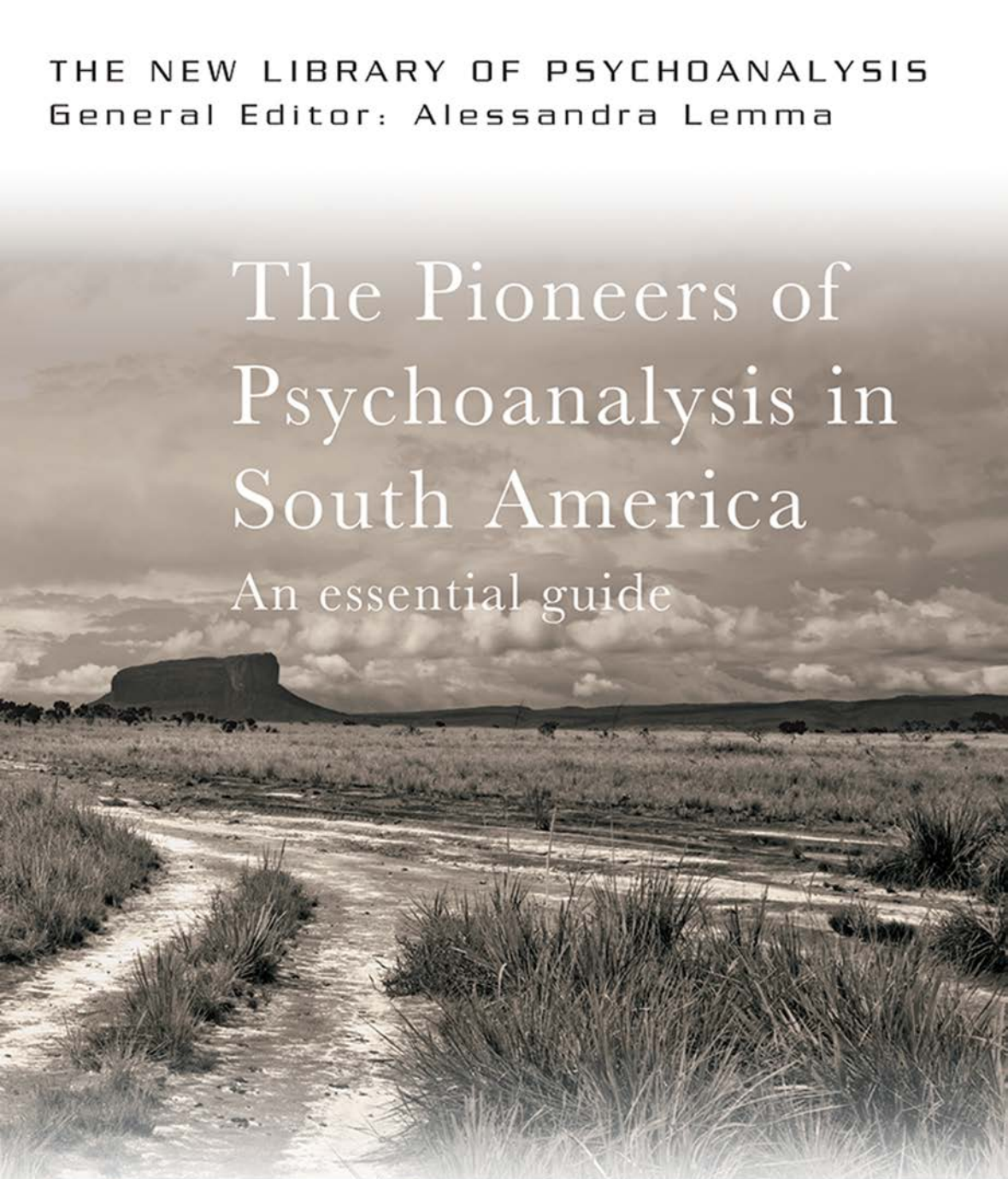


THE NEW LIBRARY OF PSYCHOANALYSIS  
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The Pioneers of  
Psychoanalysis in  
South America  
An essential guide

Edited by Nydia Lisman-Pieczanski  
and Alberto Pieczanski

In collaboration with Karla Loyo for the Brazilian section

PUBLISHED IN ASSOCIATION WITH THE INSTITUTE OF PSYCHOANALYSIS, LONDON

# The Pioneers of Psychoanalysis in South America

Shortly before and during World War II many European psychoanalysts found refuge in South America, concentrated in Buenos Aires. Here, together with local professionals, they created a strong, creative and productive psychoanalytic movement that in turn gave birth to theoretical and clinical contributions that transformed psychoanalysis, psychology, medicine and culture in South America. *The Pioneers of Psychoanalysis in South America* is a collection of those pioneers' papers, and introduces the reader to a body of ideas and advancements, many of which have had limited and piecemeal exposure within the psychoanalytic community in the rest of the world until now.

The editors Nydia Lisman-Pieczanski and Alberto Pieczanski present original papers and essays, many of which have never before been published in English; those that have been translated were rarely presented in context. Each one of the chapters is accompanied by a scholarly introduction written by psychoanalysts, many of whom personally knew the pioneers and their oeuvres in depth, tracing the roots of their ideas in the European analytic schools.

*The Pioneers of Psychoanalysis in South America* is divided into six main sections:

- Psychoanalytic process
- Psychoanalytic technique
- Metapsychology
- Psychoanalysis of children
- Culture and society
- Psychosomatic medicine.

Nydia Lisman-Pieczanski and Alberto Pieczanski provide a coherent guide to the seminal ideas and practices of the South American psychoanalysts who have made major theoretical and clinical contributions to the advancement

of the psychoanalytic discipline. The chapters present the material in a way that is accessible to psychoanalysts from across the globe and will enable them to incorporate the ideas and practices outlined here into their everyday psychoanalytic work. It will also be of interest to psychoanalytic psychotherapists, academics interested in the history and development of psychoanalytic ideas and psychoanalysis, and advanced students.

**Nydia Lisman-Pieczanski** is a Child and Adult Psychoanalyst. She is the founding chair of the Infant and Young Child Observation Program, Tavistock Method, at the Washington School of Psychiatry. Nydia is a Training and Supervising Analyst at the Buenos Aires Psychoanalytic Association, Member of the British Psychoanalytical Society and a Teaching Analyst at the Washington Center for Psychoanalysis. She is also the Scientific Adviser and Teacher at 'Mind in Mind', Beijing, China.

**Alberto Pieczanski** is a Child and Adult Psychoanalyst. He is a Member of the IPA's (International Psychoanalytic Association) Working Party on the study of the Analyst's Unconscious Theories. He is a Training and Supervising Analyst of the Buenos Aires Psychoanalytic Society (APdeBA), faculty of the Washington Center for Psychoanalysis and faculty member of the Washington School of Psychiatry.

## THE NEW LIBRARY OF PSYCHOANALYSIS

General Editor: Alessandra Lemma

The New Library of Psychoanalysis was launched in 1987 in association with the Institute of Psychoanalysis, London. It took over from the International Psychoanalytical Library which published many of the early translations of the works of Freud and the writings of most of the leading British and Continental psychoanalysts.

The purpose of the New Library of Psychoanalysis is to facilitate a greater and more widespread appreciation of psychoanalysis and to provide a forum for increasing mutual understanding between psychoanalysts and those working in other disciplines such as the social sciences, medicine, philosophy, history, linguistics, literature and the arts. It aims to represent different trends both in British psychoanalysis and in psychoanalysis generally. The New Library of Psychoanalysis is well placed to make available to the English-speaking world psychoanalytic writings from other European countries and to increase the interchange of ideas between British and American psychoanalysts. Through the *Teaching Series*, the New Library of Psychoanalysis now also publishes books that provide comprehensive, yet accessible, overviews of selected subject areas aimed at those studying psychoanalysis and related fields such as the social sciences, philosophy, literature and the arts.

The Institute, together with the British Psychoanalytical Society, runs a low-fee psychoanalytic clinic, organizes lectures and scientific events concerned with psychoanalysis and publishes the *International Journal of Psychoanalysis*. It runs the a training course in psychoanalysis which leads to membership of the International Psychoanalytical Association – the body which preserves internationally agreed standards of training, of professional entry, and of professional ethics and practice for psychoanalysis as initiated and developed by Sigmund Freud. Distinguished members of the Institute have included Michael Balint, Wilfred Bion, Ronald Fairbairn, Anna Freud, Ernest Jones, Melanie Klein, John Rickman and Donald Winnicott.

Previous general editors have included David Tuckett, who played a very active role in the establishment of the New Library. He was followed as general editor by Elizabeth Bott Spillius, who was in turn followed by Susan Budd and then by Dana Birksted-Breen.

Current members of the Advisory Board include Liz Allison, Giovanna di Ceglie, Rosemary Davies and Richard Rusbridger.

Previous Members of the Advisory Board include Christopher Bollas, Ronald Britton, Catalina Bronstein, Donald Campbell, Sara Flanders, Stephen grosz, John Keene, Eglé Laufer, Alessandra Lemma, Juliet Mitchell, Michael Parsons, Rosine Jozef Perelberg, Mary Target and David Taylor.

