

תוכן העניינים

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בחינה אמפירית של התאוריה הקלייניאנית העמדות הפרנואידיט-סכיואידיט והדיכאונית, והקשר שבין פיצול למצוקה נפשית

אביאל אורן וגבי שפלר

מטרתו של המחקר המתואר בעמודים הבאים הייתה לבחון באופן אמפירי את הנחותיה של התאוריה הקלייניאנית, תוך ביסוס אמפירי-כמותי של העמדה הפרנואידיט-סכיואידיט ושל זו הדיכאונית, ובחינת הקשר בין פיצול למצוקה נפשית. העמדה הפרנואידיט-סכיואידיט יוצגה על ידי פיצול, חרדה פרנואידיט, תוקפנות, חוסר מובחנות ובושה. העמדה הדיכאונית יוצגה על ידי יכולת לחוש אשמה המביאה ללקיחת אחריות ולביצוע תיקון, ועל ידי יכולת לחוש אמפטיה. ההשערה הייתה כי המשתנים במחקר יתקבצו לשני גורמים מובחנים, כאשר פיצול, חרדה פרנואידיט, חוסר מובחנות, תוקפנות ובושה ייטענו לגורם אחד: העמדה הפרנואידיט-סכיואידיט, ואילו אשמה ואמפטיה לגורם שני: העמדה הדיכאונית. השערה נוספת הייתה כי ימצאו מתאמים חיוביים בין המשתנים בתוך כל עמדה למתאמים שליליים בין העמדות. עוד השערה הייתה כי משתנים פרנואידיים-סכיואידיים ימצאו במתאם חיובי עם מצוקה נפשית, ומשתנים דיכאוניים – במתאם שלילי עמה. מעבר לכך הוצגה השערה כי חרדה פרנואידיט וחוסר מובחנות יתווכו את הקשר שבין פיצול לאמפטיה, לבושה ולתוקפנות, ואת הקשר שבין בושה לתוקפנות. ההשערה האחרונה הייתה כי המשתנים בעמדה הפרנואידיט-סכיואידיט יתווכו את הקשר שבין פיצול למצוקה נפשית. במחקר השתתפו 270 סטודנטים ומשתני המחקר נמדדו על ידי שאלונים לדיווח עצמי. כלל השערות המחקר אוששו, למעט השערה הנוגעת לכך שחוסר מובחנות מתווך הקשר שבין פיצול לאמפטיה. נוסף על כך בושה הייתה המשתנה היחיד בנייתוח הגורמים אשר היה בעל רמת טעינות גבוהה יחסית לשני הגורמים. נמצא גם כי המשתנים במחקר מסבירים כ-68 אחוז מהשונות של מצוקה נפשית. תוצאות המחקר איששו את העמדות הקלייניאניות. הדיון שבעקבותיו עוסק בהסברת הממצאים ובהצעה למחקרי המשך, כמו גם במגבלות המחקר ובהשלכותיו.

פרוורסיה

מאורע ריק או אירוע ללא עד?

דנה אמיר

במאמר זה מוצעות שתי נקודות מבט חדשות על ה'איך' ועל ה'מה' של הארגון הפרוורטי: הראשונה שבהן נוגעת לפרוורסיה כ'שפת זיקית' המאמצת את איכויות השיח של האחר כדרך לפלוש לתוך הפנים שלו ולשעבדו. האחרת נוגעת לפרוורסיה כצומחת מתוך סצנה ראשיתית שהיא בעת ובעונה אחת 'מאורע ריק' 'אירוע ללא עד', כלומר אירוע המוחק, מעצם הגדרתו, את יכולתו של הסובייקט להעיד עליו מתוכו. צורות ההסתכלות המוצעות תידונה תוך תיאור מפורט של אנליזה.

אין מדובר כאן בשום אופן בהנאה ארושית, זה הרבה יותר מזה. אבל ללא מוצא. זה גם לא מזוכיסטי, ובמהותה, ההתעלות הזאת גדולה יותר ממה שיכול הדמיון לתאר, היא חורגת מהכל. אבל הבדידות והיעדר החושים הם אלה שמכוננים אותה.
(ז'ורד' בטאי 1997: 116)

מהי פרוורסיה? פרויד ראה בכל גילויי המיניות הפרוורטית גילויים אינפנטיליים הקשורים בהימנעות מיחסי מין בוגרים בשל חרדת סירוס הקשורה בשלב האדיפלי הלא פתור. פרוורסיה, לדידו, היא חציית מחסומים בין משפחות המוצא (כלומר בין אנשים לחיות), חציית מחסומים של רגש הגועל, של גילוי עריות, של משיכה לבני אותו מין וכן חציית המחסום הקשור בהעברת התפקיד שממלאים האיברים הגניטליים במיניות לאיברי גוף אחרים. פרוורסיה, לטענתו, קשורה בתשוקה מקובעת המחזירה את הפרוורטי לתענוגות האינפנטיליים הקשורים בגוף האם. הפרוורטי מכחיש למעשה את האיסור על גילוי העריות ומכחיש גם את עובדת הסירוס של האם. אמו המדומינת היא לכן אובייקט אומניפוטנטי בעל פין ושדיים, כזה שאינו חסר דבר (פרויד 2002; Freud 1905, 1923, 1927, 1938).

