como ser vivo reconhecido e legitimado. Compreensão, reconhecimento e negociação entre nossos limites e os limites do outro caracterizam a demarcação do território. Alain Jezequel, (2004).

## 2. CONCLUSÃO

Através destes estudos, foi criada uma estrutura de trabalho que visa refazer o desenvolvimento neuropsicomotor, «relembrando» o corpo de suas etapas iniciais, com modulações de movimentos reparadores, que poderão ser utilizadas em grupo e em atendimentos individuais. São exercícios que ao mesmo tempo são incentivadores aumentando a carga energética e colocados dentro de um contexto acolhedor, deixando o cliente com contacto consigo mesmo.

\*

**ESTELA RUBIA DE PAIVA RODRIGUES<sup>1</sup>**  
ASOCIACIÓN PORTUGUESA DE ANÁLISIS  
BIOENERGÉTICO (APAB)

<sup>1</sup> Psicóloga clínica e educacional; psicoterapeuta somática; C.B.T. e *local trainer* pelo Instituto de Análise Bioenergética de São Paulo- Brasil; *Trainer Júnior* em Biossíntese (Portugal e Espanha) e membro do IFB- International Foundation for Biosynthesis (Heiden – Suíça); Formadora de cursos em psicoterapia corporal (responsável pela formação T.T.P.C® (Teorias e Técnicas das Psicoterapias Corporais, Portugal – Lisboa) e Supervisora.

## REFERÊNCIAS BIBLIOGRÁFICAS

- BOADELLA, D.**, (2005) Afeto, Vínculo e Sintonia: Inspirado no diálogo com os três volumes do trabalho de Allan Schore *in Energy and Character*, 34, pp. 7-16.
- BUCHEM, L.**, (2005) Movimento e Equilíbrio *in Energy and Character*, 34, pp. 17-28.
- HALL, E.** (1986) *A Dimensão Oculta*, Lisboa: Relógio d'Água.
- KLOPSTECH, A.** (2010) *Catarse e Auto-regulação revisitadas: considerações clínicas e científicas*. Apostila de curso interno.
- KLOPSTECH, A.** (2010) *Que corpo é Este? Os conceitos sobre o corpo em psicoterapia*. Apostila de curso interno.
- LISS, J.**, (2005) A Neurofisiologia das Emoções e da Consciência: Uma Pesquisa Recente *in Energy and Character*, 34, pp. 29-37.
- LOWEN, A. M.D.**,(ano) *A espiritualidade do corpo: Bioenergética para a beleza e a harmonia* – Ed. Cultrix.
- LOWEN, A.**, (ano) *Medo da vida: caminhos da realização pessoal pela vitória sobre o medo*. Summus editorial.
- MAHLER, M.**, (1993) *O nascimento psicológico da criança: Simbiose e Individuação*. Porto Alegre, Brasil: Artes Médicas.
- MILLER, A.**, (ano) *O drama de ser uma criança*. São Paulo, Brasil: Ed. Paz.
- NASIO, J.-D.**, (ano) *O meu corpo e suas imagens*. São Paulo, Brasil: Ed. Zahar.
- SHAPIRO, B.**, (2006) Construção bioenergética de limites. *Revista Clínica do Instituto Internacional de Análise Bioenergética*, 16, (1), p. 231. Ed. Libertas.
- ZIMMERMANN, E.** (ano) *Corpo e individuação*. São Paulo, Brasil: Ed. Vozes



ESTELA RUBIA DE PAIVA RODRIGUES



## FREEDOM AND BOUNDARIES – A WAY TO FIND NEW PATHS WITHIN OUR BODY

In which way is our self-regulation system sufficiently consistent within our development, so that we can have clear perceptive signs of contention and expansion in our emotional, muscular and cognitive behavior? When should we stop or move? What is the thing that determines a good frame of action? How can we develop appropriate boundaries? These questions will serve as basic premises for our present study.

### 1. FREEDOM

Freedom is a universal theme, essentially ethical and intrinsic to human nature. Freedom is choice, the choice of living within a framework. It is choosing to either possess or lose, with the awareness that in each choice, we draw the map of our lives.

When I say framework, I refer to a mediation between the internal and the external rhythm, i.e., a regulation between our desires and needs in relation to the outside reality. This rhythm is in itself a framework that allows freedom.

In the body, freedom expresses itself in the celiac plexus, or the diaphragm. It is in this plexus that we find the basic emotions like fear, anger and love. The heart of the vagus system, connected with the vegetative nervous system, produces the visceral or survival responses that we call fear, fight or escape, anxiety, anger and numbness. Associated with the solar plexus it governs the quality of relationships – connections and separations. It is associated with the pleasure derived from the profound knowledge of knowing our unique connected place, within the universe.

Freedom is also synonymous with adventure, creation, conquest and fighting; it is also a way of opposing oneself, confronting, defending and protecting. It is courage. For this, it is necessary to know our place in the world, our safe place and boundaries. Understanding, recognizing and negotiating my boundaries and the other's, gives one the sense of possessing a sacred territory, a temple. Establishing this space is essential to situate oneself in the world, and from there, establish relationships with others. The territory of the being and the soul is the body; the space

between the body and the outside world is determined by the quality of bonding.

Metaphorically speaking, boundaries and freedom are like a river that runs freely, in a dancing movement through valleys and mountains, with wise but contained margins. In its journey, it leaves a fertile ground to find the fauna and flora of the surrounding space. And generally, next to a river, a city is founded near it. The margins, made of rock or earth, serve as limits which give support and structure to the water flow. This is the image of freedom within a framework. It is to be imprisoned in the immensity of an excessive experience of freedom. Freedom without margins is a boat that goes wherever the wind blows. Traumatic states can break one's self-containment; they can be like floods which create disasters by breaking the margins. Flux without margins constitutes an energetic discharge and too high margins can generate little flux. Traumatic experiences represent emotional drought or flooding.

### 2. BOUNDARIES: «A GOOD FENCE MAKES A GOOD NEIGHBOR»

In my clinical practice, I have increasingly come across cases of impulsive *borderline* behaviors and I translate this as a trend where non-thinking becomes awareness: how should I deal with boundaries within my personal territory, my body and the other's? What is my story of deprivation and/or invasion? How do I defend my limits?

According to Bennett Shapiro (2006), a healthy boundary is the «*charged interface between our child impulses and the adequate response of our parents to those impulses. Strong and healthy boundaries only become a reality when we look for satisfaction and fulfillment, and also when our impulses, instincts and natural feeling are adequately corresponded*» (p. 231).

Therefore, healthy and adequate boundaries reflect a pulse between expansion and connection to the world outside and, then, a retreat to inside ourselves, in a healthy isolation of profound connection with our internal experience. Context and contact or the flux of

characterize the states of pulse in boundary placement in several expressions of life. In this specific issue I have identified: the capacity to give, receive and share; the capacity to express and comprise; the feelings of integrity and disintegration in the processes of change (*organization and disorganization*) as basic movements in the self formation; and the capacity to move or to become still (*motility and mobility*).

## 1. FIVE CONDITIONS FOR BOUNDARY-FORMATION

According to my observations I have concluded that boundary-formation depend on five basic conditions supported by these studies: (1) bond and syntony; (2) perception and senses; (3) neuroscience and regulation (*pulse*); (4) grounding; and, finally (5) territoriality.

### 1.1. BOND AND SYNTONY

Babies look to share contact, communication and caring with adults through an excitement motivated by the natural impulse of bonding.

Parents who accept these impulses work like synaptic waves that help to channel this expressive movement in a continuous vegetative flux (*charge/discharge/relaxation*) and return to the child the adequate amount of excitement.

A healthy boundary-formation is dependent upon a rhythmical interaction between the mother and the baby in the initial non-verbal periods of development the *self*, establishing the baby's somatic base. Then the baby will develop his/her own capacity to calm down (*Boadella, 2005*).

Studies developed by Bowlby (1993) on «*bonding typology*» and Stern (2005) on neuropsychobiology of the baby show dialogue models or «*contact fluxes*» in infant development where states of invasion and deprivation may occur.

### 1.2. PERCEPTION AND SENSES

Boundaries are also influenced by the sensorial and perceptive fluxes of information and by the kinetic experience. Perception is composed by three different types of information: (a) interoception – information that come out from within the body (*heartbeat, breathing and peristalsis*); (b) proprioception – information that is produced in the muscle tone, in movement and in posture (*movement scheme and grounding*); and (c), exteroception – information produced by the environment and captured through the body's five senses – the skin works as a cover of differentiation for self development and ego structuring during the processes of object relations (*Boadella, 2005*).

## 3.3. NEUROSCIENCE AND REGULATION

Regulation is the most fundamental aspect of the universe; it is connected with patterns of organization and to the maintenance of an ordered relationship between the whole and its parts, which permits systems to change and evolve without collapsing.

In his work, Allan Shore ( *ano* ) emphasized that the process of life depends on the entrance, circulation and exiting of energy; when the system fails to perform this regulation, the process collapses resulting in either hyper or hypo-excitement, or in double automatic activation. Self-regulation is, then, the ability to mould the emotional states which are adjusted through the interaction with others and by the regulation of oneself. The new inter-personal and affective neuroscience acknowledges the brain as a basic intermediary for the regulation between body, mind, emotions and inter-personal relations (*Klopstech, 2005*). In this sense, boundary-formation will happen in the midst of two different regulating strategies: (a) the conscious control of the brain's left hemisphere and (b), on the non-verbal function of the brain's right hemisphere.

