

BULLETIN OF PSYCHOANALYTIC STUDIES

The journals reviewed in this bulletin are: the *International Journal of Psychoanalysis* Volume 101, Issues 1-6; the *British Journal of Psychotherapy* Volume 36, Issues 3 and 4; the *Revue Française de Psychanalyse* Volume 84, Issues 1-5; the *Rivista di Psicoanalisi* Volume 66, Issues 1-4; the *Psychoanalytic Inquiry* Volume 40, Issues 1-8.

Analyst

- Rogers, A. G. (2020). Becoming an Analyst: Après-coup *Psychoanalytic Inquiry* 40(2): 90-99.

Abstract: Posing the question of the time of becoming an analyst, this article answers with a particular framing of time as a signature of analytic formation as well as of the unconscious itself. The writing works as a poetics constructed inside and beyond psychoanalysis through citations from Freud and Lacan as well as quotations from writers, artists, and poets. Après-coup, this article unfolds the retrospective and future perfect tense of becoming an analyst, the desire of the analyst, the ethics of psychoanalysis and its transmission.

- Power, D. G. (2020). On Slouching, Evolving, and Transforming: In Appreciation of Nina Coltart's "Slouching Towards Bethlehem ... or Thinking the Unthinkable in Psychoanalysis" *Psychoanalytic Inquiry* 40(2): 100-08.

Abstract: In her now-classic paper "Slouching Towards Bethlehem ... or Thinking the Unthinkable in Psychoanalysis," Coltart invites us to consider the process of analytic development as it unfolds in the course of deep analytic work, an unfolding movement she highlights as the gradual evolution from that which is unthinkable toward that which becomes thinkable. In dialogue with Coltart, I discuss how this central theme in her paper captures a process at the heart of psychoanalysis for both the analysand and for the analyst, not only in his or her work with the analysand but as well in the personal evolution and coming-into-being of one's analytic identity. I offer some reflections on my own development as an analyst to illustrate Coltart's view on this coming-into-being of both who the analyst is, and yet is always also becoming. Throughout my essay, I underscore Coltart's deep appreciation of and conversation with Bion, emphasizing their many areas of overlap. Finally, I describe how contemporary work on unrepresented mental states echoes the very same clinical concerns and technical sensibilities that are the heart of Coltart's paper.

- Eshel, O. (2020). "Out of the Depths I Cry to You"¹: Into the Dark Unknown Depths — Two-in-Oneness *Psychoanalytic Inquiry* 40(2): 109-19.

Abstract: The article introduces a fundamental dimension of analytic work that is created by the analyst/therapist’s “presencing” (being there) within the patient’s experiential world and within the grip of the process, and the ensuing patient–analyst two-in-oneness. This dimension, with its profound ontological implications, engenders markedly new possibilities for extending the reach of psychoanalytic treatment to more and most disturbed patients and the most difficult treatment situations. It goes beyond recent analytic notions of intersubjectivity and witnessing to more radical patient-analyst deep-level interconnectedness or “withnessing” that may grow into at-one-ment or being-in-oneness with the patient’s innermost emotional reality of unthinkable breakdown and catastrophic psychic trauma. Using a case example written by psychiatrist Yaron Gilat, the author illustrates the kind of knowledge, experience, and powerful transformative effects that come into being when the therapist interconnects psychically with the patient in living through extremely dark, unknown process in a difficult treatment with a severely disturbed patient.

- Watson, E. (2020). Being an Analyst: A Journey of Outsidership, Topology, and Time *Psychoanalytic Inquiry* 40(2): 120-30.

Abstract: This article explores psychoanalytic work via a trio of themes – outsidership, topology, and time – in the context of psychoanalytic practice and organization in Ireland. Focusing on the centrality of speech and language in approaching subjectivity via the work of Freud and Lacan, this article contemplates what being an analyst means, how psychoanalysis works, and how it is distinguished from other therapeutic approaches. The article takes up Freud’s emphasis on the importance of exile or outsidership in informing the analyst’s orientation to the unconscious. The notions of topology and time are helpful in exploring the psyche, unconscious formations, and instances of subjective significance in terms of their symbolic determination and the limitations of their representability.

- Foehl, J. C. (2020). Lived Depth: A Phenomenology of Psychoanalytic Process and Identity *Psychoanalytic Inquiry* 40(2): 131-46.

Abstract: In this article, I lay out the implications of a phenomenological perspective in which subject, world, and others are given in one stroke, part of the same emergent process. Trends in contemporary psychoanalytic theory lean toward this radical nondualistic view but never quite relinquish a perspective in which subject and object, subject and subject are separate. Through my early studies in phenomenology, I have come to see that psychoanalytic process is better understood as a perceptual engagement in which meaning is formed in the relationship between what is experienced and its context/background/field, a process of lived depth. Strikingly, psychoanalytic identity is a similar process. Inchoate shifts in meaning and investment that we cannot know in formation come clear in relation to a coalescing sense of our place in a professional context. We come to know ourselves retrospectively, an act of après-coup that momentarily stills a continual shape-shifting process, one part of the lived experience of depth.

- Levin, C. B. (2020). How Did It Happen? Writing—A Royal Road to Becoming/Being an Analyst (Through the Lens of Complexity Theory) *Psychoanalytic Inquiry* 40(2): 147-54.

Abstract: Through the theoretical lens of self psychology and complexity theory, the author illuminates how it happened that writing, and the professional opportunities that emerged because she was an analytic writer, became the royal road to the creation of her sense of being, mostly, a competent analyst after analytic training that left her feeling insecure and inadequate. Then, she describes recent work with a patient, Tom, to open a window into her consulting room and illuminate herself as an analyst at work.

- Ferguson, H. (2020). Dreaming the Field: The Analyst's Dreams as a Co-Creative Act *Psychoanalytic Inquiry* 40(4): 243-52.

Abstract: When the analyst shares a personal dream with a patient, they must first engage thoughtful self-reflection. In two treatments, I take a leap of faith and disclose my countertransference dreams as a reflection of our bi-directional, intersubjective exchange. In utilizing my dreams, I convey how I apprehend and represent my patients' experience in my imagination, expressing a sense of twinship and shared humanity. I view my dream life as an opportunity for my patients' psychic dilemmas to take up residence in my imagination, a "specificity of recognition," as previously unshareable affect states are rendered creatively for our mutual reflection and become a shared dream field. In this way, my patients' stories become real and memorialized in my unconscious experience and elaborated in our therapeutic dialogue. In our collaborative dream interpretation, we make meaning together as mutual, co-creative but asymmetrical therapeutic partners. In this exchange, openness to mutual vulnerability embodies the humanistic project of psychoanalytic healing.

- Friedman, H. J. (2020). The Need for and Resistance to Realness in the Analyst: Making Psychoanalysis a Truly Two-Person Experience *Psychoanalytic Inquiry* 40(4): 262-70.

Abstract: While Freud was often ambivalent about the clinical aspects of psychoanalysis, he remained enamored of his theory of the mind and elaborated it over the entire course of his life. Occasionally, an analyst identified himself or herself as making major additions or alternatives to Freud's original definition, leading to separate schools of psychoanalysis. Technique, on the other hand, was often assumed to remain the same with the analyst's role severely constricted with regard to interactive warmth and caring. Why is this? The answer lies in the perception that a treatment depending significantly on the personality and life experience of the analyst cannot be generalized but would be judged as the influence of a powerful analyst acting according to his or her individuality. Who benefits from such a distancing stance on the analyst's part? Certainly not the patient, but definitely not the analyst. For analysts, the need to have psychoanalysis survive as a therapy that can compete as the one therapy based upon an intimate and deep experience of mutual understanding, requires that it radically change from the vision of its founder, brilliant and creative as it was when he became the first psychoanalyst and the father of psychoanalysis.

- Gampel, Y. (2020). The Wounded Passion: The Inner Experience of an Israeli Psychoanalyst *Psychoanalytic Inquiry* 40(7): 467-77.

Abstract: The passion for psychoanalysis, for Israel, bring me to become aware of the passion that is stirred in political social violence, war, terrorism and the consequences for the mind of the subject. The continuous and complex state of war with neighboring Arab states since the establishment of the state of Israel, the melting pot of different ethnicities and cultures that is Israeli society, the encounters between collective memory and individual memory and with people who had survived man-made disasters such as the Shoah; all these drew me very quickly into the realm of social-political violence and its consequences for adults and children, and for Israeli society at large. I also ask, as a psychoanalyst, how I can sustain an “accurate” and complex sense of historical awareness without losing the capacity to maintain the unique, even-hovering state of suspension that characterizes psychoanalysis. For us as psychoanalysts, the question then arises: How can we remain constant and rigorous, and at the same time retain our passion and devotion? And how is passion related to faith, an act of faith, or an area of faith? And the wounded ideals. All these issues will be vividly illustrated by the clinical vignettes presented in this article.

Body & Physical Illness

- Molnar, M. (2020). Headache, Heartache and Other Illogical Disorders *British Journal of Psychotherapy* 36(4): 572-85.

Abstract: This exercise in biography centres on multiple meanings of ‘nerves’ during the years of Freud’s gradual transition from neuro-anatomist to specialist in nervous diseases. Thanks to the ongoing publication of the correspondence with Martha Bernays from 1882 to 1886, his early life is now exposed in unprecedented detail. I focus on a mild attack of chickenpox reported in 1885 as an illustration of parallels between his day-to-day experience and the disputed relationship of nerves to mind. His illness reveals both anxieties about the state of his own nerves and about his relationship with Martha. At the same time, a questioning of ‘normal’ states of mind underlies his work on cocaine during that period. The blurred distinction between organic and functional disorders, revealed in his experience of chickenpox in 1885, is repeated during an episode of heart problems and migraine in 1894. Both instances, in confusing ‘nervous’ with ‘logical’ disorder, reflect contemporary efforts to reconcile physiology and psychology. Finally, some of the paradoxes of illness and mental disorder are recapitulated in a passage from *On Narcissism*.

- Carvalho, R. (2020). Somapsyche *British Journal of Psychotherapy* 36(4): 586-96.

Abstract: ‘Psyche’ has no independent existence as an entity. It is a portmanteau term in which one function (‘psyche’ = breath) among those specified by Aristotle as indicating life – respiration, is used metonymically (pars pro toto) to signify just that: life; animation. Most of

these functions are present in life forms from bacteria up; in humans Aristotle included perception and imagination. The acquisition of ‘mind’ and the conversion of affect into what is familiar to a particular culture as ‘emotion’ is largely social and a function of parental mediation. Where this is absolutely absent as in Ceaușescu's orphanages both brain development and the acquisition of mind are severely compromised. Less catastrophic failures induce lesser failures, and the resulting expressions may take somatic form, as they may have affects in cultures which have no equivalent semantic concept. I suggest that this might be better expressed in terms of somatapsychic expression than psychosomatic.

- Shoenberg, P. (2020). Developing a psychosomatic imagination in medical students and psychotherapy trainees *British Journal of Psychotherapy* 36(4): 597-609.

Abstract: How can we help medical students and psychotherapy trainees to develop an awareness of the mind in relation to the body, so that both can develop a psychosomatic imagination? This is an exploration of some of the difficulties that medical students have in appreciating the role of emotions in illness and of the difficulties psychotherapy trainees have in considering the importance of the body in psychotherapeutic work with patients with physical symptoms. Student Balint discussion groups and student psychotherapy schemes give clinical medical students the opportunity to explore their own and their patients’ emotional reactions to illness and to learn about the interplay of emotions with the body in physical illness. The Royal College of Psychiatrists is now encouraging the development of such Balint groups and/or psychotherapy schemes in all UK medical schools. Psychotherapy trainees studying the effects of emotions in psychosomatic illnesses often have difficulty in learning how to interpret physical symptoms that occur in psychotherapy. They tend to want to see such symptoms as having symbolic meaning and find it hard to appreciate the medical logic of physical illness. It is important that some medical understanding of these conditions is also included in seminars on psychosomatic conditions.

- Vickers, N. (2020). Winnicott's notion of ‘holding’ as applied to serious physical illness *British Journal of Psychotherapy* 36(4): 610-20.

Abstract: In this paper, I describe some of the ways in which D.W. Winnicott's notion of ‘holding’ might be seen as something intimates do for one another across the life cycle. Drawing on a wide selection of Winnicott's writings on the subject, I identify five characteristics of holding that many, perhaps most, Western adults take for granted in ordinary life. Holding enables us to split off catastrophe. It reduces our dependence and increases our sense of autonomy. It contains un mourned losses and sponsors transitional experience. It enables us to form psychosomatic communities with others. I then consider some of the ways in which these characteristics are thrown into jeopardy when serious physical illness arises.

- Cauquelin, A. (2020). D’avers et de revers *Revue française de psychanalyse* 84(2): 327-32.

Résumé: Le jeu entre le un et le deux est, dans la vie courante comme dans les grandes occasions, d'une constante instabilité. Cet oxymore rend compte du basculement incessant de l'un dans son autre, le deux, comme du dévoilement de la nature implicite du deux où se tient, cachée, son unicité. Que le un devienne deux, ce transport ne doit rien à une quelconque succession temporelle, engendrée automatiquement quand on énonce la suite des nombres, il est, en revanche, pris dans la simultanéité d'un temps transhistorique, celui des origines, l'aïon. Éternité impassible de l'aïon, à laquelle comme en jouant, le deux vole – un instant – son éclat.

- Glas, J. (2020). La castration, passer du binaire au multiple *Revue française de psychanalyse* 84(2): 345-54.

Résumé: L'auteur propose d'appréhender la castration, pivot de la processualité psychique, en tant qu'opérateur processuel. Par là-même, la castration sort de son exclusive binaire, elle quitte la dualité de l'avoir ou pas pour s'appréhender dans toute sa polymorphie et advenir en tant qu'opérateur psychique engageant ainsi le multiple. Celle-ci se déploie sur un gradient passant de l'angoisse de castration proprement dite à son utilisation défensive, jusqu'à son investissement en tant qu'ombilic de la jouissance. Elle change alors de statut pour s'appréhender non plus comme simple figure soustractive apte à être aisément représentée, mais devient ainsi un opérateur économique. L'auteur illustre son propos par la présentation de la clinique de Miguel, jeune homme rencontré lors d'une consultation psychanalytique dans un service d'urgence psychiatrique.

- Dechaud-Ferbus, M. (2020). «L'angoisse et la théorie freudienne des instincts», de Francis Pasche *Revue française de psychanalyse* 84(5): 1181-96.

Résumé: C'est en discutant les idées de Freud que Francis Pasche a élaboré une véritable conception du psychisme. Sujet de son rapport de 1953, l'angoisse s'exprime dans le registre névrotique et psychotique. Pour lui, la psychanalyse est une praxis qui conduit à repenser nos outils, ce dont témoigne la psychothérapie psychanalytique corporelle (PPC). Pasche déploie une métapsychologie du corps partant des relations originaires. L'aménagement du dispositif de la cure en découle et permet d'offrir au patient en difficulté un travail psychanalytique avec un autre cadre.

- Ribas, D. (2020). «Dépersonnalisation et relations d'objet», de Maurice Bouvet *Revue française de psychanalyse* 84(5): 1231-46.

Résumé: Le rapport de Maurice Bouvet porte sur la relation d'objet et la dépersonnalisation. Il spécifie les relations d'objet selon leur nature prégénitale ou génitale en soulignant la prégnance de l'oralité dans le premier cas. Il souligne l'intérêt d'évaluer la « distance à l'objet » dans le transfert, l'écart entre la relation du patient à son objet, avec celle à l'imgo archaïque qui la sous-tend. Le « rapprocher » entre les deux peut déclencher la dépersonnalisation, autant quand la proximité de l'objet augmente que lors d'une réjection.

- Zilkha, N. (2020). «Le sens du désespoir. Dépression et créativité», d'André Haynal *Revue française de psychanalyse* 84(5): 1407-22.

Résumé: André Haynal nous invite à redécouvrir l'universalité des affects dépressifs dans le développement, à partir des mouvements de séparation et de différenciation. Il précise le rôle central du travail de deuil dans le processus analytique, et articule dimension traumatique, narcissisme et Œdipe. « Le sens du désespoir » est ainsi approché à partir de la Hilflosigkeit, de ses résonances fantasmatiques dans l'après-coup, et d'une tension dialectique avec les fantasmes de toute-puissance.

- Corsa, R. (2020). Rêverie umanizzante. Prove di dialogo clinico tra psicoanalisi e τέχνη *Rivista di Psicoanalisi* 66(3): 577-95.

Abstract: Il vorticoso evolvere delle scienze biotecnologiche sta provocando delle ricadute imprevedibili sui profili psicosomatici individuali: il corpo umano sta acquisendo un'inedita struttura, fatta non solo di eredità genetica ed esperienziale, ma pure di macchina. Nel presente contributo si tenta di avanzare delle ipotesi di clinica psicoanalitica sui nuovi pazienti portatori di protesi artificiali salvavita. La violazione del corpo a opera di oggetti inorganici dal potere salvifico crea perturbanti ibridi corpo/macchina e traccia inedite geografie dello psicosoma. L'A. sviluppa i concetti intersoggettivi, inediti e tra loro complementari, di oggetto terzo sintetico e di rêverie umanizzante e li fa dialogare con quello ben noto di chimera (de M'Uzan e Ithier), proponendoli come dei preziosi sestanti nel lavoro analitico con tali pazienti, nominati biotech. Il discorso è supportato da un ampio ventaglio di esemplificazioni cliniche.

- Micati, L. (2020). Eugenio Gaddini, genio e metodo di una ricerca *Rivista di Psicoanalisi* 66(4): 833-52.

Abstract: Sono proposti alcuni temi portanti del pensiero di Gaddini: relazione corpo-mente-corpo, imitazione, statuto metapsicologico dell'aggressività e distruttività, nascita psicologica, spazio, tempo. La ricerca di Gaddini è inseparabile dal metodo, che attraverso esperienza analitica e teoria della clinica, persegue una teoria della conoscenza del funzionamento mentale. Se il serrato dialogo interno con Freud è sempre presente, se le intuizioni di Winnicott costituiscono lo sfondo sul quale la ricerca di Gaddini respira, Gaddini sembra avere un legame implicito profondo con il pensiero di Bion, autore cui dedica tre articoli. Bion segue processi intuitivi vertiginosi, tuttavia la potenza dell'emozione e dell'intuizione è indagata tramite un metodo rigoroso, che punta a un massimo di astrazione rappresentativa. Proprio questo metodo di ricerca, che tiene insieme le più profonde emozione e i più alti livelli di astrazione, sembra affascinare Gaddini e avvicinarlo a Bion.

- Di Chiara, G. (2020). Cento anni dopo. Una rivisitazione di Al di là del principio di piacere. A partire da un libro e da una rivista *Rivista di Psicoanalisi* 66(4): 989-97.

Abstract: Il tempo non ha smorzato la conflittualità attorno ai principali contenuti di AI di là del principio di piacere, e cioè la pulsione di morte e il masochismo primario. Viene proposta una breve rassegna dei punti controversi. L'autore suggerisce una possibile origine della teoria di Freud della pulsione di morte, come l'esito di un lutto. L'Io, venuto a conoscenza della fine inevitabile del corpo, vive sentimenti insopportabili di sconforto. Odiava il proprio corpo e ne prende le distanze. L'Io avvia un processo di lutto e, seguendo l'usuale percorso, introietta un corpo oggetto psichico odiato e minaccioso, che è il nucleo centrale della pulsione di morte. La teoria aiutò Freud a superare il suo momento critico, ma ha fragili radici scientifiche.

- Falci, A. (2020). Il lampo e la luce. Ripensare la coscienza. *Rivista di Psicoanalisi* 66(4).

Abstract: Il lavoro procede ad un riesame puntuale dell'impostazione freudiana sul problema della coscienza, che a sua volta rimanda alle epistemologie implicite, in psicoanalisi, della relazione tra corpo e mente. Vengono esaminate le ragioni sia della devalorizzazione dello statuto di coscienza, sia la sua sottrazione rispetto al dibattito filosofico su pensiero, mente e coscienza degli ultimi secoli. Il lavoro propone di colmare sia la mancanza di aggiornamenti sulle interazioni tra substrato neurologico e attività mentale, sia di riprendere un'accezione più ampia e meno riduttiva di coscienza come soggettività riflessiva, più impregnata di esperienza emozionale di quanto non appaia dalle teorie classiche della psicoanalisi. In questo senso è possibile vedere delle integrazioni tra ricerche neuroscientifiche, neuropsicoanalitiche e apporti delle filosofie della mente per una concezione della coscienza che sembrano essere molto promettente per le teorie e la clinica psicoanalitica.

Cathexis-De cathexis

- Kaswin-Bonnefond, D. (2020). Nous nous quitterons, je te le promets *Revue française de psychanalyse* 84(3): 561-73.

Résumé: L'auteure propose de parler de destins de l'analyse, car il ne s'agit pas de l'achèvement d'un processus, mais de son appropriation, et d'un devenir à partir des transformations psychiques que ledit processus a autorisées. Compte tenu de l'intemporalité de l'inconscient, l'expérience analytique s'inscrit en dehors d'un début et d'une fin, et reste liée à la permanence d'une dynamique pulsionnelle avec l'ouverture vers de nouveaux objets d'investissement. Pour envisager la terminaison d'une cure, les éléments de transfert négatifs pris dans la haine et la compulsion de répétition ont fait l'objet d'un travail élaboratif impliquant l'indispensable analyse de ses affects contre-transférentiels par l'analyste. Avec Fabien, l'auteure explore successivement la rencontre, le travail de séance et l'élaboration de la haine pris dans le nouage transféro-contre-transférentiel.

- Cabrera, S. (2020). Renoncer, écueil de la fin de l'analyse *Revue française de psychanalyse* 84(3): 575-85.

Résumé: Les critères de terminaison de la cure ont évolué, aujourd'hui on s'intéresse plus aux transformations du fonctionnement psychique qu'à l'analyse des « complexes ». La cure est terminable, le processus analytique interminable. Le renoncement à l'objet transférentiel est le passage nécessaire de la fin de l'analyse. L'aptitude au déplacement en est la condition, déplacement transférentiel pour permettre l'incarnation des objets d'amour œdipiens dans l'analyse et déplacement, ensuite, pour s'en détacher et renoncer. Le travail de deuil des objets premiers est le cœur de la cure, le travail de renoncement à l'analyste le levier de sa terminaison. Renoncer exige un travail psychique impliquant déplacement des investissements, déssexualisation, sublimation et identification. Un fragment de la fin d'une cure illustre le travail de renoncement soutenu par le recours au registre culturel ouvrant vers une sorte de résolution du complexe d'Œdipe en après-coup.

- Maupas, A. (2020). Créer une zone de terminabilité *Revue française de psychanalyse* 84(3): 587-95.

Résumé: L'auteur met l'accent sur le temps qui précède la fin d'un traitement, un temps qui mêle l'épreuve de réalité de la séparation et les mouvements de désinvestissement de l'objet et qui renvoie à l'aire transitionnelle de Winnicott. Temps où se condensent les affects, où se rejouent en accéléré les mouvements transféro-contre-transférentiels de l'analyse, où s'exacerbent les défenses du patient et où se déploient les conditions de la « censure de l'amante » de M. Fain et D. Braunschweig. À partir de ses réflexions autour d'une cure, l'auteur illustre combien la création de cette « zone de terminabilité » a été la condition indispensable pour rendre l'analyse terminable, même si cette dernière ne peut être considérée comme terminée.

- Chervet, B. (2020). Renoncement et régressivité pulsionnelle. À propos de la durée et de la terminaison de la cure analytique *Revue française de psychanalyse* 84(3): 597-608.

Résumé: La préoccupation concernant l'aboutissement d'une cure à son terme, idéalement latente chez tout analyste, convoque régulièrement des prescriptions sur la durée et l'arrêt qui tentent de répondre aux compulsions de répétition et de réduction. S'y reconnaissent deux souhaits exprimant la régressivité pulsionnelle jusqu'à extinction des pulsions de mort et de vie : en finir et la quête de l'infini. La référence à un fonctionnement mental idéal théorique prenant en compte ces souhaits liés aux attractions au-delà du principe de plaisir, introduit des critères qualitatifs qui témoignent de l'importance de l'intemporalité indispensable à l'en-deux-temps de l'après-coup. Ce procès est installé sous l'égide de l'impératif de renoncement dont la première fonction est de s'opposer à l'extinction pulsionnelle. Le besoin des enfants de dire non témoigne de l'ambivalence envers cette retenue fondatrice. Le futur surmoi portera ce conflit de renoncement au sein de l'ensemble du psychisme.

- Chervet, E. (2020). Les fins de l'analyse et l'idée de résistance *Revue française de psychanalyse* 84(3): 609-17.

Résumé: La réflexion sur la fin et les fins de l'analyse, suppose aussi de penser l'idée de résistance, et l'usage que nous en faisons à la suite de Freud. D'une représentation binaire et dynamique de la résistance, incarnation de ce qui s'oppose au travail analytique, nous arrivons à une représentation où la résistance est partie intégrante du processus, puis à l'idée de la valeur de la résistance, protectrice de l'investissement, face aux forces pulsionnelles de la répétition. Deux cas cliniques du colloque de Deauville, Blanche et Fabien, illustrent deux modes d'installation du transfert différents, mais qui tous deux ont besoin de la résistance de l'analyste pour se développer en processus d'analyse « avec fin ».

- Mann, S. L. (2020). Analyse interminable? L'élaboration de la haine au cours d'une cure *Revue française de psychanalyse* 84(3): 619-29.

Résumé: À partir de la question des terminaisons des traitements psychanalytiques, l'auteure se demande comment envisager la fin d'une cure. Est-il toujours nécessaire de fixer un terme ? Et comment ? Les patients qui présentent de graves distorsions du moi, voire des restrictions du moi, nous permettent de faire la différence entre une fin de l'analyse et un arrêt de l'analyse. Dans certains cas, la fin du traitement sera moins évidente et l'analyse risquera tout autant de devenir interminable que de s'interrompre sans une fin véritable. L'auteure présente une séquence d'une cure analytique d'une patiente qui, dès les premières rencontres, exprime son souhait de ne jamais terminer son analyse. Le fil rouge de ce traitement sera de suivre et comprendre l'affect de haine qui l'anime et qui immobilise son fonctionnement psychique, mettant à jour les effets néfastes d'une compulsion de répétition. Le passage vers la triangulation pourra commencer en s'étayant sur l'utilisation de la langue maternelle en séance, véritable levier transférentiel de cette cure. Ainsi l'élaboration de la haine permettra à la patiente de donner un sens à ses souvenirs, de commencer un véritable travail de deuil de ses objets d'enfance pour s'acheminer vers une fin de l'analyse.

- Guédél, B. B. (2020). Qu'advient-il de moi quand ce sera la fin? *Revue française de psychanalyse* 84(3): 631-40.

Résumé: Que restera-t-il après l'analyse du travail effectué ensemble durant de longues années ? Si la fin exige des renoncements, tant du côté de l'analysant que de l'analyste, elle est aussi pourvoyeuse de compensations narcissiques dans la réalité, reflet de déplacements possibles chez les deux partenaires de la cure. Toutefois la question de la haine et du transfert négatif sera abordée au travers de l'acting de fin de cure de Julie, et une hypothèse sera soulevée, faisant suite au travail d'André Green sur la constitution de la figure encadrante de la mère : ne faut-il pas, parfois, que l'analyste ne soit plus là pour que se constitue ou se renforce une matrice encadrante, quand le sujet n'a pas pu ou n'a pu que trop partiellement avoir accès à l'hallucination négative de l'objet maternel, traduction de ratés du refoulement primaire ? Les difficultés contre-transférentielles, et la nécessité de leur analyse minutieuse dans ces occurrences, plus encore que dans d'autres, seront évoquées.

- Danon-Boileau, L. (2020). En quoi notre manière d'envisager la fin de la cure diffère-t-elle de celle de nos aînés? *Revue française de psychanalyse* 84(3): 665-71.

Résumé: La fin du traitement est un thème récurrent. Initialement la réflexion théorique a porté sur l'évaluation des objectifs du traitement : Ferenczi l'identifie à la fin des « mensonges », Freud la juge problématique en raison de la limite imposée par le « roc du biologique ». Progressivement, de nouveaux critères apparaissent (« Nebengewinn », gain à côté). Peu à peu ils portent sur le travail lui-même (analyse du transfert négatif, résolution de la névrose de transfert, capacité d'auto-analyse). Sont enfin abordées les résistances à la guérison de la question cruciale de la fixation à l'objet transférentiel. Cette fixation constitue une défense d'intensité variable. Tout abaissement définit une zone de terminaison possible. Elle indique un moment où le patient réinvestit narcissiquement ses capacités de sublimation tout en s'étayant du regard que l'objet de transfert fournit au déploiement de son retour sur lui-même. L'investissement décroît, mais surtout il devient qualitativement différent.

Child

- Ody, M. (2020). De l'évolution de la notion «L'enfant modèle» *Revue française de psychanalyse* 84(1): 23-34.

Résumé: Le choix, quarante ans plus tard, de se centrer sur deux des articles de ce numéro historique de 1979 de la Nouvelle Revue de Psychanalyse, a mieux permis, comme cela est le cas devant de grands esprits comme le furent André Green et René Diatkine, de constater à une relecture attentive combien l'essentiel de ce qu'ils ont proposé reste pérenne, et largement complémentaire. De fait, le développement de l'approfondissement des connaissances psychanalytiques à tous les niveaux métapsychologiques s'intègre ici dans leurs meilleures données. Certes s'opère un développement de la complexité, mais qui pourtant, paradoxe apparent, clarifie l'ensemble métapsychologique. Celui-ci est toujours en mouvement quarante ans plus tard, étendant sa cohérence, en véritable modèle freudien, lequel poursuit toujours son chemin, sans se constituer en structure fermée. L'enfant-modèle, au sens de Green en fait partie.

- Lepastier, S. (2020). Lorsque l'enfant paraît, la sexualité infantile disparaît *Revue française de psychanalyse* 84(1): 35-45.

Résumé: Paradigme de la psychanalyse, la sexualité infantile est parfois minimisée par les psychanalystes d'enfants. Il est vrai que, tant auprès des usagers que des autorités administratives et politiques, il est plus facile de souligner les traumatismes que les conflits intrapsychiques. Surtout, comme le montrent les vignettes cliniques rapportées, souligner les défaillances précoces de l'environnement est moins malaisé pour le clinicien que donner sens à l'expression pulsionnelle de l'enfant dans l'actualité de la séance. C'est pourquoi des auteurs dénie l'étude des interactions comme voie de développement de la psychanalyse. Pourtant, les autoérotismes se manifestent bien avant l'apparition du langage qui se construit comme une figuration d'affects eux-mêmes issus d'expressions corporelles : les « accès hystériques

généraux, prototypiques ». Si les conversions chez l'adulte objectivent des phénomènes subjectifs, les interactions précoces révèlent comment se subjectivent des phénomènes apparemment objectifs.

- Diatkine, G. (2020). Un modèle de la cure d'enfant *Revue française de psychanalyse* 84(1): 47-57.

Résumé: Freud a pensé que le processus analytique était assimilable à un processus naturel. Cette idée a rencontré un certain succès dans les Instituts de Psychanalyse, car elle aurait pu permettre d'enseigner aux analystes en formation comment une analyse était censée se dérouler. On a pu soutenir que cette idée était particulièrement valable chez l'enfant, dont le développement passe par des étapes relativement prédictibles à l'avance. En réalité, chez l'enfant comme chez l'adulte, le processus analytique ne peut être étudié utilement que sur des séquences de quelques séances. On sait que le processus analytique se développe si l'analyste est surpris par le matériel qui suit une interprétation. C'est un tel processus, et non le nombre des séances, qui fait la différence entre psychanalyse et psychothérapie chez l'enfant.

- Tamet, J. Y. (2020). Présences de Hans *Revue française de psychanalyse* 84(1): 59-73.