שיפוטיות, התעמלות, היקסמות יחסה המשתנה של הפסיכואנליזה לאמונה

גדעון לב

במאמר זה אסקור את תולדות יחסה של הפסיכואנליזה להשקפת העולם הדתית, שבבסיסה אמונה במציאות שמעבר לאימנטי. אבחן את גישתו של פרויד לדת ולאמונה ואראה כי בניגוד לתפיסה המקובלת של עמדתו כאנטי־דתית במובהק, הוא היה אמביוולנטי ביחסו לה. אחרי מותו הגיבה הפסיכואנליזה, כדיסציפלינה, בפיצול של שתי העמדות המנוגדות: הממסד הפסיכואנליטי אימץ והקצין את האלמנטים האנטי־דתיים, ובכך חידד את הפער בין הפסיכואנליזה לפסיכולוגיה האנליטית של יונג, ואילו הוגים אנליטיים מעטים, דווקא הבולטים שבהם, שמרו על הגחלת האמונית שקיימת באופן מוצנע ומובלע בכתביו של פרויד וטיפח אותה. בעשורים האחרונים, בעקבות עבודתם של אנליטיקאים שהעמיקו בחקר החוויה הדתית, וכן בעקבות שינוי בהלכי רוח תרבותיים לכיוון שתומך בתפיסות דתיות ורוחניות, עבר גם הממסד הפסיכואנליטי שינוי דומה, דבר שמשפיע על הדרך שבה נתפסות ומעוצבות כיום מטרות הטיפול האנליטי.

אחת מההשלכות מרחיקות הלכת ביותר של התאוריה הפסיכואנליטית מתגלה מעבר למישור הקליני ומעבר לחיי הנפש האינטימיים של הפרט. המחקר האנליטי של פרויד הוביל לשינוי עמוק בחברה המערבית, שהתבטא אולי יותר מכול בתהליכים של רציונליזציה ושל חילוק. פרויד הכניס שיטה (has systematized) באי־אמונתנו, כתב פיליפ ריף (Rieff 1966: 40).¹ ואכן, הביקורת על הדת והאמונה נתפסה בידי אנליטיקאים כאחד ממוקדי החשיבה האנליטית. קורט אייסלר כתב כי כתיבתו של פרויד על הדת, שבמרכזה הטענה שהאמונה באל היא אשליה, תוערך לדעתו בעתיד כהישג יוצא מן הכלל, אולי אף כמעשה המנטלי הגדול ביותר שלו (Eissler 1965: 408).

¹ כל הציטוטים מפרסומים בלועזית תורגמו בידי. תרגומי פרויד מלועזית נעשו מן התרגום לאנגלית. ההדגשות בציטוטים הן במקור, אלא אם צוין אחרת.

תפקיד התקווה בטיפול דינמי בנפגע פוסט-טראומה כרונית ומורכבת

אופיר לוי

המאמר מתבסס על תפישתו הדיאלקטית של סטיבן מיטשל על מקומה, על תפקידה ועל מהותה של התקווה בטיפול. מתואר תהליך ההתקרבות בין תקוותי כמטפל לתקוותו של המטופל מוריס (שם בדוי) במרחב הפוטנציאלי שנבנה בטיפול. נפגעי פוסט-טראומה כרונית מורכבת סובלים מקונפליקט המקשה על ביסוס יחסי אמן שעליהם אמור להיבנות המרחב הפוטנציאלי בין המטפל למטופל, ולכן יש חשיבות לתיאור תהליכי ההעברה וההעברה הנגדית, שעל בסיסם נבנה מרחב זה ובו מתקיימת התקווה. התקווה מתפתחת דרך רגעי משבר וייאוש הנובעים מעבודת הפירוש המסמלת את הצורך בשינוי הנתפס כמאיים, במיוחד בקרב נפגעי טראומה. הטיפול נמשך כשנתיים במרפאת מומחים לטיפול בנפגעי פוסט-טראומה. אופי השינוי הפנימי שהתחולל נבע מכך שהמטופל 'חי' מילים חדשות שהצעתי באמצעות עבודת הפירוש עד כדי פירוק מצבי תודעה ישנים ומוכרים שסימלו את התקוות החדשות ואימוץ מצבי תודעה חדשים (ביטוי של צמיחה והתפתחות). כמו כן ברמה המודעת חל שינוי באופי יחסיו עם סביבתו הקרובה. תיאור זה חשוב ומועיל לעבודתם של קלינאים ולהיכרותם עם המושג 'תקווה', ולכן נסקרות עמדות שונות ביחס לתפיסת התקווה בתאוריות פסיכואנליטיות והמושג 'טראומה', והקשר שבין המושגים.

למושג 'תקווה' יש הגדרות רבות. הוא נחשב לבעל תכונות מורכבות וסובייקטיביות שהקשו על חקירתו ועל הבנת משמעותו הפסיכולוגית. עד לאחר מלחמת העולם השנייה, העמדה הכללית הייתה שיש לתקווה משמעות דתית ורוחנית אך לא אופרטיבית.¹ לאחר מלחמת העולם השנייה גבר העיסוק המחקרי והקליני במושג במטרה להגדירו, להסבירו ולהבין את משמעותו (יעקובי 1989). נערכו מחקרים כמותיים שהתבססו על רכיבי המושג אשר הוגדרו בידי סניידר ועמיתיו

¹ יעקובי 1989; גרופמן [2004] 2006; לוי 2008; פלורסהים 2008; Snyder 2000; Mitchell 1993; Hopper 2001; Hobfoll et al. 2007

זוטא על תרגום נאות של המונח NACHTRÄGLICHKEIT לפי פרויד

משה הלוי ספירו

הופעתו של התרגום העברי של אוצר המילים של הפסיכואנליזה מאת ז'אן לפלאנש וז'אן-ברטראן פונטאליס (1967 [2011]) פותחת צוהר למינוח ולהמשגה פסיכואנליטית קלסית ועכשווית. האוצר מאפשר דיונים יצירתיים חדשים על התרגום הנאות או המדויק של יותר מ־350 מונחים חשובים ביותר בתחומנו. מעבר לכך, בעקבות התהליכים המורכבים הכרוכים בהעברה מלשון ללשון, אוצר המילים יכול להניע חשיבה מחדש של המשמעויות הסמויות של המונחים האלה. העורך המדעי והמתרגם של המהדורה העברית מתייחסים בפרקי ההקדמה ואחרית הדבר למורכבותה של מטלת התרגום, ומודים שמושגים או מונחים מסוימים מתריסים נגד מלאכתו של המתרגם. בהערה הקטנה שלהלן אני מצביע על מונח אחד כזה: מונח היסוד המורכב הגרמני Nachträglich (שם תואר) או Nachträglichkeit (שם עצם). מונח זה תורגם בידי ארנסט ג'ונס וג'יימס סטרייצי בי־Standard Edition של כתבי פרויד ובידי לפלאנש ופונטאליס במהדורה האנגלית של אוצר המילים כ־deferred action. כעת תרגמוהו לעברית ל־בְּדִיעָבָד, דהיינו, 'קביעת משמעות בדיעבד'. אני מבקש להסתייג מתרגום זה; לפי הערכתי משמעותו החד־כיוונית של 'בדיעבד' מצמצמת את הבנתו העשירה של פרויד. אני מעדיף את המושג ההלכתי־משפטי 'מְפָרֵעַ', כלומר הובהר הדבר לְמְפָרֵעַ, המעביר את המובן הקריטי ביותר של הענקת משמעות באופן רטורואקטיבי. כלומר, אֶפּוֹסֵטִיָּוּרִית ודו־כיוונית. מונח זה מתאים יותר להקשר הקליני המקורי אשר הקסים את פרויד.

