

**In North America, IRED held
Two events at the APsA National Meeting
in February 2024
New York City, New York, USA.**

IRED Panel and IRED Contributors Conference.

The theme of both events was

ONE PSYCHOANALYSIS AND MANY



IRED PANEL: ONE PSYCHOANALYSIS *AND* MANY

New York Hilton

February 9, 2024; 2:00 – 4:00 pm

In person

INTRODUCTORY REMARKS

Anne Adelman

Book Review Editor, JAPA

In the epigraph to her book, *Translating Myself and Others*, author Jhumpa Lahiri offers a verse of Lucretius (De Rerum Natura), translated by Ronald Melville:

...one voice is sud-
denly dispersed
Into many voices, since it
Divides itself
Into separate ears, stamp-
ing onto them
The form of the word and
Its distinctive sound.

According to Lahiri, “ translation is... an act of radical change, an act of reshaping and reforming a text, and in some sense it becomes unrecognizable from what it was once, though its essence remains the same (The Guardian, Sept. 30, 2023, Geneva Abdul.)” For Lahiri, translation is like a graft, as she says “A graft is an act of insertion. It introduces one element into another. In order to succeed, it presupposes an affinity between the elements at play. It requires connection, fusion, welding. ...Because it’s a transplant, a graft necessitates a displacement, a cut. It results, ideally, in a transformation that feels magical.” Lahiri quotes Nathaniel Hawthorn: ‘Human nature will not flourish, any more than a potato, if it be planted and replanted...in the same

worn-out soil.’ A language, a person, a country: everything is renewed only thanks to contact, closeness and mixing with the other.” (from, “Why Italian?”, by Jhumpa Lahiri, *Translating Myself and Others*, Princeton University Press, “2022)

This notion, that meanings are renewed through “contact, closeness and mixing with the other” for me defines the essence and profound significance of the IRED project. When I first learned about it, it resonated immediately as an essential, critical and dynamic world-wide conversation, a global commensality serving up a veritable feast of psychoanalytic thought. I was transported to my childhood dining table, where a cacophony of languages from my immigrant relatives rose and fell amid laughter, arguments and tears. “What did they say?” I’d whisper urgently to my older sister, who would brush me off with a shrug, “It’s too hard to translate.”

The IRED project, first conceived of by Stefano Bolognini during his presidency of the IPA, and now boldly shepherded by Eva Papiasvili, is a living testament to the contrary: in IRED, nothing is too hard, or too dense, too insignificant, or too different from our preconceived ideas, to translate, and in so doing to transmute, to re-discover, and reshape our understanding of former beliefs. As Rachel Boué-Widawsky and I wrote in JAPA, “In this time of global strife, the IRED Project speaks to the power of translation and interpretation across multiple perspectives and many diversities. IRED is not a dictionary of concepts; rather, it is a dictionary of *interpretations* of concepts in different regions, languages and cultures at different times. One of the key principles of IRED is that concepts are not fixed; meanings migrate across time, space, and language. In an intricately woven tapestry of interpretation, translation, and transmutation (– in Lahiri’s terms, a “graft” --) IRED’s editors strive to capture many core psychoanalytic concepts in three-dimensional context.” At the confluence of diverse languages, migratory processes, multicultural apperceptions and historical evolution, new spaces open up within which new meanings emerge, new understandings are formed and, like the graft that Lahiri describes, meanings nest within each other and form something new, separate from and yet still *of* its original parts.

In our work as the Editors of JAPA Review of Books, we see a natural association between IRED’s mission and our pages. Book reviews engage the work of interpretation and translation.

Every review we publish presents an interpretation of an author’s work – an attempt to engage readers in conversation with the author, and the reviewer, and at times the translator, about ideas seen through the reviewer’s translational lens. In our series on IRED, we focus on the migratory process of psychoanalytic theories and concepts as they have been given shape and meaning within the cultural, historical and linguistic contexts of psychoanalysis. We want to know the story of discovering common ground and bridging differences among different meanings and interpretations of the same concept. Beginning in the most recent issue of JAPA with Barbara Marcus’ essay and interviews of the regional editors, our series will continue to spotlight the philosophy, plurality, interconnectivity and evolving understandings of psychoanalysis as a global, evolving, perpetually unfolding conversation. We will offer a window onto the surprising discoveries and rich stories that have emerged with each entry. Through this conversation, we hope to uncover together what is lost, and what is found, in translation and interpretation.

IRED’s multi-perspectival approach highlights the transformative activity of language to reflect differences among interpretations, thus building, as Eva Papiasvili writes, “translational bridges” (Eva Papiasvili, 2023). Thanks to an extraordinary collective effort of committed contributors from all over the world, and against our common wish for simplification, IRED embraces a plurality of interpretations, preserving complexity and singularity in our understanding of analytic concepts. IRED reflects an unavoidable tension between words and meanings, which echoes the work of interpretation in psychoanalytic process. In this regard, IRED is the epistemological version of psychoanalytic practice; it offers a real-time representation of the intrinsic pluralism of our thought processes, requiring a multitude of interpretations.

It has been a great honor and pleasure to collaborate with our highly esteemed IRED colleagues. We have seen firsthand their expansive knowledge, their commitment to a pluralistic, multilingual, complex and anti-narcissistic process of analytic discourse and discovery, and we have been fortunate to benefit from their wisdom, patience and great sense of humor. I could not be more pleased and delighted to introduce you to the members of this panel.

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THE VISION, THE PHILOSOPHY AND THE BIRTH OF IRED

Stefano Bolognini

Past President of the IPA and Past (Founding) Chair of IRED

The IRED project was born in the summer of 2013 on the basis of a scientific ideal: that of reconstructing the history, paths, developments and specificities of the various psychoanalytic cultures in the world, using the unparalleled resources made available by our "mother-house" on a worldwide basis: the IPA.

The project and its inspiring philosophy are rooted from the very beginning in such scientific ideal and in what we call "the IPA Mentality": that is the increasing awareness, inside our scientific community, about the worldwide geographical and cultural basis of the advancement of Psychoanalysis today, no more limited to few early, prestigious and exclusive sources as in the past.

We all know how psychoanalytic concepts, theories and terms have developed enormously in more than a century, enriching our general knowledge and diversifying national and regional versions of each.

Moreover, the migration of concepts, their transformation in the encounter with profoundly different histories and cultures, mental forms and ways of being, even in some cases their mutation, constitute today an undeniable reality, which deserves to be known and studied.

There were already many excellent national and regional dictionaries of psychoanalysis when we started, however our ambition was and still is to give regional groups a specific voice in exploring the evolution of various concepts in their areas; and then to have them interact in the final drafting of entries, in order to preserve and to valorise the original authenticity of their contributions.

From the very beginning, a fundamental goal was to provide psychoanalysts and psychotherapists who work psychoanalytically, and the students who are engaging in psychoanalytic education and training, with a truly international and up-to-date tool for consultation and reference, of superior quality and 'wide scope': a realistic representation in progress of how the concepts of psychoanalysis have been cultivated and transplanted in various areas of the world, encountering developments that are anything but random: developments that

can be recognized, endowed with meaning and monitored, through an overview that no isolated psychoanalyst, even if highly cultured, could ever titanically know and compose in an overall view.

