

# KARNAC REVIEW

NEW TITLES IN MENTAL HEALTH...

IN THIS ISSUE

Jan Abram  
Bernard Barnett

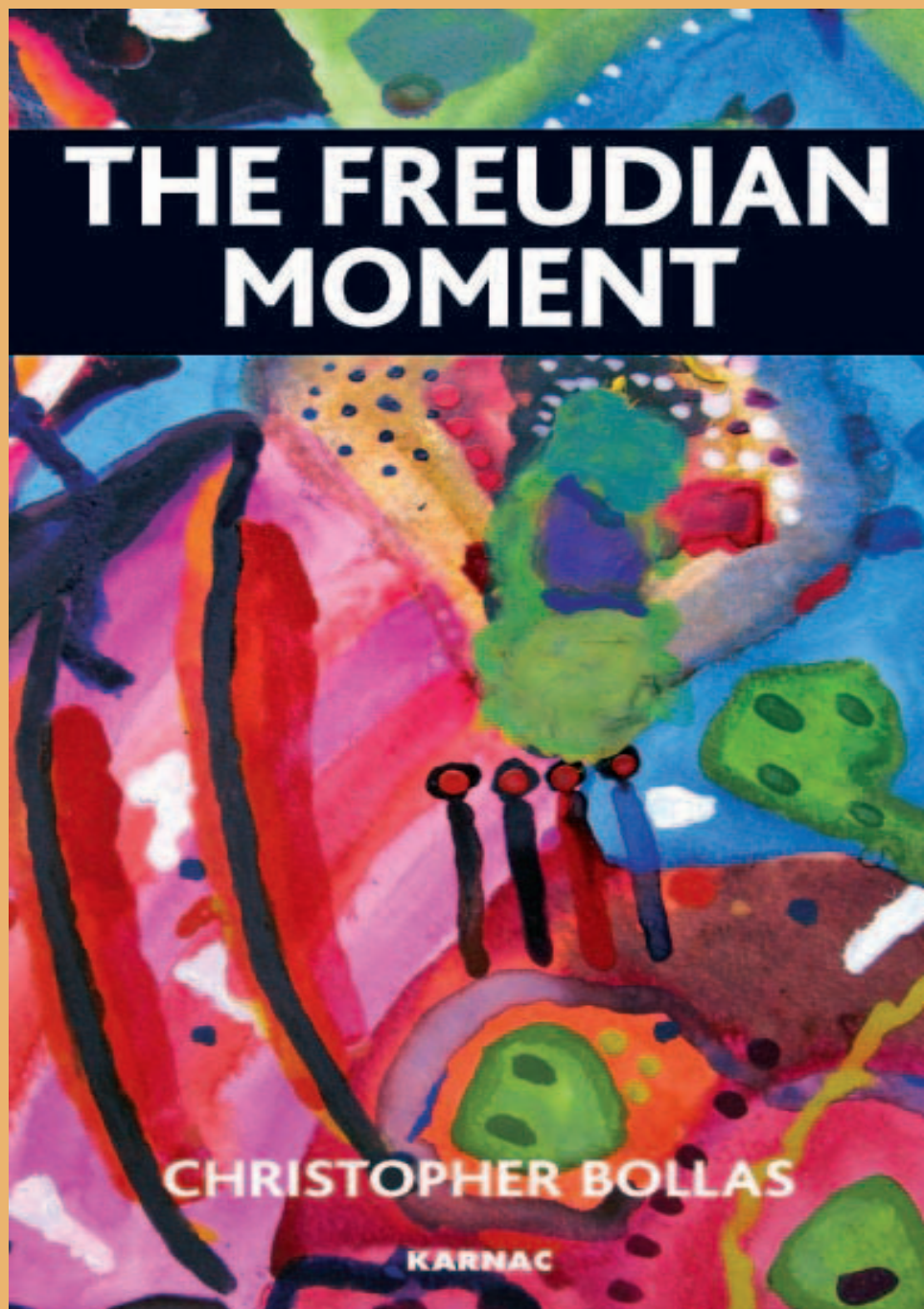


Presenting  
Gregorio  
Kohon's first  
novel *Red  
Parrot,  
Wooden Leg*

Christopher Bollas  
Jorge Canestri  
James Grotstein  
Gregorio Kohon  
Rosine Perelberg  
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## THE KNIGHT'S TALE

Years ago I came across a poem, by Schiller I think, concerning a Knight and his Ladye-Love, in which it was told how Sir Hopeful, for want of a Thai restaurant in the neighbourhood, betook his Beloved to the local bear-pit for a fun-filled Saturday evening of baiting and bloodshed. To his dismay, however, midway through the gore-fest, the Ladye took off her glove and tossed it into the pit. "To test thy love," she saithed, "I desire thee to get in there, mix it with the bears, and bring back my favour forsoothly. Then will I know you truly love me." Reluctantly, Sir Now-Well-Miffed leapt over the rails, and at some cost to his chain-mail chinos, retrieved the mitten. Instead, however, of presenting it to his Leman on bended knee, he threw it in her lap, exclaiming the whites "Farewell, my chuck! You'll not st see me again. True Love is not put to such tests of your devising!"

I found myself in a similar situation the other night. I was wining and dining a young lady I had recently met through a computer-dating agency (in a Thai restaurant, as it happened). Since we had a whole run of compatible interests, things seemed set fair to go well. We spent a pleasant hour or two discussing Greek and Roman rhetoric, needlepoint, and the feathered dinosaurs recently unearthed in Liaoning Province. Disaster struck, however, when our mutual love of Classical Music was aired.

"Bach or Handel?" she asked. "It's a little test I put to my gentleman friends."

How I did secretly rage. To be called a gentleman is bad enough ... but to be put to a 'little test' is quite intolerable. I am still smarting over the last one, involving Van Morrison, circa 1977. I decided the time had come to extricate myself. "They must be new boys on the block," I mused. "By Classical I mean the Beatles, the Stones - the Ramones, Motley Crue - Metallica ... that whole 60s and 70s scene..."

Her sharp intake of breath sucked the froth from my cappuccino. "I fear there has been some misunderstanding," she hissed. "I was talking of music, not muzak. The Beatles make me feel quite faint. Thank goodness I mentioned my little test." At which she swept up her things, sniffed loudly, and clattered away.

"Yes!" I said under my breath, "Thank goodness you did. Although, now I think of it, there is one Beatles song that might have caught your fancy." Strolling to the cash-point to settle the bill, cheap at the price, I found myself humming quietly: "All You Need is Glove."

## MALCOLM'S TOP TEN

1. *Signs of Autism in Infants: Recognition and Early Intervention* by Stella Acquarone [Cat. No. 24639, £22.50, Karnac]
2. *My Dearest Enemy, My Dangerous Friend: Making and Breaking Sibling Bonds* by Dorothy Rowe [Cat.No. 25539, £9.99, Routledge]
3. *The Stuff of Dreams: Fantasy, Anxiety and Psychoanalysis* by Kirsty Hall [Cat. No. 24634, £19.99, Karnac]
4. *On The Way Home: Conversations Between Writers and Psychoanalysts* edited by Marie Bridge [Cat. No. 25070, £14.99, Karnac]
5. *Infinite Possibilities of Social Dreaming* edited by W. Gordon Lawrence [Cat. No. 24832, £19.99, Karnac]
6. *Attachment in Psychotherapy* by David J. Wallin [Cat. No. 25630, £25.99, Guilford Press]
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8. *Freud's Art: Psychoanalysis Retold* by Janet Sayers [Cat.No. 25536, £21.99, Routledge]
9. *Understanding 4-5-Year-Olds* by Lesley Maroni [Cat. No. 25293, £8.99, Jessica Kingsley]
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**Editor's Message**

Dear Readers,

Welcome to the summer 2007 issue of the *Karnac Review*.

We were saddened to hear the news last month that our author Eva Seligman had passed away after a long illness. Eva's book *The Half-Alive Ones* was published by Karnac last year and was a celebration of her almost fifty years of therapeutic work, and contained poignant depictions of her personal and professional experiences. I am sure all our readers join us in offering our condolences to Eva's family, friends and colleagues.

On a happier note we are delighted to announce that David Rosenfeld is the joint winner of the Hayman Prize for Published Work Pertaining to Traumatized Children and Adults, for his paper "September 11: Military Dictatorship and Psychotic Episode - Year 1973", published in *The Soul, the Mind, and the Psychoanalyst*. The award is to be presented at the International Psychoanalytical Association Congress in Berlin. An abstract of the paper and more information about the book appears on page 19 of this issue.

Karnac Books has a long relationship with the International Psychoanalytical Association, going back to the days of the original proprietor, Harry Karnac. This year we will be attending the IPA Congress in Berlin where we hope to meet many of our readers in person. This issue contains a multitude of new titles which are to be presented at the Congress for the first time, including the revised edition of *The Language of Winnicott* by Jan Abram, *Time and Memory* by Rosine Perelberg, *Becoming A Person Through Psychoanalysis* by Neville Symington, *The Freudian Moment* by Christopher Bollas, *A Beam of Intense Darkness* by James Grotstein, and two new titles in the IJPA Key Papers Series: *Influential Papers from the 1960s* edited by Andrew C. Furman and Steven T. Levy, and *Key Papers in Literature and Psychoanalysis* edited by Paul Williams and Glen O. Gabbard. We are also immensely pleased to present Gregorio Kohon's first novel, *Red Parrot, Wooden Leg*, about the adventures of two young writers, set in the midst of political repression, anti-Semitism and violence during the Latin American dictatorships of Brazil and Argentina in the 1960s.

Appropriately, we end with an account by Harry Karnac himself about how he came to specialise in psychoanalytic bookselling, a tradition we are proud to maintain nearly fifty years on.

Alex Massey  
Sales Director

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**ON THE OCCASION OF THE PUBLICATION OF GREGORIO KOHON'S NEW NOVEL *RED PARROT, WOODEN LEG* LEON KLEIMBERG, A TRAINING ANALYST OF THE BRITISH PSYCHOANALYTICAL SOCIETY, INTERVIEWS THE AUTHOR.**

*How did it all come about? How did it feel to write your first novel?*

Although I have a literary background, the writing of this novel took me by surprise. In my youth I published a number of books of poetry; I participated and collaborated on literary magazines, and could not see myself as anything but a writer. I wanted to be a poet from very early on in my life but, although I had written a few short stories, the novel just “jumped” at me. It happened while I was in Australia, where my family and I lived between 1988 and 1995. I had taken a few days off to write a

paper to present at a psychoanalytic conference, and suddenly, while I was sitting at my computer, facing this white screen, teasing me, challenging me, this story started to develop. It was the description of a Brazilian man, totally unknown to me, who went into the jungle to collect medicinal plants and herbs, somebody who later on, in the final text, became Anselmo, Wanda’s father—a minor character in the novel. Who was this guy? Why did he appear to me? What was the motivation to write about him?—I had no idea then, nor could I offer you an explanation now. After Anselmo, Wanda started to take shape as a character. One by one, all these other people started to walk into the scene—not

necessarily in the form and order that they appear in the final text today. I became completely taken over by the writing. I would get up at four o’clock in the morning, no clocks, no alarm calls, just literally wakened by the story as it developed during my sleep. Then I would write for a couple of hours, perhaps prepare breakfast for the family, go to work, etc., and then, at the end of the day, write for another couple of hours after dinner. It was like being in a creative trance for about ten months, I found it rather astonishing. I have to say, the pleasure in doing this was wonderful.

*How did you become a writer in the first place?*

I came from a rather poor family, there were never any books in the house, although like in many immigrant families, my mother expected me to go to university and become a civil engineer. When I was about eleven or twelve years old, I made friends with a kid who came from a very cultured family, the walls of their flat were absolutely covered with books. He introduced me to classical music through Beethoven’s 9<sup>th</sup> symphony and to poetry through Pablo Neruda’s vinyl recordings of his own *20 Poemas de Amor y una Canción Desesperada*, which I learnt by heart. From Neruda it was only a small step to Miguel Hernández, Federico García Lorca, Rafael Alberti, and the literature of the Republican writers during the Spanish Civil War. This was a turning point in my life: I became interested in politics, and felt enormous sympathy for the Catalanian anarchists. At the same time, I decided that poetry was my destiny—the little I knew then!

*Do you see any contradiction, any conflict between being a writer and being a psychoanalyst? How do you reconcile these two things?*

They are completely different activities but have one thing in common, and that is the use of *language*. When I decided to become a psychologist, and later on, when I trained as a psychoanalyst, there was never any doubt in my mind that I would go on writing, I never gave it up. I knew that in order to survive being a professional,

I would have to go on writing. Nevertheless, psychoanalytic language and literary language represent different ways of perceiving the world. While my psychoanalytic practice benefits greatly from literature, both from reading as much as from writing, I am not so sure how much my poetry and my literary prose profits from psychoanalysis. When I describe clinical cases in psychoanalysis, I would want to be telling a good, alive enough “story”, but there is nothing psychoanalytic about my novel or in my poems.

*Your book is a Latin American novel, yet it was started while living in Australia . . .*

There were lots of things in Australia that were strikingly similar to Latin America—some of the landscape, for example. In South America, we imported the Australian eucalyptus while they brought the jacaranda to their continent. In certain places in Australia, this mixture of jacarandas and eucalyptus evoked an emotional internal atmosphere in me that was extremely familiar. As a family we used to spend almost every weekend in Noosa, a small beach resort close to Brisbane. Going up the Noosa River on a boat was an experience that immediately transported me back to El Tigre, the delta of the Paraná River, near Buenos Aires, which had played an important part in my childhood and youth. I suppose that I wanted to bring something back, to recover something from my past. At the same time, Queensland (as beautiful and interesting as it is) was a very conservative and provincial place—Australians called it “the Deep North”, in reference to the North American racist Deep South. Our colleague, the late Michael Conran, on one of his visits, said to me: “You are a Latin American who dared to arrive at these shores without a job or a contract, a non-medical psychoanalyst who didn’t ask any favours from the psychiatric establishment, a poet who writes in Spanish in the midst of an anti-intellectual society, a Jew who created a center for psychoanalytic studies in a completely anti-psychoanalytic and racist environment . . . it couldn’t get much worse than that! They must hate you here . . .” Well, we made very good friends and were offered amazing support from some people, which facilitated the founding of the Brisbane Center for Psychoanalytic Studies. Still, I would think that the writing of a rather outrageous novel was a form of responding to all this, a very modest political act against a notably reactionary society.

*Are you still writing poetry?*

Yes. At the same time as the novel appears in English, there will be a new collection of my poems published in Spanish in Buenos Aires. The title of that book is *El Estilo del Deseo—The Style of Desire*. Nothing to do with Lacan! It comes from Jorge Luis Borges: “... the style of desire is eternity ...”

*How much of your life is in the novel?*

Nothing of my actual biography is in the novel and yet everything in it is related to my life. I will give you two examples. The first one is Joacaria, the red parrot, an important character in the book. It was based on a real parrot that belonged to a colleague of ours in England, nothing to do with South America. I transformed the original model into something completely different: a bird that speaks *Yiddish*. The same with other characters: Wanda, for example, was a minor character in a novel from an Argentinian writer. This is a literary joke, common among writers of works of fiction. Writing fiction is a bit like playing jazz: there is a theme, a main story but the writer (like the musician) borrows and improves on other themes from a multiplicity of sources, which could be reality, other people’s experiences, or other places, like ... books! In this sense, I found writing fiction the most exciting creative activity; the sheer pleasure of developing a story that might be appreciated and perhaps enjoyed by unknown readers, an imaginary text that would make sense to others, *that* is very thrilling.

*It’s an act of freedom. In fact, this is what I enjoyed so much in your book: the freedom that comes in the humour of your text, something rather cheeky, provocative.*



We grew up in countries where humour was an existential tool of survival. Latin America has always known two extremes: utter poverty, unbelievable social injustice and political repression, on the one hand; and on the other, a kind of creative freedom in the arts and literature which has been quite exceptional. And at the heart of this conflict of opposite forces, humour has always played an important role. In my writing, I would say that there is a specific mixture of cultures, the Jewish and the Latin American, where humour is fundamental—two ways of dealing with suffering and the “normal tragedies” of life. Humour creates an intimacy with the other which both presupposes and, at the same time, guarantees an understanding amongst people. If you found humour in my novel, it means that there are many things we both understand and share without having to go into “big” explanations.

*Could you name your favourite writer?*

Difficult to do so but there are two writers that were very significant and critical in my life: one was Gabriel García Márquez, the other was Julio Cortázar. While the former taught us to open our minds to a very special imaginary world, the latter gave us the freedom of form to give expression to that imagination.

*I enjoyed your novel very much; it made me laugh, it made me cry. There is a death in the novel which is very, very moving; as a reader, one feels particularly touched by it. But, above all, I experienced it as an adolescent rite of passage, what would you say that these two young writers were looking for in this journey?*

Some critics spoke of the novel as a *Bildungsroman*. Daniel and Luigi are rather lost souls, they do not know what they are looking for, they are quite unaware of what is happening to their lives, they are searching for something but do not know what. In Buenos Aires, in the 60s, poetry and literature were a source of

great consolation for many people of my generation, and this is present in the novel: the importance of poetry for all of us, beyond the immediate reality of political persecution. Maybe this applied at the time to other Latin American cities: Lima, Montevideo, Santiago de Chile, for example—it certainly applied to Rio de Janeiro, where most of the action of the novel takes place. Brazil was such an important place in our imagination: not only their poetry, but also their music, their football, their cinema, their women. That the action in the novel takes place in the 60s is important. In general terms, people have some idea about Argentina: the political repression in the 70s, the *Junta*, the Malvinas, but most ignore the fact that this process of political oppression had already started in the 60s. Our generation grew up with a constant fear that one of us might be the next one to end up in jail, tortured or dead: in fact, earlier, during the Peronist dictatorship in the early 50s, we were afraid that our parents might be persecuted; then, in the 60s, during our university years, we greatly suffered with a succession of oppressive military governments. Onganía was our first Pinochet; there were others.

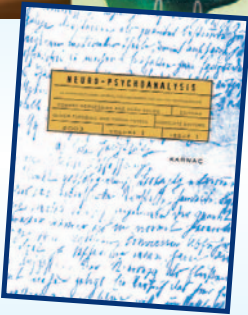
*There seems to be a strong sense of loss in your novel, would you say that Daniel and Luigi found happiness in the end?*

There are personal losses, separations, deaths and murders in the story; then, there are the losses that take place in the background, the loss of ideals, of hopes, of dreams of a group of young people that belonged to a given generation in Brazil and Argentina. Hopefully, those two could eventually come to an acceptance of their losses, but did they find happiness? Well, what do you mean? Who does?

*Red Parrot, Wooden Leg by Gregorio Kohon (217 pages, Cat. No. 25109) £14.99*

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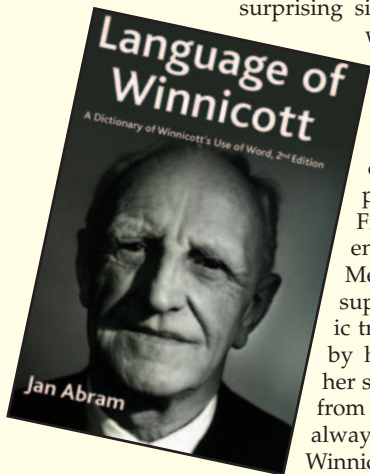
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**WINNICOTT'S** original contribution to psychoanalysis is alive and well and living in the pages of this book. This second edition is predicated on a decade of further research to make Winnicott's thought even more accessible. It is offered in the spirit of the first edition—to guide impartially, so that the reader may personally discover the intricate aspects of Winnicott's celebration of human nature. The capacity to be true to one's Self, and to *feel real and live creatively* are at the heart of Winnicott's endeavour.

Who was Winnicott? Donald Winnicott (1896–1971) was one of the early Freudian psychoanalysts of the British Psychoanalytical Society in the early 1930s. For almost forty years he was a dedicated Society member and elected President on two separate occasions. Winnicott felt 'Freud was in his bones', and this is hardly surprising since he spent ten years in analysis with James Strachey, one of the Society's first Training Analysts whose own analysis had been conducted by Freud himself.