### 3.3.1. PULSE

The pulse of the elements is in the entire universe through movements of expansion and contraction. On one hand, expansion relates to

flexible boundaries that give us the feeling of individuality and empowerment. This is an energetic function that produces a feeling of security, brought forth when the amount of excitement which activates the SNS (*Sympathetic Nervous System*), enables an experience of expansion or «joy», or even containment through the PSNS (*parasympathetic nervous system*), a component which renovates energy. (Liss, 2005).

### 3.4. CONCEPT OF *GROUNDING*

Besides the several types of *grounding*: «postural» (Lowen- 1953), «of the eyes» (Baker, 1980), «inside the womb» (Leboyer, 1975), «handling and holding» (Winnicott, 1996), *instroke* (Will Davis, 2006), I would like to include an author which is particularly important on the subject of construction of limits and sense of freedom: Leo Van Buchen. In his work, Van Buchen explains that «standing up on two feet doesn't mean only letting ourselves be supported by the earth beneath our feet, but exercising a force contrary to that of the force of gravity; we rise by pressing and pushing down, giving us a strength and power. With this, we achieve equilibrium between our own strength and that of all the opposing ones.» (Boadella, 2005).

### 3.5. TERRITORIALITY

The anguish which springs out of the feeling of emptiness and the apprehension of the unknown are all basic elements in the definition of our own territory. By dominating a territory we experience feelings of satisfaction and comfort, a way of creating a bond between the proprietor and the object, the person and the place. Thereafter, the bonded individual is capable of defending his own rights.

To fill the space is like being in the world, to be recognized and legitimate. According to Alain Jezequel, (2004), comprehension, recognition and negotiation between our boundaries and the other people's boundaries determine our limits.

## 1. CONCLUSION

This work is the theoretical framework of a series of practical exercises that aim to remake the neuropsychomotor development by making the body «remember» its initial stages through modules of healing body movements, and these exercises can be applied to groups or individual consultations. Exercises that are encouraging – increase the energetic charge, and calming – let the client in a comfort zone, so that he/she can have contact with himself/herself.

**ESTELA RUBIA DE PAIVA RODRIGUES<sup>1</sup>**  
**ASOCIACIÓN PORTUGUESA DE ANÁLISIS**  
**BIOENERGÉTICO (APAB)**

### BIBLIOGRAPHIC REFERENCES

- BOADELLA, D.**, (2005) Afeto, Vínculo e Sintonia: Inspirado no diálogo com os três volumes do trabalho de Allan Schore in *Energy and Character*, 34, pp. 7-16.
- BUChem, L.**, (2005) Movimento e Equilíbrio in *Energy and Character*, 34, pp. 17-28.
- HALL, E.** (1986) *A Dimensão Oculta*, Lisboa: Relógio d'Água.
- JÉZÉQUEL, A.** (2004) *Memórias de Território*, Lisboa: Climenpsi
- KLOPSTECH, A.** (2010) *Catarse e Auto-regulação revisitadas: considerações clínicas e científicas*. Apostila de curso interno.
- KLOPSTECH, A.** (2010) *Que corpo é Este? Os conceitos sobre o corpo em psicoterapia*. Apostila de curso interno.
- LISS, J.**, (2005) *A Neurofisiologia das Emoções e da Consciência: Uma Pesquisa Recente* in *Energy and Character*, 34, pp. 29-37.
- LOWEN, A. M.D.**, (1990) *A espiritualidade do corpo: Bioenergética para a beleza e a harmonia* – Ed. Cultrix.
- LOWEN, A.**, (1980) *Medo da vida: caminhos da realização pessoal pela vitória sobre o medo*. Summus editorial.
- MAHLER, M.**, (1993) *O nascimento psicológico da criança: Simbiose e Individuação*. Porto Alegre, Brasil: Artes Médicas.
- MILLER, A.**, (1987) *O drama de ser uma criança*. São Paulo, Brasil: Ed. Paz.
- NASIO, J.-D.**, (2009) *O meu corpo e suas imagens*. Rio de Janeiro, Brasil: Ed. Zahar.
- SHAPIRO, B.**, (2006) *Construção bioenergética de limites*. *Revista Clínica do Instituto Internacional*

## O CORPO RELACIONAL É OBJECTO TRANSICIONAL DE CONHECIMENTO

Existem pontes na actualidade de integração Filo-psico-corporal, que me «preenchem» os meus vazios internos de conhecimento global. Posso citar António Damásio, ou até, Irvin D. Yalom.

A filosofia pode ser sentida como algo muito racional, mental, estranha a um fundamentalista da análise bioenergética. Mas se tudo tem uma base emocional, o que faríamos sem Bion, ou Damásio?

Concordo totalmente com Daniel Bouko-Levy, quando defende uma integração clínica e teórica, ou epistemológica entre a psicanálise e a análise bioenergética.

A partir da integração tão actual entre a filosofia, e os modelos clínicos humanos, considero F. Nietzsche, o primeiro analista bioenergético, ele que reflectiu e humanizou o corpo, e denominou a todos os judaico-cristãos, os «desprezadores do corpo».

A partir da minha experiência clínica com crianças e adolescentes autistas, com síndrome de Asperger, e outros com diferentes psicoses e patologias «borderline», permitiu-me uma integração de modelos e / ou escolas psicanalíticas e de modelos psicocorporais.

A minha experiência clínica permitiu-me mudanças internas, e distanciar-me do meu solipsismo, estando mais na relação, que de caótica se vai tomando construção e vínculo substitutivo duma ausência ou falta/lacuna precoce.

Devo muito a M. Klein, Bion, Tustin, Meltzer, Haag, Dolto, Lacan e claro, a A. Lowen.

Com Lowen o corpo entrou na relação com as crianças psicóticas, e confirmei a leitura do corpo sensorial, emocional, até às imagens e representações de Suzanne Robert-Ouvray, com as suas célebres obras publicadas.

Das Psicoses Infantis ( *Autísticas, ou de Asperger* ), depressa integrei e senti na relação, a importância do conceito de «Corpo Relacional» do psicanalista francês Jean-Marie Gauthier.

A sua obra principal «O Corpo da Criança

*Psicótica*», o corpo passou a ser um instrumento de observação, de diagnóstico, de intervenção, pelos psicanalistas, se eram os «ilusionistas» do verbo.

Já antes F. Tustin tinha teorizado a partir da sua clínica, sobre o prolongamento do objecto materno, e do seu corpo sensorial e emocional, na futura relação da criança com os objectos do mundo, e futuros vínculos afectivos. Tustin depois de 14 anos de análise com Bion, tomou consciência e sentiu de perto, os seus núcleos encapsulados, que o protegiam duma depressão profunda e de «terrores do buraco negro».

Ora, foi com Bion que concluímos da existência duma parte psicótica da personalidade, em cada um de nós «normal», mas que Tustin acrescentou ou aprofundou, da existência de núcleos autísticos, em cada personalidade «normal», ou apenas referida como «neurótica». São núcleos impenetráveis e inacessíveis, ao contacto com o outro. De realçar, que Benno Rosenberg, fala mesmo de «autismo masoquista».

Mas o conceito e a clínica que conduziu à teorização de «Corpo Relacional», foi a melhor integração das patologias mais precoces e mais desintegrativas da personalidade.

Jean-Marie Gauthier afirma: «Pensar o corpo consiste sem dúvida, voltar-se em direcção ao corpo relacional. Desde os primeiros instantes da nossa vida, o nosso corpo, na sua realidade biológica, foi trabalhado, transformado pela mãe: o corpo relacional é o corpo biológico tratado e interpretado pela mãe, em função da socio-cultura, na qual está integrada». O terapeuta é então o terceiro intérprete do corpo da criança.

«O corpo pode ser pensado e interpretado em função duma história, que é a apropriação pela criança dum corpo que foi organizado pelo seu meio socio-familiar».

Se o corpo é o objecto da história relacional precoce, que deve ser pensado, sentido e



interpretado como tal, qualificar de «oral», a relação precoce problemática dum carácter bioenergético, pode-nos induzir a negligenciar os aspectos fundamentais do vivido corporal.

A mãe como o primeiro intérprete do corpo, dá um corpo à criança: sensorialidade, motricidade, espaço interno e externo, temporalidade/ ritmos, actividade / passividade, gostos alimentares e higiénicos, etc. A «*mãe suficientemente boa*» de D. Winnicott, possibilita o acesso a todo o tipo de representações e de capacidades sensorio-corporais.

O corpo da criança psicótica e dos pacientes adultos, com as suas partes psicóticas da personalidade, solicitam inevitavelmente o corpo do terapeuta na relação.

J-M Gauthier reafirma Sami-Ali, demonstrando que existe uma necessidade de pensar e reapropriar o corpo na terapia. O corpo relacional é uma consequência da noção do desejo do outro de J. Lacan, antes mesmo da sua existência. O Corpo Relacional vem completar a oposição entre o corpo real e o corpo imaginário de Sami-Ali.

