

Stefano Bolognini

INTRODUCTION TO THE IRED PANEL, Sunday August 1st.

IPA “VANCOUVER” CONGRESS 2021

Dear Colleagues,

Let me first start this Panel with a short personal note.

This will be my last presentation as Chair of the IRED Task Force. After several years of intense and passionate commitment, I have deemed it appropriate to resign from this position for three fundamental reasons.

Firstly, because I have always been a firm believer - first as Board Representative, and then when I was IPA President - in the institutional principle of "rotation" in assignments, and I intend to remain coherently faithful to this principle.

Secondly, because IRED is progressively developing enormous potential, and at this point I believe that a new Chair may be better able than I to provide new ideas, adequate resources and energy for this development.

Thirdly, because after twenty years of continuous work in IPA I feel a bit tired and in need of a little rest.

I would like to take this opportunity to thank my colleagues in my previous Administration (Alexandra Billingham, Juan Carlos Weissmann, Andrew Brooke and Paul Crake), who effectively helped me to achieve this feat, and those in the following

Administration, Virginia Ungar, Sergio Nick and Henk-Jan Dalewijk, who supported it wholeheartedly thereafter. I am also very grateful to the new Administration (President Harriet Wolfe and Vice-President Adriana Prengler) which is in the process of transforming the Task Force into a more stable Committee.

And of course I would like to deeply thank my initial fellow adventurers Eva Papiasvili, Arne Jemstedt and Elias Mallè da Rocha Barros, who later gave way to Victoria Korin and Inés Bayona, and my old friend Abel Fainstein, invaluable Consultant for Latin America. My gratitude to all of them is huge.

I will continue to participate in the common work of the Committee as Consultant for Europe, having the full confidence that the work of IRED with all its vitality and competence will go ahead and progress, as we are used to.

That said, let's start our scientific presentation.

Some contemporary psychoanalysts – including myself - might fantasize that if Sigmund Freud had been able to witness - beyond the limits of his long life - the extension and development of psychoanalysis in both a geographical and a theoretical-clinical sense, he might have expressed both enthusiasm and perplexity.

The worldwide diffusion of psychoanalysis would certainly have made him proud and cheerful; the transformations and even mutations that were inevitably generated by its encounter with different cultures, traditions, mentalities and psycho-social situations would perhaps have worried him, careful and jealous as he was of the orthodoxy and canonicity of the science he founded.

The Inter-Regional Encyclopedic Dictionary provides 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 recognised, 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.

The IPA, with its worldwide extension and ramification, with the passion for conceptual research that animates many of its members, and with the help of its polycentric, multicultural and - in the end - scientifically democratic evolution, is able to do it.

Over the last few years, the IPA has been demonstrating its increased capacity for exploration, ecumenical acknowledgement and tolerance of the otherness of its internal components, albeit with constant reference to the Freudian matrix of its basic theory; could it perhaps be said that the “collective mind” of this world organisation has expanded and that it can contain, respect and utilize evolving theoretical visions?

I firmly think so, and I believe that the IRED, together with the CAPSA (another inter-regional initiative of the Eizirik Administration, which was quite revolutionary in its time) is both a signal and a pro-active factor of this change in the IPA community mind: wider, indeed, more articulated and more open to the recognition of its internal complexity.

The migration of concepts, their transformation in the encounter with histories, mental forms and ways of being profoundly different from each other, even in some cases their mutation,

constitute an undeniable reality today, which deserves to be known and studied.

And yet, the psychoanalytic *quid* has not been weakened or denatured: it has been enriched, it has become more complex and it has taken note of the unstoppable creativity that has animated the many generations of psychoanalysts that have followed one another from the beginning of the last century to the present day.

We believe that we can pass on to future generations a wealth of knowledge that will be useful in their analytic training, both from the theoretical point of view and from the point of view of establishing a more conscious historical identity and a Professional Self more suitable to understand the clinic in its wide variety.

The IRED Panel of this congress will reconstruct the historical path of two concepts that did not exist in the minds of the first psychoanalysts, but that have progressively imposed themselves on the attention of the scientific community for the convincing strength of their theoretical representability and clinical usability. We will hear from the three Regional Co-Chairs how contributions from the various psychoanalytic worlds have provided original and characterised versions of the concept of "SELF" and that of "INTERSUBJECTIVITY".