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*For our children Andres, Ana, Juan, Brenden,  
Eleonore and grandchildren Isabel, Sofia, Alma and Miles.*

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The first Argentinian psychoanalysts.  
From left to right – Seated: unknown, Roberto Tagliaferro.  
Standing: Enrique Pichon-Rivière, Marie Langer,  
Araldo Raskovsky, Angel Garma, Eduardo Krapf,  
Luisa Alvarez de Toledo, Celes Cárcamo, Lucio Rascovsky.  
Top row: Arminda Aberastury, Matilde Raskovsky.

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## Editors and contributors

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### Editors

**Nydia Lisman-Pieczanski**, MD, is a Child and Adult Psychoanalyst trained at the British Psychoanalytical Institute. She is a Training and Supervising Analyst of the Buenos Aires Psychoanalytic Association (IPA) and a member of the Buenos Aires Psychoanalytic Association, the British Psychoanalytical Society, the Washington Psychoanalytic Center for Psychoanalysis, the Washington School of Psychiatry and the Association of Child Psychotherapists, London, UK. She is the founding Chair of the two-year Infant and Young Child Observation Program (Esther Bick model) at the Washington School of Psychiatry. She has written on eating disorders in childhood and adolescence, on unilateral termination in psychoanalysis, on projective mechanisms used as a defense against depressive anxieties, on interpretation and difficulties in psychoanalytic technique and on psychoanalysis with women that were sexually abused in early childhood. She has been a psychoanalytic peer reviewer for the *Journal of the American Psychoanalytic Association*, the *International Journal of Psychoanalysis* and the *New Library of Psychoanalysis*, London, UK.

**Alberto Pieczanski**, MD, is an Adult and Child Analyst trained at the British Psychoanalytic Institute. He is a Training Analyst of the Buenos Aires Psychoanalytic Association. Since his graduation, Dr. Pieczanski has written and presented papers on a number of subjects; his main interest is psychoanalytic technique. Amongst others, he has presented papers on projective identification, analytic treatment of perverse and delinquent patients, and psychoanalytic perspective on films. He was a staff member of the Portman Clinic, which treats perverse and delinquent patients, and the Adolescent

Department of the Tavistock Centre, both in the UK, and did institutional consultations. He has given workshops in the USA, and run study groups on technique from a Kleinian and post-Kleinian perspective. He is a member and faculty of the Washington Center for Psychoanalysis and the Washington School of Psychiatry in the District of Columbia USA.

## **Contributors**

**Samuel Arbiser**, MD, is a Training and Supervising Analyst of the Buenos Aires Psychoanalytic Association, a former member of the Committee of the History of Psychoanalysis (IPA), and faculty of the Institute of Psychoanalysis (APdeBA). He has served on various IPA committees and been a reviewer of the *Argentine Journal of Psychoanalysis* (APA) and the *International Journal of Psychoanalysis*. He has written several scientific papers published in Spanish, English, Italian and Portuguese as well as chapters in psychoanalytic books.

**Ana Bloj**, PhD, is a doctor in Clinical Psychology (PsyD) at the University of Rosario, Argentina; Professor of Educational Psychology U.N.R.; and member of the Department of Children at the Institute Philippe Pinel, Rosario, Argentina. She has published extensively in both papers and books on child psychoanalysis and education.

**Julia Braun**, MD, is a Training and Supervising Analyst of the Argentine Psychoanalytic Association (APA) and the Argentine Society of Psychoanalysis (SAP). She is co-author of the books *Violence d'etat et psychanalyse* (*State violence and psychoanalysis*) and *Argentine, psychoanalysis and political repression*.

**R. Horacio Etchegoyen**, MD, is a Training and Supervising Analyst of the Buenos Aires Psychoanalytic Association and Former Chairman of Psychiatry and Medical Psychology at Universidad Nacional de Cuyo, Argentina. He is also Doctor Honoris Causa (Universidad Nacional de San Luis), Honorary Professor at Universidad de Buenos Aires, a past President of APdeBA, former President of the International Psychoanalytic Association (1993–1997), Honorary Vice President of the IPA (2009), and author of numerous psychoanalytic papers. His book *The fundamentals of psychoanalytic technique* has been published in Spanish and translated into English, Portuguese, Italian and French. A German edition is in preparation.

**Federico Flegenhaimer**, MD, is a Training and Supervising Analyst (Adult and Child) of the Argentine Psychoanalytic Association. Since 1979, he has

lived in Torino, Italy, where he is a Training and Supervising Analyst of the Italian Psychoanalytic Society and has been twice a member of the Ethics Committee of the Italian Psychoanalytic Society. He is a reviewer for the *International Journal of Psychoanalysis* and is active in several IPA committee positions.

**Dr. Gilda Sabsay de Foks**, full member of the Asociación Psicoanalítica Argentina (APA). She is Chair of Department of History (APA) and Chair of the Department of History of the Federación de Sociedades Psicoanalíticas Latinoamericanas FEPAL.

**Juan Francisco Jordan-Moore**, MD, is a psychiatrist and member of the Chilean Psychoanalytic Association. He has been Vice President and President of the Chilean Psychoanalytic Association and the Deputy Editor for Latin America of the Editorial Board of the *International Journal of Psychoanalysis*. He is a member of the International Association of Relational Psychoanalysis and Psychotherapy (IARPP) and faculty of the Program on Clinical Interventions in Psychotherapy at the School of Psychology of the 'Pontificia Universidad Católica' in Chile. He is co-editor of the book *Cuarenta años de Psicoanálisis en Chile (Forty years of psycho-analysis in Chile)* and the book *Mente y conjuntos infinitos: Aproximaciones a la bi-lógica de matte blanco (Mind and infinite sets: Approximations to Matte Blanco's bilogic)*.

**Sheila Navarro de Lopez**, MD, Adult and Child Analyst and Psychiatrist, did her psychoanalytic training at the Argentine Psychoanalytic Association (APA). She is a Founding Member and Supervising and Training Analyst since 1973 of Buenos Aires Psychoanalytic Association (APdeBA). She worked in Barcelona (Spain) and London (UK) for several years and is a member of the Spanish Psychoanalytic Association and a Guest Member of the British Psychoanalytical Society.

**Karla Loyo**, co-editor for the Brazilian section, is a psychologist currently in psychoanalytic training at the Brazilian Psychoanalytic Society of Rio de Janeiro 2; she holds a Masters in Counseling Psychology from Lesley University, in Massachusetts and completed a Specialization in Brief Psychotherapy at Santa Casa de Misericórdia, Rio de Janeiro.

**Jorge Luis Maldonado**, MD, is a Training and Supervising Analyst (APdeBA), faculty at the Institute of Psychoanalysis, and former Full Professor of Psychopathology, University of El Salvador Buenos Aires, Argentina. A former IPA board member, he has published extensively and is the author of the book *El Narcisismo del Analista (On the analyst's narcissism)*. His paper on positive and negative therapeutic reactions received the FEPAL prize.

**Iñaki Marquez**, MD, PhD in Psychiatry and Neuroscience, is a Forensic Psychiatrist with a Masters in Mental Health, Drug Addiction and AIDS, Public Health and Clinical Management. He is faculty at the University of Deusto and President of OME-AEN, Basque Association of Mental Health and Community Psychiatry. Author or co-author of more than 20 books about mental health and therapeutic intervention in social exclusion (AIDS, substance abuse, immigration, prison) and member of the editorial board of several journals, Alonso is also biographer of Angel Garma's life and work and executor of his papers and unpublished work. He is author of the book *El Bilbaíno Angel Garma (1904–1993), fundador del psicoanálisis argentino (Angel Garma from Bilbao [1904–1993], the Founder of Argentine Psychoanalysis)*.

**Ignacio Maldonado Martinez**, MD, former Member of the Argentine Psychoanalytic Association (APA), did advanced training in psychoneurology in Heidelberg, Germany. He was the Chair of the Psychology Department at the National Autonomous University of Mexico for 17 years and worked in the mental health care of political refugees. He is a founding member of the Latin American Institute of Studies on Families (Systemic Therapy), is particularly interested in domestic violence, and is editor of the magazine *Familias, Una historia siempre nueva (Families, A constantly renewed history)*.

**Roberto Bittencourt Martins**, MD, is the son of Mario and Zaira Martins, pioneers of Brazilian psychoanalysis and founders of the Porto Alegre Psychoanalytic Society. A member and former President of the Brazilian Psychoanalytic Society of Rio de Janeiro, he is author and co-author of psychoanalytic papers published in Brazilian journals of psychoanalysis and books. He is also a fiction writer.

**Maria Angela Gomes Moretzsohn**, Afiliated Member of the Brazilian Psychoanalytic Society. She is coordinator of the Division of Documents and Research of the Psychoanalytic History in the Brazilian Psychoanalytic Society and co-curator of the exhibition 'Freud Conflict and Culture' at the Art Museum of São Paulo, 2000/Modern Art Museum, Rio de Janeiro, 2001.