O terceiro intérprete do corpo, está na linha, da «*recuperação*» da biologia do amor de Humberto Maturana. Lowen, bem como, Lapierre e Aucouturier desenvolveram toda uma «*Análise Corporal de Relação*».

A psicanálise passou dum fase das pulsões de Freud, a uma clínica do continente, onde se valoriza a relação e o vivido inter subjectivo, sendo mais importante que a linguagem. Valorizam-se as falhas básicas na construção do self, aos vazios internos, às dificuldades de expressão, de sentir e de representação. Um «*sentir-comme*», ou co-construção na linha de D. Stern, uma intersecção de afectos, que permitem sentir antes de compreender intelectualmente.

Com o corpo relacional permite-se a estruturação dum «*envelope*» (D. Anzieu) «*proto-narrativo*», para Stern, em que é potenciador o rosto emocional materno. Um

«*holding materno*» que favorece identificações intra-corporais de G. Haag.

D. Winnicott enfatizou a corporeidade na clínica, onde o sensível e o vivido são unidades de base, os mesmos envelopes proto-narrativos. Joyce McDougall fala da ilusão inicial de um corpo para dois.

O corpo é um objecto do sujeito próprio, mas ao mesmo tempo, espelho do objecto outro, do sujeito outro.

O corpo relacional com as suas sensações, imagens, emoções e representações, é um verdadeiro objecto transicional de relação com o mundo, a aprendizagem e a criatividade.

Onde existem as pulsões epistemofílicas da Suiça Veronique Jagstaid, passa a existir o grande Objecto Transicional. A inibição, o bloqueio, a repressão, a incapacidade de pensar, simbolizar ou ter curiosidade das pulsões epistemofílicas, conduz para Freud e Jagstaid, a uma repressão, inibição ou bloqueio do conhecimento e da aprendizagem.

Epistemofilia tem como consequência Objecto Transicional de Winnicott, e este é associado ao Objecto «*a*», de J. Lacan.

A mãe deve ser vivenciada como objecto bom, se está danificada, é pouco provável que ocorram fenómenos transicionais. Lacunas na estruturação do «*corpo relacional*», cria perturbações nos fenómenos transicionais.

A relação ou vínculo materno, cria um espaço potencial para Winnicott, lugar de Objecto Transicional, ou espaço de «*falta*», ou «*falta de ser*», que Lacan designou como Objecto «*a*».

J-M Gauthier aproxima-se com a sua teorização clínica aplicada às psicoses infantis, dos fenómenos do Solipsismo psicológico, que nos afasta da socialização, da sensibilidade ao outro, ou da própria idealização ou falta de «*grounding*», da



interpretado como tal, qualificar de «*oral*», a relação precoce problemática dum carácter bioenergético, pode-nos induzir a negligenciar os aspectos fundamentais do vivido corporal.

A mãe como o primeiro intérprete do corpo, dá um corpo à criança: sensorialidade, motricidade, espaço interno e externo, temporalidade/ ritmos, actividade / passividade, gostos alimentares e higiénicos, etc. A «*mãe suficientemente boa*» de D. Winnicott, possibilita o acesso a todo o tipo de representações e de capacidades sensoriocorporais.

O corpo da criança psicótica e dos pacientes adultos, com as suas partes psicóticas da personalidade, solicitam inevitavelmente o corpo do terapeuta na relação.

J-M Gauthier reafirma Sami-Ali, demonstrando que existe uma necessidade de pensar e reapropriar o corpo na terapia. O corpo relacional é uma consequência da noção do desejo do outro de J. Lacan, antes mesmo da sua existência. O Corpo Relacional vem completar a oposição entre o corpo real e o corpo imaginário de Sami-Ali.

O terceiro intérprete do corpo, está na linha, da «*recuperação*» da biologia do amor de Humberto Maturana. Lowen, bem como, Lapierre e Aucouturier desenvolveram toda uma «*Análise Corporal de Relação*».

A psicanálise passou duma fase das pulsões de Freud, a uma clínica do continente, onde se valoriza a relação e o vivido inter subjectivo, sendo mais importante que a linguagem. Valorizam-se as falhas básicas na construção do self, aos vazios internos, às dificuldades de expressão, de sentir e de representação. Um «*sentir-comme*», ou co-construção na linha de D. Stern, uma intersecção de afectos, que permitem sentir antes de compreender intelectualmente.

Com o corpo relacional permite-se a estruturação dum «*envelope*» (D. Anzieu) «*proto-narrativo*», para Stern, em que é potenciador o rosto emocional materno. Um «*holding materno*» que favorece identi-

ficações intra-corporais de G. Haag.

D. Winnicott enfatizou a corporalidade na clínica, onde o sensível e o vivido são unidades de base, os mesmos envelopes proto-narrativos. Joyce McDougall fala da ilusão inicial de um corpo para dois.

O corpo é um objecto do sujeito próprio, mas ao mesmo tempo, espelho do objecto outro, do sujeito outro.

O corpo relacional com as suas sensações, imagens, emoções e representações, é um verdadeiro objecto transicional de relação com o mundo, a aprendizagem e a criatividade.

Onde existem as pulsões epistemofílicas da Suíça Veronique Jagstaid, passa a existir o grande Objecto Transicional. A inibição, o bloqueio, a repressão, a incapacidade de pensar, simbolizar ou ter curiosidade das pulsões epistemofílicas, conduz para Freud e Jagstaid, a uma repressão, inibição ou bloqueio do conhecimento e da aprendizagem.

Epistemofilia tem como consequência Objecto Transicional de Winnicott, e este é associado ao Objecto «*a*», de J. Lacan.

A mãe deve ser vivenciada como objecto bom, se está danificada, é pouco provável que ocorram fenómenos transicionais. Lacunas na estruturação do «*corpo relacional*», cria perturbações nos fenómenos transicionais.

A relação ou vínculo materno, cria um espaço potencial para Winnicott, lugar de Objecto Transicional, ou espaço de «*falta*», ou «*falta de ser*», que Lacan designou como Objecto «*a*».

J-M Gauthier aproxima-se com a sua teorização clínica aplicada às psicoses infantis, dos fenómenos do Solipsismo psicológico, que nos afasta da socialização, da sensibilidade ao outro, ou da própria idealização ou falta de «*grounding*», da noção e sentimento do amor.

O corpo relacional tem muito de transic-

cional, tal como a sonoridade das palavras maternas, melodias e gestos habituais, que a criança alucina, imagina, recria e sonha no momento de adormecer. São micro-objectos sensorio-corporais, memórias boas, que permitem a passagem das sensações autísticas e solipsistas, para a humanização do desenvolvimento humano. Os «*objectos*» terapêuticos e amorosos podem ser objectos Resilientes.

Os nossos pacientes com graves alexitimias, psicossomáticos, excessivamente concretos, com incapacidade de associação interna, de pensar sobre os seus pensamentos, de sentir, de representação integrada e abstracta, sofrem destes vazios, destes «*buracos negros*» psicocorporais, ou no seu «*corpo relacional*». Nos psicossomáticos existe não um corpo emocional, cheio de vitalidade das partes boas do «*corpo relacional*», mas um corpo concreto, mortificado pela incapacidade de simbolização e de representação das dores emocionais. O corpo «*psicotizou*» as dores emocionais do «*corpo relacional*».

O que deve ser um processo terapêutico? Um «*espaço potencialmente bom*» de Winnicott, espaço ou relação resiliente na linha de Boris Cyrulnik, que deve possibilitar uma comunicação mais «*analógica*», do que a actual hiper-digitalização das novas sociedades. Para Stern a comunicação analógica, está associada a um acordo afectivo, à inter-subjectividade, à narratividade pré-verbal, à narratividade da sensorialidade, ao contrário da digitalização verbal.

O «*Corpo Relacional*» deve ser o primeiro objecto terapêutico dos Analistas Bioenergéticos, no trabalho com patologias psicóticas, profundamente precoces, com lacunas graves no seu desenvolvimento.

O Terapeuta é um novo espelho relacional, que cria e fomenta «*neurónios-espelho*», onde existiam «*vazios*» neuronais. Para lá dos fenómenos transfero-contratransferenciais, o terapeuta dá nome às emoções do corpo, dá vida ao «*Corpo Relacional*», na linha da «*ressonância somática*» de Keleman.

Para isso, será importante integrar a noção de «*imagem inconsciente do corpo*» de

F. Dolto. Se a Psicanálise trouxe a observação de novos núcleos internos, o corpo pós-bioenergético, integra o «*corpo relacional*», para chegar e intervir em domínios clínicos mais precoces, mais identificados recentemente pela psicanálise, e desta forma confirmar, que existe uma ponte a fazer permanentemente entre psicanálise e análise bioenergética, como afirmou Daniel Bouko-Levi. A Análise Bioenergética pode ser um instrumento útil de intervenção, e chegar onde hoje a psicanálise teoriza intervir, e que nem Freud, pensaria ser possível.

**JOSÉ LUIS DA COSTA MAGHAES GOMES<sup>1</sup>,  
ASOCIACIÓN PORTUGUESA DE ANÁLISIS  
BIOENERGÉTICO (APAB)**

---

<sup>1</sup> *Psicólogo Clínico, Psicoterapeuta – CBT,  
Supervisor, Braga-Portugal*

## THE RELATIONAL BODY IS THE OBJECT OF TRANSITIONAL KNOWLEDGE

At present there are bridges that integrate a mind-body-philosophy, that fill the internal voids of global knowledge. I can cite Damasio, or even Irvin D. Yalom.

