

## BULLETIN OF PSYCHOANALYTIC STUDIES

The following journals have been reviewed: *International Journal of Psychoanalysis* 98 (2), 98 (3), 98 (4), 98 (5), 98 (6); *British Journal of Psychotherapy* 33 (2), 33 (3), 33 (4); *Psychanalyse* 39, 40, 41; *Revue française de psychanalyse* 82 (1), 82 (2); *Revista de psicoanálisis* 80, 81, 82. The articles are listed thematically. Where an abstract is available, it follows each entry.

### ADOLESCENTS

- Cassorla, R.M.S. (2017). Stupidity in the analytic field: Vicissitudes of the detachment process in adolescence *The International Journal of Psychoanalysis* 98 (2): 371-91.

Abstract: This paper has the objective of broadening the understanding of technical aspects in working with adolescents who defend themselves against detachment from infantile aspects through defensive organizations. These organizations numb the adolescent toward both triangular reality and narcissistic defenses. The families of such young people may be part of the organization and the analyst can also be recruited to participate in it. But the analyst's perception can become blurry and this fact makes him appear stupid. Aspects of the myths of Narcissus and Oedipus are used here as models for studying stupidity. The analysis of a psychotic teenage girl who is symbiotic in relation to her family shows how the analytical field can be invaded by defensive configurations. Collusions of idealization and domination/ submission involve the young person, her family and the analyst but the defensive organizations are only identified after their traumatic breakdown. The expansion of the symbolic network allows symbiotic transgenerational organizations to be identified, while models related to enactments prove helpful for understanding technical ups and downs. The paper ends with imaginative conjectures where Oedipus, as 'patient', is compared to the patient discussed here. These conjectures lead to reinterpretations of aspects of the Oedipus myth. The reinterpretations, together with the theoretical and clinical study, may serve as models for understanding the technical ups and downs in working with troubled teens.

### AESTHETICS

- Leikert, S. (2017). 'For Beauty is nothing but the barely endurable onset of Terror': Outline of a general psychoanalytic aesthetics *The International Journal of Psychoanalysis* 98 (3): 657-681.

Abstract: Even close to 80 years after Freud's words that psychoanalysis "has scarcely anything to say about beauty" (Freud, *Civilization and its Discontents*, SE 21, p. 82) the question of a specific psychoanalytic aesthetics is still faced with a deficit in theory. Since aesthetics is related to Aisthesis, the Greek word for 'perception', a psychoanalytic aesthetic can solely emerge from a psychoanalysis of perceptive structures. The term 'kinaesthetic semantic' is introduced in order to exemplify via music how perceptive experiences must be structured for them to be experienced as beautiful. The basic mechanisms – repetition of form (rhythm, unification) and seduction (deviation, surprise) – are defined. With the help of these mechanisms an intensive contact between perceiving object and kinetic subject, the physical self, is established. The intensive relatedness is a requirement for the creative process in art and also for psychic growth on the subject's level. The described basic mechanisms of the aesthetic process in music can also be encountered in painting and poetry. By the means of a self-portrait by Bacon it will be

examined how, in art, terror and traumatization are represented via targeted disorganization of beauty endowing mechanisms, hence finding an enabling form of confrontation and integration of fended contents.

### ANTI-PSYCHIATRY

- Oakley, H. (2017). Life in the 'Anti-psychiatry' Fast Lane *British Journal of Psychotherapy* 33 (2): 213-223.

Abstract: This is a personal account of life in the Philadelphia Association from the late 1960s to the 1990s when some of the ideas of Basaglia, Cooper, Deleuze, Esterson, Fanon, Foucault, Guattari, Laing and Szasz were put into practice. Cooper's *Psychiatry and Anti-psychiatry* (1967) was the inspiration for what appeared as an international movement within psychiatry, influenced, among other things, by Foucault's *Madness and Civilization* (1967). Szasz believed mental illness to be a myth created by society; Cooper believed that the family was an instrument of oppression perpetrating psychological violence on its members; Laing believed that if one studied the specific forms of communication within families of schizophrenics one could make madness intelligible and therefore amenable to some form of psychotherapy. The paper highlights the evolving understanding of psychosis within the Philadelphia Association and the relationship of psychosis to psychoanalysis. It suggests that far from being a misguided blip in the history of psychiatry, 'anti-psychiatry' could be seen as having revolutionized our discourse in relation to psychosis in a way which has left a worthy and lasting legacy, linking treatment to how we treat one another.

### CHILDREN

- Cascale, T. (2017). Infantile anorexia, co-excitation and co-mastery in the parent/baby cathexis: The contribution of Sigmund and Anna Freud *The International Journal of Psychoanalysis* 98 (2): 393-414.

Abstract: Recent epidemiological studies show that 2% of babies in ordinary paediatric clinics suffer from infantile anorexia. In the first part of this paper we present a case study from our hospital clinical activity. Our framework combines clinical psychoanalytic sessions and perinatal videos. In the second part, we will focus on the concepts of instinct and excitation proposed by Sigmund Freud and the concept of mastery proposed by Anna Freud. In the third part, we will examine these concepts in the light of the case study. The fourth part is devoted to clinical recommendations from our hospital psychoanalytic practice. In conclusion, unlike other clinical settings, the psychoanalytic setting allows for the elaboration of the parental hatred included in the libidinal cathexis. Our psychoanalytic setting (sessions/videos) makes it possible to decontaminate parental intrapsychic elements overloaded with excitement, saturated with hate elements, and rendered sterile by the instinct for mastery. An initial part of the treatment process involves working through the intersubjective elements observed in the video.

### DEFENCE MECHANISMS

- Wei Zhang, W. and Guo, B. (2017). Resolving defence mechanisms: A perspective based on dissipative structure theory *The International Journal of Psychoanalysis* 98 (2): 457-72.

Abstract: Theories and classifications of defence mechanisms are not unified. This study addresses the psychological system as a dissipative structure which exchanges information with the external and internal world. When using defence mechanisms, the cognitive-affective schema of an individual could remain stable and ordered by excluding psychological entropy,

obtaining psychological negentropy or by dissipating the energy of self-presentation. From this perspective, defences can be classified into three basic types: isolation, compensation and self-dissipation. However, not every kind of defence mechanisms can actually help the individual. Non-adaptive defences are just functioning as an effective strategy in the short run but can be a harmful approach in the long run, while adaptive defences could instead help the individual as a long-term mechanism. Thus, we would like to suggest that it is more useful for the individual to use more adaptive defence mechanisms and seek out social or interpersonal support when undergoing psychic difficulties. As this model of defences is theoretical at present, we therefore aim to support and enrich this viewpoint with empirical evidence.

## DEVELOPMENT

- Browning, M.M. (2017). Feeling one's way in the world: Making a life *The International Journal of Psychoanalysis* 98 (4): 1075-95.

Abstract: This paper argues for the psychoanalytic relevance of the works of James Gibson and Susanne Langer in explicating the early development of the human child and makes use of this combined formulation of development to think about psychoanalytic theory and practice. From the insights of James Gibson's ecological psychology we can appreciate the embodiment and embeddedness of the child's growing mind within both her physical and social environments. Making use of Susanne Langer's concept of feeling to redefine ecological psychology's perceptual counterpart to action allows us to understand the child's seamless transition into active participation in her culture, as she learns to project her animalian capacity to feel into intersubjectively defined forms of behavior and experience with others. The paper presents a lengthy exposition of Gibson's ecological psychology, before explaining Langer's thinking and launching into the combined insights of these scholars to explicate the nature of the child's mind as she feels her way in the world and makes a life for herself within it. This is the life she will be able to remake in the embeddedness of a psychoanalytic therapeutic relationship where she can learn to feel her way in the world in a new light.

## DISCUSSION GROUPS

- Bernardi, R. (2017). A common ground in clinical discussion groups: Intersubjective resonance and implicit operational theories *The International Journal of Psychoanalysis* 98 (5): 1291-1309.

Abstract: Clinical discussion groups based on the Three-Level Model for Observing Patient Transformations (3-LM) enable us to reflect on the clinical common ground shared by psychoanalysts who have different theoretical frameworks. The very existence of this common ground is controversial. While analysts such as Wallerstein support it, others, like Green, think it is just a myth. In their 2005 controversy Wallerstein and Green proposed an observation procedure that might clarify this matter. This procedure bears great similarity to the one used by clinical discussion groups that apply the 3-LM. The study of numerous theoretically heterogeneous groups that use this model shows that communication is possible in crucial areas. We may thus conclude that a partial and dynamic common ground exists. At a phenomenological level, certain fragments of material produce a shared resonance that enriches clinical understanding for the whole group. Communication is also possible with regard to the conceptualization of patient changes, although some controversial issues persist at this level. Finally, at the level of theoretical explanations, divergences concerning abstract theories do not prevent a fertile interaction among 'in vivo' personal implicit theories. The latter give rise to the actual operational frameworks underlying participants' approach to clinical problems.

## DREAMING

- Greenspan, R. (2017). Dreaming woman: Image, place, and the aesthetics of exile *The International Journal of Psychoanalysis* 98 (4): 1047-73.

Abstract: Looking closely at an Argentine dream interpretation column published in a popular women's magazine from 1948 to 1951, this article examines the role of the dream image in shaping psychoanalytic discourse on femininity and national identity. The column, 'Psychoanalysis Will Help You,' emerged during Juan Domingo Perón's first presidency, featuring verbal interpretations written under the pen name 'Richard Rest,' as well as surreal photomontages by Grete Stern, a German-born, Bauhaus-trained photographer living in exile since 1936. While the column's Jungian text encourages readers' adaptation to the external reality of their social situation, Stern's droll images emphasize the disjuncture between subject and environment, exposing tensions between the experience of exile and the Peronist mission to consolidate an Argentine national identity. Experimenting formally with European avant-garde techniques, Stern presents femininity and nation as conflictive imaginary configurations. This theme resurfaces at the 2013 Venice Biennale, where Nicola Costantino's multimedia installation *Eva Argentina: A Contemporary Metaphor* was exhibited alongside Carl Jung's *Red Book*. Formal contrasts between Stern's use of photomontage, Costantino's projection technique, and Jung's theory of mandala symbolism indicate the divergent ways in which their artwork posits the therapeutic function of the dream image, as well as the role of aesthetic production in psychoanalytic care.