An undertaking of this magnitude could not be accomplished by a few people alone: in fact, the regional Chairs and their editorial teams engaged broad working groups, albeit under their direct coordination and with clear methodological guidelines. The initial pool of about 25 consultants-contributors from each region gradually broadened and today there are about 150 contributors worldwide participating.

Besides the mentioned scientific ideal, there was also a political purpose: to overcome the partial isolation and eventual self-referential localism of societies and institutes, and to provide young people in training with an evolving set of conceptual tools, while framing it in a coherent historical and geographical perspective.

Furthermore, there was also the importance of disproving those who claimed that the IPA was only a regulatory body for training and institutional organizations, and not also a forum - as it is - for scientific activities at the highest level (which reductionists claimed were only the responsibility of regional societies or federations).

The IRED, like the Working Parties and IPA Congresses, is actually a colossal scientific enterprise, involving many of the best specialists in our field, from many nations, capable of working as a team and co-constructing the various entries with exquisitely "inter-" work: inter-personal and inter-regional. IRED's methodology is its intrinsic strength.

I want to add that there is a psychologically delicate aspect for all of us about IRED: it is a work that strains our personal narcissism, because it puts us in touch with a wealth of knowledge that inevitably exceeds that of the individual analyst, and because it confronts us with the existence of so many psychoanalytic families of long tradition, disillusioning us of our own supposed centrality.

If this far from trivial obstacle is overcome, the benefit to be gained from using this scientific resource is enormous.

I conclude with a most profound thank you to the colleagues who shared with me the founding and development of this initiative, more than 10 years ago, and who are now carrying it forward with competence and passion; and a thank you to all those who contribute to its

dissemination, including through translations into so many languages, thus contributing to the dissemination of psychoanalysis around the world in a serious, thorough and well-documented way.

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TRANSLATING THE VISION INTO THE METHOD – WORKING WITH EVOLVING PLURALITY AND COMPLEXITY

Eva D. Papiasvili
Current Chair, IRED

Written collaboratively by **more than 150 psychoanalysts worldwide**, the IPA Inter-Regional Encyclopedic Dictionary (IRED) *reorganizes psychoanalytic knowledge*, giving voice to the fullest possible representation of diverse psychoanalytic cultures worldwide, based on a protocol of antireductionistic complexity, liminality and non-polarization.

Striving for fullest possible representation of the mainstream, non-mainstream, hybrid and emerging perspectives of both the general concepts and regionally specific concepts, **IRED exposes connections not apparent before, and in consequence, it also reveals a paradoxical relationship between the whole and the parts: One Psychoanalysis *and* Many.**

Epistemologically and methodologically, IRED is consistent with expanded metanarratives of the evolving pluralistic universe (James 1909/1977), the contemporary theories of complexity and hypercomplexity (Morin 1977/1982, 1999, 2007, Gediman 2011 and others), the ‘logic of the limits’ (Trias 1991) and the contemporary approaches to the history of science (Galison 1999, Wilson 2015 and others).

One of the major findings is that **psychoanalytic concepts evolve (‘migrate and mutate’) through their encounter with many facets of otherness**. Select examples will illustrate how this is apparent through the history of concept evolution, and how it is mirrored in the process of multiple inter-active multi-dialogical feedback loops, on which the construction of IRED is based.

One Psychoanalysis AND many depicts the relationship between the whole and the parts, and between the general and the particular/regionally specific

Here we are in the land of Pluralism, Complexity and Hypercomplexity – all relevant to our IRED Methodology and IRED as a product – the IRED e-book.

Bertrand Russel’s mathematical logic definition of pluralism as ‘multiplicity of irreducible elements’ by (1918-1919/1956), later discarded by its author, suffers from ‘staticism’ with respect to time, and lends itself to a concern over fragmentation into eclecticism.

This humanistic philosophy definition by William James (1909/1977) of “Pluralistic Universe” contains the evolutionary aspect. It is “The type of union...the strung-along type, the type of continuity, contiguity, or concatenation, where ... the ‘oneness’ is never getting absolutely complete ...here, theory and action, work in the same circle indefinitely.... It is the ‘multiverse’, where the finite elements have their own aboriginal forms of ‘manyness in oneness’ (James 1909/1977, pp.130-140). Here, “every part is in some possible or mediated connexion, with every other part however remote, through the fact that each part hangs together with its very next neighbors in inextricable interfusion.

Extended in a contemporary epistemology of complexity, Edgar Morin (2008) incorporates ‘Unitas Multiplex’, which escapes abstract unity of holism (suffers from lack of distinction) on one hand and reductionism (based on disjunction) on the other. In addition, in Morin’s paradigm of complexity, knowledge is a recursive process, never complete. Uncertainty, ambiguity, and contradiction are not seen as residues to be eliminated, but are important in learning about the reality. The whole and the parts mutually influence and potentially constitute each other, without eliminating differences among the parts.

Applying to psychoanalysis: **The whole (One psychoanalysis) does not fragment into many, and the many (perspectives) do not disappear (de-differentiate/ “dissolve”) into the whole.** The specific perspectives do not lose their identities, but they ‘hang together’ through however remote and not readily seen connections.

Besides James’ ‘Pluralistic Universe’ and Morin’s epistemology of “Complexity”, IRED is consistent with “Hypercomplexity” of Complex Network Science, Eugenio Trias’ “Logic of the Limits” and Galison’s “Trading Zones” paradigm of Contemporary History of Science.

All of these approaches emphasize interactivity, incompleteness, unpredictability, and heterogenous routes of evolution.

In addition, hypercomplexity (Yates 1987) focuses on “emergent” or “self-organizing” non-linear phenomena, which was found to show the property that when a certain threshold of interactions is reached, an emergent global pattern appears. An interesting finding coming out of Hypercomplex networks studies (Da Cunha, E.F. and da Fontoura Costa 2021) involves a trajectory heading from a ‘principal component space’ to a previously empty space, at the periphery of the network. There, under certain conditions, new unpredictable peripheral branching tends to appear that further enhances the complexity of these networks. Translated into our observations of what happens when the concepts migrate and are imported to a new cultural milieu, under certain conditions, there emerge new conceptual developments (‘branching’). This is particularly relevant while reviewing the amount of regionally specific concepts coming out of both North and Latin America. Logic of the Limits, where the limit is a liminal territory of multiple interactive influences, rather than Euclidian infinitesimal line, and ‘trading zone of ‘trading languages’ imply encounter among various facets of otherness giving rise of novel unpredictable formations. These are relevant to some of our findings of migration and mutation of concept.

At the paradigmatic level, the emergence of the paradigm of complexity has to be understood considering the limits of the paradigm of simplification. Morin recognizes a **dialogical combination**: using traditional scientific approaches and, at the same time, being able to transgress their assumptions when they are no more operational (Morin & Le Moigne 1999).