For Winnicott, his work as a paediatrician alongside his training in psychoanalysis, for him vindicated Freudian theory. In the early 1930s he enjoyed a close collaboration with Melanie Klein, who was one of his supervisors as he completed his analytic training as a child analyst. Impressed by his clinical capacities Klein referred her son to him for analysis, and it is clear from her correspondence that she was always grateful for his help. At that time Winnicott was also treating one of Ernest Jones' children.

By 1945, in the wake of the 'controversial discussions', Winnicott found that he was amongst the majority of indigenous psychoanalysts who chose not to align with either Anna Freud or Melanie Klein as the training was divided into two groups. Instead he began to focus on his own ideas, 'settling down to clinical work.' Later these non aligned analysts became known as the 'middle group', but it was not until much later, in 1973, that the Independent Group was officially formed (Kohon, 1988). Winnicott is often identified with this group even though it was formed after his death. The truth is well documented—Winnicott would not have joined any group, even the Independent Group. He wanted to remain non-aligned like many psychoanalysts, even today, although of course his allegiance was firmly to Freud and psychoanalysis.

So why a dictionary for Winnicott's writings? Winnicott's very particular use of the English vernacular evokes a strong emotional response. His use of ordinary, evocative language in the many talks and broadcasts he gave to lay audiences render his ideas immediately recognizable to the reader with no psychoanalytic background. However, underneath the apparent simplicity of a phrase or sentence lies a Freudian labyrinth of complex theory. Between 1931 and 1970 Winnicott wrote over 600 papers that were addressed to diverse groups as well as psychoanalysts. Each paper is a unique explication of the many themes that preoccupied him concerning how we live our lives.

Perhaps the most significant aspect of reading Winnicott, referred to by Thomas Ogden in his Foreword, is that the paradoxical nature of Winnicott's thought resists definition. Ogden concludes therefore, about this second edition, that 'this book is not a dictionary in the same way that the OED is not a dictionary.' As the title conveys, the idea was inspired by Laplanche and Pontalis (1973), and motivated by a strong desire to mine the texts. Each of the twenty-three entries, with their various sub sections, offers a selection of the writings in chronological order and lets Winnicott speak for himself. This structure enables the reader to track how the conceptualisations evolved so as to explore their own resonances.

Does Winnicott's work constitute a paradigm shift in psychoanalysis? Sigmund Freud's development of psychoanalysis insti-

gated a scientific revolution. It is Freud's work that remains the radical theory and constitutes the original Kuhnian paradigm shift. Subsequent theories that have built on Freud's model of the mind contribute to an overall significant development in psychoanalytic theory and technique. However, there has always been dispute as to whether any given development *extends* or *negates* the fundamental tenets of psychoanalysis. This question was the central issue in the 'controversial discussions' of the British Psychoanalytical Society between 1941–45.

Winnicott's focus, throughout the whole of his work, is on the paradoxical nature of the earliest intrapsychic development and how this comes about via the interpsychic relationship i.e., the parent-infant relationship. While it is clear that his perspective offers a significant and particular contribution to object relations theory, there is no question that Freud's metapsychology and the centrality of the psychoanalytic symbolic matrix i.e., Oedipus and the primal scene, constitute the foundations from which Winnicott's thought builds (Abram, 2004). For example, compare and contrast Freud's 'Formulations on the two principles of mental functioning' (1911) and his later theory of helplessness (1926) with Winnicott's 'The theory of the parent-infant relationship' (1960), and see how Winnicott builds on Freud's theory while offering refreshing new perspectives. Every concept of Winnicott's can be traced back to a Freudian root. This clarifies André Green's assertion that Winnicott's recapitulation continues Freud's work—'He did not break off with Freud but rather completed his work' (Green, 1996).

Is Winnicott's work compatible with the work of Melanie Klein? Winnicott was of course influenced by the work of Melanie Klein. However, he increasingly found himself disagreeing with the Kleinian development and in diverse ways this fuelled his thinking and brought further ideas to fruition. Nevertheless, it is important to bear in mind that his critique of some of the Kleinian developments did not amount to the repudiation of her work. The dictionary throws light on some of the fundamental differences as well as areas of compatibility with the post Kleinian development, especially as seen in the work of Bion.

Winnicott's work is not only a testament to the sustaining value of Freud's metapsychology, but also illustrates and leads a particular strand of psychoanalytic development emerging from the British Psychoanalytical Society. The dictionary shows how Winnicott's unique and humane rendering of psychoanalysis, with its strong Freudian roots, heralds new directions in psychoanalysis for the 21<sup>st</sup> Century.

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- Jan Abram is a psychoanalyst in private practice; Associate Member of the British Psychoanalytical Society; Honorary Archivist of the Winnicott Trust and General Editor of the forthcoming *Collected Works of D.W. Winnicott*.

*The Language of Winnicott: A Dictionary of Winnicott's Use of Words: Second Edition (450 Pages, Cat. No. 24508) £29.99*

# A BEAM OF INTENSE DARKNESS: WILFRED BION'S LEGACY TO PSYCHOANALYSIS

By James Grotstein

ONCE, FOLLOWING an analytic session of mine, Bion, unusually for him, went to his bookshelf, pulled out a German edition of Freud's correspondence with Lou Andreas Salome and translated it for me on the spot. I made instant notes about it moments afterwards: "When conducting an analysis<sup>1</sup>, one must cast a *beam of intense darkness* so that something which has hitherto been obscured by the glare of the illumination can glitter all the more in that darkness." I have come to realize that this was the statement that was to become the Ariadne's thread that would run through Bion's later thinking and is what he surely meant by his now famous exhortation to the analyst to "abandon

*memory and desire*" while conducting an analysis "so as to have Faith in the creative response of his own unconscious."

This has become the "Age of Bion". Why? I remember all too well that when I edited *Do I Dare Disturb the Universe? A Memorial to Wilfred R. Bion* in 1981, the publisher withdrew publication rights because he had already lost so much money on his publication of *Seven Servants*, a compilation of Bion's four major books on psychoanalysis. How different times are now—but why? What is behind this surge in "Bionianism"? Why has Bion become

the sage of this Zeitgeist in psychoanalytic thinking? His writing style is terse, obscure, dense, and wide-ranging—not exactly reader-friendly, yet many analysts and psychotherapists as well as laymen now avidly read him, and the forthcoming republication of his collected works promises to be a sell-out. Why?—because Bion brought the Renaissance to psychoanalysis!

It is my impression, but not only mine, that Bion has subtly, dramatically, and profoundly redefined psychoanalysis more than any other thinker (perhaps even Freud), has freed it from its moorings in linear science and positivism, and has given it its first theory of epistemology, i.e., how we come to feel (to "learn from experience", emotionally). Bion was both an autodidact and a polymath. His enormous range of erudition evolved into a dazzling display of learning, curiosity, and creativity from the vast sweep of the horizon of Western and also Eastern thought, both ancient and contemporary. As one surveys his writings, it becomes clear that Bion began by re-reading (he will later say "dreaming") the seminal works of Freud and Klein and reworked them into a most unique and extensive supraordinate metapsychology, one that was to become a masterpiece in regard to the emergence of a new epistemology that was based on the individual's capacity to bear the emotional anxiety of his confrontation with life (which he was to call "O") and allow him or herself to accept and process the resultant emotions (emotional truths) which inescapably emerge from this confrontation so that they can become transformed into "digestible" mental elements before they are relegated to their final destination: dream elements, thoughts, feelings, memory, and reinforcement for the contact-barrier between consciousness and the unconscious. Our ability to suffer our pain (anxiety about our emotional truths) also allows us to "learn from experience."

Where Bion significantly differs from Freud and Klein is in the concept of what constitutes the content of the repressed. To Freud and Klein the repressed consists of the drives. To Bion it is the Absolute Truth about Ultimate Reality. Further, however, and this is where godhead is involved, Bion believes the unconscious contains the untold riches of Plato's Ideal Forms and Kant's noumena or things-in-themselves. If we were to personify the Ideal Forms and the noumena, we would have the godhead, the phantasied Intelligence that "knows" all the Forms and noumena—but exists in a state of incompleteness. When the mortal aspect of a human being experiences an emotional event, e.g., the infant feeling hungry and then finding the breast that can satisfy the hunger, a psychic event takes place in which the immortal, infinite but incomplete portion of the individual realizes (becomes "realized" from inner to outer reality) its fulfillment and thereby becomes completed as a *conception*. What Bion, like Prometheus, has done is to bring the "fire from Heaven" (the Ideal Forms and the noumena) to mankind and enrich us with an entirely new vein of imagination and creativity. In brief, infinity itself is the content of the repressed, if not the repressed itself.

Bion discovered two types of epistemology. One was Cartesian in so far as he formulated that there were such things as "thoughts without a thinker" or "wild thoughts" seeking a mind to think them. This was a unique idea. He prioritized the thoughts without a thinker and conceived that a mind had to develop to think them. His second venture into epistemology was his concept of "become", which he borrowed from Plato. When the analyst "dreams" the analytic session while listening to his analysand, he is ultimately able to "become" (not identify with) the analysand—without the intrusion of his senses. In other words, he is able from within himself to resonate with the analysand's emotional state. In order to achieve this resonance, he must abandon memory, desire, understanding and preconception so as to achieve the requisite state of reverie.

Finally, Bion's revision of Freud's theory of dreaming is profound and far-reaching. Bion tells us that we dream by day as well as by night, that we must dream the ongoing emotional residues left over from our daily lives so that the continuous flow of dreaming can mediate them and give them personal meaning. Bion thus renders dreaming as an epistemological function, one that subserves mentation unconsciously and reflection consciously. Further, the analyst must dream the analytic session (actually, the analytic session's "O") while listening to the analysand, and the analysand likewise dreams his emotions in the act of freely associating. I leave this subject abruptly because of space limitations but hope the reader will pay close attention to it as he or she reads this work, where I hope it will be seen that this revision of Freud's theory of dreaming, and "O" are perhaps Bion's greatest discoveries.

<sup>1</sup>I learned later upon reading another translation of Freud's letter that Freud had referred to "reading a book," but I am sure I heard Bion say "analysis." Also, he (Bion) later cited this passage as "... blind myself artificially to focus all the light on one dark spot" (1970, p. 57).

*A Beam of Intense Darkness: Wilfred Bion's Legacy to Psychoanalysis* by James S. Grotstein (350 Pages, Cat. No. 25072) £29.99

**TIME AND SPACE** are central dimensions in psychoanalytic thinking, and are indissolubly linked to each other. Freud's work provides a framework for thinking about both. If one attempts to summarize some of the crucial ideas that psychoanalysis has contributed to the understanding of notion of the individual, one would include ideas on identifications with and separation from the primary objects; the role of memory, of dreams, and of repetitions; the role of mourning at the loss of the object, of the rhythm of presence and absence of the other for one's sense of equilibrium and well being; the relevance of the past to the present, the crucial importance of sexuality (especially infantile sexuality) and of the role of phantasy in psychic life; the retrospective importance of events like the temporal perspective of the narrator in Proust's masterpiece



*In Search of Lost Time*. In contrast with the Proustian time, though, the Freudian past is never lost, but recovered and repeated in the present.

The fort-da game is the example that Freud gives us of the beginnings of the awareness of time. In observing the game played by his eighteen month old grandson, Freud noticed that as he threw the cotton reel he said *fort* (disappeared), and then pulled it back and said *da* (found). This is understood by Freud as the attempt to master the comings and goings of the mother. Recent discussions of this

game have stressed how the child is indeed throwing the cotton reel inside the cot, and thus, perhaps, also exploring the nature of his own disappearance from the mind of the mother. Who is she with, when she is gone? The beginnings of the awareness of time, linked to the comings and goings of the mother, are linked to the awareness of the existence of the father. In the space that is thus constructed it is also the beginnings of the Oedipal situation that are being created too. Time, space, phantasy, and sexuality are indissolubly linked. Freud was to carry this discovery through to his understanding of dreams:

"A dream might be described as a substitute for an infantile scene modified by being transferred onto a recent experience. The infantile scene is unable to bring about its own revival and has to be content with returning as a dream" (SE V, p. 546).

Some authors have suggested that the body of the dream is in itself indissolubly linked to the body of the mother, and the wish to return to it. This is what the character Aureliano Buendia explains, at the end of Gabriel Garcia Marquez's seminal novel *One Hundred Years of Solitude*: "We are fighting this war so that a man can sleep with his mother". The process of writing the novel implies the recreation of a lost world, which is perhaps at the basis of any process of creation. However, psychoanalysis has also discovered that one can only create what one has renounced.

Two temporal axes permeate Freud's work: the genetic, that articulates development with the biological dimension of the individual's life, on the one hand, and the structural, present in Freud's various models of the mind, on the other. They are associated with spatial configurations—unconscious, pre-conscious and conscious in the topographical model of the mind, and the id, ego and superego, in the structural model.

The various chapters of this book explore how the psychoanalytic notions of time find expression in clinical practice, and shed light on historical events or literary creations. The perception that patients in the analytic setting reproduce in the relationship with their analyst their internal experiences of time is discussed by James Rose, David Bell, Paul Williams and Catalina Bronstein. In the first chapter André Green traces with his usual scholarship the development of Freud's notions of temporality, that leads him to the discovery of time that is truly psychoanalytical, in contrast to linear and conventional, chronological sequence. Kohon points out that every subject, as well as every nation, revises past events at a later date; this revision is what creates a historical past, imparting meaning to those events. Occurrences in the (mythical or historical) past, which could not be incorporated in a meaningful context at the time (thus, they were traumatic), are revised *nachträglich* so as to give significance to them *a posteriori* in the present.

Together, all these chapters highlight the profound contribution that psychoanalytic perceptions of time can bring to understanding the history of the individual, of historical events, and of works of literature. In this they follow Freud's path, in his vision of the live interaction that takes place between memory and phantasy, and that finds its ultimate shape in his work on constructions, be it of an individual piece of history, or in the history of a people (as he does, for example, in *Moses and Monotheism*). Some common themes emerge, such as the notion that the realisation of the passage of time is an achievement in the process of development that requires a capacity to both recognise the other, and be able to separate from the primary objects. The contributors convincingly point out the connections between different types of psychopathology and distortions of time, and how these are reproduced in the transference to the analyst in an analysis.

#### Reference:

Perelberg, R. J. (2003). 'The oracles in dreams: the past and the future in the present' in Perelberg, R. J. (Ed) *Dreaming and Thinking*, London: Karnac.

Rosine Jozef Perelberg is a Training Analyst, Fellow of the British Psychoanalytical Society. She has edited *Psychoanalytic Understanding of Violence and Suicide* (1999), *Dreaming and Thinking* (Karnac: 2000, 2003), and *Freud: A Modern Reader*. Her next work: *Space, Time and Phantasy* will be published in the New Library of Psychoanalysis in 2008.

*Time and Memory: The Power of the Repetition Compulsion* edited by Rosine J. Perelberg (180 Pages, Cat. No. 25190) £14.99



**SINCE** the time of Adam and Eve, the human situation has reflected a conflict between the impulse towards sexual and aggressive behaviour and human action, between the hidden wish and its actual fulfilment in reality. Throughout history, thinkers and writers of many kinds have been concerned with this problem and their discussion has often centred on the idea of constraint as a necessary feature of social living and civilised behaviour. If to be human means to be capable of doing almost anything 'bad', the issue of restraint becomes one of fundamental significance. Hence their agreement that there is value in the idea that 'You ought to do this and you ought not to do that!'



Long before Freud, the notion of conscience as a restraining power was especially emphasised by philosophers, theologians and many others who were concerned with human behaviour and especially its control. Conscience (the consciousness of the effect of one's actions on 'the self' or on others) has often been described as 'an inner voice'.

Closely associated with conscience was a conscious *sense of guilt*. For example, Shakespeare's play *Macbeth* can be understood as an exploration of the terrors and tortments of conscience, in which there is a dramatic and tragic portrayal of a fierce engagement between the mind and its guilt.

The psychoanalytic approach to the phenomenon of *conscience* was first described in Freud's theory of the superego (*Uber Ich* means literally 'over the self') which evolved over forty years. In its most general formulation, he considered the superego as a special agency of the mind which confronts, evaluates and criticises the ego—self. This judgement of the self was made according to another part of the system, the ego ideal, which was concerned with certain standards and ideals. The ideal and the superego originated in the child's identification with the primary figures in his/her life, and was later reinforced by relatives, teachers and other influential figures.

The significance of the psychoanalytic contribution to the theory of conscience lies in the paradoxical, two-fold nature of the relationship between the superego and the ego-self. Like the parents themselves, the superego and the sense of guilt can act to control, coerce and even attack the self, but they also function to protect, strengthen and civilise it.

This psychoanalytic uncovering of the superego's love and hate towards the self challenges a commonly accepted idea of the functioning conscience that is illustrated in a song from the Walt Disney film *Pinocchio*. The song offers the advice to 'Always let your conscience be your guide'.

Psychoanalytic research makes clear that conscience may sometimes act in a malign and sadistic way towards the self, even intent on viciously attacking and destroying it. Such cruelty towards the self is associated with the paradoxical

concept of a hidden *unconscious sense of guilt*. This notion of unconscious guilt is derived from observing a fierce resistance to recovery from mental illness, and from the evidence of severe and sadistic self-punishment in such mental states as depression and obsessional neurosis.

Recent psychoanalytic contributions on superego theory have been mainly concerned with the nature of these attacks on the ego-self by a powerful and destructive superego system. It has been found that when such a system has become corrupted, it acts on the mind in a perverse way such that normal ego growth and development is inhibited and/or destroyed. A highly pathological *Super-super ego* formation of this kind then acts in the subject to oppose thinking, healthy development and normal ideas of right and wrong.

There has been much less concern with deficiencies in the superego system and a lack of restraint, which may lead to murderous attacks on others. This is well-illustrated in the genocidal mentality which, under certain environmental conditions, may result in the murder of millions of people. It has also been established that such acts of mass murder are often carried out by 'ordinary' people. This observation suggests that, in many cases, the internal healthy development of a superego system may be so uneven and unstable that, as Freud noted, many persons have 'scarcely enough [guilt] to be worth mentioning'.

Many thinkers, including sceptical post-modernists, have challenged several aspects of psychoanalytic superego theory. Among these criticisms is the epistemological status of 'the self' and its stability. Also under attack have been the assumption of an 'essentialist' identity, which assumes fixed gender categories, and such Freudian dictums as 'Biology is destiny'. Another theoretical problem involves the differentiation of a 'personal agency' which acts on the mind from the concept of an 'internalised other', both central concepts of superego theory. The acceptance of the idea that the presence of 'the other' in the subject's mind, which may continue to control the subject's actions and intentions, can be seen to have profound theoretical and practical significance.

There is an important connection between superego theory and the development of protective systems of individual and group morality. In the case of the individual, the slow growth of 'pricks of conscience' may gradually act to build a more mature self and a well-developed personalised sense of autonomy that would help us to face our own troubles as best we may. Such a gradual, developmental process is a challenge to the more conventional view that maturity can best be achieved by a mechanical conformity to a strictly imposed standard of conduct, from whichever source it comes.

The Freudian viewpoint that mental ill health and community disorientation can be associated with an imbalance between id, ego and superego such that the id or superego have gained control over the ego to an extent that is detrimental to the subject, to the 'other', and to society as a whole, continues to have relevance in modern times.

*You Ought To! - A Psychoanalytic Study of the Superego and Conscience* edited by Bernard Barnett (180 Pages, Cat. No. 17699) £14.99

# SYMBOLISATION: REPRESENTATION AND COMMUNICATION

By James Rose

**THE ANXIETY** of change must be assumed to be a feature of the human condition because we cannot know the future. In our efforts to live with this imperative, this book proposes that we must create a means of representing the world to ourselves and of communicating our consequent anxieties to others. Failure to achieve this exposes us to anxieties made terrifying because these anxieties can be neither represented nor communicated to others.