Philosophy can be seen as very rational, mental and strange to a fundamentalist of Bioenergetic Analysis. But if everything had an emotional basis what would we do without Bion or Damasio?

I totally agree with Daniel Bouko-Levy, when he defends a clinical and theoretical or epistemological integration between Psychoanalysis and Bioenergetic Analysis.

From the current integration between philosophy and the human clinical model, I consider F. Nietzsche to be the first bioenergetic analyst because he reflected on and humanized the body, calling all Jewish-Christians, «*despisers of the body*».

From my clinical experience with autistic children and adolescents with Asperger Syndrome, and others with different pathologies and psychoses «*borderline*», this allowed me an integration of models and/or of psychoanalytical schools and psycho-body models.

My clinical experience has allowed me internal changes and to distance myself from my solipism, enabling me to be more in the relationship which in its chaotic state then becomes a construction and a substantial bond in early absences or lack of /gaps.

I owe much to Melanie Klein, Bion, Tustin, Meltzer, Haag, Dolto, Lacan and of course, Alexander Lowen.

The body, with Lowen, played a part in the relationship with psychotic children and I confirmed the understanding of the sensory, bodily and emotional images and representations of Suzanne Robert-Ouvray in her published books.

It was in child psychoses that I understood, in the relationship, the importance of the concept of «*Relational Body*» of the French Psychoanalyst Jean-Marie Gauthier. In his main work «*The Body of the Psychotic Child*» the body has become an instrument of observation, diagnosis and intervention by Psychoanalysts, if they were the «*illusionist*» of the verb.

Before F. Tustin had theorized, from her clinic,

on the extension of the maternal object and on the sensorial and emotional body on the child's future relationship with the objects of the world and future emotional ties. Tustin, after 14 years of analysis with Bion, became conscious and felt close to her encapsulated nuclei, which protected her from a deep depression and «*terrors of the blackhole*».

It is with Bion that we concluded that there exists a psychotic part in the personality of everyone said to be «*normal*», but Tustin deepened the knowledge of an existence of an autistic core in each «*normal*» personality, or just referred to as neurotic. These nuclei are impenetrable and inaccessible to contact with others. It is important to note that Benno Rosenberg even speaks of a «*masochist autism*». But the concept and the experience that led to the theory of «*Relational Body*» was in the sense of a better integration of earlier pathologies and of the more desintegrative personalities.

Jean Marie Gauthier said «*thinking of the body is undoubtedly looking at the relational body*».

From the earliest moments of our life, our body in its biological state was worked and transformed by the mother: the relational body is the biological body treated and interpreted by the mother, according to social and cultural factors, «*the therapist is then the third interpreter of the child's body*». «*The body can be considered and interpreted according to its history so a child owns the body and is organized by its social and family environment*».

If the body is the subject of an early relational history, which must be thought, felt and understood as such, and to qualify as «*oral*» the bioenergetic character of a troubled early relationship may lead us to neglect the fundamental aspects of the lived body.

The mother, as the first interpreter of the body, gives body to the child: senses, movement, inner and outer space, temporality/rhythms, activity/passivity, taste, food, hygiene, etc. A «*good enough mother*» (Winnicott) provides access to all sorts of representations and sensorial and physical capacities.

The body of the psychotic child and adult patients with psychotic parts in the personality inevitably pulls the therapists body into the relationship.

J. M. Gauthier reaffirms Sami-Ali by

desire of the other (*Jacques. Lacan*) even before its existence. The relational body complements the opposition between the real and imaginary body of Sami-Ali. The third interpreter of the body, in the sense of «*recovery*» of Humberto Maturanas' biology of love. Lowen, as well as Lapierre and Aucouturier developed an entire «*Body Analysis*» of the relation.

Psychoanalysis went from a phase of desire to a clinic of the continent where the relationship and the inter-subjective is valued, thus being more important than language itself. The basic flaws in the construction of the self, the internal voids, the difficulties of expression, feeling and acting is valued. A «*feeling with*», or co-construction in the sense of D. Stern, an intersection of affection, which enables us to feel before understanding it intellectually.

The relational body allows the structuring of an «*envelope*» (*D. Anzieu*) «*proto-narrative*» for Stern, which enhances the maternal and emotional encounter. A «*maternal holding*» that promotes intra-corporeal identifications, that G.Haas talks about.

D. Winnicott emphasized the corporeality in clinic where sensitivity and experience are the basic concepts, the same proto-narrative envelopes. Joyce McDougall speaks of the initial illusion of one body for two. The body is an object of the subject itself but at the same time, the reflection of another object, the other subject. The relational body with its sensations, images, emotions and representations is a true object of transition with the world, with learning and creativity.

Where there existed the epistemofilical desire, by Veronique Jagstand from Switzerland, there now exists the great transitional object. When inhibition, blockage, repression, the inability to think, symbolize or to be curious of your epistemofilical desires, Freud and Jagstand say that this leads to the repression, inhibition or blockage of knowledge and learning.

Epistemology has resulted in Winnicott's transitional object and this is associated with subject «*a*» of Jacques Lacan.

The mother should be experienced as a good object, if it is damaged, it is unlikely to occur transitional phenomena. Gaps in the structuring of the «*relational body*» create

disturbance in transitional phenomena.

The relationship or maternal bond creates a potential space for Winnicott, a place for the transitional object, or area of «*missing*» or «*lack of being*» that Jacques Lacan designated as subject a.

J-M Gauthier, with his clinical theory, applied to childhood psychoses, approaches of the phenomenon's of the psychological solipsism and keeps us from socialization, sensitivity towards others, or the actual lack of idealization or «*grounding*» the concept or feeling of love.

The body has many transitional relations, such as the sound of maternal words, melodies and habitual gestures, that the child hallucinates, imagines, dreams and recreates in his movement of falling asleep. Micro-objects are body sensed, good memories, which allow the passage of autistic and solipsistic sensations to the humanization of human development. Therapeutic and «*loving objects*» can be resilient objects.

Our patients with severe alexithymia, psychosomatic, very concrete, with an inability to associate internally, to think about their thoughts, to feel and to represent the abstract, suffer from these voids, these psycho-body «*black holes*» or in its relational body. In these psychosomatic people there is no emotional body, where there are good parts of the «*relational body*», full of vitality, but instead, a concrete body, mortified by the failure of symbolization and representation of emotional pain. The body went «*psychotic*» on the emotional pain of the «*relational body*».

What should a therapeutic process be like? A «*potentially good space*» (*Winnicott*), space or resilient relationship in the understanding of Boris Cyrulnik, who considers that a more analogical communication should be possible instead of this hyper-digitization of new current societies.

For Stern, the analogical communication is associated with an affectionate agreement, to an inter-subjectivity, to a pre-verbal narrative, to a narrative of senses, contrary to the verbal digitization. The «*relational body*» should be the first object of Bioenergetic Analysis, working with psychotic illnesses, profoundly premature, with serious gaps in their development. The therapist is a new relational mirror, which creates and fosters «*mirror*»

where there were «empty» neurons. Beyond the transference-counter transference phenomena, the therapist gives name to the emotions of the body, gives life to the «relational body» in tune with the «somatic resonance» of Keleman.

This will be important to integrate the notion of «unconscious image of the body» of Françoise Dolto. If psychoanalysis has brought the observation to new inner cores, the post-bioenergetical body has integrated the «relational body» to arrive and intervene at the earliest clinical phases, more recently identified by Psychoanalysis and thus confirm that there is a permanent bridge between Psychoanalysis and Bioenergetic Analysis, as Daniel Boukolevi said. Bioenergetic Analysis can be a useful tool for intervention and get to where Psychoanalysis theorizes in intervening, that not even Freud thought to be possible.

***JOSÉ LUIS DA COSTA MAGALHÃES GOMES,  
ASOCIACIÓN PORTUGUESA DE ANÁLISIS BIOENERGÉTICO (APAB)***



JOSÉ LUIS DA COSTA MAGALHÃES GOMES



## BIBLIOGRAPHY

**ABU-JAMRA ZORNIG, S. M.** (2008) - «*A corporeidade na Clínica: Algumas observações sobre os primórdios do psiquismo*», Tempo Psicanalítico, vol 40, nº 2, Rio de Janeiro, Brasil.

**ALMEIDA, S.C.** (2010) - «*Identificação e Adaptação: Estratégias de Sobrevivência Psíquica*», Fortaleza, Brasil.

**ANREP** - Association Nationale pour la recherche et l'Etude en Psychologie (1989) - «*Winnicott en Pratique*», France.

**BOUKO-LEVY, D.** (2003) - «*Analyse Bionergétique et psychanalyse: quel dialogue possible?* », in *Le Corps et l'Analyse*, Revue des Sociétés Francophones d'Analyse Bioénergétique, vol 4, nº 2.