This exploration - as well as all the other entries - was accomplished thanks to the work of Contributors of enormous value and competence (whom we deeply thank for their generosity) and of the Co-Chairs themselves in their coordinating functions in the preparation of each entry.

I would also like to thank again the outgoing Administration, which has always supported IRED with true enthusiasm, enabling us to work with the necessary tools (especially translations and technical support for publication on the IPA Website), the incoming Administration, which has already ensured the continuation of this fundamental scientific and editorial undertaking, and the team of translators in various languages organised by the IPA Website, who are doing an extraordinary job in making this wealth of shared knowledge available to all, free of charge.

Let's go on to listen to our IRED Co-Chairs, which will introduce us to the description of the migration and mutation of the concepts of SELF and INTERSUBJECTIVITY.

Stefano Bolognini

IRED Task Force Chair

INES BAYONA

“Movement from One Part to Another” "Modification and Change" IS MIGRATION AND MUTATION

I salute you all and my colleagues at the IRED worktable.

First of all thanks and apologies.

Thank you for joining us and joining me today, apologies for not being able to be present at this time, but there is no better VOICE to present my text than that of Abel, dear colleague and friend.

In a few words and short time, I will try to share with you MIGRATIONS AND MUTATIONS happened in Latin America in in two concepts already published by IRED: Self and Intersubjectivity

As part of the title of this panel and my text, I consider it important to know the meaning and origin of the words MIGRATION AND MUTATION according to the meaning in the dictionary of the Royal Academy of Language.

Migration

In English, the dictionary says:
“movement from one part of something, to another”

In Spanish, (translated for this work into English), it says: *"Journey that birds, fish and other animals undertake from time to time for the demands of food or reproduction"*.

Mutation

Its Origin is from the late Middle English: Comes from the Latin *mutatio(n-)*, from *mutare that means 'to change'*.

In English says:

“The changing of the structure of a gene, resulting in a variant form that may be transmitted to subsequent generations, caused by the alteration of single base units in DNA, or the deletion, insertion, or re-arrangement of larger sections of genes or chromosomes”

In Spanish, (translated into English for this work), it says: *"Change or modification of something"*.

Before starting directly with our topic, and from the outset, we can observe how in the dictionary of the academy of the language, the Mutation and Migration of one same concept is presented according to the language of the search.

In this case, in the two languages Spanish and English, the differences are observed.

So, ¿can you then imagine what happens in a scientific investigation where there is a historical journey, development, evolution and meaning of the same concept in different parts of the world? Well, this is what makes the IRED particular, it's encyclopedia, it's dictionary with the content of a concept of three regions of the IPA.

Why the title Migration and Mutation?

In London 2019 , during the IRED meeting of consultants and contributors from different countries, while sharing their experiences in the participation of the different entries, they spontaneously commented on the surprises that one concept or another produced; the way it was understood or no longer worked in the clinic, or was known by another similar name, or how important it was in the clinic or not. It was something that surprised and amazed everyone.

In addition, and in company with the Co-chair in charge of the final edition, ones realized the transformation, mutation and migration of the concepts through history, in each region and between regions.

Just as Freud's psychoanalytic theory emerged from his clinical work, and at least in my society, I am encouraged that the topics of research and elaboration for some work should arise from the experience of the clinical work itself.

Well, the idea of including "Mutation and Migration" in the working concepts of the IRED, arose then in the meeting of the IRED committee between Stefano, Eva, Arne and myself in London 2019. After that friendly, generous and scientific meeting with all the colleagues who participate in the IRED, it extended to the topic of this panel.

During that experience, from which this great event emerged; and as an illustration of what IRED is and gives us, we used as a metaphor one of the meanings mentioned above,

"Journey that birds, fish and other animals undertake from time to time because of the demands of food or reproduction"

Then, to fulfill the objective of this panel, I believe that the most important thing is that you all will be interested and motivated to enter the IRED and read the entries.