Résumé: L'article recense les diverses occurrences où, dans l'œuvre freudienne, la présence du récit de cas, connu sous le nom du « petit Hans », analyse d'une phobie chez un petit garçon de 5 ans, est repérable, parfois citée de manière explicite, parfois simplement évoquée ou citée dans des notes de bas de page. Freud a été saisi par cet enfant dont il connaissait les parents, le père participait aux réunions du mercredi et la mère avait été sa patiente. La lecture montre la fréquence importante de références le concernant comme si le traitement de cet enfant et la théorie qu'il en a fait l'avaient préoccupé tout au long de l'avancement des écrits jusqu'à leur ultime production. De plus, ayant eu l'occasion de rencontrer l'enfant devenu adulte, celui-ci nous laisse en 1972 un témoignage émouvant et rare du devenir d'une cure.

- Lenormand, M. (2020). Hans, Sammy, Richard et les autres *Revue française de psychanalyse* 84(1): 75-86.

Résumé: L'auteur s'attache, dans cet article, à évoquer les « enfants terribles » que sont Hans, Sammy, Richard, Dominique, Carine, Gabrielle et les autres – ces enfants qui ont donné lieu à des écritures de cas psychanalytiques célèbres et ce, afin d'interroger dans quelle mesure ils sont susceptibles ou non de constituer des « enfants modèles » pour la psychanalyse. Cette approche constitue une manière de se décaler de la controverse, toujours vivace aujourd'hui, qui divise la communauté analytique au sujet du statut épistémologique de l'enfant comme modèle. Plutôt que d'interroger le statut théorique et heuristique de « l'enfant de la réalité » au regard de l'invention freudienne de l'« infantile », l'auteur interroge le statut de « modèle » que ces enfants-cas singuliers sont amenés à jouer pour la théorie, mais également pour la pratique psychanalytiques. Elle montre à quel point les « modèles » qu'ils sont susceptibles d'offrir ne peuvent que se révéler incomplets et aporétiques – ce ratage faisant, paradoxalement, toute leur exemplarité.

- Pernoud, E. (2020). Le papillon et la fumée de cigare. Sur une peinture de John Singer Sargent *Revue française de psychanalyse* 84(1): 87-97.

Résumé: En 1947, Marie-Louise Pailleron, fille du célèbre auteur dramatique Édouard Pailleron, écrivit un livre de souvenirs qui revenait sur le portrait que le peintre John Singer Sargent fit d'elle et de son frère, en 1881, lorsqu'ils étaient enfants. Sans être inconnu, ce témoignage n'a jamais fait l'objet d'une étude attentive. Ce document nous apporte un éclairage précieux sur la perception, par l'enfant, de sa condition de modèle en un temps où les attentes sociales surinvestissaient le portrait d'enfant, un genre qui connut son âge d'or au XIX^e siècle. Il enrichit notre compréhension des liens étroits entre les valeurs éducatives et les idéaux esthétiques, entre l'enfant modèle et le modèle enfant. En outre, par le réseau de sociabilités auquel appartenait la famille du modèle, proche de Jean-Martin Charcot, il soulève la question des rapports entre pose et hypnose. Il appelle enfin le rapprochement avec les fictions que le contemporain et ami de Sargent, Henry James, consacra aux relations entre adultes et enfants.

- Bourdaud, A. S. (2020). Désir et prémonition de l'enfant modèle musicien *Revue française de psychanalyse* 84(1): 99-104.

Résumé: L'article propose d'aborder la spécificité de l'enfant musicien parmi les enfants modèles. Un vœu inaugural puissant précède l'advenue du grand musicien. Sous la forme d'un rêve perçu comme prémonitoire ou d'un désir ardent, il trouve un écho en l'enfant modèle qui va s'en saisir pour lui donner chair. À travers les trajectoires de quelques grands musiciens se dessinent les lignes croisées entre l'aspiration parentale et le futur artiste en devenir. C'est dans cet espace de rencontre entre le parent désirant et l'enfant modèle que va pouvoir prendre corps l'intuition précoce d'un destin à accomplir. Les forces pulsionnelles sont tendues vers un même but, dirigées vers une ambition où elles peuvent se rejoindre. C'est une quête sans fin de l'objet perdu qui se trouve être au cœur de la prophétie autoréalisatrice. La fugue perpétuelle de l'objet, toujours insaisissable, s'en trouve être l'enjeu. Elle anime le feu sacré, et la présomption parentale inébranlable d'une destinée qui attend l'enfant modèle en est le prélude. L'ancrage charnel dont il est le lieu est ce qui en permet l'expression. La musique, par sa nature même, lui donne quant à elle le pouvoir de s'incarner.

- Troubé, S. and Barriol, C. (2020). Le Petit Prince ou la mélancolisation de l'enfant modèle *Revue française de psychanalyse* 84(1): 105-115.

Résumé: Cet article postule que le récit du Petit Prince est apparu dans la rencontre entre un questionnement sociétal sur le statut de l'enfant dans l'occident d'après-guerre, et un moment de désarroi existentiel chez son auteur. Le personnage du Petit Prince apparaît à ce propos comme une figure culturelle typique de l'enfant modèle – au sens d'un enfant parfait, mais aussi d'un modèle de la maturation psychique. Cependant, l'étrangeté et l'énigme dont il est porteur le placeraient du côté d'un idéal absolu ou perdu, qui pourrait être l'indice d'une mélancolisation de cet enfant trop modèle, et qui le rapprocherait du savoir désillusionné du

nourrisson savant. Entendu comme un mythe, Le Petit Prince interroge l'écart irréductible entre toute représentation sociétale d'un modèle de l'enfant, et la part d'infantile toujours marquée d'indéchiffrable et menaçant de clivage l'enfant dans l'adulte et l'adulte dans l'enfant. Le récit nous semble alors ouvrir des perspectives quant au positionnement clinique face à cette part mélancolique.

- Anzieu-Premmereur, C. (2020). Questions d'origines et d'identité chez l'enfant d'aujourd'hui *Revue française de psychanalyse* 84(1): 117-28.

Résumé: Dans notre monde d'excès de stimulation, le manque de relation et d'attention rend triste l'enfant modèle. La théorie psychanalytique, avec sa vision économique de la psyché comme moyen de régulation et de décharge de quantités d'affects, s'applique pleinement aux jeunes générations, malheureusement de plus en plus déprimées et soumises à des besoins de plus en plus addictifs. Les problèmes d'identité sont au centre de ces troubles, associés maintenant à la question des origines avec le grand nombre de naissances après intervention médicale. La parentalité mobilisée par des besoins narcissiques est parfois trop masochiste, mais soutenue par de puissants idéaux transmis à l'enfant démuné, car peu contenu. La sexualité infantile paraît mal remplir son rôle d'organisateur de la libido et des mobilisations de la sublimation. L'hypersexualisation de la vie des enfants conduit le plus souvent à des jeux addictifs et semble s'associer à une aggravation de la dépression à l'adolescence.

- Weismann-Arcache, C. (2020). L'effet de serre en clinique infantile *Revue française de psychanalyse* 84(1): 129-39.

Résumé: Nous proposons d'interroger l'enfant modèle du xxi^e siècle à l'épreuve de la clinique psychanalytique. Trois axes sont susceptibles d'organiser les modalités développementales de l'enfant et ses modes de subjectivation, car ils font désormais partie de notre univers : l'enfant programmé et les nouveaux modes de procréation qui défient le temps ; l'émergence de la figure de l'enfant dit « précoce » ou « surdoué » ou « à haut potentiel intellectuel » qui veut ignorer le développement ; l'enfant « augmenté » issu du transhumanisme et ses créatures hybrides, qui bravent les limites de la condition humaine. Le premier paradigme envisage l'impact de la procréation médicale assistée sur les théories sexuelles infantiles. Le second paradigme questionne les équivalences pensée-intelligence-cerveau qui font florès aujourd'hui. Le troisième paradigme complète les précédents à travers l'enfant connecté. Nous mettrons en perspective ces trois paradigmes qui défient le développement et la condition humaine.

- Marcandella, C. (2020). Trois enfants dans la tourmente du cancer de leurs parents *Revue française de psychanalyse* 84(1): 141-47.

Résumé: Dans le cadre d'une consultation « famille » qui a été construite et élaborée à la suite d'une longue pratique avec les oncologues, je reçois chaque semaine les proches (conjoint, enfants ou parents) de patients adultes malades dans un centre de lutte contre le cancer : le Centre François Baclesse à Caen. Comme psychologue clinicienne, j'y rencontre notamment de nombreux enfants et adolescents, aux prises avec les angoisses et les conflits que suscite la

situation cancéreuse de leurs parents. Dans cette contribution, je tente de décrire « l'enfant modèle » sous trois figures, à travers trois récits. Ces trois positions sont intrinsèquement articulées aux conflits œdipiens de l'enfance, du début et de la fin de l'adolescence ; aux projections parentales et aux aménagements défensifs que ces enfants mettent en place pour survivre dans cette temporalité bouleversée par le cancer et par les moments traumatiques dus aux aléas des traitements. La détresse de ces enfants et adolescents trouve dans ce dispositif un lieu d'écoute et d'élaboration. Il s'agit de poser des lignes réflexives sur le cadre de ce travail, sur les mouvements internes de ces enfants pris dans les enjeux parentaux et de travailler avec eux sur les voies résolutives qu'ils trouvent et inventent.

- Granek, M. (2020). Œdipe et Ulysse, Freud et Kohut *Revue française de psychanalyse* 84(2): 287-91.

Résumé: En s'appuyant sur le stratagème d'Ulysse simulant la folie afin de sauver Télémaque, son enfant encore bébé, Kohut propose de « saper le pouvoir du mythe qui a soutenu le concept de Freud » et de substituer un paradigme ulyssien au paradigme œdipien ; il veut ainsi minimiser l'importance théorique du conflit des générations et souligner au contraire celle de la continuité dans la filiation. Or, d'après la mythologie grecque, la postérité d'Ulysse est remarquablement... œdipienne. Pour nous, malgré lui, Kohut démontre le conflit des générations – son conflit avec Freud – et l'ubiquité et la puissance du complexe d'Œdipe.

- Colin, B. (2020). Il n'est de tiers qu'exclu *Revue française de psychanalyse* 84(2): 333-43.

Résumé: L'interprétation gagne à être porteuse du point de vue du tiers exclu auquel le patient peut s'identifier. L'identification au tiers exclu est une condition de la portée d'une interprétation de transfert ainsi médiatisée. Cette hypothèse approfondit d'une part l'idée qu'il n'est de tiers qu'exclu, et conduit d'autre part à l'idée de ce que « tiers enfant », comme « assomption » du tiers exclu, et « tiers paternel » se doivent mutuellement. Autrement dit, il n'est de tiers qu'exclu, et le tiers ne se joue qu'à deux – tiers paternel et tiers enfant, deux modalités du tiers s'articulant l'une à l'autre. Techniquement, quand l'interprétation manque le point de vue du tiers exclu auquel s'identifier, elle peut s'avérer dommageable, elle prend le risque d'être persécutrice. Cependant, pratiquement, le tiers ne se joue qu'à deux que pour autant qu'il se joue à trois – moyennant le tiers féminin, « porte-parole » de la scène originaire.

- Botella, S. (2020). Le « perceptif » en psychanalyse *Revue française de psychanalyse* 84(3): 765-80.

Résumé: Au tout début de son œuvre, Freud s'est intéressé à la perception, notamment dans le schéma de 1896 (« Lettre 112 ») où figurent les « perceptions-signes ». Puis, à la fin de sa vie, dans un de ses derniers textes, L'homme Moïse, il introduit la notion de traces à « effets négatifs » des traumatismes infantiles. Le rapprochement de ces deux notions ouvre de nouvelles perspectives au praticien d'aujourd'hui. L'auteur introduit le terme de Perceptif pour qualifier le champ de cette nouvelle approche, qui rend possible la reconnaissance de « perceptions-

signes » et de traces « à effets négatifs » de traumatismes infantiles non accessibles autrement à la conscience du patient. La méthode analytique bénéficie ainsi d'un élargissement de son champ permettant d'espérer un meilleur traitement des patients dit « limites ».

- Danon-Boileau, L., Maupas, A., and Tamet, J. Y. (2020). «Étude des fantasmes chez l'enfant», de Serge Lebovici et René Diatkine *Revue française de psychanalyse* 84(5): 1197-214.

Résumé: Le rapport fondateur de Serge Lebovici et René Diatkine montre que les fantasmes inconscients chez l'enfant doivent être induits du matériel, toujours défensif, d'une cure « dangereusement permissive et systématiquement frustratrice ». Il pose les bases de la tradition française de la psychanalyse avec l'enfant, montrant dans le cas clinique que le travail ne consiste pas à révéler au patient le contenu de fantasmes inconscients, mais à lui permettre la construction d'histoires et de rêveries personnelles.

- Cohen, S. (2020). A Psychoanalytic Contribution to the Treatment of Children at Risk in Their Families — An Israeli Perspective *Psychoanalytic Inquiry* 40(7): 519-28.

Abstract: The growing concern for the wellbeing of children has confronted us with children traumatized in their own families. The abused or neglected child needs help by caring adults to alleviate the harmful situation and change her reality. Yet, the child who is entangled by the abusive forces carries in her inner world the detrimental consequences of her experiences. Armored by survival measures and fortified defense mechanisms, the child might not be able to use the new opportunities offered her by benevolent adults who wish to change the course of her life. A new endeavor was initiated in Israel to meet this challenge. Experts in family law and child psychoanalysts joined hands to create a framework that offers a safe space for treatment of abused and neglected children in their families. A case of risk to a child caused by severe abuse by parents engaged in vehement discord, demonstrates how a psychoanalytically informed intervention within the protected space allowed therapeutic processes to develop both in the child and in his parents.

- Lurie, I., Masalha, S., and Weisstub, G. E. (2020). The Challenge of Empathy: Examining Processes in the Israeli-Palestinian Bi-National School for Psychotherapy for Children and Adolescents *Psychoanalytic Inquiry* 40(7): 550-58.

Abstract: A 30-month-long training program in child and adolescent psychotherapy was established in response to specific Israeli and Palestinian mental health services' needs. Trainees came from Israel, the West Bank, and Gaza. This article addresses the rationale for the program, the opposition it encountered upon its inception, and the empathic processes that arose in the training group through a short vignette from a group supervision hour. It demonstrates the delicate nature of empathy, and its retreat in the face of conflict and aggression. Attention to empathic processes is presented as central both to psychotherapeutic relationships, as well as to the process of learning from group dynamics. The group's growing capacity for empathy paralleled an increased appreciation for complexity and meeting the

unknown personal territory of another. Relating to the Israeli-Palestinian context of the group, enabled an expanded ability to recognize one another's humanity, while accepting existing political conflicts and experiential differences.

China American Psychoanalytic Alliance

- Huang, H. Y. and Krisner, D. (2020). The History of Psychoanalysis in China *Psychoanalytic Inquiry* 40(1): 3-15.

Abstract: This article provides an overview of the development of psychoanalysis in China based on literature and personal observations. We situate this history in the context of the cognate disciplines of psychiatry, psychology, and psychotherapy, all of which are shaped by the massive political and social transformations of modern and contemporary China. Our account starts with a preliminary beginning prior to 1949, which fell largely outside the clinical domain. What follows is a brief description of how this nascent development was extinguished under three decades of radical socialism. The main part of the article deals with the post-reform period that began in the late 1970s, as the introduction of Western psychotherapy and psychoanalysis became possible again after the Cultural Revolution. Emphasis is placed on the past 15 years or so, a period known for an explosive growth of professional and popular interests in psychoanalysis, psychotherapy, and psychology in China's major cities.

- Snyder, E. W. (2020). The History of CAPA *Psychoanalytic Inquiry* 40(1): 16-29.

Abstract: This article describes the history of CAPA (China American Psychoanalytic Alliance), from its unplanned conception in 2001, to its birth (incorporation as a 501c3 nonprofit) with Yale University as the midwife in 2006, to its development and growth over the next 13 years with more than 400 Western teachers, treaters and supervisors acting as godparents engaged in training more than 500 Chinese mental health professionals as analytic psychotherapists, more than 35 of whom are now in distance training at APsA psychoanalytic institutes. CAPA's goal, which seems within reach, has been for the Chinese graduates of CAPA to take over psychoanalytic psychotherapy training and ultimately, psychoanalytic training in China.

- Fishkin, L. P. (2020). Distance Psychoanalysis and Psychotherapy in China *Psychoanalytic Inquiry* 40(1): 30-37.

Abstract: The treatment program of CAPA, initiated in 2006, has provided low cost, effective psychoanalysis and psychotherapy, over the Internet, to several hundred CAPA trainees. English-speaking analysts and therapists are recruited from all over the world. They also participate in the teaching and supervisory programs. Cultural differences, which can be challenging, frequently must be considered during treatment, but have not proven to be insurmountable. The value of this endeavor is immeasurable, as resources for treatment are still quite limited in China. Time zones limit the available hours for treatment, but our students are highly motivated to accept very early or very late appointments. CAPA treaters have been

extremely generous with respect to their acceptance of very low fees. This program has been quite successful, and can be a model for Internet treatment.

- Campbell, T. W. (2020). CAPA Supervision *Psychoanalytic Inquiry* 40(1): 38-45.

Abstract: This article is an attempt to describe concisely the supervision experience of CAPA (Chinese American Psychoanalytic Alliance). From the perspective of my personal experience of supervision, I will also add a systems perspective on the development of this remarkable organization. Considering that this is pro bono work, its growth is rather remarkable. The evolution of a system to organize, recruit, assign supervisors and evaluate students is worthy of closer examination. I have found my experience with the individuals I supervised gratifying to the extent that I remain very involved with CAPA. The individual experiences of other supervisors, not only from America, but several other western countries have been sufficiently gratifying to keep up with the increasing demand. It is useful to speculate on the nature of this experience that has kept so many professionals involved in a volunteer organization.

- Fishkin, R. E. and Levine, F. J. (2020). Ethical Issues in Psychotherapy Training in China *Psychoanalytic Inquiry* 40(1): 50-55.

Abstract: The growth of psychodynamic psychotherapy in China has been accompanied by a small number of ethical complaints. Some particular aspects of the logistics of building a practice in China have contributed to these ethical situations and are discussed. The CAPA Ethics Committee has worked with its Chinese counterparts to explicate the basic concepts of ethics and professional behavior, and ethics investigations, as they are articulated in the CAPA Ethics Procedures, the Ethics Code of the American Psychoanalytic Association and the Ethics Code of the Chinese Psychological Society. Continued education by CAPA and CIC about the essence of ethical and professional behavior will be a feature of its training going forward, and should be extended after graduation by means of continuing education programs.

- Gordon, R. M. (2020). Psychodynamic Distance Training and Treatment: The China American Psychoanalytic Alliance Research *Psychoanalytic Inquiry* 40(1): 56-63.

Abstract: I summarize several studies on the effectiveness of distance training and treatment with Chinese mental health professionals. We found that experts on the average felt that teaching, supervising and treating over video-conferencing (VCON) were only “slightly less effective” than local work. The highest significantly rated indications for treatment over VCON are: “To offer high-quality treatment to underserved or remote patients” and “When patient is house-bound or travel would be impractical.” The highest significantly rated contraindication for treatment over VCON is “Patient needs close observation due to crisis or decompensation.” The next logical step was to assess the opinions of CAPA graduates about the effectiveness of their distance psychoanalytic training and treatment. We found that the more the graduates used a psychoanalytic formulation was highly correlated with the number of years in distance education and the more days a week in their own therapy. Graduates highly rated the effectiveness of their own psychoanalytic therapy over VCON. The CAPA graduates thought that the therapist variables (warmth, wisdom, empathy, and skillfulness) were far more important in the effectiveness of their treatment than whether the treatment was local or with

VCON, or the cultural differences with their therapist. The graduates' ratings of how they are currently practicing psychoanalytic psychotherapy were highly correlated with how their own therapists practiced psychoanalytic treatment, as measured by the Comparative Psychotherapy Process Scale (CPPS) items. Dr. Maranda Sze's preliminary findings from a survey of 163 CAPA students found that they increased from practicing psychodynamic psychotherapy from 55% pre-CAPA to 78% currently, with increased private practice hours, and increase in fees charged. There was also significant increased time in their own psychoanalytic treatment. Overall, these studies show the success of creating a new generation of psychoanalytic therapists in China.

- Fishkin, R. E. (2020). The Psychoanalytic Education of CAPA Graduates *Psychoanalytic Inquiry* 40(1): 76-85.

Abstract: The CAPA Psychodynamic Psychotherapy Training Program and the evolution of Internet videoconferencing applications have inspired and enabled graduates of its advanced program to seek distance psychoanalytic training, mainly in approved institutes of the American Psychoanalytic Association. Two forms of training, Formal Distance Programs and Distance Accommodation, are described. Distance analytic training presents technical and pedagogical challenges to institutes and to their faculty. Some of the objections to distance education that hamper participation by essential faculty are presented. These issues are discussed and remedies are suggested. With experience, these challenges can be addressed and the training experience becomes satisfying for faculty as well as students. The candidates themselves, in two letters, describe their positive experiences in simultaneous training. A sample of clinical work brought to supervision by a distance candidate in the early years of training is presented to give some sense of the aptitude for psychoanalytic work that exists among distance candidates. Some preliminary thoughts about the variations in the psychoanalytic processes are raised and will need to be supplemented by further experience.

- Sze, M. Y. T. S. (2020). CAPA in China *Psychoanalytic Inquiry* 40(1): 72-75.

Abstract: This is the story of the self-organized alumni association called "CAPA in China (CIC)," voluntarily formed by graduates and students of the China American Psychoanalytic Alliance. It presents a picture of the new generation of Chinese psychodynamic psychotherapists who are building a home for themselves and for psychotherapy and psychoanalysis in China by their continuous striving for professionalism and identity.

Conceptualization

- Fulgencio, L. (2020). Incommensurability between paradigms, revolutions and *common ground* in the development of psychoanalysis *The international Journal of Psychoanalysis* 101(1): 13-41.

Abstract: The purpose of this article is to offer a critical analysis of different uses of the Kuhnian concept of paradigm to study psychoanalysis by showing how this notion may be used

to establish a more profitable dialogue between different theoretical systems of psychoanalysis. In order to do so, we will examine how various authors, psychoanalysts and philosophers use this tool to understand psychoanalysis and its history. It will be argued that the understanding of theoretical systems of psychoanalysis as paradigms emphasises both their similarities (in the comprehension of a Freudian common ground) and their incommensurabilities. Additionally, it will be shown that the theories are not subject to communication, but rather the phenomena that such theories enable us to understand; they are, therefore, redescribed in each one of the systems allowing them to develop.

- Quagelli, L. (2020). Reading Winnicott: return to the concept of regression to dependence *The International Journal of Psychoanalysis* 101(3): 456-78.

Abstract: Drawing on Winnicott's renowned concept of regression to dependence, the author elaborates on both the creative potential and limitations of this notion, examining some theoretical and clinical contributions from his own psychoanalytic practice with neurotic and psychotic children. First, the author questions and discusses the theoretical difficulties that arise in the conception of regression to dependence. In particular, he analyses the matter of psychic temporality and passivity. Second, the author considers how analysts can receive and foster the regression to dependence, and examines the use of limited physical contact in the treatment of severely disturbed children.

- Tutter, A. (2020). Sex, subtext, ur-text: Freud, Dora and the suggestive text *The International Journal of Psychoanalysis* 101(3): 523-48.

Abstract: The intertextual analysis of Dora illuminates an aspect of the cultural matrix that informed Freud's theory-building. Specifically, the trope of the suggestive text, a literal and symbolic agent of transgressive influence, signals an intertextual relationship between the case history and a vein of literary fiction that includes novels by some of Freud's favourite authors: Cervantes (Don Quijote), Flaubert (Madame Bovary) and Zola (Page d'amour). It is posited that the suggestive text in Dora acts both as an literal agent of dangerous suggestion, and as a figurative symbol of the occult literary influence that intrudes upon the text, impacting Freud's formulation of his subject; his documentation of her case; and his ensuing conceptualization of the transference. The author ventures that literary fiction and other cultural products function as important objects, shaping our fantasy life, object representations, and transferences.

- Weiss, H. (2020). A brief history of the super-ego with an introduction to three papers *The International Journal of Psychoanalysis* 101(4): 724-34.

Abstract: The paper gives a survey of the origin of the concept of the super-ego in Freud's work and its further elaboration within the different psychoanalytic traditions. It introduces three papers on the perverse and psychotic super-ego, the development of the concept in Bion's work and its significance for psychoanalytic social psychology.

- King, V. and Noerr, G. S. (2020). Conceptions of the superego in sociological and socio-psychological analyses *The International Journal of Psychoanalysis* 101(4): 740-56.

Abstract: This paper provides a historical overview of the reception of the superego concept in sociology and psychoanalytic social psychology. Central to the discussion are the ways in which classical and contemporary approaches (e.g. Parsons, Elias, Bourdieu) have responded to Freud's theories concerning the genesis of the superego and its changes in the course of psychic development, to his suppositions concerning anthropology and psychopathology, and to later psychoanalytic extensions of the concept (e.g. Klein, Erikson and Loewald). With reference to Freud's works of cultural critique, special emphasis is given to conceptions of the superego in studies on authoritarianism, adaptation and morality, notably by the Frankfurt School (Fromm, Horkheimer, Adorno). The authors also discuss the historical changes undergone by the superego concept and examine by way of examples the benefits of concept for achieving a clearer understanding of recent societal trends associated with contemporary phenomena such as digitization and optimization.

- Blass, R. B. (2020). The role of repetition in narcissism and self-sacrifice: A Freudian Kleinian reflection on the person's foundational love of the other *The International Journal of Psychoanalysis* 101(6): 1188-202.

Abstract: Through reexamination of Freud's thinking on the "compulsion to repeat", including detailed study of his *Beyond the Pleasure Principle* (1920), this paper brings to the fore a central tension in Freud's thinking on the roles narcissism and love in his foundational view of the person. While Freud conceptualizes the person as self-serving, aiming primarily to maximize personal satisfaction in accordance with the "pleasure principle," he develops an alternative view of the person as primarily loving, desiring to truly encounter the other and reality, even if painful, and guilty when he fails to do so (largely because of conflicting narcissistic/destructive aims). This basic loving desire is associated with Eros and the life instincts, which, counter to what is commonly thought, is what Freud ultimately posits as lying beyond the pleasure principle. From this perspective, narcissistic pleasures become associated with death. The paper goes on to show how while Freud struggled to conceptually ground the view of the person as contending with his desire to love and inevitable inner obstacles to it, Kleinian psychoanalysis takes this view as basic and develops it further. One significant development finds expression in ideas on how the desire to love is not only non-narcissistic, but, rather, is self-sacrificing. Clinical implications are noted.

- Braga, J. C. (2020). Developments on the concept of the super-ego in Bion's work *The International Journal of Psychoanalysis* 101(4): 757-68.

Abstract: In Bion's work, we find both continuity with and a breakthrough from the ideas developed by Freud and Melanie Klein on the concept of superego. After relying on Klein's

views, Bion presented two fresh perspectives on this topic. In the first, in his theory of thinking we find a shift from an instinctive perspective to a psychological approach to morality. In the second we find conjectures (both imaginative and rational) about a primitive conscience, a form of morality prior to the mental functioning described as the superego by Freud and even the archaic superego described by Klein. This primordial psychic condition refers to a hazy dimension in which phylogenesis merges with fetal experiences. As described by Bion, the manifestations of this primitive conscience emerge as states of intense terror and guilt underneath a symbolic mind. They inhibit the development of the mind, are felt as harsh and authoritarian, always present as prohibitive, can potentially drive the individual to suicide, and are frequently found in the psychoanalytic practice.

- Marks, L. (2020). Driven to re-member: André Green's use of the negative in the work of Berlinde de Bruyckere *The International Journal of Psychoanalysis* 101(3): 479-95.

Abstract: This study examines André Green's use of the negative and employs it to interpret works of art that provide a visual representation of absence and loss. Green identified the negative in all of Freud's basic assumptions and developed his work of the negative from an erudite reading of Freudian theory. By filling in what he identified as gaps in Freud's work, Green produced a contemporary psychoanalysis that yields new discoveries on each reading. His work on the negative describes a dialectics of absence and presence in the human condition and highlights the human endeavour to cope with loss/lack. The concept of the negative is applied to works by the contemporary sculptor, Berlinde de Bruyckere. This artist demonstrates a profound knowledge of art history and religion, as well as an intimate relationship to the human and equine bodies in her sculpture. Studying her work, like reading Green, is a dense and multi-layered experience. Both artist and psychoanalyst offer the body as a site of feeling and meaning-creation. In both, absence and loss are protagonists that lead either to an endlessly repeated cycle of suffering and pain or to the risk of an encounter that promises renewal and change.

- Denis, P. (2020). «Importance du rôle de la motricité dans la relation d'objet», de Pierre Marty et Michel Fain *Revue française de psychanalyse* 84(5): 1215-30.

Résumé: En 1954, Pierre Marty et Michel Fain, psychanalystes récents, présentent un rapport qui ouvre la relation d'objet à sa dimension sensorio-motrice. Leur travail constitue la première étude psychanalytique de ce qu'ils appellent « l'activité motrice pulsionnelle ». Ils envisagent sous cet angle les rapports entre « l'objet extérieur » et « l'objet interne », la notion de « distance » et abordent différentes notions participant à la constitution du Moi comme l'internalisation et l'intellectualisation.

- Chervet, E. (2020). «“Agir” et processus psychanalytique: l'acting out dans sa relation avec la cure et dans ses aspects cliniques», de Julien Rouart. *Revue française de psychanalyse* 84(5): 1295-310.

Résumé: Le rapport de Julien Rouart reflète un moment de la pensée psychanalytique en France confrontant la conception freudienne de la cure et les apports post-freudiens anglo-saxons, avant l'apparition des développements contemporains inspirés par Winnicott et Bion sur la clinique non névrotique. Il pointe cependant dans « Remémorer, répéter, élaborer » le rôle des traces non refoulées dans l'agir et laisse entendre une insatisfaction vis-à-vis de la théorisation génétique de l'agir de comportement.

- Silverberg, F. (2020). The Interspace: Evolving Psychoanalytic Metatheory *Psychoanalytic Inquiry* 40(5): 311-26.

Abstract: The construct of an Interspace, synthesized from Eastern and Western philosophies, may be useful in contemplating a next step in the metatheoretical evolution of psychoanalysis. This article will describe Eastern philosophical viewpoints about the interconnectedness of consciousness, show recent developments in the relational-constructivist movement and other theories that push the one-person, two-person, and blended two-person (intersubjective) psychoanalytic envelope. The Interspace is proposed as an overarching and interpenetrating dimension within which individual and relational levels of consciousness are embedded, and in regard to which different rules of time and space may apply. Potentially sweeping implications for reconceptualizing in-session phenomena, psychoanalytic theory and treatment, emotional disorders and symptoms, as well as metaphysical phenomena in human experiences are explored in relation to considering the Interspace.

Destruction

- Steiner, J. (2020). Learning from Don Quixote *The International Journal of Psychoanalysis* 101(1): 1-12.

Abstract: Cervantes' great novel is commented on from the point of view of a clinical psychoanalyst. Don Quixote had the noble aim to defend maidens, protect widows and come to the aid of orphans and those in need, in an attempt to restore what he saw as the Golden Age. He was aware that his beliefs were based on illusion but he needed these illusions, which served as a protective shield against reality. What he could not bear was to recognize that the destructiveness not only came from external persecutors, but also arose from within himself. When he was finally defeated, he began to recognize that he was loved, and he then no longer had the need to be admired. The psychoanalyst can learn to understand the complexities of the relationship between phantasy and reality, and madness and sanity.