## DRIVES

- Bruno, P. (2017). Pulsion (drive out) *Psychanalyse* 39: 5-18.

Résumé: Ce texte propose une thèse sur l'articulation de la pulsion et du fantasme. Le montage de la pulsion et la formation du fantasme impliquent l'habitat langagier. Ce n'est qu'au troisième temps de la pulsion qu'un sujet apparaît, dans le processus de l'aliénation, mais pour aussitôt disparaître. La surimpression de l'aliénation sur le montage de la pulsion est la clé de l'assujettissement par le fantasme et reste commandée, dans toutes les modalités de la séparation, par le désir du père et non par sa jouissance.

- Penot, B. (2017). The so-called death drive, an indispensable force for any subjective life *The International Journal of Psychoanalysis* 98 (2):299-321.

Abstract: The psychoanalytic movement has difficulty in overcoming the malaise bequeathed by what Freud wanted to call the 'death drive'. This term remains doubly problematic: first because the indispensable antagonist of Eros-binding cannot be reduced to a particular drive; and secondly because this Anteros plays a vital role in subjectivization. The Freudian idea of the 'death drive' has in addition the drawback of confusing dissociative thrust (unbinding) with the aggressive component of libidinal cathexis. Now it is precisely the lack of articulation between them that leads to deconstructing it. For it is constantly observed that in the psychic register aggression is much more fixing than unbinding. The essential role of Anteros/unbinding in the process of subjectivization can be illustrated through several key operations in subjective development: sublimatory activity and its renunciation of pleasure-discharge, the work of mourning opposed to melancholic fixation, the intrincating-unbinding parental function, and finally the psychoanalytic treatment and its work of analysis. This means we should cease to anathematize the dynamic component of unbinding as 'of death' and seek to explain the concept of subjectivization better.

- Joye-Bruno, C. (2017). Destins et filiation *Psychanalyse* 39: 19-32.

Résumé: Cet article interroge la fonction de l'objet voix dans la nomination et 'la fonction réelle du père dans la génération' (Jacques Lacan), pour distinguer le père du nom du père du désir. L'auteure s'appuie sur le film *Taxidermie*, organisé en triptyque par le cinéaste hongrois György Pálfi. Il y raconte la destinée des hommes d'une même famille, sur trois générations, à un instant 't' de leur vie, dans une petite ville de Hongrie au xxe siècle, destinées liées aux figures de la pulsion mises en scène : orale, anale, scopique et invocante.

### ENACTMENT

- Feldman, M. (2018). Chorégraphie dans l'enactment , *Revue française de psychanalyse* 82 (1): 51-60.

Résumé: Dans l'exploration de l'interaction entre le patient et l'analyste, on s'est beaucoup intéressé à la notion de 'mises en acte' de l'analyste en réaction aux pressions internes et projections inconscientes du patient. Bien entendu, les communications aussi bien conscientes qu'inconscientes de l'analyste suscitent inévitablement des réponses de toutes sortes chez le patient. Cet article traite du processus presque continu de l'influence réciproque – une forme de chorégraphie – entre les deux participants. Certains aspects de la dynamique inconsciente sous-jacente, que cette 'chorégraphie' reflète parfois, sont examinés ici.

### ETHNOLOGY

- Rivera, P.S. (2017). 'Freud's speculations in ethnology': A reflection on anthropology's encounter with psychoanalysis *The International Journal of Psychoanalysis* 98 (3): 755-78.

Abstract: In the early 20th century, many analysts – Freud and Ernest Jones in particular – were confident that cultural anthropologists would demonstrate the universal nature of the Oedipus complex and other unconscious phenomena. Collaboration between the two disciplines, however, was undermined by a series of controversies surrounding the relationship between psychology and culture. This paper re-examines the three episodes that framed anthropology's early encounter with psychoanalysis, emphasizing the important works and their critical reception. Freud's *Totem and Taboo* began the interdisciplinary dialogue, but it was Bronislaw Malinowski's embrace of psychoanalysis – a development anticipated through a close reading of his personal diaries – that marked a turning point in relations between the two disciplines. Malinowski argued that an avuncular (rather than an Oedipal) complex existed in the Trobriand Islands. Ernest Jones' critical dismissal of this theory alienated Malinowski from psychoanalysis and ended ethnographers' serious exploration of Freudian thought. A subsequent ethnographic movement, 'culture and personality,' was erroneously seen by many anthropologists as a product of Freudian theory. When 'culture and personality' was abandoned, anthropologists believed that psychoanalysis had been discredited as well – a narrative that still informs the historiography of the discipline and its rejection of psychoanalytical theory.

### EXTINCTION ANXIETY

- Nociforo, N. (2017). The invasion of reality (or of negotiation): The psychoanalytic ethic and extinction anxiety *The International Journal of Psychoanalysis* 98 (5): 1311-32.

Abstract: Extinction anxiety is the expression used to describe a pervasive and ever more realistic

sense of futurelessness. A group emotion characterized by terror of the extinction of the human race, the family, or professional or shared cultural group, it grips the individual with a sense of desperation and impotence through the internal groups present in the mind of every individual. The contribution presented here aims to demonstrate how extinction anxiety has also infected psychoanalysts and psychoanalytic institutions, thereby seriously weakening the ethics of psychoanalysis. The term ethics here should not be confused with morals, but is intended as the happiness that is derived from the capacity to be responsible for one's self and one's own professional identity. The contagion of extinction anxiety has, in fact, accentuated the crisis of psychoanalysts and their faith in psychoanalysis. The author relates a particularly tormented clinical experience in order to show how only the relationship with psychoanalysis and its capacity to interpret the manifestations of the unconscious, enables the recognition of the effects of what he defines as a true invasion of reality, thus restoring to thought the power to establish a deep, transformative, and fecund relationship between internal and external reality.

## FAMILIES

- Martindale B. (2017). A Psychoanalytic Contribution to Understanding the Lack of Professional Involvement in Psychotherapeutic Work with Families where there is Psychosis *British Journal of Psychotherapy* 33 (2):224-38.

Abstract: I offer some psychoanalytic perspectives and hypotheses to contribute to understanding why family interventions are rarely offered in psychosis. This is despite decades of evidence that family difficulties often predate onset of psychosis and that skilled family interventions are at least as effective as medication in reducing relapse rates. I contend that it is often unbearably disturbing for some families to even consider the possibility of having contributed to the vulnerability of a member to psychosis and that professionals fear accusations of 'blaming'. Multisystem defences, involving both families and professionals, shift explanations for psychosis, reducing them as a disorder of brain chemistry and somewhat exclusively allowing the logical consequence that only pharmacological interventions 'make sense'. I summarize the unfortunate consequences of these defences and suggest that there is denial of the important difference between describing possible family environmental contributing factors in psychosis and attributing 'blame'. Whole team training that involves families and social networks in a highly respectful and humane manner overcomes some of these obstacles. Several decades of increasingly successful research in the Finnish psychodynamically orientated 'need-adapted approach to psychosis' resulting in recent more global interest in open dialogue indicate an effective way of engaging families and of achieving superior outcomes in returning individuals to social engagement as students or to employment.

## FANTASY

- Jimenez, J.P. (2017). Unconscious fantasy (or phantasy) as clinical concept *The International Journal of Psychoanalysis* 98 (3): 595-610.

Abstract: A clinical phenomenology of the concept 'unconscious fantasy' attempts to describe it from a 'bottom-up' perspective, that is, from the immediate experience of the analyst working in session. Articles of psychoanalytic authors from different persuasions are reviewed, which taken as a whole would shed some light on how the concept of unconscious fantasy takes shape in the analyst's mind during the session with the patient. A clinical phenomenology in three steps is described. Each step is illustrated by clinical material. Current controversies around the concept of unconscious fantasy (or phantasy) are still trapped in the discussion about if and how they are really unconscious. The strategy to describe from a 'bottom-up' perspective the process of how the analyst's mind embraces the idea that an emerging phenomenon in the

relationship with the patient can be defined as ‘unconscious fantasy’, allows us to elude the question as to whether or not we believe that unconscious fantasies exist at all, since we are neither required to assert or deny such a prior existence in order to describe the process of elaboration which, in the end, does formulate a fantasy as fantasy.

- Prot, V.A. (2017). Several aspects of the concept of phantasy *The International Journal of Psychoanalysis* 98 (3): 779-83.
- Bell, D. (2017). Unconscious phantasy: Some historical and conceptual dimensions *The International Journal of Psychoanalysis* 98 (3): 785-98.

Abstract: This paper seeks firstly to grasp both conceptually and historically the different phenomenologies that are captured by the term ‘Unconscious Phantasy’. The term is shown to refer to a number of distinct though overlapping conceptual domains. These include: phantasy as scene, phantasy as representation of drive, phantasy as representation of wish as its fulfilment, phantasy as split off activity of the mind functioning under the aegis of the pleasure principle; phantasy as representation of the mind’s own activities (which Wollheim calls the way ‘the mind represents its own activities to itself’). Lastly unconscious phantasy is understood as being the basic foundation of all mental life, including drives, impulses, all anxiety situations and defences. Having mapped out this territory through following the development of the concept in the work of Freud and Klein, the author draws on the work of the philosopher Richard Wollheim who, the author contends, has made a fundamental contribution to our conceptual understanding of unconscious phantasy. In the last section of the paper, the author draws a distinction between what he terms ‘objects’ (namely psychic objects) and what he terms ‘facts’. It is suggested that this distinction, though implicit in much of our work, benefits from being made explicit and that in so doing an important dimension of analytic work is illuminated. We aim to help the patient to discover what he is like, to understand the ways in which he conceives and misconceives himself, to unravel the fact-ness of himself and his world from its ‘object qualities’, to differentiate between unconscious phantasy and reality.