IRED, too, recognizes the merits of the previous dictionaries and encyclopedias, including them as an important source of regional and/or thematic reference and expanding on them. Moreover, IRED recognizes the merits of certain type of methodological reductionism (Mayer 1982, 2004) related to necessary abstraction from multitude of clinical data, in the process of constructing the concepts on the first place, in each region and theoretical perspective. Only then, in IRED’s regional, inter-regional multi-theoretical representation of conceptual knowledge we proceed within the complexity paradigm, including importantly areas of ambiguities, relative ignorance, contradictions and controversies, even incompatibilities.

Often, such areas involve **translations**. In case of many concepts of IRED, (Nachträglichkeit, Unconscious, Conflict, Drives, Transference, AMAE), the original text is already a translated text.

Translation implies otherness *and* kinship among languages, histories of thought and cultures, at the same time.

For Walter Benjamin (1999), in translation, one language survives in the other. Yet, Sigmund Freud cautions: “Traduire est Trahire” (Translation can be a betrayal) One can translate the words and betray the meaning.

IRED’s multi-dialogical multi-phasic methodology of listening to ‘the other psychoanalytic culture from inside’ and reflecting on ‘one’s own psychoanalytic culture from outside’ is unique in addressing such issues, minimizing the errors of mistranslations of meaning, and minimizing ‘stereotypical othering’.

Through our method of using inter-active feedback loops, where psychoanalytic cultures learn about the other ‘from inside’ (‘other as oneself’/Subject-Subject-Subject perspective), stereotypical otherness leading to misconceptions about the ‘other’ is minimized (Said 1978, Blumenthal 1994). One example out of many is from the entry, EGO PSYCHOLOGY, where French analysts traditionally differentiate their own approach of flexible distance from the patient from the constant distance supposedly kept by Ego psychologists: Viewing from inside, the Ego Psychology entry explains the equidistant stance from all internal psychic agencies and the outside reality, not from the patient as such. Another example is the ‘self as another’ perspective found in the entry, AMAE. Here, the eyes of the ‘Other’ supplied enriching insights into the native concept, connecting it to Bion, Erikson and Bowlby. Utilizing both perspectives, coupled with the etymological study in the entry SELF, led to the understanding of why SELF as a concept started in English speaking psychoanalysis – mostly the US and Great Britain.

Mutli-phasic multi-dialogical multi-phasic Methodology –

From the start, the aspirational Mandate of the IPA Encyclopedic Dictionary Task Force of 2013 stated that this was *not* necessarily to be a work of *integration*. Rather, IRED was to be a broad, complex, and complete *representation* of diverse conceptual thought across the three IPA

regions. The Inter-Regional Encyclopedic Dictionary (IREED) Committee Mandate of 2021 restated the same in operational terms, centering around how to “Ensure the full and equal representation...” After 10 years of experience, the mandate was extended into the area of “collaborative work with the translational teams”. Currently in its 10th year, IRED has been professionally translated and published in 4 IPA languages (English, German, French and Spanish), and gradually translated by volunteer analysts-translators and published in an additional 10 languages (Portuguese, Italian, Traditional Chinese, Serbian, Romanian, Farsi, Classical Arabic, Hebrew, Japanese and Russian).

IREED as a Product (‘what’) and IRED as a methodological process (‘how’) are deeply intertwined, coextensive, and to a large extent, they mirror each other.

IREED’s unique features (the ‘what’) are:

1. It is **Relevant** to the Contemporary Analytic Thought and Clinical Work, globally
2. It is **Representative** of all mainstream, non-mainstream, hybrid and emerging perspectives of general and regionally specific concepts.
3. Its **Dictionary parts** (Introduction/Definition; Conclusion) and **Encyclopedic parts** (Everything in between – heterogeneous routes of evolution of the concept in various perspectives and cultures) are **pluralistic**.

All the preceding international, regional or thematic dictionaries and encyclopedias [Alain de Mijolla (2013)’s *International Dictionary of Psychoanalysis*; Skelton (2006): *Edinburgh International Encyclopaedia of Psychoanalysis*; Salman Akhtar (2009) *Comprehensive Dictionary of Psychoanalysis*; Auchincloss’ and Samberg’s (2012) American Psychoanalytic Association’s publication of *Psychoanalytic Terms and Concepts*; Borenzstejn (2014) *Argentinian Psychoanalytic Dictionary*; Okonogi, Kitayama, Ushijima, Kano, Kinugasa et al. (eds.) (2002): Japanese Psychoanalytic Dictionary; Roudinesco and Plon (1997, 2000): *Dictionnaire de la Psychanalyse*; Laplanche & Pontalis (1967/73) *The language of psychoanalysis* Hinshelwood’s (2006) *Dictionary of Kleinian Thought*, Jan Abram’s (2007) *The Language of Winnicott* , and Lopez-Corvo’s (2003) *The Dictionary of the work of Bion and* P.J. Sandler (2005). *The*

Language of Bion] are credited and expanded on in the IRED's Introductory Definition part, as it pertains to a particular concept.

All of these meritorious dictionaries and encyclopedias selected the concepts in a top-down approach, either by the author, editor, or editorial committee/board. They are all excellent within their respective delimited representational area. As to the description of concepts, none of them uses the recursive feedback team-based methodology, where the inside and outside view interact.

In our experience, it was exactly **the recursive interaction between the outside and inside perspectives that minimized the stereotypical 'othering'**, misunderstanding and misconceptions. In IRED, where the process mirrors the content, selection (identification) and description (inter-regional), the mode of representation moves from dyadic to triadic and beyond – multidimensional, multi-perspectival multi-centered panoramic mode of representation. Yet, because the process starts with the fine-grained 'granular' regional phase, the 'granular' and 'panoramic' representation are both part of the final tri-regional entry.

The Process – 'The How'

1. *Grassroots Selection of concepts:*

We identified the most relevant concepts by '5+1' method: We asked about 25 'consulting analysts' (scholars, directors of institutes, presidents of societies), of diverse theoretical orientations and geographies, in each region (Europe, North America and Latin America) 2 questions:

"Which 5 concepts inform your work and thinking most?" (This way we got General psychoanalytic concepts); and

"Which 1 concept originated in your region or has a special resonance with it?" (This way, we got Regionally specific concepts).

All answers were then ordered globally according to their frequency, as shown in the TABLE 1A and 1B below.

1A. MOST FREQUENT GENERAL CONCEPTS

***“5”:* Which Five Concepts are most relevant in your thought and work?**

First Five Most Frequent (Published)	Next Three Most Frequent (Published)	Following Six Most Frequent (In Production)
The Unconscious	Conflict	Free Association
Transference	Object Relations Theories	Infantile Sexuality
Countertransference	Nachträglichkeit	Regression
Containment*		Representation
Projective Identification		Symbolization
		Internalization

*Containment is published in its expanded updated 2nd edition

1 B. MOST FREQUENT REGIONALLY SPECIFIC CONCEPTS

***“+1”:* Which One Concept originated in your region or especially resonates with it?**

North America (Published)	Europe (Published)	Latin America (Published)
Enactment	Setting	Enactment
Amæ	Drives	Theory of Communication
Ego Psychology		Psychoanalytic Field Theories and Concepts
Self		Transformations
Intersubjectivity		

Thus implemented, 5+1 method provides the fertile ground for study of the universal and the regionally specific in relation to each other: Speaking epistemologically, the general/universal, and the regionally specific and unique mutually influence and constitute each other. Virtually all regionally specific conceptualizations (e.g., Enactments, Ego Psychology, Self, Intersubjectivity, Drives, Field Theories, Transformation) as well as many general conceptualizations (e.g., Countertransference, Object Relations, Conflict, Unrepressed unsymbolized Unconscious, Nachträglichkeit, Representations, Symbolization, etc.) are listed in the concluding section of the UNCONSCIOUS among the regional and/or global contemporary trends of thinking about the Unconscious.