- Ferruta, A. (2020). Genocides and processes of subjectivation: Auschwitz as a paradigm of destructiveness towards the I-Other link *The International Journal of Psychoanalysis* 101(6): 1148-61.

Abstract: The genocides of the previous century made it possible for a group, presenting itself as bearer of legitimacy and common interests, to organize itself in order to eliminate another group of people, regardless of their individuality, merely because they belonged to another group. This is a violation of the basic I-Other bond, which enables identification,

communication, psychic life itself. This violation is described in literature on the individual level, from the victims' viewpoints, and socially, from the viewpoints of the perpetrators and unconcerned spectators. The author analyses how the destruction of this basic bond may be tackled in the analysis room, conferring on the analyst the function of participating witness, and on a social level: the collective trauma produces the collapse of the unconscious narcissistic alliances that guarantee both the individual's and the group's psychic survival. Alongside the two great differences that provide grounds for violence – the differences between the sexes and between generations – Kaës asserts that there exists another great difference that is just as significant in causing violence, that which organizes the narcissistic position of the individual with respect to the group. The work of elaboration concerns the narcissistic contracts rooted in intersubjectivity, which allow for a shared life without annihilating healthy individual narcissism in its self-referential and group aspects.

- Zienert-Eilts, K. J. (2020). Destructive populism as “perverted containing”: A psychoanalytical look at the attraction of Donald Trump *The International Journal of Psychoanalysis* 101(5): 971-91.

Abstract: The author examines the appearances and formation processes of destructive populist developments in the Western world from a psychoanalytical perspective, using the example of Donald Trump and his voters. She draws on the concepts of Sigmund Freud, Melanie Klein, Wilfred Bion, Herbert Rosenfeld and Otto Kernberg, which build on each other, and drafts the basic features of a psychoanalytic explanatory model of destructive populist social processes. She illustrates the phenomenon of the »destructive populist fit« between Trump and his followers by means of an analysis of Donald Trump's well-documented election campaigns in 2016 and 2020, supplemented by his actions during the COVID 19 crisis in 2020. On the psychoanalytical understanding of the effectiveness of his methods and the susceptibility of voters to destructive populism, she applies Bion's model of containing in conjunction with Herbert Rosenfeld's destructive narcissism and develops the concept of »perverted containing«: in the course of regression to a paranoid-schizoid level, aggressively destructive and omnipotent affects are idealised and the container function of democratic society is increasingly decomposed, distorted and finally twisted. Beta-elements are not detoxified and digested but, on the contrary, are fueled. This dynamic implies permanent escalation through ever new destructive-exciting acts in order to maintain the symbiotic-destructive fit in the mode of destructive narcissism.

- Aisenstein, M. (2020). Repetition and the compulsion to repeat, a French perspective *The International Journal of Psychoanalysis* 101(6): 1203-214.

Abstract: The discovery of a compulsion to repeat and its involvement in the elaboration of the second drive theory of the libido and the death drive was fundamental in the evolution of Freud's thought: psychic functioning was no longer governed by the pleasure principle alone, and this changed analytic technique. This led in 1923 to a change of topography in order to take into consideration the existence of destructiveness within the mind that Freud had hitherto underestimated.

Development

- Alonso, F. J. M. and Habazin, T. (2020). A forgotten review by Sándor Ferenczi: “Otto Gross: Three essays on internal conflict” (1920) *The International Journal of Psychoanalysis* 101(6): 1136-47.

Abstract: In early 1920, Otto Gross published his last book, *Three Essays on Internal Conflict*, almost at the same time as “*Beyond the pleasure principle*”, in which Freud revised his drive theory. Gross was one of the most brilliant analysts of the “first generation”, but he had spent more than 10 years outside the psychoanalytic movement, and no one showed any interest in his publications except Ferenczi, who immediately wrote a critical review that has never been translated into English. Here we present the first English translation of Ferenczi’s review, “Otto Gross. Three essays on internal conflict” (1920), first published in *Internationale Zeitschrift für Psychoanalyse*. In this review, Ferenczi shows a great deal of interest in the new approach proposed by Gross based on the recently discovered “hospitalism syndrome”, identifying the “instinct (or drive) for contact” as the origin of infantile sexuality. This review reveals a key moment in the trajectory of Ferenczi’s work, when he took a definitive turn towards investigating early relationships and towards a renewed focus on the trauma factor. This illuminates the rest of his psychoanalytic work and formed the foundations for the attachment and relational approach in psychoanalysis.

- Guilbaud, O. (2020). D’une déconstruction de la scène originaire. De l’homme aux loups au cas Dick *Revue française de psychanalyse* 84(2): 355-66.

Résumé: Au travers des interrogations épistémologiques émanant de deux récits d’analyse célèbres, l’homme aux loups et le cas Dick, l’auteur se propose de déconstruire le concept freudien de scène originaire pour évaluer ce à quoi la relation duelle est réductible dans l’intersubjectivité naissante. Le caractère atypique de la névrose infantile a amené la psychanalyse à s’intéresser aux soubassements de la scène originaire. Klein évoque les stades précoces du conflit œdipien en lien avec le concept de parents combinés. Quant au cas Dick, il amène à s’interroger sur la pertinence du modèle binaire des positions kleiniennes et de l’opportunité d’introduire la notion d’une position autistique primaire du développement en rapport avec le concept d’objet combiné. Pour finir, l’auteur dresse un tableau de l’ontogenèse de la scène originaire en fonction de la dialectique bionienne contenant/contenu et en questionne les protoreprésentations prénatales.

- Joubert, M. (2020). Il faut un esprit pour faire un autre esprit. Une idée si peu freudienne? *Revue française de psychanalyse* 84(2): 367-76.

Résumé: Freud fait une large part à la confrontation entre la psyché de l’enfant et celle de ses parents. Dès l’« Esquisse » et jusqu’à l’introduction du masochisme primaire, en passant par le double retournement pulsionnel, il a maintenu ce vertex. Le masochisme primaire n’est pas un donné ; il arrive qu’il ne s’organise pas valablement. Une part de désintringement provenant de la psyché parentale est nécessaire à la mise en route des processus de pensée de l’enfant pour

ordonner et mettre en sens l'afflux massif d'excitations et de stimulations du post-partum. La capacité à négativer partiellement le vivant est indispensable : imaginons ce que serait la vie dans un environnement sans cesse sur le point de s'animer ! La pensée autistique, avec sa tendance à dévitaliser le vivant, peut en être la conséquence. Le jeu des forces primitives entre la psyché naissante de l'enfant et celle de ses parents conditionne l'accès à un monde dont les objets ne sont plus de la seule création de la psyché infantile et peuvent pourtant être tolérés malgré qu'ils s'avèrent animés d'un désir propre.

- Mann, S. L. (2020). «De la Prophylaxie infantile des Névroses», de Marie Bonaparte.«La Psychanalyse infantile et son rôle dans l'Hygiène mentale», de Sophie Morgenstein *Revue française de psychanalyse* 84(5): 1151-66.

Résumé: Les deux rapports montrent comment la psychanalyse avec l'enfant et l'adolescent s'est développée en France en 1930. Marie Bonaparte et Sophie Morgenstern en retracent l'histoire par leurs réflexions théorico-cliniques spontanées et vivantes. Elles interrogent le devenir de la psycho-sexualité chez l'enfant et l'adolescent ainsi que ses achoppements, insistant sur le rôle de l'éducation surtout par rapport à l'activité masturbatoire. L'éducation devient alors partie intégrante des traitements psychanalytiques avec l'enfant.

- Di Ceglie, D. (2020). Forme dell'identità di genere: tre storie dall'impatto significativo *Rivista di Psicoanalisi* 66(1): 169-81.

Abstract: L'articolo descrive tre storie di bambini e adolescenti con sviluppo atipico della identità di genere seguiti in psicoterapia. Si tratta di casi già pubblicati, ma che qui vengono rivisitati per mostrare come queste esperienze abbiano contribuito a creare un modello di intervento terapeutico del Gender Identity Development Service (Tavistock Centre), istituito nel 1989. Il primo caso mostra il graduale riconoscimento di trovarsi di fronte allo sviluppo di una identità di genere atipica piuttosto che di una condizione psichiatrica. La riflessione su questo caso portò alla definizione di possibili obiettivi terapeutici. Il secondo caso illustra la differenza tra identità solide e identità fluide, una distinzione importante nella decisione di prendere in considerazione la possibilità di interventi fisici. Il terzo caso mostra il modello di gestione di rete e affronta questioni riguardante l'autonomia.

- Moccia, G. (2020). La prospettiva intersoggettiva nella psicoanalisi e nelle neuroscienze: implicazioni per le teorie dello sviluppo e della clinica *Rivista di Psicoanalisi* 66(2): 409-22.

Abstract: L'Autore passa in rassegna alcuni dei concetti relazionali intervenuti nelle ultime decadi nella teoria dello sviluppo e della situazione psicoanalitica. Significative sono le attuali evoluzioni teoriche relative ad una capacità di interazione precoce del neonato e agli sviluppi dei concetti di controtransfert, identificazione proiettiva ed enactment. Egli sostiene che a questa integrazione delle concezioni intersoggettive abbiano contribuito anche le corrispondenti scoperte empiriche provenienti dal campo delle scienze affini attraverso una influenza indiretta sulla ricerca concettuale nel campo psicoanalitico, promuovendo una

maggior sensibilità rispetto alla compatibilità e accettabilità dei concetti alla luce delle scoperte scientifiche. In proposito ritiene significativi soprattutto i contributi neuroscientifici sul tema delle memorie, dell'affetto e della percezione inconscia.

- Guignard, F. (2020). La sensorialità in fieri: Itinerario della capacità di pensare, dall'appercezione ai DDAI (ADHD Attention Deficit Hyperactivity Disorder) attraverso la mentalità di gruppo di Bion *Rivista di Psicoanalisi* 66(3): 651-68.

Abstract: La sensorialità, la memoria implicita e l'attenzione giocano un ruolo importante nello sviluppo della capacità di pensare. Tra i fattori implicati nell'aumento del Disturbo da Deficit di Attenzione (ADHD) ci sono il ragionamento «informatico», che promuove la mentalità di gruppo e la negazione della perdita di oggetti imposta involontariamente ai bambini durante il periodo preverbale, se coloro che li circondano non verbalizzano i molteplici cambiamenti nella loro collocazione nella vita quotidiana.

- Blandino, L., Fassio, O., Rittatore, I., and Salvadeo, S. (2020). Da due persone che giocano in una stanza a due persone che giocano a distanza *Rivista di Psicoanalisi* 66(4).

Abstract: Nel presente scritto, dopo una breve analisi della letteratura riguardante il tema del lavoro da remoto, vengono espresse alcune riflessioni sull'impatto che l'uso di strumenti tecnologici ha avuto sul setting e sulle capacità rappresentative di due bambini in terapia durante il Covid-19.

- Freeman, M. (2020). The Sacred Beauty of Finite Life: Re-Imagining the Face of the Other *Psychoanalytic Inquiry* 40(3): 161-72.

Abstract: With Freud's brief 1915 meditation "On Transience" as a point of entry, the present article draws on the author's relationship with his mother during the ten years of her dementia as a vehicle for exploring the process by which "sacred beauty" may be revealed amidst the inexorable movement of psychophysical decay and the inevitability of death. As the author avows, the capacity to discern such beauty may be long in coming; owing to both the ravages of dementia and the ego-driven needs and wishes of the caregiver, it may be all but occluded. The task, therefore, is to become present enough to the afflicted person to let her be in her otherness. Doing so is not a matter of effort or will; it is a matter of allowing what the philosopher Emmanuel Levinas refers to as "the face of the Other" to assume priority and to thereby displace one's needs and wishes by attentive care. At the center of this inquiry are the terms "sacred," "beauty," and "finite life." By examining them one-by-one and discerning the nexus of their interrelationship, we may be better poised to re-imagine the face of the Other and to recognize, in life's transience, what is most precious and enduring.

- Richard, A. and Brothers. D. (2020). When “Old Ladies” Meet: On Being Seen and Heard in a Lonely World *Psychoanalytic Inquiry* 40(3): 189-96.

Abstract: This article explores the unique relationships that sometimes develop between aging women who become friends or analytic partners. Having endured – and, to some extent, triumphed over – the insults and injuries that attend being a woman in Western society, and being aware of the limited time that remains to them, these women are able to develop connections that are more open and loving than those they had previously known. The article also examines a number of relevant topics including Adam Philips’ reframing of helplessness and vulnerability as not only a curse but also a blessing, Mark Freeman’s concept of narrative foreclosure and the effects of what Jill Stauffer terms “ethical loneliness.” Two clinical vignettes are provided by way of illustration.

- O’Leary, R. C. (2020). Mirrors, Passion, Power, and Spirit: Fact and Fiction in the Stories of Aging Women *Psychoanalytic Inquiry* 40(3): 197-06.

Abstract: This article combines and contrasts two stories of aging women – one based on the classic tale of Snow White and the Seven Dwarfs whose protagonist is the rejected “Wicked Queen” and the second, based on a survey that the author conducted for her women’s college class’s 45th reunion. The voices of narrative storytelling about older women, whether fictionalized or actual, raise issues of Mirrors (loss of beauty and re-framing self-image), Passion (finding a lodestar from which feeling and meaning can coalesce), Power (courage to navigate the world and find inner strength as aging reorganizes priorities), and Spirit (sustenance and wisdom that nourishes, fortifies and comforts) as the final third of life brings challenges and the urgency of time. The article integrates strands of psychoanalytic research and theory about the stories told to women about aging, the stories we tell ourselves, and the move from external concerns to developing internal wisdom for the last stage of life’s journey.

- Levin, C. B. (2020). Becoming Wise *Psychoanalytic Inquiry* 40(3): 207-17.

Abstract: This is an essay about the author’s personal journey to finding wisdom as she is growing old. Although she has the good fortune of being in good health and having longevity in her family, she knows that tomorrow is promised to no one, and she has lived most of her life. After exploring how living is changing for her as she approaches seventy-five, she goes on to memorialize her parents and claim the valuable things she internalized from them. She shows how she has become more patient and flexible in her clinical work as time has gone on, and in writing her essay, realizes that she is approaching retirement, a true fact, she says. Writing has helped her bring coherence to her life story, to feel happy with her life and feel like a wise woman who is “free to wear purple”.

- Grinberg, H. and Zahavi, A. (2020). Becoming the Little Prince: Autism Within a Psychoanalytic Environment *Psychoanalytic Inquiry* 40(7): 529-35.

Abstract: This article will describe a long-term psychoanalysis using a self-psychology approach with a child who was diagnosed with ASD (age 4 at the beginning of the analysis). The analytic process, accompanied by deep empathy for the child's enclosed and different world, relies and builds on the child's own inner resources. Together the therapist and patient creatively learn about each other so that the analyst can join the child's world in his own unique way. The analysis raises questions about the potential of psychoanalysis and the psychoanalyst's role for the autistic patient, who has his own vision of the outside world from within his particular inner world. Can we take his suffering and difference upon ourselves and let him experience belonging and inclusion, thus aiding his developmental process of integrating the fragments of his existence into a living, adaptive, creative person thriving within relationships?

History

- Ferrero-Madignier, B., Tamet, J. Y., and Sieurin, I. (2020). Eva Freud, 1924-1944: une adolescente rebelle et oubliée. Entretien avec Isabelle Sieurin *Revue française de psychanalyse* 84(3): 676-90.

Résumé: Un entrefilet dans un quotidien a attiré notre attention sur la parution récente de cet ouvrage ; or nous avons lu il y a quelques années le texte de P. Segond dans *Les Temps modernes* sur le destin tragique d'Eva Freud. Lecture faite, un contact fut pris avec son auteure, Isabelle Sieurin, et nous avons eu envie de comprendre sa démarche et de lui faire raconter sa route d'enquêtrice. Or celle-ci s'est effectuée par étapes associant une recherche en divers lieux (Nice, Marseille et Washington essentiellement), mais aussi avec la découverte de rares et touchantes personnes qui se souvenaient encore de l'adolescente. Enfin, comme Isabelle Sieurin est professeure de philosophie, un travail d'exploitation avec ses élèves l'a conduite à illustrer l'histoire en mettant en scène les échanges épistolaires dans un spectacle. Ainsi sa démarche illustre-t-elle ce que peut être une transmission vivante d'une histoire qui ne s'oublie pas.

- Molnar, M., and Hacker, A. L. (2020). Son œil critique *Revue française de psychanalyse* 84(3): 691-709.

Résumé: Pendant un vingt-cinquième de seconde, Eva, la petite-fille de Freud, a été au centre de la photo prise à ce moment-là. Cette fraction de seconde représente une vie qui a été brève, et qui continue de rayonner de la photo quand nous la regardons. Lorsque nous essayons de reconstruire la biographie d'Eva à travers cette image, le regard direct de l'enfant nous attire dans son monde intérieur, à la fois à ce moment-là et à différents autres instants critiques de sa vie. Son œil interrogateur établit avec force son identité et, en même temps, stimule notre désir de comprendre son expérience. De par sa nature, ce type d'historiographie phénoménologique est à la fois hésitant et fragmenté. En quelque sorte un complément au projet néo-orphique de la photographie – celui de faire revenir des Enfers les vivants, tous voués à mourir, et de les mettre en lumière.

- Schaffner, C., and Pragier, G. (2020). Entretien de Christiane Schaffner avec Georges Pragier *Revue française de psychanalyse* 84(5): 1109-18.

Résumé: Christiane Schaffner s'entretient avec Georges Pragier qui fut secrétaire scientifique du Congrès des psychanalystes de langue française (CPLF). Ils abordent son origine, son évolution, son fonctionnement, sa spécificité dans le champ de la psychanalyse et quelques événements marquants de son histoire.

- Brigati, R. (2016). Vite parallele: Wittgenstein, Freud, la psicoanalisi e la filosofia *Rivista di Psicoanalisi* 62(3): 717-32.

Abstract: Wittgenstein, da sedicente «discepolo» di Freud, sottopose la psicoanalisi a una lettura saltuaria e non priva di incomprensioni ma tutt'altro che disutile. L'articolo sostiene che alcune delle intuizioni di Wittgenstein gettano luce oggi sull'epistemologia della psicoanalisi in una maniera che travalica largamente certe richieste neo-scientiste di farne un'impresa più sperimentale o evidence-based. La filosofia wittgensteiniana della mente consente una ridefinizione del linguaggio dell'intenzionalità in un linguaggio dell'azione che può costituire uno strumento riutilizzabile per l'autocomprensione teorica della psicoanalisi di oggi. E infine, leggere Wittgenstein alla luce del suo incontro con la psicoanalisi può servire a rivitalizzare la comprensione delle sue stesse premesse filosofiche.

- Di Chiara, G. (2020). Il metodo psicoanalitico *Rivista di Psicoanalisi* 66(3): 715-24.

Abstract: La psicoanalisi ha come ogni altra scienza, un suo proprio metodo. Il metodo serve per realizzare lo scopo della specifica disciplina. La psicoanalisi deve esplorare e conoscere il preconcio-inconcio e curare il disagio psichico del paziente. Lo statuto epistemologico della psicoanalisi è misto, è insieme delle scienze naturali e delle scienze ermeneutiche. Tre sono i pilastri del metodo della psicoanalisi, secondo Riolo. Il primo pilastro è uno strumento analogo al sogno: le libere associazioni e l'attenzione fluttuante. Il secondo è la scomposizione, l'analisi delle realtà psichiche, che non è quella che appare, ma quella che è nascosta. Il terzo pilastro è la personalità dell'analista. Vengono approfondite le qualità del terzo pilastro, la personalità dell'analista, nelle sue qualità di interprete, che dà voce e sostanza ai personaggi e alle situazioni della scena psichica del paziente.

- Mattana, G. (2020). Il confronto fra modelli e la scientificità della psicoanalisi. *Rivista di Psicoanalisi*: 66(3).

Abstract: Le critiche epistemologiche alla psicoanalisi sollevano il problema delle condizioni di possibilità della sua scientificità. Affinché tali condizioni siano date, l'oggetto della psicoanalisi deve essere definito in maniera logicamente congruente con il suo metodo. Ciò implica che esso non sia posto in un passato storico inaccessibile dal punto di vista clinico, ma sia chiaramente identificato con il mondo interno del soggetto, quali che ne siano le determinanti «là e allora». Su questa base, grazie all'introduzione di standard scientifici nella

redazione dei casi clinici, all'impiego di metodi intersoggettivamente affidabili di osservazione clinica e all'«assiomatizzazione» dei modelli psicoanalitici, questi ultimi potranno essere clinicamente convalidati e confrontati fra loro in modo scientificamente soddisfacente.

Institution

- Isaacs Russell, G. (2020). Remote working during the pandemic: a Q&A with Gillian Isaacs Russell: Questions from the editor and editorial board of the *BJP British Journal of Psychotherapy* 36(3): 364-74.

Abstract: In this interview by email, Gillian Isaacs Russell, author of the influential *Screen Relations: The Limits of Computer-Mediated Psychoanalysis and Psychotherapy*, responds to a set of questions from the *BJP*. The interview focuses on the impact of remote working during the coronavirus epidemic, starting with the question of whether an effective therapeutic process can occur without physical co-presence. Isaacs Russell shares her immediate thoughts about the virtually overnight changes to our practice that came with the epidemic, and the work of the American Psychoanalytic Association's Covid-19 Advisory Team, on which she sits. Her responses are informed by recent cross-disciplinary and neuropsychological research on the digital age. She considers what happens to free association, evenly suspended attention and reverie when working by phone or online; the loss of the consulting room as a containing physical space for both clinician and patient; the relationship between place and time; and whether (and how) we can maintain a focus on transference and countertransference in the presence of the threat of death. The interview ends with her thoughts on whether we should assume that the landscape of analytic therapy will be permanently altered by Covid-19, and with her hope that general awareness of the impact of trauma on our mental health has been raised.

- Robinson, B. L. (2020). Concrete People? Modes of Imagination in Psychotherapy, Fiction, and Neuroscience *British Journal of Psychotherapy* 36(3): 385-401.

Abstract: Imagining people is crucial to the work of psychotherapists and fiction writers. By analysing how practitioners of both crafts use the word 'concrete', however, I find that writing and therapy diverge widely in their modes of imagining others. Therapists apply concrete to patients who are thought unable to symbolize, hard to treat, and lacking in imaginative capacity, whilst writers use concrete to denote quite the opposite: symbolic potency and meaning-making. By analysing this use of concrete, and exploring the rich history of the word – including the introduction of material concrete into the modern world, and the alchemists' use of the word in their search for the philosophers' stone – I find that the current application of concrete by therapists denies a great wealth of potential which is much-needed in our demanding work. Driven by research in sensory neuroscience, I suggest we consider mind, brain, and person to encompass both polarities of concrete, and thus two different forms of imagination. By using both forms with 'concrete' patients, we may discover new ways of imagining others and responding to them, going beyond the concrete fixities of our own theories to pay due reverence to the concrete realities of another person.

- Bent-Hazelwood, J. (2020). How Much Time Do We Need? Time and Psychoanalytic Psychotherapy in CAMHS *British Journal of Psychotherapy* 36(3): 402-14.

Abstract: The author considers what seem to be norms and values concerning session frequency and length of treatment in ‘traditional’ and current child and adolescent psychotherapy practice, and the impact of training expectations and models of training on identity and status as a child and adolescent psychotherapist. In the UK National Health Service, there is pressure to do more in less time: the norm is once-weekly work. Such an expectation does not sit comfortably with psychoanalytic theory and training, which remains rooted in higher frequency, longer-term cases. For trainees, this can lead to feelings of fraudulence and questioning whether less frequent therapies imply that the work is not psychoanalysis. The author explores, through a literature review, a case study and research material, how one might acknowledge the tension between these conflicting values about time; how psychoanalytic work in all its forms might be valued and be valuable for patients; and urges the need to feedback clinical experience into training structures and ongoing learning.

- Neves, J. T. P. D., Zatti, C., Severo, C., Malgarim, B. G., and Freitas, L. H. M. (2020). Psychoanalytic Psychotherapy with Deaf Patients: A Qualitative Study of Characteristics and Technical Adaptations in Clinical Practice *British Journal of Psychotherapy* 36(3): 445-63.

Abstract: How do deaf patients treat their psychological conflicts? Is psychoanalytic psychotherapy possible for this population? Should adaptations be made in the psychotherapeutic setting? Many deaf people have come to psychotherapists’ offices in search of care for their emotional suffering only to encounter professionals who are unprepared, at least technically, to work with these patients and their differences. Due to the scarcity of publications or because very few professionals work with this population, many psychoanalysts are obliged to develop treatment in a basically intuitive way. The main objective of this study is to describe characteristics and technical adaptations carried out when treating this group through psychoanalytic psychotherapy as exercised by professionals who are familiar with the area. This article is the result of qualitative research backed up by very diverse reading. Content analysis was carried out according to Bardin's widely accepted method, and resulted in three final categories that are discussed. The categories are: (1) professional experience in the field of deafness: preparation and initial difficulties; (2) contextualization and subjectivity of deaf patients; (3) a psychoanalytic approach with deaf patients: characteristics and technical adaptations of clinical practice.

- Sargeant, R., and Au-Yong, A. (2020). Balint groups for Foundation and GP trainees *British Journal of Psychotherapy* 36(3): 481-96.

Abstract: Balint groups are increasingly offered to doctors in training, both to give support to the doctors and to develop a deeper empathic understanding of their patients, the family and the clinical team. We describe Balint groups; the history of such groups and current

applications. Using material from groups we ran over a three-year period, we consider practical and theoretical aspects of setting up short-term, contemporary Balint groups for doctors working in four-month psychiatric placements as part of their foundation or GP training in medicine. Current medical and psychiatric practice is gradually moving away from the dyadic doctor–patient relationship, with the use of wider team members and family as an integral part of patient care. In addition to the doctor–patient dyad traditionally explored in a Balint group we consider ways in which group analytic ideas have an important role to play. We consider that group analytic concepts enhance the Balint groups and add to the experience of those leading the groups. We describe how these can be used to illuminate unconscious factors within Balint and supervision groups. We use clinical vignettes to demonstrate some of our experiences, using both group analytic and Balint ideas.

- Yerushalmi, H. (2020). Interpretive Community, Intersubjective Experiences, and Supervisees' Paradoxes *British Journal of Psychotherapy* 36(3): 497-512.

Abstract: Contemporary theorists believe that each expert's discourse has meaning only in the context of an interpretive community. For therapists, the analytic community serves this purpose, helping them to construct their patients' experiences and to hold inherent intersubjective paradoxes; the community provides them with a vantage point from which they learn to acknowledge, tolerate, and accept these paradoxes. I will examine the role of this vantage point in holding one of the central paradoxes for therapists: the uniqueness of each therapeutic relationship which urges them to 'reinvent psychoanalysis' with each patient, and its similarity to other therapeutic relationships which urges them to draw on the analytic community's theoretical schemas. I will suggest that supervisors help their supervisees in this internal struggle by representing the analytic community's vantage point and by holding a parallel paradox: the uniqueness of each supervisory relationship, which urges them to 'reinvent' the theory of supervision for each supervisee, and its similarity to other supervisory relationships, which urges them to draw on the analytic community's theoretical supervisory schemas. Reasonably, the supervisors' capacity to hold these paradoxes is gradually internalized by their supervisees, facilitating their growth as therapists.

- Davies, R. (2020). The Double Session: Two for the Price of One or One for the Price of Two? *British Journal of Psychotherapy* 36(4): 563-71.

Abstract: The double session is evaluated here as a treatment option in a once-weekly psychodynamic psychotherapy. The double session is defined as two 50-minute sessions back-to-back, a single 100-minute session. I discuss how the double session came to be chosen and practiced with one particular male client. I discuss previous literature on the use of the double session, elucidating the rationale, clinical thinking, indications and contraindications in these papers. I analyse my own clinical experience and thinking in the use of the double session in the context of the many objections; I attempt to argue positively and reflectively with this seemingly controversial adaptation of well trodden once-weekly work. I address therapists' resistance to the double session. Using other examples of extended session work I examine how the therapy can be enhanced by its intensity and I argue for further research and use of the double session in an endeavour to deepen and enhance once-weekly work.

- Miermont-Schilton, D. and Richard, F. (2020). The current sociosanitary coronavirus crisis: remote psychoanalysis by Skype or telephone *The International Journal of Psychoanalysis* 101(3): 572-79.

Abstract: We propose a reflection on the problems posed to psychoanalytic practice by the current socio-sanitary crisis. If, in the face of the Coronavirus, safety imperatives and cautionary urgencies prevail over clinical and psychoanalytic considerations, nevertheless we can keep alive our connection to our patients. Delphine Miermont-Schilton puts forward some theoretical-clinical propositions, which François Richard prolongs with some additional hypotheses.

- Fulgencio, L. (2020). Incommensurability between paradigms, revolutions and *common ground* in the development of psychoanalysis *The international Journal of Psychoanalysis* 101(1): 13-41.

Abstract: The purpose of this article is to offer a critical analysis of different uses of the Kuhnian concept of paradigm to study psychoanalysis by showing how this notion may be used to establish a more profitable dialogue between different theoretical systems of psychoanalysis. In order to do so, we will examine how various authors, psychoanalysts and philosophers use this tool to understand psychoanalysis and its history. It will be argued that the understanding of theoretical systems of psychoanalysis as paradigms emphasises both their similarities (in the comprehension of a Freudian common ground) and their incommensurabilities. Additionally, it will be shown that the theories are not subject to communication, but rather the phenomena that such theories enable us to understand; they are, therefore, redescribed in each one of the systems allowing them to develop.

- Tuckett, D., Mehler, J. A., Collins, S., Diercks, M., Flynn, D., Franks, C., Millar, D., Skale, E., and Wagtman, M. (2020). Psychoanalytic training in the Eitingon model and its controversies: A way forward *The International Journal of Psychoanalysis* 101(6): 1006-135.

Abstract: Psychoanalytic training has been an object of controversy for many years. Arguments have been intense about the details, sometimes called “requirements”, and particularly over whether or not training institutes should have routine external validation. We describe these arguments and present preliminary conclusions about the core challenges psychoanalytic trainings face using a unique set of detailed observations collected during structured “conversations” inside nine European institutes. We conclude that whether a psychoanalytic training is “working” is not a matter of compliance with requirements. Rather, it is an issue of how candidates, training analysts, supervisors and committee members, confront within and between each other the consequences of the unconscious dynamics that psychoanalytic training must inevitably create. Institutional psychoanalytic capacity is to take itself as the object. Consequentially, we propose that training committees that seek to claim that their psychoanalytic training is genuinely and safely producing psychoanalysts would be ones that

institute routine procedures to show to themselves, transparently, how they attend to the dynamics just mentioned and how they take a neutral inquisitive stance towards them. Fear of oversight, we suggest, is a symptom of deeper anxieties. They can be faced by creating an appropriate setting. Properly conducted visits from outsiders are welcomed.

- Altimir, C. and Pablo Jimenez, J. (2020). Walking the middle ground between hermeneutics and science: A research proposal on psychoanalytic process *The International Journal of Psychoanalysis* 101(3): 496-22.

Abstract: In 100 years of clinical research and 40 years of empirical research, the concept of psychoanalytic process continues to elude a consensual definition, probably because the problem and methodology must be approached in a different way. This article outlines the empirical implications of the epistemological model exposed in a previous article, by proposing a scientific, innovative, and clinically sensitive research programme for the study of psychoanalytic process. This proposal is an attempt at developing psychotherapy research that is founded on psychoanalytic hypotheses derived from a two-person psychology. The research programme focuses on the interactional nature of the analytical work, and on the relationship between the implicit (unconscious) and the explicit (conscious) levels of the analytic endeavour. The authors propose that this research programme be articulated around three methodological approaches: (1) the use of systematic case studies; (2) the adoption of the events paradigm for accessing the salient phenomena of the psychoanalytic process; and (3) a micro-analytic approach to the specific phenomena occurring within relevant sequences of interaction. These ideas are illustrated with a description of the micro-analysis of a clinical case. This article is intended to contribute to a constructive dialogue between psychoanalytic practice and psychotherapy research.