באשר לעמדתו של הרופא, כל שאני יכול לומר הוא, שאם ברצונו ללמוד ולהשיג משהו, עליו להתנהג במקרים כאלה כאילו 'הזמן אינו קיים בשבילי' ממש בדומה ללא־מודע עצמו.

(פרויד [1914] 1999: 26)

הקולו' המשולש

שילוב פרספקטיבות תאורטיות רחוקות זו מזו בעבודה קלינית

עמנואל עמרמי

במאמר מוצגת אוריינטציה קלינית שנוצרה משילוב של שלוש פרספקטיבות תאורטיות רחוקות וזרות זו לזו: (1) פרספקטיבה של תאוריה לאקאנאנית; (2) תאורטיזציה של המעשה הטיפולי אצל ביון; ו־(3) גישה טיפולית של הורם ההתייחסות: שלישייה זאת של פרספקטיבות תאורטיות נתונה לדינמיקה הסוערת המאפיינת שלישייה: סבירות גבוהה של התחברות של שתיים מהן כנגד השלישית. מצב זה יוצר כמובן מתח ותחושת חוסר שלמות, ועם זאת, בה בעת מקיים הסכמות וניגודים בנושאים שונים העולים באנליזה. בדרך זאת כל סיטואציה טיפולית ספציפית נחוות ומומשגת מעמדות תאורטיות וקיומיות שונות ואף סותרות זו את זו. האנליטיקאי נדרש לשאת מצבים של סתירה ופרדוקס. מוצגות כמה ויניטיות קליניות הלקוחות מתוך אנליזה אחת. מטרתן להזמין את הקורא להתבונן בתרחישים בטיפול ובנפשו של המטפל, בלבטיו ובמעידותיו, וזאת כדי לחולל חשיבה משותפת מתוך מצב של תהייה ואי־הסכמה מתמשכת. הטענה המרכזית של המאמר היא שדווקא השילוב הדיסוננטי של נקודות מבט קונפליקטואליות תואם את הצורך של האנליטיקאי בן זמננו בתשתית תאורטית הטרונגנית, המסוגלת לשקף הן את המציאות החברתית והתרבותית המורכבת והמסוכסכת שבה אנו חיים והן את תמונת הנפש האנושית כפי שהיא מצטיירת בהגות של עידננו.

כותבי מאמרים נוהגים לעתים לפתוח את מאמריהם בציטוטים של קטעי שירה או במובאות ממקורות ספרותיים או פסיכואנליטיים. גם אני חפץ לפתוח בציטוט, אך הייתי מעדיף שיהיה זה ציטוט חווייתי ולא ספרותי. הייתי רוצה לגרום לקורא למצוא את עצמו מוצנח לרגע באמצע חיזיון של מיצג אמנות עכשווית רב־תחומית או מאוין בהשתוממות לקטע מתוך אופרה אלקטרונית עם שילובים מוזרים ומפתיעים של אלמנטים צליליים שזיקתם ההדדית תמוהה ומסקרנת. ציטוט כזה היה יכול לשמש דימוי של אוריינטציה תאורטית שאני חש צורך בה בעולמנו

בין-תחומיות פסיכואנליזה ותרגום

ביאטריס פריאל

בעבודה בין-תחומית זו נדונים קווים מקבילים בין הפירוש האנליטי לבין התרגום האמנותי. הקשר בין פסיכואנליזה לספרות מוצג כקשר דיאלוגי בהשפעת הגישות הדיאלוגיות של הנס גאורג גדמר ושל מיכאיל בחטין. בדיאלוג אמתי בין פסיכואנליזה לספרות, הפסיכואנליזה לומדת פסיכואנליזה והספרות לומדת ספרות. בהקשר זה נטען במאמר שהפירוש הפסיכואנליטי ממופה על ידי עבודת התרגום. נדונה בו הגדרת התרגום בידי חורחה לואיס בורחס, המאירה את חשיבותה של המודעות להבדלים בין מקור לתרגום, וליחס של השלמה ביניהם. בעזרת שתי דוגמאות מעבודת התרגום אני מבהירה את הקשרים המתקיימים בין תרגום אמנותי לפירוש פסיכואנליטי. דוגמה אחת היא סיפור של בורחס, 'החיפוש של אברואס', אשר דן בצורה גלויה בכישלוננו של תרגום-פירוש, כישלון הנובע מאי-יכולת להתנתק מידע קודם. הדוגמה הנוספת היא של פירוש-תרגום של פרויד, המעשיר את התהליך הטיפולי במקרה של דורה.