How such a grassroots process of identifying the concepts most relevant to today’s psychoanalysts at work may differ from those that might be otherwise ‘selected’ from above by however well-informed committee, can be measured by *surprise* that committee members

expressed. For instance, the past Latin American Co-Chair Elias da Rocha Barros (2015, 2017) reflected on the selection of the concepts PROJECTIVE IDENTIFICATION and CONTAINMENT...points to further shifts within analytic culture...

Among other examples of surprises related to the identification/selection of concepts, Co-Chair for Europe Arne Jemstedt found it curious that the concept SELF was not mentioned at all by the European Consultants, and North American consulting analysts were surprised that ENACTMENT was identified as the regional contribution with strong regional resonance by both North *and* Latin America.

The multitude of regionally specific concepts coming out of the Americas can be viewed as a specific case of hypercomplexity, in the context of ‘migration’ to the previously peripheral ‘empty spaces’. Here, the interaction of with heterogeneous culture and history of thought leads to new ‘branching’ that further enhances the complexity.

2. Multiple phases of Concept Description Process

2A. In the Regional Phase, regional teams of analysts (usually those who proposed the concept) guided by the Co-Chair, together **write the Regional Draft** on each of the most relevant concepts.

After the regional phase proper, there is a very important “**All Regional Review**”, when the regional draft is sent to all contributors in the region with two questions: 1. “Does anything need to be further included?”; and, 2. “Does anything need to be better/more comprehensively explained?” (The first point adds plurality; The latter point adds an additional layer of complexity – that of an inter-perspectival translation, and in this way, addressing an additional layer of ‘otherness’; that is, analysts working within other conceptual networks need to be able to understand and comprehend the concept. Both points then are amplified in the upcoming Inter-Regional Phase.).

2B. In the subsequent ‘Inter-regional’ Phase, the regional drafts are merged by the inter-regional teams into a ‘Tri-regional Entry’, which is published in the IRED e-book on the IPA website. This process has many additional feedback loops, which involves intercultural translations, interactive translation of meanings and inter-perspectival (and etymological, linguistic) translation of terminologies.

Contributors on various entries observed that sometimes the sense of **incompatibility** while encountering otherness results from **lack of knowledge** as to where the ‘other’ is coming from. Once this is discovered, articulated, ‘translated’ and understood, **what was at first viewed as incompatible, may come to be viewed as complementary**. Explicitly, this was underscored by Maurice Chervet and Maurice Apprey in discussing the tri-regional work on NACHTRÄGLICHKEIT, and Barnet Malin in discussing the tri-regional work on TRANSFORMATION. Some contributors experience themselves ‘mutation’ of their own stance from ‘incompatibility position’ towards ‘complementarity position’

2C. Translation-Review Phase – ‘gained in translation’

As a phase, it follows the completion of the inter-regional entry in English, and it designates the collaboration with the first translator into German. However, the translational processes are present from the start and are ongoing throughout.

Throughout, IRED aspires to be at the same time as accurate as possible, but also comprehensible across all psychoanalytic orientations and languages. In cases, where the most accurate translation may not be comprehensible within different psychoanalytic orientations, additional explanation and/or translation may be offered, e.g., Topographic Theory/ First Topography/First Model; and Structural Theory/Second Topography/Second Model; etc. Without such terminological translation of meaning, the French Post-Freudian theorizing of ‘La Troisième Topique/ Third Topography/Third Model would not be comprehensible to English speaking North America.

Various aspects of terminological translations in its relation to the historical evolution of psychoanalytic concepts and theories are exemplified in different entries, e.g., in CONFLICT entry, it is pointed out that Melanie Klein’s and Susan Isaacs’s

definition of unconscious phantasy was at the heart of the *Controversial Discussions* in the early 1940's and, according to Elizabeth Bott-Spillius and Ron Britton, *the use of the same terminology for different concepts has contributed to the intensity of the debate*. Using the same terminology with different meaning or different terminologies with related meaning has been part of the course of IRED's inter-cultural 'translational' course of work. Our experience has been that after the initial transient disorientation, **the controversial discussion can be transformed into 'discussion of controversies'**.

The optional **inter-disciplinary sections**, when included, present additional need for 'translation' of similar terminology used differently. This is especially the case pertaining to the sections on Neuroscience (see THE UNCONSCIOUS Inter-disciplinary section).

In the Translational Phase Proper; An example of a seeming loss at first, but ultimate enrichment by translation was in the entry TRANSFORMATIONS, where we reconstructed the path back to Freud's Two Principles of Mental Functioning, extended by Bion into Three Principles of Living, pertinent to the contemporary Latin American theorizing. The mistranslation from English to Spanish and back to English, picked up by the German translator, forced re-reading the original source (in the original language), reconstructing the meaning, and correcting the translation. The sequence is: Deconstruction-Reconstruction-Construction. The whole process could be viewed as "found in translation" (as opposed to lost in translation).

The Complexity and Plurality is 'contained' and organized in a broad-based OUTLINE

- *the WHAT* of concept description:

1. Introduction; Introductory Definition

This is the first part of the Dictionary dimension, where all regional definitions are to be represented. Plurality starts here, already.

2. Historical review of the psychoanalytic and inter-disciplinary roots of the concept.

If/when the understanding of the history differs among psychoanalytic perspectives and/or regions, all points of view are to be represented, and if possible, put in a

comprehensive context, as for example in THE UNCONSCIOUS, OBJECT RELATIONS THEORY, INTERSUBJECTIVITY.

3. ***Further evolution of the concept, within different regions and within different theoretical perspectives.***
4. ***Recent/contemporary emerging theoretical developments and clinical applications*** (PSYCHOANALYTIC FIELD THEORIES AND CONCEPTS entry has a section “Translating Theory into Clinical Practice”)
5. ***Inter-Disciplinary Studies***, where pertinent, e.g., THE UNCONSCIOUS and INTERSUBJECTIVITY contain a section on Contemporary ‘Neuroscience’; THE UNCONSCIOUS also includes a section of ‘Group Unconscious’. NACHTRÄGLICHKEIT and EGO PSYCHOLOGY include ‘Neuroscience’ as well as ‘Art’ sections.
6. ***Conclusion – Summary*** is the second part of the Dictionary dimension. It may contain new categorization (COUNTERTRANSFERENCE), trends (THE UNCONSCIOUS, TRANSFERENCE), new insight or comparative statement (EGO PSYCHOLOGY, SELF, INTERSUBJECTIVITY); similarities, divergencies, ongoing controversias (many entries, e.g., UNCONSCIOUS, OBJECT RELATIONS THEORIES, DRIVES).
7. ***Cross-References with other IRED Entries***
8. ***References***

Credits to all Contributors (regional, inter-regional, and translators follow.