**CYRULNIK, B.** (2006) - «*De Chair et D'Âme*», Odile Jacob, Paris.

**DIAS, C.A.** (2010) - «*Teoria das Transformações*», Edições Almedina, Coimbra, Portugal.

**DOLTO, F.** (1986) - Dolto Psychanalyste, mk2, Françoise Dolto, 4DVD's Collections.

**GAUTHIER, J-M.** (1999) - «*Le Corps de l'Enfant Psychotique*», Dunod - Paris.

**LIBERMANN, Z.** (2010) - «*Patologias actuais ou Psicanálise Actual?* », Revista Bras. Psicanálise, vol. 44, nº 1: 41-49.

**LOWEN, A.** (1979) - «*O Corpo Traído*», Summus Editorial, S. Paulo, Brasil.

**KORBIVCHER, C.** (2007) - Bion e Tustin - «*Os fenómenos autísticos e o referencial de Bion: uma proposta de aproximação*», Revista Bras. De Psicanálise, vol 41, nº 2, S. Paulo, Brasil.

**MATURANA, H.** (1996) - «*Biologia e Psicanálise: o Amor como interface*», de «*Psicanálise Hoje - Uma Revolução do Olhar*», Editora Vozes, Petrópolis, Brasil.

**MCDUGALL, J.** (1989) - «*Théâtres du Corps*», Editions Gallimard, Paris.

**MILLER, A.** (2008) - «*Le Drame de l'enfant doué*», PUF, Paris.

**NIETZSCHE, F.** (1996) - Obras Escolhidas de Nietzsche, «*Assim Falava Zaratustra*», Circulo de Leitores, Portugal.

**RIZZOLATTI, G., SINIGAGLIA, C.** (2006) - «*Las Neuronas Espejo - Los mecanismos de la empatía emocional*», Ed Paidós Ibérica, Barcelona.

**ROBERT-OUVRAY, S. B.** (1996) - «*L'enfant tonique et sa mère*», Editions Martin Media., France.

**ROUDINESCO, E. MICHEL, P.** (2000) - «*Dicionário de Psicanálise*», Editorial Inquérito, Mem Martins, Portugal.

**STERN, D.** (2006) - «*O Momento Presente na psicoterapia e na vida de todos os dias*», Climepsi Editores, Lisboa - Portugal.

**TUSTIN, F.** (1990) - «*Barreiras autistas em pacientes neuróticos*», Artes Médicas, Porto Alegre, Brasil.

**VERMEYLEN, F.** (2001) - «*Bloc-Notes*», in *Le Corps et l'Analyse*, Revue des Sociétés Francophones d'Analyse Bioénergétique, vol 2, nº 2.

## BERICHT VOM - DEUTSCHE GESELLSCHAFT FÜR KÖRPERPSYCHOTHERAPIE (DGK) KONGRESS IN BERLIN

Das Norddeutsche Institut für Bioenergetische Analyse (NIBA) ist seit 2008 institutionelles Mitglied der Deutschen Gesellschaft für Körperpsychotherapie (DGK) und hat an der Entwicklung eines einheitlichen Basis- Curriculums für körperpsychotherapeutische Ausbildungen mitgewirkt.

Alle 4 Jahre veranstaltet die DGK einen Kongress, der in diesem Jahr vom 22.- 26.09 unter dem Motto «*Körper, Gruppe, Gesellschaft, neue Entwicklungen in der Körperpsychotherapie*», in Berlin stattfand.

Die Bioenergetische Analyse war u.a. durch das NIBA mit zahlreichen Mitgliedern, Workshop- Präsentationen und mit einem gut betreutem Info- Stand kraftvoll vertreten.

Die gemeinsame Überzeugung, dass die Einbeziehung des Körpers in der Psychotherapie eine entscheidende Rolle spielt war die Basis für eine gute Kongressatmosphäre, geprägt von Wohlwollen und Respekt den TeilnehmerInnen und der jeweils anderen Methode gegenüber. Die Methodenvielfalt in der Körperpsychotherapie wird für viele TherapeutInnen und Ihren persönlichen Arbeitsstil als bereichernd erlebt, bei gleichzeitiger Wahrung der eigenen professionellen Identität, in unserem Fall als Bioenergetische Analytiker/in.



NIBA- STAND AUF DEM DGK-KONGRESS

Wir vom NIBA sind glücklich darüber, dass wir David Bercelli als Referenten für die von Ihm zusammengestellten Trauma Release Exercises -Übungen (TRE) für den Kongress gewinnen konnten. Seine beiden Workshops und sein Vortrag, extrem gut besucht, waren für viele TeilnehmerInnen ein Highlight des Kongresses. Ganz nebenbei kamen sie mit urbioenergetischem Übungsrepertoire in Kontakt.

Weitere Workshops mit bioenergetischem Hintergrund wurden von Hanna Kotowski, Konni Oelmann, Dr. Vita Heinrich, Dr. Jörg Clauer, Ulrich Sollmann und Olaf Trapp geleitet.

Der NIBA- Stand war ein beliebter Treffpunkt, neue Kontakte konnten geknüpft werden und sogar den einen oder anderen Bioenergetische Analytiker aus ganz alten Zeiten konnten wir begrüßen.

Unsere gute kollegiale Kooperation mit Vertretern der Deutschen Sektion der EABP lässt sich nicht ohne Weiteres auf die Europäische Ebene übertragen. Durch eine Annäherung an die EABP eröffnen sich jedoch bisher ungenutzte Möglichkeiten die Bioenergetische Analyse innerhalb der Europäischen Körperpsychotherapie- Szene bekannter zu machen, bzw. mit alten Vorurteilen der B.A. gegenüber aufzuräumen.

**OLAF TRAPP,  
NIBA- GERMANY**



DAVID BERCELLI

## REPORT FROM THE GERMAN SOCIETY FOR BODY PSYCHOTHERAPY (DGK) - CONGRESS IN BERLIN

Since 2008 NIBA- Germany is an Institutional member of the DGK, the German section of European Association of Body Psychotherapy (EABP). NIBA members have been engaged in developing a common basic Curriculum for Body psychotherapists in Germany.

Every 4 years the DGK organizes a Congress, which this year took place from 22<sup>nd</sup> to 26<sup>th</sup> of September in Berlin with the motto «*Body, Group, Society, new developments in Body Psychotherapy*»

Bioenergetic Analysis was among others represented through members of NIBA-Germany, which lead workshop- presentations and were running a well guided information stand.

The common convincement, that the inclusion of the body is essential in psychotherapy, was the basis for a congress atmosphere of benevolence and respect among the participants as well as towards the different modalities. The variety of modalities within Body Psychotherapy is experienced as enriching for many therapists and their personal working style, at one go with the protection of the own professional identity, in our case as Bioenergetic Analysts.

We (NIBA-Ger) are happy, that we could convert David Bercelli as a referent to the congress; he presented the Trauma Release Exercises (TRE) which are compiled by him. His two workshops and one lecture were extremely well booked, they have been a congress highlight for many participants. As a sideline they came in contact with primal-bioenergetic exercise- repertoire.

Additional workshops with bioenergetic background were led by Hanna Kotowski, Konni Oelmann, Dr. Vita Heinrich, Dr. Jörg Clauer, Ulrich Sollmann and Olaf Trapp.

The NIBA- information stand was a popular meeting point for socializing and even

one or another Bioenergetic Analyst from the very old days could be welcomed.

Our good cooperation with representatives from the German section of EABP is not simply transferable to the European level. However an approximation to EABP opens untapped possibilities to bring to light Bioenergetic Analysis within the European Body Psychotherapy world, respectively to clarify old prejudices about B.A. among this audience.

**OLAF TRAPP,  
NIBA- GERMANY**

In French

## COLLOQUE DE TOULOUSE (FRANCE) « DES MÉMOIRES POUR LE CORPS » 01-02 OCTOBRE 2011

Dans le cadre des Journées Francophones d'Analyse Bioénergétique, le Collège Français d'Analyse Bioénergétique (CFAB) a organisé ce colloque en partenariat avec Car & Med, une association essentiellement orientée vers la Psychanalyse.



Le programme était très riche, très dense, autour des thèmes suivants :

- « *La Mémoire Complexe : Fondements Neurobiologiques* » (Thomas Papouin PhD. Neurobiologiste)
- « *La Mémoire Fonctionnelle du Corps* » (Noël Payet, Ostéopathe)
- « *La Mémoire Tónico-Emotionnelle* » (Véronique Lejeune, Psychologue, CBT., SOBAB)
- « *La Mémoire Immunologique, Immunologie et Emotion* » (Antonio Montoya, MD, SAAB)
- « *La Mémoire Transgénérationnelle* » (Jean-Marc Guillerme, Psychologue, CBT., France)
- « *L'Encodage Corporel de la Mémoire Préverbale* » (Guy Tonella PhD., CBT, CFAB)
- « *Trauma et Mémoire Préverbale* » (Edith Liberman, Psychologue, CBT., SOMAB)
- « *Mémoire du Passé et Conscience de l' Ici et Maintenant : Paradoxe ou Continuité d'Expérience ?* » Table ronde avec Maryse Doess (CFAB), Jean-Luc Emeraud (CFAB) et Laurence Trilles (IABFS, SFABE).