Symbols have always held a fascination for the human mind. They have to be conceptually separated from signs (e.g., traffic lights), which are imperatives or indications to take action. Symbols, however, have meaning, which is what makes for their fascination because what they mean—in contrast to the sign—is not remain the same for all. Political or religious symbols will create feelings ranging from adoration to abhorrence. Psychoanalysis, being a science of subjectivity, has been concerned with symbols from its inception by Freud, because they are uniquely subjective phenomena.

In 1916, Ernest Jones wrote that *"All psycho-analytic experience goes to show that the primary ideas of life, the only ones that can be symbolised - those, namely concerning the bodily*

*self, the relation to the family, birth, love and death - retain in the unconscious throughout life their original importance and that from them is derived a very large part of the more secondary interests of the conscious mind. As energy flows from and never to them and as they constitute the most repressed parts of the mind, it is comprehensible that symbolism takes place in one way only. Only what is repressed is symbolised (in the true sense): only what is repressed needs to be symbolised. This conclusion is the touchstone of the psycho-analytic theory of symbolism."*

We can see that at the centre of Jones' point was the need to establish the evidence for the existence of the unconscious and how

repression led feelings to be unconscious. Understanding symbols therefore promised to be a means by which the curtain of repression could be lifted and the secrets of the unconscious would be revealed.

Since then the theory of symbolism has developed into a theory of symbolisation. This enabled psychoanalysts to think beyond what it was that symbols stood for, which had been repressed. They began to think about how their form reflected mental functioning and how they were created. They remained in essence, however, intra-psychic phenomena. It was not until inter-subjective perspectives began to emerge that the communicative aspects of symbols as they emerged in the course of a treatment could be theorised.

Further, it is possible to see how symbols are created in treatment. Thus we can observe how a patient wrestling with deeply troubling experiences, which they cannot represent either to themselves or others, can be seen to create symbols. These can become a means for understanding these deeply troubling experiences. Thus, while we could say that every one of us lives in a world of symbols, we must recognise that there is no lexicon of symbols and that they have a dynamism of their own and must do so as we live in a world of change.

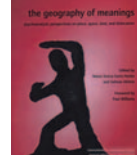
*Symbolisation: Representation and Communication* is part of the Psychoanalytic Ideas series. Its intention is to stimulate the reader to think about the function of symbolisation in human experience and think beyond the notion of a symbol as a kind of curtain raiser to the unconscious. Freud thought of dreams as the royal road to the unconscious. Perhaps this was because he saw that dreaming makes use of symbols, which can become intelligible in the course of an analysis. However, thinking of the communicative aspects of symbols enables us to expand our vision from thinking of symbols as purely intra-psychic phenomena to thinking of their inter-psychic significance.

*Symbolisation: Representation and Communication* edited by James Rose (180 Pages, Cat. No. 25856) £14.99



## PSYCHOANALYSIS

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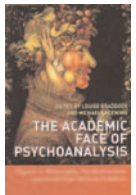
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**Benazzo, Mauricio & Hameroff, Stuart (Producers).**  
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A DVD presentation of debate between Dr J. Allan Hobson and Dr Mark Solms. The meaning of dreams has been debated since ancient times, with 20th century science dominated by Sigmund Freud's view of dreams as 'the royal road to the unconscious'. According to Freud the bizarre nature of dreams reflects repressed infantile wishes and primitive drives (the id), censored and disguised by the ego. Hobson and Solms have argued this question in many contexts including Solms' 2004 Scientific American article "Freud returns" and Hobson's accompanying response "Like a bad dream". These two giants of dream science met for the first time in formal debate at the April 2006 conference 'Toward a Science of Consciousness' in Tucson, Arizona. This vital debate is presented here on DVD (format playable worldwide).

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**Braddock, Louise & Lacey, Michael (Eds).**  
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Ever since Freud, psychoanalysts have explored the connections between psychoanalysis and literature and psychoanalysis and philosophy, while literary criticism, social science and philosophy have all reflected on and made use of ideas from psychoanalytic theory. This book presents contributions from these fields and gives the reader an insight into different understandings and applications of psychoanalytic theory. This book comprises twelve contributions from experts in their fields covering philosophy, psychoanalysis, sociology and literary theory. These chapters are divided into three distinct sections: Psychoanalytic texts; Philosophical texts; and Essays based on literary theory. The editors successfully bring these contributions together with an in-depth introduction that allows the reader to explore the connections between the different disciplines. The multi-disciplinary approach to this book is rare; it will appeal to academics and students, from the subject areas of psychoanalysis, humanities and social science.

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**Bridge, Marie.**  
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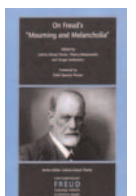
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Outstanding authors from different regions and traditions present contemporary perspectives concerning Freud's fundamental assumptions on the unconscious. Contributors include Jean Laplanche, Charles Hanly, James Grotstein, Rene Kaes and Antonio Semi.

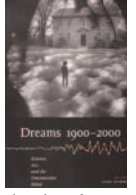
**On Freud's "Mourning and Melancholia"**



**Fiorini, Leticia G. et al (Eds).**  
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Both melancholia and mourning are triggered by the same thing, that is, by loss. The distinction often made is that mourning occurs after the death of a loved one while in melancholia the object of love does not qualify as irretrievably lost. Contributors: Carlos Mario Aslan, Martin Bergmann, Roosevelt M. S. Cassorla, Florence Guignard, Mar'ia Cristina Melgar, Thomas H. Ogden, Mar'ia Lucila Pelento, Jean-Michel Quinodoz, Priscilla Roth, Vamik D. Volkan.

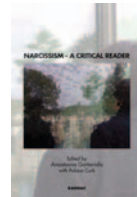
**Dreams, 1900-2000: Science, Art and the Unconscious Mind**



**Gamwell, Lynn (Ed).**  
**Catalogue No. 25905**  
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When Sigmund Freud published "The Interpretation of Dreams" in 1900, he began the modern study of a phenomenon that has fascinated human beings for thousands of years. At the same time he opened a new realm, the unconscious mind, to filmmakers and artists who were inspired by his theories. This beautifully designed and lavishly illustrated book - written to commemorate the centenary of Freud's classic work - examines the shifting roles that dreams have played in twentieth-century art and science.

**Narcissism: A Critical Reader**



**Gaitanidis, Anastasios & Curk, Polona (Eds).**  
**Catalogue No. 24710**  
**Karnac**  
**Price: £19.99**

This book provides a comprehensive review of the existing perspectives and applications of narcissism as a psychoanalytic concept that has been extremely influential in the fields of psychotherapy, social science, arts and humanities. Ten authors from different disciplines have been invited to write on the topic of narcissism as it is approached in their specialist field, resulting in an exciting and inclusive overview of contemporary thought on narcissism. This book is also a critical reader. Each author closely examined and analysed the possibilities and limitations of different views on narcissism. It is thus a very useful book both for students and experts who look for a deeper and broader understanding of the notion of 'narcissism' and its various psychotherapeutic, social and cultural applications.

**Resonance of Suffering: Countertransference in Non-neurotic Structures**



**Green, Andre (Ed).**  
**Catalogue No. 25965**  
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Some sixty years after the Controversial Discussions in the early 40s, this passionate, lively book resurrects their spirit at a global scale. Under Andr  Green's generous, tactful yet strong leadership, a small discussion group of noteworthy analysts met several times over three years in order to deal - by way of the detailed discussion of their clinical experiences - with what to many of those involved was and still is a polemical concept: that of the "borderline" patient. The end result is likely to constitute a landmark in the already protracted discussion of the "borderline" as a diagnosis, as well as of its transference and countertransference implications.

**Linking, Alliances, and Shared Space: Groups and the Psychoanalyst**



**Kaes, Rene.**  
**Catalogue No. 25963**  
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Group psychoanalysis (or group psychoanalytic psychotherapy) is a clinical practice that continues to be very active and plays an important role in the application of psychoanalysis, in the field of mental health and in the training of psychotherapists. Ren  Kaes gives us a very complete overview of the history of this practice and of its recent advances. In this way, he allows us to benefit from his great competence in this area in which he has played a key role in France for more than forty years. From life-like clinical information he offers us a theoretical reflection, which also takes into account the tradition of which he has been one of the craftsmen.

**Time, Self, and Psychoanalysis**

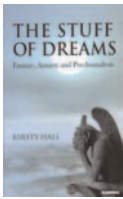


**Meissner, William.**  
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**Jason Aronson**  
**Price: £23.99**

"Time, Self, and Psychoanalysis" has two theoretical foci - the first is the nature of time experience and the second is the implications of the understanding of time for conceptualizing the nature and functioning of the self. The result is a rethinking of the self-concept and its engagement in the analytic process. The book pragmatically explores patterns of enactment in analysis through three extensive cases in which chronic and significant lateness characterized the analysis.



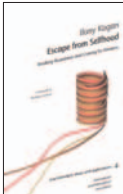
**The Stuff of Dreams: Anxiety, Fantasy, and Psychoanalysis**



**Hall, Kirsty.**  
**Catalogue No. 24634**  
**Karnac**  
**Price: £19.99**

Many texts about anxiety are based either in the philosophical tradition or within the medical model under the guise of discussions about post-traumatic stress disorder. In the case of fantasy, however, the usual sources of discussion are in literary and cultural criticism. Bringing the two together offers the scope for a book with an original theme. The aim throughout is to make technical psychoanalytic ideas easily accessible to the general reader. The balance between clinical ideas, philosophical ideas and literary sources is aimed at keeping both potential audiences interested. Clinicians may find the idea of thinking 'dialectically' helpful with their patients. Although this approach is implied in both Freud and Lacan, this is the first book to put dialectics 'centre stage' in terms of understanding the patient's discourse. As far as general readers are concerned, most texts on fantasy do not 'home in' on the contribution of anxiety to the constantly changing content of fantasy.

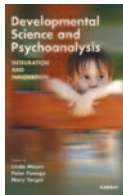
**Escape from Selfhood: Breaking Boundaries and Craving for Oneness**



**Kogan, Ilany.**  
**Catalogue No. 25960**  
**IPA**  
**Price: £13.99**

"Escape from Selfhood" is a detailed study of a very traumatised son of a Hungarian couple who managed to evade the Nazi death machinery by finding refuge in a house protected by the Swedish Embassy in Budapest. Ilany writes like a master novelist as she describes her patient's attempts to invade her, fuse with her and destroy her. Concomitantly Ilany does not flinch from relating her own pain and suffering as she engages with a person who is both a victim and victimizer. The resultant account is chilling and electrifying. This is a very elegant and timely study highly recommended for its readability and clarity of exposition.

**Developmental Science and Psychoanalysis: Integration and Innovation**



**Mayes, Linda et al (Eds).**  
**Catalogue No. 22716**  
**Karnac**  
**Price: £29.99**

As a discipline, psychoanalysis began at the interface of mind and brain and has always been about those most basic questions of biology and psychology: loving, hating, what brings us together as lovers, parents and friends and what pulls us apart in conflict and hatred. These are the enduring mysteries of life and especially of early development how young children learn the language of the social world with its intertwined biological, genetic, and experiential roots and how infants translate thousands of intimate moments with their parents into a genuine, intuitive, emotional connection to other persons. Developmental neuroscience and psychology has also of late turned to these basic questions of affiliation; the challenges before us are how to facilitate open discourse and collaborations among these perspectives and practitioners that often work at very different levels of discourse. This volume is not only a first step in that process but also, through the themes of the chapters and the pairing of discussants, a beginning illustration of how the cross-disciplinary discourse might work.

**Freud and Tragedy**



**Politzer, Heinz.**  
**Catalogue No. 25617**  
**Ariadne Press**  
**Price: £19.50**

The book examines Sigmund Freud's life and work, and sees tragedy as a concept of central importance in both. Politzer shows how for Freud the tragic experience - later formulated as the Oedipus complex - was at the root of the development of human civilization. In the light of this idea, he examines Freud's interpretation of Sophocles, Shakespeare, and Michelangelo's statue Moses. He also looks at the relationship with Jung in terms of the father-son conflict. A final chapter, designated 'appendix' portrays the younger generation of the 1970's 'flower-power' movement, as a 'post-Oedipal generation'. Politzer's book is also a celebration of Sigmund Freud as a literary author in his own right.

**Projected Shadows: Psychoanalytic Reflections on the Representation of Loss in European Cinema**



**Sabbadini, Andrea (Ed).**  
**Catalogue No. 25353**  
**Routledge**  
**Price: £20.99**

A new collection of essays exploring films from a psychoanalytic perspective, focussing specifically on the representation of loss in European cinema. This theme is discussed in its many aspects, including: loss of hope and innocence, of youth, of consciousness, of freedom and loss through death. Many other themes familiar to psychoanalytic discourse are explored in the process, such as: establishment and resolution of Oedipal conflicts; representation of pathological characters on the screen; use of unconscious defence mechanisms; and, the interplay of dreams, reality and fantasy. "Projected Shadows" aims to deepen the ongoing constructive dialogue between psychoanalysis and film. This original collection will appeal to anyone passionate about film, as well as professionals, academics and students interested in the relationship between psychoanalysis and the arts.

**Encounters with Melanie Klein: Selected Papers of Elizabeth Spillius**



**Spillius, Elizabeth.**  
**Catalogue No. 25499**  
**Routledge**  
**Price: £20.99**

In "Encounters with Melanie Klein: Selected Papers of Elizabeth Spillius" the author argues that her two professions, anthropology and psychoanalysis, have much in common, and explains how her background in anthropology led her on to a profound involvement in psychoanalysis and her establishment as a leading figure amongst Kleinian analysts. Spillius describes what she regards as the important features of Kleinian thought and discusses the research she has carried out in Melanie Klein's unpublished Archive, including Klein's views on projective identification. Spillius' own clinical ideas make up the last part of the book with papers on Envy, Phantasy, Technique, the Negative Therapeutic Reaction and Otherness. This book represents fifty years of the developing thought and scholarship of a talented and dedicated psychoanalyst.

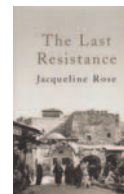
**Psychoanalysis in Sweden: Problems, Prospects and Two Propositions**



**Reeder, Jurgen.**  
**Catalogue No. 25685**  
**Symposium**  
**Price: £9.99**

From the author's introduction: "It is my hope that more reports like this will be forthcoming from different countries, with detailed information describing the present situation of psychoanalysis; the problems and challenges at hand, together with their backgrounds; and finally, projections of possible prospects and plans to meet the future. I believe that comparing conditions and learning from one another would provide important input to any group of psychoanalysts struggling with their local version of the crisis so many of us are experiencing."

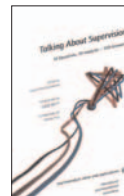
**The Last Resistance**



**Rose, Jacqueline.**  
**Catalogue No. 25633**  
**Verso**  
**Price: £16.99**

While Israel-Palestine is the repeated focus, "The Last Resistance" also turns to post-apartheid South Africa, to American national fantasy post-9/11, and to key moments for the understanding of Jewish culture and memory. Rose also underscores the importance of psychoanalysis, both historically in relation to the unfolding of world events, and as a tool of political understanding. Examining topics ranging from David Grossman, through W.G. Sebald, Freud, Nadine Gordimer, the concept of evil, and suicide bombers, "The Last Resistance" offers a unique way of responding to the crises of the times.

**Talking About Supervision: 10 Questions, 10 Analysts = 100 Answers**



**Rubinstein, Laura E. (Ed).**  
**Catalogue No. 25967**  
**IPA**  
**Price: £14.99**

This work offers us the wisdom of a distinguished group of international psychoanalysts about supervision and other aspects of the psychoanalytic training experience. Supervision is now coming more into focus with the growing emphasis on training analysis as a personal matter for the candidate, entirely separate from the institutional setting. All the respondents are asked the same questions, but their answers reflect the diversity of the analytic educational attitudes extant in our profession worldwide. Readers of all "ages" will learn a lot from this volume.



# WHEN THE BODY DISPLACES THE MIND

By Jean Benjamin Stora

**THIS WORK** by Professor Jean Benjamin Stora presents a new approach to body-mind relations with a view to achieving better understanding and therefore better treatment of patients suffering from somatic diseases.

A psychoanalyst and psychosomatician, head of teaching for Integrative Psychosomatics at the Faculty of Medicine at La Pitié-Salpêtrière (Paris), he resituates the psychic system—the mind—in the individual psychosomatic unity and emphasises its relation to the central nervous system and all the somatic functions and organs. He postulates the existence of somatopsychic organisations throughout the process of psychosexual development, thus supplementing in the somatic domain the developmental stages (oral, anal, phallic and genital) proposed by Sigmund Freud to

make these into comprehensive organisations that are no longer restricted to the psychic apparatus. Thus the psyche is no longer separated from the body, and the body-mind dichotomy is removed, giving way to a continual process of integration of the psyche, the organic functions and the central nervous system, which occurs during the first twenty years of life in human beings.

In the context of this new approach, it is no longer a question of psychosomatic diseases but the role that the psyche plays in all diseases without actually being their cause. The psyche participates in the defence of both the organism and the immune system and it must be examined in relation to the somatic functions and organs.

The principal role of the psychic apparatus is to manage the quantum of excitations—a work of elaboration—that assail a human being in his daily life; now, this psychic apparatus can be overwhelmed by excitations either momentarily or for longer periods of time, undermining the individual's mental defences. This can result from stress in daily life or traumas (mourning close family members, a dismissal, accidents etc.). If the stress or the trauma continues over a long period, this leads to a disconnection within the psychosomatic unity and the implementation of biological somatisation processes

that are currently explained by neuropsychanalysis, psychoneuroimmunology or psychoneuroendocrinology. Today we have a better understanding of somatisation processes.

The Paris School of Psychosomatics established by Pierre Marty, of which Jean Benjamin Stora was president from 1989 to 1992, has studied (works by Marty) the psychic malfunctionings and anomalies in mental functioning that foster psychosomatic regressions and disorganisations.

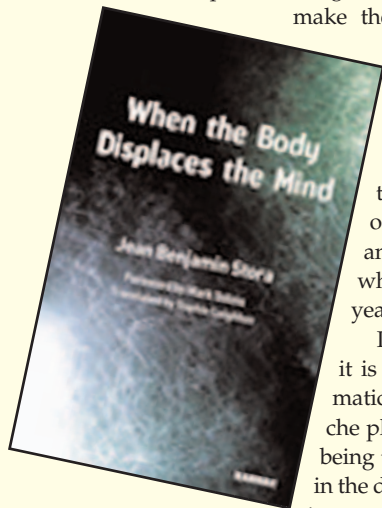
When a human being is overwhelmed by excitations, tensions and frustrations, and the psychic apparatus is no longer able to absorb them because of its fragility and its weaknesses, it is the body that takes over.

This book is illustrated by many clinical cases that give us a better understanding of the diagnostics and the therapeutic strategies that are needed to combine medical treatments and psychosomatic psychotherapies; the final chapter addresses the problem of patients with a history of immigration as well as their specific characteristics in the ethnopsychanalytic domain.

This new psychosomatic approach fosters the economic and energetic dimension of psychic functioning and its role in somatisations. In formulating the economic principle, Sigmund Freud referred to Carnot's theory in order to justify his viewpoint scientifically. Now, as Carnot's theory applies only to closed mechanical systems, it is no longer appropriate today; this book proposes replacing Carnot's theory with the 'open dissipative energy systems' theory (Ilya Prigogine) adopted in medicine and adapted here to the economic principle of psychoanalysis.

This book is for doctors and psychotherapists concerned with understanding somatisation processes in their patients and helping them in their therapeutic approach; it is also addressed to students of medicine and psychology wishing to supplement their knowledge and practical skills, as well as to general readers with a curiosity about what are still generally referred to as psychosomatic diseases.

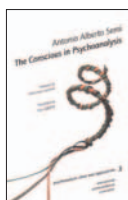
As Plato so well observed: 'This is the great error of our day in the treatment of the human body, that physicians separate the soul from the body', Chronicle 156c.