Some Reflections on Methodology, from the Co-Chairs:

“The IRED method is analogous to the psychoanalytic method at its best, letting the material speak for itself, rather than trying to speak for it” (per Joseph Fernando, North American Co-Chair)

“The beauty of working with this methodology lies in the recognition of this impossibility and the work being done despite it. As psychoanalysts, we know that completeness and full representation are unattainable. At IRED, we are all working towards these ideals through a

productive denial. ..This method also aligns with what Freud referred to as Eros, the life drive. It involves the binding of smaller units into bigger or higher units, counteracting the unbinding process caused by the death drive. Therefore, we can confidently say that IRED is a work of love.” (per Felipe Muller, Latin American Co-Chair).

TRENDS of ‘Migration and Mutation’ of Concepts in their Encounter with ‘Otherness’

- 1. Conceptual Developments frequently start in undertheorized areas, areas of ambiguities, uncertainties and controversies** (*ambiguity* of Ego and Self evolved in conceptualizations and theories of EGO PSYCHOLOGY, SELF and INTERSUBJECTIVITY; ‘*controversial discussions*’ were at the start of OBJECT RELATIONS THEORIES; Freud-Ferenczi *controversy* jumpstarted development of COUNTERTRANSFERENCE conceptualizations; recognized but *undertheorized* area of unconscious communication gave rise to various conceptual developments of INTERSUBJECTIVITY, etc.)

To illustrate:

“As per the European perspective, *controversies* surrounding drive concept and drive theory have been an important ‘driving’ force of post-Freudian conceptual developments, as *drive* has been part of many central debates and controversies. ...It was precisely on the grounds of such controversies that British Object Relations Theories and perspectives were born...”

[DRIVE(S), Conclusion section, Summary of European perspective.]

- 2. Migration-Mutation is linked to various types of encounters with ‘otherness’, creating particular hypercomplex emergent patterns:**

First – when the psychoanalytic concepts are migrating from historical psychoanalytic centers towards the periphery – encountering ‘other’ cultures, histories of thought and languages:

“Cultural conditions impose changing patterns that differ from the cultural patterns of the countries where these ideas were born. The history of our profession starts in a center (Vienna, London, Paris). When it moves toward the periphery, new phenomena occur, and more so when it crosses

the oceans. There, the fortunate expansion of psychoanalysis intertwines with a variety of factors...” (INTERSUBJECTIVITY; Latin America section).

Among many specific examples there is the extending conceptual formulations beyond their original ones, such as broadening of Bion’s conceptualizations in Latin America towards intersubjectivity; additional metapsychology of ‘Dramatic Point of view’ of North American Kleinians, and others.

This echoes the contemporary statement of hypercomplexity from Complex Network science about the novel peripheral ‘branching’, which occurs when heterogeneous trajectories head for ‘previously empty spaces’ (Da Cunha and da Fortoura Costa 2021).

Second, in areas of confluence of several psychoanalytic traditions, and several cultures and/or languages, where the number of interactions exceeds certain threshold, new developments and re-drawing of boundaries may occur:

Contemporary examples from INTERSUBJECTIVITY and OBJECT RELATIONS THEORIES illustrate how Francophone analysts, at the cross-roads of influences between French tradition, British Object Relations and Ego Psychology included Ego Psychologist Hans Loewald in the predominantly French ‘Third Topography’, traditionally viewed as incompatible with Ego psychology. Besides ‘the Logic of the Limits’ (Trias 1991), where limit is a territory with its own laws, the contemporary approaches to the history of science suggest that such territories correspond roughly to “trading zones” (Galison 1999, Wilson 2015), which can develop their own ‘trading language’, furthering unforeseen developments.

Overall, specific elements of any conceptualization can be prioritized in a new historical cultural-social-linguistic context, and can, under certain circumstances (undertheorized areas, areas of ambiguity) become core elements, of new conceptualizations and even new theories, as in OBJECT RELATIONS THEORIES, SELF & SELF PSYCHOLOGY, EGO PSYCHOLOGY and INTERSUBJECTIVITY. This the liminal point of what we call metaphorically “Migration and Mutation of concepts in their encounter with multiple facets of otherness”.

Working within the plurality and complexity is working with singularities, controversies, and uncertainty. It involves also numerous challenges inherent in the human longing for simplicity, attachment to a comfort of certainty and to the familiar single conceptual network and its language. The ‘only thing’ IRED has to offer in return is that it is precisely in the areas of ambiguity,

uncertainty, contradictions and controversies that the future vitalization of creative psychoanalysis seems to reside.

In the words of one of the prolific contributors to IRED, late Harold Blum: “By bringing together plurality of evolving perspectives on any conceptualization, *IRED has a built-in guard against dogmatism*”. This was also the thinking of other late prominent contributors to IRED – James Grotstein, Richard Gottlieb, Joseph Lichtenberg, Christian Seulin and Luis Kancyper.

In a circular motion, representing and discovering the ever evolving pluralistic psychoanalytic landscape worldwide, we continue to labor (“of love”) to keep their legacy alive.

● * * *

MIGRATION AND MUTATION OF CONCEPTS EXEMPLIFIED: **EGO PSYCHOLOGY**

Joseph Fernando
IRED Co-Chair for North America

Eva has described the IRED methodology. Jerry and I will present some specific examples of how work on an entry using this methodology illuminates the manner in which socio-cultural and theoretical influences encounter each other, the IRED work leading at times to new and surprising discoveries related to the translation/transition of concept meanings and applications within and between psychoanalytic cultures. We will discuss this in relation to the entry in IRED on ego psychology.

In the period around the Second World War, many of the leaders of psychoanalysis migrated from Europe to North America. Aspects of this migration have been discussed in the literature, for instance the fact that many of these analysts avoided discussion of the traumatic and social aspects of their experience, and may have avoided analyzing these things in their patients to the extent they should have. The situation was complex, as the influx from Europe was quite varied:

Hartmann, Kris, and Lowenstein representing the classical ego psychologists, Edith Jacobson in the same vein but developing object relations theory further, Peter Blos with his monumental and influential studies of adolescence, Margaret Mahler and her observational studies of the separation individuation process, and Erik Erikson and his focus not just on identity and the life cycle but also on the interactions of these developments in the individual with societal forces. These are only some of the best known of a large group of European migrants. Thus the rise to power of the Nazis in Germany, the rise of fascism in Europe more generally, and the traumatic events of the war, had a huge influence on the course of psychoanalytic theoretical development, as these migrants entered a different culture, including psychoanalytic culture, which they influenced and that influenced them, making the United States the center of post-Freud ego psychology.

In our work on various concepts in IRED, including the ego psychology entry, the sections related to work in North America usually have as their starting point the work of these original migrants from the European diaspora. Many major North American theorists have been influenced by this diaspora, either in directly developing their theories, such as Otto Kernberg who took his starting point from Edith Jacobson's work on object relations, or in opposition or contrast with these theorists, such as the work of the relational school and self psychologists (themselves starting from the work of another migrant from Europe, Heinz Kohut).