- Weiss, H. (2017). Unconscious phantasy as a structural principle and organizer of mental life: The evolution of a concept from Freud to Klein and some of her successors *The International Journal of Psychoanalysis* 98 (3): 799-819.

Abstract: Starting with Freud’s discovery of unconscious phantasy as a means of accessing his patients’ internal world, the author discusses the evolution of the concept in the work of Melanie Klein and some of her successors. Whereas Freud sees phantasy as a wish fulfilling imagination, dominated by primary process functioning and kept apart from reality testing, Klein understands phantasies as a structural function and organizer of mental life. From their very beginnings they involve object relations and gradually evolve from primitive body-near experiences to images and symbolic representations. With her concept of projective identification in particular, Klein anticipates the communicative function of unconscious phantasies. They are at the basis of processes of symbolization, but may also be put into the service of complex defensive operations. The author traces the further evolution of the concept from the contributions of S. Isaacs, the theories of thinking proposed by W.R. Bion and R. Money-Kyrle, Hanna Segal’s ideas on symbolization and reparation all the way to the latest approaches by R. Britton, J. Steiner and others, including the understanding of transference and counter-transference as a ‘total situation’. Points of contact with Freud are to be found particularly in connection with his concept of ‘primal phantasies’. In the author’s view, the idea of the transmission and communicative potential of unconscious phantasies enabled these authors to overcome the solipsistic origins of drive theory in favour of a notion in which unconscious phantasies both set down the coordinates of the inner world and form and reflect the matrix of inter-subjective relations.

- Reed, G.S. (2017). Unconscious fantasy in context: The work of Jacob A. Arlow *The International Journal of Psychoanalysis* 98 (3): 821-30.

Abstract: For Jacob A. Arlow, understanding unconscious fantasies was central to his clinical work. These fantasies are to be found at the core of those eruptions that break without warning into our ordinary lives, whether in the form of hysterical symptoms, daydreams or nightmares. What, however, could an unconscious fantasy be on a theoretical level, beyond a vehicle for discharge? Although partly unconscious, such fantasies are sometimes composed of fixed verbal content with a high degree of internal organisation. Unconscious fantasies therefore pose many challenges to understanding.

- Giustino, G. (2017). Further developments of the concept of fantasy *The International Journal of Psychoanalysis* 98 (3): 831-39.

Abstract: After the Isaacs' seminal work on the nature and function of unconscious phantasy (1948), several authors (mostly in the British Society) have reflected on the topic and tried to extend the concept of fantasy. In this paper I shall examine the contributions of Winnicott, Gaddini, Joseph and Anne Marie Sandler that aim at broadening this psychoanalytic concept. The authors that I have considered share a focus mostly on the early stages of child development. Both Winnicott and Gaddini belong to a line of thinking that explores the vicissitudes of the primary emotional development of the infantile self (in the mother-infant relationship) involving the earliest processes of holding and bodily and kinaesthetic fantasy that form the bodily integrity of the person. The Sandler focused mostly on the concept of the past unconscious understood as a place of primitive vicissitudes with a deficit in figuration where the process of repression is missing. The present unconscious phantasy (that is located in the here and now) has the function of rendering the past unconscious phantasy partly accessible; otherwise it would remain unknowable.

- Blass, R.B. (2017). Reflections on Klein's radical notion of phantasy and its implications for analytic practice *The International Journal of Psychoanalysis* 98 (3): 841-59.

Abstract: Analysts may incorporate many of Melanie Klein's important contributions (e.g., on preoedipal dynamics, envy, and projective identification) without transforming their basic analytic approach. In this paper I argue that adopting the Kleinian notion of unconscious phantasy is transformative. While it is grounded in Freud's thinking and draws out something essential to his work, this notion of phantasy introduces a radical change that defines Kleinian thinking and practice and significantly impacts the analyst's basic clinical approach. This impact and its technical implications in the analytic situation are illustrated and discussed.

## FEMININE KNOWLEDGE

- Mares Guia-Menéndez, E. dos (2017). D'un savoir qui ne se saisit pas? *Psychanalyse* 39: 41-6.

Résumé: Dans le champ de la psychanalyse, le féminin ne se réduit pas au savoir sur la femme, chercher à le définir correspondrait à contredire ce qu'il a de plus particulier, sa capacité à se réinventer à chaque fois. Or, la recherche de la vérité doit aussi laisser la place à l'énigme. Le mouvement de Freud ainsi que l'enseignement de Lacan nous apprennent beaucoup à ce sujet et nous servent aussi comme une sorte de boussole pour penser ce point si particulier qu'est le savoir dans la psychanalyse.



## FREUD

- Jones, E.A. (2017). Freud's paternity crises *The International Journal of Psychoanalysis* 98 (4): 1025-46.

Abstract: This article re-examines the interpretation of the significance of the Aliquis slip and related materials in terms of a family crisis in 1900 involving Freud, Anna Freud Bernays and their youngest sister Paula. It contends that Ernest Jones and Anna Freud later hid this story from history, largely for family reasons. It supports this contention by drawing on Ernest Jones and Anna Freud's archived letters, Anna Freud Bernays' memoirs, the complete Freud-Fliess letters and other historical sources and compares them to *The Origins of Psychoanalysis* and to Ernest Jones' biography of Freud. It shows how events during the crisis manifested themselves in Freud's *On Dreams*, the Aliquis slip, and the banking error story. It rejects Peter Swales' hypotheses about Freud and Minna Bernays being part of the Aliquis slip, but accepts Didier Anzieu's idea that Minna Bernays was the subject of the banking error story. It shows that the motive for the historical repression of the story began with Freud, but was over determined and included guilt and pain that developed when Paula and other sisters got caught up in the Nazi takeover of Austria.

## GUILT

- Peskin, H. (2017). Uses of guilt in the treatment of dehumanization *The International Journal of Psychoanalysis* 98 (2): 473-89.

Abstract: It is likely that under the impact of impending Nazism, aggression theory in late Freud, as presented in *Civilization and its Discontents* (1930), left the entirety of guilt to self-punishment, thus retracting his view that love functions in the superego as remorse and restitution. This change however, essentially withdraws provision for treating victims of abuse, violence and terror. This paper proposes a paradigm shift that reframes Freud's late instinct theory into a theory of dehumanization by recovering reparative and relational components of guilt. This reframe has major implications for the position taken with regard to the role of witnessing and the moral imperative in recovery from dehumanizing experience, which orthodox psychoanalytic theory has essentially bypassed. It is proposed that victim treatment, as case examples illustrate, reformulates guilt as drawing on the life instincts to revivify victims' humanity through analytic witnessing and acknowledgment. Indeed, unless breaches of humanity are confronted by a witness, the life instincts stay merely rhetorical, if not contradictory, by leaving the death instincts to grow unseen and, thus, unopposed. A two-fold formulation of guilt may better address and redress disorders of dehumanization, whereby 'death guilt' (under the sway of aggression) signifies the orthodox, irrevocable guilt of self-reproach for the bad we may have done, and 'life guilt' (under the sway of a moral imperative) the redeemable guilt for the good we have still to do.

## HOME

- Aalen, M. (2017). Stray thoughts – seeking home: Henrik Ibsen's *Peer Gynt* read in light of Wilfred Bion's ideas *The International Journal of Psychoanalysis* 98 (2): 415-34.

Abstract: *Peer Gynt*, the main character in Ibsen's dramatic poem from 1867, has fascinated scholars since its publication. After a lifetime of escapades, Peer finds himself lonely, detached and with feelings of deadness. Gradually, the underlying structure of his personality confronts him. With the help of Wilfred Bion's ideas, it is possible to trace a distinct pattern, where unprocessed thoughts seem to play a decisive role in hindering Peer's self-

realization. The main female character, Solveig, spends her life waiting for Peer. Eventually she develops into a container, ready to welcome Peer's stray thoughts. This paper demonstrates how she evolves Bionian capacities like reverie, and eschewing of memory and desire. The interpretation that follows thus challenges a tradition where Solveig is seen as a romantic figure who, like Goethe's Gretchen, is designed to save the male protagonist by unconditional love. This paper argues that Solveig plays a more active role towards Peer in offering significant tools for personal development. The paper concludes that Ibsen and Bion have uncovered elements of basic human conditions that in some significant ways seem to coincide.

### IDENTIFICATION AND METAPHOR

- Rizq, R. (2017). On Food, Faith, and Psychoanalysis: Isak Dinesen's *Babette's Feast* *British Journal of Psychotherapy* 33 (4): 537-54.

Abstract: Isak Dinesen's novella *Babette's Feast* tells the story of how a small, quarrelsome Lutheran community in Norway comes to be transformed by the arrival of a stranger, the French cook Babette. In her deceptively simple tale, Dinesen adopts explicitly Eucharistic language and imagery to convey the connection between eating and faith, exploring via rich use of metaphor the way in which we come to be inhabited and nourished by the other. In this paper, I follow Dinesen's sacramental perspective by offering the Catholic notion of transubstantiation as a model for furthering psychoanalytic theorizing about the presence of the other within. Following an outline of Dinesen's story, I draw on work by Freud, Abraham and Torok, and Kristeva to explore differing notions of unconscious identification, incorporation and the metaphorical basis of subjectivity. I develop these ideas through a discussion of the central celebratory dinner given by Babette and conclude by considering some of the implications of the story for psychoanalytic practice.

### IMPATIENCE

- André, J. (2018). L'inconscient ignore le temps, a fortiori la patience *Revue française de psychanalyse* 82 (1): 337-41.