גרדיווה מאת וילהלם ינסן, אדיפוס המלך מאת סופוקלס, פאוסט מאת גתה, המלט מאת שקספיר, איש החול מאת את"א הופמן – זו רק רשימה חלקית של יצירות ספרות שעליהן מבוססים רעיונות פסיכואנליטיים מרכזיים. פרויד למד פסיכואנליזה מהשפעתן של יצירות אלה על הקהל, ממה שכתוב וממה שלא כתוב בהן. אך הוא למד פסיכואנליזה לא רק מן הספרות, אלא גם ממנה. מערכת היחסים שבין הפסיכואנליזה לספרות היא סיפור מרתק ומפותל, ומחקרים שונים תיארו את הקשר ביניהן במטפורות של אהבה או של הארה וגם של כיבוש ושל קולוניזציה.¹ אני רואה את הקשר בין פסיכואנליזה וספרות כקשר דיאלוגי, בהשפעת הגישות הדיאלוגיות של הנס גאורג גדמר (Gadamer 1960) ושל מיכאיל בחטין

¹ Bion 1965; Shaffer 1980; Felman 1987; Gallup 1983; Ogden 1997; Mahony 2001; Priel 2003.

מהקיר למוג'ו בסנדלים מכונפים

התבוננות יוגיאנית בריצה למרחקים ארוכים*

גיא פרל

במאמר זה אני מתבונן בעיניים יוגיאניות בריצה למרחקים ארוכים. אני מתמקד במתח ובתנועה בין שתי חוויות הקצה של הריצה – כאב ואפיסת כוחות מחד גיסא והתעלות פיזית ורוחנית מאידך גיסא – ומשווה אותן למוטיבים מיתולוגיים: הביתור, הירידה לשאול והתחייה מחדש. בזמן הריצה מתנסה הרץ בחוויות פיזיולוגיות ופסיכולוגיות קושביות אשר מהדהדות בתבניות ארכיטיפיות. טענתי היא כי חוויות אלה והתנועה ביניהן נמנות עם הסיבות הבלתי מודעות המניעות אנשים לרוץ ריצות ארוכות. הריצה היא מעין טקס מעבר שבמרכזו עומדים מרכיבים אלה, השותפים גם בתהליך האינדיווידואציה – ההתקרבות אל העצמי. הדברים מודגמים באמצעות השוואה בין תיאורי ריצה ספרותיים לסיפורים מיתולוגיים וטקסים הנהוגים בתרבויות שונות. כרץ מרתון חוויתי על בשרי תחושות אלה, אך במאמר אני נשען על התנסויותיהם של אחרים.

מדוע אנו רצים?

מדוע אנו רצים? מה גורם למספר גדל והולך של נשים וגברים להשקיע שעות ארוכות מזמנם הפנוי באימוני ריצה מפרכים, המתקיימים פעמים רבות בשעות שלפני הנץ החמה או מאוחר בלילה, לעתים בתנאי מזג אוויר קיצוניים ותוך הסתכנות בפציעה או התמודדות אתה? כותבים שונים ניסו להתמודד עם שאלה זו. באופן טבעי מתנהל עיקרו של השיח בתחום פסיכולוגיית הספורט ברובד הקרוב יותר אל המודע, ופחות בשיח הפסיכואנליטי. בנג'מין אוגלס וקווין מסטרס (Ogles)

* תודה לד"ר אבי באומן ולנחשון שוחט על הערותיהם והארותיהם המועילות, הראשון מכיוונה של הפסיכולוגיה האנליטית והשני מכיוונה של חוויית הריצה.

בורחס לצד הספה אנליזה של אדם שדר מחוץ לזמן

מיכאל שושני ובתיה שושני

המאמר שזור יחד שני חוטים: אנליזה של מטופל יוצא דופן, שקשה להגיע אליו (difficult to reach), מחד גיסא, וקריאה בסיפוריו של בורחס, מאידך גיסא. כתביו של בורחס משמשים מקור השראה, ומעשירים את ה־"reverie של האנליטיקאי באופן המוביל ל־"creative enactments". באמצעות פרישת אנליזה של מטופל אחד מראה האנליטיקאי כיצד הוא נעזר בסיפורים של בורחס להעשרת עולמו הפנימי ולהבנה טובה יותר של המטופל. מאמרים רבים עוסקים בניתוח יצירותיו של בורחס לאור ידע פסיכואנליטי; אך מאמר זה מתמקד בהצלבה שבין התהליך האנליטי לבין חוויות ותובנות ספרותיות. טענתנו היא שקיים צורך דוחק למוג בין ידע ופרקסיס פסיכואנליטיים לבין המקבילים להם בשדות שונים במדעי הרוח, בפרט בספרות ובפילוסופיה, תוך דבקות באחריות למטופל. הניסיון לתאר תהליך כזה נובע מתחושה שהמתודולוגיה המקצועית והמסורת הייחודית שלנו כפסיכואנליטיקאים תהפוכנה לעשירות יותר דרך בחינה יצירתית של זיקות בין־תחומיות אלה. אנו עוברים מדיון במתח שבין מדע לספרות בכתביו של פרויד לתיאור אנליזה של מטופל שמחק את עברו ונעשה תלוי בפנטזיות גרנדיוזיות ואומניפוטנטיות המתבססות על מבנים כוהבים ונתמכות על ידי פיצול (splitting) המציאות ועיוותה. בהקשר הזה אנו מציגים כמה סיפורים של בורחס, תוך הדגשת הדיאלוג של האנליטיקאי אתם ותפקידם בעיבוד נושאים כמו זמן, זיכרון, מוות וזהות. המפגש עם החומרים הספרותיים הללו תרם ליכולתו של האנליטיקאי ל־"reverie, לדמיון, ולהבנה אמפתית, ויצר מרחב של חשיבה ושל היות שלא היה קיים קודם, והעצים את יכולתו של המטופל להתמודד עם חלקים דחויים של העצמי ושל המציאות.