*'When the Body Displaces the Mind': Stress, Trauma and Somatic Disease* by Jean Benjamin Stora (220 pages, Cat. No. 25074) £19.99

## PSYCHOANALYSIS

### The Conscious in Psychoanalysis



**Semi, Antonio A.**  
Catalogue No. 25959  
IPA  
Price: £14.99

How do we psychoanalysts, first and foremost concerned with the Unconscious, go about thinking about consciousness? And why should we be interested in the first place? The author's answer is simply this: because there is no talk regarding the unconscious if not from the standpoint of consciousness. In answering this, we are already, on the one hand, linking consciousness with language and speech, and Antonio Semi elegantly shows how the figures of discourse teach us a lot about the interface between consciousness and the unconscious.

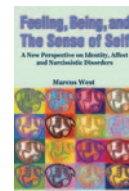
### Ricoeur and Lacan



**Simms, Karl.**  
Catalogue No. 24564  
Continuum  
Price: £69.00

This is the first comparative study of the work of the philosopher Paul Ricoeur and the psychoanalyst Jacques Lacan. The book explores the conflict between the two thinkers that arose from their differing views of ethics: Ricoeur's universalist stance drew on a phenomenological reading of Kant, whereas Lacan's was a relativist position, derived from a psychoanalytic reading of Freud and De Saade. "Ricoeur and Lacan" gives a full critical overview of the work of both figures, tracing the origins and development of their principal ideas, and identifying key similarities and differences.

### Feeling, Being, and the Sense of Self: A New Perspective on Identity, Affect and Narcissistic Disorders



**West, Marcus.**  
Catalogue No. 24637  
Karnac  
Price: £22.50

This book explores the underlying mechanisms of the psyche. It traces the development of the individual and, in particular, the development of the sense of self, which is understood to be intimately related to the individual's object relations and to play a crucial role in core clinical phenomena. The book outlines a new perspective on identity and affect which sheds light into the heartland of analytic theory, providing fresh insights into narcissism, and narcissistic, borderline, hysteric, and schizoid psychopathologies.

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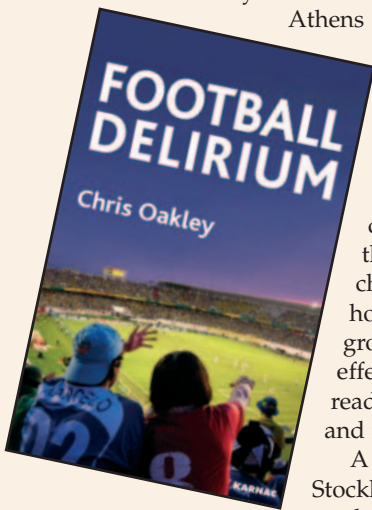
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## INTRODUCING 'FOOTBALL DELIRIUM'

By Chris Oakley

**IT'S 3 AM** in the morning. We are in Seville gradually meandering back to the hotel. The night before Glasgow Celtic had lost the UEFA Cup Final to Jose Mourinho's Porto. The city is under siege, not a spare room in the place, and periodically you have to be particularly nimble footed to avoid tripping over comatose bodies sprawled haphazardly in shop doorways, across pavements, occasionally protruding from open car doors on that sultry night. The 'hoops', as the Celtic fans are affectionately known, were everywhere. An estimated 70,000 enthusiasts had poured into town, the majority without tickets, although that hadn't prevented the more intrepid gaining access to the stadium anyway. All had been utterly benign, unrelentingly good humoured despite the anguish of defeat.

Four years later at the Champions League Final in Athens something more ugly unfolds. At



security checks on the way into the stadium people are asked to hold their tickets up to show that they are entitled to proceed. Cue grown men literally seizing the opportunity: grabbing those precious bits of flimsy cardboard from the hands of bewildered schoolchildren. Countless genuine ticket holders are later denied access as the ground is deemed full, in part an effect of numerous forgeries being readily available. It all ends in tear gas and riot police.

A couple of weeks earlier in Stockholm a nineteen year old Icelandic youth was brought off the substitutes bench in the dying moments of a Swedish Premiership match between Hammarby and Orebro. He had never played in the first team before and with almost his first touch he elegantly lofted the ball over the Orebro goalkeeper to secure Hammarby their narrow win to hold onto their place at the top of the table. Almost immediately the referee blew the final whistle. The following morning in the sports pages he was quoted as describing this as "the best moment of his life". Another player who has certainly known something of such exhilarations, although considerably more grizzled in appearance, is of course David Beckham, whose recall to the England side has once again spawned a contagion of press coverage. These are mere random fragments from the insistent narrative that football has become, a narrative that bears testimony to the excess, the exuberance, the desperation, the delirium that football inspires. That football provokes an extraordinary love, a passion, at times a veritable obsession (in so many ways just like psychoanalysis) seems incontestable. It has become an escapism that is high on inescapable.

If we accept that this is so, how might we explain the extraordinary importance that football appears to have in so many ordinary lives. What use is football being put to? Are there a number of objectives, many of which we are not as yet aware of, that football serves. *Football Delirium* engages in an exploration of some of these issues via the prism of psychoanalysis. Psychoanalysis always enjoys the perspective from the seat of over-determination: in other words there will always be a number of factors that co-exist, convergent and divergent all at the same time. Many of the more usual

interpretations (football as sublimated sex; football as war; football as religion in a secular age; football as play space; football and the political) will be rehearsed but all sustained by an insistent thread: madness. A madness that is crucial for a sane life. Not mad as in psychosis and its excruciating terror, but mad as beyond rational, beyond meaning, as unequivocally intense. Following that howl of contagion pouring down from the terraces of 'Let's all go fucking mental' we utilise football to facilitate a set of co-existing potentialities.

For it is precisely here that we can be mad to be out of it, out of the exhilarating but conflicted perplexities of sexual politics. Simultaneously we can be mad for it, a compulsive desire to once again hitch ourselves to that voluntary or involuntary immersion in rituals of oscillating agony and ecstasy. The desire to go on tilt. Mad, less on the side of something regressive, but more a progress narrative suggesting an eagerness, however unconscious, to throw aside the constraining carapace of identity. To be everyone. To be swept along by the intoxications of the game into a borderless sea of identifications that obliterate identity. Mad to be entranced and entranced by the madness. For football offers us the possibility of more or less manageable doses of self-elected madness. In this context 'delirium', one of Lacan's privileged terms, is probably the more appropriate term. A delirium that is so essential for our well-being; which at moments, such as the shameful filching of those tickets out of the hands of mere children on that night in Athens, clearly can get out of hand.

And of course psychoanalysis is a little mad too. All part of its charm. It too can place an emphasis on play, particularly so for fans of Winnicott. But fans are not the only ones so entangled in this football delirium, because there is something in all play, and most certainly football, that inevitably partakes of this. To get some sense of this notion that madness lurks at the heart of the 'beautiful game' you may recall a recent *Carling Black Label* advert. A ball rolls gradually but inexorably off a window ledge and down into the street below, bouncing gently along the road. Almost immediately this sets off a scene of uninhibited frenzy, of intoxicating delirium. Embryonic Bellamys everywhere. To describe the scene as one of enthusiasm starts to feel shallow: possession, wired, eyes ablaze, limbs pumping, hearts pounding, rapture, trance, that was the order of the day. The yielding up of self. Tussles. Rucks. Those moments when the light drains from the eyes. No appeals to an imaginary referee. Back and forth, an elbow here, a shirt tug there, a raked shin, a theatrical collapse all mimed from the subliminal archives of television, by and large without complaint. And above all emotion. Passion. And all marinated in a SHOUTING. A cacophony, a pandemonium of incorrigible enjoyment. And the curious thing is that you can witness this every day as you stroll past an inner-city school playground.

Utterly mad, utterly sublime. And ultimately therapeutic. Football has become the therapy that so many of us have signed up for, as its seemingly unshakable popularity is so indelibly linked to an insistent provocation to be as alive as is possible. For after all, what else does psychoanalysis propose?

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*Football Delirium* by Chris Oakley (200 Pages,  
Cat. No. 25115) £14.99

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# LANGUAGE, SYMBOLIZATION AND PSYCHOSIS

By Jorge Canestri

**THE TITLE** of this book, in which a group of eminent psychoanalysts express their friendship to Jacqueline Amati Mehler and at the same time pay tribute to her contributions to psychoanalysis, clearly indicates its subject matter. From different points of view and using different theoretic formulations, its chapters explore a fascinating and problematic area of psychoanalytic knowledge - the relationships between symbolization and serious pathologies - including the role that speech and the different languages play in psychoanalysis, the 'talking cure' par excellence, and how they are used in the cure. All these themes have been the object of Jacqueline Amati Mehler's attention and of her papers during the many years of work that she has dedicated to our discipline.

Symbolism, as we know, is one of the great themes confronted by Freud, from *The Interpretation of Dreams* until his final works. His contribution is

determinant, even in the eyes of those who do not agree with some of his hypotheses. Many disciplines have taken an interest in "symbolic facts" including semantics, logic, rhetoric, hermeneutics, aesthetics, philosophy, ethnology, psychoanalysis, poetics; and probably none of them can claim to have fully deciphered this specific activity of the human being. A reasonable position could be to study the various ways of understanding and defining the "symbolic facts" and the modalities through which the individual succeeds (or does not succeed or only partly suc-

ceeds) in *symbolizing*.

A certain discrimination of the elements in play when we speak about symbolism could be useful in order to limit the field. The three terms 'symbol', 'symbolism' and 'symbolization' frequently appear on the scene. The first (and indeed the others) is defined differently according to the discipline involved. Semiotics, for example, suggests a definition of symbol—and here again, it varies according to the semiotic theory chosen—that is not the same as that deriving from psychoanalytic research. In both *The Interpretation of Dreams* and in *Introductory Lectures on Psychoanalysis*, Freud hypothesizes that the symbol depends on an unconscious shared universal knowledge limited to a few elements. His disciple Ernest Jones (1916), as we know, wrote a paper that, even though it is controversial, is considered by many to be one of the milestones in the psychoanalytic theory of symbolism. In it Jones emphasizes certain rigidities of the Freudian model and claims that only that which has been repressed becomes symbolized and, furthermore, that only the repressed needs to be symbolized. Like Freud, he believes that only a few elementary ideas (body, family, birth, death) are destined to be symbolized and that the other associations are conscious or are susceptible to becoming so. These latter would not be symbolic but metaphoric. To this form of symbolism in a strict sense (i.e. reduced to a limited number of essential elements), several authors in the psychoanalytic field have contrasted symbolism in a wide sense (c.f. G. Rosolato, 1969) in which any element of a dream, or any association linked to it, can be considered symbolic. Following Jones' essay, numerous psychoanalysts have put the accent on the concept of symbolism rather than on the definition of the symbol itself; that is, on the 'symbolic operations of the mind' rather than on a concept that, for the semiologist Tzvetan Todorov, is not the essential notion of symbolism. The names of Melanie Klein, Hanna Segal, Jacques Lacan, Herbert Rosenfeld, Wilfred R.

Bion, Donald W. Winnicott, Marion Milner, Pierre Marty, etc., are evidence of a persistent interest in a theme that the passing of time and the increasing pluralism of psychoanalytic theories has not dimmed.

The evolution of psychoanalytic theories has probably brought with it a displacement of the accent in the basic conception of symbolism. What would seem more pertinent to our discipline today is not so much a definition of the symbol itself, or a rigid and limited characterization of symbolism, either from the semiotic standpoint (the sign already constituted by language functions as a signal in an association with a symbolic sense) or from the standpoint of unconscious symbolism postulated by Jones; but, rather, after the pioneering work of Melanie Klein and Hanna Segal following the forgotten works of Sandor Ferenczi, the greater relevance acquired by symbolization as a process—a process that the mind can bring (or not bring) to fulfilment and that can assume various characteristics and undergo not a few distortions.

It is inevitable, therefore, that in the perspective of symbolization as a process, the different psychoanalytic theories on the development of the mind or of the psychic apparatus should assume a central role, and that the hypotheses on the symbolization process should depend on the theories of development that are chosen. One example, but there are many others, is the relationship between symbolization and depressive position according to Melanie Klein.

In making what we might provisionally call the 'symbolic function of the mind' the centre of its interest, psychoanalysis has partially drawn near to the cognitive conception of symbolism. According to the cognitive conception of symbolism, symbolic interpretation is not a decodification (semiotic theory), but is based on implicit knowledge and on unconscious rules that constitute an autonomous 'symbolic device' that forms part of the inborn equipment that makes experience possible for the human being. I say "partially" because although psychoanalysis may easily reject the classical semiotic theory of symbol (I emphasize "classical" inasmuch as certain works of C.S. Peirce, R. Jakobson, I. Fonagy and others suggest a semiotic theory that is more convincing) and, at least from my own point of view, the conception of Jones, the problem that interests psychoanalysis is not essentially the autonomous symbolic device of the cognitive sciences, that may take its place among the 'x' of the Freudian complementary series, but the fact that the subject can make use of it procedurally. It is in relation to this question of how the subject uses the symbolic device in his developmental process that the relationships between symbolization and the serious pathologies of psychoses, borderline and psychosomatoses, intertwine. This question, that is of fundamental relevance in contemporary psychoanalysis, is dealt with in some of the papers in this book.

The title of this collection of papers also includes language. Nor could it be otherwise seeing that language intervenes predominantly—though not alone—in the whole process of symbolization.

Fourteen authors from Latin America, Europe and North America have contributed to this homage with their papers: Harold P. Blum, Fidiás Cesio, Gemma Corradi Fiumara, Yolanda Gampel, Alain Gibeault, Adolfo Pazzagli, Ethel S. Person, Fred Pine, Ana-Maria Rizzuto, Anne-Marie Sandler, Theodore Shapiro, Adriana Sorrentini, Riccardo Steiner and Louise de Urtubey,

*Language, Symbolization, and Psychosis* edited by Giovanna Ambrosio, Simona Argentieri and Jorge Canestri (300 Pages, Cat. No. 25853) £22.50

**THE FREUDIAN MOMENT** grew out of an interview by Vincenzo Bonaminio at the European Psychoanalytical Federation Congress in Athens in April of 2006. The interest expressed prompted a follow-up interview in order to address some of the more complex issues raised. Karnac was enthusiastic about publishing the interviews and it was decided to add other works written in that year.

It is not easy to address the many questions posed by Vincenzo, but there are certain key themes.

The “Freudian Moment” refers to that moment in time when, from my point of view, Freud *realized* a phylogenetic *preconception* of psychoanalysis. Early literature, such as the

Epic of Gilgamesh, reveals an ancient need in mankind to present the dream to the other. When

Freud created a therapeutic relationship around the other’s reception of the self’s dream he fulfilled a human search of some thirty thousand years. The word “psychoanalysis” signifies the conceptualization of this realization, although it remains to be seen if the psychoanalytical movement can live up to its name.

Psychoanalysts have not appreciated the radical and profound change in human relations discovered in this relationship which constitutes an extraordinary leap forward in the human capacity.

I have long been struck by Freud’s ambivalent attitude toward the creative aspects of the psychoanalytical relationship. One feature of his ambivalence is his failure to mention, let alone develop, a theory of unconscious perception. And although his theory of the dream work is impossible without an implicit concept of unconscious perception his reluctance to go down that road left his theory of free association rather rootless. Free association is a form of thinking that articulates unconscious perceptions (and other unconscious phenomena, such as drive derivatives and memories) and yet because Freud and subsequent analysts failed to grapple with Freud’s theoretical inconsistencies, the theory of free association (and its practice) has been marginalised.

Although Freud did not construct a systematic theory of unconscious perception, unconscious creativity, and unconscious articulation (through free association), his *core model* of analytical listening is based upon it. That is the model of the analyst’s “evenly suspended attentiveness” where the analyst is to abandon reflection, concentration on anything particular, or any expectation, and by these means “to catch the drift of the patient’s unconscious with his own unconscious.”

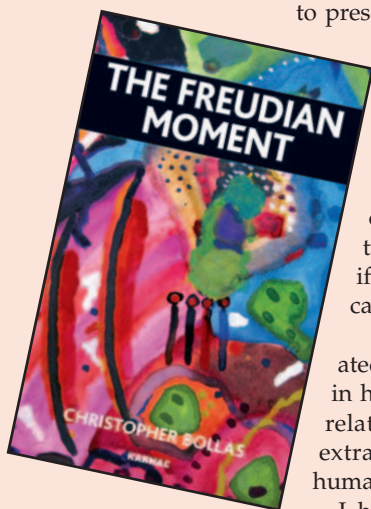
Freud is unmistakably clear, here, that the core work of an analysis is unconscious to unconscious. And we might add, how could it be otherwise? But unfortunately the history of analytical theory does not follow that path. Indeed, schools of thought have developed theories of listening based on highly conscious attention to selected facts: to the castration complex, or to the drive derivative, or the ego position. Over time, “evenly suspended attentiveness” has been usurped by “hypertrophied consciousness”. This is most visible in the so

called “here and now” transference interpretation in which the analyst assumes that almost everything said by the analysand is a thinly disguised reference to the analyst or a rhetorical action committed upon the analyst. In one chapter I argue that this paranoid idea of reference will destroy any remnants of Freud’s view of analytical listening.

I am a member of a study group that has met for some fifteen years. We call ourselves the European Study Group of Unconscious Thought (ESGUT) and when we meet we study process recorded sessions in micro analytic detail. We have taken seriously Freud’s theory that free association reveals “a logic of sequence.” But as that logic is an unconscious one it is not easily discovered upon a first reading of a session; indeed, upon even two or possibly three readings. But over time, by going over and over a session or sessions, it is indeed possible to discover how the sequence of ideas presented by the analysand reveals many different lines of thought that connect in the hour and over subsequent sessions. In *The Freudian Moment* I discuss the implications of this work and, in particular, the profound significance of Freud’s theory of sequence. Bonaminio and I discuss how the model of a musical score can help us to imagine the many different lines of unconscious thought, but in particular, the respectively different *categories* of unconscious thinking. We articulate ourselves unconsciously in many different forms of speech, but also in the sonic category (the way we sound words or phrases), in the relational category (the way we relate to the object or the other), in the bodily category (the way we speak through facial expression and body gesture) and so forth. We do not examine this issue in depth but our agenda, if I may put it that way, is to raise these issues at an important time in psychoanalysis. Important because at this time there are a surprisingly large number of analysts who think free association is non-existent and those who also now argue that the unconscious is a fiction.

The chapter “What is theory?” argues that psychoanalytical theories are of value because they offer us *differing* forms of perception. No one theory could ever be comprehensive. We need to learn the theories of Klein, Lacan, Hartmann and others because any one theory allows us to see mental and relational phenomenon not seen by the other theories. While this view hardly endears one to the major psychoanalytical movements, which naturally hold their views as total truths, I think we are at a time in the history of psychoanalysis when independent minded psychoanalysts can use differing theories to develop their unconscious receptiveness to their analysand’s complex communications.

*The Freudian Moment* assembles differing arguments for a review of Freud’s theory of how unconscious thinking is deployed through the sequence of an analysand’s verbal and non verbal presentations in a session. This particular form of unconscious expression—and there are others—constitutes the analysand’s psychic reality; the material flows from an order determined by their unconscious. That psychoanalysts have largely forgotten how to listen to sequential logic is puzzling as this was the method that Freud defined as the “strictly classical” form of psychoanalysis. I think if we re-view this theory it will help renew our relation to unconscious life. At least, I hope so.



