

Editorial

In the autumn of 2020, the problems of wars, attacks on civilians, occupations, territorial expropriation, the weight of dictatorships, the persecution and arrest of activists, threats to freedom of expression, repression, torture... are all issues that confront the individual with the horror of social violence. Collective thought drowns in the meanderings of psychic suffering, in its all-powerful trauma, paralysing the psyche and thought processes. Armed conflicts and the mortgage of political life foreclose the freedom to be and to act, subjecting people to the constraints of what no longer makes sense, and thus cannot be put into words.

On the other hand, Covid 19, which struck humanity as a whole, and the exigencies of confinement, are all constraints that have affected mental health causing people to submit to something insidious, unknown and unidentifiable. The injunction to be confined, to distrust and avoid the Other, have generated a process of relational and social disengagement. Any environment representing safety, a psychic envelope for containment, was now apprehended with disquiet, presented and then represented as a potential attack or even a cause of death. Moreover, the economic crisis that resulted from the suspension of activities, put people faced with a threat of loss of professional, social or even family status leading to a questioning of their relationship to their personal identity in all its components and its articulation in a project for the future.

The change from the real to a virtual world has also led psychotherapists and psychoanalysts to revisit their practices, and question some of the modalities of framework, to sacrifice the physical space, content to offer its psychic component, at the frontier of that which reveals the reality of the patient and their reality together, while each remains in their own home. They have had to adapt their practices, the way sessions are paid, but also to tame the problems of connection as parasitic elements to floating listening and free association. When the sessions returned to the consulting room, shaking hands - the only physical contact allowed – had to be sacrificed. Moreover, the responsibility of disinfecting the place after the departure of each patient became a necessary obsessive concern, imposing a new ritual, like a valve for a state of vigilance and constraining attention.

Thus, these crises that humanity is going through shake the framework and invariants and awaken archaic anxieties which threaten to shrink the world and cause people to withdraw. The individual, collectively or alone, previously drowned in a sense of omnipotence, is confronted with all the limits of his field of action and has to apprehend the anxieties that

result from it. He is led to relearn to discover himself, to think differently about his life, his relationships and his choices. The suspension of time could thus either lead people to sink into the meanderings of a loss of self and of what primarily humanises them - the gaze and the touch of the other, physical contact with the environment – or nourished by the symbolic and a deep fantasy, to reinvent and transform themselves, within the limits that are imposed to them today.

This number of *Vestigia* thus proposes itself as a third space, an in-between but also a common space of resistance to limitations, restrictions necessarily or unfairly/violently imposed. The articles do not all focus on the theme of constraint, and they are not neither linked necessarily to this editorial. Yet, each paper will take the reader beyond constraints, to the boundaries of psychoanalysis, philosophy and politics, where reflection is possible, in an articulation between the past, the present and the future, in an encounter with thinkers, psychoanalysts, philosophers and activists, in a natural succession of links with history and humanity.

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Translated from French by John Gale