



English Summaries

The Body in Society and Therapy

ESSAYS

MÁRTON SZEMEREY: Body and war: Experience and representation in European modernity

War is a limit situation that has been outside the realm of everyday experience in Western culture since the beginning of the modern era at the latest. The prolonged, extreme state of crisis threatens to destroy the familiar framework of life, not only in the cultural and social domain, but in concrete physical terms as well. Every act performed in traditional warfare revolves around the body as the ultimate object of power: the process of conscription and training, the execution of combat operations, the return of the wounded and the victors, the management of prisoners of war and corpses are all events that could not take place without the participation of the body, sometimes made visible, other times kept invisible. In a similar fashion, a significant part of the effects of an armed conflict on the civilian population gains its meaning by the extreme modification of embodied experience. Notwithstanding, the bodily aspects of war are inherently difficult to capture in words because of their unusualness, raw brutality and highly traumatic nature, further obscured by artificially shaped representations of the body, that are often adapted to propagandistic ends. This is compounded by the official and personal culture of memory that emerges in the wake of the armistice, which must deal with the formation of narratives summarizing losses and gains, as well as the permanent physical deformities of the disabled and wounded, along with the visceral traces of starvation, freezing, fear of death, rape and other atrocities committed. The aim of this paper is to provide a sketch of the above phenomena, with a particular reference to the numerous theoretical and practical contributions of psychoanalysis to our understanding of the corporeal aspects of war.

Keywords: war, body, trauma, representation, psychoanalysis

CSILLA FAIX-PRUKNER – SEBASTIAN HAAS: Embodied oppression – toward a culturally competent model of body-oriented psychotherapies

Body-oriented psychotherapeutic approaches can effectively support navigating within a social context and uncovering the clients' resources against oppression by placing the clients' bodily experiences in the focus of awareness and change. As identity categories are tied to power structures, which not only shape our personal sense of power but also influence our spatial- and bodily experiences, as well as our deepest sense of safety. The roots of body psychotherapy can be traced back to the work of Reich, who early on pointed out the shaping power of oppression on the physical and mental well-being, and even its formative influence on bodily sensations and muscle tensions. During the past decades, increasing attention is paid towards the relational and sociocultural dimensions within Western psychology and its body-oriented paradigms, including somato-psychotherapy. This article examines the characteristic effects of social privileges and stigmatization on the embodied experience. It explores the therapist's role in raising awareness of cultural differences and power dynamics at the bodily level, using concepts such as somatic consciousness and somatic transferences.

Keywords: body psychotherapy, cultural competence, oppression, embodiment, affirmative psychotherapy, diversity

GRIFFIN HANSBURY: The masculine Vaginal: Working with queer men's embodiment at the transgender edge

Turning away from the conspicuous phenomena of transgender experience, with an eye toward locating and illuminating the *transgender edge* in cisgender, this paper explores the relationship between men and the Vaginal, both material and fantasized. Positing the Vaginal as a counterpart to the Phallic allows a delinkage of vaginal psychic and embodied states from the strictly female so that, like the Phallic, they can be accessed by people of all genders and sexes. This concept goes beyond the conceptual to the fleshy, embodied experience of many transgender men, who live in whole, partial, and/or temporary "female" bodies. It can also be applied to the psychophysic reality of many cisgender men. Included is a discussion of a case in which a gay cisgender male patient experiences and fantasizes his anus as a vagina.

Keywords: transgender edge, queer, Vaginal, embodiment, masculinity

RÁHEL CSIZMADIA: In the labyrinth of dichotomies

In the first part of this article, I would like to review the interpretations and critiques of Griffin Hansbury's 2018 article "The masculine Vaginal". The transgender psychoanalyst and writer Griffin Hansbury aims to introduce his so-called transmodern way of thinking, in which the body is less determinative of social gender, as an alternative to the dichotomous gender theory of classical and contemporary psychoanalysis. As a counterpart to the Freudian Phallic, he creates the concept of the Vaginal, which is meant to denote a psychic space symbolizing opening and accessible

to all, regardless of subject choice or gender identity. His article raised several theoretical and practical questions, addressing both the potential implications for psychoanalytic thinking and the treatment of transgender clients. After reviewing these, in the second half of my article, I would like to interpret Hansbury's study in the light of my own questions: is it possible to shake phallogentrism from within, by its own means, i.e., does finding a counterpart to the phallic actually contribute to making the gender less restrictive? Can the Vaginal distance itself in its symbolic meaning from the vagina, the feminine, and the phallus from the penis? In this context, I will compare the masculine Vaginal with two other concepts: the lesbian phallus of Judith Butler and the bloody lesbian clitoris of Debra Roth.

Keywords: Griffin Hansbury, The Masculine Vaginal, transgender, phallogentrism

ZSÓFIA HODOVÁN: Tattooed bodies – Identity sewn into the skin

According to Charles Darwin, there is no community on earth that has not used some kind of permanent body adornment. Surveys show that 35% of the earth population have such body adornments (tattoos). It is a practice that is resurging across the cultures around the world. What is the reason behind this resurgent? What is the appeal and the justification behind this practice? The theoretical framework of our research was drawn and reflected from several psychodynamic theories such as those of Anzieu, Lacan, Foucault, Freud, and Turner. We used qualitative and quantitative instruments to examine 80 subjects with tattoos. The results suggest that tattoos significantly influence self-evaluations. With multiple tattoos promoting a crave for continuous body and self-image improvements. Tattoos can also provide an alternative way for individuals to cope with difficult life situations, using skin as a canvas that can act as a window into the soul. In our days, with easing of social barriers, the possibilities for self-realization and self-identification have transformed, and the expectations of the postmodern age have given way to the projection of personal identity onto the skin. Tattoos can help the wearer to live out one's self-boundaries with more of their identity, and a higher tolerance towards the self. Tattoos promote a sense of self-awareness, whilst expressing one's unique identity, and a sense of continuity. The motivation behind this ancient practice today is based on a dual need of protecting self-initiation, and individualism in a self-centered postmodern world.