The ego psychology entry in IRED presents descriptions of all the major contributors, early influences, and critics in enough detail that the discussion in the entry of various views and understandings and misunderstandings in different regions related to ego psychology can be comprehended in depth. The IRED methodology of giving the views of each theorist a fair and detailed hearing, without attempting to pick one as exemplary or reduce a range of views to a few statements, and IRED's truly multiregional methodology, allows the development of a theory such as ego psychology, as well as the various reactions to it, to be understood in the round, from many angles and positions. I will try to illustrate how the richness of coverage of a topic that is born of the inclusiveness of the IRED methodology, including the multi-regional preparation of the entries, allows a well-rounded understanding of issues in classical ego psychology and the

reactions to them outside of the US. Jerry Blackman, in comments to follow will cover the further development of ego psychology described in the entry, especially in North America.

The beginning of each IRED entry relates to the definition of the term. In the case of the ego psychology entry, this section teases out narrow (Hartmann's work) and broad (from Federn to Erikson, Mahler, Loewald, Blum, etc) definitions of ego psychology, and describes in detail how some authors and dictionaries use the broader definition, while some, mainly in attempting to contrast another theory such as British Object Relations to it, use the narrow one. The length of the entries (the ego psychology entry is 88 pages) allows a careful delineation of many issues, such as a detailed definitional section, and the length plus the comprehensiveness of each entry allows each aspect to be related to others in a narrative style that weaves together many strands throughout the entry – this last being achieved by the tri-regional integrative work and final editing. The thread of the various ways in which ego psychology was and is defined in various parts of the world is picked up from the definitional section as the entry moves to consider aspects of its reception in different regions.

The reaction to Hartmann's distinction between the ego as a structure defined by its many functions, such as perception, motility, thinking, defenses etc, and the self and self representation as contents of the mind, more intimately related to the conscious self feeling, is traced in relation to issues of translation in different language areas as well as attempts to relate the subjective self to the more mechanistic theory of the ego. To quote from the entry, "While the French translation of Freud's opus .. retains the ambiguity of Ich/I, it translates Ich mostly as 'le moi' (tonic form of 'I'), that is subjective, more a self than the defensive reality-oriented ego of Ego psychology, with the consequence of having less room (and need) for elaborating on defenses, ...Theoretically, 'le moi' is defined as much by its identificatory 'alienation' in the desire of the Other as by its capacity for adaptation. For French analysts everything that is ego is listened to as emerging from the unconscious. There is an absence of the idea of a conflict free sphere. Clinically, Ego Psychology's proposition of maintaining an analytical stance equidistant among all three psychic agencies and the external world was taken to mean 'maintaining a constant distance from the patient' (Tessier 2004, 2005), which would be incompatible with French authors' (Bouvet, Green, McDougall, and Roussillon) proposal of a flexible approach to patients,

paying attention to their reaction to distance (see also separate entries THE UNCONSCIOUS, INTERSUBJECTIVITY, SELF).” In this quote another aspect of IRED can be seen at work, which is its developing catalogue of comprehensive entries, which allows cross referencing between entries, facilitating readers deepening and broadening their knowledge of a specific theoretical issue.

The issues not just of language but of translation of the concepts into different psychoanalytic cultures are traced in the beginning of the entry, as it drills deeper into the character of ego psychology. As an example, the largely negative views of a number of French authors are covered in detail, in terms of their image of ego psychology and their critiques of it. Because of IRED’s non-reductionistic methodology of covering all significant contributors in their own right, the French reaction is not presented as a monolith, but teased out into its varied parts. As just one example, after describing a number of negative views, it is noted that “one of the self-defined ego psychologists Hans Loewald, has been recently added by the French Canadian analysts to the ‘Third Topography’ (Brusset 2006), a group of mostly French Post-Freudian thinkers who converge on the notion that in development, two person psychology precedes one-person psychology of the internally structured and conflicted subject of Freud’s Topographic and Structural Theories (See the separate entries of THE UNCONSCIOUS, OBJECT RELATIONS THEORIES, and INTERSUBJECTIVITY).” (p. 128) Note here too the reference to further discussion of the third topography theory in other IRED entries.

A description of the history and varying influences of Freud’s foundational studies of the ego are followed by descriptions of many early contributors such as Paul Federn, Herman Nunberg, Wilhelm Reich, Anna Freud, Robert Waedler, Edward Glover, Franz Alexander, and Otto Fenichel. This shows the large extent and varied nature of ego psychology, as it is noted that the person most identified with it, Heinz Hartmann, referred to these early authors in developing his own theories, even as others reduced ego psychology to Hartmann’s work. Of course, the centre of ego psychology, and to some extent psychoanalysis, shifted to the US as Hartmann, all these early authors, and many others, left Europe as the forces of fascism gathered strength. As is the case throughout IRED, the ego psychology entry traces the influence of geopolitical events and social phenomena on psychoanalytic cultures and theory development, weaving the discussion of

these influences into the detailed exposition of the ideas of various authors. This adds depth to the understanding of both the socio-cultural and theoretical aspects of psychoanalysis. As just one example, the presentation of Hartmann's actual ideas about psychological health and adaptation gains added depth when it follows the discussion of many European authors who saw ego psychology as a study of the superficial aspects of adaptation as conformity. In contrast to this, Hartmann is quoted from his foundational early work "The Ego and the Mechanisms of Adaptation" as saying, "...a healthy person must have the capacity to suffer and to be depressed. Our clinical experience has taught us the consequences of glossing over illness and suffering, of being unable to admit to oneself the possibility of illness and suffering. It is even probable that a limited amount of suffering and illness forms an integral part of the scheme of health, as it were, or rather that health is only reached by indirect ways. We know that successful adaptation can lead to maladaptation—the development of the super-ego is a case in point and many other examples could be cited. But conversely, maladaptation may become successful adaptation... We discover a similar state of affairs in relation to the therapeutic process of analysis. Here health clearly includes pathological reactions as a means towards its attainment" (Hartmann 1939, p. 311). Another thing that this quote demonstrates, as noted in the entry, is Hartmann's abstract and quite condensed style of writing, something that certainly didn't help in fostering an accurate understanding or acceptance of his ideas in different analytic cultures.

I have described just a few examples of a tapestry of meaning and influence related to many authors and psychoanalytic cultures that begins to be woven at the start of the ego psychology entry. Some of the threads continue to be woven as new ones are added. In this way, while IRED entries are not meant to directly present original ideas or research, the narrative tapestry woven from many threads that make up an IRED entry does end up being more than the sum of its parts – more than just a list and description of psychoanalytic theories, although it certainly contains these. Lines of influence and lines of development are traced, and because of the inclusiveness and non-reductionism of the entries, new connections are discovered and the understanding of already known ones is deepened. In the ego psychology entry, lines of influence are traces from Hartmann's ideas about primary autonomous ego functions back to their progenitors, on to their critics and misunderstandings, and forward to those who have used them and expanded on them,

such as Anna Freud, Peter Blos, Margaret Mahler, Harold Blum, and the detailed work of our very own Jerome Blackman who expanded the list of autonomous functions and described deficits and inhibitions related to them. Similarly, the story of the relationship of various European theorists to ego psychology, begun in the early introductory part of the entry, is continued nearer the end of the entry. The ideas of the early European ego psychologists such as Paul Federn and Otto Fenichel are described in more detail, and extensive coverage is then given to important post World War II Europeans who used ego psychological ideas, such as Alexander Mitscherlich, who played a pivotal role in post-war German psychoanalysis, and Stephano Bolognini in Italy.