היחסים בין סבים וסבתות לנכדיהם מפרספקטיבה פסיכואנליטית

מאיר (ממי) שלוש

ההגות הפסיכואנליטית מתמקדת בהבנת ההתרחשות האינטרה-פסיכית של האדם ובד בבד מתעמקת בחקר היחסים של האדם בתא המשפחתי שלו הן בדיאדה המוקדמת שלו עם אמו והן ביחסיו עם אביו ובמשולש היחסים האדיפליים. באופן מפתיע מעט לא מצאו יחסי הילד עם סבו ועם סבתו ביטוי רב בחשיבה הפסיכואנליטית, אף שמראשית הפסיכואנליזה זיהו אנשי מפתח ביחצר הפסיכואנליטית (שנדור פרנצי, קרל אברהם, תאודור רייק, אוטו ראנק וארנסט ג'ונס) את הדומיננטיות ואת החשיבות של הופעת דמויות סבים וסבתות באנליזות רבות. כפי שהבחין פרויד שאהבתו אל היינץ, נכדו הקטן, אינה דומה לשום אהבה אחרת שחוה בחייו, כך גם בחווייה הפרטית שלי מקומו של סבי בעולמי הפנימי זוכה למקום ולאיכות מיוחדת במינה. במאמר אני מנסה לתאר את היחסים המיוחדים שנוקמים בין סבים לנכדיהם ואני דן בשאלת דלותו של השיח האנליטי בנושא באמצעות שימוש בדוגמאות מן הספרות, מן הקולנוע ומאגדות הילדים ובעיקר דרך שני טיפולים שמיקדו את חשיבתי בנושא. אני סבור שיחסי סבים וסבתות עם נכדיהם הם בעלי חוקיות שונה אשר מכניסה ממד נוסף ליקליידוסקופ הדמויות המשפחתי. קשרים אלה מציעים אלטרנטיבה ליחסי הורים וילדים ומקיימים דינמיקה ייחודית שלעמים פותחת מרחב משקם ומרפא לתוכן החווייה המשפחית.

מבוא

בסיפור חיי האישיים שמור מקום מרכזי לדמויותיהם של סבי וסבתי. נולדתי כבן בכור ונכד ראשון במשפחתי וזכיתי להרבה תשומת לב ואהבה, אך מעל לכול צרוב בנפשי זכר אהבתו של סבי אלי. אני חושב שדרך אהבתו אלי למדתי בעוצמה את משמעותה של אהבה שאינה תלויה בדבר. באחד מעימותי גיל ההתבגרות שלי אני זוכר את עצמי מנהל ריב כואב עם אבי ובפגיעותי אני אומר לו משפט ששינוי

התתאפשר סונטה לשניים? שיחות עם פסיכותרפיסטיות בוגרות הלינה המשותפת הקיבוצית על בחירתן המקצועית

עפרית שפירא-ברמן ומיכל ולדמן

מאמר זה מספר על מחקר המתאר וממשיג את בחירתן של נשים, בוגרות הלינה המשותפת בקיבוץ, במקצוע הפסיכותרפיה, בהבנה/הנחה כי בחירתו המקצועית של האדם הבוגר מושפעת מגורמים וממניעים רבים, חלקם קשורים בסביבה וחלקם באישיותו. מהי חווייתן מגדילתן בלינה המשותפת? באיזה אופן, אם בכלל, שזורה חוויית הלינה המשותפת בבחירת ייעודן המקצועי? נוסף על כך נבחנות החוויה של ההיעדרות האמהית בסיפור חייהן האישיים והמקצועיים, ושאלת הלינה המשותפת כחוויה טראומתית. במחקר לקחו חלק 11 פסיכותרפיסטיות בוגרות הלינה המשותפת, אשר רואיינו בראיונות עומק. נחשפים בו הקשרים שונים בין חוויית הילדות בקיבוץ לתהליכי התפתחות העצמי האישי והמקצועי; תוך הבנת הבחירה והעיסוק במקצוע טיפולי כחוויה המאפשרת התפתחות אישית ותיקון. ייחודיות החוויה שלהן, לצד נקודות הממשק עם סוגיות מרכזיות כנוכחות והיעדרות הורית, החזקה עצמית, פיתוח העצמי וההתכוונות לזולת – כל אלה מאפשרים להתבונן באוכלוסייה זו כבאוכלוסייה ייחודית. הדיון בממצאים ייעשה הן בהקשר של מהות הבחירה המקצועית והן בהקשר של תהליך פסיכואנליטי עם מבוגרים בוגרי הלינה המשותפת.

ובלילות חדרנו נאטם,
כקבר פירמידה, מעלינו
הר דממות זרות, כחול מורם,
דורות רבים על פתח משכבינו.
ועת גופינו ישנים מאד
על הקירות שוב מצטיירת
הדרך בה עוברות הנשמות

cries, or unarticulated cries, the pain of forsaken babies of different sorts. By doing so they help their own patients to re-dream their undreamt dreams of good-enough and not-quite-good-enough mothering (Ogden 2004). The women we interviewed all spoke of their long-life yearning, their difficulties with intimacy, and related these areas of pain to their histories, both in regard to their specific families and to their kibbutz upbringing. Their inherent personal strengths, as well as their own personal and professional analytic journey were major elements in their own healing and in their subsequent choice to heal themselves and others. As Leon Shengold (1975) said, speaking of various kinds of “soul murder” or non-childhood, “The more one knows the freer one is,” and these women show their dedication to know their life stories and its various influences on them, both personally and professionally. They seem especially dedicated to the capacity to be able to declare: “I am the one. I have suffered. I have been there” (Walt Whitman 1855) and, guided by this philosophy, they enrich and repair their identity and soul, past and present.

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Ma'arag: The Israel Annual of Psychoanalysis, 2012, Volume 3 (pp. 229-261).

well as to the childhood experiences that may have led to such choices. In order to accomplish this goal, we extensively interviewed eleven women psychoanalytic therapists who grew up in the collective childcare system of the kibbutz, and who had undergone, or are still undergoing, psychodynamic or psychoanalytic psychotherapy themselves. Data was collected from the protocols of in-depth, semi-structured interviews. Analysis was conducted using a categorical method and an inductive strategy in order to form a coherent central narrative that might best reflect the significance of the women's choice and pursuit of a psychotherapeutic career.