Studying each of these two concepts, Self and Intersubjectivity to capture their "migrations and mutations", I felt myself making a great "mutation" of the work done and published.

So, I'll limit myself to "quote", not paraphrasing or re-interpreting them

Self

Latin American Contributor Rafael Groisman

In the introduction the editors already say:

-Self, is an important concept for psychoanalysis, ...“to the degree that psychoanalysis is viewed as an in-depth study of human subjectivity, the self has been a central albeit, elusive, ambiguous and controversial. (Pag. 412)

Only in this paragraph, we see the Migration and Mutation of what this concept in a general way impacts in the theory and the clinical work. If I would keep reading the introduction, I should quote the complete introduction to exemplify this idea.

I will now quote two other examples of Mutation and Migration of the concept of Self in LA:

-“Indeed, a broad bibliographical search recently carried out by the Argentine Psychoanalytical Association database of Argentine psychoanalytical publications, the used of the term Yo triplicates the references to the term Self”. (Pag. 418)

-"Leon and Rebecca Grinberg, in his pioneering today considering classical, publication "Yo y Self: su delimitación conceptual" ("The Ego and the Self: its conceptual delimitation"), Leon Grinberg et.al (1966), address both, conceptual and semantic difficulties of the usual use of the Ego and the Self and follows up with his own attempt to resolved them" (Pag. 459)

Intersubjectivity

LA Contributor, Abel Fainstein working with the main author Carlos Nemirovsky.

Following the same style, in order not to perform "mutations and migrations" I quote:

-"This entry includes the thought of *intersubjectivity as a dominant psychoanalytic orientation*, as well as an increasingly prominent aspect of psychoanalytical thought and work, present in various ways across the spectrum of many psychoanalytic orientations worldwide". (Pag. 219)

-"While looking to Europe for inspiration, Latin America is not a copy of the Old Continent. Latin American Psychoanalysis had developed within local cultural expressions, and gradually transformed and mingled with them...The (sometimes violent) "irruption" of social life into our consulting rooms is inevitable. For this reason, many analysts, who practice decades ago, were intersubjectivist ahead of their time due to the way they approach their clinical practice... In view of their way of working with patients, today they would be considered intersubjectivist, even if they did not know the authors reference in this field". (Pag. 229).

I hope this illustration, and the experience that Eva is about to share with you from our colleague Rafael Groisman experiences writing the entry; motivate you to read, research and study with the IRED.

For that, we are working in the three regions of the IPA with dedicated and committed colleagues, a committee and an advisor, who continue to create ideas and improve the methodology.

Mutations and Migrations as defined in their different postures by the Dictionary of the Academy, is present in the way IRED is developed.

Thank you,
Ines Bayona

Arne Jemstedt

IPA Vancouver August 1, 2021

IPA INTER-REGIONAL ENCYCLOPEDIA OF
PSYCHOANALYSIS:
MIGRATION AND MUTATION OF CONCEPTS

European perspective

First, I wish to say that it is a great honor to be part of this marvelous project that IRED is and to work together with Stefano, Eva, Inés and Abel.

The two concepts that we are discussing – Self and Intersubjectivity – are related to each other. Intersubjectivity implies communication – conscious or unconscious – between two selves, in our field between the analysand and the analyst.

I will start with the European perspective on the migration and mutation of “Self”.

The contributors to the European draft on the “Self” were Sandra Maestro, Lesley Caldwell, Michael Sebek, Anne Alvarez and me.

Freud in a few instances uses the term “Selbst”, but the term relevant here is “das Ich” the “I”. Freud used “Ich”, for both a mental structure with ego-functions, as well as the more personal, subjective experiential “self”. Strachey’s translation of ‘Ich’ into ‘ego’ loses Freud’s dual aspects of “Ich”.

I will pick up some examples of how the concept of “self” is understood and used in European psychoanalysis.