**Dr. Silvia Neborak**, MD, is a Training and Supervising Analyst at the Buenos Aires Psychoanalytic Association. She worked with Dr. David Liberman (1975–1983) and is co-author of the book *Del cuerpo al símbolo (From body to symbol)*, which she wrote in collaboration with Dr. Liberman and a group of colleagues. She is also co-author of the book *Bion conocido-desconocido (Bion known and unknown)* written in collaboration with

Dr. Elizabeth Bianchedi and Argentine colleagues. Dr. Neborak is Faculty at the Department of Psychoanalytic Technique at APdeBA's Psychoanalytic Institute (currently IUSAM).

**Marialzira Perestrello**, MD, trained as a psychoanalyst at the Argentine Psychoanalytic Association (APA), becoming the first Brazilian female analyst. She is a Training and Supervising Analyst and founding member of the Brazilian Psychoanalytic Society in Rio de Janeiro, Brazil, where she has also held important leadership positions. She is a member of the Pen Club of Brazil.

**Antônio Luiz Serpa Pessanha**, MD, Member and Training Psychoanalyst of the Brazilian Psychoanalytic Society from São Paulo. He is a member of the Brazilian Society of Medicine, and author of the book *Beyond the Couch: A Psychoanalyst Talks about the Everyday*. He is also one of the founders of the Revista Brasileira de Psicanálise.

**Andrés Rascovsky**, MD, is a Training and Supervising Psychoanalyst (APA), President of the Argentine Psychoanalytic Association (APA), member of the International Psychoanalytical Association (IPA), and former Director of APA's scientific publication *Revista de Psicoanálisis*. Former Director of the Racker Center for Research and Development (APA), former Chair of the Scientific Committee (APA), and Professor of Social Psychology, Universidad del Salvador, Rascovsky engages in scholarship at the Research Center on Suicide. He has taught and lectured in Argentina and most South American countries, as well as at the United Nations, and runs for the position of IPA's Secretary.

**Benzion Winograd**, physician, psychiatrist and psychoanalyst. He was a training member of APA (Argentine Psychoanalytic Association) (1976–1996), a professor in the Psychoanalysis Institute APA (1971–1996), a founder and scientific coordinator of SAP (Argentine Society of Psychoanalysis) (1996–2006, 2010–2011), cofounder of ADEP (Epistemology of Psychoanalysis Association) (1979), and a professor and academic board member of the 'Argentinian School of Psychotherapy for graduates'. He was sub-director of the Internet magazine *Aperturas psicoanalíticas* (director: Hugo Bleichmar) (1999–2011).

**José Carlos Zanin**, member of the Psychoanalytic Association Rio 3, Training Analyst, Supervisor, and professor of theoretic courses of this Society's Institute. He received his psychoanalytic training at the Institute of the Brazilian Psychoanalytic Society of Rio de Janeiro and graduated in 1976,

where he also became a member and, afterward, a Training Analyst and Supervisor. He attended a study group ministered by Dr. Mário Pacheco de Almeida Prado, and, together with Dr. Pacheco, was the instructor of a course on psychoanalytic technique.

**Dr. Waldemar Zusman** was psychoanalyzed by Dr. Décio Soares de Souza in Brazil, and by Dr. Hans Thorner in London. He was IPA's Vice-President for Latin America and is the author of several scientific papers, published in Brazil and other countries. He was President of the Brazilian Psychoanalytic Society of Rio de Janeiro (SBPRJ) and the founder of the Psychoanalytic Association Rio 3. He is also the author of the book *The Movies Which I Watched with Freud*, and creator of the Forum of Psychoanalysis and Cinema in Rio de Janeiro.

**Samuel Zysman**, MD, Psychiatrist, is a Training Analyst and Supervisor (APdeBA-IUSAM) and a Child and Adolescent Analyst. He is Full Professor of the Theory of Psychoanalytic Technique in APdeBA's Training Institute and Researcher Professor at the IUSAM Research Department. He collaborated with R. Horacio Etchegoyen for many years, both in teaching and in the IPA as member of the Finance Committee and of Etchegoyen's group of advisors. Among his papers are 'Infantile sexual theories and cognitive development', 'Considerations about action in psychoanalysis' and 'Theories as objects'. At present he is working on the genealogy of 'enactment' as part of his collaboration in the IPA's Committee on Conceptual Integration. He is chair of the FEPAL working party on relations between theory and clinical practice that published 'Unconscious theories in the analyst's mind at work'. He has published, in collaboration with R. Horacio Etchegoyen, 'Melanie Klein in Buenos Aires' and 'Psychoanalysis in Latin America: An approach to history and the ideas' (Chapter 1 in *Truth, reality, and psychoanalysis*). In collaboration with R. Horacio Etchegoyen, Tabak de Bianchedi, Ungar and Nemas de Urman, he has published 'Erna and Melanie Klein'.

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# Foreword

*Professor Riccardo Steiner*

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This overdue anthology must be greatly welcomed.

It has been edited with great competence and moving passion by Nydia Lisman-Pieczanski and Alberto Pieczanski, two Argentinian psychoanalysts who studied first in Buenos Aires during the late sixties, trained in London during the seventies and now are practicing and teaching mainly in Washington, DC, USA.

This is not a collection of papers whose aim is to cover the whole development of psychoanalysis in South America.

There is no doubt that the so-called Argentinian School of Psychoanalysis located in Buenos Aires, and its specificity, due to the creativity of its pioneers and their pupils, has been a very prominent – if not the most prominent – school of psychoanalysis for decades in South America; this collection reflects that reality. Many psychoanalysts coming from Central and South America trained in Buenos Aires and have maintained personal and professional links for years with that school.

Of course, Brazil, Chile, Colombia, Mexico, Peru, Uruguay, and so forth, have developed their own approaches to psychoanalysis, with original results linked to the vicissitudes of their local Psychoanalytic Societies and links with the specific cultural, social and political histories of those countries.

After the period dominated by the work and personalities of Sigmund Freud and particularly of Melanie Klein and her school, whose work during the fifties and sixties of the last century had been studied and accepted with enormous interest much earlier in Argentina than in Europe or in North America, Argentinian psychoanalysts also became very interested in W. Bion and D. Meltzer, and more recently in Lacan, Kohut and others.

That fully explains and justifies the choice made by the Editors to restrict themselves to the generations of the pioneers of South American psychoanalysis and their work.

Furthermore, I think it was not by chance that the first South American President of the IPA was Dr. R. Horacio Etchegoyen, a disciple of Racker who is still practicing in Buenos Aires today.

The Editors have clearly explained to all of us the historical roots and the reasons for the prominence of the Argentinian School of Psychoanalysis.

Its origins and developments confirm that it is impossible to conceive psychoanalysis without taking into account the complex interaction between its internal 'scientific' history and the specificity of the cultural and sociopolitical context in which psychoanalysis has developed in Vienna and also outside Vienna – even before the 'Diaspora' of the Viennese and central European analysts due to the Nazi persecution of the Jews during the late 1930s and the death of Freud in London in 1939 – all factors which enormously contributed to the spreading and the pluralism of modern and contemporary psychoanalysis.

In the case of the Argentinian School of Psychoanalysis, what is so striking is its enormous popularity; for decades it has been a part of the everyday cultural life of the middle class in Buenos Aires, even outside the consulting rooms.

But what matters more is the originality of its contributions. This was due to the creative interaction between the so-called indigenous pioneers, such as E. Pichon-Rivière, A. Raskovsky, C. Carcamo, J. Bleger, and so on, and the group of psychoanalysts who came to Argentina in the late thirties due to the 'Diaspora' I just mentioned, from Berlin, Vienna, Spain and France: A. Garma, M. Langer, H. Racker, M. and W. Baranger and others. Although, even in the case of the so-called indigenous pioneers, many of them belonged to families of immigrants from Europe that 'landed' in Argentina one or two generations earlier.

They seemed to have felt free from the inevitable dogmatism and strictures that characterized the cradle where psychoanalysis was born. They were not so directly affected by the ferocious controversies between the followers of Freud and Melanie Klein that had threatened the survival of psychoanalysis itself in Great Britain during the 1940s and they courageously counteracted the attempts of North American ego psychology to interfere and control the development of the newly born Argentinian Psychoanalytic Society, as it is well known that North American psychoanalysis mostly rejected M. Klein's work during those years.

The end result of all this is the extremely original contribution those pioneers were able to produce.

This is well documented in this anthology by the work on countertransference of H. Racker, L. Grinberg and H. Etchegoyen and by the pioneering research on the psychoanalytic field and the psychoanalytic process of the two Barangers.

One should not forget the research in the field of child psychoanalysis under the leadership of Arminda Aberastury.

The fascinating paper by Alvarez de Toledo deserves a very special mention and careful reading. One should also mention Lieberman and his approaches to psychosomatics and his use of linguistics and semiotics to study communication in clinical psychoanalysis, M. Langer's research on femininity, and, last but not least, the daring pioneering hypotheses on prenatal and postnatal life of A. Raskovsky and J. Bleger.