Our findings indicate that certain unique 'meanings' regarding holding and separation-individuation are woven into the personal experience of kibbutz members, and these accompany them in many areas of their lives, including career choice, motherhood, relationships with parents, personal therapy, and more. Overall, the early upbringing experience is remembered as discomforting or even traumatic, in a variety of ways. These women talked about their traumatic experiences as a trigger for their very early choice of a "caretaker" role, as early as in their play roles during kindergarten. Most of the women were able to articulate a deep sense of loneliness pervading their lives, emphasizing the anxieties they felt due to the early separation from parents. The realms of night and day are split off, in their memories. Whereas days are described as lit up with colorful and sensual memories of nature, freedom and togetherness (which in some cases may have been an idealization or screen), nights were blackened with anxieties, loneliness, and neglect. Almost all of our subjects acquired, as early as kindergarten, an unofficial "caretaker" role which was assigned to them not only due to their kibbutz upbringing but also during their interpersonal relationships with their biological parents. This early role, and the anxieties that were masked by it, seems to have become embedded within the unconscious motives that led toward this kind of professional choice later on in life.

These women were conscious of the fact that the assisting role, that was focal with their families of origin, was especially pronounced toward their young peers and younger generations of children within the group homes. Very often they were the ones to console and calm their peers or took upon themselves to be the protesters against perceived injustice. Due to a combination between their own personal strength and resilience and also their later, personal therapies, our interviewees managed to transform their traumatic experiences and memories into life goals and opportunities of repairing.

It seems to us that these women regard their role as psychotherapists as yet another source of reparation; an opportunity to hold and contain some uncried

to personality. According to object relations theories, the adult capacity for relationship develops out of consistent dyadic interactions with the key person who takes responsibility for the child's psychological and physical needs, in a way which assures his or her survival. Based on these foundations, the unique and predominant attachment style of the child is also being constructed, a style which will later extend toward and include other, increasingly more complex relationships.

In the psychoanalytic frame of thought, the transference is the arena in which the individual's attachment style and object relational patterns and conflicts will be brought to light. This is the case for the therapist as well as the patient, though in different ways. Sharabany suggests that the unique techniques that characterize the psychoanalytic process aim to enable the patient to feel sufficiently secure to freely express, examine, and work through his thoughts and feelings towards a significant object, displaced upon the image or experience of the analyst. The psychoanalytic setting, among other objectives, is designed to enable the patient to work through his anxieties and conflicts in regard to the intense relations with his analyst, who knows that she represents the patient's primary objects.

But who are the "objects" of the child-now-psychotherapist raised in the collective child care system? What are his or her attitudes towards the nominal parents who, in this system, played only a limited role during the child-now-psychotherapist's formative years of life? Taking into account the unique upbringing of the kibbutz children who were compulsorily (we do not say "forcibly" though an individual's fantasy may have been exactly thus!) separated from their mothers from birth, and who grew up with large amounts of other children their own age, this paper examines how this unique way of upbringing influenced these women, throughout their lives as patients and as therapists.

An attempt was made to understand the possible influences that should be taken into account as these individuals later contemplated various aspects of the psychoanalytic procedure. Specifically, we wondered about the inner meaning of the analytic couch and some of the other inherent dimensions of psychoanalytic technique, such as holding, the management of dependency fusion, and the role of separation within the transference and countertransference, for people raised in a non-normative atmosphere and pattern of holding, containing, and management of dependency and separation.

Our study is a basic foray into this area, and will hopefully be the basis for continual exploration. The methodological approach, chosen for this research, is qualitative and narratological. We aimed to observe and understand what personal significance the subjects of the present study might attach to their career choice as

**A SONATA FOR TWO:
PROFESSIONAL PERSPECTIVES AMONG PSYCHOTHERAPISTS
WHO GREW UP IN CHILDREN'S HOSTELS ON THE KIBBUTZ**

OFRIT SHAPIRA-BERMAN and MICHAL WALDMAN

The following paper deals with the career choice of psychotherapy taken by women who were raised in the collective childcare system of the kibbutz movement. Until the 70's-80's, most kibbutzim (*pl.*) employed the collective childcare system and the last kibbutz to give it up was Baram in 1997. The method for raising children in the kibbutz, as practiced until the late 1980's, was rather unique, though similar perhaps to boarding schools, on one hand, and orphanages, on the other. According to the kibbutz educational ideology, children were separated from their parents upon their immediate arrival home from the hospital, at the age of just 3 days. They were housed and schooled, and played and interacted, in separate residential homes where they were carefully attended to by caretakers, themselves members of the kibbutz, who exchanged shifts throughout day and night. Parents were allowed to interact with their children for 3 hours a day, in the afternoon.

Academic literature on the kibbutz phenomenon describes the various implications of childhood experience of collective upbringing in general, and of communal residential care in particular. This literature focuses upon the impact of this background on a wide range of areas in subsequent adulthood such as couplehood, parenthood, intimacy, models of communication, personal resilience, and self-image. Based on Freud's famous dictum that the healthy or mature adult person's mission is to combine love and work, our study aims to examine in depth the significance of the choice made by women, brought up as children in this collective system, to pursue a psychoanalytic or psychodynamically-oriented therapeutic profession. One could presume that one of the unique features of the psychotherapist's role is, in a sense, to combine love and work, based on Sharabany's (1994) study which demonstrates that dynamic psychotherapy incorporates various aspects of parenting, alongside the capacity to guarantee an atmosphere of equality in a way that is relevant to a parent-child relationship, as well as other relationships in adulthood.

A common assumption is that an adult's career choice is influenced by numerous factors and motivations, some related to the environment and others

grandparents, a love that does not require or ask for anything in return and thus saves a special kind of space for the grandson's early sense of omnipotence. Reviewing some of the earlier literature, Calvin Colarruso suggests that this might be the 3^d and 4th phase of the separation-individuation process.