Melanie Klein’s “ego/self” is primarily unconscious and mainly involved with drive regulation. It has little relation to the idea of a self, organized around subjective experience. Klein tended in her earlier writings to use the terms ego and self interchangeably,

later she said that the self covers “the whole of the personality, which includes not only the ego but the instinctual life...the id” Klein’s concept of the paranoid-schizoid position is dominated by anxieties about the self, with the threat of annihilation, especially through the work of the death instinct, while the depressive position is dominated by anxieties for the object. For Klein, the formation of a stable sense of self is dependent on the achievement of the “depressive position”. Klein’s theories have migrated to all the three IPA regions, not least in Europe, where it has been elaborated along different lines, e g by Bion.

For Winnicott the infant is in a state of unintegration and completely dependent on the mother’s sensitive holding. This maternal holding creates the conditions for what he describes as going-on-being for the infant, which provides the foundations for a sense of self. If the mother’s holding fails, the infant is thrown into a state of *unthinkable anxiety* resulting in a rigid “self-holding”.

Provided that the mother presents herself in a manner that “corresponds to the infant’s capacity to create” this will facilitate the development of the sense of self and a creative relation to the world. If there is a mismatch here the result is a relation based on adaptation where the personal impulse is absent and the child relates to the world from a false self position, leading to a sense of futility. The function of the false self is to protect the true self and to handle the relation to the environment.

Winnicott is intentionally vague when he discusses the true self. The true self is an inborn potential and fundamentally dependent on a facilitating environment to be articulated. It is the source of creativity and feeling real and alive, “... it is closely linked with the idea of Primary Process”.

Christopher Bollas has written extensively on the concept of self. He is influenced by Winnicott’s term the “true self” and has elaborated it and developed his own thoughts on the true self, for which he gradually substitutes the term “idiom”. It is a kind of

mutation. He writes: “The true self cannot be fully described. It is less like the articulation of meaning through words...and more akin to the movement of symphonic music”. “The idiom,” he writes, “that gives form to any human character is not a latent content of meaning but an aesthetic in the personality”.

Winnicott’s theories – not least about the self –migrated in Europe and also to the two other IPA regions. I will take as an example his influence on Italian psychoanalysis, but there are also specific Italian contributions to the theories of the self. Eugenio Gaddini stays close to Winnicott when he describes the birth of the self. He underlines the vulnerability of the infant and the anxiety of des-integration, of falling apart. Giovanni Hautmann discussed the links between the early formation of the Self and the beginnings of symbolic capacities, leaning on Bion’s theories on the development of thinking.

Stefano Bolognini underlines the differences between the terms “Ego” and “Self” and proposes a model of interplay of Ego and Self in the dyad patient/analyst. According to Bolognini the self corresponds to the fundamental part of a person's mental world and is the object of his subjective experience. This nuclear self relates to a deep sense of identity.

In France Jean-Bertrand Pontalis criticizes the illusion of unity of the Self, in which he sees the risk of escaping the complicated nature of conflict and the multiple transformations of drives. Despite this, Pontalis brings some examples that make the concept of Self useful, e g Helene Deutsch description of the “as-if” personality, patients whose internal reality is characterized by the absence of the self, and whose external boundaries are invested to keep out objects, representations and affects, similar to Winnicott’s false self.

I now turn to the concept of intersubjectivity. Maria Ponsi and Christian Seulin were the European consultants here. It is generally thought that the term "intersubjectivity" was introduced to psychoanalysis by the two North American analysts Stolorow and Atwood in 1984 and that the concept has migrated from there to the other IPA regions.

However, the term was used in French psychoanalysis already in the fifties, when Daniel Lagache used the term of intersubjectivity about the analytic situation, but it is much less used in Europe than in North America. However, there are processes described that are in their nature intersubjective and I will pick up some of them. Klein's concept of projective identification is central here, and especially Bion's development of this concept where he emphasizes the communicative quality of projective identification and – when it concerns the relation between infant and mother – the mother's reception of the projective identifications through her capacity for "reverie". This can be seen also as a paradigm for the relation between analysand and analyst.

As to migration and mutation Bion's theories very much influenced the Italian analyst Antonino Ferro in his formulation of a *field theory*, where the analyst's reverie is a guide to the unconscious processes between analysand and analyst. In this "bipersonal field" the interaction of the two subjectivities creates something new, more than the sum of the two individual minds. This is an intersubjective process, even if Ferro does not use this term.