Résumé: L'impatience est un mot relatif, il évoque moins l'inexistence de la catégorie psychique du temps que la violence conflictuelle que le temps fait subir à la vie psychique. À partir de figures cliniques conjuguant le couple patience-impatience, on interrogera ce même couple à travers les variations historiques de la technique psychanalytique.

- Chauvet, E. (2018). L'Impatience d'Éros *Revue française de psychanalyse* 82 (1): 327-36.

Résumé: L'impatience est ici prise dans sa valence positive qui sort l'excitation de son registre de tension de déplaisir à décharger (première théorie des pulsions), pour l'envisager dans sa valeur d'investissement aussi bien dans l'écoute de l'analyste qu'en tant que forme d'affect émergent chez le patient à certains moments mutatifs de la cure. En particulier, envisagée dans le cadre de la deuxième théorie des pulsions, patience et impatience sont des émois forts, parties prenantes du masochisme érogène, du fait de leur rapport à l'attente, à la souffrance de la perte et du deuil. Dans les dépressions narcissiques, le travail de mélancolie par exemple, peut s'accompagner d'un mouvement d'impatience processuelle qui peut apparaître comme le témoin affectif d'une sortie de la patience masochiste et de l'abandon possible de l'objet perdu 'encrypté', résultat du travail d'élaboration de la perte et des affects sous-jacents. Portée par la force d'Éros, elle témoigne alors de la sortie du champ du traumatisme et du narcissisme et du retour dans le champ du sexuel et de l'investissement objectal.

## INTIMACY

- Bouvet, M. (2017). Despersonalización y relación de objeto *Revista de psicoanálisis* 80: 15-44

Resumen: El autor parte de una descripción fenomenológica de la despersonalización para pasar enseguida a buscar sus características fundamentales desde una perspectiva psicoanalítica. Para ello se centra en el estudio de las relaciones de objeto, prestando especial atención a las que denomina pregenitales y sobre todo a las de tipo oral. Postula puntos de fijación importantes en este nivel, describiendo relaciones de tipo narcisista con importantes vínculos de dependencia, funcionamientos en todo o nada, cargados de una importante avidez, y postulando que la despersonalización surge precisamente en momentos en que algo de esta relación falla (como en rupturas, abandonos o momentos en que las re composiciones en la relación sedesajustan).

- Levenson, E. (2017). Cambiando conceptos sobre la intimidad en la práctica psicoanalítica *Revista de psicoanálisis* 80: 45-56.

Resumen: El autor empieza poniendo sobre la mesa la cuestión en debate con la Psicología del Yo sobre cuánto ha de involucrarse el analista en la relación terapéutica. De ahí pasa a describir el deslizamiento del self personal al social; de la intimidad como algo intra- a algo interpersonal; y del paradigma de la sinceridad y perfectibilidad en el modo de entender que podría aspirarse a una relación transfero-contratransferencial pura, esto es, sin contaminación de la contratransferencia, al paradigma de la autenticidad, en el que el analista asume que su contratransferencia va a contaminar, estando más atento al proceso entre ambos que a los contenidos del discurso y las interpretaciones en un sentido clásico. Finalmente, lleva lo anterior a la teoría de la cura y a la reflexión sobre cómo cura el psicoanálisis.

- Sánchez-Sierra, M.C. (2017). La soledad en el ciber mundo: el sueño digital en la adolescencia *Revista de psicoanálisis* 80: 77-94.

Resumen: Este trabajo reflexiona sobre los nuevos medios tecnológicos. El ciber mundo está caracterizado por la inmediatez, la velocidad y una información desbordante, pero también mediatizado por la exhibición y la pérdida de la intimidad. Entre las variables que se abordan está el uso de las realidades virtuales frente a las dificultades en la representación psíquica motivada por los traumatismos de la primera infancia. Indaga este trabajo en los vínculos reflectantes, definidos por su dependencia extrema y retroalimentación narcisista constante. Estos vínculos se establecen como defensa frente al vacío y al dolor. También se investiga en la tecnocultura como medio para satisfacer la pulsión inmediata y para anular el contacto con las fantasías del mundo interno. En esta investigación se observa el proceso psicoanalítico de una adolescente en tratamiento durante cuatro años y se exponen secuencialmente los procesos transfero-contratransferenciales. Finalmente se muestra el uso del ciber mundo al servicio de la elaboración psíquica como una actividad transicional asociada a la creatividad.

- Cinello, A. (2017). Los 'guardianes' de la infancia o la creencia contra el pensamiento *Revista de psicoanálisis* 80: 95-113.

Los «guardianes» de la infancia o la creencia contra el pensamiento El artículo discute la noción de que toda producción mitosimbólica o cultural supone una función exclusivamente estructurante para el psiquismo. La autora plantea que, estando el universo cultural indefectiblemente impregnado por las ideologías, su aporte a la constitución del psiquismo no puede ser ajena a la alienación del individuo (en el sentido de Pi era Aulagnier). En este sentido, el psicoanálisis, en

tanto producción cultural, se encuentra afectado por el mismo principio. El trabajo propone, además, la necesidad de centrarse en el método analítico de lo particular, como eje del trabajo terapéutico frente a la tendencia a la aplicación de lo universal y de 'lo ya sabido' por el psicoanálisis sobre el aparato psíquico humano.

### LANGUAGE

- Duportail, G.-F. (2017). De la grammaire analytique (Wittgenstein et Lacan) *Psychoanalyse* 39: 97-111.

Résumé: L'objectif de cet article est de montrer que la critique de l'idée de métalangage n'est pas le seul point commun entre Wittgenstein et Lacan. La notion de grammaire – au sens du second Wittgenstein – constitue également un point décisif dans la relation conceptuelle qui unit Lacan à Wittgenstein. La grammaire mathématique des propositions empiriques, telle qu'elle est exposée dans Remarques sur les fondements des mathématiques, éclaire le statut des mathèmes en psychanalyse. Ces derniers sont alors considérés comme des règles de grammaire qui conditionnent ce que l'on peut dire avec sens de la clinique. Enfin, l'approche grammaticale permet de comprendre pourquoi les propositions analytiques ne parlent pas de l'Être, mais de l'Un, entendu comme noyau élémentaire de la réalité psychique.

### MEMORY

- Chaudoye, G., Strauss-Kahn, M. and Zebdi, R. (2017). Memory: Between traumatic shock and psychic historicization *The International Journal of Psychoanalysis* 98 (4): 985-997.

Abstract: 'I want to erase him from my memory,' she said, 'his eyes, his eyes staring at me ... they are there every night, his hand ... every night it hits me again and again ...'. On the basis of these few words taken from the therapeutic work with Keltoum, the author reflects theoretically and clinically on the place of memory in a traumatism: a fixed memory, a 'frozen image', the signs of a traumatic compulsion to repeat, are the expressions of a process of psychic disorganization but also of a 'symbolized and symbolizing' memory anticipating a possible historicization of this memory, of a path, therefore, towards a resolution of the trauma resulting from a process of psychic integration and reorganization.

### NARCICISSM

- Escrivá, A. (2017). Heridas narcisistas en la infancia *Revista de psicoanálisis* 81: 75-95.

La autora reflexiona sobre el narcisismo en la infancia partiendo de la línea de pensamiento de Freud, que lo sitúa entre el autoerotismo y la elección de objeto, tiempo que coincide con la constitución del yo. En este tiempo, el yo, en su totalidad se toma como objeto de amor, y para que se constituya es necesaria la capacidad del adulto de transmitir un conjunto de representaciones amorosas de reconocimiento de la propia existencia. Este proceso también implica la posibilidad de 'heridas' que nos aproximan a los problemas de una efracción y amenazas para la integridad. Relacionado con este tema, la autora expone un material clínico del trabajo analítico realizado con una niña de diez años que presentaba una importante fragilidad narcisista al inicio del tratamiento.

- Luis Kancyper, L. (2017). Con Edipo y Narciso no basta. Hacia una clínica y metapsicología ampliadas *Revista de psicoanálisis* 81: 97-124.

En este trabajo el autor parte de la siguiente hipótesis: así como en toda neurosis se presentan fenómenos narcisistas, lo cual no equivale a afirmar que Narciso desplazó a Edipo, sino más bien que resulta necesario concebirlos juntos en un complejo interjuego, del mismo modo se debe incluir los complejos fraternos y la dimensión amistosa con sus propias dinámicas y articulaciones con las estructuras narcisista y edípica, tanto “en la simplicidad aparente de lo normal, así como también en las desfiguraciones y exageraciones de lo patológico” (Freud, 1914, p.87). La inclusión de los psicodinamismos referidos a la fraternidad y a la amistad en la estructuración de la vida psíquica no intenta clausurar ninguno de los temas concernientes a la nodal importancia de Narciso y Edipo. Al contrario, tienen un valor heurístico. Una de sus finalidades centrales es, precisamente, suplementar y no suprimir. Es decir, se trata de aguzar la escucha analítica, ensanchar las fronteras del campo psicoanalítico y establecer nuevos puentes entre la teoría y la clínica con niños, adolescentes y adultos.

- Martínez Verdú, J.G. (2017). Edipo y Narciso revisitados por Jacques Lacan *Revista de psicoanálisis* 81: 125-55.

Partiendo de la exposición axiomática de los temas que vamos a tratar, examinamos algunos conceptos (estructura, significante, real, simbólico, imaginario, esquema lambda [Z]) necesarios para desarrollar el complejo de Edipo y el narcisismo, conceptos que en Lacan se encuentran íntimamente articulados desde el principio de su teorización en base a la equivalencia de la imagen especular y el narcisismo primario (que en Lacan es secundario al deseo del Otro) y la coincidencia del estadio del espejo con el primer tiempo del Edipo. Nos dirigimos a textos de Lacan y Freud que lo justifican; revisamos los conceptos de yo ideal e ideal del yo, así como los esquemas ópticos, para entender a las estructuras clínicas como distintas posiciones subjetivas frente al Otro. Terminamos mostrando de qué modo lo que en Freud se trataba de herencia filogenética, para Lacan, merced a las vicisitudes intergeneracionales de Edipo y Narciso, se convierte en una transmisión generacional por herencia simbólica.