The reading of this collection shows that many developments in psychoanalysis have been anticipated by the South American pioneers. Unfortunately their research and hypotheses were ignored by English-speaking colleagues because they wrote in Spanish and were rarely translated.

Many of them have used psychoanalysis to better understand institutional social and political issues as reflected in M. Langer and R. and L. Grinberg's work. We owe to R. and L. Grinberg the first and probably the best psychoanalytic book on migration and exile, which they wrote when they had to leave Argentina during the dictatorship of the seventies.

This book is essential reading for all analysts practicing today that really want to understand the richness and historical roots of so many contemporary developments in psychoanalysis.

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## Acknowledgements

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We would like to thank the New Library of Psychoanalysis for asking us to edit a book on the pioneers of psychoanalysis in South America, and especially its current editor, Professor Alessandra Lemma, who followed the editing process with much interest and made us always feel that it was worthwhile pursuing this project, and Karla Loyo, who made possible the inclusion in this book of the papers of the Brazilian pioneers.

We want to thank all the colleagues who collaborated with their essays on each one of the pioneers.

Some of the papers were previously published in English and we would like to thank the *International Journal of Psychoanalysis*, *The Psychoanalytic Quarterly* and *Contemporary Psychoanalysis* for granting us permission to republish.

We are grateful to *Revista de Psicoanálisis* (Argentina) and *Revista Brasileira de Psicoanalise* (Brazil) for giving us permission to publish English versions of papers originally written in Portuguese and Spanish.

Full details of the original publications and translations are given at the beginning of each paper.

We would like to also thank Kirsten Buchanan, Routledge's Senior Editorial Assistant, who led us to the 'finishing line' of this complex publishing process, and the Library of the Argentine Psychoanalytic Association, which has an extraordinary collection of psychoanalytic papers from South America and its most helpful librarians.

Ana Pieczanski and Ana de Andrada did a great job translating Spanish and Portuguese papers that required many readings to understand the intended meaning.

Kathy Owen, Thomas Palley and Micheline Klagsburn helped us with thoughtful suggestions for the Introduction.

## *Acknowledgements*

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Heather Frank was efficient and generous with her time and knowledge of the publishing world as well as in reviewing the essays.

We feel especially grateful to our friends and colleagues in Washington, DC, Sharon Alperovitz and Justin Frank, who followed closely our 'journey' and believed that this book was worth the effort, providing us with emotional support in those moments in which it was most needed – when giving up felt a tempting option.

Luis Minuchin was our guide in the complex process of choosing the contributors most suitable to write the essays about each of the pioneers. He was also 'our man in Buenos Aires' that resolved many practical issues that we could not address from Washington.

Andrés Raskovsky generously provided the picture of the pioneers from his family album and gave us permission to publish it.

Finally, our deepest gratitude to the pioneers – some of them our teachers – who taught us to believe in the search for truth and the transformational potential of the psychoanalytic process.

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## INTRODUCTION

*Nydia Lisman-Pieczanski and Alberto Pieczanski*

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### **Early beginnings**

Around 1930, Arnaldo Rascovsky, a well-known pediatrician in Buenos Aires, specialized in endocrinology and neurology at Children's Hospital, and Enrique Pichon-Rivière, a psychiatrist at the Central Mental Health Hospital in Buenos Aires, organized several reading groups with papers published by Freud and his collaborators. Although they had diverse backgrounds, they thought that psychoanalysis would enrich them, and they embraced with passion and curiosity the study of the evolving literature. In those days, neither of them had the opportunity to pursue a formal analytic training, but there is no doubt that the two of them created a welcoming setting for the newcomers to this field.

In Latin America, the interest in Freud's works started early in the 20th century. In this book, we would like to acquaint the English-speaking reader with the work of the pioneers of South American psychoanalysis and some of those who have more recently developed further some of their teachers' contributions.

Many of the contributions of South American psychoanalysts are now part of accepted standard analytic theory – as is the case of Heinrich Racker's contributions to the theory and clinical use of countertransference – while others, such as Jose Bleger and David Liberman, are less known or almost unknown, primarily due to lack of translation.

Twentieth-century wars created the conditions for an almost seamless continuity between European and South American psychoanalysis. Many of the displaced European professionals moved to South America in search of shelter. As we will describe, the same circumstances prompted the return to their countries of native South American analysts trained in Europe. The

arrival of several analysts from Europe created the opportunity to initiate a psychoanalytic movement in Buenos Aires.

In the mid-1930s, the Spaniard Angel Garma trained in Berlin and was analyzed by Freud's analyst, Theodor Reik. He left the Berlin Society as the Nazi regime was increasing its power and moved to Paris, where he met Celes Cárcamo from Buenos Aires. Cárcamo had been trained at the Paris Institute and analyzed by Paul Schiff. During the Spanish Civil War, they both decided to move to Buenos Aires.

They were later joined by Marie Langer (née Glass Hauser), a Polish analyst who had been trained in Vienna and analyzed by Richard Sterba. She migrated first to Montevideo (Uruguay) and shortly after to Buenos Aires. Heinrich Racker, from Poland via Vienna, arrived in Buenos Aires in 1939, finishing his analytic training in Buenos Aires a few years later.

Angel Garma, Celes Cárcamo, Arnaldo Rascovsky, Enrique Pichon-Rivière, Marie Glass Hauser de Langer and Enrique Ferrari-Hardoy founded the Argentine Psychoanalytic Society on the 15th of December 1942. Ferrari-Hardoy migrated to the United States a few years later.

The original working group was organized by Enrique Pichon-Rivière, with Arnaldo Rascovsky and his wife Matilde Wencelblat, Arminda Aberastury and her brother Federico, Teodoro Schlossberg, Luisa Gambier (later called Luisa Alvarez de Toledo), Ferrari-Hardoy, Alberto Tallaferro and Flora Scolni.

The association received the approval of Ernest Jones, then president of the International Psychoanalytic Association (IPA). It was officially accepted as an IPA member at the Zurich Psychoanalytic Conference in 1949. In Santiago (Chile), Ignacio Matte Blanco returned from London after many years of training and joined Allende Navarro, who had been trained in Switzerland. They started training candidates, laying the foundation of a psychoanalytic group that was also accredited by the International Psychoanalytic Association in Zurich in 1949. Between 1949 and 1963, nine Latin American Societies joined the IPA.

Arminda Aberastury and Elizabeth Goode de Garma initiated a strong movement in child and adolescent psychoanalysis, using primarily the theoretical contributions of Melanie Klein.

Upon the first publication in July 1943 of the *Revista de Psicoanálisis* (the scientific publication of the Argentine Psychoanalytic Association), many South American professionals became quite excited about the possibility of acquiring a rigorous training. A significant number moved to Buenos Aires to be trained and then returned to their countries of origin to further create and develop new psychoanalytic institutes. At the same time, the pioneers traveled all over the South American continent as the interest for psychoanalysis was expanding rapidly.

Besides individual analysis, most of the pioneers also worked using a psychoanalytic model for the work with groups, considering the group as a psychological unit but also as the context for the psychological exploration of the group patients.

## Theoretical influences

The models and the theoretical metaphors that most influenced South American psychoanalysis were Freud's and his closest disciples', in conjunction with the British School, particularly the theory of object relations and Melanie Klein.

This created an interesting theoretical and clinical tension between Freud's ideas and the modifications introduced mainly by Klein and her followers regarding the origin and structure of the superego and guilt in the process of cure, particularly with the introduction of the theory of the paranoid-schizoid and depressive positions and the relevance of guilt and reparation in the process of integration of the self, in contrast with Freud's focus on the superego as part of the sado-masochistic configuration.

The concept of guilt was further explored by León Grinberg, describing two kinds of guilt, depressive and paranoid, in his paper "Two kinds of guilt – their relations with normal and pathological aspects of mourning" (1963). This paper has further developed ideas that were present in Klein's model.

All these complex sets of theories and the way they influenced South American psychoanalysis were to a great extent informed by Klein's re-elaboration of Freud's theory of the Death instinct, particularly as it appears in *Envy and Gratitude* (1986; Harvard Press, London, England).

The South American pioneers' lines of thinking evolved around a view of the therapeutic process that is nonlinear, multi-structured and non-chronological. Central to this perspective are the ideas about the "psychoanalytic field" of Madeleine and Willy Baranger, Bleger's "psychoanalysis of the psychoanalytic frame", and David Liberman's research on "communication in the therapeutic process". All these contributions were developed with the understanding of the analytic process as a two-person system.

Some of the contributions cross-fertilized the wider psychoanalytic environment very soon after their creation, as in the case of Racker, while others, like the Barangers' idea of "field", are only more recently starting to show their creative potential, as we can see in the extensive use of Madeleine and Willy Baranger's work made by Antonino Ferro in *The bipersonal field* (Routledge, 1999) and Roberto Basile's *The analytic field: A clinical concept* (Karnac, 2009).

Expanding on the relational aspect of the analytic cure, we have the contributions of Heinrich Racker to the subject of countertransference as a

fundamental psychoanalytic tool and the added explorations of León Grinberg and David Liberman.