Trois ateliers au choix ont été proposés le samedi après midi :

- « *Les Tensions Musculaires Chroniques* » (Violaine de Clerck, Psychologue, CBT, SOBAB),
- « *Le Toucher Intersubjectif* » (Maryse Doess, Psychologue, CBT, CFAB),
- « *Les Propriétés du Système d'Attachement* » (Guy Tonella, Psychologue, CBT, CFAB),

Ainsi qu'une conférence vidéo d'Alexander Lowen (1990) présentant l'Analyse Bioénergétique.

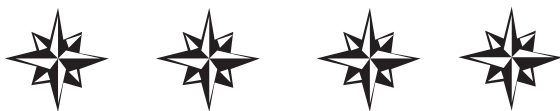
Il y eut environ 75 participants dont une grande majorité de non Analystes Bioénergéticiens : déception d'un côté mais succès d'un autre côté auprès de Psychologues, Psychiatres, Psychothérapeutes venus de divers pays (*France, Espagne, Portugal, USA*) qui ont découvert l'Analyse Bioénergétique. Nous avons reçus des mails enthousiastes à la suite du colloque nous confirmant que nous avons des théories et des pratiques intéressantes à communiquer et à faire partager.

Des CD des diverses conférences ont été vendus sur place et le prochain numéro de « *Corps et Analyse* », revue francophone d'analyse bioénergétique,

sera consacré à la publication des différentes interventions, avec schémas power point et bibliographies incluses.

A la suite de ce colloque, un groupe pluridisciplinaire est en train de se constituer pour poursuivre l'élaboration d'articulations entre neurologie, neurobiologie, anatomophysiologie, physique quantique, psychologie et psychothérapie bioénergétique. Une perspective très excitante !

**GUY TONELLA,**  
**COLLEGE FRANÇAIS D'ANALYSE**  
**BIOENERGETIQUE (CFAB)**





In English

## CONFERENCE IN TOULOUSE (FRANCE) « MEMORIES FOR THE BODY » OCTOBER 01-02, 2011

In the frame of the «*French Speaking Bioenergetic Analysis Annual Study Days*», the CFAB (*College Français d'Analyse Bioénergétique*) organised those days, with Car & Med, a psychoanalysis oriented Association.

The program was quite rich, dense, around the following themes:

- «*Complex Memor : Neurobiological Bases* » (*Thomas Papouin, PhD, Neurobiologist*)
- «*Functional Body Memory*» (*Noel Payet, Osteopath*)
- «*Tonic and Emotional Memor* » (*Veronique Lejeune, Psychologist, CBT, SOBAB*)
- «*Transgenerational Memor* » (*Jean-Marc Guillaume, Psychologist, CBT, France*)
- «*Body Encoding of Preverbal Memory*» (*Guy Tonella, PhD, CBT, CFAB*)
- «*Trauma and Preverbal Memory*» (*Edith Liberman, Psychologist, CBT, SOMAB*)
- «*Memory of the Past and Actual Awareness, Paradox or Continuing Experience?* »

Round table with Maryse Doess (CFAB), Jean-Luc Emeraud (CFAB) and Laurence Trilles (IABFS, SFABE)

Three workshops were proposed on saturday afternoon :

- «*Chronic Muscular Tensions*», (*Violaine De Clerck Psychologist, CBT, SOBAB*)
  - «*Intersubjective Touch*» (*Maryse Doess, Psychologist, CBT, CFAB*)
  - «*Properties of the Attachment System*» (*Guy Tonella, Psychologist, CBT, CFAB*)
- In addition a video presenting Alexander Lowen's Lecture, Montreal (1990) presenting Bioenergetic Analysis.

There were about 75 participants, among whom the large majority was composed by non bioenergetic therapists: a disappointment on one side, but on the other side quite a success with an audience of psychoanalysts, psychiatrists, psychotherapists who came from different countries (*France, Spain, Portugal and even USA*) who were discovering Bioenergetic Analysis. We received several enthusiastic emails after the Conference, which confirmed that we have theories and practices of high interest to communicate and be shared.

CDs of the presentations were printed and the next « *Corps et Analyse* », French speaking Bioenergetic Analysis Journal, will contain all of the presentations, with their Power Point documents and bibliographies.

Following the event, a pluridisciplinary group is beginning to grow, in order to go on with elaboration, articulating elements of neurology, neurobiology, anatomo-physiology, quantum physics, psychology and bioenergetic psychotherapy. A very exciting perspective!

**GUY TONELLA,**  
**COLLEGE FRANÇAIS D'ANALYSE BIOENERGETIQUE (CFAB)**



## PSYCHOTHERAPIEGESETZ IN ÖSTERREICH: DESASTER ODER ERRUNGENSCHAFT

### ZUR ENTSTEHUNGSGESCHICHTE

1991 trat in Österreich das Psychotherapiegesetz in Kraft. Dieses wurde im letzten Viertel des 20. Jahrhunderts ausgearbeitet, also zu einer Zeit als in Österreich die Psychotherapieszene gerade boomte. Die Personen, die damals Psychotherapie ausübten, kamen aus drei Herkunftsberufsgruppen: aus der Gruppe der Ärzte, der Gruppe der Psychologen und der Gruppe der sogenannten «*Anderen*» Anteilsmäßig war die Dominanz der Psychologen am größten. Diese waren auch am ehesten bereit Forschungsarbeit für die Psychotherapie zu leisten. Wesentlich kleiner war die Gruppe der Ärzte, welche Psychotherapie betrieben. Dennoch waren ihre Praxen immer überfüllt und sie konnten somit recht gut verdienen. Die dritte Gruppe umfasste die sogenannten «*Anderen*» – also Sozialarbeiter, Lehrer, Theologen und andere Berufsangehörige, die eine psychotherapeutische Ausbildung absolviert hatten. Aufgrund dieser verschiedenen Herkunftsberufe im Feld der Psychotherapie versuchten auch deren unterschiedliche Interessensverbände, das waren die österreichische Ärztekammer, der Berufsverband der österreichischen Psychologinnen und Psychologen, die Gewerkschaft und der Dachverband Österreichischer Psychotherapeutischer Vereinigungen auf die Entstehung und Gestaltung des Gesetzes Einfluss zu nehmen. Die Spannungen zwischen diesen verschiedenen Gruppen, welche darum kämpften ihre Zugangsmöglichkeiten zum Markt zu sichern, haben bis heute – gut zwanzig Jahre danach – Auswirkungen auf das berufliche Feld der Psychotherapie.

### Aktuelle berufliche Perspektiven

Das Psychotherapiegesetz stellt die Berufsbezeichnung «*Psychotherapeut*» unter Schutz und reglementiert, wer diesen

Beruf ausüben darf. Ebenso regelt das Gesetz bis ins Detail die Voraussetzungen für die Angebote von psychotherapeutischen Ausbildungseinrichtungen. Diese müssen einen entsprechenden Antrag beim Bundesministerium für Gesundheit und Konsumentenschutz stellen. Über dieses Ansuchen erstellt ein Gremium aus Vertretern aller bisher anerkannten Psychotherapieschulen ein Fachgutachten, welches dann dem zuständigen Bundesministerium als Grundlage für eine bescheidmäßige Anerkennung oder Ablehnung dient. Nur mit dieser Zulassung dürfen psychotherapeutische Ausbildungseinrichtungen in Erscheinung treten. Wer hingegen ohne solche bescheidmäßige Zulassung in Österreich Psychotherapieausbildungen anbietet oder dies auch nur versucht – wobei schon die Werbung dafür als Versuch gilt – fällt unter die Strafdrohung hoher Verwaltungsstrafen. Das Psychotherapiegesetz hat die Ausbildung der Psychotherapeuten außeruniversitär eingerichtet. Dies sollte einen möglichst breiten Zugang zur Ausbildung ermöglichen. Von interessierten Bewerbern muss ein Berufsabschluss (*Gesundheits- oder Sozialwesen*) als Voraussetzung nachgewiesen werden, der Abschluss eines Universitätsstudiums ist jedoch nicht erforderlich. Die aus zwei Abschnitten, dem Propädeutikum und dem Fachspezifikum bestehende Ausbildung ist sehr umfangreich und dauert in etwa 5-9 Jahre. Die Kosten dafür betragen durchschnittlich 35.000 € mit einer Bandbreite von 25.000 € bis 60.000 €, je nach Psychotherapiemethode.

Bedeutsam war auch, dass 1991 das allgemeine Sozialversicherungsgesetz geändert wurde, wodurch die Inanspruchnahme von Psychotherapie als Kassenleistung ermöglicht wurde. Klienten können nach einem Besuch eines Arztes, dessen Bestätigung und entsprechender therapeutischer Diagnosestellung einen Krankenkassenzuschuss von derzeit 21,80 € pro Psychotherapieeinheit beantragen. Je nach Tarif des Psychotherapeuten verbleiben dann für den Klienten durchschnittlich 50 € an Selbstbehalt pro Psychotherapieeinheit. Man könnte sagen mit dem Krankenkassenzuschuss für Psychotherapie bekam position nach Jahren einer unsicheren legalen Situation auch eine gesellschaftliche Aufgabe zugewiesen. Andererseits haben die Krankenkassen die PsychotherapeutInnen mit einem schmalen Tarif abgespeist, denn es gibt viele Umsetzungsmängel – beispielsweise im Angebot für Kinder. Der Versuch, einen österreichweit geltenden Gesamtvertrag zwischen den Krankenkassen und den niedergelassenen PsychotherapeutInnen zu erringen, ist bisher leider gescheitert. Nach wie vor ist Psychotherapie auf Krankenschein nicht generell möglich, das Honorar muss in der Regel vorfinanziert werden. Fallweise übernimmt die gesetzliche Krankenversicherung für KlientInnen ohne Einkommen die Behandlung. Der hier in Einzelverträgen mit bestimmten PsychotherapeutInnen vereinbarte Honorarsatz ist vergleichsweise niedrig und beträgt knapp 50 €.