Staying in Italy, Stefano Bolognini uses the term "inter-psychic" to describe the processes where "two persons can exchange internal contents, through the utilization of 'normal' communicative

projective identifications”, at a healthy pre-subjective level, where neither the cohesive sense of self of the subject, nor the conscious identity of the person are necessarily involved.

Returning to England, and now again to Winnicott. Concerning psychoanalysis/psychotherapy he states that it “takes place in the overlap of two areas of playing, that of the patient and that of the therapist”, in what he calls a “potential space”. This of course has an intersubjective quality.

Winnicott’s ideas migrated to and mutated e g in France, most obvious in the case of André Green and René Roussillon. Both use the term “intersubjective”. In his paper “Intrapsychic-Intersubjective”, Green states: “It is in the intertwining of the internal worlds of the two partners of the analytic couple that intersubjectivity takes on substance”. Roussillon, drawing on the work of Winnicott, defines intersubjectivity as the meeting between a subject moved by drives and with an unconscious life, and an object who is also another subject with drives and an unconscious life as well.

I hope I have given you some ideas and glimpses about migration and mutation of these two concepts in Europe.

Arne Jemstedt

EVA PAPIASVILI

IRED: Migration and Mutation of Concepts:
The Inter-Regional SELF & INTERSUBJECTIVITY

Thank you, Stefano, Arne, Abel, Ines, and all of you, who have been with us on this journey through time and cultural-linguistic spaces, called IRED.

I will focus on the inter-regional phase of work, which can be mutative in and off itself and lead to further insights into internal connections between different conceptualizations in their evolution.

In IRED, SELF and INTERSUBJECTIVITY as *psychoanalytic orientations AND as increasingly prominent elements of contemporary psychoanalysis worldwide*, present a culmination of mutative developments of many other concepts, which are described in entries The unconscious, Object Relations, Ego Psychology, Transference, Countertransference, Enactment, Containment, and Projective Identification.

SELF

The Inter-Regional team consisted of, Gary Schlesinger (for North America), Rafael Groisman (for Latin America), Sandra Maestro (for Europe) and me as a Co-Chair:

Attuned to migration as part of their socio-cultural heritage, both North and Latin Americas position SELF in a broad philosophical and etymological context, including psychoanalytic mainstream, non-mainstream and hybrid conceptualizations. This in turn sensitizes Europe towards including more conceptualizations, beyond the regional draft. Reciprocally, Europe's inclusion of child psychoanalysis sensitizes the two other regions to expand in this area.

Socio-historical-cultural environment's interaction with SELF is evidenced in different regions picking up different elements of the migrating theories they further develop: Example is Europe working with Mahler's original formulation of emergence of SELF through Separation-Individuation, including the Autistic stage, which Mahler later dropped. The experience of **alterity** is in view, when a member of the team from another region asks: Why? An answer: Because we find it useful in the context, we using it.

Relevant to inter-regional migration-mutation:

In North America: Pre-analytic Ego-Self division in W. James; Reformulation of Freud's concept of Narcissism as an investment in Self, not Ego, by Hartmann, who further separates self as a person from self-representation, elaborated further in Jacobson's & Mahler's self and object representations; Loewald's internalization of the subjective representation of the self and other, and, Erikson's Psycho-social epigenesis, continue, in different ways the expansion of Object Relations dimension within Ego Psychology, extended yet further in a integrative work of Kernberg, for whom SELF is a sum total of self-representations, which recovers Freud's ambiguity of Ich.

In this environment, North American Kleinians develop the notion of unconscious phantasy as a complex of

animated representations of *transactions between self and object* into the “*dramatic point of view*”, as an addition to the Freudian metapsychology.

A major landmark in the theory of narcissism and the concept of ‘self’, Kohut’s Classical Self-Psychology places the development of the self at the center of psychoanalytic inquiry, and articulates how the self forms through the internalization of early empathic experiences, giving rise to internal ‘self-objects’ which help maintain a stable sense of self, and how a caregiver’s empathic failures (a mutation of Balint’s basic fault) effect narcissistic psychopathology. Contemporary Self Psychology of Lichtenberg elaborates on motivational systems in development of Self; the paradigmatic shift continues with Interpersonalists’ and Relational theorists’ multiple selves emerging in the interpersonal field, a progeny of Sullivan and Ferenczi.