I have tried to give a few examples of how an IRED entry is shaped by the IRED methodology of non-reductionism and inclusiveness in such a way that a complex tapestry of concepts comes to be woven over geographical space, historical time, and theoretical depth, leading to a unique resource for the student, the seasoned scholar, and everyone in between. While I can mention the depth, detail, and interweaving of theories, a short presentation such as this cannot really display these key characteristics of an IRED entry. Only dipping into IRED itself can do that – which I would urge anyone listening to this to do.

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DISCUSSION:

EGO PSYCHOLOGY AROUND THE US AND THE WORLD

Jerome S Blackman

Consultant for North America to the IRED Committee

The IPA's *Inter-Regional Encyclopedic Dictionary of Psychoanalysis* (IRED) documents and highlights the “cross fertilization” of ideas due to cultural variation’s effects on theory. Eva Papiasvili PhD, the global Chair and Editor of IRED has termed this “mutation and migration” of concepts.

NORTH AMERICA

New York

Ernst Kris (originally Austrian) in 1956, followed by Leopold Bellak in 1989 put forward the notion of regression in the service of the ego (ARISE). This allowed for the incorporation of primary process into consciousness to create art, make jokes, play with small children, and experience reverie during psychotherapy. (D. Marcus, 1997). ARISE modified Freud’s earlier description of formal regression (1900).

Jacob Arlow pointed out that empathy was needed before using conflict theory (Brenner 1982) to develop formulations about patients. Therapeutic interventions then could be made concerning compromise formations (Brenner 2006). This framework exemplifies the impact of object relations theory on conflict theory.

Later, Lawrence Blum and I (Blackman, 2004) noted how compromise formation could be applied in object relations disorders in which wishes for fusion and separation were present simultaneously and led to defense. Here, conflict theory and object relations theory modified each other.

Harold Blum wrote that defense analysis led to integration of the ego and object relatedness; ego psychology and object relations theory were modified by conflict theory. Blum also pointed out that attachment theory was requisite for developing intrapsychic object relations (Blum, 2004; Pine, 2004). Attachment theory modified Mahler’s object relations theory.

Otto Kernberg (1975) showed that anxiety tolerance, an ego strength, depends on the development of whole object relations by utilizing a confluence of object relations theory and ego psychology. He also delineated personality types based on object relations theory (splitting or not) and ego psychology (i.e., ego strengths and ego functions): Neurotic, infantile, depressive-masochistic, and borderline types of personalities.

James Masterson (1997) demonstrated how interference with reality testing in relationships could be caused by persistent mother-child symbiosis in the “borderline adolescent.”

In his books about neurotic styles, David Shapiro drew on the theory of pre-conscious automatisms (Hartmann, 1939) that are humorously demonstrated in the 1942 movie of the Three Stooges performing their “Niagara Falls!” routine.

<https://www.youtube.com/watch?v=MYP1OBZfFK0>

Massachusetts

At Austen Riggs, Eric Erikson (2013) delineated “ego integrity” and “identity diffusion anxiety,” regarding changes in self-image during adolescence; in effect, this modified Mahler’s object relations theory. Erikson also described (1950) the eight phases of man - his “epigenetic” modifications of Freud’s libidinal phases (1905).

Nancy Chodorow (2004) introduced the theory of intersubjective ego psychology: Reality testing, abstraction, speech and language and other autonomous functions occur between therapist and patient, adding focus on treatment dyads.

Colorado

René Spitz et al. (1977) discussed the diacritic phase in the second six months of life. During this time, the infant recognizes the mother and is soothed by her familiar appearance and sound. The mother’s voice, an ego function, influences the child’s stability. Spitz et al. modified object relations theory by adding attachment theory and ego psychology.

Robert Emde (1990) showed that the superego develops early via reciprocity and mutual empathy; values develop later. Emde used object relations theory to modify ideas about superego development previously thought related only to latency identifications with parents.

Connecticut

Hans Loewald (1970) observed that object relations (i.e. horizontal and vertical splitting) affect ego and drive development. He theorized that objects played an integral role in drive development.

Maryland

Paul Gray (1993) said microresistances must be interpreted by using conflict theory to make successful transference interpretations. This amalgamated Lang's "frame" with Stolorow's and Chodorow's intersubjective techniques .

Pennsylvania

In *Broken Structures* (1992), Salman Akhtar revised character theory by highlighting that object relations development persists into adulthood and is connected with defenses, i.e. "if only" and "someday" fantasies (1994). Dr. Akhtar (2022) further recommended that "detachment theory" be added to attachment theory, thereby modifying attachment theory to include Fred Pine's and Selma Kramer's conceptualization of separation.

New Hampshire

Peter Blos (1966) discovered a second individuation in adolescence and connected this with Erikson's model of identity; these influence the development of ego functions. Blos termed these the "tasks" of adolescence.

Michigan

Kerry Kelly Novick (2013) wrote about open and closed channels for communication. These channels affect both the capacity for object relations and one's relationship to reality, again connecting both object related features with ego functions. .

Virginia

Vamik Volkan (2014) wrote about how large group identity interferes with reality testing. He described how such groups share chosen traumas and glories and experience time collapse. The traumas are "deposited" into later generations. Here primary process and object relations influence group psychology.

Canada

Joseph Fernando (2023) has posited a "zero process" in trauma, where mentation stops. Overwhelming affect breaks down integration, abstraction ability and memory functioning. During treatment, the therapist must reconstruct memory "shards."

LATIN AMERICA

Argentina

Leon and Rebeca Grinberg (1971) contributed "Identidad y Cambio" (Identity and Change), which studies Erikson's theory of identity, 'non-ego', 'non-self', and "self in the ego." The book systematizes the relationship between self and ego.

Salomón Resnik, in "El yo, el self y la relación de objeto narcisista" (1971-1972), reviewed the meanings of ego and self, particularly theoretical and etymological roots in German, English and Spanish.

EUROPE

Spain

Cecilio Paniagua (1991) described a “workable surface” as conscious ego functioning and object relatedness between the patient and the therapist. Paniagua also delineated Spanish cultural influences on ego functioning, defensive organization, and object relations.

England

Bowlby (1944) referred to touch contributing to attachment, refined by Anzieu as the “skin ego” (1993) in France.

Peter Fonagy and Mary Target (1998) modified the concept of observing ego (Freud, Fenichel) by suggesting the term “mentalization,” referring to the self-observing” or “reflexive function” necessary for dynamic treatment.

France

Sophie De Mijolla-Mellor wrote two books (2012, 2015) about sublimation. Differing from Kernberg, she demonstrated that wishes must become symbolized before being sublimated. This French tradition dovetails with Hartmann’s (1964) suggestion that “ego interests” are the end result of “sublimatory channels” (Kernberg’s term). Art, music, literature and sports lose their symbolic connections to drives as the ego develops these skills.