*The Freudian Moment* by Christopher Bollas (102 Pages, Cat. No. 25603) £12.99



# BECOMING A PERSON THROUGH PSYCHOANALYSIS

By Neville Symington

**SOMEONE BECOMES** a person when all the inner events in the personality have been created. There is a creative principle within each individual but its shape or form is uniquely different in each. One face is like another in that there are two eyes, a nose, two ears, a mouth, two cheeks, a forehead and a chin and yet no two faces are the same; so it is with the creative principle. Our human task is to become who we are and this occurs through an act of this creative principle whereby there is a change from being hurt to knowing that I am hurt, from being lonely to knowing that I am lonely, to being joyful to knowing that I am happy, from being

gifted to knowing that I am gifted. When

I am sad, truly sad, it is because I have created that sadness. So also with joy—I have created that joy. This need to create the emotional elements within us was understood by an anonymous English writer of the fourteenth century who said:

*"All men have matter of sorrow; but most specially he feeleth matter of sorrow that knoweth and feeleth that he is. All other sorrows in comparison with this be but as it were game to earnest. For he may make sorrow earnestly that knoweth and feeleth not only what he is, but that he is. And whoso felt never this*

*sorrow, let him make sorrow; for he hath never yet felt perfect sorrow."*<sup>1</sup>

It could not be put more beautifully than this: *and whoso felt never this sorrow, let him make sorrow*. This is I believe our life's task. It also means the most fantastic thing: that we need to create our own existence. The writer says 'he feeleth matter of sorrow that knoweth and feeleth that he is'. As this passage indicates it is not only creating sorrow but also creating our existence. It sounds fantastic to say that someone does not know that he exists yet this writer clearly is making a distinction between someone who does know and someone who does not know. It is the difference between knowing because I have been told and knowing it from within. This change can happen through psychoanalysis where someone feels he is a living being rather than being a corpse, although a walking corpse.

In order for this amazing transformation to take place I believe that the psychoanalyst has to be present to the other in a particular way. This way is different technically from the way in which psychoanalysis has been traditionally presented and practised. This book charts my own journey *towards*—towards an understanding that is theoretical but a theory that has technical consequences. This demands that we abandon certain cherished practices and surge forth into the unknown, into that frightening furnace in which a new person is born. This new person is unfamiliar and frightening. It is strange that one can be frightened of who one is.

Certain schools of psychoanalysis have focussed upon *projective identification*. When I hate something inside of myself and dissociate myself from it and thrust it out of myself I have to do it into a receptacle. This waste-paper basket into which I thrust my hated elements in myself may be my own body, my own sexual activity or into an individual, an ideology, a religion, a political system or the nation or tribe to which I belong. It is this activity which is named so lamely as *projective identification*, a term designed to rob a practice of all its passion and intensity. Analysis that focuses upon this process is concerned with what the patient is doing to the analyst—always something unpleasant. However there is another process which I have called *creative communication*.<sup>2</sup> This is a process where the creative principle within one individual occurs through the creative activity of another person with whom she is engaged. When the analyst's creative principle is active it creates something outside of herself—in the potential personhood of the other. The other's creation is entirely free but the source maybe from outside. This is a difficult notion to grasp. The analyst is not getting rid of something hated within but creating the uncreated elements into a creation, into a person. This new being, this personal creation occurs both in the analyst and in the patient. I am at present writing a book in which I hope that this process will be philosophically and psychologically elucidated.

This book: *Becoming a Person through Psychoanalysis* charts my journey towards this conclusion. It has taken me a long time to come to the above conclusions. The book starts with examining the philosophy of my own analyst, John Klauber. He had a particular view as to what it is that enables development of the person. The analyst has to give of himself, share his own experience, his own thinking and that this process gives birth to the person. Before any interpretation is given this more basic process is necessary if someone is to become a person. It is this basic process that I develop most especially in this book. At many points this perspective was lost when I was immersed in theoretical viewpoints which were antithetical to this view. Slowly however I came back to what I have always believed: that the only human encounters which are truly effective are those which are in essence personal. I believed this before I came to psychoanalysis and I believe it is a view that is more basic to human experience than all systems of thought or conceptual structures.

I believe that the development of this perspective can, if pursued with detached intent and undaunted enquiry, be a solution to what many people are looking for in to-day's disordered world.

<sup>1</sup>*The Cloud of Unknowing and Other Treatises (1952)* by An English Mystic of the Fourteenth Century. p. 61. London: Burns Oates.

<sup>2</sup>Symington, N. (2002). *A Pattern of Madness*, p. 215. London: Karnac.

*Becoming a Person through Psychoanalysis* by Neville Symington (384 Pages, Cat. No. 25857) £19.99

# THE INTERNATIONAL JOURNAL OF PSYCHOANALYSIS

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**THE IJP** Key Papers Series of books was conceived during our editorship of IJP between 2001 and 2007. It brings together the most important psychoanalytic papers in IJP's 80 year history, in a series of accessible monographs. The idea behind the series is to organise the IJP's intellectual resource from a variety of perspectives in order to highlight important domains of psychoanalytic enquiry. It is hoped that the volumes will be of interest to psychoanalysts, students of the discipline, and, not least, to those who work and write from an interdisciplinary standpoint. The ways in which the papers in the monographs are grouped vary: for example, a number of "themed" monographs take as their

subject important psychoanalytic topics, while others stress interdisciplinary links. Still others contain review essays on, for example, film and psychoanalysis. The aim of all the monographs is to provide the

reader with a substantive contribution of the highest quality that reflects the main concerns of contemporary psychoanalysis and those with whom they are in dialogue. We hope you will find the monographs rewarding and pleasurable to read.

Paul Williams and Glen O. Gabbard  
Joint Editors-in-Chief, 2001—2007  
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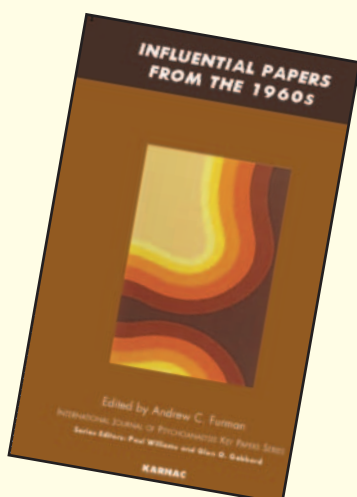
## A FELT TIE TO TRUTH: Influential Papers from the 1960s

By Paul Schwaber

**SINCE FREUD** invoked the Oedipus story to exemplify and verify his findings with patients and in analyzing his own dreams, psychoanalysis and literature have had a fruitful if often distrusting relationship. Through the years psychoanalytic claims to truth often condescended to imaginative literature by commenting imperiously on it; literature in turn could dismiss analytic formulations as reductive and predictable, as neither aesthetic nor historically based. But the example Freud set proved a better standard. His remarks on Sophocles' *Oedipus Rex*, first in his letters to Fliess and then among the "Typical Dreams" in his breakthrough book, *The Interpretation of Dreams* (1900), helped to focus his pursuit of unconscious processes and dream work and point the way, before he actually said so, to his recognition of infantile sexuality (1905–15). Sexuality could no longer be thought to begin with puberty, and definitive revelations of the human soul were to follow. At the same time, Freud offered new, motivational, if to many upsetting, insights into Oedipus and Hamlet, which stimulated intense critical discussion pro and con, and still does. Psychoanalysis and imaginative literature proved of use to one another there, and each could contribute to the other's fund of knowledge, though not without raising hackles too.

Obviously much has changed, and much horrific world history has been gone through, since Freud's time. Psychoanalysis has amplified, become, inevitably with friction, more inclusive of points of view - ego psychological, Kleinian, object-relational, self-psychological, relational, Lacanian - more open to seeing itself as heuristic rather than solely scientific. Literature and theory have increased enormously in range. Education no longer insists upon classics of Western literature as building blocks for understanding. Yet the tie between psychoanalysis and imaginative literature remains vital, and the two disciplines can interact vibrantly, as these selected essays of recent years from the *International Journal of Psychoanalysis* handsomely show.

The essays explore overlaps of literary experience and psychoanalytic process, both of which provide occasion for a structured richness of knowing with a felt tie to truth. Both enhance consciousness, expand the emotions, undermine unconscious closures, and provoke thought; and it is those very qualities that inform their illustrative and explanatory usefulness to one another. Both literary and analytic processes allow one to suspend disbelief and to ponder experientially. Both also require sufficient detachment to observe while giving oneself over to deep involvement.



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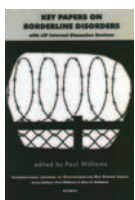
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## DAVID ROSENFELD: HAYMAN PRIZE WINNER

**Karnac Books** congratulates **David Rosenfeld**, who has been selected as the joint 2007 winner of the Hayman Prize for Published Work Pertaining to Traumatized Children and Adults, for his paper "September 11: Military Dictatorship and Psychotic Episode - Year 1973", published in *The Soul, the Mind, and the Psychoanalyst*.

### ABSTRACT

The author discusses the challenge a professional psychoanalyst faces in treating a patient who went through atrocious experiences during a period of his childhood and adolescence. He describes the clinical history of a young man, aged twenty-three, who starts his treatment after leaving hospital following a psychotic episode.

When he was eighteen months old, military personnel kidnapped his parents from their home, and the child was left in the care of a neighbour. The parents were then taken by the military to clandestine centres for detention and torture.

His childhood and family history, told in a confused, disordered way, sometimes enacted in the session without

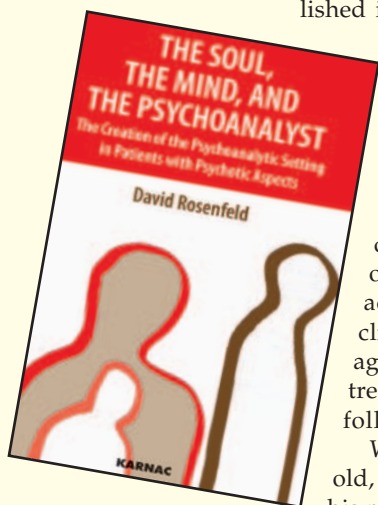
words, led the author to work basically with two models of investigation, among others. The first is the mechanism of "encapsulated autism", which preserves healthy infantile aspects of the mind. The second, the severe massive trauma that can make introjections disappear. During his treatment he recovered children's songs and lullabies he lost when his parents disappeared. He asked the analyst to sing with him, like a baby singing together with its mother. Later he started to sing tango music, asking the analyst to sing with him. The countertransference was written in detail, and included a lot of Shakespeare and Jorge Luis Borges poems.

The author discusses only some of the many methodological problems and theoretical models clinically, because of limited space. Not all the theories are exemplified or illustrated clinically.

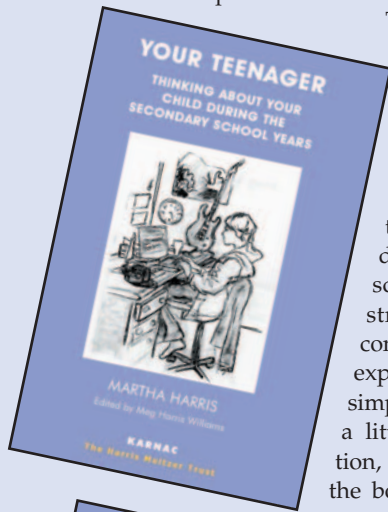
The title refers to a historical event that took place on September 11<sup>th</sup> 1973: the day the coup d'état in Chile began, when General Pinochet ordered the attack and aerial bombardment of the presidential palace, assassinating President Salvador Allende (elected in free elections) and many of his Cabinet members.

This is the other story.

*The Soul The Mind, And The Psychoanalyst*  
by David Rosenfeld  
(Cat. No. 23324) £19.99



**DONALD MELTZER**, who died in 2004, wished that the educational work disseminated over the course of over 30 years by the publications of the Clunie Press should continue to benefit both psychoanalysis and its applications in the world outside the consulting room. Clunie Press was started originally by Meltzer and his wife Martha Harris (Mattie) in memory of Roland Harris (a poet and teacher, who died in 1969). The new educational charity, the Harris Meltzer Trust, has been founded to continue the publishing work of the original Trust, in the spirit of these three widely loved and inspirational figures. It seems fitting therefore that it should be launched by two books associated with Martha Harris and spanning the period of her publishing career. They are books which in complementary ways present Mattie's legacy as an educator.



The first book, *Your Teenager*, reprints in a single volume three small books originally published in 1969 that were designed for "ordinary beautiful devoted parents" (to adapt Winnicott's well known phrase), to help them cope with their child during the turbulent secondary school years. The language is straightforward yet elegant and concise, revealing Mattie's talent for expressing complicated thoughts in simple everyday terms. For if we look a little beyond the surface prescription, we realise the primary interest of the books is really in helping parents cope with their own turbulent emotions, which are aroused in response to their child's adolescence. The structural hinge of her approach is her empathy with the struggling child in all of us; it shows in the gently piercing, detective quality of her location of the root of the trouble—namely, the difficulty of becoming educated, in the deepest and widest sense of that term. If the "central task of the adolescent" is defined as one of "finding their individual identity", then the task of parents is a reciprocal one: it is to "re-educate themselves" through questioning their own relationships, values, emotions and principles, which will inevitably be stirred up and flung into the melting pot by their normally aggravating teenager. Her aim is that children and parents may make the most of this opportunity to develop in tandem, with a view to ultimately taking their place in "the great social class of the truly educated people, the people who are still learning".

At the same time these are also practical books, rooted in the everyday life without which no principle can find a local habitation and a name. A child develops mentally in the context of real failures and achievements, at the core of his or her personal

solar system (in the analogy of Money-Kyrle and Meltzer), whose waves ripple outwards from a "little society" of expanding diameter. This relates to another interesting aspect of the books: namely the opportunity for comparison between the social context of today and that of 40 years ago, which is in various ways both surprisingly different and surprisingly similar; we have both progressed and regressed. Also this is probably about the minimum passage of time required before it is feasible to inquire whether a work has any "classic" or enduring qualities. In my view it is Mattie's consistent focus on the growth of self-knowledge and on the very principle of education as something that takes place between an inner child and an inner parental object, that gives these books their classic - and deeply psychoanalytic - quality. Interestingly, they have remained in print in foreign translations despite being out of print here for many years.

The second book to be published simultaneously by the Trust is very different in format and content, and yet, as readers new to Mattie will discover, it is essentially the same in spirit. It consists of her supervisions (recorded on tape) of infant and young child observations made by Romana Negri in Italy during the 70's and early 80's. The major part of the book concerns one particular child, observed from birth till age three, who delighted Mattie as representing a model for normal infant development, as distinct from the pathological or disturbed. She was among those who emphatically maintain it is impossible to help disturbed children (or adults) without having a clear conception of the thread of normal development with its mingled joys and sorrows, triumphs and frustrations, at the forefront of one's mind. For this reason the book has been titled *The Story of Infant Development*.

As with the *Teenager* book, what we may learn from reading *The Story* is something more than the pattern of development. We also learn about the process of observing itself and the pattern of symbol-making that it engenders. Bion describes the two equally difficult mental exercises that are required in the process of symbol-formation: firstly the necessity of perceiving the "facts" on the sounding-board of one's emotionality; secondly, allowing this overwhelming amount of confusing information to find a pattern in one's mind without imposing one's preconceptions (memory and desire) upon it. These two processes interdigitate in the partnership between the two authors of this book. Many readers will be familiar with Romana Negri's work with premature infants (*The Newborn in the Intensive Care Unit*, Karnac 1994); the new book demonstrates how to acquire those essential sensitive observational skills with the aid of a teacher who also becomes an internal teacher. For as Bion says: "Who is to put all this material in order?" In Mattie's speaking voice there will be found none of those words that Bion objected to so vehemently as being "long, ugly, impressive and devoid of meaning" (his example being "psychoanalysis" itself!).

More work will subsequently be published from amongst the wide repertoire of Meltzer's and Harris's teachings abroad; but meanwhile the Trust is looking forward to next year's productions: Martina Campart's work in Sweden with reflection groups in an educational environment, and a historical survey of the Kleinian interest in aesthetics by Nicola Glover. Suggestions for future publications that correspond with the Trust's aims and objectives are warmly invited.

[www.harris-meltzer-trust.org.uk](http://www.harris-meltzer-trust.org.uk)

*Your Teenager: Thinking About Your Child During the Secondary School Years* by Martha Harris (280 Pages, Cat. No. 25346) £22.50

*The Story of Infant Development* by Romana Negri & Martha Harris (235 Pages, Cat. No. 25825) £22.50

# LOOKING INTO LATER LIFE- A QUIET REVOLUTION

By Rachael Davenhill

**THE IDEA** for *Looking into Later Life: A Psychoanalytic Approach to Depression and Dementia in Old Age* stemmed from my experiences over twenty years ago working in residential and nursing homes in the east end of London and then later at the Tavistock Clinic with the development of a multidisciplinary two-year course for practitioners working in the field of old age called 'Psychodynamic Approaches to Old Age'. The content of the book fell naturally into place in terms of repeated areas and dilemmas that emerged in the discussions with clinicians and specialists working in the field of old age who attended the course and Old Age Workshop at the Tavistock. Here the challenges and potentialities of ageing are explored and

research, training and treatment interventions discussed. What interferes with creativity as people age? How do we think dynamically about functional illnesses such as depression, which currently affects 30-40% of older people in nursing and residential homes but is largely left untreated? What contribution can psychoanalytic thinking bring to the areas of dementia and elder abuse, which readers will be aware have rarely been out of the headlines in recent months?

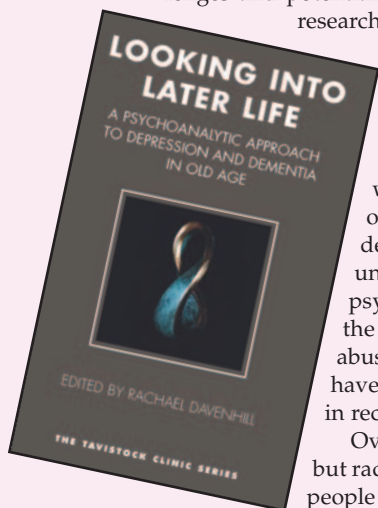
Over the last twenty years a quiet but radical shift in the visibility of older people has occurred. In a society geared around a superficial culture of wealth and appearance, we have begun, at long last, to see positive images of ageing. One most obvious example of this is in the world of film - in the past a graveyard for actresses over the age of forty - and now full of glorious lead roles for women. Think Judi Dench and Maggie Smith in *Ladies in Lavender*; Thora Hird in Alan Bennett's *Talking Heads* series, magnificent to the end and deeply moving in her evocative performance in *A Cream Cracker Under the Settee*, a monologue on the experience of falling, loneliness and the final fall toward death; and Julie Christie in her most recent film *Away from Her*. This latter, based on a short story by Alice Munro, is a deeply moving evocation of a couple's experience of dementia. Beyond the exploration of love and loss, as the wife makes the decision to enter a nursing home, the film is a tes-

timony to the enduring presence of sexuality and the ongoing struggle with the oedipal dilemma which remains alive and kicking in the third and fourth ages and deserves as much thought then as it does in the first few years of life.

The book addresses this head-on and is aimed at specialist and non-specialist alike. Chapters include an evocative short story by A.S. Byatt on dementia and its impact on a marriage, and there is a moving account of a psychotherapist's articulation of her experience of receiving the diagnosis of Alzheimers when in her fifties. A ninety year old retired psychoanalyst describes the working through of a depression following a serious operation, making use of his analysis of fifty years previously, and there is a stunning chapter, fully illustrated, on the work of the artist William Utermohlen who continued to paint following his diagnosis of dementia and conveyed his lived experience through a series of self-portraits. For people interested in psychotherapeutic interventions with people who are older there are chapters on assessment, individual, couples and group psychotherapy, consultation and psychodynamic observation. Contributors include Anna Dartington, Caroline Garland, Margot Waddell, Margaret Rustin and David Armstrong.

Although the areas of depression and dementia covered by the book are inevitably painful, if they can be approached with an open heart, curious mind and sufficient containment, the pain can be taken in and addressed. There is an evidence base indicating psychodynamic psychotherapy with an experienced psychotherapist is effective for people with depression who are older. There is a need for more research into multi-family groups for people with dementia and those who care for them, as well as research looking into the psychological and emotional consequences of falling in older people, one of the main causes of death for women over the age of sixty-five. In order to do this, professionals working with people who are older and psychotherapists and analysts with an interest in old age need time and space to develop their thinking further. I hope the book will contribute a real breathing space, hopeful and encouraging, so that the interested reader can explore their own ideas on ageing further and perhaps in the future consider making their own contribution to the field of dementia care which is ripe for the application of psychoanalytic thinking and intervention.