- Cherry, S., Mann, G., and Graver, R. (2020). Becoming a Training and Supervising Analyst: Interviews from the Columbia Postgraduate Analytic Practice Study *The International Journal of Psychoanalysis* 101(2): 300-19.

Abstract: Although much has been written about the training and supervising analyst system (TSA), its role in analysts' professional development has not been empirically studied. The Columbia Psychoanalytic Practice Study (CPAPS) is a longitudinal study of the careers of graduates from the Columbia Center for Psychoanalytic Training and Research. Interviews with 29/37 (78%) analysts graduating from 2003-2009 were analyzed using grounded theory. Our research question was: Are Columbia Center graduates interested in becoming TSAs and what factors influence their success in reaching this goal? Many analysts express interest in pursuing TSA appointment (22/29, 76%), however, a vast majority (26/29, 90%) experience challenges with finding cases, finances, and the work involved at a life stage with competing priorities. Fewer graduates become TSAs than express initial interest, suggesting that graduates find alternate pathways for professional development. While it is vital that institutes mentor graduates to take on a variety of postgraduate roles as educators, researchers, clinicians and scholars, our findings suggest that if the TSA qualification process were more user-friendly (less time-consuming, financially viable, and in step with current practice norms) more graduate analysts would sustain their interest in this career path.

- Gibeault, A. (2020). Devenir analyste: analyse d'un désir *Revue française de psychanalyse* 84(1): 153-56.

Résumé: Le désir d'être analyste et ce qui s'y oppose demandent à être repérés lors des entretiens d'admission à la formation et l'analyse de ce désir dépend de l'analyse du candidat. Entre situation analytique et réponse institutionnelle, différents cas de figure se présentent selon les modèles de formation ; ils faisaient l'objet d'une Journée des formateurs de la SPP à laquelle ce texte introduisait.

- Barazer, C. (2020). L'institution en creux *Revue française de psychanalyse* 84(1): 157-66.

Résumé: La cure didactique présentait parmi ses défauts celui de se mettre au départ au service d'une demande : devenir psychanalyste, contredisant le principe d'une suspension de toute visée objective à l'expérience. Les procédures de formation mises en place par les institutions courent toujours le risque d'entériner cette demande et par là même de participer au renforcement des résistances auxquelles tout analyste est confronté face à l'exigence d'interroger les déterminations inconscientes à l'œuvre dans ce « désir de devenir psychanalyste » et de le « rester » tout au long de sa pratique. La définition des conditions les plus à même de répondre à ce qui constitue la spécificité du « devenir analyste » a fait l'objet de débats et de conflits passionnels dans l'histoire des institutions psychanalytiques, témoignant d'une compatibilité toujours problématique entre les impératifs institutionnels et la singularité de la démarche qui impose à chacun d'interroger le désir qui anime sa pratique.

- Zaoui, D. (2020). La supervision et le projet de devenir analyste *Revue française de psychanalyse* 84(1): 167-76.

Résumé: L'auteur rappelle que les fondateurs du IVe Groupe refusaient l'ingérence de l'institution dans le processus analytique et voulaient éviter le rapport hiérarchique et normatif de l'institution vis-à-vis de l'analyste en formation. Les analyses de contrôle classiques pouvaient présenter le risque de se transformer en contrôle de l'analyse. La théorisation de l'analyse Quatrième par J.-P. Valabrèga était destinée à éviter cette ingérence, sa dénomination portait de la théorisation de la situation inter-analytique et de l'observation de l'ensemble des quatre référents impliqués dans cette situation, d'où l'autre terme utilisé d'analyse pluri-référentielle. Valabrèga proposait de situer les interactions transféro-contre-transférentielles repérables dans la supervision entre ces différents référents. Si l'Analyse Quatrième a constitué la seule véritable théorisation de la supervision, on peut observer qu'une certaine idéalisation inhérente à la théorisation de cette pratique peut en limiter l'utilisation dans les supervisions des analystes en formation.

- Bleger, L. (2020). L'idéal et le transfert dans la formation des psychanalystes *Revue française de psychanalyse* 84(1): 177-84.

Résumé: Ce petit texte intervient dans le débat déclenché à l'IPA (Association psychanalytique internationale) par un changement du nombre de séances dans le modèle dit Eitingon. Vu depuis la France, ce changement pourrait paraître anecdotique. Mais il a des répercussions importantes, autant au niveau de la clinique que sur le plan politique et institutionnel. Chaque « modèle » de formation a sa propre logique. Au-delà du débat, l'auteur relève l'idéal toujours à l'œuvre : croire qu'il existe une « bonne manière » de former des psychanalystes. Or, penser qu'il existe un modèle idéal et définitif de formation va à l'encontre de ce que veut transmettre la formation analytique : le caractère foncièrement conflictuel de la psyché, dont les mouvements transférentiels sont par excellence le lieu où il se manifeste. Tout comme le symptôme ou le rêve, la formation du psychanalyste a tout d'une formation de compromis

- Chiantaretto, J. F. (2020). L'intranquillité de l'analyste chercheur en position d'enseignant-chercheur *Revue française de psychanalyse* 84(1): 185-97.

Résumé: Psychanalyste et enseignant chercheur : qu'en est-il aujourd'hui du lien délicat entre ces deux « métiers impossibles » ? Il était déjà devenu envisageable que la formation des psychologues cliniciens avec la psychanalyse soit assurée par des non-psychanalystes, mais cela tend maintenant à devenir en outre recommandable. Est ainsi remis en cause le lien organique entre la métapsychologie, la méthode psychanalytique et la question du cadre. Dans ce contexte préoccupant pour la psychanalyse – bien au-delà de l'université – le modèle épistémologique de la psychanalyse à l'université selon Laplanche constitue une référence essentielle. L'enjeu pour l'analyste en position d'enseignant chercheur consiste à trouver un style de présentation, en rapport avec une manière d'être avec la psychanalyse. Un style donnant suffisamment accès aux enjeux cliniques et méthodologiques de la théorie psychanalytique, tout autant qu'aux enjeux théoriques et méthodologiques des situations cliniques expérimentées par le psychologue clinicien en formation.

- Baldacci, C. (2020). La psychanalyse peut-elle encore faire partie de la formation d'un psychiatre? *Revue française de psychanalyse*, 84(1): 199-207.

Résumé: La formation à la psychanalyse des internes en psychiatrie est un enjeu majeur, car, comme nous le rappelons par un bref aperçu historique, le fossé entre psychanalyse et psychiatrie s'est creusé avec le temps. En nous fondant sur notre expérience hospitalière, nous montrons que la transmission de la psychanalyse aux internes en psychiatrie passe notamment par la découverte des processus inconscients et du maniement de la relation transféro-contre-transférentielle au cours de l'expérience partagée de consultation en double référence. Ce dispositif permet de former les internes à l'écoute analytique des défenses. Ainsi, la projection s'oppose à l'instauration du transfert, mais peut toutefois servir à l'instauration d'un espace potentiel d'aire transitionnelle et ouvrir par la suite le patient à l'exploration de sa réalité psychique. Ainsi peuvent être approchées dans le vif de la pratique, des notions comme l'écart théorico-pratique ou encore l'écart entre la personne objet du transfert et sa fonction.

- Burnet, V. J. S. (2020). Le travail du féminin dans l'intimité de la relation psychanalyste-psychanalysant ou la découverte de l'étrange nouveauté de l'autre *Revue française de psychanalyse* 84(1): 211-19.

Résumé: En séance, l'accueil de l'analysant dans l'intimité du psychanalyste renvoie à son travail du féminin, soit à sa capacité de recevoir, contenir et attendre, quel que soit son sexe. L'inquiétante étrangeté de cette rencontre éveille la curiosité infantile pour la sexualité. L'introjection des qualités du sexe féminin, soit la passivité et le masochisme de vie, nécessite quelques mouvements de pare-excitation préalables. Les cures de femme à femme ne font pas l'impasse d'une homosexualité primaire, bien qu'elles nécessitent une rencontre avec le masculin, afin de sortir de la répétition de l'identique.

- Tirilly, A. (2020). Deux métiers. Orthophoniste ou psychanalyste, il faut choisir! *Revue française de psychanalyse* 84(2): 389-99.

Résumé: Exercer deux métiers est banal pour un psychanalyste, mais la pratique de l'orthophonie conjointe à celle de la psychanalyse suscite parfois la perplexité. De la suspicion de clivage au reproche de toute-puissance, ces réactions témoignent des représentations de ces deux métiers dans chacune des deux sphères professionnelles. Orthophonie et psychanalyse sont liées par une histoire en partie commune, mais aussi traversée de conflits. Depuis trente ans, dans le domaine pédopsychiatrique où orthophonie et psychanalyse voisinaient, des divergences épistémologiques se sont creusées et sont vécues de part et d'autre comme des remises en question identitaires. Malgré les conflits inévitables résidant au sein de leurs particularités épistémologiques et exacerbés par un radicalisme réducteur, si l'on dépasse les réactions passionnelles, un double exercice clinique peut aussi stimuler la liberté de pensée.

- Denis, A. (2020). Étude critique du savoir psychanalytique *Revue française de psychanalyse* 84(2): 495-506.

Résumé: La relation épistémique qui s'établit entre un individu et son objet de savoir véhicule une série d'obstacles qui montrent combien le contact avec l'objet épistémique est chargé de fantasmes et de défenses diffractantes dont la « liste » (inexhaustive) est établie dans cette étude. Une Critique étudie les conditions de possibilité d'une connaissance étant donné les caractères de l'esprit humain (Kant), auxquels il faut ajouter les caractères de la psyché que la métapsychologie a dévoilés. Le savoir psychanalytique appartenant aux domaines de la science, de l'art, et de la nescience, la synthèse de cette hétérogénéité dans sa visée objective ne peut plus être attribuée au moi.

- Brathwaite, Y. C., and Scarfone, D. (2020). Regard autopoïétique sur le cadre et le processus psychanalytique *Revue française de psychanalyse* 84(3): 751-61.

Résumé: Cet article décrit la complémentarité du cadre et du processus psychanalytique sous l'angle des principes organisationnels communs à l'ensemble des systèmes vivants. En prenant appui sur la théorie des systèmes autopoïétiques, qui se situe au croisement de la biologie, des sciences cognitives, de la sociologie et de la philosophie de l'esprit, nous démontrons comment la spécificité du cadre psychanalytique permet l'émergence d'une clôture opérationnelle qui confère son identité et son autonomie au processus psychanalytique. Celui-ci s'organise dès lors de manière analogue à l'appareil psychique et à son fonctionnement. L'article se termine en explorant les incidences de la perspective autopoïétique sur l'éthique et la méthode du clinicien dans sa pratique.

- Chabert, C. (2020). «Éléments d'une théorie de l'interprétation», de Didier Anzieu *Revue française de psychanalyse* 84(5): 1343-57.

Résumé: À partir des fragments choisis, l'auteur montre la manière dont Didier Anzieu analyse les trois modèles freudiens de l'interprétation en dégagant leurs articulations avec le transfert et les grands mouvements de la métapsychologie. Dans le premier modèle, l'interprétation « intellectualiste » déjoue les liaisons trompeuses des processus primaire et secondaire. Dans le deuxième, les déplacements des investissements pulsionnels mobilisent le contre-transfert. Dans le troisième, l'interprétation défait la compulsion de répétition grâce à l'identification.

- Contardi, R. (2020). La mortificazione della Metapsicologia e il disorientamento della psicoanalisi: Alle origini dell'esorcismo della Strega *Rivista di Psicoanalisi* 66(1): 11-33.

Abstract: Importanti autori internazionali concordano nel riconoscimento di una crescente perdita di orientamento teorico e tecnico nel mondo della psicoanalisi. L'Articolo riconduce tale evoluzione a progressivi abbandoni e fuorvianti riscritture del sapere metapsicologico; sono questi ad avere promosso l'incremento di un disorientante pluralismo concettuale. Pluralismo non di rado riabilitante finanche componenti nozionali nel superamento delle quali Freud aveva piuttosto marcato le stesse condizioni di base per la costituzione della propria disciplina. Ricostruire il percorso nel quale è venuto svolgendosi il tentativo di esorcismo difensivo della Strega metapsicologia lungo la rotta dei dissidenti ex-allievi freudiani della scuola di Budapest (Ferenczi, Radó), promotori dello sviluppo della psicologia dell'Io nordamericana (Hartmann, Alexander, Menninger, Rapaport), rintracciarne il senso, consente la comprensione della confusione teorica tuttora in via di sviluppo e favorisce un riorientamento della ricerca e della pratica clinica verso lo specifico psicoanalitico.

- Garella, A. (2020). Capacità e competenza in psicoanalisi: la formazione analitica tra equazione personale ed equazione metodologica *Rivista di Psicoanalisi* 66(1): 35-51.

Abstract: La formazione analitica può essere considerata come l'esito dello sviluppo di due fattori, la capacità e la competenza, di cui si delineano le caratteristiche e le differenze. Uno squilibrio fra i due fattori può inibire o ostacolare la funzione analitica. I concetti di equazione

personale ed equazione metodologica cercano di descrivere i tratti essenziali che accomunano e differenziano i due tipi di equazione dal punto di vista della loro azione e dei loro effetti.

- Sparti, D. (2016). Fra crampi e tormenti. Cosa Wittgenstein può insegnare allo psicoanalista *Rivista di Psicoanalisi* 62(3): 745-63.

Abstract: Esistono molti modi di collegare Wittgenstein a Freud. La maniera più consueta e forse scontata è quella di prendere le mosse dalle dichiarazioni del secondo Wittgenstein su Freud. Qui di seguito procederò diversamente, ricostruendo il nesso fra la pratica filosofica di Wittgenstein – il cosiddetto metodo terapeutico – e la psicoanalisi di Freud. Dopo aver chiarito il significato e la portata di tale metodo, ne mostro la pertinenza per lo psicoanalista, esplorando la questione della conoscibilità degli altri e affrontando il caso specifico della relazione analitica (appoggiandomi a Donald Spence, che da tempo ha affiancato all'attività clinica una riflessione teorica e metapsicologica sulla psicoanalisi).

- Cherry, S., Rosenberg, M., and Caligor, E. (2020). Insegnare la psicoterapia agli analisti in formazione *Rivista di Psicoanalisi* 66(1): 229-44.

Abstract: Gli istituti psicoanalitici hanno sviluppato una varietà di approcci per affrontare la realtà del fatto che i candidati in formazione psicoanalitica generalmente esercitano la psicoterapia psicodinamica più di quanto esercitino la psicoanalisi. Al Columbia University Center for Psychoanalytic Training and Research abbiamo sviluppato un corso per candidati avanzati che li ha stimolati ad integrare ciò che hanno imparato rispetto all'esercizio della psicoanalisi durante la loro formazione con la loro sempre crescente base di conoscenze in relazione alla pratica della psicoterapia. Nel progetto li abbiamo incoraggiati quindi a considerare il modo in cui selezionano i trattamenti e a riflettere sulle somiglianze e le differenze tra le due modalità per quanto riguarda l'ascolto, la selezione di un focus, l'intervento e la gestione della relazione. Abbiamo discusso anche di come affrontino la conclusione di un'analisi e di come effettuino il passaggio dalla psicoanalisi alla psicoterapia. Abbiamo utilizzato selettivamente la letteratura di ricerca sulla psicoterapia, basata sull'approccio in relazione ai fattori comuni, per aggiornare i candidati sulle conoscenze attuali in questo campo.

- Carlizzi, M. N. (2020). Coppie e famiglie in tribunale: La CTU Trasformativa: dalla fotografia del conflitto alla trasformazione delle configurazioni ps *Rivista di Psicoanalisi* 66(2): 371-88.

Abstract: La CTU trasformativa rappresenta uno sviluppo della psicoanalisi contemporanea, che permette di ampliare l'ottica di lettura dalla sofferenza individuale a situazioni plurisoggettive, alle coppie, alle famiglie, ai gruppi, al contesto culturale originario. Ampliare la prospettiva consente di fare un salto dal livello della fotografia statica del conflitto all'avvio della trasformazione dinamica delle configurazioni psichiche individuali e familiari. Viene presentato il modello di lavoro della CTU trasformativa e vengono approfonditi i temi dell'alienazione genitoriale e della conflittualità cronica fra separati e divorziati.

- Fiorentini, G. (2020). Note sui membri che si allontanano dall'Istituzione psicoanalitica. Quali soluzioni possibili? *Rivista di Psicoanalisi* 66(3): 597-612.

Abstract: Nel lavoro vengono enumerate e discusse alcune tra le possibili cause responsabili di questo problema, a partire dalla Qualifica stessa intesa come cruciale «cesura». Viene ipotizzata una sorta di virtuale «non Società» fantasma formata da questi colleghi, a volte isolati, a volte riuniti in clan e tribù o attorno ad un leader carismatico. Sono infine avanzate alcune idee su come affrontare questa situazione che riguarda profondamente sia il funzionamento della SPI (e di molte Società straniere) che il futuro della psicoanalisi e la sua trasmissione.

- Riolo, F. (2020). Il metodo psicoanalitico e i suoi funtori *Rivista di Psicoanalisi* 66(3).

Abstract: Il rapporto tra osservazione e teoria è in ogni scienza un rapporto di interdipendenza reciproca: i dati e le teorie sui dati non esistono come due realtà separate, costituiscono un circuito epistemico. Freud era ben consapevole di questo, dal momento che aveva posto un *Junktim* fra teoria, tecnica e clinica, affermando che è dalla loro triplice correlazione che ha origine il procedimento conoscitivo e terapeutico della psicoanalisi. L'idea che ho inteso illustrare è che ciò che consente quella correlazione è il metodo psicoanalitico, cioè il dispositivo osservativo della psicoanalisi, concepito da Freud per condurre l'esplorazione dell'inconscio. È l'esercizio del metodo ciò da cui originano e unitamente procedono la teoria, la tecnica e la clinica come un insieme incardinato e coerente. La domanda è pertanto: quali sono gli elementi che caratterizzano in modo distintivo il metodo psicoanalitico, che ne sono i funtori? Rispondere a questa domanda è l'obiettivo di questo lavoro.

- Ruggiero, I. (2020). Rimanere analisti in tempo di Covid *Rivista di Psicoanalisi* 66(4).

Abstract: L'autrice ripercorre le opzioni operative con le quali l'improvvisa esplosione della pandemia ci ha costretti a confrontarci come analisti, cimentati con il difficile compito di conciliare la fedeltà al metodo psicoanalitico con le necessità della cura; ed esplora le complesse ripercussioni etiche connesse alle differenti scelte (continuare a lavorare in presenza; sospendere i trattamenti fino a che non fosse possibile ripristinare il setting analitico tradizionale; lavorare in remoto, con accomodamenti estesi del setting usuale). Si interroga infine sulla situazione attuale e sugli elementi traumatici connessi alla uscita dal lockdown, evidenziando come l'eventuale ritorno ad un lavoro in presenza non possa comunque essere un ritorno all'origine.

- Sarno, M. (2020). Pensieri di uno psicoanalista al tempo della pandemia *Rivista di Psicoanalisi* 66(4): 931-39.

Abstract: La pandemia da Covid19 ha impattato e non travolto il lavoro dello psicoanalista e dei suoi pazienti. Questo anche perché l'etica della cura è ancorata allo specifico della responsabilità, che fonda il percorso di soggettivazione. Nel micro-livello della seduta, le congiunzioni oppositive rappresentano lo snodo del movimento fra simmetria e asimmetria, alludendo all'accettazione e trasformazione del trauma. L'eclisse dei corpi, asfaltati dalla dimensione televisiva di Skype, è occasione per riflettere sulle disarmonie fra mente e corpo anche nel normale setting, evidenziando le risposte stereotipate che l'analista rischia di offrire. Il riferimento al Decameron, consente un itinerario di corrispondenze fra la struttura del capolavoro di Boccaccio e alcuni temi-chiave del lavoro psicoanalitico, quali contenitore/contenuto, racconto, oralità/scrittura, Eros/Thanatos, caducità.

- Thanopoulos, S. (2020). La psicoanalisi tra l'angoscia del contagio psichico e l'uomo «eremos», desertificato *Rivista di Psicoanalisi* 66(4): 941-51.

Abstract: La pandemia Covid mette a dura prova il lavoro degli analisti, obbligandoli a ricorrere in gran parte allo Smart Working. La soluzione di emergenza consente la continuità del lavoro di cura, grazie anche al sentimento di reciproca mancanza e solidarietà che si è creato all'interno della relazione analitica. Ha messo, al tempo stesso, in evidenza la minaccia che rappresenta per la psicoanalisi il continuo stato di emergenza in cui vive l'intero mondo. Lo distanziamento sociale, dominante, da molto tempo, nella nostra vita, si allea con la chiusura nei confronti degli altri, che la paura del contagio favorisce, e crea una diffidenza nei confronti del coinvolgimento erotico, affettivo e mentale, un'angoscia del contagio psichico che si diffonde tra di noi come virus psichico. Gli psicoanalisti hanno una grande responsabilità di fronte a un processo di desertificazione delle relazioni che trasforma la solitudine in desolazione.

- Lenoff, L. (2020). Therapeutic Goals, Functional Capacity, and the Conditions of Therapeutic Action *Psychoanalytic Inquiry* 40(4): 271-80.

Abstract: Owen Renik has asserted the priority of therapeutic goals, “to afford the patient more satisfaction and less distress in life” over “psychoanalytic goals ... necessarily formulated in terms that refer to psychoanalytic theory”. In practice, I tended to respond intuitively, guided by my sense of what would be helpful in the pursuit of therapeutic goals. Structural theories that define the content of mental process — selfobject transferences; self- and object-representations; dissociated or inchoate relational enactments — did not provide an explanatory framework for my practice. I present here an exploration of the conditions of therapeutic action focused directly on therapeutic goals.

- Bresler, J. (2020). Thinking about Obsessional Thinking: An Integrative Model *Psychoanalytic Inquiry* 40(6): 384-94.

Abstract: This article outlines an integrative treatment model for individuals who present with a highly obsessional thinking pattern. These individuals may be understood to be suffering from severe anxiety that inhibits their ability to think about their social world, leaving them

chronically unable to engage effectively in what Sullivan termed security operations. The world they inhabit is as experienced as unsafe. At the same time, they may have very high demands on themselves to behave appropriately and achieve their goals. The high degree of anxiety experienced by these individuals leaves them poorly equipped to work in a traditionally psychoanalytic way. A treatment approach that combines the rich interpersonal relatedness of relational psychoanalysis, the empathic pragmatism of Mentalization-based Therapy, and a mindfulness based approach to the phenomenological aspects of anxiety itself allows the clinician to target both anxiety and the social-emotional lacunae that are typically found in these patients. A hypothetical illustrating this integrative approach is presented.

- Lyons, L. S. (2020). Embracing Reality: Mindfulness, Acceptance and Affect Regulation; Integrating Relational Psychoanalysis and Dialectical Behavior Therapy *Psychoanalytic Inquiry* 40(6): 422-34.

Abstract: In this essay, I introduce the reader to possibilities for integrating Dialectical Behavior Therapy (DBT) and Relational analytic treatment, when working with patients who present with frequent intense affect storms and chronic self-injury. I offer a brief summary of DBT and explore my integrative work with Barry, a man tormented by early trauma, unrelenting affect instability and a long history of self-injury. I describe the integration into our analytically oriented work of Buddhist ideas related to acceptance, and specific Mindfulness exercises designed to help him calm his mind and body and distract himself from self-injury. I also present a rationale and concrete procedures for the introduction into Relational work of Behavioral structures and techniques designed to help a patient alter behaviors outside of the consulting room. I explore conceptual and clinical overlaps of the two models, including the shared model of mind. I also consider basic differences between these two ways of working and the complementary roles played by these differences in an integrative treatment. Additionally, I explore the complexity of the therapist's internal process when working integratively.

- Frank, K. A. (2020). An Integrative Approach to Relational Psychoanalysis *Psychoanalytic Inquiry* 40(6): 448-60.

Abstract: Recent research in cognitive neuroscience, as well as in therapeutic approaches such as Internal Family Systems Therapy (IFS) and Sensorimotor Psychotherapy, offer ways of empowering psychoanalytic therapy within the framework of contemporary psychoanalysis's basic principles. A clinical vignette illustrating an effective application of psychotherapy integration is presented. In order to benefit from importing these outside insights and methods, some analysts will need to overcome singlemindedness and relax elitist notions of the superiority of their staunch approach. As the hegemony of psychoanalysis continues to decline, an integrative strategy of this sort can vitalize psychoanalysis and ensure its legacy while also helping nonanalytic therapists realize the ways their approaches intersect with and can benefit from ours.

- Amir, I. and Shefler, G. (2020). The “Lechol Nefesh” Project: Intensive and Long Term Psychoanalytic Psychotherapy in Public Mental Health Centers *Psychoanalytic Inquiry* 40(7): 536-49.

Abstract: “Lechol Nefesh” (“For Every Soul”) is a Non Profit Organization established in Israel in 2010 by a group of members of the Israeli Psychoanalytic Society with the objective of setting up unique therapeutic units for the provision of long-term, intensive psychoanalytic psychotherapy in the framework of the public mental health clinics. These units offer a therapy program of 2–3 sessions per week, for a period of at least 3 years, to patients whose emotional state has shown no improvement or stabilization despite their having received the full range of standard treatments. Patients are accepted without any diagnostic limitation, the only requirement being that they attend sessions regularly and consistently. They are also asked to participate in an evaluative research project designed to assess the program’s effectiveness. This article presents the underlying theoretical and clinical thinking and the work methods of the units, as well as a detailed psychotherapy description of one patient. In a brief presentation of the outcome study carried out over a period of more than 3 years, we discuss the findings for the 18 patients who participated. The research results present a clear and statistically significant finding that long-term, intensive psychoanalytic psychotherapy is a valid and effective treatment option for this group of patients. Moreover, there is a clear and direct correlation between the provision of psychotherapy and a dramatic reduction in the number of psychiatric hospitalization days. These two main findings, and particularly the significant savings resulting from the reduced number of hospitalizations, have enabled the organization to expand both the number of units and the number of patients in treatment.

- Smolar, A. I. (2020). Enhancing the Dyad II: The Transferential Benefits of Combining Group Therapy with Psychoanalytic Treatment *Psychoanalytic Inquiry* 40(6): 408-21.

Abstract: In his second paper on combined psychoanalysis and group therapy, the author explores the multiple transferences available for investigation. First, the author reviews the literature, demonstrating that the terrain of transferences explored within the dyadic setting has changed from Freud’s original concept of the transference neurosis to a wider definition. Then, the author presents an extended clinical vignette, illustrating the resolution of a sibling transference that had been entwined with the parental transferences until group therapy was added to the patient’s psychoanalytic treatment. The vignette underscores the importance of the to-and-fro between modalities during the working-through of the transferences that had been identified – but not sufficiently resolved – during the patients’ analysis. The author then explains how certain elements endemic to the group setting allow for working-through of these multiple transferences. Moreover, the author describes other benefits conferred by combined treatment, such as its providing therapist and patient a transitional experience of the outside world, and a post-termination experience with the analyst still present as group therapist. Subsequent discussion also addresses the challenges inherent in co-therapy leadership.

- Zur, M. B. (2020). On Transference in Psychoanalytic Psychotherapy for Loss and Bereavement: Thoughts and Associations Inspired by David Grossman’s A Horse Walks into a Bar and by Three Vignettes *Psychoanalytic Inquiry* 40(7): 497-06.

Abstract: In the heart of transference with patients who suffer loss and bereavement, is the patient's plea, for the gone, to continue existing in the mind and the psyche of the patient and of the analyst. This enormous, yet simple request, constantly directed to the heart, psyche and mind of the analyst and is the core of the current-archaic transference in the psychoanalytic treatment of loss and mourning. I would like to narrate the plea and the demand, directed straightforwardly from the broken and agonized psyche of the patients to the psyche of the analyst, conscious and unconscious, to unceasingly register and recollect and enable an ongoing existence of those who are gone. This is a fateful longing to allow a continuous attachment and creation of meaning with those who departed from us. This article walks us through David Grossman's moving book *A Horse Walks into a Bar* and followed by three clinical vignettes from psychoanalytic treatments and the working through of the transference that developed in each one of them.

Interdisciplinary

- Lévy-Leblond, J. M. (2020). Des limites de la technoscience *Revue française de psychanalyse* 84(3): 715-24.

Résumé: Depuis la « révolution galiléenne », les activités techniques et les connaissances scientifiques ont lentement conflué, les premières inspirant d'abord les secondes, avant que celles-là ne fécondent tardivement celles-ci. L'efficacité inédite de ce couplage a été telle que la science est désormais en passe d'être dépassée par sa propre réussite, et recouverte par les techniques mêmes qu'elle a engendrées, donnant naissance à une « technoscience ». Le paradoxe de cette nouvelle forme d'organisation des savoirs et des savoir-faire est qu'elle engendre une occultation de la spéculation intellectuelle par l'action matérielle : la transformation du monde désormais l'emporte sur sa compréhension, renouant avec la configuration archaïque antérieure à la révolution scientifique.

- Delourmel, C. (2020). Légitimité, limites et intérêt du recours à la métaphore *Revue française de psychanalyse* 84(3): 725-38.

Résumé: Un dialogue entre la psychanalyse et la physique quantique nécessite, comme tout échange interdisciplinaire, le respect de l'hétérogénéité et de la spécificité de chacune des disciplines, ce qui suppose le préalable d'un questionnement épistémologique. Le plus souvent, c'est à titre métaphorique que des psychanalystes recourent à des termes et/ou à des concepts empruntés à d'autres sciences pour soutenir leur élaboration théorique. L'auteur en donne quelques exemples. Pour questionner la légitimité, la limite et l'intérêt de ce recours, une approche rigoureuse de la métaphore – ou plutôt du processus de métaphorisation – s'impose. Après en avoir rappelé les caractéristiques sur le plan linguistique, en précisant que la métaphore est la seule figure de rhétorique qui exige pour se réaliser la référence à un terme intermédiaire, l'auteur en rappelle l'approche psychanalytique en questionnant ce processus à la lumière de quelques séquences cliniques pour en saisir l'articulation avec la fonction paternelle dans son double vertex – tiercéisant et inhibiteur.

- Smadja, C. (2020). Inconscient psychanalytique, inconscient cognitif *Revue française de psychanalyse* 84(3): 739-49.

Résumé: Dans ce texte, il est proposé une étude comparative entre l'inconscient psychanalytique et l'inconscient cognitif. Cette étude repose sur les notions de méthodes et de modèles scientifiques. À partir de là, cette étude aboutit à différencier deux modalités de réalité psychique distinctes auxquelles conduisent d'une part l'inconscient psychanalytique et d'autre l'inconscient cognitif.

- Kapsambelis, V. (2020). Freud et les sciences de la vie *Revue française de psychanalyse* 84(4): 833-43.

Résumé: De par sa formation initiale et son projet d'une psychologie scientifique (ou métapsychologie), Freud développe une pensée biologique tout au long de son œuvre. Trois étapes de cette pensée peuvent être décrites. La première conçoit le psychisme à partir de cerveau ; elle est la plus proche des neurosciences d'aujourd'hui. On lui doit toute la première topique, et l'ensemble de théorisations relatives au fonctionnement mental. La deuxième est basée sur la sexualité humaine et ses particularités, notamment son caractère dysphasique, permettant de comprendre ce que Freud entend par pulsion en dernière analyse, à savoir la recherche d'un objet en dehors du corps propre. La troisième est inaugurée par la vaste spéculation sur la pulsion de mort, et elle interroge le principe de vie : dans quelle mesure l'équilibre entre construction et destruction est essentiel à la perpétuation de la vie elle-même, la notion d'éros devenant le principe même qui permet de tenir ensemble ces deux tendances opposées.