### **EFFEKTE EINES SCHNEEBALLSYSTEMS**

Tatsächlich haben in den 20 Jahren seit bestehen des Gesetzes zahlreiche Psychotherapieschulen um Anerkennung ange-sucht. Mit derzeit 22 anerkannten Methoden existiert in Österreich eine beachtliche Schulenvielfalt. Dementsprechend vermehrte sich natürlich auch die Zahl der PsychotherapeutInnen ständig. Mit Stand Jänner 2011 gibt es in Österreich rund 7200 anerkannte PsychotherapeutInnen, davon sind ca. 70% weiblich und 30% männlich. Bereits etablierte TherapeutInnen suchten, da

der « *Markt* » ab der Jahrtausendwende als alleinige Ernährungsgrundlage fraglicher wurde, nach neuen Einnahmequellen im Ausbildungssektor - denn diese Einnahmequellen sind dank des Psychotherapiegesetzes und der damit verbundenen Ausbildungsanforderungen an die AusbildungskandidatInnen relativ abgesichert. Manche, die in den letzten Jahren ihre Psychotherapieausbildungen begannen, werden früher oder später realisieren, dass sich das Ziel einer selbstständigen Tätigkeit in privater Praxis als Phantasie entpuppen könnte, ja es sogar fraglich ist, ob sie jemals wieder ihre Ausbildungskosten hereinbringen können. Neuer Druck also ebenfalls Ausbildner zu werden?

### **DIE ERSTAUNLICHE WENDE**

Obwohl also das Psychotherapiegesetz die Ausbildung der Psychotherapeuten außeruniversitär eingerichtet hat, haben sich in jüngster Vergangenheit österreichische Privatuniversitäten bereits erfolgreich um Akkreditierung bemüht, um ein Bakkalaureats-, Magister- und Doktorats-Studium in Psychotherapie mit unterschiedlichen methodenspezifischen Schwerpunkten anbieten zu können. Das Neue an diesen Initiativen ist, dass Psychotherapie als eigenständiger Studiengang eingerichtet wurde. Es ist allerdings hervorzuheben, dass ein Studium der Psychotherapie und eine psychotherapeutische Berufsausbildung sachlich und rechtlich zu unterscheiden sind. In Kooperation mit anerkannten Ausbildungseinrichtungen werden nun an diesen Universitäten auch psychotherapeutische Berufsausbildungen angeboten. Der praxisbezogene Ausbildungsteil (*inklusive Lehrtherapie*) bleibt bei der Ausbildungseinrichtung, ein theoretische Teil wird an der Universität gelehrt und damit die Ausbildung mit einem akademischen Grad abgeschlossen.

## **BIOENERGETISCHE ANALYSE IN ÖSTERREICH**

Ein früheres Ansuchen unserer Gesellschaft – dieses liegt nun mehr als 15 Jahre zurück - um unsere Methode der Bioenergetischen Analyse als Psychotherapiemethode und -ausbildung zu einer gesetzlichen Anerkennung zu bringen, wurde abgelehnt. Die Gründe hierfür sind nicht einfach zu erfassen. Neben verschiedenen auch marktpolitischen Einflussfaktoren war wohl die damals überaus kritische Haltung etablierter psychotherapeutischer Schulen gegenüber einem körperorientierten Verfahren bedeutsam, zum anderen auch ein bestimmter Mangel an theoretischer Fundierung der Bioenergetischen Analyse und empirischer Wirksamkeitsforschung. Konkret bedeutet dies, dass Bioenergetische AnalytikerInnen in Österreich keine Psychotherapie anbieten und ausführen dürfen. Viele der Mitglieder unserer Gesellschaft DÖK verfügen zwar über eine weitere gesetzlich anerkannte psychotherapeutische Ausbildung. Dennoch stellt sich ein Identitätsproblem für bioenergetische AnalytikerInnen in ihrer alltäglichen Arbeit und die gesetzliche Situation bedeutet eine beträchtliche Erschwernis AusbildungskandidatInnen für die Bioenergetische Analyse zu gewinnen.

## **AUSBLICK**

Seit 3 Jahren befassen wir uns jetzt in unserer Gesellschaft mit den Vorbereitungsarbeiten für ein nochmaliges Ansuchen. Die gesetzlichen Bedingungen verlangen Veränderungen, die bis tief in die Organisationsstruktur unserer Gesellschaft eingreifen. In den letzten Jahren haben viele Mitglieder unserer Gesellschaft Zeit und Kraft in dieses Projekt investiert und wir haben wertvolle Kooperationen mit Mitgliedern anderer Gesellschaften der Bioenergetischen Analyse.

Das Projekt gedeiht zusehens. Wir wollen den Schritt nochmals wagen, - den-

noch - wir werden in diesem üblicherweise mehrjährigen Anerkennungsprozess noch viel Besonnenheit, Ausdauer und Durchhaltekraft gebrauchen können.

## **MARIA WEINKNECHT**

*DÖK's Vice - President*

*Die Österreichische Gesellschaft für Körperbezogene Psychotherapie – Bioenergetische Analyse (DÖK)*



In English

## PSYCHOTHERAPY ACT IN AUSTRIA: DISASTER OR ACHIEVEMENT

### ABOUT THE HISTORY

In 1991 the Psychotherapy Act took effect in Austria. It had been developed during the last quarter of the 20th century, a period when psychotherapy was booming in Austria. At that time the practitioners of psychotherapy came mainly from three professional groups: the group of physicians, the group of psychologists, and the group of so called « *others*. » In terms of numbers the group of psychologists was the largest. They were also the most willing to contribute research to psychotherapy. Much smaller was the group of doctors who acted as Psychotherapists. Yet their offices were always crowded and as a result their income was quite ample. The third group comprised the so called « *others*. » – social workers, teachers, theologians, and other professionals who had undergone training in Psychotherapy. Because of the different backgrounds of the therapists, their respective professional associations tried to exert influence on the development and shaping of the law. The Professional Associations involved were the Austrian Medical Association, the Austrian Professional Association of Psychologists, the Austrian Trade Union Federation, and the Umbrella Organisation of Austrian Psychotherapeutic Associations. The various groups struggling to secure a foothold in the marketplace continue to have an effect on the psychotherapeutic profession even today, a good twenty years later.

### CURRENT CAREER OPPORTUNITIES

The Psychotherapy Act provides protection for the professional title of « *Psychotherapist* » and regulates who is allowed to pursue that profession. Likewise, the law regulates in detail the prerequisites for the establishment of training institutions

for Psychotherapy. Every interested institution must submit an application to the Federal Ministry for Health and Consumer Protection. A committee consisting of representatives from all previously recognized schools of psychotherapy renders an expert opinion on the application request. The Federal ministry then uses this opinion as the basis for acceptance or rejection of the application. Only with this accreditation may a psychotherapeutic training facility begin operations. In Austria anyone who even attempts to offer psychotherapeutic training without previous accreditation – and even mere advertising is deemed an attempt – is subject to severe fines. The Psychotherapy Act establishes a non-university training for Psychotherapists with the intent to allow broad access to it. Applicants must have a finished training in the fields of health care or social services, but a university degree is not required. The education of Psychotherapists consists of two parts, the preparatory segment and the specific training of the psychotherapeutic method. It is very extensive, taking between 5 and 9 years. The average educational cost is about 35,000€, but ranges from 25,000€ to 60,000€ depending on the psychotherapeutic method.

Another important factor is the amendment of the General Social Insurance Act in 1991. Patients may apply for a contribution from the health insurer, if they visit a physician first who attests to this, and a Psychotherapist makes an appropriate diagnosis. Currently the subsidy is € 21.80 per unit. Depending on the fee schedule of the therapist the patient has an average copay of about € 50 per unit. One could say that with the co-financing from the health insurer the psychotherapeutic profession received a « *position* » in society after years of an uncertain legal situation. On the other hand the insurance companies have fobbed



off the Psychotherapists, because there are still many shortcomings, for example regarding the offerings for children. Unfortunately the goal of a general contract between health insurer and Psychotherapists in private practice has failed thus far. Psychotherapeutic treatment funded by health insurance is still not generally available. Only in some cases with patients without any income does the health insurer cover the cost of treatment. In such cases the fee is negotiated with individual therapists at the quite low rate of barely € 50 per unit.

### **THE SNOWBALL EFFECT**

In the last 20 years since the law took effect numerous Psychotherapy Schools have applied for accreditation. Currently in Austria there exist 22 recognized Psychotherapeutic training facilities which represent a considerable diversity of methods. Correspondingly the number of Psychotherapists is increasing constantly. As of January 2011 there are approximately 7,200 Accredited Psycho-therapists in Austria, about 70% of them female and 30% male. From the turn of the millennium onward the « *market* » for practising Psychotherapists was becoming less and less secure as a sole source of income. Therefore already established Therapists were looking more and more for new sources of income in the Psychotherapy Education Sector. These sources are relatively secure, because of the demands for training established by the Psychotherapy Act. But now there exists the danger that some of the psychotherapy students who started their training in recent years, will find out that their goal to be a private practitioner could turn out to be a fantasy. In fact it may be doubtful whether they will be able at all to recover their education expenses. So is this then a new pressure to also become a Psychotherapy Teacher?