*Looking into Later Life* edited by Rachael Davenhill  
(343 Pages, Cat. No. 24510) £18.99.



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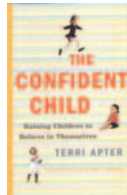
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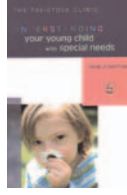
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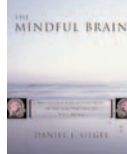
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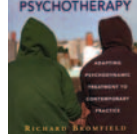
**Bomber, Louise M.**  
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**Price: £20.99**

Pupils who survive multiple traumatic experiences of loss, trauma, abuse and neglect can easily be misunderstood in our schools, despite our good intentions. Such children often underachieve, at worst becoming excluded from the very place that could offer them an opportunity for "second chance learning" and for reaching their potential. These children do not respond well or consistently to behavioural modification techniques, nor are they able to thrive in a system largely created for those from a "good-enough" background. The innovative and easy to use strategies provided here give teachers and teaching assistants new perspectives, practical tools and the confidence for supporting these children. It is based on the latest research from child development and attachment theory, as well as the author's many years of solid practical experience as a teacher-therapist working within education and social services with children, families and schools.

**Attachment and Dynamic Practice: An Integrative Guide for Social Workers and Other Clinicians**

**Brandell, Jerrold & Ringel, Shoshana.**  
**Catalogue No. 25658**  
**Columbia U.P.**  
**Price: £32.50**

Contemporary attachment theory both enriches our understanding of human development and informs clinical practice. It examines the relational bonds between young children and their caregivers and traces its origins to several scientific and social fields, most notably psychoanalysis, social work, behaviorism, ethology, evolutionary theory, and biology. The first portion of this book examines attachment theory and its relationship to other psychodynamic theories of development, from Sigmund Freud to Heinz Kohut, and then discusses the landmark contributions of John Bowlby, the "father" of modern attachment theory. The second portion focuses on clinical applications with child, adolescent, and adult client populations.

**Doing Child and Adolescent Psychotherapy: Adapting Psychodynamic Treatment to Contemporary Practice: Second Edition**

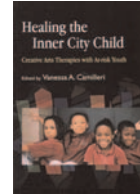
**Bromfield, Richard.**  
**Catalogue No. 25924,**  
**John Wiley,**  
**Price: £32.99**

This readable guide for therapists and therapists in training lays out the theoretical essence and practical essentials of doing child and adolescent psychotherapy from the referral call to the last goodbye.

**Enhancing Early Attachments: Theory, Research, Intervention, and Policy**

**Berlin, Lisa J. et al.**  
**Catalogue No. 25577**  
**Guilford Press**  
**Price: £17.99**

Synthesizing the latest theory, research, and practices related to supporting early attachments, this volume provides a unique window into the major treatment and prevention approaches available today.

**Healing the Inner City Child: Creative Arts**

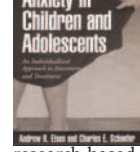
**Therapies with At-Risk Youth**  
**Camilleri, Vanessa A (Ed).**  
**Catalogue No. 25243**  
**Jessica Kingsley**  
**Price: £24.99**

A diverse practical collection of creative arts therapies approaches that meet the ever-increasing mental health needs of inner city children, whose exposure to air and noise pollution, and relatively high instances of violence, crime and family pressures, is increasingly paving the way for depression and behavioural disorders. Drawing on their own professional experience in the disciplined use of music, art, drama and dance therapy, the contributors describe approaches that enable children to overcome the psychological obstacles they experience, and help them reach their full academic and personal potentials.

**My Father Before Me: How Fathers and Sons Influence Each Other Throughout Their Lives**

**Diamond, Michael J.**  
**Catalogue No. 25267**  
**W.W.Norton**  
**Price: £15.99**

For decades, mothers were thought to be the only real influence on a child. Now we recognise that the father's involvement also has a profound impact but how sons affect their fathers is too often overlooked. In "My Father Before Me", Michael J. Diamond establishes fatherhood as an essential event for both the son's and the father's development. With chapters analysing the father/son relationship throughout the life cycle and demonstrating the powerful influence between them, Diamond calls for a more inclusive notion of masculinity, thus allowing men to access parts of themselves they previously ignored. He argues that sons are largely responsible for helping their fathers embrace this more flexible notion of manhood, making them better partners and better parents. Diamond has written an important book that enables us to make sense of the question of what it means to be a man.

**Separation Anxiety in Children and Adolescents: An Individualized Approach to Assessment and Treatment**

**Eisen, Andrew R. & Schaefer, Charles E.**  
**Catalogue No. 25775**  
**Guilford Press**  
**Price: £16.99**

This unique book presents a research-based approach to understanding the challenges of separation anxiety and helping children, adolescents, and their parents build the skills they need to overcome it. The authors provide step-by-step guidelines for implementing the entire process of therapy-from intake and assessment through coping skills training, cognitive-behavioral interventions, and relapse prevention. Featuring in-depth case examples, the book is written for maximum accessibility for all clinicians, including those with limited cognitive-behavioral therapy experience, who treat separation anxiety and other childhood anxiety disorders. Useful reproducibles include the Separation Anxiety Assessment Scales, which facilitate individualized case formulation and treatment planning.



**Parent-focused Child Therapy: Attachment, Identification and Reflective Functions**

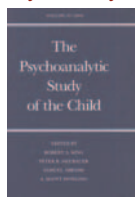
**Jacobs, Linda.**  
**Catalogue No. 25843**  
**Jason Aronson**  
**Price: £39.00**

Today more pediatric therapists are centering their work on the parent-child relationship and are turning to parents as a primary modality in solving children's problems. This edited collection, drawing from leading psychotherapists with specialties in family therapy, taps into the current literature on the efficacy of working with parents in therapy situations. The essays in this book focus on identifying and evaluating a variety of approaches and their effects on standard questions of attachment, identity, and reflection in dealing with children in therapy. It is especially attractive given its currency, integrating relational theory, attachment theory and infant research.

**Beyond The Reflection: The Role of the Mirror Paradigm in Clinical Practice**

**Kernberg, Paulina.**  
**Catalogue No. 17364**  
**The Other Press**  
**Price: £17.99**

The result of extensive research on a new diagnostic technique in child development: a child's behavior in front of a mirror. Kernberg convincingly demonstrates that this behavior is paradigmatic of the mother-child relationship. The pleasure of self-recognition, or the discomfort and anxiety a child experiences in a front of a mirror is directly linked to the ways he relates to his original looking-glass: the mother, and in turn determines his subsequent sense of self-worth. This fascinating study explores Lacan's pioneering theory of the mirror stage, the correlation between theory, clinical observation and systematic developmental studies, and recent advances in neuroscience and ethology, which contribute to ongoing research in the field of child development and its clinical application.

**Psychoanalytic Study of the Child: Volume 61**

**King, Robert A. et al (Eds).**  
**Catalogue No. 25311**  
**Yale U.P.**  
**Price: £40.00**

Sections covered in this edition are: clinical contributions; the child analyst at work; theoretical contributions; research studies; applied psychoanalysis.

**Attachment in Psychotherapy**

**Wallin, David.**  
**Catalogue No. 25630**  
**Guilford Press**  
**Price: £25.99**

This eloquent book translates attachment theory and research into an innovative framework that grounds adult psychotherapy in the facts of childhood development. Advancing a model of treatment as transformation through relationship, the author integrates attachment theory with neuroscience, trauma studies, relational psychotherapy, and the psychology of mindfulness. Vivid case material illustrates how therapists can tailor interventions to fit the attachment needs of their patients, thus helping them to generate the internalized secure base for which their early relationships provided no foundation.

**The War for Children's Minds**

**Law, Stephen.**  
**Catalogue No. 25540**  
**Routledge**  
**Price: £10.99**

How do we raise good children? How do we make good citizens? In defiant yet acute fashion, Stephen Law urges us to re-evaluate the liberal tradition of thinking about morality. Tackling authoritarian rhetoric head-on, he argues that children should learn about right and wrong, and respect for others, but that their education should be grounded in the hard-won values of the Enlightenment. Taking on neo-conservatives and religious and media commentators, "The War for Children's Minds" is a candid and controversial call for a liberal, philosophically informed approach to raising children. Rejecting accusations that liberal parenting is a Sixties hangover that entails an aimless 'whatever' attitude to morality, Stephen Law exposes the weaknesses of arguments calling for a return to authoritarian styles of moral education. He clearly shows that thinking for oneself does not mean that all moral points of view are equally good, or that we must reject faith in order to think freely.

**Stolen Tomorrows: Understanding and Treating Women's Childhood Sexual Abuse**

**Levenkron, Steven & Levenkron, Abby.**  
**Catalogue No. 25273**  
**W.W.Norton**  
**Price: £16.99**

"Stolen Tomorrows" will encourage women who have been abused to think about, talk about and seek help for what has been their secret shame. It illustrates the emotional and psychological devastation inflicted on girls when they experience childhood sexual abuse, exploring varied situations and settings in which this abuse takes place, focusing on the child's experiences at the time of the assault, as well as the problems that later emerge. In addition to giving therapists and other helpers an empathic insight, "Stolen Tomorrows" will enable the survivor to recognise herself in both her personal history and in her struggle to overcome the legacy of abuse.

**Collaborative Therapy with Multi-Stressed Families: Second Edition**

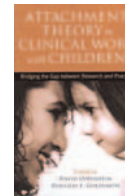
**Madsen, William C.**  
**Catalogue No. 25751**  
**Guilford Press**  
**Price: £17.99**

Critically examining many professional assumptions about "difficult" families, the book outlines concepts and clinical practices that support the development of a respectful, constructive, and effective therapeutic relationship. Highlighted are ways to engage reluctant families, collaboratively set future-oriented therapy goals, and use externalizing conversations to help families make needed changes and develop communities of support. The book expands our focus beyond the family to include both the professional helping system and the broader sociocultural context within which clients are embedded.

**Understanding 4 to 5 Year-Olds**

**Maroni, Lesley.**  
**Catalogue No. 25293**  
**Jessica Kingsley**  
**Price: £8.99**

A thoughtful overview of the challenges that children face as they gradually move away from a strong attachment to their families and turn towards the wider world of school and life outside the family. Lesley Maroni discusses the critical social and emotional developments at this age, including identity, independence and sibling rivalry, the transition to school and friendships with peers, coping with illness and loss, and gender differences. The author also shows how 4-5-year-olds explore real issues using the protective safety of pretend play and their imagination. This accessible book provides valuable insights and a wealth of case examples that will help parents, educators and carers better understand and relate to children at this demanding, yet exciting, stage of development.

**Attachment Theory in Clinical Work with Children: Bridging the Gap Between Research and Practice**

**Oppenheim, David & Goldsmith, Douglas F. (Eds).**  
**Catalogue No. 25745**  
**Guilford Press**  
**Price: £21.99**

Attachment research has tremendous potential for helping clinicians understand what happens when parent-child bonds are disrupted, and what can be done to help. Yet there remains a large gap between theory and practice in this area. This book reviews state-of-the-art knowledge on attachment and translates it into practical guidelines for therapeutic work. Leading scientist-practitioners present innovative strategies for assessing and intervening in parent-child relationship problems; helping young children recover from maltreatment or trauma; and promoting healthy development in adoptive and foster families. Detailed case material in every chapter illustrates the applications of research-based concepts and tools in real-world clinical practice.

**Ordinary Families, Special Children: A Systems Approach to Childhood Disability: Third Edition**

**Seligman, Milton & Darling, Rosalyn B.**  
**Catalogue No. 25553**  
**Guilford Press**  
**Price: £24.00**

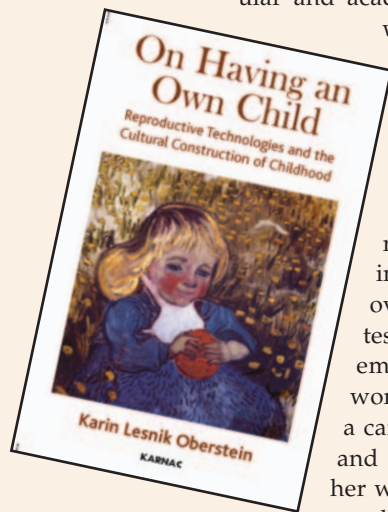
Now in a revised and expanded third edition, this popular clinical reference and text provides a multisystems perspective on childhood disability and its effects on family life. The volume examines how child, family, ecological, and sociocultural variables intertwine to shape the ways families respond to disability, and how professionals can promote coping, adaptation, and empowerment. Accessible and engaging, the book integrates theory and research with vignettes and firsthand reflections from family members. New in the Third Edition: Updated with current research, counseling approaches, and resources; New chapter on the challenges and opportunities of adulthood; Expanded coverage of disability pride, family diversity, and the role of fathers.



# ON HAVING AN OWN CHILD: REPRODUCTIVE TECHNOLOGIES AND THE CULTURAL CONSTRUCTION OF CHILDHOOD

By Dr Karin Lesnik-Oberstein

**ISSUES TO** do with 'new' reproductive technologies, whether this relates to the most popularly known IVF, or the lesser known variant techniques such as ICSI and pre-natal genetic diagnosis, are regularly in the news headlines. Although the techniques are not, medically speaking, that successful, or the numbers concerned that large (almost 30,000 women underwent IVF, and 10,000 children were born as a result of it, with an average success rate for the technique of around 20% across the board between 2003 and 2004, the latest period for which figures are available from the UK Human Fertilisation and Embryology Authority), there is a fascination with these processes in both the popular and academic presses. Problems of the



wrong embryos or eggs being implanted accidentally, or ethical issues around the kinds of genetic testing that should or could be made available have occurred repeatedly in past years. Perhaps the most recent issues to be debated again include the greater availability over the internet of more accurate tests to determine the gender of embryos, and whether or not women should consider pursuing a career first while counting on IVF and related techniques to provide her with a child afterwards at a later age than would normally be (easily) possible. In these debates, many ethical,

philosophical, and psychological aspects have been touched on: what is good for the potential parents, for the child concerned, and for the wider society into which these children may be born. Importantly, discussions in the realm of psychology have focussed on the stresses and strains for the potential parents of undergoing the (often physically and mentally intensive) processes of reproductive technologies, and the stresses and strains on the child both in terms of the expectations that may be placed upon it as a 'much wanted' child, and in terms of the problems of selecting for a 'perfect' child, whether in terms of gender or (dis)ability, for instance.

On the other hand, and, to me at least, surprisingly, not much research or debate has focussed on what seems to me to be the central question in relation to the use and development of these reproductive technologies, and this is why people might want to develop or use such techniques at all. The extensive research that has already been devoted to reproductive technologies either departs simply from the assumption that the wanting of children is a natural, biological, instinct (often called an 'urge'), or that it is socially implanted, usually mainly in women, as a crucial aspect of socially defined femininity. There are many questions, however, that these assumptions leave to one side, most particularly questions raised from the perspective of psychoanalysis. Just to begin with, this includes the Freudian

understanding of conscious desires as complexly constructed in relation to unconscious processes, and, secondly, the question of where the 'social' comes from in turn, and how it is seen to play a role in the formation of identity.

From this psychoanalytic perspective, my question was why and how people come to define and desire a 'child' specifically as a product of these technologies. The persistent term that emerged across narratives - both popular and academic - about this issue was the idea of an 'own' child, as opposed to an adopted, fostered, or otherwise 'not own' child. What I therefore examine in my book in detail is how this 'ownness' is defined by people involved in these debates, and why it is so much desired. In order to examine this question, I needed to look at how 'ownness' is established and used in a range of contexts: most obviously, nowadays, the 'genetic' is seen to be an 'obvious' idea of 'ownness'. Yet extensive (and to my mind brilliant) prior work by critical anthropologists such as Marilyn Strathern, Sarah Franklin, Helena Ragone, and Charis Cussins Thompson, and by psychoanalytically influenced critical theorists such as Susan Squier, Jacqueline Rose, and Rachel Bowlby, had already indicated that the 'genetic' too is a language about relatedness and ownness, not an innate definition of relatedness and ownness. This analysis, already inherent to a psychoanalytic understanding, was also supported by the practical evidence that the anthropologists garnered about the way participants in reproductive technologies use ideas of the 'genetic': these rarely have much to do even with the scientific ideas of genetics, but relate to colloquial definitions of 'blood' ties, perceptions of physical or character similarities, and ideas about race, ethnicity, and nationality.

With this in mind, the whole idea of the 'own' child became open to examination further in relation to the problems of 'choosing' for 'perfect' children, and also in relation to wider narratives of 'ownness' in terms of identities and communities. Instead of assuming a self-evidence or naturalness about the way certain children are seen to be more desirable than others, I came to follow through on what seem to me to be necessary links between the 'ownness' of the own child, a certain acceptance of popular ideas of genetics or biology, and much wider - and apparently only distantly or indirectly related - ideas about economics, race and politics. Instead, then, of assuming and departing from, a political form of critique of hierarchies of value in my book, I found that I came to read connections between what is desired as the 'own' in a whole range of areas and the specifically 'own' child as an outcome of my question, not as a predicted result. In this sense, I do not seek in my work to criticise reproductive technologies and those who engage with them, but quite the opposite, I hope: rather to offer wider and deeper ways for considering why one might choose to embark (or not) on such a process.

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*On Having an Own Child* by Karin Lesnik-Oberstein (200 Pages, Cat. No. 25859) £19.99

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**A Short Introduction to Psychotherapy**

**Christine Lister-Ford (Ed).**  
**Catalogue No 23974**  
**Sage**  
**Price: £17.99**

An accessible guide to the field for those embarking on training or simply interested in finding out more about psychotherapy, this book maps the development and dimensions of contemporary practice. It explores the origins of psychotherapy and its applications and also examines the future of psychotherapy.

**Into the Mountain Stream: Psychotherapy and Buddhist Experience**

**Cooper, Paul C. (Ed).**  
**Catalogue No. 25838**  
**Jason Aronson**  
**Price: £26.00**

The lived relation between Buddhism and psychotherapy finds expression in the Buddhist's practice, the therapist's stance and response to those who seek help.

Paul C. Cooper has gathered papers that demonstrate through extensive autobiographical material the relationship between personal religious experience and clinical work. The contributing authors, without exception, confront psychoanalytic theory and religious teachings in highly personal ways through personal narratives and abundant clinical material.

**Affect Regulation Toolbox: Practical and Effective Hypnotic Interventions for the Over-reactive Client**

**Daitch, Carolyn.**  
**Catalogue No. 25255**  
**W.W.Norton**  
**Price: £21.00**

Rational judgment, soothing behavior, and calm observation often go out the window when responding to stress. This book presents hypnotic skills (including breathing exercises) and other easy-to-learn techniques that help people maintain healthy responses to stress and facilitate effective clinical work and a happier life.

**Treatment Collaboration: Improving the Therapist, Prescriber, Client Relationship**

**Diamond, Ronald J. & Scheffler, Patricia L.**  
**Catalogue No. 25275**  
**W.W.Norton**  
**Price: £17.99**

Understanding the complex interactions among the mental health triumvirate. This is the first nuts-and-bolts guide to the relationship of non-medically trained mental health professionals, drug-prescribing psychiatrists, and clients. All three necessarily consult with one another, but sometimes they have competing agendas, and therapy suffers as a result. The authors clarify the responsibilities and limitations of each participant's role, and then they address the questions and anticipate the problems likely to arise in the course of therapy.

**What's Wrong With Us?: The Anthropology Thesis**

**Feltham, Colin.**  
**Catalogue No. 25438**  
**John Wiley**  
**Price: £65.00**

In this revolutionary text, the author explains "anthropology" which, in part, is the invisible milieu we are born into, leading to a society created by human beings that is, in the author's view, manifestly "sick." The book discusses at length the definition of anthropopathy, its history and development, anthropopathy today, its mechanisms and features, and varieties of denial of anthropopathy.