- Puchol, M. (2017). Sobre “Temporalidad y narcisismo en la clínica psicoanalítica” de Pedro Boschán *Revista de psicoanálisis* 81: 127-206.

El propósito de este trabajo es dar a conocer y exponer a modo de síntesis el recorrido del pensamiento del Dr. Pedro Boschán sobre Temporalidad y narcisismo en la clínica psicoanalítica, partiendo de la que fue su tesis doctoral y que constituyó el material de base del que iba a ser su futuro libro sobre este mismo tema. Paralelamente, la autora del presente trabajo expone un conjunto de reflexiones epistemológicas en torno a la metodología singular de investigación cualitativa que es la empleada en la tesis mencionada. A través de ellas, trata de mostrar cómo esta metodología de base que caracteriza a la epistemología contemporánea, y que ha sido recogida por el psicoanálisis contemporáneo, ha formado parte y ha recorrido el psicoanálisis desde sus orígenes.

### NEGATIVE CAPACITY

- Civitarese, G. (2018). Rester en attente. À propos du concept bionien de capacité négative *Revue française de psychanalyse* 82 (1): 39-50.

Résumé: Cette étude propose une lecture du concept bionien de capacité négative en le comparant avec l'attention flottante freudienne, en examinant sa relation avec les concepts d'at-one-ment et d'empathie. Bion recommande à l'analyste en séance d'écouter le dialogue analytique en résistant à la mémoire, au désir et à la compréhension, et d'attendre que ce soient ces derniers qui le surprennent. Privilégier l'écoute de l'ici et maintenant, mettre entre parenthèses la réalité

concrète, passée et présente, du patient, favoriser le travail « oscillant » du rêve et de l'imagination : tout cela signifie pour l'analyste d'adopter une attitude réceptive et très différente de toute forme d'empathisme.

### OBJECT RELATIONS

- Thys, M. (2017). On fascination and fear of annihilation *The International Journal of Psychoanalysis* 98 (3): 633-55.

Abstract: In this paper fascination phenomenologically is described as a state of radically being captured by an imposing object. What is left of the impoverished and paralysed subject clings to the exclusive fascinating object. Fascination is the eye of the storm of extreme ambivalence towards an exclusive object: being the only remaining object it is necessary for living in an object world, but at the same time it is threatening to life by absorbing the subject totally. So the subject is sucked in by a yet frightening object. From a metapsychological point of view fascination is understood as the congealed result of excessive projective identification and a strong confusional state connected with it: the subject empties itself so much in the object that it comes to stand for the subject. The fascinating object embodies in a condensed way – as a special form of a bizarre object – split off unconscious threatening material. So fascination is linked to the Kleinian theory of anxiety. Two clinical vignettes illustrate how states of fascination can be understood as an ultimate defence against unconscious menacing material welling up. The hypothesis is developed that fascination points to a revelation of fundamental psychic truth that promptly cramps the subject because the reintegration of it is felt as annihilating. In the vignettes this takes the form of a 'transformation in hallucinosis'. Fascination is at the same time 'the moment of truth' and possibly a serious obstruction of the analytic process. This unconscious truth seems to concern primitive 'superego violence'. The challenge consists in thawing the frozen fascinating object by linking it to other material.

### PHALLIC SEMBLANCE

- Sakellariou, D. (2017). La catégorie du semblant et l'acte analytique *Psychanalyse* 39: 57-81.

Résumé: Une psychanalyse consiste pour un sujet à réinventer des modalités lui permettant de loger son être de jouissance dans un lien social nouveau, lui rendant possible d'habiter le monde. Or le réel de la jouissance ne s'attrape que par le semblant phallique, bien insuffisant à dire la différence et à rendre possible le rapport sexuel qui ne peut s'écrire, et à quoi supplée le symptôme. Reste l'objet à que l'analyste doit élever à la dignité du semblant d'être dans le transfert. Il n'y parvient que dans la mesure où il arrive par l'effet de son acte à accoucher de cet objet en en faisant sa marque de fabrique.

### PSYCHODRAMA

- Adrien Blanc, A. and Jérôme Boutinaud, J. (2017). Psychoanalytic psychodrama in France and group elaboration of counter-transference: Therapeutic operators in play therapy *The International Journal of Psychoanalysis* 98 (3): 683-707.

Abstract: In France, psychoanalytic psychodrama is mainly envisioned in its individual form – that is, a single patient working with a group of therapists. Its originality consists in bringing together several clinicians within a clinical experience that is shared as a group. This experience is fundamentally different from traditional individual therapies, psychotherapies or group co-led therapies. Its configuration may be confusing or overwhelming due to the large number of

co-therapists involved in the setting. However, thanks to group elaboration based on the transference-countertransference dynamics induced by the treated patient, this potential 'cacophony' can lead to fruitful psychic development embedded in play. This is tied to the co-therapists' positioning in the transitional space shared with the patient as well as to the patient's subjective appropriation of their initiatives. By reflecting on clinical material taken from actual sessions as well as from the exchanges and elaborations occurring at their margins, this article shows how psychodrama and group come to metabolize the transference elements, shaping the engagement of participants in the context of improvised play.

## PSYCHOSIS

- Watts, J. (2017). Navigating Language Games Around Psychosis *British Journal of Psychotherapy* 33 (2): 239-52.

Abstract: Psychoanalytic work can help people meaningfully engage with aspects of psychotic experience which feel overwhelming. However, such contact is only possible if we offer a practice that is acceptable to both potential patients, and the family, team and social groups they exist within. As a psychoanalytic community we are failing to do this, partly because of the political terrain, but also due to our perceived unapproachability. I argue that the type of tentative, humble positions advocated by approaches such as 'open dialogue' allows psychoanalytic techniques to be more palatable to those experiencing psychosis. This is especially important given how language functions in psychosis, and the histories of intrusion and oppression that language interacts with. Clinical material from work with a female patient suffering from paralyzing visual hallucinations is discussed, with a particular emphasis on how contact was only possible once certain discourse knots were deconstructed. Such work requires giving up some traditional ideas around technique in the interest of serving one of the most disenfranchised client groups.

- Watt, B. (2017). Some Reflections on Kleinian Clinical Technique in Post-War Britain: The Question of Psychosis *British Journal of Psychotherapy* 33 (2): 253-61.

Abstract: This paper undertakes a return to a key moment in the development of Kleinian psychoanalysis in post-war Britain, focusing on the Kleinian clinic of psychosis during the period. Through a reconsideration of a seminal paper by Hanna Segal, it seeks to address the following question: given the originality of Klein and her colleagues at that time, why did they adopt such a rigid approach to innovation in the clinical treatment, if not the theorization, of the psychoses? By focusing on some of the ways in which extra-clinical factors, especially the institutional politics from within which the Kleinian clinical orientation was forged, this paper hopes to contribute to a broader understanding of certain factors influencing the emergence of distinctive theoretical and clinical cultures. Making use of insights from philosopher of science Ian Hacking in conjunction with Segal's own notion of 'symbolic equations', it is argued that there is a 'symbolic equation' in the Kleinian failure, at the time, to metaphorize or interpret Freud's technical prescriptions for psychoanalysis, resulting in a symbolic equation bet.

- Brown, K. (2017). Psychosis and Attachment Perspective *British Journal of Psychotherapy* 33 (3): 365-87.

Abstract: This paper examines how attachment theory has informed understanding of psychosis and has the potential to improve practice working with those who have accrued a diagnosis of psychosis. The treatment of psychosis is placed in its historical context, and commentary is made about the current treatments of those with psychosis and possible future developments. A psychoanalytic perspective is explored, and concern about the apparent colonization of the social and psychological by the biological expressed. Differing understanding and explanations of

psychotic symptoms are explored and the predominance of biological explanations of the aetiology of psychosis is questioned. A brief description of attachment theory is given, before concluding how attachment theory informs understanding of psychosis and the implications for treatment.

- Vanheule, S. (2017). Conceptualizing and Treating Psychosis: A Lacanian Perspective *British Journal of Psychotherapy* 33 (3): 388-98.

Abstract: Starting from the hypothesis that psychosis makes up a structure with a precise status for the unconscious, the author explores how, from a Lacanian point of view, the treatment of psychosis is organized. Special attention is paid to the specificity of the psychotic symptom and the way transference characteristically takes shape. It is indicated that the occurrence of psychotic symptoms bears witness to a subjective crisis, in which no signifiers provide support when, at the level of the unconscious, the subject is dealing with fundamental self-directed epistemic questions ('who am I?') and questions concerning the intentionality of the other ('what do you want?'). Characteristically, such questions are organized around intimate topics like dealing with parenthood and authority; life in the light of death; sexuality in relation to love and procreation; and sexual identity. Psychotic crises are triggered upon confrontations with such issues in daily life, while no support by means of a master signifier or Name-of-the-Father can be found. Crucial to the Lacanian approach to treatment is that the psychoanalyst aims at restoring a place for the subject in relation to the Other, which is threatened in episodes of acute psychosis. Clinical material from Lacanian work with a female patient suffering from manic-depressive psychosis is discussed.

- Erroteta Palacio, J.M. (2018). El insight (o su ausencia) en la psicosis *Revista de psicoanálisis* 82: 145-72.