We think that it would be fair to say that the early interest in the dialectic interaction between transference and countertransference is the foundation of the concept of “field”.

The early adoption of relational models of the analytic process is a point of view that focuses primarily on the analytic process itself rather than on diagnosis and psychopathology. In other words, it centers on the study of the analytic process and the specific features it acquires when working with different patients. While it is by no means specific to South American psychoanalysis, it is remarkable how strongly this model has predominated since the early days. The analyst, in this approach, works with and from within the experience, exploring the unconscious phantasies, projections, introjections and identifications that these unconscious phantasies promote.

The collection of papers intends to portray a community that emphasized Freud’s ideas about freedom and the negative effects on mental health of repression and repressed sexuality at a social and individual level, as in his “Civilization and its discontents” (1930).

Avid readers and thinkers living in what at the time was a significant geographic distance from the European centers had the freedom to expand the field and did not feel the political pressure to show strong allegiance to any particular school.

The choice of papers is our exclusive responsibility. It is our intention to provide a foundation to explore further our rich psychoanalytic tradition. Through our selection we want to show how the diverse theories influenced our pioneers and what core concepts informed each pioneer.

We hope the readers will share our sense of how necessary and relevant many of these papers are today, even though they have been around for decades. Unfortunately, many important papers cannot be included in a volume like this. Since our intention is to encourage and facilitate further exploration, we have added biographical and conceptual essays of each author written by present-day psychoanalysts who are deeply knowledgeable of these pioneers’ ideas.

We have divided the content into conceptual segments that are loosely defined, given the fact that one hallmark of South American psychoanalysis has been the attempt to articulate theory, psychopathology and technique in a rational and consistent way.

### *Psychoanalytic process*

The main section is the one dedicated to psychoanalytic process, an area in which South American pioneers have excelled. As we mentioned above, it

has been a specific concern to develop a technique that is solidly articulated with theory.

In this collection, we included Willy and Madeleine Baranger's "The analytic situation as a dynamic field" and "Process and non-process in analytic work" by the Barangers and Jorge Mom. Their theory of the process as a dynamic field became a fundamental tool to understand any clinical situation. Their approach is closely connected with the research on countertransference and the detailed scrutiny of those moments in which the analytic process seems to be absent.

They introduced the concept of "bastion" that further enriched the understanding of what is and what is not analysis in any given session.

Heinrich Racker is, of course, also present in this collection. His work by now is not restricted by geography. His detailed description of countertransference and its application to our daily clinical work is by now incorporated into all mainstream psychoanalytic schools. His ideas about concordant and complementary countertransference still carry a lot of weight when attempting to explore clinical issues. For anyone interested in a thorough discussion of the merits and limitations of Racker's contributions, we strongly recommend R. Horacio Etchegoyen's book, *The fundamentals of analytic technique*.

By Racker we include the classical "The meanings and uses of countertransference", and for those willing to deepen their understanding of his ideas we recommend "companions" to this paper such as "A contribution to the problem of countertransference" (1948) and the 1956 paper "Counter-resistance and interpretation", that, again, we would have loved to include in this collection but editorial policy issues prevented us from doing so.

Expanding and consolidating these lines of thinking, we have included "The psycho-analytic process", by León Grinberg, Marie Langer, David Liberman, and Genevieve T. de Rodrigué.

From Durval Marcondes, one of Brazil's pioneers, whose work goes as far back as 1927, we have selected his paper "The psychodynamism of the analytic process". In this paper, he revisits Freud's ideas about cure, and he develops his own ideas on identification, countertransference, and the psychoanalytic encounter, paying special attention to interpretation.

In the paper "Lethargy. The ideal Ego and the Dead" that Fidas R. Cesio from Buenos Aires prepared specially for this book, he presents his views about lethargy, one of his lifelong subjects of research. We feel honored by his interest and effort and saddened by his recent death in 2012 at 90 years "young".

Alcyon Baer Bahía from Brazil wrote "Identification and identity". The author revisits ideas formulated in a previous paper on the interaction between the projective and the introjective processes. Presenting clinical material, the

author studies two complementary facts that are fundamental for the understanding of the operative capacities of the ego in the analytical setting. “The interaction of the projective and introjective mechanisms, in constant operation in the ego since its primary development, makes one of the best guides for the comprehension of the therapeutic process in its totality”.

Mario Pacheco de Almeida Prado’s contribution, “The interference of the destructive impulses in the development of the self notion: States of entanglement”, addresses some of the problems that arise in the analytic couple when working with severe pathologies. He focuses particularly on what he calls entanglement states, and his theoretical model is in a line of research with Jose Bleger’s and Margaret Mahler’s view on symbiosis.

We include in this section a paper by Marie Langer: “Sterility and envy”. In it we can see a direct application of Klein’s ideas about envy and their clinical manifestations. By the time this paper was published, she had already spent years researching the pathology of infertility in women and published a book on the subject. Here the emphasis is on envy as a useful concept that helped her to expand the understanding of the inner world of the infertile women. Langer is, of course, aware that Freud made envy a cornerstone of his ideas about feminine psychology and addresses in the paper the differences and connections between him and Klein. Klein’s *Envy and gratitude* had been published less than three years before this one, and the ideas it contained were not part of the accepted or even generally known analytic concepts. She studies here in some detail dream material and elaborates on the vicissitudes of projective and introjective processes as they appear in the analysis of women. The paper also offers some insight on her technique as she emphasizes the need to work on the transference in the here and now.

“Omnipotence and sublimation” is one of the very few published Adelheid Koch papers. We believe this is the first translation. She was Klein’s contemporary, and they both trained at the Berlin institute. She was the first training analyst in Brazil, once she settled in Sao Pablo; she had been sent by Ernest Jones in 1935 with the intention of organizing the first analytic group in Brazil.

### *Psychoanalytic technique*

This section is in fact a subdivision of the first, and as we mentioned before, a great effort was made in South America to establish a rational connection between technique and the theoretical understanding in the analytic process. The section covers technique and its theory in connection with specific clinical situations. Here we have included a paper that, in our view, belongs to a class of its own: “The analysis of ‘associating’, ‘interpreting’ and ‘words’: Use of this analysis to bring unconscious fantasies into the present

and to achieve greater ego integration” by Luisa de Alvarez de Toledo. In it, she articulates multiple layers of theory and, in a style that is sometimes not easy to follow, presents clinical examples and develops important contributions to the theory of technique. It was written at the time in which mainstream psychoanalysts in Buenos Aires were adopting Klein’s ideas and an effort was being made to incorporate them in a meaningful way into the existing psychoanalytic corpus.

A “close relative” of the previous paper, David Liberman’s “Verbalization and unconscious phantasies” provides an overall view of David Liberman’s interests. It strikes us as odd that Alvarez de Toledo’s paper is not cited, since his was written 20 years later. Here, Liberman shows how the detailed analysis of the syntactic and paralinguistic elements of the patient’s speech are a privileged source of data about the underlying unconscious phantasies and that this data should inform the analyst’s technique. As he explains in a footnote, the elements that he found most useful to record are “considerations about strength, loudness, rhythm, pitch, length of sounds, length of silences, sighs, whispering, and tremolos. We can also take into account openness, breathiness, articulation, interruptions in the passage of air, and nasalization, as well as the range of deviations from the average for the patient concerned”. Clearly, this is the language of a musician. He was an accomplished pianist and played in his father’s jazz band.

David Liberman’s work is perhaps one of those less known outside Argentina, because of its complexity. We include a second paper of his, “Affective response of the analyst to the patient’s communications”. Most of his work has not been translated and its understanding requires tutoring by those that worked closely with him, a situation similar to trying to get to know the work of his teacher, Enrique Pichon-Rivière, one of the great thinkers in our field.

Madeleine Baranger’s “The mind of the analyst: From listening to interpretation” expands on issues of psychoanalytic process and technique. Baranger also describes some of her and her husband’s contributions, such as the analytic field, and tries to define more accurately the ideas on interpretation. Here she uses mostly ideas from Piera Aulagnier and criticizes the Kleinian perspective on transference as well as Strachey’s classical paper on the mutative interpretation.

José Bleger had a rich production that includes all psychoanalytic areas, attempting to articulate Marxism and psychoanalysis, social psychology and institutional psychology. Here we include a contribution whose merits are still to be recognized beyond South America: “Psycho-analysis of the psycho-analytic frame”. This paper has particular relevance to our contemporary multimodal psychoanalytic field, in which it looks as if a common ground has been lost as far as theory but mainly regarding technique. In this

paper, Bleger studies the frame as the institution within which psychoanalysis takes place. In his view it is, ideally, only visible when it is about to break or it has collapsed. Bleger studies the meaning of the frame in the analytic situation in general and regarding particular clinical experiences. This paper is in the same area of concern as many of the Barangers' and Liberman's and shares their conceptual framework.