Keywords: tattooing, skin, body-image, personality, motivation, pain, crisis, coping, skin-ego, post-modern identity

ADRIENNE INCZE: “Corporeal turn” – Is it a somersault or a tumbling in the world of psychodynamic therapies?

How am I doing with my body? Do I own it? Do I use it? Nowadays, it is no longer only the intersubjective school that advocates in the world of contemporary psychoanalysis that our choices and sympathies are also based to a significant extent on our non-verbal relational knowledge that we carry in our bodies, in our style,

whether we know it or not. The “corporeal turn” is an epistemologically inescapable paradigm shift that is gradually making itself felt in a wide range of scientific fields. Psychotherapies are also fundamentally affected since the world and the soul are different from the new perspective. As a therapeutic technique, the experience of the self, which focuses on movement and attention to the body, can also help the psychotherapist working in a verbal framework to further differentiate the bodily aspect. I choose the world of Psychodynamic Movement and Dance Therapy (PMT) to sketch around the above questions because I believe that this method provides a unique answer.

Keywords: corporeal turn, implicit body memory, bodymind work, global experience, psychodynamic, enactment

EDINA TOMÁN, JUDIT NÓRA PINTÉR, RITA HARGITAI: “A small flower has blossomed from the pain scattered in my body.” The importance of the lived body in post-traumatic growth in a female patient undergoing open heart surgery

The experience of a life-threatening illness can result in post-traumatic growth – numerous studies support this finding by examining the experiences of different patient groups. Nevertheless our knowledge regarding cardiovascular patients is lacking, both in the traumatic experience and in terms of knowledge that reveals the role of the experienced body in growth. In our study, we explore the subjective bodily experiences of a female patient who underwent open heart surgery through the interpretation of the intersection of Husserl’s embodiment paradigm and psychoanalytic body concepts. An open-heart operation means a particularly big physical and mental shock for the patient. Surgery becomes a deeply existential question in the life of the affected person since the heart is associated with the question of physical existence/non-existence. Based on our results, getting to know the “phenomenological corporeality” related to heart surgery is essential for creating practical knowledge about the specifics of the traumatic experience and personal growth. It seems that, in addition to the known five dimensions of growth, the interviewee sees post-traumatic growth as a sixth dimension. The interviewee experiences the surgery as a violence committed on her body, a memory that is deeply etched both in the physical memory and in the form of a scar on the skin. Experiencing physical intimacy with oneself and significant others is the way out of this world of experiences, and at the same time, the possibility of reintegrating the parts of the Self separated from each other by trauma. In the case study, the heart as “sick” flesh, the objective reality of the “broken, pierced” bone (*Körper*), and the dissociation – and then its integration – of the lived, living bodily experience (*Leib*) are constituted. In our study, in addition to the presentation and interpretation of the case, we also mention the practical indication of the results, as well as the therapeutic possibilities based on the perspective of the embodiment paradigm.

Keywords: embodiment, sternotomy, trauma, interpretative phenomenological analysis, case study

GABRIELLA SALZ: Body image as a trauma map. Body image changes in patients with borderline structural disorder in the art therapy process

In patients with personality disorders, early losses of objects, traumas, relational deficits, and emotions cannot be adequately represented, since mentalization skills are impaired, and the body often becomes central as a display and space for psychological events. This may explain my experience that in our psychotherapy department, where we mainly treat patients with personality disorders, the body often plays a prominent role in the art therapy process, and, in connection with this, the body images appear in the patients' pictures. In this paper, I explore how body image changes during trauma processing and therapeutic work through the presentation of two case studies. The body image functions both as a mirror and as a reflective surface in the safe space of art therapy. The patient has the opportunity to see herself in a picture and it is also possible for the group members or the therapist to reflect on the patient's self-image, functioning and expression. This facilitates the development of mentalisation and the integration of physical sensations and emotions that have been blocked by trauma. In my study, I will present, without claiming to be exhaustive, mainly contemporary psychoanalytic theories of body image, such as Dolto (1984), Anzieu (1985), Kristeva (1982), which are closely related to the cases described and to the role of body image in the psychotherapeutic and art therapy process.

Keywords: body image, trauma, personality disorder, art therapy

REVIEWS

Katalin Vermes: *A felelő(s) test. Exkarnáció és inkarnáció ritmusai* (The responsive/responsible body: Rhythms of excarnation and incarnation) (reviewed by **Veronika Békés**)

Márton Szemerey, Andrea Kövesdi, Virág Fehér Pálma (eds.): *Testképek a társadalomban* (Body images in society) (reviewed by **György Révész**)

Márta Csabai: *Aggódó testünk. Az egészségsszorongástól a belső biztonságig* (Our worried body: From health anxiety to inner security) (reviewed by **Anna Borgos**)