El artículo procura aclarar, los médicos y psicólogos en vías de formación, algunos de los paradigmas fundamentales de la historia del psicoanálisis. Los modelos psicoanalíticos han variado a lo largo de la historia para adaptarse a los diferentes vértices de observación de la realidad psíquica. Actualmente, al igual que ocurre en las neurociencias, el interés fundamental parece establecerse en base a la comprensión de la capacidad de pensar y simbolizar y así, inevitablemente, el estudio se ha orientado hacia la psicosis, la enfermedad más desorganizadora del pensamiento. En el presente trabajo, se intenta comprender el significado profundo del concepto insight, para rastrear por qué resulta tan frágil o incluso totalmente ausente en esta enfermedad y, al tiempo, se procuran sacar algunas conclusiones técnicas para su abordaje.

### READING AND PSYCHOANALYSIS

- Miller, I. (2017). Reading in the Context of Psychoanalysis: A Literary Bridge between One-Person and Two-Person Psychology *British Journal of Psychotherapy* 33 (4): 456-69.

Abstract: The present paper constructs a practical conceptual bridge between reading and psychoanalysis across the divide of one- and two-person psychologies. Using literary examples from the writings of Samuel Beckett that correspond to the working through of internalized traumatic experience, the paper links contemporary psychoanalytic concepts including Bion's container<>contained and Bollas' evocative object, with the small grained 'd' arrivals embedded within the larger movements of the psychological shuttle between P/S<>D. These clarifications of meaning are discernible both within psychoanalysis and in evocative reading.



## RELIGION

- Black, D.M. (2017). Who founded Buddhism? Notes on the psychological effectiveness of religious objects *The International Journal of Psychoanalysis* 98 (2): 435-55.

Abstract: Starting with an outline of Buddhist history from a psychoanalytic perspective, this paper uses ideas from philosophy and psychoanalysis to consider the nature of the psychological effectiveness of religious objects. It suggests that the development of the devotional cult of Buddhas 'without form' such as Amitābha, at-first-glance surprising when juxtaposed with the founding vision of Gautama Siddhartha, tells us a great deal about the psychological needs that impel the evolution of religious thinking. Distinguishing religious objects from mythological ones, it argues that 'religious objects' are, more specifically, allegorical objects that can be encountered in the second person; that these may not always be well described as 'illusion'; and that they may in some cases be better understood as providing opportunities for experience that, like the transference in psychoanalysis, may have far-reaching psychological impacts.

## REPETITION

- Adler, K. (2017). La répétition chez Freud (2e partie) *Psychanalyse* 39:83-95.

Résumé: Ce texte est la suite de celui intitulé 'La répétition chez Freud'. Il traite de la conceptualisation freudienne du masochisme premier et de sa nouvelle appréciation du principe de nirvana à la suite de l'introduction du concept de la pulsion de mort déduit de sa découverte de la compulsion de répétition. Premièrement, celle-ci est précisée dans sa fonction de défense de l'inconscient qui ne provient pas du moi. Deuxièmement, Freud lui attribue d'une part le processus de fixation pulsionnelle au refoulement et d'autre part la conservation de la situation d'un danger qui n'est plus actuel.

## RESEARCH

- Gastaud, M. and Carvalho, C. and Fiorini, G. and Ramires, V. (2017). Psychodynamic Psychotherapy of a Child with Internalizing Symptoms: A Study of Outcomes *British Journal of Psychotherapy* 33 (4): 514-36.

Abstract: When psychopathology is considered as a developmental phenomenon, the data on child psychotherapy must be of interest to all therapists. The aim of this study was to assess the results of psychodynamic psychotherapy in a child with internalizing symptoms using data obtained from the patient, her mother, her teacher and her psychotherapist. A systematic single case study was performed. The data were obtained using the following tools: interviews, the Rorschach Method, the Child Behaviour Check List for Children and Adolescents, the Teachers Report Form and questionnaires completed by the patient's mother and therapist. The psychotherapeutic treatment lasted for 40 sessions and the patient was 8 years old at the start of therapy. She presented with head and stomach aches after the sudden death of her father, as well as difficulty adapting to her new school. The Rorschach results indicated improvement in cognitive triad variables, interpersonal relations and expressing affection. Data from the patient, mother and therapist converged to yield the clinical picture of a more spontaneous girl, dealing better with her feelings and more socially integrated. This points to the importance of using mixed methods to assess psychotherapies and of consulting multiple informants.

- Harvey, C. (2017). The Intricate Process of Psychoanalytic Research: Encountering the Intersubjective Experience of the Researcher- Participant Relationship *British Journal of Psychotherapy* 33 (3): 313-27.

Abstract: Qualitative research in general and the psychoanalytically informed research interview method specifically, can be emotionally demanding on researchers as they form relationships with participants. This is especially the case when researchers and participants share particular identities and experiences. In this paper I reflect on my experience of interviewing mothers raising children with a visible physical disability about their maternal subjectivity. At times this was an emotionally demanding and ethically challenging process as participants closely identified with certain aspects of my identity, particularly with my visible physical disability and motherhood peculiarities. Often participants unexpectedly reversed our roles, asking me intimate questions. I will deliberate these dilemmas using interview material. I argue for a mindful blurring with participants when this occurs. Using certain psychoanalytic-researcher concepts of intersubjectivity, transference-countertransference and psychoanalytic-researcher thirdness helped me successfully navigate these encounters. I will also explore the rich participant psychic functioning that was generated from this intersubjective relationship between myself and the participants.

### SCENES

- Niedecken, D. (2017). Considerations on the precedence of the scenes, the contact barrier and the separation of conscious and unconscious *The International Journal of Psychoanalysis* 98 (3): 611-31.

Abstract: In this essay the term ‘scene’ which has been developed in the German psychoanalytic discussion, is confronted with the terms ‘total situation’ and ‘psychoanalytic field’, showing common features as well as differences. Thereafter four child observations are presented, through which light is thrown onto the scenic structures which make the foundations of early experience. In the precedence of scenes those structures are omnipresent whereas subjectivity only gradually builds up. It is shown how the development of subjectivity and the differentiation of consciousness and unconscious go along with overcoming the precedence of scenes, by breaking them up and reorganizing them. Thus scenes can become metaphors, which are used for ‘translating’ experience and for building up the contact barrier.

### SELF-ANALYSIS

- Campbell, D. (2017). Self-analysis and the development of an interpretation *The International Journal of Psychoanalysis* 98 (5):1275-89.

Abstract: In spite of the fact that Freud’s self-analysis was at the centre of so many of his discoveries, self-analysis remains a complex, controversial and elusive exercise. While self-analysis is often seen as emerging at the end of an analysis and then used as a criteria in assessing the suitability for termination, I try to attend to the patient’s resistance to self-analysis throughout an analysis. I take the view that the development of the patient’s capacity for self-analysis within the analytic session contributes to the patient’s growth and their creative and independent thinking during the analysis, which prepares him or her for a fuller life after the formal analysis ends. The model I will present is based on an overlapping of the patient’s and the analyst’s self-analysis, with recognition and use of the analyst’s counter-transference. My focus is on the analyst’s self-analysis that is in response to a particular crisis of not knowing, which results in feeling intellectually and emotionally stuck. This paper is not a case study, but a brief look at the process I went through to arrive at a particular interpretation with a particular patient during a

particular session. I will concentrate on resistances in which both patient and analyst initially rely upon what is consciously known.

### SEXUAL DIFFERENCE

- Sophie Mendelsohn, S. (2017). La différence dans le sexe ou le ‘sansalibi’ *Psychanalyse* 39: 47-56.

Résumé: La différence des sexes est une pierre d’angle de la condition symbolique telle que l’envisage la psychanalyse, et l’enjeu d’une querelle intense dans la culture, où elle fait régulièrement l’objet de démentis stratégiques. Elle se présente plutôt ici comme un alibi qui permet au sujet de l’inconscient de continuer à ignorer une autre différence, à la cruauté mordante, celle qui traverse le sexe lui-même.

### SILENCE

- Sechaud, E. (2018). Le silence du psychanalyste *Revue française de psychanalyse* 82 (1): 89-97.

Résumé: Le silence de l’analyste est considéré selon un triple point de vue : comme un refus permettant l’instauration du cadre ; comme un mode de pensée spécifique de l’analyste; comme lieu de traitement des mouvements pulsionnels.

### SOPHOCLES

- Sánchez Cuadra, A. (2017). Algunas ideas para visitar las tragedias de Sófocles *Revista de psicoanálisis* 81: 355-74.

La intención de la autora de este artículo es introducir a los lectores de la revista en algunos conceptos e ideas importantes en relación con el universo creativo de la tragedia griega sofoclea, a través de incidir en la importancia de un análisis cuidadoso del texto y del contexto. Considera, además, que puede resultar interesante y útil para los psicoanalistas el conocer el patrón del heroísmo trágico en Sófocles y la importancia que la religión griega juega en sus obras, importancia que se aprecia sobre todo a través del coro trágico, en relación también con el complejo momento de la democracia ateniense. Se pretende enraizar además genealógicamente, como ya hiciera Freud, al psicoanálisis con la tragedia griega con argumentos que los propios helenistas han ofrecido al otorgar una importancia fundamental a los elementos irracionales e inconscientes en los caracteres sofocleos.

### THE UNIQUE QUALITY OF EACH SESSION

- Korff-Sausse, S. (2018). La Séance unique *Revue française de psychanalyse* 82 (1): 98-109.

Résumé: Chaque séance est unique. L’auteur voudrait montrer la pertinence de cette idée sur le plan théorique et la justifier dans la clinique. Au-delà des différents cas de figures, elle correspond au modèle psychanalytique privilégiant le hic et nunc, ce qui implique une attitude ‘sans mémoire’, ainsi que la ‘tolérance à l’inconnu’ (W.R. Bion). Si on soustrait la séance de son contexte, d’autres liens associatifs vont apparaître, en réseau, non seulement entre les séances d’un patient, mais aussi entre toutes les séances d’une journée de l’analyste, ou encore entre les séances des différents patients de tel analyste, considérés comme un groupe.