In Europe: Various strands of Winnicott’s concept of SELF proliferate across all continents, specific elements of Mahler’s theory contribute to original developments of Italian child and adolescent psychoanalysis. A newly added contribution by Alvarez forges a connection between Kleinian view of SELF and elements of Kohutian Self Psychology. French Pontalis credits both Kohut and Hartmann for opening the door to studies of narcissism, in addition to comparison between Jacobson and Deutsch, as to the fullness or emptiness of ‘self’.

While maintaining the ambiguity of Freudian Ich, Europe also forges a nuanced approach to various SELF-EGO configurations in the clinical work, by Bolognini, which resonates with North American psychoanalysis.

In Latin America, In Grinberg's "Ego & Self", elements of Jacobson meld with Klein and Wisdom; and Resnik works with elements of W. James' formulation of ego and self. In a specific context of migration, Grinberg employs Erikson's concept of Identity. Pichon-Rivière's original concept of 'link', translated by Kernberg as the relational linkages between self and object representations, include intrapsychic group formations, inter-regionally relevant to group and family analytic theories world-wide.

Growing influences of Kohut, Lichtenberg and Relationists, together with Winnicott, since the late decades of 20th century contribute to original conceptualizations of Montero, Muller and others, in line with Nemirovsky's emphasis on the importance of psychoanalysts reinventing themselves and developing adequate theoretical instruments to approach the clinical problems of the present times.

INTERSUBJECTIVITY

The inter-regional team consisted of Adrienne Harris (NA), Abel Fainstein (LA), Christian Seulin (EU); with me as a Co-Chair.

As the concepts of subjectivity and intersubjectivity emerged gradually across many disciplines, the entry starts with a broad inter-disciplinary dialogue, presaging intersubjectivity of psychoanalytic encounter.

Present implicitly in Freud's model of treatment, largely undertheorized, the entry credits Lacan with introduction of the term 'intersubjectivity' into psychoanalytic vocabulary in 1953, and outlines its various meanings and lines of development in different psychoanalytic geographies.

In North America, complicated road from Freud, through Ferenczi and Balint, Object Relations and Self Psychology to Stolorow, who formulates the Intersubjectivity as a psychoanalytic orientation in 1980's, includes recontextualization of metapsychology and its crystallization in an experience-near clinical experiential context.

Here, 'Intersubjective Ego Psychologists' building on Loewald (1970)'s notion of the 'interpsychic' as the extended psychic space, speak of a double focus: 'Two-person's process, one person's therapy'; For 'post-Bionians' who bring Bion's communicative projective identification into the intersubjective realm (Grotstein), intersubjectivity remains a multifaceted process of 'unconscious communication' (Brown); Ogden's formation of 'analytic third', echoes Green, influential in French Canada, where intersubjectively relevant 'Third Topography' posits that in development, the two-person mind where baby and the caretaker form an operative unit precedes that of one-person psychic autonomy of drive, defense, intrapsychic conflict and fantasy. Self Psychology, where self becomes cohesive through the activity of self-object, is sometimes called a 1.5 -person psychology, on a way towards a paradigmatic shift of Relational Intersubjectivity of 2 -person psychology focused on the phenomenology of a fluctuating intersubjective field, which determines the experience of the analyst as much as the analysand.

In Latin America, LINK and RELATIONAL perspectives converge through transference: not just as a repetitive but also as a novel event (Fainstein). Based in post-Bionian British Object Relations and post-Lacanian French psychoanalytic thought, the link perspective, adheres to the notion of Freudian infantile sexuality as the essential motivation, and does not involve paradigmatic change. However, the relational perspective, an heir

to Ferenczi, Balint, Fairbairn, Bowlby, Winnicott, and Kohut, which further develops ideas of contemporary North American Self, Relational and Intersubjective thinkers, such as Lichtenberg, Stolorow, and others, contains a paradigmatic shift, where the analyst becomes a ‘facilitator’ of the analyst-patient relationship.