- Jessica, T. R. A. N. (2020). L'émergence de la pulsion de vie dans le corpus freudien: de la biologie helmholtzienne à la métapsychologie *Revue française de psychanalyse* 84(4): 857-67.

Résumé: À travers une archéologie de l'émergence des questionnements relatifs aux principes de régulation du fonctionnement psychique dans le corpus freudien, nous tenterons d'éclairer la manière dont la notion métapsychologique de « pulsion de vie » a pu émerger dans l'œuvre de Freud. Nous pourrions observer que, dès leurs débuts, les considérations théoriques freudiennes ont présenté une autonomie manifeste au regard d'un point de vue strictement biologique. Après nous être intéressés aux fondements physiques du modèle épistémologique de Freud, et notamment à l'influence de l'École de Helmholtz et du principe thermodynamique d'entropie, nous pourrions nous pencher sur les remaniements introduits par la définition de la pulsion de vie en 1920, pour préciser comment, loin de réhabiliter une théorie du vivant dans la pensée freudienne, elle vient au contraire redoubler l'émancipation et l'autonomie du concept métapsychologique de pulsion au regard de toute considération biologique.

- Postec, Z., and Chauvet, É. (2020). Rencontre avec Ziva Postec: «Comment j'ai monté le film Shoah, par Ziva Postec», suivi d'un entretien avec Évelyne Chauvet *Revue française de psychanalyse* 84(4): 941-58.

Résumé: Comment faire un film de cinéma avec 300 heures d'interviews ? Comment faire parler le néant ? Comment rendre imaginable l'inimaginable ? Comment présentifier le passé ? Comment favoriser l'identification des spectateurs aux victimes ? Comment résister à ses propres émotions ? Deux années après la sortie du film Shoah de Claude Lanzmann, en août 1987, la chef monteuse Ziva Postec revient sur le travail qu'elle a effectué durant près de six années. L'entretien avec Évelyne Chauvet qui suit son texte donne une autre mesure de cette expérience éprouvante, mais vitale pour l'auteure, interroge une certaine proximité avec la méthode analytique, la resitue dans son parcours professionnel depuis Pourquoi Israël de Lanzmann en 1972, et ouvre à ses autres travaux dont la co-production et le montage en 2018 de Israël, le voyage interdit de Jean-Pierre Lledo.

Language

- Wu, Y., Szajnberg, N., and Edward, K. (2020). Confusion of tongues: Chinese/English/German psychoanalytic dialogues *The International Journal of Psychoanalysis* 101(4): 667-84.

Abstract: Translation of psychoanalytic texts is notoriously complex, amplified by differences between Western languages/cultures and China. Freud labelled translation “traitorous”. A current challenge is the trend among some professional translators to diminish or eliminate hierarchies of accurate and inaccurate translations. We argue for accurate translation to transmit psychoanalytic concepts in Mandarin Chinese. The English Standard Edition involved unfortunate choices to “Latinize” key Freudian terms; for example, Es, Ich and Überich were rendered as Id, Ego and Supergo, instead of more experience-near common language equivalents in English, “it, I and over I.” Similarly, some recent translations of German and English psychoanalytic terms into Mandarin Chinese have also tended to perpetuate intellectualized distancing from Freud's original vivid words. Here, we focus on seven critical terms for core psychoanalytic concepts: Ich/I, Es/it, Überich/superego, Transference (Übertragung), Countertransference (Gegenübertragung), Psyche/Soul (Psyche/Seele), psychoanalysis and (surprisingly) schizophrenia. We suggest that the currently popular oral-aural translations from English into Mandarin perpetuate distancing and lead to mis-translations that obscure our foundational concepts. We propose alternative Mandarin translations for some terms and discuss the broader cultural challenges involved in transmitting the heart (and soul) of psychoanalysis with Chinese colleagues.

- Chaplin, R. (2020). Necessary violence, necessary pleasure: The common ground of literature and psychoanalysis *The International Journal of Psychoanalysis* 101(2): 288-99.

Abstract: The nature of the intersection between literature and psychoanalysis has been variously theorized since Freud first acknowledged his debt to the “poets and philosophers”. I propose that one way we might conceptualize the shared work of poetry and psychoanalysis is as the working-through of the founding violence of our initiation into language, a working-through sustained by a bonus of pleasure. A detailed reading of “In the village” by the American poet Elizabeth Bishop suggests that she and Piera Aulagnier may be read as parallel theorists of this necessity for a bonus of representational pleasure. Aulagnier’s concept of the pictogram, a primal psychic representation recording the affect present at the moment of the first encounter between mother and infant, places reciprocal pleasure at the origins of the infant’s capacity to invest in the activity of representing. Bishop’s text stages an initial trauma, a maternal scream, damaging her child’s linguistic functioning. It then charts the progressive revivifying of the child’s representational capacities as she hears a “beautiful sound”. This leads to a partial cure of her linguistic functioning, enabling her to metabolize the initial scream, to find metaphorical resonance within language and to delimit the impact of the initial trauma.

- Caropreso, F. (2020). Sabina Spielrein’s theory of the origin and development of language *The International Journal of Psychoanalysis* 101(4): 706-23.

Abstract: In recent years, a growing acknowledgement of the importance and originality of Sabina Spielrein’s theoretical and clinical work has taken place. However, few studies have been specifically devoted to a thorough analysis of her theory, so a satisfactory understanding of her thinking has not yet been fully achieved. The objective of this article is to contribute to the understanding of Spielrein’s theory of language, based on the analysis of her two main papers on the subject, “The Origin of the Child’s Words ‘Papa’ and ‘Mama’” (1922) and “Some Analogies between the Thought of Children, Aphasia, and the Subconscious Thought” (1923). Reference is also made to some hypotheses formulated in her first works in order to clarify the assumptions of the theory of language she advances in the early 1920s. It is argued that Spielrein developed an original psychoanalytic perspective on language. She brought about an innovative contribution to the understanding of the origins and functioning of both language and thought, articulating linguistic and neurological knowledge with psychoanalytic hypotheses and her own observations.

- Hatem, N. (2020). On the Untranslatable in Psychoanalysis *Psychoanalytic Inquiry* 40(8): 622-32.

Abstract: The untranslatable refers to a language-based formation that escapes meaning. Structurally susceptible to being identified, the untranslatable raises the question of how it should be conveyed. In the field of psychoanalysis, this linguistic concept invites us to review certain fundamental aspects of practice and theory. From this point of view, the recurrence of translanguaging in Freudian clinical cases indicates the untranslatable as an element of the formation of the symptom. A logical articulation also arises with the paternal function of transmission of the name and the prohibition of incest. The Lacanian notions of the letter, of the littoral and of non-specularity additionally provide a few interesting versions of the untranslatable. Exploration of these different theoretical aspects will enable us to demonstrate that sex and modalities of gender give the logical function of the untranslatable a subjective form. A few clinical and political reflections will be drawn from this latter observation.

Life & Death

- Denis, P. (2020). La pulsion de vie ou Éros sans sexe *Revue française de psychanalyse* 84(4): 845-55.

Résumé: La « pulsion de vie » apparaît comme un sous-produit de la « pulsion de mort ». Freud renverse la théorie des pulsions qu'il a élaborée à partir de l'étude la sexualité humaine, reconnue comme une activité du psychisme. Il pense pouvoir expliquer la biologie en y transposant le modèle métapsychologique. Il dote ainsi les cellules elles-mêmes d'une sexualité qui les conduit à s'associer pour créer des ensembles pluricellulaires. À partir du postulat « le but de toute vie est la mort » il fait de la vie psychique et sexuelle un épiphénomène qui n'a d'autre sens que de retarder la mort. Il ne s'agit pas de l'application d'un modèle biologique, d'une métaphore biologique, pour imager le fonctionnement du psychisme, mais de résoudre « l'énigme de la vie », de la vie biologique elle-même. Dans ce mouvement les pulsions sexuelles deviennent pulsions de vie, puis « pulsion de vie » qui sous le nom d'Éros doit « maintenir la cohésion de la matière vivante ».

- Bourdin, D. (2020). Travailler avec les pulsions de vie? *Revue française de psychanalyse* 84(4): 869-79.

Résumé: Prendre en compte les pulsions de vie dans la pratique psychanalytique, c'est valoriser l'investissement de l'objet et de soi-même et pas seulement les représentations psychiques. C'est réévaluer le principe de plaisir à la lumière d'Éros et de la pulsion de mort, être sensible à l'importance de l'intrication des pulsions, aux mouvements de liaison et de déliaison, au sens des agirs, à la valeur de la passion et aux transferts latéraux. C'est prêter attention aux potentialités et pas seulement aux déficits, reconnaître et supporter la clinique de la dépendance, ainsi que le travail sur les séparations. Tout en ne sous-estimant jamais le négatif et la destructivité, c'est reconnaître la créativité des défenses primaires et une conception de l'être caractérisée par l'amour ; car c'est lui qui fait vivre.

- Lavallée, G. (2020). Pulsion de vie: lier coûte que coûte, investir sans fin, espérer toujours, aimer encore... *Revue française de psychanalyse* 84(4): 881-92.

Résumé: La pulsion de vie est une élaboration de l'excitation de vie. Comme telle, elle s'exprime à la fois par une constante activité de liaison hallucinatoire et positive, un affect d'Espoir, des capacités d'investissement significatives, et surtout un mouvement psychique amoureux qui se déploie jusqu'aux extrêmes. La défense maniaque accompagne l'Éros dans sa lutte contre le risque entropique d'effondrement du moi. La destructivité provient surtout des défenses du moi fourvoyant l'Éros en utilisant notamment l'emprise (hétérodestructrice) et l'envie (auto et hétérodestructrice). Avec nos patients, adultes et adolescents, dans l'analyse de la négativité, comment nous situer « du côté de la vie » ? Si nous y parvenons, la question du bonheur comme affect de vie peut se poser.

- Loisel, Y. (2020). De la pulsion de vie: l'adolescence et le soin institutionnel, ou la nécessaire cheville du tendre et du temps dans la thérapie des fonctionnements limites à l'adolescence *Revue française de psychanalyse* 84(4): 893-903.

Résumé: Implacable, la source excitée de la pulsion insiste et l'état limite, en ses débordements, démontre l'importance de continuer à tenir compte des nécessités et vicissitudes du développement psycho-sexuel. En cette direction, c'est la défense du temps qu'il faut – certaines latences, certains intermédiaires indéterminés – et celle d'une thérapie passant par le courant tendre, ce temps qu'il fait, qui apparaît synthétiser les enjeux contemporains du soin. Le courant tendre constitue en effet un modèle pour penser l'originaire du fonctionnement limite autant que les formants relationnels du soin institutionnel, cette pulsion de vie réanimatrice du jeu psychique du patient. À certaines conditions vues ici, il justifie aussi la pertinence de médiations ajustées au corps de l'adolescent limite. Celles-ci sont représentatives du tact soignant, cette qualité d'action porteuse d'inhibition relançant la capacité de rêverie, l'auto-érotisme et la possibilité transitionnelle du patient.

- Dethieux, J. B. (2020). Une pulsion de mort... pour aider à vivre *Revue française de psychanalyse* 84(4): 905-15.

Résumé: Le traitement analytique de M., venu consulter au décours de deux somatisations graves, paraît exemplaire du travail de réintrinsication faisant suite à la désintrinsication pulsionnelle, travail rendu possible par la possibilité de convoquer un masochisme gardien de la vie (Rosenberg, 1992). Ainsi, la pulsion de mort n'engage pas la même destructivité selon qu'elle est liée ou non à la libido, soit à la pulsion de vie. L'émergence d'une somatisation viendrait ici comme une possibilité de constituer un objet à combattre, objet précaire, ne survivant pas à la guérison. Donc, se battre... afin que la pulsion de mort – dernier rempart contre la mort elle-même ? – sinon aide à vivre, puisse céder la place à une pulsion à vivre, certes masochiquement.

- Brun, A. (2020). Le couple pulsion de vie/pulsion de mort à l'œuvre *Revue française de psychanalyse* 84(4): 917-27.

Résumé: Cet article propose d'interroger la dynamique entre pulsion de vie/pulsion de mort à partir d'une approche psychanalytique du processus créateur, centrée sur les processus d'émergence et de transformation des formes sensori-motrices, dans des cliniques de la création. Dans les médiations thérapeutiques, l'émergence de formes relève d'une réactualisation de sensations hallucinées, porteuses de l'histoire des liens premiers à l'objet qui se scénarisent dans la rencontre du médium malléable (matière et analyste) et « sexualisent » la pulsion créative. Loin de dissocier le travail des pulsions de vie et des pulsions de mort, l'analyse du processus créateur à partir de l'émergence de ces formes primaires de symbolisation montre comment un processus de retournement passif/actif permet de donner figure à des expériences agonistiques. Le couple pulsion de vie et pulsion de mort apparaît à

l'œuvre dans cette mise en forme d'expériences archaïques qui ouvre sur la dynamique du détruit/créé (Didier Anzieu).

- Worms, F. (2020). Violation et création *Revue française de psychanalyse* 84(4): 929-39.

Résumé: Les notions de « pulsion de vie » et de « pulsion de mort » ne doivent pas être conçues comme des fondements ultimes (et métaphysiques), sous-jacents à leurs effets dans la vie psychique et humaine, mais comme une polarité transversale à tous ces effets, et qui rejoint toutes les grandes découvertes de la psychanalyse, sur la sexualité et la destructivité, le moi, les relations, et leurs polarités, avec comme termes ultimes la violation ou à l'inverse la création de soi et des autres. On découvre chez Freud lui-même ces deux directions possibles d'interprétation, mais tout conduit aujourd'hui à trancher pour l'une et contre l'autre. La polarité entre la vie et la mort prend plusieurs aspects dans la vie psychique humaine et c'est ce qui permet de comprendre que l'on peut mobiliser plus d'une force de vie, contre plus d'une forme de mort. C'est tout un champ qui doit se rouvrir, de la biologie à l'éthique et la politique, en passant par nos haines et nos amours.

- Sportouch, S. (2020). Pulsion de survie en médecine intensive-réanimation *Revue française de psychanalyse* 84(4): 959-69.

Résumé: L'auteur souhaite montrer qu'en médecine intensive-réanimation la pulsion de vie est d'abord du registre du besoin. L'objet secourable donne les soins de première nécessité au patient pour le ramener à la vie. Dans un second temps, la clinicienne à son chevet entend son histoire. Elle est elle-même le lieu d'une reviviscence pulsionnelle puissante, d'un contre-transfert massif qui serait comme un mandat libidinal où la pulsion de vie est transfusée, brouillant les limites entre soi et l'autre. Il s'agit d'interroger, dans cette clinique de l'extrême, comment Éros peut être réintriqué au registre du besoin et de se demander quelle est la place du sexuel, même élargi, dans cet espace-là, et quelles formes peut prendre la libido dans le temps du risque de mort et de survie. L'auteur propose d'interroger cette reterritorialisation du pulsionnel, dans la fonction soignante plurielle, dans le temps de la rencontre psychique au lit du patient et dans le champ du transfert.

- Letarte, P., and Denis, P. (2020). Considérations sur la vie et sur la mort *Revue française de psychanalyse*: 84(4): 971-75.

Résumé: L'auteur, à partir de la surprise de constater chez elle son ignorance inconsciente de la mort, souligne à quel point la mort est absente de l'inconscient, en particulier chez l'enfant en général, mais aussi chez une patiente suicidaire. Elle illustre cette dualité : connaissance consciente et méconnaissance inconsciente de la mort par ses conversations avec une dame fort âgée, 96 ans, chez qui elle ranime un projet : devenir la centenaire du quartier. Le mouvement dépressif qui la faisait se résigner s'estompe au fil des entretiens pour faire place à une solide volonté de vivre. On ne voit pas la trace de l'ombre de la « pulsion de mort » dans cet exemple.

Psychosis

- Trimboli, F. and Marshall, R. L. (2020). The So-Called Borderline Patient: Aetiology, Diagnosis, and Treatment *British Journal of Psychotherapy* 36(4): 636-45.

Abstract: This short paper examines the relationship between borderline psychopathology and various theories regarding the aetiology of this disorder. In the formation of borderline personality organization, distinct structural alterations in personality development are thought to arise from both genetic/neurobiological and environmental/trauma factors. We concur that these variables are instrumental in the formation of borderline personality organization. However, we believe that genetic/neurobiological variables are more closely related to developmental deficits, whereas environmental/trauma factors are primarily associated with either arrested development or regressive phenomenon. Regardless of aetiology, the resultant borderline personality organization disorders may present with comparable symptoms. Further, we hypothesize that the prognosis for response to treatment is related primarily to whether the borderline disorder arises from developmental deficits, arrested development, or regressive phenomena. Diagnostic indicators and treatment considerations for each of the borderline aetiologies are presented.

- Kapsambelis, V. (2020). «Schizophrénie et schizonoïa», de René Laforgue.«Les paradoxes des schizophrènes», de Paul-Claude Racamier *Revue française de psychanalyse* 84(5): 1119-34.

Résumé: Le rapport Laforgue situe la schizophrénie comme trouble du sevrage, l'autisme traduisant le refus de désinvestissement du premier objet. Le sujet se trouve dans une situation de captativité, opposée à l'oblativité de la vie objectale. Le rapport Racamier explore le trouble de la relation primaire en termes de séduction (narcissique). La désorganisation schizophrénique, question qui a opposé Freud à Bleuler, est décrite comme une organisation particulière, la paradoxalité, avec ses conséquences (insanisation).

- Brusset, B. (2020). «La névrose obsessionnelle: sa distinction analytique et nosographique de la phobie et de l'hystérie (à propos de l'analyse comparée d'une obsédée et d'une hystéro-phobique)», de Charles Odier *Revue française de psychanalyse* 84(5): 1135-50.

Résumé: À partir de deux cas cliniques en analyse, le rapport de Charles Odier établit la distinction entre les névroses hystérique et obsessionnelle sur l'existence ou non de régression prégénitale et de désintrication pulsionnelle. C'est aussi, en 1927, une forte illustration du « monisme phallique » de la sexualité féminine dans laquelle la névrose est directement l'inverse de la perversion, sinon de la psychose. La référence au sadisme oral rend d'autant plus remarquable l'absence de toute référence à la mère comme objet primaire.

- Quagelli, L. (2020). Reading Winnicott: return to the concept of regression to dependence *The International Journal of Psychoanalysis* 101(3): 456-78.

Abstract: Drawing on Winnicott's renowned concept of regression to dependence, the author elaborates on both the creative potential and limitations of this notion, examining some theoretical and clinical contributions from his own psychoanalytic practice with neurotic and psychotic children. First, the author questions and discusses the theoretical difficulties that arise in the conception of regression to dependence. In particular, he analyses the matter of psychic temporality and passivity. Second, the author considers how analysts can receive and foster the regression to dependence, and examines the use of limited physical contact in the treatment of severely disturbed children.

- Grzybowski, A., Grabowski, D., and Wujek, M. (2020). Priority of the other: Psychosis through the lens of Laplanche's general theory of seduction *The International Journal of Psychoanalysis* 101(4): 649-66.

Abstract: Jean Laplanche's interest in psychosis dates back to at least the early 1960s, that is to say, the period of his cooperation with Lacan. As Laplanche's thought developed towards the general theory of seduction, which was his most significant theoretical achievement, the conceptualization of the aetiology and symptomatology of psychosis became increasingly complex. The paper aims to present crucial elements of the Laplanchean theory of psychosis, such as the role of sexual reality and ego-agency, the concept of intromission and implantation, and finally the concept of the radical failure of translation. The last part of the article is devoted to the possibility of psychoanalytic or psychoanalysis-inspired treatment of psychosis. In addition, a modified topography model proposed by Laplanche is presented. A "unified theory of the apparatus of the soul" – as Laplanche calls his topography – is an attempt to reconcile the theory of psychosis with the general model of psychic apparatus.

- Artaloytia, J. F., De Paz, T. O., and Gómez-Moly, B. (2020). A psychoanalytic look at repetitive outbreaks of brief psychosis *The International Journal of Psychoanalysis* 101(1): 42-63.

Abstract: This article aims to take a psychoanalytic look at brief psychoses at risk of repetition. By this we are referring to very florid psychotic symptomatology that first appears in adults with no significant history of psychopathology. This is almost completely reversed with pharmacological treatment; however, the threat of repetition persists. We illustrate the difference from schizophrenia and borderline pathology. We present two cases in detail to demonstrate, first of all, that psychoanalytic therapy drastically improves the prognosis. Furthermore, both case studies, in patients with comparative richness of mental functioning outside of their psychotic episodes, afford us direct access to the essence of psychotic functioning. We will demonstrate how the external triggers are specific to each case and how these relate to unsymbolised material in each patient. These are themes that are heavily loaded with traumatic weight in the patients' histories, concerning elements which previous

generations had not worked through, and which remain in a kind of non-symbolic register outside of word-presentations, associatively disconnected from the rest of the mental functioning until sparked by the particular external trigger which activates all of their pathogenic potential. We intend to analyse the improvement of these patients and we make considerations about technique.

- De Masi, F. (2020). The perverse and the psychotic superego *The International Journal of Psychoanalysis* 101(4): 735-39.

Abstract: In this contribution I will sustain that, given its origin, meaning and function, the superego is readily susceptible to the pathological distortions observed in clinical psychoanalytic work. After all, while we as psychoanalysts are unacquainted with the “normal” superego, we are accustomed to seeing patients with either an abnormal sense of guilt or a seeming absence of guilt. However, a distinction must first be drawn between the primitive superego and its pathological counterpart. Whereas some clinical situations involve a superego whose primitive aspects feature prominently in the foreground, in other cases one encounters psychopathological structures that do not stem from the primitive superego, even if they share the latter's seductive, dominant or intimidatory aspects.

- Grzybowski, A., Grabowski, D., and Wujek, M. (2020). Priority of the other: Psychosis through the lens of Laplanche’s general theory of seduction *The International Journal of Psychoanalysis* 101(4): 649-66.

Abstract: Jean Laplanche’s interest in psychosis dates back to at least the early 1960s, that is to say, the period of his cooperation with Lacan. As Laplanche’s thought developed towards the general theory of seduction, which was his most significant theoretical achievement, the conceptualization of the aetiology and symptomatology of psychosis became increasingly complex. The paper aims to present crucial elements of the Laplanchean theory of psychosis, such as the role of sexual reality and ego-agency, the concept of intromission and implantation, and finally the concept of the radical failure of translation. The last part of the article is devoted to the possibility of psychoanalytic or psychoanalysis-inspired treatment of psychosis. In addition, a modified topography model proposed by Laplanche is presented. A “unified theory of the apparatus of the soul” – as Laplanche calls his topography – is an attempt to reconcile the theory of psychosis with the general model of psychic apparatus.

- Bronstein, C. (2020). Psychosis and psychotic functioning in adolescence *The International Journal of Psychoanalysis* 101(1): 136-51.

Abstract: This paper presents an overview of the main issues that underlie the outbreak of a psychosis in adolescence. The author addresses significant questions that arise in connection with the use of the terms psychosis, psychotic functioning, and adolescent breakdown, examining different theoretical and clinical approaches to psychosis in adolescence. One of the

main areas to be explored is the use of the specific diagnosis of psychosis in adolescence when we witness fluctuating mental states, variability, and changeable behaviour. A central point in the development of a psychotic process is the relationship to external reality. This break with reality was characterized by M. and M.E. Laufer as specifically lived out in relation to the reality of the adolescent's changing body. This paper will look at these authors' understanding of psychotic episodes, psychotic functioning, and psychosis, as well as other theoretical perspectives. The paper will address the economic aspects linked to drive increase, the complex interplay of early anxieties, unconscious phantasies and internal object relations, along with the role of identity, the superego and trauma. The paper also discusses different modalities of treatment and stresses the benefit of psychoanalytic treatment for disturbed adolescents.

- De Masi, F. (2020). Psychosis and analytic therapy: A complex relationship *The International Journal of Psychoanalysis* 101(1): 152-68.

Abstract: In this paper I try to summarise the contributions of some analysts who have been engaged in the therapy of psychotic patients. I have divided them into two categories: one following intuitive-non-systematic models, and the other theoretical-systematic models. My hypothesis is that the psychotic process is formed and nourished in childhood withdrawal, where the child constructs an alternative world that is dissociated from psychic reality. The patient no longer uses his mind as a thinking organ but as a tool to produce sensations that make psychic and emotional reality incomprehensible; this state of mind produces hallucinations and delusions. There is no doubt that psychoanalysis is faced with an important task as regards theoretical and clinical research in the field of psychosis. No therapeutic method possesses such a useful and effective observational tool as clinical psychoanalysis, which allows daily contact with the patient and continuous reflection on his transformations.

- Valon, P. (2020). Gisela Pankow (1914–1998): Towards a psychoanalytic treatment of the psychoses *The International Journal of Psychoanalysis* 101(1): 169-85.

Abstract: Gisela Pankow devoted her life to finding ways to overturn Freud's statement on the impossibility of treating the psychoses psychoanalytically. Without ever straying from Freudian metapsychology, yet mending certain technical aspects (e.g. by introducing clay modelling into the session), she developed an approach in the area of psychosis thanks to which the difficulty encountered by psychotic subjects when attempting to communicate their experience of the world can be bypassed. She referred to this approach as dynamic structuring. Her views on the "lived body" and the "symbolising functions of the body" stem from her clinical experience and offer a unique synthesis of psychoanalysis and phenomenology.

- Martini, G. (2020). Lo psicotico come filosofo che interroga la realtà *Rivista di Psicoanalisi* 66(1): 127-46.

Abstract: Dopo un raffronto tra la concezione psicoanalitica della realtà e quella che attraversa la filosofia della storia, l'autore riprende la questione della verità nelle psicosi, soffermandosi soprattutto sul carattere esistenziale dei dilemmi che tormentano questi pazienti. Se lo

schizofrenico assume una posizione che ha qualche analogia con quella del filosofo esistenzialista, il paranoico è piuttosto raffrontabile con il filosofo metafisico o con lo scienziato. Vengono infine discusse le prospettive cliniche che una tale riflessione apre nel trattamento delle psicosi.

Psychosocial

- Lappeman, M. and Swartz, L. (2020). 'I Don't Want to See that the People Are Suffering': Nurses in an Impoverished Community Talk About Caring for Women Following Stillbirths *British Journal of Psychotherapy* 36(3): 464-80.

Abstract: This article explores the way in which nurses working in a high-risk and dangerous environment understand and speak about their work caring for mothers following stillbirths. As far as we are aware, it is the first study of its kind from a low- or middle-income country, and the first on this topic to apply the theoretical insights of Menzies Lyth in such contexts. In order to obtain rich exploratory data, a qualitative research methodology was used. The primary data source was interviews with nurses about their practices with women who have stillbirths. Reflecting on the findings from these interviews, we believe that the nurses' disclosures followed an overarching narrative that connected their cultural identity and personal suffering to the care that they administer. These connections between identity and profession perpetuate a healthcare system where the nurse often gives, not only out of duty and selflessness, but also out of her own sense of vulnerability. As hospitals in low-income countries seek to improve their capacity to heal and support those in need of medical attention, nurses should be a focus of research. While their role is generally seen as a support to the doctors, in the case of stillbirths, they are far more central and often ill-equipped for their role as grieving partner. Nurses need to be acknowledged and adequately supported.

- Vargioni, J. and Houssier, F. (2020). Freud et Abraham: enjeux transférentiels, enjeux narcissiques *Revue française de psychanalyse* 84(2): 293-302.

Résumé: Les auteurs interrogent certains éléments transférentiels de la relation entre Freud et Abraham durant les années où leur collaboration contribua à penser et promouvoir la cause analytique. Essentiellement à partir de leur correspondance, les auteurs émettent l'hypothèse, qui peut par ailleurs être discutée, que la dimension narcissique de leur transfert réciproque, telle qu'elle est également sous-tendue par leur judéité commune, permet, en partie, d'expliquer la rivalité inextricable qui s'imposa entre Jung et Abraham ainsi que les désaccords entre Freud et Abraham quant à la compréhension de la mélancolie. Les auteurs se fondent pour cela sur un ensemble de textes publiés par chacun des protagonistes ainsi que sur la correspondance entre Freud et Abraham, très riche, bien qu'en partie tronquée. De plus, le fruit du travail respectif de Freud et d'Abraham sur la question de la mélancolie permet d'apporter un éclairage original et nouveau sur le fonctionnement des pathologies limites et narcissiques, particulièrement sensibles au traitement psychique de la perte.

- Quintin, A. (2020). Couple troublé, couple contrôlé: Perspectives sociologiques *Revue française de psychanalyse* 84(2): 315-25.

Résumé: La vie de couple des personnes vivant avec des troubles psychiques est ici observée comme un fait social, c'est-à-dire façonnée par son environnement et s'imposant aux personnes. Partant, nous montrons ici qu'elle a toujours fait l'objet d'un contrôle des institutions les prenant en charge. Toutefois, au cours de l'histoire, ce contrôle a évolué au gré des règles qui définissent la place des aliénés ou malades dans la société et du regard que l'on pose sur eux, ainsi que de celles qui encadrent le couple. Elles ont participé activement à construire leur vie intime. Outre les formes de ce contrôle, ses justifications, elles aussi, se sont déplacées, passant de la protection de la famille à la protection de la personne elle-même. Ce contrôle a d'abord consisté en l'éloignement de l'autre sexe, puis en un regard porté sur le couple, qui, aujourd'hui, semble même être en passe de devenir une modalité de prise en charge transformant le conjoint en proche-aidant.

- Diatkine, G. (2020). «Les manifestations cliniques de l'agressivité et leur rôle dans le traitement psychanalytique», de Sacha Nacht *Revue française de psychanalyse* 84(5): 1167-79.

Résumé: Dans son rapport, Sacha Nacht renoue les fils de la transmission de la psychanalyse, coupés durant l'Occupation. Plusieurs de ses idées importantes continuent aujourd'hui à influencer la psychanalyse française, tandis que d'autres se sont perdues. La comparaison du rapport de Nacht avec l'autre rapport, celui de Lacan, anticipe la scission de 1953.

- Anzieu-Premmeur, C. (2020). «Essai sur l'Idéal du Moi. Contribution à l'étude psychanalytique de "la maladie d'idéalité"», de Janine Chasseguet-Smirgel *Revue française de psychanalyse* 84(5): 1375-90.

Résumé: Présenté par Janine Chasseguet comme l'héritage du narcissisme primaire, l'idéal du moi dans ses rapports avec la perversion sert à éclairer les souffrances narcissiques contemporaines. La maladie d'idéalité est devenue centrale dans la clinique contemporaine, visible autant dans la recrudescence d'idéologies extrémistes, la revendication d'ignorance et de rejet de la science, que dans les troubles de la subjectivité associés aux addictions, aux questions d'identité sexuelle qu'à la maladie dépressive nommée maladie du siècle par l'OMS.

- King, V. and Noerr, G. S. (2020). Conceptions of the superego in sociological and socio-psychological analyses *The International Journal of Psychoanalysis* 101(4): 740-56.

Abstract: This paper provides a historical overview of the reception of the superego concept in sociology and psychoanalytic social psychology. Central to the discussion are the ways in which classical and contemporary approaches (e.g. Parsons, Elias, Bourdieu) have responded to Freud's theories concerning the genesis of the superego and its changes in the course of

psychic development, to his suppositions concerning anthropology and psychopathology, and to later psychoanalytic extensions of the concept (e.g. Klein, Erikson and Loewald). With reference to Freud's works of cultural critique, special emphasis is given to conceptions of the superego in studies on authoritarianism, adaptation and morality, notably by the Frankfurt School (Fromm, Horkheimer, Adorno). The authors also discuss the historical changes undergone by the superego concept and examine by way of examples the benefits of concept for achieving a clearer understanding of recent societal trends associated with contemporary phenomena such as digitization and optimization.