R. Horacio Etchegoyen's contribution to this volume is in our view quintessential Etchegoyen: "The relevance of the 'here and now' transference interpretation for the reconstruction of early psychic development". Here Etchegoyen shows his thorough knowledge and understanding of the analytic process and literature; he also leaves no doubt as to what his position is regarding such a core subject. It is a combination of scholarship, teacher-ship (an infrequently used word that perfectly describes Etchegoyen's role amongst psychoanalysts) and clarity, rarely found in analytic papers. This paper, unlike Madeleine Baranger's, follows and expands on Strachey's ideas about the mutative interpretation, which Etchegoyen uses as a "presupposed theory", one whose basic validity he does not question, at least at the time when this paper was written in 1983.

The final paper in this section is "On a specific aspect of countertransference due to the patient's projective identification", León Grinberg's expansion of Racker's research on countertransference, particularly the connection between countertransference and projective identification, using Bion's ideas about projective identification as communication comparable to the process that mother and baby use to establish the earliest links.

### *Metapsychology*

There are plenty of contributions to this field. One of the most original is by Enrique Pichon-Rivière, a teacher with many ideas that he rarely put in writing but explored in seminars and workshops.

His paper "Neurosis and psychosis: A theory of illness" is a radical theoretical review of psychopathology from the perspective of a totality in dialectic evolution. Abnormality, in this context, is a failed resolution of a conflict whose understanding must include the study of the antinomies *mind-body*, *individual-society*, and *organism-environment*. It is a model that attempts to understand all aspects of illness: the exploration of how one becomes ill, as well as the cure as a process of regaining health, factoring in the individual, group and society. He attempted to redefine psychoanalysis as a social psychology, trying to re-conceptualize its theories of illness and cure. The theoretical model articulates Freud, Klein – especially her contributions about the positions – and Fairbairn's relational model. Pichon-Rivière's clinical departure is his work with psychotics as well as neurotics and everything in

between. This paper also touches on the misconception that psychoanalysis postulates that mental illness, whether psychosis or neurosis, is a psychological entity, something that Freud never said. This misconception is based on the lack of understanding of the body-mind unity sustained by most psychoanalytic thinkers.

Two important contributions that refined and expanded Klein's ideas on guilt and the positions were presented in 1963 at the 23rd International Psycho-Analytical Congress in Sweden, by León Grinberg and Virginia Leone Bicudo, founding member of the Sao Pablo Psychoanalytic Society. Bicudo, in "Persecutory guilt and ego restrictions", draws our attention to an alternative to Klein's description of the shift from paranoid to depressive positions and vice versa. She describes in this paper a pre-depressive position. She says that when tormented by depressive guilt and the inability to work through the depressive position, instead of regressing to the paranoid-schizoid position some patients defend themselves from depressive anxieties through splitting and projective identification in order to deal with guilt. She says: "Thus, instead of feeling guilty because of the aggressions and harm done in fantasy to themselves and their objects, they feel anxious and desperate in facing an object whose only aim is to force them to feel guilty, not deserving of anything good and compulsorily obliged to divide their possessions with them". It is not totally clear that the paper successfully describes a mode different from the paranoid-schizoid position. Nevertheless, we found it an interesting contribution to and exploration of Klein's ideas. The paper is connected with the one by León Grinberg that precedes it, and Bicudo is also interesting as part of a cluster of analysts that thought that the two Kleinian positions do not account for all the object relations modalities observed in clinical work. Bleger was particularly concerned about the un-differentiated phases of the human psyche, and Frances Tustin refers to an autistic mode and phase. We can also see this subject emerge in the work of Bion and Meltzer.

León Grinberg, in "Two kinds of guilt – Their relations with normal and pathological aspects of mourning", explores guilt as an experience that can lead to illness or to health in the process of mourning, depending on the way the patient connects to or denies it. The importance of this paper is twofold. It expands on Klein, but it is also part of the controversy on the role of guilt in neurosis. The first generation of pioneers adopted the model in which guilt is the cause of neurosis persecution and depression. Grinberg, following Klein, sustains that guilt denied is at the core of mental illness, a controversy that is still present amongst psychoanalysts.

Angel Garma, one of the more generous and prolific pioneers of South American psychoanalysis in Buenos Aires, wrote in 1946 the controversial and original paper "The traumatic situation in the genesis of dreams". In that paper,

he develops the idea that dreams are hallucinations that mask traumatic experiences. In traumatic neurosis, due to the weakening of the psychic unconscious defense system, the individual is left and exposed to traumatic fantasies. The defense system that is still operating can transform traumatic situations into pleasant wish fulfillment dreams in its manifest content. Well before the Kleinian ideas established themselves to create the possibility of working with psychotic patients, Garma was treating psychotic patients in the early 1930s.

Some of his ideas about psychotic experiences are the ones developed in “The genesis of reality testing a general theory of hallucinations” (not included in this collection); he also departs from Freud’s ideas about the psychotic structure, particularly regarding the superego’s role in dismantling the ego functions.

Ignacio Matte-Blanco was a Chilean psychoanalytic thinker who created a powerful complement to established metapsychological ideas. His psychoanalytic roots are strictly Freudian in combination with Klein and logical analysis. His research had triggered the interest of analysts as well as researchers in many areas, including theology, philosophy, logic and mathematics. It is striking that his work is barely known and rarely mentioned in analytic papers, and there are very few analysts who have studied his research seriously, in spite of the fact that just a cursory search of the *International Journal of Psycho-Analysis* shows 17 papers since 1940. His work attempts to establish the difference between the logical structures of the primary and secondary processes as well as elaborate a most original thinking about emotionality that has close connections with Bion’s ideas. We chose for this collection his seminal paper, “Expression in symbolic logic of the characteristics of the system Us or the logic of the system Us”, his first comprehensive presentation of his work in progress.

Jorge Mom is represented in this section by one of his papers on phobia: “Some considerations regarding the concept of distance in phobias”, one of his most interesting contributions.

### ***Psychoanalysis of children***

Child analysis was always relevant for psychoanalysts in South America. The understanding was that working with children and primitive anxieties would enhance adult analysts’ skills. We believe that this has been true for most psychoanalytic movements around the world a few decades later. In South America, child psychoanalysis developed primarily along Kleinian lines.

Arminda Aberastury was the driving force in conjunction with Elisabeth Goode de Garma. In this area and from her extensive production, we chose “Dentition, walking and speech in relation to the depressive position”. In

this paper, she describes how by the time of dentition and weaning there is an increase of bodily self-exploration, masturbation and play activity with corresponding unconscious Oedipal phantasies. We believe that her observation adds important weight to Klein's work. She writes in the paper: "Although oral, anal, and genital tendencies operate from the moment of birth, the oral phase is organized and built up because it is the one that enables the child to overcome the birth trauma and thus revive. When the teeth appear and the oral link with the object must be abandoned, then, in my belief, an attempt is made at recovering that link through the genital organs". Aberastury develops her findings with the support of clinical examples, one of which is about the treatment of a schizophrenic patient.

Emilio Rodrigué, one of the most creative and prolific Latin American analysts, was one of the chosen to contribute to *New directions in psychoanalysis* (1957, Basic Books), a collection of 11 of the essays published by the *International Journal of Psycho-Analysis* in 1952 to celebrate Mrs. Klein's 70th birthday. In keeping with the aim of this book to make new sources accessible to readers in English, we did not include his seminal paper "The analysis of a three year old mute schizophrenic", already widely available in English. We did, however, include a unique contribution, "Ludic interpretation: An attitude towards play", that we don't think has been previously translated and is in the book *El contexto del proceso psicoanalítico* (*The context of the psychoanalytic process*), published in 1966 with his wife Genevieve.

Décio Soares de Souza, from Porto Alegre, describes in his paper, "Annihilation and reconstruction of object-relationship in a schizophrenic girl", how the analysis goes through phases of "reliving" in the transference the early losses and the particular psychic pain that psychotic patients have to confront in their attempts to move to the depressive position. He describes in this paper the analysis of a 2 year, 10 months old, girl. In it, de Souza attempts to establish a connection between the inability to mourn and schizophrenic deterioration. Herbert Rosenfeld and W. Bion substantially inform the writer's theoretical and clinical model.

### *Culture and society*

The importance of social, political and cultural subjects as part of the dyad *individual-environment* has been present in South Americans' psychoanalytic thinking from the early days. Psychoanalysis has had a significant impact in popular culture, leaving its mark all across the entire social structure.

Amongst the pioneers' contributions, the work of Arnaldo and Matilde Rascovsky deserves a special mention.

The place of children in our western culture was a subject particularly dear to them. The paper we chose, "The prohibition of incest, filicide and

the sociocultural process” is part of a series. The core idea of this paper as expressed concisely by them is that “the assumption that guilt and the original crime stem from parricide calls for serious reconsideration. On the other hand, parricide as the ultimate evolution of object destruction must be regarded as a consequence of filicidal behavior and its principal roots must be attributed to the infant’s identification with the parents’ aggression”. Matilde and Arnaldo Rascovsky have extensively researched how unconscious and conscious filicide phantasies express themselves in myths, culture, education, politics etc.