**Diversity, Discipline and Devotion in Psychoanalytic Psychotherapy: Clinical and Training Perspectives**

**Gertrud Mander.**  
**Catalogue No. 25069**  
**Karnac**  
**Price: £18.99**

This book reflects the author's involvement and preoccupation with the growth and diversification of counselling and psychotherapy, with the imperatives of training, supervision and regulation, and with the significant changes in the profession due to the invention of brief, time-limited, intermittent and recurrent psychotherapy.

**Psychotherapy and Counselling for Depression: Third Edition**

**Gilbert, Paul.**  
**Catalogue No. 24801**  
**Sage**  
**Price: £22.99**

An introduction to the subject of depression and the counselling strategies used to help people who are suffering from this most common of mental health problems. Paul Gilbert explores the features and complexities of depressed states, including general negativity, a sense of failure, abandonment, powerlessness, anger, shame and guilt. He describes interventions for different types of difficulty, using case material to illustrate the process and focusing particular attention on the key role of the therapeutic relationship in achieving successful outcomes. Now thoroughly updated for this third edition, the book includes additional resources for practitioners to use during the therapeutic process.

**Dreaming: An Opportunity for Change**

**Glucksman, Myron L.**  
**Catalogue No. 25833**  
**Jason Aronson**  
**Price: £17.99**

This is a practical guide for both therapist and dreamer that utilizes dream interpretation for the purpose of promoting clinical change. Myron Glucksman demonstrates a methodical approach toward understanding the meaning of dreams, and how to use that information for the purpose of promoting change. The book is meant for both dreamers and therapists who are interested in working with dreams. Examples are given throughout to emphasize how dreams can be understood to help the dreamer bring about internal and external change and how dreams give a greater awareness of our inner selves, including our deepest feelings, conflicts, wishes and fears. It is written in clear, understandable language with a minimum of psychological jargon; technical terms are explained and illustrated, and although it includes theoretical material, the emphasis is on clinically relevant issues.

**Using the Transference in Psychotherapy**

**Goldstein, William N. & Goldberg, Samuel T.**  
**Catalogue No. 25832**  
**Jason Aronson**  
**Price: £19.99**

"Using the Transference in Psychotherapy" centres around two dominant themes - the old versus the new models of transference, and the role of transference in psychotherapy. As background information the book provides an historical overview of transference, counter-transference, and the therapeutic alliance. A number of detailed cases are provided, graphically demonstrating how transference is addressed in psychotherapy and briefly focusing on projective identification and enactment. This book is a must-read for both students and mental health professionals at the early stages of their careers, and a useful reference for more experienced professionals.

**The Mirror Crack'd: When Good Enough Therapy Goes Wrong and Other Cautionary Tales for Humanistic Practitioners**

**Kearns, Anne (Ed).**  
**Catalogue No. 25137**  
**Karnac**  
**Price: £19.99**

This book is as a wake-up call to take seriously the climate in which mental health professionals practice in which complaints and civil actions against psychotherapists and counsellors are on the increase and to sharpen assessment skills accordingly. It is also designed to help professionals to think about the 'therapeutic frame' and what can happen to both the practitioner and the client when it is broken and finally to give voice to some colleagues who have been involved in the area of complaints in the hope that you and the organisations under whose codes of ethics you practice will take more of an interest in making those codes and frameworks more relevant to the intricacies of the therapeutic relationship. The message is simple: injuries that happen in relationship need to be addressed in relationship.

**Case Studies in Relational Research: Qualitative Research Methods in Counselling and Psychotherapy**

**Loewenthal, Del.**  
**Catalogue No. 92260**  
**Palgrave**  
**Price: £20.99**

The growing professionalization of counselling and psychotherapy means that students and practitioners are increasingly being asked to carry out research. This distinctive new text uses a project-based/case study approach, allowing the reader to develop research skills through real situations. Each of the main qualitative research methods, together with new directions in relational research, are discussed and attention is also given to such topics as evidence-based practice, the process of research from issue identification to action, the experience of the student researcher and the place of therapeutic research in counselling and psychotherapeutic practice.

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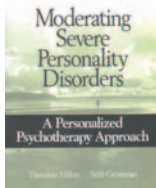
**Person-Centred Counselling in Action: Third Edition**



**Mearns, Dave & Thorne, Brian.**  
**Catalogue No. 25327**  
**Sage**  
**Price: £19.99**

This substantially revised Third Edition provides an excellent introduction to the theory and practice of person-centred counselling while incorporating exciting new developments in the approach. Mearns and Thorne have preserved the compelling and accessible style of its predecessors. At the same time they provoke reflection on many of the key issues which concern not only person-centred practitioners but those across the whole counselling and psychotherapy field. Much has changed in the person-centred orientation since the death of Carl Rogers in 1987. Not only have new schools of thought emerged with different emphases and therapeutic possibilities but the authors of this book have themselves been responsible for significant advances in key areas of person-centred theory and practice. These developments are fully reflected in the revised text.

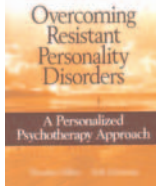
**Moderating Severe Personality Disorders: A Personalized Psychotherapy Approach**



**Millon, Theodore & Grossman, Seth.**  
**Catalogue No. 25441**  
**John Wiley**  
**Price: £27.99**

Increasingly, therapists are concerned that treatment plans focus too much on prescriptive labels and syndromes and not enough on the individual patient's circumstances. "Personalized Psychotherapy" helps clinicians adjust their plans to personalities and treatment of the whole, complex person. This volume provides clinicians with a unique combination of conceptual background and step-by-step practical advice to guide their treatment of patients exhibiting Schizoid, Avoidant, Depressive, Schizotypal, Borderline, and Paranoid Disorders.

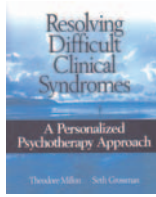
**Overcoming Resistant Personality Disorders: A Personalized Psychotherapy Approach**



**Millon, Theodore & Grossman, Seth.**  
**Catalogue No. 25442**  
**John Wiley**  
**Price: £27.99**

This work helps clinicians adjust their plans to personalities and treatment of the whole, complex person. Chapters cover personalized therapy for the: Needy/Dependent Personality Patterns; Sociable/Histrionic Personality Patterns; Confident/Narcissistic Personality Patterns; Nonconforming/Antisocial Personality Patterns; Assertive/Sadistic Personality Patterns; Conscientious/Compulsive Personality Patterns; and Skeptical/Negativistic Personality Patterns.

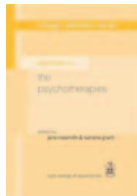
**Resolving Difficult Clinical Syndromes: A Personalized Psychotherapy Approach**



**Millon, Theodore & Grossman, Seth.**  
**Catalogue No. 25445**  
**John Wiley**  
**Price: £30.99**

Provides clinicians with a combination of conceptual background and step-by-step practical advice to guide their treatment of the clinical disorders listed under Axis I of the DSM-IV-TR: Substance Abuse, Schizophrenia, Mood, and Anxiety Disorders. "Personalized Psychotherapy: Resolving Difficult Clinical Cases" helps clinicians adjust their plans to personalities and treatment of the whole, complex person. Chapters cover: Mood-Related Syndromes such as Dysthymic, Major Depressive, and Bipolar Disorders, Acute, Post-Traumatic, and Generalized Anxiety Syndromes; Anxiety-Related Psychological Syndromes such as Phobic, Dissociative, and Obsessive-Compulsive Disorders; Anxiety-Related Physical Syndromes, and Substance-Related and Schizophrenia-Spectrum Disorders.

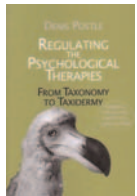
**Seminars in the Psychotherapies**



**Naismith, Jane & Grant, Sandra.**  
**Catalogue No. 24891**  
**Gaskell**  
**Price: £20.00**

Part of the "College Seminars Series" of textbooks, this book gives an overview of the major types of psychotherapy, including: psychodynamic theories and therapies, systemic therapy, cognitive-behavioural theories and therapies, group, and family therapy. It also covers assessment, research and training in psychotherapy.

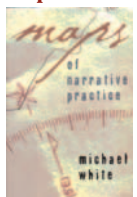
**Regulating the Psychological Therapies: From Taxonomy to Taxidermy**



**Postle, Denis.**  
**Catalogue No. 25717**  
**PCCS Books**  
**Price: £20.00**

Denis Postle chronicles sixteen years of scrutiny and practical development of civic accountability for the psychological therapies. He shows how vested interests, which in the last decade successfully seduced an otherwise uninterested government into bringing forward state regulation, now find that they have got their wish but tragically for clients and practitioners alike, not in the form they sought. "Regulating the Psychological Therapies" invites the reader to reassess their attitudes to state regulation, arguing that due to attempts to control the market for the psychological therapies, a deep confusion of ends and means has arisen. While intended to protect clients, legislation will be ineffective in this aim; conversely, through compromising innovation and favouring psychological monocultures, state regulation will damage and restrict clients experience.

**Maps of Narrative Practice**



**White, Michael.**  
**Catalogue No. 24253**  
**W.W.Norton**  
**Price: £15.99**

Narrative therapy is one of the most commonly practised forms of therapy. In the first major book from this leader in the field, each chapter provides an overview of a main area of narrative therapy by explaining how it works and detailing the psychotherapeutic implications of these conversations. This is essential reading for anyone in psychotherapy.

**Psychosomatics: The Uses of Psychotherapy**



**Shoenberg, Peter.**  
**Catalogue No. 25599**  
**Palgrave**  
**Price: £19.99**

The mind and body are in constant interaction, and it is increasingly recognized that any true understanding of illness must take this psychosomatic dimension into account. This timely book looks at psychosomatics and psychosomatic medicine (the treatment and understanding of physical illnesses where psychological factors are significantly involved). It gives clinical descriptions of the main psychosomatic disorders and reviews psychotherapeutic approaches to treatment. Clearly set out and accessibly written, it will be essential reading for qualified and trainee counsellors, psychotherapists and doctors.

**Now it All Makes Sense: Recovery Through Self-Knowledge**



**Stockton, William J.**  
**Catalogue No. 25983**  
**Free Will Publishing**  
**Price: £9.99**

The author, an experienced clinician, describes psychotherapy work as a creative, courageous, healing patient/doctor endeavour that he terms 'self-knowledge', or 'self-understanding' therapy. In so doing he sets aside some of the negative aspects of psychoanalysis while retaining its enduringly positive elements. "Now It All Makes Sense" describes the self-understanding process in motion, stressing the importance of both intellectual and emotional learning, and speaks eloquently to both the lay and professional reader as it demystifies and destigmatizes mental illness.

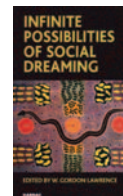
**Motivational Dialogue: Preparing Addiction Professionals for Motivational Interviewing Practice**



**Tober, Gillian & Raistrick, Duncan (Eds).**  
**Catalogue No. 25062**  
**Routledge**  
**Price: £24.99**

Explores the application of motivational interviewing in various contexts, with a view to enhancing understanding and improving practice. The book describes the research and practice of motivational interviewing as a stand alone intervention, as an adjunct to further treatment, and as a style of delivery of social and behavioural interventions. The contributors draw on their expertise and experience as researchers, teachers and practitioners to encourage the reader to appreciate the broad applicability of motivational dialogue. The book will be of great interest to psychiatrists, clinical psychologists and anyone in the social and health care professions who is involved in assisting people to challenge addictive behaviours.

**Infinite Possibilities of Social Dreaming**



**W. Gordon Lawrence. (Ed)**  
**Catalogue No. 24832**  
**Karnac**  
**Price: £19.99**

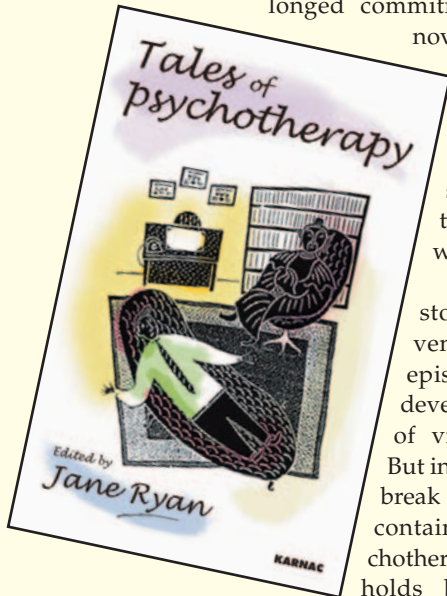
Social Dreaming was discovered in the early 1980s at the Tavistock Institute in London. Its focus is on the dream and not the dreamer. It is done with a set of people who come together to share their dreams. This goes against the accepted belief, even dogma, that the study of dreaming can only be pursued in a one-to-one relationship, where one of the participants is a trained psychoanalyst.

ALL TITLES AVAILABLE AT A 5% DISCOUNT UNTIL THE END OF SEPTEMBER 2007



**OLIVER SACKS** and Irvin Yalom so successfully established the connection between the short story genre and the narrative of the psychotherapeutic journey that one would consider these are hard acts to follow. But in this collection, *Tales of Psychotherapy*, insightful accounts and sensitive writing from thirty-eight authors, from both sides of the consulting room, demonstrate the boundless possibilities for fusing these two narrative processes.

The short story is a much-loved genre, the finger-buffet of fiction that you can dip into to find another reality when tired of your own; the neat parcel of illusion that you can open in a brief hour of retreat. Short stories don't require the prolonged commitment demanded by the



novel but they nonetheless offer the pleasure of seeing life through an episode in another person's world, and all the satisfaction of connection to another consciousness which that provides.

Traditionally, the short story follows certain conventions, an incident or episode generally being developed from a single point of view without digression. But in reality many short stories break the rules and defy such containment. Just like psychotherapy, where the frame both holds boundaries and allows

transgression, the short story can be both neatly packaged and unresolved at the same time. Many of the stories in this book mirror that tension, being both constrained and unrestricted, working towards resolution with an openness that suggests a continuation of the process; appearing to be about one event or character and then becoming another. Others are beautifully crafted within the tradition of restraint and I hope that the collection successfully combines its many stylistic approaches.

Obviously both psychotherapy and stories are both based on narrative interaction. In therapy the patient's accounts compose the verbal text of which the therapist is the reader—a highly dynamic reader, who actively participates in the next step of narrative building. In the short story the words are on paper but nonetheless vibrate with the reader's state of consciousness in the moment of reading, and in each subsequent re-reading.

But parallels in structure are not the main reason for publishing a collection of tales about psychotherapy. This lies in the sheer fascination of people's lives and the transparency that therapy encourages in the rendering of these extraordinary accounts. Those who practice or receive psychotherapy

become experts in telling—telling what happened, telling the truth if possible—and, like writers of fiction, search for the very phrase or word that will open up a new layer of understanding. Both patients and therapists take great risks in what they venture to reveal. This is strongly reflected in this collection of stories, many of which are courageously candid. Tales of misdiagnosis, email entanglement, intuitive leaps or broken boundaries test our sense of what is good practice with surprising effect, while tales of the gentle, persistent process of working-through, and the gradual formation of new definitions of self, will greatly encourage the reader who trusts in the inter-subjective process of transformation.

On the matter of truth, contributors were initially invited to submit either fictional or true pieces, and to be specific, so that the book could be organised on the basis of that distinction. However, tales that were written by therapists were clearly fictionalized to conceal the identity of patients or therapist authors, while others that were presented as fiction were obviously autobiographical in essence. Pseudonyms were being used; fact and fiction were simply melting into each other. Simultaneously, it was clear that many authors had taken great trouble to be honest and very specific about real events, even though details are disguised. It soon became obvious that this distinction was not sustainable and so, rather than dividing the book into fact or fiction, the chapters have been loosely organized around some unifying themes: boundaries, coincidence, healing, the psychotherapy relationship itself, childhood and love.

It has been challenging to bring together a collection that both uplifts the reader and also confronts us with the shadow of the profession in a balanced way. This book neither attempts to glamorize, disparage or purify the psychotherapy process. It attempts to show it in its full complexity, giving us an unguarded insight into the consulting room so that its strengths can be celebrated and its vulnerabilities better understood. Inevitably, there are a couple of stories that reinforce the perception that psychotherapy is an unsafe relationship because of the combination of power and human frailty that is sometimes found in the therapist.

Nonetheless, the reader can be hopeful of finding inspiration and joy in most of the contributions, as well as much gratification as a detective of the truth. The stories each have an immediacy that allows us to find our own resonance with each character or situation with ease. I would recommend dipping-in between clients, on a journey, late at night perhaps, just to capture the essence of what is sometimes sudden, unexpected transformation between people, but is more often the admirable struggle to shift the experience of self and other.

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*Tales of Psychotherapy* edited by Jane Ryan (300 Pages, Cat. No. 24834) £19.99

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**We stand** forever on the brink and the abyss can open out ahead of us at any moment. We try and obliterate the abyss, fill it with understanding and knowledge of the world and of ourselves, but the more we do that, if we are honest, the more we realize that although our knowledge increases the void does not diminish. All the questions: the whys, whats, hows and whos, do nothing to fill the emptiness that, for example, the loss of a child engenders. We answer the questions as best we can and sometimes the answers seem to build a sort of roof over the emptiness, a covering of the pit, but the pit remains, and it remains empty.



It is like that with the void that arises when we are confronted by any horror, especially when we come across suffering caused to one human being by another. Questioning why it happened is one of the ways we defend against the knowledge simply that it did happen, and it is a way that keeps us in the dark.

With global warming, the problem sometimes seems so huge that we cannot think about it. It is hard enough to courageously wonder what really may happen as the Earth's temperature rises but more difficult to confront the aspects of ourselves that continually feed into that rising temperature. It is easier to project

onto others what we should be seeing in ourselves but doing that means that we remain empty of ourselves, lacking in our completeness and that is a void experience.

We can blame the developed countries for their wasteful consumerism or the developing countries for their lack of interest in minimising dangerous emissions but unless we get to know ourselves, our own desirousness, our own sense of entitlement, nothing will change. And one of the reasons that nothing will change is that if we have a void inside us we have to fill it with something. A void may be formed by a lack of self-knowledge, or by one-sided self-knowledge, and it can only be eradicated by self-awareness, i.e. knowledge of oneself. Unless we fill it with that we will have an eternal hunger for more: more goods, more food, more alcohol, more sex, even more knowledge of the world, of the surface of things. All these things that we desire, if we can get them without too much trouble, will maintain the internal emptiness.

Standing against the fulfillment of a desire forces us to be aware of it as being ours, it becomes undeniable and in that sense we are confronted by ourselves and the void can begin to fill. I think, extending the argument, that one can make a strong case for deep analytic work having an anti-global-warming effect, if it continues long enough. There is a stage early on in many therapies where individuals develop an increasing sense of entitlement. As self-esteem grows, so does the feeling "I deserve this" or "I am entitled to this" and so consumption increases. An earlier self-deprivation gives way to increased utilisation. Later, as self-knowledge increases so too does a more ethical stance in relation to the

world. Not the virtuously smug stance that asserts "I don't want any of that bad stuff" but the knowing position that states "I so crave such-and-such but I have decided not to have it because I feel it will add to the world's woes."

Everywhere, if you look carefully and non-expectantly enough, you may discover an edge of the Void. Of course even if you *do not look* the void will still be there, and yet most of us spend a lot of our lives pretending it is not or wishing it away. We do that because it is a seemingly *awful* place and we do not want to live in the fear and trembling that living next to the dire abyss demands of us. There is though another sense to the word 'awful', and that is to be full of awe; not only full of fear or dread but filled by wonder, respect or astonishment. The void may lead to that place too, a place where we may be filled with awe.

When Bion used the letter "O", to stand for "ultimate unknowable reality", he hit upon a simple but deeply symbolic image that expresses and resonates expansively with the idea of the void. The shape of the O, the big nothing, especially if one imagines it expanding or contracting infinitely, stands alongside Jung's definition of God (or God's psychological equivalent, the Self) which is that God is that being whose centre is everywhere and whose circumference is nowhere. How big is "O"? Is it as empty as it seems, or does its enormity embrace the entirety of the universe: deep space and beyond? Does nothing indeed contain everything, the All, as the mystics have suggested for centuries? Or is it the other way round that deep in the heart of the densest matter is only space, the energetic space that the modern physicist informs us of?