- Crepaldi, G. (2020). On revoking the subject of work: Psychoanalytic interpretations of the American television series *The Office* *The International Journal of Psychoanalysis* 101(4): 814-27.

Abstract: The present paper seeks to use the conceptual framework of psychoanalysis to reconstruct the unconscious fantasies and latent meanings of a very popular and massively successful comedy series. *The Office* (2005–2013) is an American adaptation of a much shorter British production with the same title, which was originally broadcast in the early 2000s. The pivotal unconscious idea behind the script is thoroughly anarchistic in nature, because it implies the radical revocation of the working subject by means of humour. To argue this thesis, an examination of the setting, characters and narratives of the show is carried out against a psychoanalytic background. A whole series about a workplace is nothing new, but this is a staging of absurd situations where most of the time no work is done at all. The characters undergo a constant process of de-identification with work, which subsequently leads us towards a discussion of the psychodynamic aspects of postmodern work in general. Interdisciplinary references to literature, philosophy and critical theory complement and expand the psychoanalytic perspective on the TV series as a contemporary cultural objectivation.

- Gampel, Y. (2020). The pain of the social *The International Journal of Psychoanalysis* 101(6): 1219-235.

Abstract: This article attempts to delineate social pain or the pain of the social – a suffering that comes from human relations as a collective. I attempt to find the word, the signifier, that can transmit this experience in clinical practice, including senses, affects and intuition. I also contribute my clinical work in times of sociopolitical violence to this pursuit.

- Puget, J. (2020). How difficult it is to think about uncertainty and perplexity *The International Journal of Psychoanalysis* 101(6): 1236-247.

Abstract: The author has covered a range of issues to define concepts in psychoanalytic terms that are missing from psychoanalytic theory: the social, social subjectivity, the pain of the social, unpredictability, and uncertainty. First, she reconsiders social pain and social suffering from the perspective proposed by Freud in 1921 in terms of three psychic spaces – intersubjective, intrasubjective and transsubjective – which she considers to be different from one another, and she proposes that pain is manifested in different modes in each of these spaces.

Second, she defines the concept of the social, separating it from the mass and proposing the concept of the collective as truly social. She emphasizes that the collective takes on its subjectivating potential when being together builds a “bond” (vínculo). Third, she considers that belonging to a “social” collective creates the illusion of being protected from uncertainty and unpredictability. She identifies uncertainty as a vínculo-regulating psychoanalytic principle that is manifested as perplexity. Finally, at the end of the paper, a section titled “A few situations” includes examples of daily clinical work with patients who have been tortured or who experience political threats or a threat to their lives due to losing their jobs and, as a result, their livelihoods. The final case, which describes an entire session, shows the dynamics of transference–countertransference in working with these situations.

- Antinucci, G. (2019). The uncanny encounter or the encounter with the uncanny other. The work of identity and its transformations in Fuocoammare: From being lost at sea to coming into being *The International Journal of Psychoanalysis* 101(2): 388-401.

Abstract: In a highly charged scene in Gianfranco Rosi’s documentary *Fuocoammare*, a group of African migrants disembark and are met by the Italian coastguard, in an encounter marked with fear, foreboding and expectant anticipation. The refugees are inspected by officers who, encapsulated in antiseptic uniforms and masks, screen them. Their faces are strained by alienation and fear. Witnessing the encounter permits the viewer to imagine and represent the anxieties elicited when strangers come into close proximity. Besides the interpersonal level, rendered cinematically by the documentary, a psychoanalytic framework offers the possibility to think about the subjective and intrapsychic resonance of the “uncanny effect,” with the attendant derealization and depersonalization that characterize a disturbance of the sense of identity. Following Rosi’s suggestion to regard Lampedusa as a metaphor, I will locate in the island my exploration of the “work of identity” carried out by subjects and groups from very diverse cultural contexts, when they come into contact with one another. I will employ De M’Uzan’s theory of the “spectrum of identity” as a useful heuristic tool to access a dynamic and transformational psychic field to capture identities in the making, in a close reading of the chanting scene which Rosi defines as epic.

- Levine, H. B. (2020). The compulsion to repeat: An introduction *The International Journal of Psychoanalysis* 101(6): 1162-71.

Abstract: The Repetition Compulsion has been the source of much controversy and perplexity. From its clinical introduction in 1914 in *Remembering, Repeating and Working Through* to its metapsychological elaboration in 1920 in *Beyond the Pleasure Principle*, it has occupied a central position in Freud's thinking. Especially in regard to his later work, it can be seen to be intrinsic to his final dual instinct theory, his theories of the Death Instinct, trauma, memory, binding and action and to the clinical challenges and theoretical changes that led to the formulation of his second topography. This paper will trace the evolution of the concept in Freud and in certain post-Freudian authors, especially Edward Bibring, Winnicott and Scarfone.

- Nicoli, L. and Tugnoli, S. (2020). “Bringing the plague”: Groundwork for a transformative outreach of psychoanalysis *The International Journal of Psychoanalysis* 101(3): 549-71.

Abstract: The authors lay the groundwork for a theory and technique of transformative outreach of psychoanalysis, a process of group building of a shared emotional experience by way of a discourse on issues of psychoanalytic relevance. The subject of interest is the public conference, where the “outreach session” is defined as a situation built on the basis of a well-defined setting, which allows the unfolding of the informative process to the best effect. Being able to grasp the quality of the experience that one is creating, while respecting individual differences, is a specific analytical capacity. To the audience, being able to feel that someone minds how it may experience being there, in that moment, means being able to experience in person the containing and transformative capacity of psychoanalysis. This frame of mind can be maintained much more easily if the speaker shows up without a written speech: “placing a sheet” between him or herself and the audience shields his or her perceptual-receptive capacity, which is necessary to give space to the waking dream activity. As theoretical background, the recent developments of the Bionian perspective proposed by Ogden and Ferro seem the most suitable to root our proposed ideas for good psychoanalytical outreach practices.

- Hoggett, P. (2020). The Grip of the Ideal *British Journal of Psychotherapy* 36(3): 415-29.

Abstract: The ideal, an unrealizable state of perfection where reality does not apply, is a familiar phenomenon in the consulting room and in the wider society. Its grip is immensely powerful and it is connected to two significant negative emotions, shame and resentment (a particular form of grievance in which the grievance is nursed). This article examines whether these two different emotions arise from two different kinds of relation we take up to the ideal. Shame arising when we fail to be the ideal, resentment arising when we fail to have or possess the ideal. There are also good grounds for believing that each emotion is connected to a distinctive form of splitting, whilst shame seems to be governed by the law of all or nothing, resentment is governed by the law of right or wrong. Western civilization seems to be in thrall to the ideal, that is, to a place where there are no limitations to the possible and where time and loss do not apply. With the climate emergency deepening every month the question remains, when will we Moderns wake up to reality?

- Arnetoli, C. (2020). Transfert evolutivo, sentimento d’amore e funzione di loving in analisi *Rivista di Psicoanalisi* 66(3).

Abstract: In questo lavoro ho cercato di mostrare il valore di raccordo del concetto di transfert evolutivo tra le due diverse tradizioni psicoanalitiche – freudiana e relazionale in senso lato – illustrando il suo nesso con il bisogno di amore del paziente e con la funzione di loving dell’analista. Per funzione di loving ho inteso la capacità dell’analista di sintonizzarsi e risuonare sull’ampio registro del bisogno di amore del paziente, nelle sue varie componenti e di dare risposte a questo bisogno, soffermandomi sullo stretto legame che esiste tra amore primario, holding, reverie, funzione di loving e modelli di attaccamento agli oggetti primari.

- Lombardozi, A. (2020). Cambiamenti climatici e crisi ambientale Pensieri psicoanalitici per un un'ecologia antropologica *Rivista di Psicoanalisi* 66(3): 669-85.

Abstract: Il lavoro prende in considerazione una serie di importanti tematiche relative al rapporto tra dinamiche psichiche a angosce connesse ai cambiamenti climatici ed alla crisi ambientale. Viene analizzato il contesto di studi e riflessioni sui temi ambientali da diversi vertici disciplinari: filosofico, socio-antropologico, ecologico, economico e letterario, per poi approfondire una dimensione più specificamente psicoanalitica. Vengono di conseguenza messi in luce i diversi meccanismi di difesa che sul piano individuale e collettivo operano nella direzione di ridimensionare le angosce relative all'impatto dell'operare dell'uomo sull'ambiente in termini di compromissione dell'equilibrio del rapporto uomo/ambiente non umano nell'epoca geologica attuale definita dagli scienziati 'Antropocene'. Le forme del negazionismo, negazione o diniego vengono analizzate nella loro complessità mettendo in relazione le angosce relative alle catastrofi ambientali sia a livello dei fenomeni macro-sociali che nelle ricadute che sul piano dell'inconscio individuale e nella clinica psicoanalitica.

- Marramao, G. (2020). Linguaggio, civiltà, autoinganno. Da Freud a Hobbes *Rivista di Psicoanalisi* 66(3): 697-709.

Abstract: Attraverso tre parole chiave – linguaggio, civiltà, autoinganno – lo scritto affronta la questione del disagio nella civiltà da un punto di vista strettamente filosofico. Vengono messi in luce i fili che legano la speculazione di Freud sia al dibattito europeo contemporaneo segnato dal dualismo Kultur-Zivilisation, sia alle idee di Hobbes espresse nel Leviatano. Vengono affrontati e ampiamente discussi i temi delle relazioni sociali e del loro costituirsi, della sovranità e della sua genesi attraverso l'uccisione originaria fino alle forme in cui oggi il potere si manifesta, nonché la struttura del contratto sociale che si rivela intrinsecamente e costitutivamente generatrice di conflitti. Nelle conclusioni il discorso si apre alle domande poste dalla trasformazione del potere in «comunicazione» e medium.

- Usuelli, A. (2020). Marcel Proust. Passato remoto/imperfetto *Rivista di Psicoanalisi* 66(3): 613-27.

Abstract: Questo lavoro esamina alcune «scene» particolari nell'opera di M.Proust Alla ricerca del tempo perduto che si distinguono per uno stile «fotografico» in contrasto con lo stile caratteristico della prosa proustiana. Nel tentativo di interpretare questa anomalia stilistica, ci si interroga sul ruolo dell'omosessualità e delle perversioni dell'Autore, sulla funzione della sublimazione e dell'idealizzazione nella creatività artistica.

- Ullman, C. (2020). The Hero Transformed: The Dialectics of Heroism and Psychoanalytic Process in Working with Israeli Men *Psychoanalytic Inquiry* 40(7): 478-86.

Abstract: This article examines the meaning of the heroic in the Israeli context. I will describe the meaning of the heroic as it appears in my psychoanalytic work with Israeli men. The heroic in this context looms large, it becomes a passion and a mission celebrated at the level of the individual and the social. Myths of heroism sustain hope and agency, as they also help sustain the dissociation from suffering. Heroism appears as an intrapsychic dialectic that may enhance and express vitality and personal agency, as it may also enhance grandiose and persecutory ideals. The heroic is at the same time a powerful social construction intertwined with the idiosyncratic history of the individual. Clinical examples are used to demonstrate the dialectics of heroism in the Israeli context, and the process of transformation of idolization of military heroism in the course of psychoanalytic treatment.

- Hellerau, C. S. (2020). How Demagogy Works: Reflections on Aggression in Politically Fraught Times *Psychoanalytic Inquiry* 40(4): 234-42.

Abstract: Most recent statistics show a considerable increase in violence in the U.S. (and other western countries) raising the question of how to understand this disconcerting development. The author presents her psychoanalytic conception of aggression as an intensification of the preservative and the sexual drives, and shows how political propaganda and demagogy effectively manipulate the cultural climate by speaking to and stirring primitive fears related to these primal drives and their structural modifications. Three false claims are attributed to groups of ostracized “others”: 1) they threaten the individual’s and society’s self-preservation and survival; 2) they pervert the sexual order; and 3) they destroy the social values and morale. The three-pronged assault on the social fabric and reality perception leads to group regressions, thereby enhancing the readiness for aggression and destruction in a supposedly defensive reaction to the drummed up fake danger.

- Bugliani, A. (2020). Wrongness: Social Side-Effects in Psychotherapy *Psychoanalytic Inquiry* 40(4): 253-61.

Abstract: To help people own who they are, to get to their emotional basics, hold what they feel and be able to think even under the heaviest interpersonal pressure—this is my first and main therapeutic goal. The social consequences are that emotionally skillful people stop ignoring the inconsistencies they perceive in relationships; they ask for clarification once they no longer accept that their signaling is dismissed as “wrong” behavior. Their asking gives rise to fair conflicts, but a fair conflict is disrupting, because it involves a lot of bilateral exploration about established assumptions: relationships constantly exceed reached conclusions, if people have the courage to look at them with a fresh eye. This rupture-repair process is in turn based upon a degree of incongruence in human interactions as a source of endemic conflict: the mind is growing through its bridging of interactive gaps. Bearing the impact of full-range emotions arising from rupture-and-repair is anything but a comfortable societal ritual.

Religion

- Black, D. M. (2020). The working of values in ethics and religion *The International Journal of Psychoanalysis* 101(5): 992-13.

Abstract: This paper attempts to understand further the working of values in ethics and religion. Its premise is that the psyche is organized by its internal objects, and that understanding the effective working of values therefore requires understanding the relevant internal objects. It begins with a brief outline of the history of internal objects in the thought of Freud, Klein, Fairbairn, Winnicott and Loewald, and suggests that they are best thought of as “phenomenological” in nature, meaning that, whether conscious or unconscious, they appear in the mind without an enduring substrate. Using the thought of Loewald and of the philosopher Emmanuel Levinas in particular, it suggests that the functioning of “allegory” offers an important avenue to understanding how certain internal objects act to organize the psyche hierarchically on a basis of values including ethical ones. “Religious objects” may then be understood as a subclass of “allegorical objects”, acting analogously to Levinas's “face of the other” and experienced as giving access to “transcendent” (commanding) values. Such values are not adequately described by traditional accounts of a superego and require a deepening of the psychoanalytic dialogue with philosophy.

- Kulka, R. (2020). From Civilization of Pessimism to Culture of Compassion: Self Psychological Reflections on Freud’s Essay “Civilization and Its Discontents” *Psychoanalytic Inquiry* 40(5): 288-99.

Abstract: Does the phenomenology of human evil indeed attest to the correctness of the Freudian pessimistic thesis concerning man’s tragic fate within the civilization that he himself had built? To answer this crucial question this study has a two-fold intention: (1) To pose vis-à-vis Freud’s pessimistic thesis an optimistic alternative: one that dares to offer the abandonment of evil as the explanation of man’s nature, and the return to a vision of human solidarity, ethical responsibility, and the faith in good; (2) To trace Freud’s struggle against his own optimism. The study would propose a novel synergy between psychoanalytic self psychology and the Buddhist dharma in order to illustrate the existence of a vertical split within the core of the colossal essay of Civilization and Its Discontents, which reflects Freud’s own emotional and intellectual distress between his manifest psychoanalytic pessimistic worldview, and his profound humane understanding of transcendental horizon of optimism. The transition from civilization of pessimism to the culture of compassion will be presented as a transition of the psychoanalytic domain from metaphysics of knowledge to metaphysics of presence.

- Mann, G. (2020). Emptiness, Equanimity and the Selfobject Function *Psychoanalytic Inquiry* 40(5): 300-10.

Abstract: The article draws links between the selfobject function and two major Buddhist concepts, emptiness and equanimity. The selfobject function and these Buddhist concepts are based on a common belief, namely, that transformations of the mind occur within and are dependent on context. The selfobject function enhances transformations of archaic narcissism to mature narcissism through renunciation of personal desires and their transformation into

concern for the wellbeing of others. This process derives from an ethical promise rather than from an emotional stance. The Buddhist tradition strives to obtain similar ideals while offering distinctive practices that promote these transformations. The article demonstrates how the Buddhist position contributes to the analytic process.

- Riker, J. H. (2020). Empathy, Compassion, and Meditation: A Vision for a Buddhist Self Psychology *Psychoanalytic Inquiry* 40(5): 327-39.

Abstract: In this article, I explore three important claims: (1) that Buddhist meditative practice is an important way in which therapists can enhance their abilities to be empathic by helping to clear the mind of incessant predispositions that both organize and distort perceptions; (2) that empathy and compassion are different and need to be carefully distinguished insofar as empathy is a psychological ability that allows us to know the inner state of another singular human being, while compassion, in its Buddhist formulation, is an ontological mood that extends care and concern to all creatures who participate in the endless “perpetual perishing” of all that exists. I develop the idea that compassion ought to be included in what Kohut calls “mature narcissism,” for it adds a metaphysical dimension to the social and psychological dimensions that generally concern modern persons. Because compassion brings together the acceptance of transience, wisdom about who we ultimately are as metaphysical beings, and care for the world beyond our small localities, it gives substance to what Kohut termed “cosmic narcissism.”

- Schireson, G. (2020). The Promise and Peril of Buddhist Meditation *Psychoanalytic Inquiry* 40(5): 349-58.

Abstract: Buddhist meditation promises liberation and relief of suffering. In considering the benefits of Buddhist meditation, one must also examine what potential damage could be sustained when practicing meditation in an unethical or unconscious Buddhist community. Particularly, the guru-student relationship has resulted in challenges and abuses of power. This article reviews the wholesome aspects of meditation, reveals the systemic failures we are encountering in Western Buddhist communities that fail to protect their vulnerable members from exploitation, and offers some theoretical maps of the territory.

- Eisendrath, P. Y. (2020). Therapeutic Impasse in a Famous Zen Case: Memorial Tribute for Jeremy Safran *Psychoanalytic Inquiry* 40(5): 360-66.

Abstract: In this article, I examine the iconic Zen story of a meeting of the Buddhist master known as Bodhidharma with a Chinese emperor called Wu, in a paradoxical encounter about the nature of wisdom. I use the case as an example of a “therapeutic failure” because the two parties were never in contact with each other, but instead appeared to be locked into a projective identification. I set the stage for my analysis of this case by discussing Safran’s work on therapeutic impasse and my own understanding of idealization, splitting, and projective-

identification as they apply to the case, as well as the many scandals in the contemporary Buddhist world that are framed by the desire for a flawless, pure and “enlightened” master.

- Jennings, P. (2020). Growing Up in the Dharma and Psychoanalysis: Watching the Conversation Change *Psychoanalytic Inquiry* 40(5): 368-75.

Abstract: The intersection of Buddhism and psychoanalysis has now spanned multiple generations, each with their own emphasis on theoretical meeting points and places of departure. Observing and practicing both traditions from childhood into adult clinical practice has offered a particular vantage point from which to observe this unfolding and lively conversation. Of note, is the developmental trajectory that has ushered in a greater capacity in both clinical and Buddhist communities to sustain curiosity about the differences and resonant methods in these contrasting traditions. From a personal perspective, the author reflects on her own maturational process as she’s sought to bring these traditions into active conversation in both her clinical and spiritual work in ways that reflect the larger evolution of religious and psychoanalytic perspectives in dialogue.

- Hoffman, M. T. (2020). Christianity and Psychoanalysis: Orienting View and Augmenting Modality *Psychoanalytic Inquiry* 40(6): 395-07.

Abstract: Much has been written about the influence of religious narratives on the lives and work of psychoanalytic theorists and clinicians. This article seeks to specifically extend an understanding of the Christian narrative into the clinical setting and examine the applicability and usefulness of its tenets and practices in treatment. The author will examine the unique way that Christian psychoanalysts might view their craft and their patients, and how the Christian faith might offer specific approaches based on a belief in the presence and influence of God in their work.

- Kulka, R., Rahabi, I. G., and Goldberg, K. (2020). “Human Spirit” — Visionary Project: Breakthrough for Psychoanalysis — Preservation for Buddhism: A Global Promise for Psychoanalytic Contribution for Weakened Populations *Psychoanalytic Inquiry* 40(7): 559-69.

Abstract: Within the vibrant web of general Israeli psychoanalysis, the Israeli community of self psychology, grounded within Kohutian foundations, has developed an ethical-theoretical shift that can be termed selfobject psychology, a sort of bold proposal to spiritual psychoanalysis. This development enhances the Kohutian revolution of transforming psychoanalysis from the empirical sphere of the positivistic sciences onto an experiential realm of contemplative science. We believe that merging Buddhist philosophy and methodologies within a unique program of psychoanalytic training will impel an evolutionary process that will transform the whole domain of psychoanalysis – philosophically, paradigmatically, and clinically. ‘Human Spirit’ Psychoanalytic-Buddhist Training Program is a framework for psychoanalysts who are immersed in nurturing and refining the spiritual dimension of the mind. The program strives to cultivate a compassionate, transformed and unified psychoanalytic

presence, oscillating freely between the personal, the interpersonal, and the transpersonal dimensions of the psychoanalytic space.

- Sucharov, M. (2020). The Israeli Psychoanalytic Buddhist Project: An Ethical Psychoanalysis That Dares to Dream in a Land of Shattered Dreams *Psychoanalytic Inquiry* 40(5): 340-48.

Abstract: This article explores the Israeli project to integrate Buddhist principles and practices within psychoanalysis. The article's focus is to view the Israeli project through a contextualist lens. Beginning with a concise summary of the project that highlights the unique and creative features of the Israelis' understanding of non-dual states, the Israeli vision is then contextualized within their particular understanding of Kohut's legacy. Following some cautionary statements about clinical applications with severely traumatized individuals, the article explores the tragic and trauma-informed historical/political context that gave rise to the particular vision of psychoanalysis the Israeli project hopes to bring forth. The project comes to be understood as a beginning micro-movement, a leading developmental edge within the deep despair and traumatic entrenchment of the collective Israeli psyche

Self

- Diatkine, G. (2020). L'auto-analyse et les très longues cures *Revue française de psychanalyse* 84(3): 641-51.

Résumé: Dans les cas les plus favorables, la croissance psychique d'un patient se poursuit après la fin de son analyse grâce à une auto-analyse. Cette auto-analyse n'est un processus solitaire qu'en apparence. Elle nécessite le plus souvent deux objets de transfert, l'un à propos duquel l'auto-analyse se poursuit, et l'autre auquel l'analyste s'adresse mentalement, ou parfois réellement dans une correspondance. Ce deuxième objet joue un rôle central dans le maintien de la topique psychique. Sa perte explique certains épisodes psychotiques et sa reconstitution explique des guérisons durables de ces épisodes. Certains patients ne trouvent un tel objet qu'après d'un psychanalyste. Ils sont alors en analyse ou en psychothérapie toute leur vie, mais peuvent ainsi mener une vie qui vaut la peine d'être vécue.

- Ribas, D. (2020). Enjeux actuels de la terminaison d'une cure analytique. De l'objet palliatif aux limites de l'auto-analyse, quelle transmission? *Revue française de psychanalyse* 84(3): 653-64.

Résumé: Le risque de l'interminabilité ne doit pas faire craindre d'accepter d'avoir un rôle palliatif lorsque l'équilibre psychique est assuré par le traitement. À l'opposé, on s'interroge sur les raisons de l'allongement des cures et l'augmentation de l'âge des analystes en formation. Le vieillissement ou la maladie de l'analyste peuvent faire que le sens du champ analytique s'inverse au profit de l'analyste. Habituellement c'est au contraire une introjection de la fonction analytique qui accompagne le déroulement du processus. L'idéal d'une auto-analyse

continuando l'analisi dopo la fine deve essere abbandonato in vista dell'efficacia del clivaggio e della possibile trasmissione analitica di compiti ciechi. Le modalità tecniche della fine della cura sono discusse. L'introjezione della funzione analitica non è la stessa in termini di lutto con identificazione o di transionalità, con un semplice disinvestimento. La posizione parentale dell'analista è convocata nella separazione. La fine della cura può-ella avvenire senza aver ottenuto modifiche di alterazioni psichiche topiche o temporali precoci ?

- Robion, J. (2020). Lacan et le péché du savoir *Revue française de psychanalyse* 84(4): 1033-044.

Résumé: Le Manque-à-être, où prend sa source le Désir, se creuse, selon Lacan, dans le moment où nous voulons accéder à un savoir de nous-mêmes. Nous nous perdons à vouloir nous connaître dans et par l'acte langagier. En réalité, ce Manque n'est que l'éternelle punition que nous inflige Lacan le religieux, pour notre coupable désir de Savoir. Le Manque incommensurable est le châtement que nous méritons de subir d'avoir voulu prétendre au Savoir. Mais heureusement une cure psychanalytique, lacanienne, pourra nous apporter le salut grâce à un savoir de notre impuissance à savoir. Grâce à elle, nous ne manquerons plus désormais du savoir de notre manque-à-être et de notre impuissance à savoir.

- Giordo, G. (2020). La poetica della parola psicoanalitica *Rivista di Psicoanalisi* 66(1): 53-71.

Abstract: Questo scritto, attraverso il resoconto clinico di quattro casi, esplora l'attenzione estetica dell'analista alla poetica della parola, momento in cui il parlante comunica la propria esperienza nella vicenda analitica. Attraverso l'interpretazione degli stati mentali dell'analista, le articolazioni espressive della parola possono rappresentare la prima via d'accesso al paradigma inconscio del parlante organizzato nella struttura emotiva della rappresentazione del Sé nelle relazioni interattive con gli oggetti interni. Se l'attenzione fluttuante non si limita ai contenuti logici, ma si rivolge alla comprensione estetica degli effetti controtransferali dell'idioma soggettivo del paziente, l'analista può trasformare la propria interpretazione interna del ruolo assegnatogli e consentire la ripresa del dialogo analitico. La raffigurazione onirica del sognatore ridestato chiarisce i significati condensati delle azioni nella parola, nel transfert e nel sogno.

- Blass, H. (2020). Dentro e fuori: la psicoanalisi come esperienza della realtà dialettica *Rivista di Psicoanalisi* 66(1): 93-109.

Abstract: Di solito partiamo dal presupposto che il processo psicoanalitico si concentra sull'accesso alla realtà interiore dei nostri analisti e che noi, come analisti maschi o femmine, includiamo le nostre reazioni interiori e la nostra comprensione all'interno del campo bipersonale. Nella storia della psicoanalisi, il significato della realtà esterna come fattore di sviluppo emotivo e di esperienza affettiva delle persone è stato ripetutamente messo in discussione. Si ritiene che la teoria e la pratica psicoanalitica trascurino o addirittura ignorino

l'importanza dei fattori esterni. L'autore si oppone a una polarizzazione di entrambi gli aspetti che si escludono a vicenda e cerca di sviluppare il concetto di una realtà dialettica che può essere vissuta nel processo psicoanalitico principalmente attraverso il linguaggio nelle sue varie forme di simbolizzazione che si sviluppa in una comunità interpretativa umana. Tre esempi clinici, in cui elementi della realtà interna ed esterna si completano a vicenda, illustreranno questo concetto.

- De Caro, M. (2020). Siamo liberi? Il libero arbitrio tra realtà esterna e realtà interna *Rivista di Psicoanalisi* 66(1): 147-59.

Abstract: Due sono le sfide principali che si pongono oggi al libero arbitrio. Secondo la prima, tutte le nostre decisioni consapevoli sono in realtà determinate da fattori neurali – interni alla scatola cranica, dunque, ma in linea di principio inaccessibili alla coscienza e dunque completamente al di là del nostro controllo. Secondo l'altra sfida, l'idea stessa di decisione consapevole è un'illusione: i motivi razionali che noi riteniamo ci portino ad agire in un modo o nell'altro non sono altro, infatti, che mere razionalizzazioni post hoc. Se queste sfide avessero successo, dovremmo riconcettualizzare completamente la visione del nostro agire nel mondo esterno, che sarebbe dominato da fattori interni, arazionali e inconsci. Io argomenterò, tuttavia, che queste sfide mancano in realtà il loro bersaglio e che, nel nostro agire nel mondo esterno, noi possiamo continuare a ritenerci (sia pure in misura limitata) dotati del libero arbitrio.

- Bonfiglio, B. (2020). Alla scoperta di sé stessi e del mondo: percorso preliminare al riconoscimento delle emozioni e degli eventi che le attivano *Rivista di Psicoanalisi* 66(2): 317-37.

Abstract: Comunicare ai livelli simbolici non può essere un prerequisito dato per scontato nella situazione psicoanalitica. Sovente è un traguardo da raggiungere dando vita e consolidando preventivamente il senso di sé dell'analizzando; giovandosi delle potenzialità del metodo psicoanalitico. Lo scritto ribadisce l'importanza di un setting capace di favorire alla lunga il contatto dell'analizzando con le proprie sensazioni ed emozioni, svincolandolo dalla necessità di reagire a sollecitazioni avvertite come esterne. Per questo l'attenzione dello psicoanalista si rivolge alle comunicazioni basilari dell'analizzando ricavabili, a seconda del vertice prescelto, dal versante somatico (come variazioni umorali ed endocrine) o da quello psicologico (come mutamenti dei vissuti emotivi). Una esemplificazione clinica sottolinea il lavoro di elaborazione emotiva e psichica – e dell'analista e dell'analizzando – necessario per consentire trasformazioni soggettive significative.

- Ferro, F. M. (2020). Riflessioni ai margini di un «golfo epistemico» *Rivista di Psicoanalisi* 66(2): 401-08.

Abstract: L'inedita concezione della mente che Freud elabora viene basata anche sulle nuove evidenze della neurofisiologia e della neuropsicologia clinica. Eppure il «progetto» di Freud rimane una bozza, a causa di una impossibilità di operare un aggancio completo con la neurofisiologia. Questa posizione segna una cesura, un vero «golfo epistemico», tra la linea

psicologica dinamica e quella della psicologia classica. Solo negli ultimi venti anni i paradigmi introdotti dalla psicoanalisi sono stati ripresi in un'ottica neurofisiologica, nel tentativo di superare la dicotomia mente-corpo. Il confronto tra psicoanalisi, fenomenologia e neurofisiologia ha contribuito a porsi concretamente il problema del soggetto. Nell'ipotesi di un continuum tra funzioni psicologiche e funzioni di strutture nervose gli studi sulla strutturazione del Self condotti da Gallese e Northoff hanno portato alla concezione di un proto-Sé e all'esplorazione dei vissuti psicotici ad esso collegati.

- Vermote, R. (2020). Oltre l'inconscio dinamico. Discussione delle interviste a Gallese e Northoff *Rivista di Psicoanalisi* 66(2): 423-35.

Abstract: I risultati che Gallese e Northoff presentano, offrono un possibile spostamento del nostro modello psicoanalitico. Anche il punto di vista psicoanalitico intersoggettivo rimane infatti in gran parte autoreferenziale, poiché inizia da una relazione Sé-altro. L'auto-correlazione proposta capovolge questo modello. Secondo Gallese e Northoff è in realtà il campo (o matrice) indifferenziato e non rappresentato che crea le persone. A questo livello subpersonale il Sé può essere visto come un'esperienza illuminante, una creazione on line dall'incontro. Si discute di come questi risultati possano essere messi in relazione con l'idea seminale di Bion di un livello di funzionamento psichico non rappresentato, indifferenziato, inconoscibile, infinito. Si fa inoltre un collegamento con l'antica filosofia orientale della mente. Questo esercizio di integrazione è facilitato dall'uso di un modello generale della mente che aiuta a creare collegamenti tra i modelli psicoanalitici e le neuroscienze.

- Ornstein, A. (2020). The Relativity of Morality in the Contemporary World *Psychoanalytic Inquiry* 40(4): 223-33.

Abstract: Utilizing the author's personal experience and applying psychoanalytic theory, this article explores the similarities and differences between the rise of Fascism in the 1930s and our current political climate, with special attention to the role of morality, both on an individual and collective basis. The article explores the way in which an individual's morality is shaped by political and social circumstances. Likewise, this article describes the impact of a collapsing social moral order on the individual. Using Heinz Kohut's self-psychological theory of development, personal morality is linked to internalized values and ideals rather than a Freudian model of the super-ego. The article examines how perpetrators can be motivated by their own ideals and morality while committing heinous crimes. Integrating Theodor Adorno's ideas and self-psychology, the powerful role of the fascist leader appealing to the psychological needs of his followers is explored. Using the example of Kristallnacht, the article shows how the gradual loss of a moral order can lull citizens into accepting stepwise consequences until it is too late. From the point of view of those who are victims of fascist ideology, the article describes the challenges of holding on to ideals and values under a range of oppressive circumstances. The article highlights the value of a psychoanalytic understanding of our current political situation both for the individual and for society as a whole. A call for us to be mindful of the fragile but vital nature of our collective moral order.