I shall present my own thinking by using examples from the literature, the cinema, and from certain well-known myths or fairytales, and, finally, through the presentation of two clinical cases that influenced my ideas on this subject. I wish to suggest that the birth of a new generation in a family evokes and constitutes a major transformation among the three generations in the family. In other words, it creates a new dimension that deepens and widens the "hologram" of the family constellation. In particular, the new grandchild provokes a fresh chance, for both grandparents and parents, to re-experience the parent/child that they might not have been able to be in the past. Grandparents can enjoy and be proud of their children as the latter go through the steps of being parents themselves, gain perspective whereby they may re-appreciate their own parenthood, and at the same time benefit from the opportunity to mourn the things they could not do or feel as younger parents. Hopefully, grandparents are able to integrate their experience into an enhanced reservoir of adaptive "psychological strength" (as defined by Erik H. Erickson). The fact that they are not *obliged* to educate the young generation, and in that sense are free from the stress that is involved in it, opens up new possibilities to play, to be compassionate and generous, and to experience the family encounter with joy. At the same time, problematic and disturbed grandparents would experience the same situations just outlined as a threat and may use them to compete and attack their family members, even disable the effective hologram of the family constellation.

The relationship between grandparents and their grandchildren constitutes a different quality that adds and contributes another dimension that widens the "family genogram" (Murray Bowen) into a fuller three-dimensional phenomenon. These relationships offer an alternative to the 'standard' matrix of parent-child relationships and create a unique space that can have rehabilitative, reparative, and curing qualities for all the participants in the family picture.

GRANDPARENTS AND THEIR GRANDCHILDREN: PSYCHOANALYTIC PERSPECTIVES

MEIR CHELOUCHE

Traditionally, psychoanalytic theory has been interested mainly in understanding the internal world of the human being through detecting the intrapsychic processes within the individual as well as by deepening the observation of the primal relationship within the family—both in the early dyad of the child and his mother as well as within the oedipal triangle. In a somewhat surprising manner, the child's relationships with his grandparents did not receive attention in psychoanalytic thinking despite the fact that some psychoanalytic pioneers, such as Sandor Ferenczi, Karl Abraham, Theodore Reik, Otto Rank, and Ernest Jones, had stressed the dominance and the importance of the emerging grandparental figures in the descriptions of many analytic cases. Indeed, Freud himself noticed and mentioned that his loving feelings towards his little grandson Heinz Rudolf (son of Sophie Freud-Halbersdat) did not resemble any other love relationship he had in his life, and the tragic death of this little boy in 1923 was spoken of as having killed off something vital within himself forever. Why did this special generational sphere not receive the kind of attention that it seems to deserve?

In my personal experience, my relationship with my grandfather had the same special kind of quality and importance as Freud described. In the current essay, I set out to explore the unique conditions and features that create, facilitate, and interweave these relations between grandparents and grandchildren. For example, the grandson (what I write is intended to signify the granddaughter as well, though the two instances are not identical, as oedipal theory would insist) may use his grandfather-figure in many different ways in his rivalry with his father: he can idealize his grandfather in order to inherit his strength in the future (Ferenczi); he might get close to him or, on the other hand displace his hatred of his father onto his grandfather (Abraham). In these ways the grandfather's role as a "third" enables his grandson to "use" him in his striving to find his proper place in relation to his parents.

From an opposing direction, one may say that the birth of a grandson transforms the grandparents *psychologically* by giving them a "second chance" to be a parent once again towards their child as well as to their new born grandchild. Early on, Theresa Benedek wrote about the unique unconditional love of the

and creative recreation. The aforementioned two stories of Borges's in particular trace a line of progress from the isolated repetition that engenders hollow dreams to the involved recreation of real life and enlivening dreams. The same transition occurred with David: the healthier he became and the more authentic his dialogue with Michael grew, the more he was able to recreate rather than repeat, the more his ghosts became ancestors.

Having depicted in depth and detail the unique and enriching dialogue which developed between the analyst and Borges's writings, leading to a truly creative and therapeutic approach, the authors then present a more global vision. As psychoanalytic discourse is widely accepted as a valuable form of knowledge, we must strive not to stagnate, and to open out new vistas on mental life by trying to think in the 'unthinkable space' that art opens up for us—reinventing psychoanalysis for each of our patients, as Ogden writes. In order to do so, it is necessary to strengthen the dialogue between practice, theory and literary texts in a manner that can build on the power of words to expand the boundaries of fields of meaning.

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Ma'arag: The Israel Annual of Psychoanalysis, 2012, Volume 3 (pp. 183-208).

imprisonment within the thing-in-itself and to deal with David's drowning in sensory overload.

As an adolescent and a young adult, David had an obsession regarding bottles that entailed one of the basic tensions in Borges's writings: that of the balancing of reality versus fantasy. David kept a backpack full of bottles and every time he left the house he would fill the bottles with a certain amount of water according to the distance he had to travel and his emotional state at the time. Too little water would cause him to flutter about like a kite, with no ground or anchor; too much water could cause him to collapse into himself in depression and horror. The analyst's understanding of this tension was augmented by Borges's fiction as it, too, abounds in moments of overload and unbearable impingement by reality and is colored by innumerable flights into fantasy, which threaten to undermine subjectivity, as depicted by the essays "Tlon, uqbar, orbis tertius" and "A new refutation of time."

David suffered from an inability to bring reality and fantasy together in a balanced and enlivening dialectic. Trapped in his predicament, David sought to omnipotently overthrow his own personal history, the life from which he had orphaned himself, which he felt must be treated as an enemy that must be destroyed. This attitude prevented him from owning his life in a creative and constructive manner. Since he was able to live only in fantasy, and could only find reality and vitality between the covers of books, David's real life and his emotional experience suffered neglect and stagnation. Whenever he endeavored to turn his attention to reality, it appeared to him "stripped to the bone," nothing but trivial, dead details, a wasteland which offered no place for him and which he couldn't process into any meaningful personal experience. David's flight from the past, and from the self, brought to mind Borges's "The immortal" and "The other death," whose protagonists wish to break the limits of reality and time because of disgraceful past experiences with which they cannot come to terms.