William Blake begins *Jerusalem* with these words: "There is a void, outside of existence, which, if entered into, englobes itself and becomes a womb." This is a beautiful description of that space outside consciousness. If we stand on its brink it appears as a void, if we allow ourselves to enter it it becomes a nurturing space in which we can evolve. I think we can translate that "void outside of existence" into the unconscious and this then begins to give direction to, and make real sense of, our work as analysts. We attempt to make the unconscious conscious and in that process expand and render ever more complete the individual's experience of him or her self.

For that to happen we have to tolerate, and help our analysands tolerate, the fear of the void. Falling into the unknown is always frightening and is like a death, the death of the known, but it is only through dying into that unknown that the possibility of being reborn becomes open to us. As The English Mystic described, we have to enter "the clouds of unknowing" if we wish to see God, and really this is about letting go of what we know, because everything that we know is definitely not God, or "O", or the Unconscious. By definition the unconscious is outside of consciousness, unknown to us, just as God is nothing of what we think God to be.

If we do not experience fear as we face the unknown then we are missing something. Perhaps it is that we are forgetting that God, Fate, the Unconscious is not moral, not always benevolent, and clearly has a different agenda from that which our conscious selves have. Certainly, not to experience fear would indicate that one has not opened oneself up to all possibilities including the idea that God does not

put our interests before God's, the Self does not put the ego before itself. The void contains the possibility for any eventuality and we (both therapist and analysand) should be prepared for that and not foreclose a process because we think it may be leading to a difficult place.

An idea of Winnicott's is especially pertinent. His formulation of the unthinkable thoughts or intolerable anxieties, "nameless dreads" is well known, but what is less well known is how he felt they come about. My understanding is that he felt that they arise when a person acts principally in reaction to another's perceived needs rather than being driven by an inner impulse. It is part of the socialisation process to train children to forego their own impulses but it may separate them from their "true" selves and that separation is potentially a void experience that may lead to one of the nameless dreads. Counteracting that in a way that is not

going to make an animal out of the child means allowing him/her to know what his/her impulses are even though s/he may need, for the general good, to *not* act out those impulses. In this way the desire and the chosen course of action are held in balance, even if in tension.

The whole analytic encounter, being an encounter with the previously unknown, the not yet known, leads, or accompanies, the analysand into Blake's "void outside of existence". Within this void, if the analyst is not intrusive, the analysand may be "englobed" and out of this new-formed womb begin to develop his/her own self.

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*From the Brink: Experiences of the Void from a Depth Psychology Perspective* by Paul W. Ashton. (300 Pages, Cat. No. 25347) £22.50

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## JUNG AND ANALYTICAL PSYCHOLOGY

### The Psychopolitics of Liberation: Political Consciousness from a Jungian Perspective



**Alschuler, Lawrence R.**  
**Catalogue No. 24960**  
**Palgrave**  
**Price: £42.50**

Explaining changes in the political consciousness of the oppressed using the ideas of Paulo Freire,

Albert Memmi, and Jungian psychology, this original book explores how psychological bonds of oppression are broken and offers a psychopolitical theory for the analysis of the autobiographies of four Native people in Guatemala and Canada.

### Living with Jung: "Enterviews" with Jungian Analysts: Volume 1



**Henderson, Robert & Henderson, Janis.**  
**Catalogue No. 24968**  
**Spring Journal and Books**  
**Price: £13.50**

A collection of revealing interviews with leading Jungian analysts, including Jane and Jo Wheelwright,

Joseph Henderson, John Beebe, Adolf Guggenbuhl-Craig, Toni Frey, Patricia Berry, Thomas Kirsch, Robert Bosnak, James Hall, Gilda Franz, and Lynda Schmidt. They enable the reader to see C.G. Jung and his psychology through the lives of those devoted to his work, practitioners who have followed Jung's suggestion to find creative ways to live their individuality.

### Talking With Angels: Budaliget 1943: Fourth Revised Edition



**Mallasz, Gitta.**  
**Catalogue No. 13077**  
**Daimon Books**  
**Price: £19.50**

This text presents the story of four young Hungarians in search of inner meaning at a time of outer upheaval - the Holocaust - who

encountered luminous forces that helped them to find new direction and hope in shattered lives. These forces, which came to be known as angels, accompanied them for seventeen perilous months, until three of them met their deaths in Nazi concentration camps. Only Gitta Mallasz survived to bring their story and these remarkable dialogues to the world.

### Jung, Psychology, Postmodernity



**Jones, Raya A.**  
**Catalogue No. 25544**  
**Routledge**  
**Price: £18.99**

Compares and contrasts Jungian and postmodern themes, exploring points of confluence, and more often, contradictions between Jungian and postmodern ideas.

Jung addressed personal meaning in terms of symbol formation, with particular attention to dreams, myths, art, and other fantasy productions. Postmodern psychologists tend to address issues of meaning in terms of peoples self-understanding and identity construction, with particular attention to self-positioning in actual conversation or to autobiographical narratives. Relevant viewpoints within postmodern psychology include social constructionism, narrative psychology, and the dialogical-self approach. This book draws a line of critical comparison with Jung's description of the symbolic dimension, myth, and the structure of the psyche, culminating with a critique of his 'psychic energy' concept, for which there is no direct counterpart in postmodern psychology.

### Wisdom of the Psyche: Depth Psychology After Neuroscience



**Paris, Ginette.**  
**Catalogue No. 25953**  
**Routledge**  
**Price: £12.99**

In the quest for identity and healing, what belongs to the humanities and what to clinical psychology? Ginette Paris uses cogent and passionate

argument as well as stories from patients to teach us to accept that the human psyche seeks to destroy relationships and lives as well as to sustain them. This is very hard to accept which is why, so often, the body has the painful and dispiriting job of showing us what our psyche refuses to see. In jargon-free language, the author describes her own story of taking a turn downwards and inwards in the search for a metaphorical personal 'death'. If this kind of mortality is not attended to, then more literal bodily ailments and actual death itself can result. Paris engages with one of the main dilemmas of contemporary psychology and psychotherapy: how to integrate findings and insights from neuroscience and medicine into an approach to healing founded upon activation of the imagination. At present, she demonstrates, what is happening is damaging to both science and imagination.

### Who Owns Jung?



**Casement, Ann (Ed).**  
**Catalogue No. 24981**  
**Karnac**  
**Price: £19.99**

This book is a celebration of the diversity and interdisciplinary thinking that is a feature of the international Jungian community. Many of the contributors are

practising analysts and members of the International Association for Analytical Psychology; others are scholars of Jung whose work has been influential in disseminating his ideas in the academy, though it is worth noting that a number of the analysts also work in academe. The book is divided into Sections as follows: Academic, clinical, history, philosophy, science.

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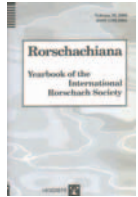


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**Rorschachiana: Yearbook of the International Rorschach Society: Volume 28**

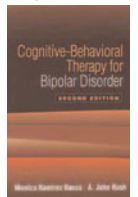


**Andronikof, Anne (Ed).  
Catalogue No. 23376  
Hogrefe & Huber  
Price: £29.99**

"The Rorschachiana" series provides a unique, timely, and readable look at the world of Rorschach from multiple perspectives. In

addition to other topics, the current volume contains a fascinating special section on "The Rorschach and the Five-Factor Theory", as well as a thought-provoking discussion of computerized interpretation software. "Rorschachiana" is the official publication of the International Rorschach Society, which for half a century has played an important role in supporting the use of the instrument, as well as helping to develop extensive empirical research on its effectiveness in specific clinical situations.

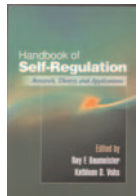
**Cognitive-behavioral Therapy for Bipolar Disorder: Second Edition**



**Basco, Monica R. & Rush, A. John.  
Catalogue No. 25750  
Guilford Press  
Price: £16.50**

Designed to enhance - not replace - pharmacotherapy, the authors' approach emphasizes the importance of educating patients and engaging them as active participants in the therapeutic process. The book provides a conceptual framework along with explicit instructions for tailoring treatment to each patient's specific needs.

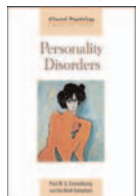
**Handbook of Self-regulation: Research, Theory and Applications**



**Baumeister, Roy F. & Vohs, Kathleen D. (Eds).  
Catalogue No. 25767  
Guilford Press  
Price: £24.00**

Bringing together a stellar array of self-regulation researchers, this comprehensive and authoritative handbook addresses the breadth of current theories, findings, and practical applications in the field. Examined are the conscious and nonconscious processes by which people regulate their thoughts, emotions, attention, impulses or appetites, and task performances; the developmental trajectories of these capacities; and implications for personal relationships, addictions, consumption, and mental health. The ways individuals differ in their basic abilities and styles of self-control are considered, as are strategies for enhancing functioning in this area. Offering cutting-edge coverage of a key dimension of human experience, the "Handbook" also identifies important questions for future investigation.

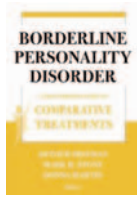
**Personality Disorders**



**Emmelkamp, Paul M.G. & Kamphuis, Jan H.  
Catalogue No. 25771  
Psychology Press  
Price: £15.99**

This comprehensive evidence-based book provides a broad and in-depth coverage of personality disorders across a variety of patient groups and treatment settings. The authors bring together research examining psychological and biological variables that may play a role in the development of personality disorders. This book explores: descriptions of personality disorders; diagnosis and assessment; epidemiology and course; aetiology; treatment strategies. Illustrated throughout with clinical vignettes, as well as scholarly reviews, "Personality Disorders" offers excellent coverage on all aspects of personality disorder, and will be extremely informative for students and practitioners alike.

**Borderline Personality Disorder: A Practitioner's Guide to Comparative Treatments**



**Freeman, Arthur. et al (Eds).  
Catalogue No. 25928  
Springer-Verlag  
Price: £16.99**

Within the field of clinical psychology, the term borderline personality disorder was developed to fulfill a diagnostic need and has come to possess specific stereotypes and negative meanings. Because the term borderline is an emotionally charged word, it can lead to a less-than-accurate view of the situation or patient being described, thus presenting a challenge to even the most experienced therapists and becoming one of the most complex disorders to treat. Through the use of one case study, however, experts in borderline personality disorders have put this difficulty at ease. Applying a variety of modalities to identify treatment goals, including: selecting assessment tools, conceptualizing progression, pinpointing pitfalls, and developing techniques, diagnosing and treating BPD has created a more successful therapeutic result.

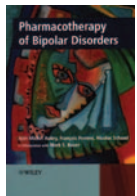
**War and Health: Lessons from the Gulf War**



**Harry Lee & Edgar Jones (Eds).  
Catalogue No. 25916  
John Wiley  
Price: £29.99**

Summarises 14 years of scientific and medical research into 'Gulf War Syndrome'. It sets the record straight and promotes more informed dialogue between public, media, politicians and medicine. The book concludes that the syndrome has no causal basis and there is no specific Gulf-related illness. Based on published findings and the contributors' own clinical experience, the book explores both causality and outcomes.

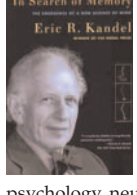
**Pharmacotherapy of Bipolar Disorders**



**Jean-Michel Aubry et al.  
Catalogue No. 25956  
John Wiley  
Price: £47.50**

Comprehensively, concisely and up to date, this text reviews in detail all aspects of the diagnosis and pharmacological treatment of bipolar disorders, one of the most topical issues in psychiatry. The authors present a synopsis of the literature and knowledge based on daily clinical practice. At the end of each chapter, the important concepts and recommendations are summarized for the reader as a reminder of the key points.

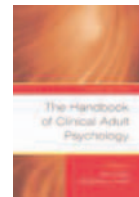
**In Search of Memory: The Emergence of a New Science of Mind**



**Kandel, Eric R.  
Catalogue No. 25265  
W.W.Norton  
Price: £10.99**

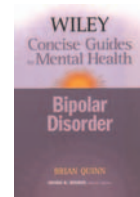
Charting the intellectual history of the emerging biology of mind, Eric R. Kandel illuminates how behavioral psychology, cognitive psychology, neuroscience, and molecular biology have converged into a powerful new science of mind. This science now provides nuanced insights into normal mental functioning and disease, and simultaneously opens pathways to more effective healing. Driven by vibrant curiosity, Kandel's personal quest to understand memory is threaded throughout this absorbing history. A deft mixture of memoir and history, modern biology and behavior, "In Search of Memory" traces how a brilliant scientist's intellectual journey intersected with one of the great scientific endeavors of the twentieth century: the search for the biological basis of memory.

**The Handbook of Clinical Adult Psychology: Third Edition**



**Lindsay, Stan & Powell, Graham.  
Catalogue No. 25551  
Routledge  
Price: £32.99**

This third edition has been thoroughly updated throughout to take account of recent research. As well as updating existing sections, the editors have added sections on problems which are only now showing promise of being amenable to psychological treatment, such as post-traumatic stress disorder, the psychoses and cyclical emotional disorders. Following the same format as previous editions, the book describes causes, influences and corresponding investigation for each of the main problems that face clinical psychologists, before outlining approaches to evidence-based treatment. Practical guidance is provided on treatments for disorders including depression, sexual dysfunction, psychosis, substance misuse disorders, social phobia and personality disorder. This comprehensive and thoroughly up-to-date account of current best practice will be invaluable for both trainee and qualified clinical psychologists, psychiatrists, counsellors and social workers.



**Bipolar Disorder  
Quinn, Brian & Weiner, Irving B.  
Catalogue No. 25439  
John Wiley  
Price: £19.99**

This book is the complete resource for mental health professionals, their clients, and lay people. "The Concise Guide to Bipolar Disorders" features vignettes and case illustrations, as well as resources for specific readers such as clinicians, patients, and family members.

**Cognitive Behavioural Therapy Explained**



**Whitfield, Graeme & Davidson, Alan.  
Catalogue No. 25995  
Radcliffe Medical Press  
Price: £19.99**

This practical, introductory guide explains the cognitive behavioural approach and its many uses across a wide range of health and social care environments. With a focus on salient topics often found in the Membership of the Royal College of Psychiatrists Examination (MRCPsych), this guide is ideal for study and revision. Practical examples bring the subject to life, and key points are summarised at the conclusion of each chapter. The comprehensive approach is invaluable to postgraduate trainees in psychiatry and psychology, Senior House Officers and candidates for the MRCPsych examination. Psychiatric nurses and general practitioners with an interest in cognitive behavioural therapy will also find the guide enlightening. It will also be of great interest to undergraduate students of medicine and nursing, and psychologists, counsellors and therapists.

ALL TITLES AVAILABLE AT A 5% DISCOUNT UNTIL THE END OF SEPTEMBER 2007



## HOW IT ALL STARTED - HARRY KARNAC

**FOLLOWING DEMOBILIZATION** from the R.A.F. in 1946, I worked in a small suburban bookshop in north west London for four years, acquiring experience in the rudiments of the bookselling trade, and in April 1950 I opened the bookshop in Gloucester Road bearing my name. I had absolutely no intention at that time to specialize in any particular field, just to operate a general new and second-hand bookshop.

However, things did not work out in that way. One of our first customers within three or four days of opening was Dr Clifford Scott, who lived quite close to the shop in Queens Gate Gardens. Some months later, Roger Money-Kyrle, who also worked in the area, came in enquiring whether I had a recently-published book called *Psychoanalysis and Politics*. I did not of course, but on offering to order a copy for him, he politely refused, pointing out that he was the author and already had more copies than he knew what to do with. (Dr Scott returned to his native Canada several years later, but remained in touch until I retired. It gave me great pleasure meeting him again in Montreal in August 1987 during the IPA Congress.) In addition to Scott and Money-Kyrle there were five other analysts who came to the shop in those early days—Barbara Woodhead, Millicent Dewar, Henry Rey and later, Donald Winnicott, and Masud Khan.

It was not until around 1955 that we were devoting perhaps a couple of feet of shelf space to a few analytic titles, but I was beginning to take more interest in the subject. Among the earliest books I read which made a great impression were Winnicott's *Child and the Family* and *Child and the Outside World*. I frequently recommended them in particular to people who were looking for Spock and similar authors' work on child-rearing. Somehow or other D.W.W. himself came to hear about this and one Saturday in the Spring or early Summer of 1958 he came into the shop, introduced himself and thanked me for "waving his banner" (his words).

Over the ensuing months we became good friends and, during one of his frequent Saturday visits, he told me that it was a disappointment to him and many colleagues that there were virtually no bookshops in the U.K. which stocked psychoanalytic and related literature, adding "why don't you do so?" And this I am sure is how it all really started.

At this time, the end of the 1950s through to the end of the 1960s, there were very limited sales in U.K. of analytic literature. There were only three or four publishers who appeared to be producing it. There was also a trickle of material, even though rather more was being produced there, coming from the USA. Mainly I think, this was because there was no adequate distribution service for Europe. The British publishers I referred to were Hogarth, Routledge, Tavistock and Allen & Unwin. Obviously Hogarth was the major publisher in this field since as well as the Standard Edition of Freud, they also published the growing list of titles in the *International Library of Psychoanalysis*.

Despite the growth of publishing in this field, I would suggest that these titles commanded very modest sales compared to numbers achieved by authors of similar calibre in other disciplines. Obviously I have no access to publishers' sales

records but I think it not unreasonable to suggest that the Gloucester Road shop, even in those days, accounted for a fair proportion of those sales.

Most of the psychoanalytic community at that time lived or worked in the Hampstead/Swiss Cottage area of north west London, so Gloucester Road (in South Kensington) was not ideally situated for psychoanalytical bookselling. It became a source of amusement to me that, once we became established in our specialist field, many people from the Hampstead area complained about how far it was to visit the shop. This did not seem to be the case with people who came to the shop from Europe, the Americas, Australia and Japan!

An important development for the company came as a result of a four-week trip I made in 1970 to north America, where I met a number of analysts and publishers in Toronto, Montreal, Chicago and New York. I think the most important outcome resulted from a meeting with Dr George Pollock (then director of the Chicago Institute of Psychoanalysis) and Glenn Miller, Institute librarian and joint editor of the *Chicago Index of Psychoanalysis*. It was they who persuaded me to produce a catalogue. This was first published in 1971 and listed about 400 titles; thereafter a new edition appeared in alternate years until 1985, from when it was to be produced annually in a new format with subject division. This resulted in the company becoming more directly involved with the psychoanalytic and psychotherapeutic community. Within days of sending the first of these out, orders came in from all areas, surprisingly mainly from USA - this was because the analytic publishers there were not yet involved in direct selling by mail order. By this time we were also supplying books to other parts of the world, especially in Europe, but also to Latin America, Japan and Australia.

By the middle to late 1970s the shop was more widely stocked than previously, the notable gap being Jungian literature. A well-known London analytical psychologist took me to task over this, so I relented and incorporated the main Jungian titles into the catalogue and started stocking them.

At around this time I noticed that a number of worthwhile titles were going out of print and decided to ask the publishers to allow us to reprint them, as we felt that we could produce short-run reprints at a reasonable price. The first four titles were produced in hardback, but subsequently they all appeared in paperback editions. This continued for many years and, I believe, they still sell quite well. Karnac's first venture into original publishing was the excellent introduction to Winnicott, *Boundary and Space*, by Madeleine Davis and David Wallbridge. It is well-known that the publishing side of the company has now become a major force in this specialized area.

Finally, I started using conferences and meetings both in the U.K. and abroad for bookstalls, thus taking the mountain to Mahomet. This again is an area which has continued successfully since my retirement. Taking this opportunity, I would like to thank the subsequent owners of the company for continuing to keep the name of Karnac connected with psychoanalysis.

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
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