Fetal psychism, another of Arnaldo’s important areas of clinical and theoretical research in the 50s, has found echoes in modern research, as conducted for example by Alessandra Piontelly in her book *From fetus to child: An observational and psychoanalytic study* (1992, Routledge, London), in the use of ultrasound cross-fertilized with psychoanalytic theory and practice plus Ester Bick’s Infant Observation methods.

### *Psychosomatic medicine*

Psychoanalysis has, in a way, always been a holistic approach to the human condition. The study of hysterical phenomena has put psychoanalysis on this path from its inception. The origin of psychosomatic medicine is usually associated with the work of the Hungarian-German analyst Franz Alexander. In South America, a number of papers were published describing the treatment of different conditions like asthma, gastric ulcer, immunological conditions, skin conditions, obesity etc.

Danilo Perestrello, from Brazil, was interested in psychosomatic medicine well before he became an analyst. “Headache and primal scene” was his contribution to the 1953 International Psychoanalytic Congress. At the time, he was the driving force that fueled psychosomatic medicine studies in Brazil. In this paper, he presents interesting and detailed material that helps to follow his understanding of the unconscious phantasies and their correlation with migraine and headaches. His model tries to identify the level of regressed infantile sexuality, along the lines of Freud’s 1905 paper “Three essays on the theory of sexuality”, and how the vicissitudes of the defenses correlates with the presence or absence of the symptom, as well as an increased interest in the exploration of sadism. The richness of the clinical vignettes also allows us to look at the material using more contemporary analytic models that, in our view, complement and enrich his conclusions.

All the papers in this collection have been at the core of our analytic identity. We learnt them before we initiated our long journey through the English-speaking world, and revisited them many times since. They organized our minds through more than 40 years of work as clinicians and teachers, and for that we feel grateful and privileged.

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Part I

PSYCHOANALYTIC PROCESS

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INTRODUCTION TO THE LIFE AND  
WORK OF MADELEINE BARANGER  
(1920– )

*Jorge Luis Maldonado*

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Madeleine Baranger and her husband, Willy Baranger, both originally from France, settled in Buenos Aires immediately after the Second World War and did their psychoanalytic training with the group of analysts who originally founded the Argentine Psychoanalytic Society. In the mid-1950s, they moved to Montevideo, where they stayed for 10 years and founded the Psychoanalytic Association of Uruguay. They later returned to Buenos Aires, where they continued to teach and train different generations of Argentine psychoanalysts.

The most significant work by Madeleine and Willy Baranger focuses on the problems that emerge from the psychoanalytic field. Both studied the vicissitudes of the psychoanalytic process when this is blocked by the convergence of obstacles that derive from the analyst and the patient, configuring a state of stagnation in the psychoanalytic process. This state of impasse was termed the “bastion” by the authors and is a concept that has similarities with the description that, many decades later, was given to what was termed “enactment”. However, the concept of “bastion” confers greater depth and understanding to what occurs in the analytical field in that it refers to the shared, unconscious phantasy which is configured by both analyst and analysand. A typical example of this takes place as a result of the distribution of alternating or fixed roles that are adopted by patient and analyst during states of sadomasochistic transference-countertransference. A summary of Madeleine’s ideas about the psychoanalytic process is contained in her paper that explores the workings of the analyst’s mind during the process of

listening and interpreting (M. Baranger, 1993). An article that predates this paper and that clearly describes the theory of the “dynamic psychoanalytic field” was written together with W. Baranger and J. Mom (M. Baranger et al., 1983).

One of the most significant contributions of Madeleine Baranger was her research into the clinical picture of “bad faith”. This disturbance of identity, characterized by the lack of authenticity of the subject both in relation to themselves and to others, imprints an artificial character on object relationships that prevents the subject from having any real contact with their internal objects. The author positions this clinical picture within the pathological organization of the character, and by doing so removes the negative connotation of “value judgment” which the term “bad faith” has in everyday language. She also draws a distinction between J. P. Sartre’s phenomenological description of bad faith and her own definition, which is broader in scope and includes the unconscious determinants of this clinical picture. This takes into account the distortions of the fundamental rule of free association as the principal way of understanding this character trait. She differentiates the common transgressions of this rule, which do not respond to a characterological problem, from the intentions of the patient with this clinical picture whose aim is to devalue the fundamental basis of the analytical process. The patient’s aim is not only concerned with avoiding the observance of the fundamental rule but is also related to its distortion in response to a desire to radically pervert the course of the analytical process, to reduce the analyst to a state of impotence and to strip the analytical material of all its value. The clinical picture of bad faith falls within disturbances in identity, and relates to the problem of lack of authenticity, which bad faith imprints on the subject, to the vicissitudes of introjection. Baranger states that the identity derives from introjections that are integrated within the structure of the ego, configuring character traits. However, in the case of bad faith, these introjections give the ego masks or personas rather than character traits. This also highlights a characteristic of the internal state of the ego, which consists in a multiplicity of identifications that are current, contradictory and not fixed, so that the analysand becomes and is seen as having many different characters, without knowing which the real one is. She also points out that the subject does not want to relinquish incompatible aspects of these multiple personalities. An interesting characteristic of this condition is that the patient’s lack of authenticity is apparent to the observer, but the subject is unaware that he or she is acting out different characters. It is thus possible to appreciate that the problem of lack of authenticity is not only limited to the question of deceit but is also connected to the multiplicity of identifications that determine the analysand, coupled with the subject’s lack of awareness of this pathology. This form of defense mechanism enables the

subject to retain their omnipotence, and its essential function is to provide a means of avoiding anxiety.

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INTRODUCTION TO THE LIFE  
AND WORK OF WILLY BARANGER  
(1922–1994)

*Alberto Pieczanski*

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Willy Baranger was born in Algeria. After moving to France in his childhood, he pursued his education, obtaining a PhD in philosophy at the end of World War II. He then started a short-lived teaching career in France, lasting one year, and the Barangers (because Willy was already married to Madeleine) migrated to Argentina, where he taught philosophy.

Willy started analysis with Enrique Pichon-Rivière, one of the pioneers of psychoanalysis in Argentina, and from then on he and Madeleine developed together – to the point that nowadays they constitute, in the mind of those that know their work, “the Barangers” – a conceptual unit. The fertility and originality of their contributions and their joint teaching and publications makes it difficult to establish a proper separation of their individual contributions.

Soon after their arrival in the late 1940s, they started their training at the then-recently founded Argentine Psychoanalytic Association. However, settling down did not seem to be the Barangers’ destiny, at least for the time being.

At the time, a group of Uruguayan professionals interested in analysis were traveling regularly to Buenos Aires to train at the Argentine Psychoanalytic Association (APA) and were in analysis in Montevideo with the Uruguayan pioneer Valentín Perez Pastorini. Juan Perón was the Argentine president, relationships with Uruguay were tense, and, eventually, traveling regularly to Argentina from Uruguay was prohibited, leaving the training of professionals from Uruguay interrupted until 1955.

The death of Dr. Pastorini in 1948, compounded by the political tension between Uruguay and Argentina, “orphaned” the Uruguayan group, which started a search for analysts that would be willing to settle in Montevideo. Hanna Segal was seriously considering moving to Uruguay, but she finally decided not to leave England.

Close to the end of Peron’s presidency in December 1954, following a suggestion of their mentor (and, at the time, Willy’s analyst) Pichon-Rivière, the Barangers moved to Uruguay with their seven-year-old son to organize the Uruguayan group, with Willy mainly as their analyst and Madeleine in charge of organizing the Institute and Society that came to fruition in 1956. They stayed there 11 years. They returned then to Buenos Aires, where Willy died in 1994.

Possibly, the Barangers’ main contribution was the idea of the analytic field, a co-creation of the analyst and the patient, a “third” that operates as an unconscious phantasy (as conceived by Klein) and informs the development of the analytic process. This co-created third is a concept that has its roots in the research by Pichon-Rivière, Heinrich Racker, Luisa Alvarez de Toledo, Jorge Mom, León Grinberg and David Liberman – all of them strongly influenced by Klein – but it goes beyond the strict psychoanalytic origins and includes social psychology, philosophy and literature. Merleau-Ponty is a constant presence in the Barangers’ production.

The disruption of the creative field in clinical work was conceptualized in their ideas about the “bastion”, a co-created unconscious resistance to the analytic process. Willy Baranger made important research on the psychoanalytic concept of Object and explored it throughout his life, starting with Freud, incorporating the ideas of Klein and finally finding in Lacan the route to a psychoanalysis that goes beyond a one-person or two-person psychology. During his fertile production, he asked questions about Freud’s economic theory, Freud’s and Klein’s Oedipus models, and the absence of the Father in Klein, amongst others.

He was deeply immersed in the epistemological dialogue within psychoanalysis, of extraordinary relevance to today’s psychoanalysis. In his paper “Métodos de objetivación en la investigación psicoanalítica” (“Methods of objectivation in psychoanalytic research”), Willy Baranger (1959) invites us to renounce quantitative mechanistic methods and develop our own principles and validation methods as well as truth criteria, and he indicates that those parameters should be primarily rooted in clinical practice.