Didier Anzieu (1987) amended libido theory with an emphasis on obtaining satisfaction from an exciting object. This drive originates during infancy via interactions between the body and its surface, the “skin ego.” (See Cross-Referenced DRIVES entry in IRED)

Italy

The father of IRED. Stefano Bolognini discussed the ego and self. He differentiated between these notions in relation to self-image and ego functioning. He also clarified a defensive use of empathy which he called “empathism” (1997).

This “snapshot” of IRED’s compilation of numerous cross-fertilizations between ego psychology, conflict theory, attachment theory and Mahler’s object relations theory provides a taste of the vast juxtapositions demonstrated in IRED.

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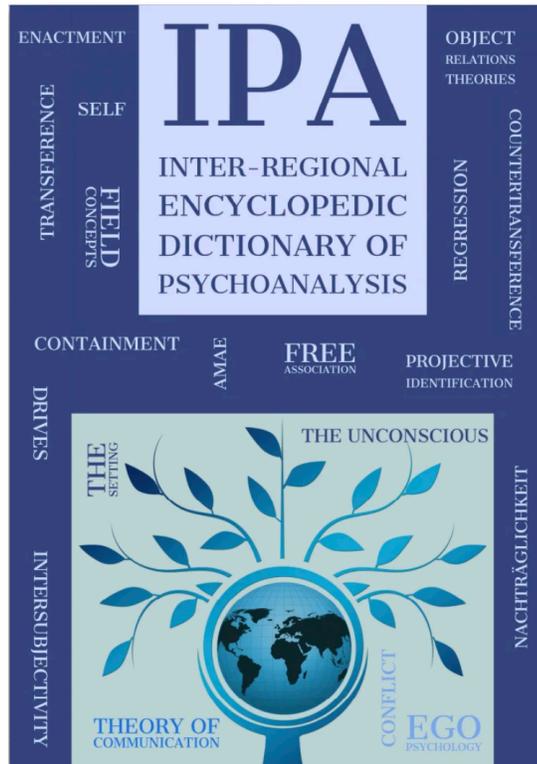
CONCLUDING REMARKS

Rachel Boué-Widawsky
Book Review Co-Editor

Concluding on this lively and vibrant presentation of the many aspects of IRED feels in contradiction with IRED philosophy. To conclude would inevitably reduce, limit IRED in its interminable prospective, which like psychoanalysis itself, is the best guarantee of its life drive... expressed in the passion and the conviction of all the contributors to this unique encyclopedic project.

IRED is unique, not only, in the breadth of its scope but, also in its inherent evolution based on the recognition of the natural migration and mutability of concepts and meanings in space and time. This transformative process, reflected in IRED structure and methodology, is also a mirror of the psychoanalytic work subject, in any given cultural and linguistic environment, to transference, displacement, condensation and transformation.

On behalf of JAPA, I want to express our gratitude to Eva, Barbara, Jerry and Joseph to have generously associated JAPA, and the Book review section, to this adventure. Barbara's insightful presentation of IRED followed in the future by a series of reviews of entries will be a gift for JAPA's readership.



[https://www.ipa.world/IPA/en/Encyclopedic Dictionary/English/Home.aspx](https://www.ipa.world/IPA/en/Encyclopedic_Dictionary/English/Home.aspx)

**Contributors Working Conference
At the APsA National Meeting**

New York Hilton

Saturday February 10, 2024: 9:00 am – 12:00 pm (local time EST)

Hybrid

Chair: Eva Papiasvili; Co-chairs: Joseph Fernando and Jerome Blackman

Theme

“TEN YEARS OF IRED: ONE PSYCHOANALYSIS AND MANY”

Written collaboratively by more than 150 psychoanalysts worldwide, the IPA Inter-Regional Encyclopedic Dictionary (IRED) offers *a new way of organizing psychoanalytic knowledge, uniquely representative of multiple evolving perspectives worldwide.*

As the frontline symbol of the IPA unifying scientific vision, IRED strives to fully represent regional and theoretical diversity, including contradictions and cutting-edge controversies. Guided by a protocol of anti-reductionistic complexity, liminality and non-polarization, and considering both general and regionally specific conceptualizations, **IRED exposes heterogeneous routes which touch** — something that had not been apparent before. In consequence, it also reveals a paradoxical relationship between the whole and the parts: **One Psychoanalysis and Many,**

The whole (One psychoanalysis) does not fragment into many, and the many (perspectives) do not disappear (de-differentiate/ “dissolve”) into the whole.

In IRED, plurality intersects with otherness. After 10 years of work, we can articulate a thesis that psychoanalytic concepts evolve as they ‘migrate and mutate’ through their encounter with multiple facets of otherness.

Program

9:00:00 - 10:15 am

WELCOME & INTRODUCTION OF THE THEME by Chair and Co-Chairs

Eva Papiasvili, Chair of IRED

Joseph Fernando, IRED Co-Chair for North America

Jerome Blackman, IRED Consultant/Advisor for North America

OTHER IRED COMMITTEE MEMBERS: “In Their Words”

Stefano Bolognini, Past Chair of IRED and past IPA President, Present Consultant

And Advisor to the IRED Committee

Antonio Perez-Sanchez, Europe Co-Chair

Abel Fanstein, Consultant/Advisor for Latin America to the IRED Committee

Arne Jemstedt, Consultant/Advisor for Europe to the IRED Committee

GREETINGS by PRESENT OFFICERS OF IPA AND APSA

Harriet Wolfe, IPA President.

Daniel Prezant, APsA President

Adriana Prengler, IPA Vice-President.

Adela Escardo, IPA Treasurer.

Bonnie Buchele, APsA Secretary &
President-Elect

10:15 am – 12:00 pm SOCRATIC TABLE DISCUSSION AMONG HONORED GUESTS, IRED CONTRIBUTORS and COMMITTEE MEMBERS, addressing the widely outlined theme from their own perspectives, based on their unique experience with IRED:

Harold Blum, North American Contributor and Past Vice-president of IPA;

Otto Kernberg, North American Contributor and past President of IPA and APsA

Adrienne Harris, North American Contributor;

Rosemary Balsam, North American Contributor;

Christine Anzieu, North American Contributor; **Maurice Apprey**, North American Contributor

Vaia Tsolas, North American Contributor; **Nobuko Meaders**, North American Contributor;
Linda Mayers, North American Contributor; **Marco Conci**, European Contributor;
Maria Ponsi, European Contributor; **Sandra Maestro**, European Contributor;
Cristina Fabiao, European Contributor; **Roosevelt Cassorla**, Latin American Contributor;
Serapio Marcano, Latin American Contributor;
Renato Avzaradel, Latin American Contributor;
Olga Santa Maria, Latin American Contributor;

Anne Adelman and **Rachel Boué-Wydawsky** – “JAPA” Book Review Co-Editors; **Padma Desai** – “ApsA Psychotherapy Associate” Co-Editor; **Barbara Marcus** – Author, opening article of the APsA Book Review of IRED;

The participants discussed and proposed various points regarding publicity, e.g., connecting IRED to institutes and societies, including academic libraries of universities, and plans for future contributors’ meetings and regional and inter-regional events.

MANY HAPPY RETURNS, IRED!