## SUPERVISION

- Ehrlich, L.T., Kulish, N.M., Fitzpatrick Hanly, M.A., Robinson, M. and Rothstein, A. (2017). Supervisory countertransferences and impingements in evaluating readiness for graduation: Always present, routinely under-recognized *The International Journal of Psychoanalysis* 98 (2): 491-516.

Abstract: Utilizing detailed, in-depth material from supervisory hours from around the world (explored in End of Training Evaluation groups), this paper shows that supervisors are subject to multiple, diverse and, at times, ongoing intense countertransferences and impingements on their ability to evaluate candidates' progress. Multiple external and internal sources of these impingements are explored. It is suggested that supervisory countertransferences and their manifestation in parallel enactments remain under-recognized, their impact underappreciated, and the information they contain underutilized. It is argued that the recognition, containment, and effective use of the parallel process phenomena and supervisory countertransferences are essential in order to evaluate candidates' progression and readiness to graduate. Common signals of such entanglements in the supervisor's evaluative function are identified. Three remedies, each of which provides a 'third,' are offered to assist supervisors in making effective use of their countertransference: self-supervision, consultation, and institutional correctives.

- Ellis, S. (2017). Apprehending the Translucent in the Art of Supervision *British Journal of Psychotherapy* 33 (3): 297-311.

Abstract: The supervisory relationship is complex and multi-layered, given the multiple sources of unconscious dynamics between patient, supervisee and supervisor. The concept of the parallel process has brought greater depth and understanding to the supervisor's countertransference as reflective of the dynamics within the analytic relationship. The tendency, however, is to consider the parallel process as occurring in one direction only: from the analytic relationship into the supervisory one. In this paper, I consider the multidirectional movement of transference and countertransference between both relationships, including where the supervisor might be the point of origin, rather than the recipient. Clinical material from two patients brought to supervision is analysed from four different vertices: the parallel process; the developmental aspects of the supervisory relationship and of the supervisee; my own potential transferences onto the supervisee and/or the patient; and the potential effect of my transference onto the supervisee, the patient and their interaction. I also refer to some paintings by Richard Diebenkorn, as these offer a powerful metaphor for understanding the challenges in supervision of creating a secure frame, while also allowing for a more 'translucent' space, within which the multi-layered dimensions can be imagined and become capable of continual transformation.

## THE ANALYTIC METHOD

- Botella, C. (2018). Simultanéité en séance/Diachronie du processus *Revue française de psychanalyse* 82 (1): 26-38.

Résumé: L'article conclut que la pensée psychanalytique de Freud est plus vaste que sa méthode limitée au traitement de psychonévroses et à un processus analytique basé sur la diachronie des événements. Un élargissement de la méthode serait nécessaire à partir de la notion de simultanéité en séance. L'auteur décrit alors un travail complémentaire, spécifique, de l'analyste qui permettrait de réussir les analyses des névroses, là où le processus diachronique s'avère insuffisant : névroses de caractère, traumatiques, actuelles.

- Roussillon, R. (2018). Le transitionnel et le travail psychanalytique en séance *Revue française de psychanalyse* 82 (1): 121-31.

Résumé: À travers trois séquences cliniques je cherche à préciser les conditions du travail psychanalytique à l'aulne de l'attention à la transitionnalisation du processus psychanalytique.

- Yerushalmi, H. (2017). On Regressive and Progressive Forces in Therapy *British Journal of Psychotherapy* 33 (3): 346-64.

Abstract: This article examines the basic dynamics underlying some of the spontaneous developmental changes created out of the unique structure of analytic therapy. These dynamics include two types of basic forces working in the therapeutic setting: regressive and progressive urges and thrusts, which set opposite processes in motion. The progressive forces, highlighted in the article, are derived from developmental pressures. These forces create the conditions for people to seek new ways of experiencing the self and of connecting to significant others in what they sense to be a more mature and authentic manner. The literature describes how, through the healing power of therapeutic transference and regressive states, therapy can help to release obstructions to these developmental thrusts, which are created by childhood traumas caused by care takers. In this article, however, the release of obstructions is examined through meta-communication, an analytic clinical intervention that can enhance expression and realization of patients' progressive wishes.

- Bonnigal-Kantz, D. and Fortuna, T. and Tombras, C. (2017). Clinical Roundtable on Technique *British Journal of Psychotherapy* 33 (3): 399-415.

Abstract: This clinical roundtable features a presentation by Dorothee Bonnigal-Katz who posits the impairment of the mechanisms of repression as characteristic of psychosis and discusses its consequences for the analyst, especially as regards the place of interpretation. She shows how the analyst's encounter with the psychotic experience radically challenges and paradoxically validates psychoanalytic technique. In response to Bonnigal-Katz's discussion, Tomasz Fortuna offers an overview of the psychoanalytic tradition's response to psychosis, raising the issue of the relation between psychosis and neurosis. Christos Tombras, on the other hand, invokes Freud's discussion of Schreber's Memoirs from a Lacanian perspective and addresses the question of language and experience.

## THE EMOTIONS

- Levine, H.B. (2018). Interaction des émotions dans la séance analytique *Revue française de psychanalyse* 82 (1): 61-75.

Résumé: Le travail du processus analytique implique davantage qu'une « cure par la parole ». En plus des communications sémantiques, fondées sur le langage, des facteurs non-verbaux – les émotions, les actions et l'inter- affectivité – entrent en jeu. Ils interviennent inconsciemment – à la fois individuellement, entre les deux participants et en eux – et on ne peut les repérer que de façon intermittente dans un sens provisoire, le plus souvent rétrospectivement. À travers le matériel clinique détaillé qu'il présente, cet article tente de mettre en évidence quelques-uns des marqueurs de surface d'un mouvement lent, labyrinthique qui a suivi son cours pendant de nombreuses années, impliquant à la fois l'analyste et le patient et ayant amené l'analyste à formuler sa compréhension supposée d'une action d'un patient et de la mise en acte associée à celle-ci, à savoir la diminution du nombre des séances hebdomadaires. Le récit sous-jacent à cette formulation comprend l'impact d'expériences et d'événements émotionnels dans la vie de l'analyste qui semblent liés à – et salutaire pour – son travail avec ce patient.

## THE SELF

- Winnicott, C. (2018). La crainte de l'effondrement : un exemple Clinique *Revue française de psychanalyse* 82 (1): 15-25.

Résumé: Cet article décrit un traitement avec une patiente dont la crainte inconsciente de l'effondrement minait de plus en plus sa capacité de fonctionner. Le faux-self défensif que la patiente avait organisé pour faire face à un trauma précoce était en train de craquer pour laisser place à des angoisses et à des troubles psychosomatiques. Le travail analytique a consisté à faire vivre à la patiente, d'étape en étape, l'expérience de la douleur et de la terreur de son effondrement premier.

## THE WITCH

- Humphreys, N. (2017). The Witch as a Psychological Figure *British Journal of Psychotherapy* 33 (4): 492-504.

Abstract: Using a Jungian perspective, this paper considers the psychological figure of the witch in analytic work with two male patients. The witch emerged as a personification of the patient's complexes in the transference and countertransference, and in the content of dreams, images, and other objects of association. The witch presided over experiences of captivity and captivation, an object of fear for one man and a seductive figure for the other. The witch was also a potential transformative agent and path of psychological development, revealing the creativity of the archetype in the core of the complex. This dual function is highlighted with reference to the Grimm story of Hansel and Gretel and Jung's concept of the transcendent function. The clinical material gives some consideration as to whether or not the witch can be engaged for a therapeutic development involving the integration of the complex. Both men were seen for up to two years in an NHS psychotherapy service.

## TIME

- Fischbein, J.E. (2017). Configurations of time, the body, and verbal communication: Temporality in patients who express their suffering through the body *The International Journal of Psychoanalysis* 98 (2): 323-41.

Abstract: This paper focuses on the study of temporality used as a clinical pointer to processes of affect regulation in patients who express their suffering through a discourse driven by bodily allusions. Differences between symptoms revealed by body language that conveys an experience of conflict (psychoneurotic symptoms) and somatizations are reviewed. Somatization is examined as a benchmark for the failure to resolve states of tension. The body in the session is conceptualized as a speech event. The body is considered as a psychical construction organized in the exchanges with a fellow human-being. It is thus established as a support for subjectivity. Two discourse registers are described: the discourse of the evoked body and the discourse of the perceived body. The study of Greek mythology allows us to distinguish two different types of temporality: Chronos and Kairos. Chronos represents chronological whereas Kairos subjective time. Both are present in the subject; but if greater mental disorganization supervenes, Chronos predominates as it paves the way for a defence against suffering, designed to avoid the unbearable meaning of ceasing to be. Adherence to one or other mode of temporality signals different conceptions of analytic work. The topics addressed are illustrated by various clinical vignettes.

- Schellekes, A. (2017). When Time Stood Still: Thoughts about Time in Primitive Mental States *British Journal of Psychotherapy* 33 (3): 328-45.

Abstract: Deciphering the way patients experience time provides an additional key to primitive mental areas which do not express themselves in the usual verbal or symbolic ways and can help us and our patients better understand these deep layers of the psyche. It is when the issue of time moves to the centre of experience as a separate and predominant aspect of existence, that there and then occurs a disturbance in our continuous and natural transition between various temporalities, one that often exposes an inner rupture, many times of a very early origin. The paper first focuses on a number of art works which portray attempts to deal with death anxiety by capturing the moment, or watching, controlling, organizing, cataloguing the movement of time as though such attempts could freeze time and make it endlessly prolonged. Second, theoretical aspects and clinical vignettes focus on understanding the experience of time as fractured and fragmented; on experiences of timelessness, and, on stereotypical, ritualistic, autistic-like relations to time, perceived as frozen still. In addition, conceptualizing the analyst/writer's experience of time in the presence of her patients provided a unique tool for expanding the understanding of the patients' internal world.