Finally, I would like to mention a line of research that I would call “foundational” in the analytic chest of tools. I am referring to his idea that Ideology is a core conscious and unconscious organizer of the ego and, as such, should be the object of analysis. Willy introduces his paper “The Ego and

the function of Ideology” (1958) with the following paragraph: “As the purpose of psycho-analysis is not to cure isolated symptoms of neurosis, but to modify the life of people entirely, the problems of ideology acquire increasing importance in the process of analysis. Since the ego of a civilized human being is expressed by means of certain ideological attitudes, the patient’s ideology becomes ‘analytic material’, even before we know the exact meaning of this ‘material’. It belongs – partly, at any rate – to the ego. It plays a part in psychic balance. We cannot ignore its function or its relationship with the ego” (p. 191).

His extensive list of publications includes four books: *Problemas del campo psicoanalítico*, with Madeleine Baranger (1969), *Posición y objeto en la obra de Melanie Klein* (1971), *Aportaciones al concepto de objeto en psicoanálisis* (1980), and *Artesanías psicoanalíticas* (1994), which has not, unfortunately, been published in English.

Willy Baranger had an intense institutional activity, as well. I have mentioned already his role in establishing the Uruguay Psychoanalytic Society. He actively participated in national and international psychoanalytic congresses, chaired COPAL (Coordinating Committee of Latin American Psychoanalytic Organizations), and had an active role in the creation of the Peruvian Psychoanalytic Society.

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## THE ANALYTIC SITUATION AS A DYNAMIC FIELD<sup>1</sup>

*Madeleine Baranger and Willy Baranger<sup>2</sup>*

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This paper discusses the consequences of the importance that recent<sup>3</sup> papers assign to the countertransference. When the latter acquires a theoretical and technical value equal to that of the transference, the analytic situation is configured as a dynamic bi-personal field, and the phenomena occurring in it need to be formulated in bi-personal terms. First, the field of the analytic situation is described, in its spatial, temporal and functional structure, and its triangular character (the present-absent third party in the bi-personal field) is underlined. Then, the ambiguity of this field is emphasised, with special weight given to its bodily aspect (the bodily experiences of the analyst and the patient being particularly revealing of the unconscious situation in the field). The different dynamic structures or lines of orientation of the field are examined: the analytic contract, the configuration of the manifest material, the unconscious configuration – the unconscious bi-personal phantasy manifesting itself in an interpretable point of urgency – that produces the structure of the field and its modifications. The authors describe the characteristics of this unconscious couple phantasy: its mobility and lack of definition, the importance of the phenomena of projective and introjective identification in its structuring. The authors go on to study the functioning of this field, which oscillates between mobilisation and stagnation, integration and splitting. Special reference is made to the concept of the split-off unconscious ‘bastion’ as an extremely important technical problem. The analyst’s work is described as allowing oneself to be partially involved in

the transference–countertransference micro–neurosis or micro–psychosis, and interpretation as a means of simultaneous recovery of parts of the analyst and the patient involved in the field. Finally, the authors describe the bi-personal aspect of the act of insight that we experience in the analytic process.

There is nothing new in admitting the error of one-sidedness in early descriptions of the analytic situation as a situation of objective observation of a patient in a state of more or less pronounced regression by an analyst-eye<sup>4</sup> that restricts itself to recording, understanding and sometimes interpreting what is happening in the patient.

Direct observation and progressively deeper studies of the countertransference, the unconscious means of communication that develops in the analytic situation with particular ease and intensity, the latent meanings of verbal communication: all these factors imply a very different and much broader concept of the analytic situation, in which the analyst intervenes – in spite of the necessary ‘neutrality’ and ‘passivity’ – as a fully participant member.

Therefore, the analytic situation should be formulated not only as a situation of one person who is confronted by an indefinite and neutral personage – in effect, of a person confronted by his or her own self – but as a situation between two persons who remain unavoidably connected and complementary as long as the situation obtains, and involved in a single dynamic process. In this situation, neither member of the couple can be understood without the other. No more than this is implied when it is recommended, and rightly so, that the countertransference be utilised as a technical instrument (Heimann, 1961).

The concept of ‘field’, as used in particular in Gestalt Psychology and in the works of Maurice Merleau-Ponty,<sup>5</sup> seems to be applicable to the situation created between patient and analyst – at least on the descriptive level – without this implying an attempt to translate analytic terminology into any other.

We think that the need to introduce the field concept into the description of the analytic situation arises from the structural characteristics of this situation. The analytic situation has its spatial and temporal structure; is oriented by specific dynamics and lines of force; and has its own laws of evolution, its general objective and momentary aims. This field is our immediate and specific object of observation. Since observation by the analyst is both observation of the patient and a correlative self-observation, it can only be defined as observation of this field.

## **I. Description of the field of the analytic situation**

What we notice most immediately about the analytic field is its spatial structure. Two persons meet in the same room, and are generally located

in constant places and complementary positions within it. One is lying on the couch and the other is seated, also in a relaxed position, in an armchair next to and slightly behind the other person; any modification of this spatial structure, empirically adopted as being the most favourable, leads to substantial modifications of the analytic relationship itself.

An analysis does not develop in the same way if the armchair is placed a metre away from the couch or if the couch is placed in the middle of the room instead of being next to a wall. Moreover, the choice of a certain position by the analyst already reveals a particular internal attitude toward the patients.

These placements form a common space for the analytic relationship; but in the transference-countertransference relation, it undergoes important experiential modifications. Although both are in the same place as in all the previous sessions, the patient may ask the analyst why he or she has changed the position of the armchair, and moved it further away. At other times, patients may experience the distance between themselves and the analyst as being annihilated. The space of the analytic relation may also contract until it includes only the analyst and the patient, with denial of the existence of the natural boundaries of the room and the furniture it contains, or may extend itself to include whatever objects (pictures, books, etc.) are in the room, or may even extend itself beyond the boundaries of the room: the other patient in the waiting room who is listening, the noises from the house or the street, may take on important meaning and form a momentary space that is quite different from the common analytic space.

Any modification of the experienced spatial field naturally means a global modification of the analytic relationship. Many recent studies (Mom, 1956, 1960) of the spatial configurations in agora- and claustrophobia and in phobias in general show the importance of variations in the distances and structure of the spatial field in the analytic situation.

In the temporal dimension we also observe the existence of a common field that is structured in a certain way and the temporary modifications of this structure. The field is constituted by the prior agreement concerning the duration and frequency of the sessions, as well as the interruptions (vacations, etc.) that may break up the uniformity of the field. But the analyst and patient who start to work together also know that, except for an unforeseeable event, they are going to do this for a period of several years. Their work is entered into within a temporal field whose boundaries have been established along general lines.

This does not prevent innumerable modifications from altering this field. The phenomenon of sessions that are experienced as short or long in the transference or the countertransference is quite well known (Spira, 1959).

The procedures used by patients to bring about a halt in the evolution of the temporal field are extremely varied and respond to multiple situations of

anxiety (anxiety towards growth, change, the unknown, etc.). Some patients, at certain moments or periods, experience the analytic temporal field as indefinite and come consciously to consider analysis as life-long or even eternal, which sometimes corresponds to a phantasy of unending oral gratification or possession of the idealised object. The future 'cure' or the 'termination' of the analysis is no longer attractive, and still less so when reaching this future means facing intense situations of anxiety.

Other patients, on the contrary, try to force the pace of the temporal field. They try to be analysed in a great hurry, and they always feel that the procedure is too slow. While the former were trying to stop time in order to avoid the next anguishing moment, the latter are 'off like a shot' in response to anxiety and they speed up the changes in order not to find themselves at peace in any situation.

Naturally, these alterations of the analytic temporal field depend on the character structure of the participants and on their particular way of handling objects and anxiety, the temporal field reflecting the global analytic field.

The analytic field is also structured according to a basic functional configuration contained in the initial commitment and agreement. This commitment explicitly distributes the roles between the two participants in the situation: one agrees to communicate to the other, as far as possible, all his or her thoughts; to co-operate with the other's work and to pay for this work. The other agrees to try to understand the former, provides help in resolving conflicts through interpretation and promises confidentiality and abstention from any intervention in the other's 'real' life.

In this way, a functional field is configured in which the two persons expect from each other very determinate behaviour and the maintenance of the basic commitment, whatever the content of momentary modifications may be. Because of the structure of the situation itself, the patient accepts a number of implicit rules in the relation with the analyst – and interpretation will remind the patient of this when he or she fails to observe them; for example, patients accept a considerable limitation of actions in relation to the analyst. They may want to kill him and fantasise the analyst's destruction, but they cannot shoot the analyst down, nor can they move into the analyst's house, even if they think that 'I would be better off here than anywhere else', etc.

The consequences of the structuring of this functional field are extremely important: they place the patient in a position that permits and even encourages regression, and the analyst in a very different one, where the temporary regression of the analyst's ego must be much more limited and partial, leaving the observing aspect of the ego intact and preserving the terms of the contract if the patient tries to bypass them and thus