Sexuality

- Grier, F. (2020). The inner world of Beethoven's ninth symphony: Masculine and feminine? *The international Journal of Psychoanalysis* 101(1): 84-09.

Abstract: In this paper, I explore the principal model within classical Western music, the sonata form, in terms of its gendered narratives. Susan McClary, an eminent American musicologist, started to do this in the 1980s as part of her forceful feminist critique of academic musicology and the music considered to be "great" within the Western classical music canon. She has been especially critical of much of Beethoven's music, particularly the Ninth Symphony, which, along with other major works, she considers to be structured along patriarchal lines, actively if unconsciously promoting the values of patriarchy, overflowing with male violence and female subordination, its narrative primarily based on phallic sexuality. Her influence has been very considerable in musicology. I set out her case and critique it psychoanalytically, but in so doing I also set out my own theory of sonata form and Beethoven's music as imbued with, and expressive of, a bisexual narrative. As Beethoven's forceful masculinity has long been recognized, I particularly emphasize and illustrate his musical femininity. I also discuss and employ theories of countertransference and Oedipal configurations in relationship to Beethoven's music in particular, and in general the links between Western classical music and the musicality of ordinary clinical psychoanalysis.

- D'Angelo, R. (2020). The man I am trying to be is not me *The International Journal of Psychoanalysis* 101(5): 951-70.

Abstract: This paper explores the therapeutic process between analyst and Josh, a trans man whose life had fallen apart after transition. Repetitive enactments involving hiding, deceiving and mystification constituted a prolonged therapeutic impasse. The analyst's struggle with these binds and with countertransference confusion and anxiety, ultimately illuminated zones that had remained off-limits for a prolonged period of time. Where the couple had been snared in a bind structured by gender, they were now able to access a history of violation and to ask more profound questions about connection, aloneness, authenticity and loss.

- Gullestad, S. E. (2020). The otherness of sexuality: Exploring the conflicted nature of drive, desire and object choice *The International Journal of Psychoanalysis* 101(1): 64-83.

Abstract: This article explores how the psychoanalytic drive theories of Freud, Laplanche and Lacan elucidate the conflicted nature of desire and object choice. In a close reading of Freud's Three Essays on the Theory of Sexuality (1905), I emphasize the inherent tension in Freud's thinking between the non-object-relatedness and object-relatedness of drive, as well as the conflictual path of object choice. Through discussion of Laplanche's theory of the origin and nature of the drive, I underline the significance of the unconscious, enigmatic messages of the object. I argue that Freud, Laplanche and Lacan, although in different ways, convey an idea of sexuality's otherness. This otherness may contribute to highlight divisions in the sphere of love,

e.g. splits between sexuality and attachment so often encountered in clinical practice, when erotic desire comes into conflict with the need for a safe and stable relationship. The article aims at explicating the clinical value of a listening perspective entrenched in drive theory for understanding the ambivalence, conflicts and paradoxes of human object choice.

- Savery, D. C. (2020). The Character Echo as a Symbol of the Absent Female Voice in Psychoanalytic Literatures *British Journal of Psychotherapy* 36(4): 621-35.

Abstract: Echoism is a phenomenon observed most often in those who find themselves in repeated relationships with narcissistic partners, or who are recovering from narcissistic parenting. I have, over the course of seven years, carried out work with patients who have come to identify themselves as echoistic, or who have echoistic traits that may predispose them to seeking out, often unconsciously, relationships with narcissists, resulting in what I call an *echoistic-narcissistic complex*. I return to the myth of Echo and Narcissus, as it is found in the work of Ovid, and consider the roles and feelings of the character Echo, in much the same way as Näcke and Ellis used the same myth to provide understanding from the presentation of Narcissus, for the condition Narcissismus, which later became widely known as narcissism. This paper questions why the character Echo has been largely ignored in psychoanalytic theory, and discusses how her clinical counterpart the echoist is prone to being missed, silenced and even mistaken for a narcissist.

- Portilla, R. A. C. (2020). Temporalité psychique et théorie de l'évolution aux origines de la pensée de Freud: l'étude des anguilles et l'influence de Carl Claus *Revue française de psychanalyse* 84(4): 978-98.

Résumé: L'étude de Freud sur la sexualité humaine a entraîné une révolution copernicienne dans la conception temporelle des expériences de l'enfance par rapport à la vie adulte. Ces premières expériences produisent un matériau mnésique qui seulement après coup (nachträglich) viendra constituer une place et une fonction définie pour le sujet : le psychique inconscient. En ce sens, le postulat d'une causalité psychique organisant les processus animiques signifie, entre autres, la remise en question du modèle classique du temps en Occident. Le rapport de Freud à ces questions cruciales est déjà présent dans son premier travail scientifique à l'Université de Vienne, où il est confronté à des problèmes liés à la différenciation sexuelle et à l'hétérochronie des êtres vivants.

- Perelberg, R. J. (2020). Amour et mélancolie dans les analyses de femmes par des femmes *Revue française de psychanalyse*: 84(4): 1001-014.

Résumé: Dans la cure analytique de femmes par des femmes, on rencontre parfois un noyau mélancolique au centre de la situation transféro-contre-transférentielle, qui est l'expression de la perte de l'objet maternel primaire, perte qui n'a jamais fait l'objet d'un travail de deuil. L'attachement à l'objet primaire perdu peut subsister sous une forme mélancolique et invisible, et le désir qui lui est lié ne parvenir à l'état de représentation que dans l'après-coup du processus analytique. L'auteure explorera les liens qui unissent cet amour primaire à la mélancolie et à

l'irreprésentable dans la cure des femmes. Ces cures illustrent l'éminence de la dimension somatique. L'internalisation du corps de la mère, une condition nécessaire au développement de la femme, peut revêtir des qualités effrayantes, caractéristiques des objets partiels fragmentés. L'auteure présente et discute le cas d'une analyse à cinq séances par semaine.

- Chabert, C. (2020). À propos du texte de Rosine Jozef Perelberg: «Amour et mélancolie dans les analyses de femmes par des femmes» *Revue française de psychanalyse* 84(4): 1015-019.

Résumé: Le texte de Rosine Perelberg à propos des cures de femmes avec des femmes ouvre des voies associatives plurielles, à la fois cliniques et métapsychologiques. D'une part, le transfert « homosexuel » et l'excitation qu'il génère peuvent être combattus par une idéalisation exacerbant le narcissisme ; d'autre part, l'actualisation des angoisses de séparation et de perte se heurte au noyau mélancolique. Les deux sont susceptibles de se conjuguer dans un même mouvement que l'auteur rattache à une érotique mélancolique prise dans le double courant des pulsions de vie et des pulsions de mort. Enfin, le retournement mélancolique de la haine contre le moi et la libération des fantasmes homosexuels tentent de masquer la rivalité mortifère avec l'analyste.

- Mazoyer, A. V., Estellon, V., and Roques, M. (2020). Sexualité limite et processus mélancolique *Revue française de psychanalyse* 84(4): 1021-031.

Résumé: Chez une femme ayant subi un deuil maternel à l'âge de 8 ans, puis l'inceste paternel pendant des années et qui s'adonne, à l'âge adulte, à des pratiques sexuelles principalement sadomasochistes, sont mis en perspective les mouvements mélancoliques qui infiltrent des comportements sexuels compulsifs où humiliation et souffrance sont activement recherchées. À partir de cette étude de cas, est engagée une réflexion sur les modalités de transfert et de contre-transfert particuliers et leurs effets dans l'élaboration de la relation thérapeutique. Nous soumettons à la discussion l'hypothèse du masochisme pervers féminin qui relayerait le masochisme érotique féminin dans la sexualité compulsive.

- Smadja, C. (2020). «L'organisation œdipienne du stade génital», de Catherine Luquet-Parat *Revue française de psychanalyse* 84(5): 1279-94.

Résumé: Le rapport de Catherine Parat décrit l'achèvement du développement libidinal après la puberté au deuxième temps du diphasisme sexuel chez l'humain. Il met l'accent sur la structuration œdipienne et décrit deux relations spécifiques à cette organisation : une relation à l'autre sexuée et une relation « à l'autre semblable », formant ensemble un système à trois incluant le tiers social.

- Merot, P. (2020). «La bisexualité psychique. Éléments d'une réévaluation», de Christian David *Revue française de psychanalyse* 84(5): 1391-406.

Résumé: La relecture du rapport de Christian David sous l'angle de la question du genre montre à la fois le côté précurseur de son approche du transsexualisme et met en valeur tous les changements intervenus depuis au niveau sociétal sur le thème de la bisexualité, montrant que les questions auxquelles nous sommes confrontées à ce sujet aujourd'hui, vivement renvoyées par la société, restent encore pleines d'énigmes.

- Galiani, R. (2020). Il femminile, una teoria (trans) sessuale *Rivista di Psicoanalisi* 66(1): 183-91.

Abstract: Rileggendo a distanza di tempo l'esperienza di lavoro clinico con un richiedente l'autorizzazione agli interventi medico-chirurgici all'epoca necessari alla «rettificazione di attribuzione del sesso», l'autore formula l'ipotesi che l'identità di genere femminile vissuta come propria e per la quale veniva richiesto un riconoscimento, desse soprattutto forma ad un bisogno di collocarsi «fuori sesso».

- Fiorini, L. G. (2020). Psicosessualità e genere: intersezioni: È possibile una prospettiva di genere nella psicoanalisi? *Rivista di Psicoanalisi* 66(1): 193-207.

Abstract: L'autrice propone una revisione del concetto di differenza sessuale affrontando un crossover tra psicoanalisi e teorie di genere e post-genere. A tal fine suggerisce di ripensare la classica risoluzione edipica, il concetto di enigma femminile, le funzioni paterne e materne, le migrazioni sessuali e di genere, tra gli altri punti. La prospettiva è quella di decostruire il pensiero dualistico rispetto alla differenza sessuale e alla coppia maschio-femmina adottando un pensiero triadico che permetta l'inclusione dei binarismi in trame di crescente complessità. Propone inoltre di ampliare il concetto di differenza e il suo rapporto con il campo dell'alterità. Propone una necessaria distinzione tra i concetti di diversità e la categoria «differenza» come strumento simbolico, al di là della differenza sessuale.

- Laufer, L. (2020). Michel Foucault: The Queer Gender for Psychoanalysis? *Psychoanalytic Inquiry* 40(8): 579-90.

Abstract: Why should a practitioner of psychoanalysis read Foucault? Is Foucault still a “hot topic” for psychoanalysts in 2019? To prevent psychoanalysis from becoming a dead language, reading and re-reading Michel Foucault proves highly relevant, as it also implies reading queer, gay, lesbian, and gender studies. This article draws on queer authors such as Gayle Rubin, Eve Kosofsky-Sedgwick, and Judith Butler, as well as Freud, Lacan, and Allouch to reflect on how sexuality and gender identity can possibly be conceived in the Freudian field and beyond a hetero-normative gender binary perspective. Both with and after Foucault, as the genealogist of Freudian psychoanalysis, what would psychoanalysis be without discourses on heterosexual families, Oedipus, sexuality, sexual etiology, and infantile sexuality? Reading Foucault sets

forth a new erotology and thus amounts to rediscovering “the political honor of psychoanalysis.”

- Ayouch, T. (2020). Moroccan Minor Sexualities: Coloniality, Subalternization and Minor Psychoanalysis *Psychoanalytic Inquiry* 40(8): 593-11.

Abstract: Sexuality is not a universal notion, nor one that has always existed, but, in Foucauldian terms, the result of a “deployment of sexuality”. The Western deployment of sexuality, the overproduction of knowledge on sexuality in the line of which Foucault defines psychoanalysis, and the Christian descentance that Foucault attributes to it through confession and discourse on the self, are the elements addressed in this article, and confronted to sexual and racial configurations that remain outside the deployment of sexuality. The author tackles the question of Moroccan “homosexualities”, and discusses their irreducible subalternization. The question raised is how a Western discourse on sexuality, embedded within the deployment of sexuality, can address non-Western sex and gender issues, but also how psychoanalysis, the direct result of the deployment of sexuality according to Foucault, may listen to subjects whose subjectivation is not defined as a subjection to this deployment. After focusing on recent sociological studies about Moroccan “homosexuality”, the author points out the subalternization process that threatens these approaches, and then puts into perspective subalternity and the subject of the unconscious, in order to ponder over the possibility of a hybridized, minor psychoanalysis.

- Santos, B. (2020). The Psychoanalyst’s Couch as a Safe Space: Gender and Psychoanalysis in France Today *Psychoanalytic Inquiry* 40(8): 615-20.

Abstract: For the past ten years, psychologists and psychoanalysts in France have been asked whether or not the clinical setting should be presented as a safe space for populations facing specific systemic discriminations, such as LGBTQI+ persons. This discussion illustrates the complex relationship between psychoanalysis and gender studies in France today. An analysis of the context in which the demand for a safe psychoanalyst appears and a discussion on the specificity of the use of language in clinical work bring elements for an answer.

- Evzonas, N. (2020). Gender and “Race” Enigmatic Signifiers: How the Social Colonizes the Unconscious *Psychoanalytic Inquiry* 40(8): 636-56.

Abstract: This article highlights the process by which cultural messages relating to the contingent categories of gender and “race” manage to infiltrate the individual unconscious. The author first discusses the introduction of gender into French psychoanalysis by Jean Laplanche and its original expression with the sexual drive theory. He thus explores the ambivalent gender assignments implanted in the child’s body ego by a constellation of seducing caregivers and other invested adults who, as cultural purveyors, inscribe the social. These prescriptions, which are contaminated by the adult’s drive-fueled and overknowing unconscious, are enigmatic for both the sender and the receiver. Hence, they need to be deciphered through the psychic work of translation by drawing on relational, anatomical, and social codes. The author subsequently

calls on the contributions of feminist and gender studies as well as contemporary American psychoanalysts in order to propose an “overinclusive” model of the enigmatic messages “to be translated.” This model underscores an intersectional approach to identity categories by considering power relations and cultural patterns of oppression. The suggested analytic grid is then extended to the paradigm of “race” by reading skin-color bias in the light of clinical, artistic, and theoretical examples.

- Saketopoulou, A. (2020). The Infantile Erotic Countertransference: The Analyst’s Infantile Sexual, Ethics, and the Role of the Psychoanalytic Collective *Psychoanalytic Inquiry* 40(8): 659-77.

Abstract: Psychoanalytic clinicians are aware that the therapeutic setting, in its seductive draws and regressive pulls, can awaken the patient’s infantile sexuality. It has been harder, though, to recognize that it also kindles the analyst’s. This erasure is partly due to North American analysts’ privileging of object relational approaches to sexuality, and the neglect of sexuality’s driven, embodied dimensions (Green). Relying on Laplanche and others drawing on French metapsychology (Stein), I propose that some erotic countertransferences are fueled by these forces. These present with unusual phenomenological intensity and they are neither rare nor problematic. When unaddressed, however, they can disrupt a treatment or even culminate to sexual transgressions. I explore our resistances to acknowledging such countertransferences, which includes positing them as more manageable and less disorganizing than they, in fact, may be. Laplanche’s work on the sexual, by which he refers to the demonic aspects of infantile sexuality, and relational theory (Dimen, Goldner) helps deepen our thinking on this topic. I close by suggesting that the dyadic space of supervision and/or personal analysis may be insufficient to reign in the plenitudes of such erotic responses, and make an argument for their management being a matter not only of the individual analyst, but also a problem of the group (Dimen).

Symbolism

- O’Neill, S. (2020). The Function of Work on the Countertransference in a Case with Constricted Discourse and Autistic Features *British Journal of Psychotherapy* 36(4): 548-62.

Abstract: This paper discusses the psychotherapy of a patient with autistic features and rigid resistance to free association. The patient often presented his experience as merely physical sensations. The paper juxtaposes two theories that illuminate the clinical picture. Tustin’s theory of autistic objects identifies a defensive manoeuvre whereby sensation is actively substituted for the primary maternal object. Green’s concept of the central phobic position describes a peculiarly rigid phobia of free association that functions to defend against awareness that a murder is felt to have taken place in the psyche. The author proposes that, in this patient, Tustin’s substitution of sensation for the mother is Green’s psychic murder. A therapeutic impasse that arose during the treatment was resolved following some working through in the countertransference. The patient’s inability to free associate was subsequently ameliorated, and his previous inability to acknowledge oedipal reality shifted. He could then

acknowledge, appreciate and identify with a paternal authority figure. This illustrates, the author considers, Scariati's observation that in the treatment of patients with impaired capacity for symbolization, counter-transferential working through precedes the patient's acquiring a capacity for working through in the transference. Indeed, it facilitates this capacity.

- Goetzmann, L. (2020). Gamma elements as protomental representations: Suggestions for expanding W. R. Bion's theory of elements *The International Journal of Psychoanalysis* 101(6): 1085-005.

Abstract: W. R. Bion developed various models and theories to describe the formation of mental representations. This article introduces an expansion of the model of alpha and beta elements by a new category, termed "gamma elements". Despite being transformable, gamma elements are characterized by an excessive feeling of reality, such that the subject must evacuate them. We are dealing here with visions, pseudohallucinations, scenarios in nightmares that are as terrible as they are sensorily charged, flashbacks, or overwhelming physical feelings interspersed with hypochondriacal anxieties. Using the "theory of maternal semiotics" (Kristeva), the author traces how the child's projectiles, i.e. beta experiences projected into the maternal container, are transformed into alpha and gamma elements. In this respect, gamma elements are more or less precise indicators of the analytic process: they indicate the extent to which the analysand is capable of enduring and transforming frustrating experiences in the here-and-now. The expansion of Bion's model of elements, therefore, has direct clinical relevance, in that gamma elements can be understood both as imaginative creations and as indications of disorganizing processes.

- Kahn, L. (2020). «Psychanalyse et réalité. À propos de la théorie de la technique psychanalytique», de Denise Braunschweig *Revue française de psychanalyse* 84(5): 1359-74.

Résumé: Comment théoriser la technique qui permet de rompre avec l'aliénation entretenue par l'action conjuguée du narcissisme, du clivage du moi et des identifications collectives ? Et comment l'analyse parvient-elle à faire travailler la conscience contre elle-même ? Entre resexualisation et masochisme, et contre la fonction défensive de l'épreuve de réalité, l'auteur envisage, en suivant pas à pas Denise Braunschweig, le chemin emprunté par la symbolisation pour s'emparer des réalités interne et externe et tolérer un ordre de réalité inéliminable.

- Borutti, S. (2016). Autocomprensione della psicoanalisi e filosofia. Note su Wittgenstein e Freud *Rivista di Psicoanalisi* 62(3): 733-44.

Abstract: L'articolo analizza le critiche che Wittgenstein ha mosso a Freud e a quello che egli definisce «mito analitico», mostrando che sono riconducibili a una critica generale all'autocomprensione scienziata della psicoanalisi, cioè alla rappresentazione dello statuto della psicoanalisi come scienza che ragiona per cause. Vengono inoltre analizzate le convergenze di Wittgenstein e Freud intorno al concetto di immagine e all'idea del carattere configurativo del

simbolico. Entrambi i temi sono l'occasione per brevi riflessioni sullo statuto scientifico della psicoanalisi.

- Musetti, A. (2020). A volte siamo due pietre che fanno scintille *Rivista di Psicoanalisi* 66(2): 361-69.

Abstract: Questa nota prende le mosse dal lavoro di René Roussillon sul tema della simbolizzazione primaria. L'autore si interroga sui modi in cui l'oggetto può assumere una funzione simbolizzante e si focalizza su una situazione specifica: quella in cui l'oggetto-analista si assenta emotivamente dal paziente, se ne accorge e inizia a rappresentare dentro di sé la propria assenza per l'altro. Secondo questa prospettiva lo sviluppo dell'attività simbolica sarebbe favorito dall'introiezione di questa funzione rappresentativa dell'oggetto.

- Calamandrei, S. (2020). La creatività emotivo-simbolica *Rivista di Psicoanalisi* 66(4): 811-32.

Abstract: L'articolo considera la teorizzazione psicoanalitica della funzione simbolica, effettuando un riassunto delle varie teorie e ipotizzando una nuova impostazione che riprende le acquisizioni neuroscientifiche. La modalità che unifica la «rappresentazione di cosa» alla «rappresentazione di parola» è un complesso atto di pensiero di tipo narcisistico-identificativo che struttura la mente neonatale, trasformando la «rappresentazione di cosa» in un oggetto intra-psichico. Il comprendere simbolico del neonato nasce nel momento in cui contempla uno stato emotivo, sovrainvestito, in comune con la madre, attraverso l'«attenzione congiunta». Tenere in mente, identificarsi, è la funzione che apprende: la via elaborativa che costituisce il preconcio, il meccanismo che forma i simboli e la coscienza.

Trauma

- Goetzmann, L. (2020). Shock and Objectivity in Modern Times: Some Thoughts about Bauhaus Architecture *British Journal of Psychotherapy* 36(4): 534-47.

Abstract: 2019 marked the centenary of the Bauhaus movement. I took this anniversary as an opportunity to visit the new Bauhaus Museum in Weimar with friends. Here, however, I was surprised by the tormenting boredom that I felt during the visit. I experienced the building in the Bauhaus style as bleak, lifeless and ugly. My mood changed when a movie recording of Schlemmer's Triadic Ballet reminded us of World War I soldiers, the so-called war-tremblers, and I had intuitively related the very factual Bauhaus style to the war traumas of the Bauhaus generation. At that moment I saw the museum as a memorial to the victims of World War I, and I discovered parallels between trauma defence in the form of a mechanical lifestyle and the Bauhaus aesthetics, characterized by objectivity, typification and standardization. Against this background, I understand Bauhaus aesthetics in response to the triplicity of traumatic modernity, that is, to the primary helplessness, the death of God and the disasters of war. My

thesis is that this architectural answer to the traumatic modernity remains valid until today, explaining the great success of the Bauhaus in modern times.

- Rosenman, A. D. (2020). Le témoin et son autre *Revue française de psychanalyse* 84(2): 303-13.

Résumé: On est toujours deux dans un témoignage. Et peu de textes requièrent avec la même urgence l'écoute, la présence physique ou symbolique de l'autre, contemporain, auditeur ou lecteur, qui est aussi le représentant de l'autre humain qui fit défaut au moment de l'épreuve. D'où la nécessité de renouer le lien que Primo Levi traduit par l'interpellation, l'adresse, et le dialogue avec son lecteur, tandis que Claude Lanzmann, dans Shoah, incarne une instance d'écoute active et médiatrice qui sert d'étayage à la parole du témoin et lui permet parfois d'advenir. Dans le cadre d'une mort de masse et d'une non-séparation, le survivant semble accueillir en lui l'englouti ou poursuivre un dialogue avec ses morts. Dans certains témoignages, entre symptômes et thèmes littéraires, les phénomènes d'incorporation, les reflets spéculaires, la présence de doubles, apparaissent comme la traduction dans l'écriture d'un deuil impossible. Pourtant, c'est aussi parfois dans et par l'écriture que le témoin-survivant peut se séparer de ses morts.

- Mann, S. L. (2020). Jeu de-ux langues en séance *Revue française de psychanalyse* 84(2) 377-87.

Résumé: Dans ce texte, l'auteure souhaite partager son expérience clinique quotidienne avec des analysants qui choisissent ou refusent de parler leur langue maternelle en séance. Elle fait l'hypothèse que le choix de la langue en séance représente une modalité symptomatique, parmi tant d'autres, qui traduit une dimension traumatique sous-jacente. Si le travail psychique est efficient, l'élaboration du traumatique, au cours de l'analyse, permet à ces patients d'endeuiller leurs objets d'enfance et leurs vécus de perte pour s'acheminer vers une résolution de la conflictualité œdipienne et acquérir un surmoi impersonnel. Les symptômes qui s'expriment par la langue de l'analyse peuvent ainsi se transformer pour laisser la place à un fonctionnement psychique plus souple où les deux langues, la langue maternelle et celle du pays d'adoption, coexistent plus harmonieusement, exprimant des vécus qui s'entremêlent et se différencient, restant toujours en contact avec l'affect.

- Grubrich-Simitis, I. (2020). Du concrétisme à la métaphore. Sur quelques aspects théoriques et techniques de travail psychanalytique avec des descendants de survivants à l'Holocauste *Revue française de psychanalyse* 84(2): 451-66.

Résumé: Au début des années 1960 commença le travail analytique avec les descendants des survivants des camps de concentration. L'auteure attire ici l'attention sur une caractéristique du fonctionnement du moi de ces patients dont les parents avaient dû d'abord exister face à la menace permanente de la mort, puis dénier leurs expériences traumatiques. L'altération de la capacité de métaphorisation dans ces conditions extrêmes se retrouve aussi chez les descendants de survivants. Ils considèrent ce qu'ils ont à dire comme des choses concrètes, et

non comme étant remémoré ou fantasmé. De ce fait, leur expression est factuelle. L'objectif thérapeutique est alors de surmonter le concrétisme et de restaurer la capacité métaphorique. Pour ce faire, l'analyste doit surmonter le pacte de silence instauré dans la famille, et établir avec son patient la réalité de ce qui s'est passé. La « phase d'acceptation commune de la réalité de l'Holocauste » apparaît comme une étape indispensable à la restauration de la capacité métaphorique de la pensée et du langage, étape qui engage profondément les deux protagonistes dans un véritable travail de deuil.

- Grubrich-Simitis, I. (2020). Épreuve de réalité au lieu d'interprétation. Une phase du travail psychanalytique avec des descendants de survivants à l'Holocauste *Revue française de psychanalyse* 84(2): 467-92.

Résumé: Si l'on a fréquemment observé que des descendants de survivants à la Shoah répétaient des expériences de la première génération, cela tient à l'érosion de leur capacité de faire de façon relativement fiable la distinction, dans la zone traumatique, entre réalité intérieure et réalité extérieure. Cela est à son tour la conséquence d'une nécessaire défense dissociative contre des événements extrêmement traumatiques au sein des familles en question. À la lumière du matériau clinique, il apparaît qu'au cours du travail psychanalytique avec des patients des générations suivantes, il peut être nécessaire, dans une certaine phase, en suspendant temporairement l'activité interprétative, de faciliter l'examen de la Shoah posée comme réalité factuelle, parce que cela favorise le passage de la répétition à la remémoration. En même temps, cela implique une position qui s'oppose à la conception récemment défendue selon laquelle l'efficacité curative serait due avant tout à ce qui peut être obtenu dans le hic et nunc de la situation analytique à partir du processus de transfert et contre-transfert, à propos de ce qui est stocké dans la mémoire implicite. Le matériau clinique exploité dans ce qui suit montre que, et explique pourquoi, dans le contexte traumatique, le travail psychanalytique classique de reconstruction, donc la prise en compte de la réalité extérieure et de ce qui est encodé dans la mémoire explicite, autobiographique, est indispensable.

- Aisenstein, M. (2020). La «pensée opératoire», de Pierre Marty et Michel de M'Uzan *Revue française de psychanalyse* 84(5): 1263-78.

Résumé: L'auteur commente « La "pensée opératoire" », communication de Pierre Marty et Michel de M'Uzan au XXIII^e Congrès des Psychanalystes de Langues Romanes de 1962, à la lumière de l'évolution de la psychosomatique contemporaine de l'École de Paris et montre comment ce texte constitue « la part occulte » du rapport de C. David et M. Fain dont il est complémentaire. Suit une discussion de la pensée opératoire, non plus comme résultant d'une défaillance, mais plutôt comme une défense drastique liée aux états traumatiques.

- Ithier, B. (2020). Boundaries and depths of the oneiric *The International Journal of Psychoanalysis* 101(5): 879-99.

Abstract: After reviewing the rich fabric of Freud's conceptualization of dreams, the author concentrates on its emotional, trauma-related vertex, and compares it with the approach of Bion

and his followers by exploring what is commonly known as “dream thought”. She arrives at this concept by way of an initial consideration of night dreams. Then this thought “dreams” a dream by a kind of emotional breathing with an admixture of reverie, on the boundaries of the inter-subjectivity that links the psyches of the two members of the analytic couple while taking account of what could not be said, let alone thought, and as the scenario of the traumatic elements of the session. The author continues her consideration of the “spectrum of oneric” when it extends to the boundaries and depths by virtue of the analyst's resonance-based listening. She suggests a comparative approach involving to be in “at-one-ment” with the emotions and its potential for unison, with the chimera. In its aura of depersonalization, hallucination, accompanied by its pictographic realization, the chimera emerges from the meeting of the unconscious traumatic traces between the two protagonists and proclaims the path of symbolisation. Does it go further or deeper than the “at-one-ment” or unison?

- Salomonsson, B. (2020). Psychoanalysis with adults inspired by parent–infant therapy: Reconstructing infantile trauma *The International Journal of Psychoanalysis* 101(2): 320-39.

Abstract: This the first in a series of articles on how Psychodynamic Therapy with Infants and Parents (PTIP) can inspire work with adult therapy. PTIP helps infants and parents improve their relationship and facilitate child development. During sessions, developmental hazards are dramatized by parent and baby, giving the therapist first-hand impressions of how conflictual relationships impact on the well-being of mother and child. This article argues that PTIP experiences may also inspire analytic work with adult patients. (1) It gives the analyst a foothold when reconstructing a patient’s infantile trauma and linking it with his/her present distress. (2) It deepens his/her attention on primitive anxieties, para-verbal communication and psychosomatic functioning. (3) PTIP experiences with high-speed interchanges between container and contained, personified by baby and parent, seem to induce more internal images and metaphors in adult work as well. (4) Working with two patients simultaneously means the analyst’s position resembles that of a couple therapist or a participant observer of the traffic between container and contained. This can make him/her more agile in dealing with corresponding movements between him/herself and the patient. The present article focuses on (1), reconstructive work in adult work inspired by PTIP experiences.

- Brenner, I. (2020). The last witnesses: Learning about life and death from aging survivors *The International Journal of Psychoanalysis* 101(2): 340-54.

Abstract: Massive psychic trauma due to genocidal persecution leaves an indelible imprint upon the psyche. These effects, however, may be variable due to many factors, such as one’s age during the onset of the trauma, the nature of the trauma, its duration, post-liberation experiences, etc. While these effects persist throughout one’s life, this presentation will focus on the end of the life cycle when survivors, like everyone else, are faced with the prospect of infirmity, illness, dependence, loss of loved ones, helplessness and ultimately death. There may be an emergence, reemergence, intensification and/or transformation of Holocaust memory and symptoms as the sands of time in the hourglass of life are running out. This phenomenon

appears to be on a continuum with the so-called deathbed confession and the doorknob phenomenon at the end of a therapy session. The extent to which Holocaust trauma is integrated as opposed to being walled off through repression or dissociation also influences this “hourglass effect.” Findings will be presented from the clinical situation, a semi-structured interviewing project with child survivors, survivors’ testimony, accounts in the literature and personal relationships.

- Davids, M. F. (2020). Psychoanalysis and black lives *The International Journal of Psychoanalysis* 101(5): 1039-047.