In Europe, intersubjectivity highlights the novelty, uniqueness and creative potential of the analytic encounter. In addition to regional mutative developments, described by Arne, various field and enactment conceptualizations, originating in the Americas, have been influential.

‘Reconfiguring boundaries’ during inter-regional work
one example out of many: With newly discovered differences between the French Canadian and French European thinking, the French perspective divides into two sub-sections. In consultation between the Co-Chair and the European representative, a new term is coined: “Inter-subjectively relevant Third Topography” of Brusset, Green, Laplanche, Roussillon, Winnicott, and newly added Loewald (by French Canadian contributors, who became familiar with his ideas during their work on IRED).). Canada emerges as a transitional/translational zone between British Object Relations, French tradition and North American psychoanalysis in all its variety.

In Conclusion:

As the Subject-Object-Object perspective progresses towards Subject-Subject -Subject perspective, **‘Transitional-Translational area’** opens up where all conceptualizations can be viewed in both subject/object perspectives. This facilitates a ‘de-centered view’ of one’s own and ‘the other’ conceptualizing, while the initial shock of otherness is mitigated, as the ‘alien other’ becomes ‘familiar other’. Through representing ‘non-mainstream’, previously ‘invisible connections’ are exposed, boundaries

become more permeable, barriers become filters, leading to re-configuration, broadening, nuancing and layering of identities.

Migrational-Mutational effect: Specific elements of a particular conceptualization are prioritized in a new historical-cultural-social-linguistic context. Such elements are incorporated in the new environment, which they reciprocally influence. In certain circumstances, new elements become the core elements, as in SELF PSYCHOLOGY and INTERSUBJECTIVITY as psychoanalytic orientations.

On the mutative effect of the tri-regional work itself, a prescient quote by Rafael Groisman, reflecting on the I-R work on SELF:“... through the emails that we exchanged... I clarified... that a term was translated as ‘sameness’. I was left thinking that after this hard and stimulating cooperative task, my ‘selfhood’ was no longer the same, while my membership as a member of IPA, was strengthened...”

- - -

The preceding is a kaleidoscopic extrapolation of examples of the processes under consideration. For the full representation, please go to www.ipa.world , click on Resources and on the blue image of the book of Inter-Regional Encyclopedic Dictionary of Psychoanalysis.

Thank you

Abel Fainstein

IREC panel

Vancouver Congress

Having been invited by Ines Bayona to read her paper in this first virtual IPA congress, I would only like to add to her stimulating text the importance of migrations and mutations through migrations for psychoanalysts.

Migrations are part of the psychoanalytical history and include different languages with different meanings for each word. In addition, translations, as recently presented by Victoria Korin, are an important part of the history of psychoanalytical ideas.

Pontalis defines psychoanalysis as an essentially migratory discipline due to the privilege of migration. From one dialect to another, from one culture to another, from one kind of knowledge to another.

Through that migratory capacity, through the tolerance for the encounter with the other, doubt, uncertainty, we find the heart of the psychoanalytical experience. Learning to migrate, and the experience from it, stimulates training.

Regarding the two entries we are addressing today, I would like to add that drives are, for many of us in Latin America, one of the axes of our theories. Many of us therefore, were surprised that Steven

Mitchel does not consider them in relational psychoanalysis as an axis.

However, reading the IRED, I became aware that we cannot generalize his ideas within all of the North American contributions because there are many points of view and different theories. That is, my perspective has mutated.

In addition, and as Ines quoted from the entry written by Nemirovsky and edited by me, intersubjectivity has been part of Latin American thought even though there have not been so called intersubjectivists among us.

Only as examples, in Argentina, Baranger, Baranger and Mom's ideas on the "psychoanalytic field", the origin of Antonino Ferro's ideas developed in Europe, as well as Garcia Badaracco's ideas on "interdependencies" and the role of "the others in us", provide important contributions based on Enrique Pichon Riviere's ideas on "vinculo" (bond).

To finalize, I would only like to emphasize that the IRED is a work in progress. Although we can correct errors and/or omissions each time that is needed, further developments of each concept and possible changes will need several years to be introduced. Their elaboration as well as technical issues oblige this.

Thank you.