### **THE AMAZING TURNAROUND**

While the Psychotherapy Act has established the training of Psychotherapists in a non-university setting, Austrian private universities' recent efforts for Psychotherapy Accreditation have been successful. These accreditations permit them to offer a bachelor's, master's and doctoral degree in Psychotherapy with specific emphasis on different methods. The novelty of these initiatives is, that Psychotherapy has now been established as an independent branch of study. It should be noted, however, that it is necessary to distinguish between a study of Psychotherapy and a Psychotherapeutic Training Program in regard to both content and legal ramifications. In cooperation with already recognized Psychotherapeutic Training Institutions these universities now also offer Psychotherapeutic Training Programs. The practical part including educational therapy remains within the training institution the theoretical part is done at the university which provides an academic degree.

### **BIOENERGETIC ANALYSIS IN AUSTRIA**

More than 15 years ago our Society submitted an application to obtain legal recognition for our method of Bioenergetic Analysis as a Psychotherapy and a training method. was denied. The reasons for this are not easy to grasp. Besides various political and economic factors the most likely reasons were the at that time exceedingly critical attitude of the established schools of Psychotherapy towards a Body-Oriented Method, as well as a certain lack of a theoretical foundation of Bioenergetic Analysis coupled with a lack of empirical research into its effectiveness. Concretely this means that Bioenergetic Analysts may not offer or practice Psychotherapy in Austria. Many

members of our Society DÖK have completed additional psychotherapeutic trainings of recognized methods. But the lack of recognition of Bioenergetic Analysis creates an identity problem for the Analysts in their everyday work. Also the legal situation presents considerable difficulties in recruiting candidates for Bioenergetic Analysis training.

## **OUTLOOK**

For three years now our Society is dealing with the preparatory work for re-submitting an application. The legal conditions require changes that deeply alter the organizational structure of our society. During the last years many of our members contributed energy to the project and we also have valuable cooperations with members of other Societies of Bioenergetic Analysis. Gradually the project grows. So we will venture to apply again - still – since this process may take several years, we will

need much prudence, perseverance and persistence to arrive at success.

**MARIA WEINKNECHT**  
**ÖSTERREICHISCHE GESELLSCHAFT**  
**FÜR KÖRPERBEZOGENE PSYCHOTHE-**  
**RAPIE – BIOENERGETISCHE ANALYSE**  
*(DÖK)*

*Translator: Theresia Wensch*

## BIOENERGETIC JOURNALS

- ❖ «*BIOENERGETIC ANALYSIS ,THE CLINICAL JOURNAL OF THE INTERNATIONAL INSTITUTE FOR BIOENERGETIC ANALYSIS*» [http://www.bioenergetic-therapy.ch/1fm\\_shop.htm](http://www.bioenergetic-therapy.ch/1fm_shop.htm)
- ❖ «*FORUM DER BIOENERGETISCHEN ANALYSE*», Ed. Dr.Vita Heinrich-Clauer.  
Email: [vita.heinrich-clauer@osnanet.de](mailto:vita.heinrich-clauer@osnanet.de)
- ❖ « *LE CORPS ET L'ANALYSE, LE CORPS DU THERAPEUTE : LA PLACE DU THERAPEUTE ET SON ENGAGEMENT* » -11<sup>e</sup>Journées Francophones d'Analyse Bioénergétique, Revue des Sociétés Francophones d'Analyse Bioénergétique, Ed. SOBAB, IABFS, SFABE, CFAB Numéro unique, Automne 2010.  
<http://www.analyse-bioenergetique.com>
- ❖ « *THE EUROPEAN JOURNAL OF BIOENERGETIC ANALYSIS AND PSYCHOTHERAPY*»  
<http://www.bioenergetic-journal.net>

## EVENTS

Events-Conferences	Place-Time-Language	Trainer – Society	Costs	Information
<i>Journées Francophones d'Analyse Bioénergétique : « Des Mémoires pour le Corps »</i> <i>French Language Speaking Days: «Memories for the Body»</i>	02 <sup>nd</sup> – 03 <sup>rd</sup> October 2011 Toulouse In French	Maryse Doess Guy Tonella  CFAB	Trainee: 120€ 140€ Continuing Education: 220€ (+ Accommodation Expenses)	CFAB E-mail:- <a href="mailto:contact@cfab.info">contact@cfab.info</a>
XXI <sup>o</sup> Conference of the International Institute for Bioenergetic Analysis <i>«Integrating Brain, Mind and Body, Clinical &amp; Therapeutic Implications of Neuroscience».</i>	26 <sup>th</sup> – 30 <sup>th</sup> October 2011, San Diego/USA In English & Portuguese <i>French, Spanish &amp; German depending on the number</i>	IIBA & FLAAB	CBT, IIBA Member: 336€ Non CBT, IIBA Member: 280€ Non IIBA Member: 407€	IIBA <a href="http://www.bioenergetic-therapy.com">www.bioenergetic-therapy.com</a>
General Assembly Meeting of the EFBA-P 2011	18 <sup>th</sup> - 20 <sup>th</sup> . November 2011, Roma, Italia In English	EFBA-P	Not yet determined	EFBA-P <a href="http://www.bioenergeticanalysis.net">www.bioenergeticanalysis.net</a> Rainer Mahr: E-mail:- <a href="mailto:rmahr@t-online.de">rmahr@t-online.de</a>
<i>«De la desvitalització a la vitalització»</i>	19 <sup>th</sup> March 2012 Barcelona, Spain	Pedro Jiménez ACAB-	Not yet determined	ACAB <a href="http://www.acabbio.es">www.acabbio.es</a> Tel: 93 210 11 97
<i>« Catharsis et lien ; Intégrer les Pratiques Traditionnelles et Actuelles de l'Analyse Bioénergétique »</i>	29 <sup>th</sup> March – 01 <sup>st</sup> April 2012 Wépion, Belgium	Violaine De Clerck SOBAB	440€	Violaine De Cerck E-mail:- <a href="mailto:violainedc@swing.be">violainedc@swing.be</a>
<i>«L'impacte dels patrons destructius a la nostra salut psicoemocional »</i>	14 <sup>th</sup> April 2012 Barcelona, Spain	Fina Pla ACAB	Not yet determined	ACAB <a href="http://www.acabbio.es">www.acabbio.es</a> Tel: 93 210 11 97
<i>«Arrelament i creativitat »-</i>	12 <sup>th</sup> May 2012 Barcelona, Spain	Victòria Fernández Puig ACAB	Not yet determined	ACAB <a href="http://www.acabbio.es">www.acabbio.es</a> Tel.: 93 210 11 97
Workshop	21 <sup>st</sup> -25 <sup>th</sup> May 2012 Bispingen, Germany	David Campbell & June McDonach	Not yet determined	E-mail:- <a href="mailto:Harald.Dohrmann@gmx.net">Harald.Dohrmann@gmx.net</a>
<i>Training Workshop</i> <i>«Innovacion y tradición. Instrumentos del A.B. Para un trabajo desde el Vínculo. »</i>  <i>«Innovation and tradition. A.B. Instruments in working with Attachment issues. »</i>	24 <sup>th</sup> -27 <sup>th</sup> May 2012 & 31 <sup>st</sup> - 03 <sup>rd</sup> June 2012 Donostia  In English with translation into Spanish	Vincentia Schroeter ( <i>International Trainer</i> <i>San Diego Institute, USA</i> )  EHABE	<b>275 €</b> (+ Accommodation Expenses)  ( <i>Inscriptions from November 1<sup>st</sup>, 2011</i> )	EHABE  E-mail: <a href="mailto:secretaria@ehabe.org">secretaria@ehabe.org</a>
<b>Your contributions for the next issue « BASIC 23<sup>rd</sup> » Please send them before 15<sup>th</sup> March 2012</b>				



**EUROPEAN FEDERATION  
FOR BIOENERGETIC ANALYSIS – PSYCHOTHERAPY**

**Allemagne - Autriche – Belgique - Espagne - France - Norvège - Pays Bas -  
Portugal - Suisse**

**Intégré par les Sociétés Membres de l'IIBA  
[www.bioenergeticanalysis.net](http://www.bioenergeticanalysis.net)**

**BUREAU EXECUTIF**

**Vice-président faisant fonction de Président : Francisco Garcia Esteban  
(SOMAB - Espagne),**

**Secrétaire : Fina Pla (ACAB - Espagne),**

**Trésorier: Rainer Mahr (SGfBA - Allemagne),**

**4<sup>ème</sup> Membre: Annie Nissou (IABFS - France),**

**5<sup>ème</sup> Membre: Olaf Trapp (NIBA-GER - Allemagne),**

**Site Internet de l'EFBA-P Coordonné par Edith Liberman**

**[edith.liberman@gmail.com](mailto:edith.liberman@gmail.com)**