### TRAINING

- Long, C., Eagle, G. and Stevens, G. (2017). The clinician in the university: Reflections on a South African psychoanalytically oriented doctoral programme *The International Journal of Psychoanalysis* 98 (2): 517-42.

Abstract: There is increasing interest, both internationally and in South Africa, in strengthening the relationship between psychoanalytic practice and research. This paper reports on a psychoanalytically oriented doctoral programme offered at the University of the Witwatersrand in South Africa. The programme is described in relation to the broader context of the historical relationship of psychoanalysis to the university as well as to the specific context of the history of psychoanalysis in South Africa. Key challenges of the programme, specifically concerning research tensions and methodological and theoretical tolerance, are subsequently explored. The way in which these challenges manifested within a group context illustrates their potential for conflict as well as productive debate. The paper reflects on how this specific programme illuminates and extends some of the broader debates in the field of psychoanalysis.

- Izaguirre, M.A. (2017). Comment enseigner ce que la psychanalyse nous enseigne? *Psychanalyse* 39: 33-9.

Résumé: L'auteur interroge la façon dont s'opère la transmission de la psychanalyse à travers la passe ou les grands cas cliniques. Si Freud a produit une nouvelle forme narrative après les transformations culturelles liées à la Première Guerre mondiale, Lacan a imposé un style propice à la transmission. Ce qui se transmet d'un cas est le témoignage du reste réel de l'expérience.

### TRANSFERENCE

- Stefana, A. (2017). Erotic Transference *British Journal of Psychotherapy* 33 (4): 505-13.

Abstract: This article presents some reflections on the delicate and complex phenomenon of erotic transference (and of correlated countertransference issues), a particular form of transference that compels the subject to convert the object into an erotic phantasy. It must be noted that the

adjective 'erotic' is a bridge concept between 'pleasurable' and 'sexual'. It follows that erotic transference can have various tonalities that range from loving to sexualized and from a dream state (benign) to a drugged or delusional state (malignant). Some writers distinguish between various types of erotic transference, which, however, can be placed on the 'pleasurable ↔ sexual' continuum, and which can in turn be superimposed onto the 'preoedipal ↔ oedipal' dimension.

- Bonaminio, V. (2018). En séance : Le transfert avant le transfert *Revue française de psychanalyse* 82 (1): 132-45.

Résumé: Il s'agira ici d'une présentation essentiellement clinique, mettant en jeu un épisode apparemment fortuit au cours duquel se produit un croisement inconscient entre deux patients. Mon objectif est de démontrer que le phénomène de transfert dans un cas est susceptible d'influencer le transfert dans un autre cas, phénomène que j'appellerai "le transfert avant le transfert".

### VANDA SHRENGER WEISS

- Corsa, R. (2017). Vanda Shrenger Weiss – the Croatian pioneer between two worlds: Her role in the birth of the Italian Psychoanalytic Society (SPI) *The International Journal of Psychoanalysis* 98 (4): 999-1023.

Abstract: In this paper the author sheds light on Vanda Shrenger Weiss, a forgotten pioneer of the international psychoanalytic movement. Vanda Shrenger was born into a large Jewish family in Croatia (1892), and her life was thoroughly intertwined with the great tragedies of European history: the First World War, the anti-Semitic persecution within Eastern Europe, which entailed the decimation of her extended family in Croatia. Finally, the introduction of fascist laws in Italy led to her and her husband – Edoardo Weiss, the founder of the Italian Psychoanalytic Society – seeking refuge in the United States of America. During her time spent in Italy (1919–39), Vanda Shrenger, doctor and paediatrician, dedicated herself to psychoanalysis. She played a crucial part in the reconstruction of the Italian Psychoanalytic Society (SPI), whilst also being a founding member of the *Rivista Italiana di Psicoanalisi* (Rome, 1932). Vanda was the first woman to be a member of the SPI as well as to present a paper for it. This insightful and extensive analysis relating to this pioneer of the psychoanalytic world, has been meticulously accomplished by use of a combination of original archival materials, along with access to previously unpublished documents and personal details, kindly made available to the author by Marianna, the daughter of Vanda and Edoardo Weiss, who still lives in the United States today.

### WINNICOTT

- Luepnitz, D.A. (2017). The name of the Piggie: Reconsidering Winnicott's classic case in light of some conversations with the adult 'Gabrielle' *The International Journal of Psychoanalysis* 98 (2): 343-70.

Abstract: On the 40th anniversary of its publication, the author re-reads Winnicott's 'The Piggie' – a case of 'on demand analysis' with a child suffering from psychotic night terrors – in light of new information about the patient. Conversations between the author and 'Gabrielle' explore two areas not regarded as priorities by Winnicott: the transgenerational transmission of pathology/trauma, and the ways that language, in general – and given names, in particular – organize individual subjectivity. The question raised is to what degree Winnicott – who described the treatment as "psychoanalysis partagé [shared]" due to the parents' involvement – thought of the pathology itself as 'shared.' The goal is not to supplant but to expand Winnicott's understanding of the case, borrowing insights from the work of Lacan and others.



- Szajnberg, N. (2017). The Piggie: Decoding an Enigma *British Journal of Psychotherapy* 33 (4): 470-91.

Abstract: *The Piggie*, in its 40th anniversary year, was published after Winnicott's death. He treated this 2-year 4-month-old girl over two and a half years. Yet, until recently, *The Piggie* has been ambivalently reviewed and minimally studied, despite elegant posthumous papers, a recent introduction to Winnicott's collected works and an interview with the 'Piggie' in adulthood. We show that Winnicott's technique and interpretations fall into three categories: (1) early Kleinian 'deep' interpretations; (2) an Anna Freudian approach with developmental considerations, respect for defences, the analyst as a new developmental object; (3) a Winnicottian attitude and interpretations that hew close to the manifest material and emphasize the environment-individual relationship and full-bodied play. Winnicott's 'interpretations' include verbal interpretation, prosody, gesture, facial expression, body movements and contact. Winnicott details the child's reactions to the different interpretations. We close suggesting that Winnicott carried on dialogues, not only with the child, but also internal dialogues with former teachers (Klein/ Riviere; Strachey as his first analyst and so connecting to the Freudians in the Institute of Psychoanalysis) and perhaps with Anna Freud as a colleague after her arrival in London in 1938. This is a manifestation of false versus true (analytic) selves. Understanding Winnicott's internal struggle with his former teachers/analysts, corrected by his responsiveness to the child's responses and suggestions, resulted in his bringing a truer self to this child's treatment and unravels *The Piggie's* enigmatic qualities.

- Girard, M. (2017). Early and deep: two independent paradigms? *The International Journal of Psychoanalysis* 98 (4): 963-84.

Abstract: Did Winnicott replace or transform Freud's metapsychology? The author's aim is to explore more deeply the views developed in a previous paper based solely on Winnicott. Here the author draws on other studies to respond to two questions recently posed by Fulgencio concerning the meaning of the term metapsychology and the existence of a new topography in Winnicott's work. For many authors, Winnicott does not reject Freudian metapsychology and says nothing new in this field; in the field of paediatric anthropology, however, he focuses on dependence, and in the field of the living embodiment of the drives on being and self as different from ego. But Green notes the existence of a third topography, that of self/object, and also examines the vicissitudes of being by isolating the concept in Winnicott's work. For the author, however, being seems in continuity with his whole anthropological and ontological perspective; and when Winnicott introduces environmental factors of which the infant is unaware, he also introduces a heuristic distinction between early and deep: there is thus neither a rejection nor a reformulation of the metapsychological theorization, but rather a coexistence of two paradigms.

## WITTGENSTEIN

- Lemberger, D. (2017). Wittgenstein's 'Lighting up of an Aspect' and the Possibility of Change in Psychoanalytic Therapy *British Journal of Psychotherapy* 33 (2): 192-210.

Abstract: The centrality of language in the psychoanalytic process has been recognized since Freud's time and is common to all schools of psychoanalysis. But despite the use of linguistic and literary terms such as 'metaphor' and 'narrative', the relationship between the role played by language in the constitution of the subject and how it functions in the process of communication between therapist and patient, in general and as a key to change, remains to be elucidated. Psychoanalysts such as Klein and Segal highlighted the importance of symbols in the constitution of the subject. However, they did not examine what actually takes place in linguistic acts, but their outcomes. I argue that in order to better understand the language-based processes we need to examine them from a linguistic perspective as this would demonstrate the neutrality of language and its diverse mechanisms. As a case study of the therapeutic process from the perspective of philology, this article examines the possibility of a change in treatment, inspired by variations on Wittgenstein's term 'aspect'. Building on Wittgenstein's criticism of *The Interpretation of Dreams*, I propose expanding the use of this linguistic mechanism to include its function in the process of communication during therapy.

## WRITING

- Robinson, B. (2017). Session Block: Of Mirrors, Lamps. and other Methods for the Writing up of Notes *British Journal of Psychotherapy* 33 (3): 282-96.

Abstract: Writing up session notes is essential to therapists' practice, yet the literature on psychotherapeutic writing focuses almost exclusively on more complex tasks, such as preparing case studies or pieces for publication. Nonetheless, problems with writing up seem widespread: this article finds that 85% of trainees report difficulty. Such 'session block' has not before been defined. Given the absence of well-accepted psychotherapeutic tools to overcome such block, and given that writing sessions is a challenge of representation – a phenomenon well described in the world of art – this article appropriates methods from aesthetic theory to address the problem. Applying first the Classical aesthetic metaphor of art-as-mirror, the pressure on therapists to produce a clear likeness of the session is explored, and the mirror metaphor is found to be as oppressive as it is widely accepted. By contrast, a revolutionary metaphor from the Romantic era, namely art-as-lamp, wherein the poet casts an inner creative light over the world, holds promise in overcoming countertransference blocks and permitting an imaginative write-up. This too, though, has drawbacks, and the article concludes by proposing a method which, by integrating metaphors, permits a free-flowing write-up of the session, both creatively rich and clinically accurate.