Abstract: This paper suggests that being black in a white majority world attracts powerful racist projections whose cumulative effect can be deeply traumatising, a problem that has not received due attention in mainstream psychoanalysis. This theme is developed through a description of how this difficulty, and the patient's inner response to it, came to light at the beginning of an analysis. The patient, who grew up as the only brown-skinned child in his white family and community, and without a father, suffered from a lifelong preoccupation with men's genitals. On the couch he experienced extreme bodily discomfort that he sought to relieve through violent sexual thrusting; the paper describes how the stance of negative capability was employed to investigate the dynamics underpinning this. This brought to light the patient's experience of racist projection and intolerance on the part of his objects, as well as his identification with them. The importance of recognising and naming these experiences, gradually and as evidence permits, are seen as central in engaging him. The paper ends by discussing how the analyst's blackness may have facilitated this development, and underlines the urgency of addressing the neglect of these matters in the mainstream of our largely white profession.

- Bergstein, A. (2020). Violent emotions and the violence of life *The International Journal of Psychoanalysis* 101(5): 863-78.

Abstract: The paper discusses the violence of emotions and the violent retaliation against the mind as a way of protecting oneself against overwhelming pain. Leaning on Bion's thinking, it is suggested that violence may be an outcome of a quantity of excitation that the individual is unable to elaborate mentally. This violence is often dormant, covered by a veneer of civilization. Thus, in analysis we may repeatedly be deluded by the patient's seemingly non-psychotic functioning. Prenatal experiences that were never mentally registered serve as a model for overwhelming, undreamt and undreamable experience, which may be encapsulated in an unrepressed unconscious. Such unmentalized emotional experience may be forcibly discharged, either outward through physical violence, perversions, addictions, etc., or inward into the body. However, it is not only the overwhelming experience that one tries to expel, but also the perceiving mind itself, which is attacked and fragmented in order to evade awareness of an intolerable emotional reality. Detailed clinical material will illustrate the temptation to remain blind to the violent emotions lurking behind, and the massive forces, in both analyst and patient, working against getting in touch with painful psychic reality.

- Bohleber, W. (2020). L'anima sopraffatta-quando la realtà diventa traumatica *Rivista di Psicoanalisi* 66(1): 111-25.

Abstract: Le analiste e gli analisti hanno a lungo incontrato difficoltà nel concettualizzare opportunamente i fenomeni traumatici. Uno dei motivi risiedeva nelle loro priorità teoriche, che non permettevano di comprendere in modo adeguato la realtà esterna. Inoltre, quando ci confrontiamo con il trauma siamo particolarmente esposti alle reazioni di difesa. A causa di un'eccessiva eccitazione del nostro apparato psichico, nella situazione traumatica l'Io viene travolto e le funzioni integrative della memoria si paralizzano, modificando il processo di iscrizione nella memoria. Vengono ampiamente discusse le amnesie psicogene e i ricordi che irrompono in modo intrusivo. Le intrusioni hanno un significato centrale nei disturbi da trauma e costituiscono una sfida particolare alla terapia, soprattutto per ciò che riguarda il ripristino dell'agency paralizzata del Sé traumatizzato. A tal proposito la ricostruzione della realtà storica acquisisce una notevole importanza, come pure la distruzione della fiducia di fondo in un mondo sicuro e affidabile.

- Fattori, L. (2020). Rancore inconscio e depressione melanconica *Rivista di Psicoanalisi* 66(2): 339-60.

Abstract: Il sentimento del rancore sembra implicare due diverse, ma coesistenti, dimensioni del tempo, una diacronica, legata ad un progressivo deterioramento della vita psichica, e una a-temporale, quella dell'eterno presente legato al trauma che è all'origine dello stato rancoroso. Nella depressione melanconica – caratterizzata dal rivolgimento contro di sé della distruttività inconscia legata all'odio per un oggetto d'amore che ha deluso, abbandonato, umiliato – sembra essere presente un nucleo rancoroso di matrice anale (il rancore rimanda alla rancidità, al deterioramento, al cattivo odore) così che potremmo dire, riprendendo la famosa espressione freudiana, «l'ombra fetente dell'oggetto è caduta sull'Io». Il caso clinico, che viene presentato seguendo via via lo svolgersi dell'analisi, mostra il progressivo riemergere in seduta di vari strati di rancore che vengono «scoperti» e che portano il paziente, a partire da una depressione di superficie, a toccare il nucleo melanconico e a rendere possibile il lavoro del lutto.

- Nicoli, L. (2020). Agire, reagire e riflettere. La regressione nel paziente con traumi precoci *Rivista di Psicoanalisi* 66(4): 853-76.

Abstract: Alcuni pazienti segnati da traumi precoci hanno un'organizzazione psichica primitiva che rende estremamente difficile il riconoscimento e la tolleranza della situazione triangolare analitica. Ho cercato di far dialogare le teorie sul trauma di Freud, Balint e Winnicott con la pratica e l'esperienza nella psicoanalisi infantile e con i modelli contemporanei relazionali e intersoggettivi, per approfondire la capacità di contatto e di trasformazione delle aree più precoci del paziente. L'analisi di Mariano, marcatamente regressiva e tendente all'agito, ha richiesto il mantenimento di una situazione analitica flessibile, capace di contenere, digerire e significare alcune delle turbolenze transferali non simbolizzate. Il materiale clinico mostra il sorgere di un pensiero trasformativo in grado di condurre all'elaborazione della propria esistenza psichica.

- Sonnino, A. (2020). Elaborazione del trauma, creatività e testimonianza nei sopravvissuti alla Shoah *Rivista di Psicoanalisi* 66(4): 876-99.

Abstract: Nell'articolo vengono esplorati i possibili motivi alla base della lunga latenza intercorsa tra il ritorno dei sopravvissuti dai campi di sterminio nazisti e l'inizio dei loro racconti sulla drammatica esperienza della deportazione. La narrazione dell'esperienza patita, che ha probabilmente coinciso con l'elaborazione vera e propria dei lutti subiti, ha avuto inizio, infatti, solo dopo quasi mezzo secolo da quando il trauma è stato vissuto. Una latenza così lunga è stata molto probabilmente necessaria sia perché il contesto esterno che avrebbe dovuto accogliere e comprendere si è trovato impreparato al difficile compito, sia perché gli stessi sopravvissuti hanno avuto bisogno che le proprie capacità libidiche si rigenerassero attraverso la creazione di una seconda e poi di una terza generazione, con la nascita di figli e di nipoti. Viene inoltre ipotizzato che il trauma della Shoah abbia avuto dimensioni tali che è stato necessario per la teoria psicoanalitica recuperare il concetto di «verità materiale», contrapposto a quello di «verità storica», così da riconoscere alla realtà esterna quel peso che il modello pulsionale a volte tende a trascurare.

- D'agostino, A., Alesiani, R., Blandino, L., Broglia, D., Cassullo, G., Cavagna, D., Fassio, O., Ferro, V., Lorenz, G., Modini, C., Rittatore, I., and Salvadeo, S. (2020). Riflessioni «da campo» ai tempi dell'emergenza Covid-19 *Rivista di Psicoanalisi* 66(4): 899-909.

Abstract: Questo lavoro racconta la nostra esperienza di gruppo in remoto su Zoom in tempo di emergenza da Covid-19, nata al fine di promuovere riflessioni «da campo» sullo stato di emergenza che stavamo vivendo. I paragrafi descrivono i vari temi emersi negli incontri: 1) la specificità traumatica dell'emergenza Covid-19; 2) il lavoro da remoto; 3) simmetria, asimmetria e realtà; 4) confini, sconfinamenti e nuovi scenari; 5) l'istituzione psicoanalitica, l'emergenza e il dopo; 6) riflessioni finali sulla scrittura in gruppo.

- Dent, V. (2020). When the Body Keeps the Score: Some Implications of Trauma Theory and Practice for Psychoanalytic Work *Psychoanalytic Inquiry* 40(6): 435-47.

Abstract: Trauma has wide-ranging effects on somatic functioning, nervous system regulation, relational engagement, and personality integration. This article provides an overview of how posttraumatic dysregulation and dissociation limit patients' ability to engage in an analytic process, potentially leading to prolonged, stalled, or ruptured treatments. In this context, it offers suggestions for integrating insights and techniques from trauma therapies into psychoanalytic work, focusing on interventions that help people modulate posttraumatic reactions and so build their capacities to work through trauma's impact.

- Mann, G. (2020). Perpetrators and Victims: Can the Self Renounce Its Trauma? *Psychoanalytic Inquiry* 40(7): 487-96.

Abstract: The article describes a group of German and Israeli analysts who during fourteen annual meetings explored their personal histories and analytic cases on the background of the Holocaust. The group began with the conventional split between “perpetrators” and “victims”. Eventually, the group process led to the renunciation of pre-conceived attitudes, transforming traumas from private disasters to shared experiences and acceptance of an ethical code of responsibility for understanding what happened and recognizing what remains incomprehensible. A vignette of a patient who suffered from bodily sensations due to imprinted trauma related to the Holocaust, illustrates the process of reclaiming unlived experiences and freeing the mind from nameless dread. The discussion stresses that Freedom of the Self is not just renunciation of personal attachments to past traumas but also attaining a broad perspective that facilitates understanding the traumatic experience within a larger context.

- Gadot, S. Y. (2020). Truth, Poetry, and the Israeli Psychoanalytic Challenge *Psychoanalytic Inquiry* 40(7): 507-18.

Abstract: This article explores the unique positioning of psychoanalysis in the fabric of Israeli life that for decades has been construed as realizing a historic dream and ideal. It recognizes the fusion of the collective-national and the personal in the Israeli clinic, and underlines the task of generating and granting personal meaning to the pressures, truths and traumas of the collective. The article follows the gradual and simultaneous evolution of diversity and multiplicity of signification in a patient’s therapy and in the Hebrew poetry she loves. As it traces the polarities of the national and the personal, poesis and truth, the article offers an articulation of psychoanalytic epistemic multiplicity that may bridge and soften their apparent incompatibilities.

Two

- Broclain, C. (2020). De l’intérêt du double au psychodrame *Revue française de psychanalyse* 84(2): 401-10.

Résumé: Le patient, en s’appuyant sur le double interprété par un acteur, dans l’aire de jeu qu’est la scène psychodramatique, va pouvoir s’attribuer une partie qu’il n’a pas encore assimilée de lui-même ou se la réapproprier, si elle a été projetée à l’extérieur. Il aura ainsi la possibilité d’accéder à la conflictualité interne et aux identifications. Cela suppose pour l’acteur cothérapeute d’avoir la capacité de se laisser régresser à son infantile, de faire preuve d’une plasticité momentanée, afin de permettre un travail de transformation et de figurabilité, comparable au travail du rêve et d’accéder ainsi à des éléments jusque-là irréprésentables pour le patient. Deux vignettes cliniques vont illustrer l’intérêt de l’utilisation de cette technique au psychodrame.

- Morel, A. (2020). Le personnage au psychodrame, ou comment passer de un à deux *Revue française de psychanalyse* 84(2): 411-21.

Résumé: L'évocation clinique d'une cure par le psychodrame questionne l'apport des ressources figuratives du « personnage » en scène. Sa relative inconsistance, tant transitionnelle que fictionnelle, permettrait une rencontre mesurée avec l'objet, tout en assurant la constitution spécifique de diverses triangulations qui abritent la possibilité de devenir « un » pour pouvoir ensuite être « à deux ». Il est à la fois un porte-parole et un provocateur d'affect qui permet un corps à corps renouvelé, précieux attracteur figuratif du transfert. Il introduit à la dualité de la bisexualité psychique, structurante en tant que limite, en même temps qu'à la diversité féconde des polarités identificatoires de la scène primitive.

- Girard, M. (2020). La fonction du travail deux à deux en institution psychiatrique *Revue française de psychanalyse* 84(2): 423-33.

Résumé: L'auteur interroge la fonction du travail deux à deux comme la plus petite dimension formalisable du travail institutionnel en psychiatrie, au sens de travail à plusieurs, dans le contexte d'un hôpital de jour pour adultes psychotiques ; autre manière d'envisager dans la transversalité l'incarnation d'un premier tiers institutionnel réel. Après en avoir précisé quelques modalités d'organisation comme la double référence infirmière et médicale ou la règle du « au moins deux » pour animer un atelier thérapeutique, l'auteur développe une vignette clinique. Est abordée la lente émergence d'une appropriation du corps et d'une intimité psychique à travers l'articulation entre soins au quotidien assumés par l'infirmière référente, consultations à trois et ateliers thérapeutiques comme matrice du transfert. Mais au-delà de l'organisation réglée du travail deux à deux, c'est aussi sa dimension aléatoire qui est mise en avant comme espace d'ouverture toujours en potentialité de surgir.

- Jourdan-Peyrony, J., and Servant, B. (2020). Le goût de l'autre *Revue française de psychanalyse* 84(2): 435-45.

Résumé: Les auteurs proposent une réflexion théorico-clinique sur la place de la relation duelle dans la psychopathologie et le soin des patients en souffrance narcissique-identitaire, à partir de leur expérience en hôpital de jour soins études. Alors que la relation duelle est souvent considérée avec suspicion, le cadre institutionnel devant permettre la tiercéisation censée faire défaut, la première semble être un temps nécessaire incontournable du processus thérapeutique, ce que l'on peut rapprocher des conceptualisations du transfert dans ses deux temps de sexualisation et désexualisation. Les auteurs repèrent ainsi trois temps nécessaires dans l'évolution de leurs jeunes patients : surinvestissement d'un des objets de l'environnement ou du cadre idéalisé, déception et attaque de cet objet, dégagement de ce lien négatif et introjection d'une partie du travail élaboratif de l'équipe soignante. Cette réflexion est illustrée de nombreuses vignettes cliniques de ces différents temps.

- Chervet, B. (2020). «Aspects fonctionnels de la vie onirique», de Michel Fain et Christian David *Revue française de psychanalyse* 84(5): 1247-61.

Résumé: L'approche d'un travail psychanalytique convoque sa contextualisation dans l'histoire de la théorisation. La surdétermination par les aspirations à advenir de la théorie est

perceptible. Le rapport commenté suit la démarche épistémologique de Freud. Se trouvent rapprochés un nouveau destin clinique des pulsions (la psychosomatique), la doctrine du rêve (la fonction onirique) et de nouvelles élaborations théoriques (la pensée opératoire). Métapsychologiser un destin pulsionnel suit un cheminement en deux temps qui implique un détour par le rêve.

- Chambrier-Slama, J. (2020). «L'affect», d'André Green *Revue française de psychanalyse* 84(5): 1311-26.

Résumé: «L'affect» (1970) est mouvement pulsionnel en rapport avec l'objet et le narcissisme. Distinct de la représentation, il a une fonction signifiante (première topique); l'indistinction affect-représentation (seconde topique) exige un travail psychique pour accéder au sens. Trente ans plus tard (1999) André Green montre que, dans ses différentes modalités, l'affect sert l'émergence d'une aire intermédiaire manquante dans les structures non névrotiques. Il enseignait avec passion une pensée clinique contemporaine.

- Kristeva, J. (2020). «Antinomies du concept de perversion et épigénèse de l'appétit d'excitation: notre duplicité d'être inachevé», de Ilse Barande et Robert Barande *Revue française de psychanalyse* 84(5): 1423-38.

Résumé: Ce rapport à deux voix, dont sont ici retenus des extraits des présentations, se propose de déconstruire les paradoxes et les ambiguïtés de la notion de perversion. En soutenant que la perversion est co-existentielle à la condition humaine, les rapporteurs développent leur conception du « néotène » et de « l'appétit d'excitation », ce qui les conduit à révéler, sous la perversion, une mère-version. Cette recherche invite la psychanalyse à mieux comprendre l'accélération anthropologique en cours.

Unconscious/Repressed Thoughts

- Hill Cone, D. (2020). The Courage to Dream: A Beginning Psychotherapist Encounters Bion *British Journal of Psychotherapy* 36(3): 375-84.

Abstract: In this paper, a psychotherapy student is given an assignment to analyse one of her own dreams using Freudian dream theory. She struggles to engage with the task until she discovers the ideas of Wilfred Bion. The notions of alpha function and beta function offer a framework for the student to understand why she has had so much difficulty in staying connected to her dreams or delineating in a culturally appropriate way between what is reality and what is her dreamworld. The student questions whether her early life, taking place within the political and ideological conflict of apartheid-era South Africa, may have influenced her ability to stay in reality, and wonders about her own ability to contain the affects of her children. She presents a vignette of a dream of her own in which she has to free a naked baby who is stuck in a wall in a bathroom. The writer and her therapist construct the dream as aligning with her own psychoanalytic work to integrate the very young part of herself. In coming to this

understanding with the ideas of Bion, the student experiences her own reality in a more vivid and present way.

- Kaluzeviciute, G. and Willemsen, J. (2020). Scientific thinking styles: The different ways of thinking in psychoanalytic case studies *The International Journal of Psychoanalysis* 101(5): 900-22.

Abstract: Historian and philosopher John Forrester argues that psychoanalysis is characterized by a style of scientific thinking and reasoning that he coins “thinking in cases”. Since Freud, case studies have been used as a medium for sharing, demonstrating, discovering, expanding, consolidating and “thinking” psychoanalytic knowledge. In this paper, we seek to clarify and enrich Forrester’s idea of thinking in cases. We first attend to issues around the lack of definition for thinking styles, and we propose a more detailed description for what might constitute a scientific thinking style. Second, we outline how thinking in cases differs from other kinds of thinking styles. In doing so, we argue that some of the criticisms directed at case studies are the result of a confusion between statistical and experimental thinking styles and thinking in cases. Finally, we propose that there is more than one way of thinking in cases. We distinguish between cases as exemplars for analytic generalization, cases as exemplars for analogical learning, and cases in the service of empirical generalization. By making these implicit thinking styles explicit, we seek to demonstrate the importance of case studies at all levels of psychoanalysis: clinical, research, training and teaching.

- Altimir, C. and Jimenez, J. P. (2020). Walking the middle ground between hermeneutics and science: A research proposal on psychoanalytic process *The International Journal of Psychoanalysis* 101(3): 496-22.

Abstract: In 100 years of clinical research and 40 years of empirical research, the concept of psychoanalytic process continues to elude a consensual definition, probably because the problem and methodology must be approached in a different way. This article outlines the empirical implications of the epistemological model exposed in a previous article, by proposing a scientific, innovative, and clinically sensitive research programme for the study of psychoanalytic process. This proposal is an attempt at developing psychotherapy research that is founded on psychoanalytic hypotheses derived from a two-person psychology. The research programme focuses on the interactional nature of the analytical work, and on the relationship between the implicit (unconscious) and the explicit (conscious) levels of the analytic endeavour. The authors propose that this research programme be articulated around three methodological approaches: (1) the use of systematic case studies; (2) the adoption of the events paradigm for accessing the salient phenomena of the psychoanalytic process; and (3) a micro-analytic approach to the specific phenomena occurring within relevant sequences of interaction. These ideas are illustrated with a description of the micro-analysis of a clinical case. This article is intended to contribute to a constructive dialogue between psychoanalytic practice and psychotherapy research.

- Bergstein, M. (2020). Wagner's Parsifal and Bion's theory of thinking: Compassion as an "element of psychoanalysis" *The International Journal of Psychoanalysis* 101(2): 273-87.

Abstract: Wagner's opera Parsifal is "read" with the help of Bion's theory of thinking in order to discover psychoanalytic "truths" implicit in it. These are then returned to Bion's model in order to further elaborate the theory itself. It is suggested the opera contains within it the idea that compassion may be used as an element of psychoanalysis in theory-building, particularly in order to combine it in the psychoanalytic theory of thinking. Bion intuited infantile sexuality as a component of the container/contained function, but did not formulate this in his model. It is suggested that Parsifal offers such a formulation, with compassion as an adjunct to the container/contained gained in the context of infantile sexuality. The rationale for such use of myth and art in psychoanalytic theory is examined, also with the help of Bion's thinking. This may serve as a demonstration of the use of myth and art in general, and opera in particular, in interdisciplinary exchanges that may enrich both psychoanalysis and the understanding of artworks.

- Weiss, H. (2020). A river with several different tributary streams: Reflections on the repetition compulsion *The International Journal of Psychoanalysis* 101(6): 1172-187.

Abstract: This paper examines the repetition compulsion as a composite structure and explores the elements that are involved in it. After examining the difference between playful repetition, which promotes psychic development, and the repetition compulsion, which obstructs psychic change, the author discusses Freud's models of the repetition compulsion (as the return of the repressed vs an expression of the death drive). Further elements that contribute to the repetition compulsion include the role of a primitive, punitive superego, the persistence of raw, unsymbolized elements, obsessional doubt, the retreat into timeless states of mind as well as a re-entry mechanism in certain psychotic patients. Finally, the failure of reparative processes seems to be a central mechanism in sustaining the repetition compulsion. Brief clinical vignettes illustrate the author's arguments.

- Tutter, A. (2020). Sex, subtext, ur-text: Freud, Dora and the suggestive text *The International Journal of Psychoanalysis* 101(3): 523-48.

Abstract: The intertextual analysis of Dora illuminates an aspect of the cultural matrix that informed Freud's theory-building. Specifically, the trope of the suggestive text, a literal and symbolic agent of transgressive influence, signals an intertextual relationship between the case history and a vein of literary fiction that includes novels by some of Freud's favourite authors: Cervantes (*Don Quijote*), Flaubert (*Madame Bovary*) and Zola (*Page d'amour*). It is posited that the suggestive text in Dora acts both as an literal agent of dangerous suggestion, and as a figurative symbol of the occult literary influence that intrudes upon the text, impacting Freud's formulation of his subject; his documentation of her case; and his ensuing conceptualization of the transference. The author ventures that literary fiction and other cultural products function as important objects, shaping our fantasy life, object representations, and transferences.

- Weiss, H. (2020). A brief history of the super-ego with an introduction to three papers *The International Journal of Psychoanalysis* 101(4): 724-34.

Abstract: The paper gives a survey of the origin of the concept of the super-ego in Freud's work and its further elaboration within the different psychoanalytic traditions. It introduces three papers on the perverse and psychotic super-ego, the development of the concept in Bion's work and its significance for psychoanalytic social psychology.

- Peräkylä, A. and Bergmann, J. (2020). Practices of joint meaning creation. Dreams in psychoanalytic discussion *The International Journal of Psychoanalysis* 101(5): 923-50.

Abstract: Using conversation analysis of audio recorded psychoanalytic sessions, this article investigates dream interpretation as conversational practice. We focus on the ways in which the "real world" meanings of objects or events in the dream are collaboratively created. Three routes for the meaning creation were found. (1) In plain assertions, either the analyst or the patient asserts the meaning of a dream element, for example stating that the cow in the dream means women. (2) In meaning creation through redescription, the analyst describes anew events belonging to the real world or the dream, which have been referred to in the earlier conversation. This redescription makes possible the subsequent assertion of explicit linkages between the dream and the real world. (3) In the merging of referential worlds, the analyst extends the patient's real-world description with images that are recognisably from the dream: the world of the dream and the real world are thus momentarily merged. In discussion, we point out that in our audio recorded data, the dream interpretation does not primarily involve revealing repressed and unconscious ideas, but rather it involves reminding the patient of something that the patient already knows but is reluctant to think or talk about.

- Saad, A. (2020). On the logic of the unconscious *The International Journal of Psychoanalysis* 101(2): 239-56.

Abstract: Freud argues that the laws of classical logic do not hold true with regard to the unconscious. The aim of this paper is to provide an alternative logic that is consistent with Freud's conception of the unconscious. This aim is achieved in two steps. First, I argue that most Freudian features of the unconscious are consequences of the fact that unconscious thoughts in the Freudian sense are negationless. Then I suggest a formal logical system that lacks the negation symbol, and is known as negationless-logic, with which to formulate the logic of the unconscious. I demonstrate that this suggestion provides a better understanding of various psychological phenomena, such as projection, reaction-formation, delusion and the misconstrual of the empty set in childhood. Finally, I argue that negationless-logic provides solutions to certain shortcomings in Matte-Blanco's formulation of the logic of the unconscious.

- Collins, S. (2020). Psychic time as occasion for enactment *The International Journal of Psychoanalysis* 101(3): 436-55.

Abstract: The author focuses on enactments in the temporality of the analytic process, taking place around analytic breaks. Being part of the rhythm of psychoanalysis, breaks can be experienced as disruptions, with increased anxiety. Threats to the integrity of the frame provide points of vulnerability and challenge to containment that may result in enactment. This is especially so when related to the patient's unique psychic time, touching on depth of disturbance that is unmetabolised and cannot find verbal expression. Enactments are discussed as representations of unconscious material, to be contained retrospectively by analytic thinking, at specific points of the patient's psychic readiness. Only after an "unthought-out action" on the part of the analyst does he/she become alive to it. Guilt and shame are often experienced following enactments. These feelings can be utilised for understanding the enactment events and their underlying affects, in the intersubjective arena, potentially furthering the analytic process. A clinical illustration is presented of a mental enactment combined with a disruption to the frame around a break, which coalesced with the patient's internal unique timing. Being an expression of the patient's unconscious readiness for transformation, the enactment is understood as occasioned in the conjunction between psychic time and analytic time frame.

- Delucchi, N. S. and Arcila, P. F. (2020). Vygotsky's inner language and its relation to the unconscious system of Freud *The International Journal of Psychoanalysis* 101(2): 257-72.

Abstract: This article develops a theoretical articulation between Freud's conceptions about the functioning of the unconscious system and the phenomenon described by Vygotsky as "inner language." We describe Vygotsky's theoretical work on inner language and relate it to Freudian postulates regarding the functioning of the unconscious system and the passage from representations of this system to consciousness. Although Freud and Vygotsky come from different traditions and different understandings of psychological functioning, we consider that a dialogue between the two positions and their theoretical proposals can contribute to a better understanding of the phenomenon of inner language in the human experience. Following Freud, we conclude that the origin of inner language meets the conditions for being considered a derivative or formation of the unconscious, given that its phenomenological description is consistent with the functioning of the primary process as well as with a compromise formation between desire and censorship.

- Drivet, L. (2020). Multitemporal materialism. History and unconscious memory, between Freud and Benjamin *The International Journal of Psychoanalysis* 101(4): 685-05.

Abstract: This article addresses the tense relationship between Sigmund Freud's thinking and the materialist perspective of history. It presents a theoretical contribution that emerges from

this dialogue and thoughtfully considers its contradictions. First, I synthesise Freud's critiques of historical materialism, with the issue of psychic temporality occupying a key role. I then address the work of Walter Benjamin, who, in my view, has managed to fruitfully integrate a good part of Freud's insights into the construction of a peculiar heterodox materialism that I call multitemporal. I support this claim in two ways: (a) I demonstrate the relevance of psychoanalysis as an indispensable source of nourishment for Benjamin's thought; and (b) I identify a shared heritage (with Nietzsche) and some parallels between Freudian thought and Benjaminian materialism with respect to their conceptions of time, history, and unconscious memory, as well as the key differences that both distinguish them and enable them to question one another. I conclude by pointing out that, if we reflect upon what may be its theological impediments in a critical—that is, irreligious or metapsychological—light, Benjamin's thought can provide a way to explore the contributions of psychoanalysis to critical social theory.

- Ginzburg, A., and Carvalho, R. (2020). Once and for all Time, Always the Same? *British Journal of Psychotherapy* 36(3): 430-44.

Abstract: This paper gives an account of the early stages in the analysis of a young woman whose parents were unable to make sense of her feelings as a child because they were unable to do so for themselves and bombarded her with theirs. The result was that she remained a stranger to her feeling, which was largely dissociated having never been 'mentalized' or converted into alpha elements, so that she mostly experienced it as undifferentiated and inexplicable panic, while to some extent, she was also terrified that emotions, when they did emerge, might alienate those she depended on. This paper explores the logic, using Matte Blanco's conceptual apparatus, of why uncontained emotion should be so prohibitively terrifying in that it, like the unconscious, threatens to dissolve identity and to be experienced therefore as literally annihilating. The technical issue then is how to establish a relationship between the afflicted individual and their body with its terrifying emotion. This the authors address via the thinking of the Italian analyst, Armando Ferrari, for whom the body is mind's primary, original and originating object. The clinical implication of this is that it is sometimes necessary to privilege this relationship, that between the body and its mind, over the transference relationship, insistence on which may invite the patient to ignore it.

- Papageorgiou, M. (2020). «L'affect», d'André Green *Revue française de psychanalyse* 84(5): 1327-34.

Résumé: L'affect chez Green a une nature complexe à la fois quantitative et qualitative, quantité mouvante et qualité d'investissement des processus de pensée. Son rôle dans la représentation pulsionnelle, en tant que « signifiant de la chair, chair du signifiant », sera abordé en suivant le travail transformationnel de différenciation, de liaison-déliation avec la représentation, en articulation avec les deux topiques. Seront examinés le rôle du surmoi paternel et de la censure maternelle, à partir d'une intervention de Michel Fain et Denise Braunschweig.

- Roussillon, R. (2020). «L'affect», d'André Green *Revue française de psychanalyse* 84(5): 1335-42.

Résumé: Le rapport de 1970 de Green sur l'affect marque sans doute un tournant dans la métapsychologie française, non seulement par une réévaluation de la place de l'affect dans le fonctionnement psychique, mais par l'impact que cette question implique sur l'ensemble de la pensée psychanalytique. Ma réflexion souligne d'une part les aspects novateurs des propositions de Green dans son rapport, mais aussi comment elles contiennent les prémisses de l'évolution des questions pour toute une partie des psychanalystes français et, au-delà, pour la psychanalyse dans son ensemble.

- Martone, A. (2016). Come tacere su ciò di cui non si può parlare? Note per un confronto di Wittgenstein con la psicoanalisi *Rivista di Psicoanalisi* 62(3): 765-80.

Abstract: Il saggio mette a tema il rapporto di L. Wittgenstein con la psicoanalisi secondo una duplice prospettiva: la prima, più esplicita e nota, consiste nel prendere in conto le sue osservazioni e prese di posizioni intorno a Freud, che oggi forse suonano peraltro datate; la seconda, più cifrata e però più ricca e forse anche più interessante, consiste nel prendere in esame il nodo dell'etica in quanto ciò di cui non si può dire. Questa posizione viene a sua volta messa in relazione col saggio freudiano su La negazione.

- Schinaia, C. (2020). Psicoanalisi e attività sportiva: tra procedura autocalmante e recupero di memorie infantili *Rivista di Psicoanalisi* 66(1): 73-89.

Abstract: L'attività sportiva può caratterizzarsi come una procedura autocalmante di ordine compulsivo e additivo per tenere a bada un'eccitazione e un'aggressività altrimenti non sostenibili. Può anche rappresentare, però, il recupero di memorie infantili che rimandano a fasi del movimento legate alla costruzione e all'affermazione del Sé e al piacere conseguente. Attraverso la descrizione dell'evoluzione di un'analisi l'autore mostra come in fasi diversi l'attività sportiva possa avere significati diversi anche in relazione al rapporto che l'analista intrattiene con l'attività fisica.

- Vigna-Taglianti, M. (2020). Pulsione di morte, ripetizione e identificazioni inconsce a cent'anni da A1 di là del principio di piacere *Rivista di Psicoanalisi* 66(4): 955-88.

Abstract: Nel corso di questo lavoro verranno presi in esame alcuni degli aspetti concettuali trattati in A1 di là del principio di piacere, declinandoli alla luce dei molteplici sviluppi teorici avvenuti nei cento anni successivi alla pubblicazione del testo freudiano. In particolare verrà illustrata l'ipotesi che alcune manifestazioni cliniche – ritiri schizoidi, quadri depressivi, organizzazioni patologiche, personalità «as if», perversioni, zone morte – possano trarre origine là dove il Sé sia stato vittima di precoci e ripetute interazioni primarie caratterizzate da una consistente mortificazione e umiliazione dell'amore di sé e del senso di esistere, con conseguente introiezione di relazioni oggettuali che si traducono in un istinto mortifero e muto

– una passione di morte più che una pulsione di morte innata – che «sterilizza» i nessi affettivi provocando alterazioni della consapevolezza e un viraggio dei meccanismi di difesa e di sopravvivenza psichica non solamente al di là del principio di piacere ma anche al di là della rimozione, verso la scissione e la dissociazione.