Ultimately, this process was worked through by keeping in mind Borges's "The circular ruins" which taught that any attempts to duplicate oneself, by erasing both the past and the other, must be both futile and barren. Indeed, the final major therapeutic axes of the treatment was the burgeoning ability on the part of the therapeutic dyad to create a dialogical rewriting of the past, which involved owning it, mourning it, and finally becoming liberated from it. As the years went by, David and Michael were gradually able to form a relationship that enabled them to process and talk about experiences without reenacting them. Throughout this process, Borges's essays joined with Hans Loewald's work in the effort to highlight the important distinction between stagnating repetition

David's father was tyrannical and dismissive of his son, and his mentally ill and often hospitalized mother created a chaotic and unstable environment for him. Dealing with this situation at home, as well as struggling with what seemed to be psychotic episodes during his childhood, David developed an impressive defensive array, ranging from traumatic splitting to the escape into fantasy, the development of a false identity, and a variety of pathological attachment patterns. David could not relate without becoming painfully assimilated within the other, he could not be *like* someone without fully merging with them. Naturally, all of these tendencies elicited dire effects during the course of the analysis.

As a patient, David presented himself as a man with no past, refusing to acknowledge his limitations and face the reality principle. The key aspects of the curative process with him entailed the effort to help him relinquish his omnipotent control over his past, his self and his life, and the gradual, painful procedure of recovering his effaced history and toiling to give it meaning.

The analyst soon became conscious of the fact that Borges's stories were accompanying him throughout the analysis, reflecting these aspects of David's tortured psyche and supporting the analyst's insights about these. For example, when dealing with David's effacement of his past and his refusal to accept time and mortality, Borges's "second chance" stories, "The secret miracle" and "The other death," seemed to serve as *witnesses* to the kind of psychic pain David (and to some degree the analyst himself) was experiencing. Another story, "Everything and nothing," attested to David's constant vacillation between being everyone and being no-one, which enabled him to avoid the creation of a singular self in order to make room for the limitless fantastic roles he played. David's false self and his alienation of those parts of his personality which brought him face to face with otherness and mortality—and the parts of his private self which had become contaminated by the mimicry and compliance inherent in his public interaction—were artfully captured in the uncanny "Borges and I," which gave the analyst some key insights into this aspect of David's predicament.

David's near total lack of capacity for mentalization, his inability to remember or contain Michael in his mind, or to contemplate Michael as someone who remembers and "has him in mind," plunged the analysis into compulsive repetition. Like David, Borges's protagonist in "Funes, the memorious" also had a very partial capacity for mentalization, leaving him unable to understand his immaculate memories and piercing sense-impressions which were too overwhelming for his enfeebled self. The analyst's associations to this essay at the right juncture of the treatment were opportune, as one could not wish for a more intricate and imaginative entry point for a journey into

**BORGES ALONGSIDE THE ANALYTIC COUCH:
THE ANALYSIS OF A MAN WHO DWELLED OUTSIDE TIME**

MICHAEL SHOSHANI and BATYA SHOSHANI

This paper aims to demonstrate the manifold ways in which literary and philosophical works can be drawn upon to enrich the psychoanalytic process; specifically, to show how a particular literary body of work becomes an analytic tool fruitfully used to understand, articulate, and contain deep and complex psychic phenomena. The authors seek to add a link to the venerable chain of analytic thinkers—beginning, of course, with Freud himself—who had recourse to literature and brought these into the clinical in many diverse and intricate ways. As our contribution, we focus on the use of the works of Jorges Luis Borges (d. 1986) in the course of an analysis, as these illuminated the psychic experience of a single patient, David. The authors do so by emphasizing several aspects of the oft-emphasized need to “expand the aesthetic dimension of psychoanalysis.” We are in agreement with this program, and advocate that this dimension ought to be augmented by continuing to strengthen the link between psychoanalysis, art, and literature. We believe overall that artistic sensitivities and psychoanalytic sensitivities complement and magnify each other, by nature and by definition, and that, in the specific instance, certain texts and certain patients resonate uniquely, creatively and therapeutically.

Borges is chosen as the literary focus as his stories utilize the power of the unconscious, especially of unconscious fantasies, as a driving force for narrative development. It is this connection to the unconscious, the ability to uncover and formulate primal wishes and fears and to trace the essential contradictions of our psychic experience, that makes Borges’s work so inspiring in the analytic context. Throughout the analytic process depicted, the companionship of Borges’s stories facilitated the analyst’s ability to think and contain the various aspects and layers of his patient David’s pathology and to find new ways of regarding them as a facet of human existence.

David was one of the analyst’s (Michael Shoshani) most challenging patients. He saw David for six years, five times a week. When David first came to analysis, he was in his 40’s, childless and single, and had never experienced an intimate relationship that lasted more than a month or two. He was highly intelligent and extremely successful in his career, but he was a tormented man.

of “the collective unconscious,” which Jung also referred to as “the unwritten history of mankind from time unrecorded.” This layer of the unconscious stores patterns of psychological qualities that Jung called “archetypes.” Connecting with these archetypes, through symbols, dreams, rituals, works of art, and in many other ways, facilitates expansion of the consciousness.

Based on these considerations, I view long-distance running as a means to undergo polarized physiological and psychological experiences that resonate in the archetypal patterns found in the collective unconscious, all of which are fundamental components of the life-long process of individuation. I illustrate the running experience by examining descriptions of running that appear in literary works, all of which were written, apart from one, by authors who themselves are marathon runners (including David Grossman, Roger Hart, Haruki Murakami, and Bruce Tuckman).

What stands out in all these descriptions is the movement between an experience referred to as the ‘wall’—characterized by a sense of exhaustion and depletion—and an experience referred to as ‘mojo’—characterized by a sense of elation that transcends the hardship, the body, the time, and the place. I compare these two polarized experiences to the archetypal motifs of dismemberment, descent into the inferno, and rebirth, as articulated in different mythologies such as Isis and Osiris, found in Egyptian mythology, the myth of Inanna’s descent to the underworld, found in Sumerian mythology, and in the cultural rituals such as the Doiri of the Marathon Monks of Mount Hiei or the shamanic training rites practiced in various cultures.

Toward the end of the essay I propose that the image of Hermes, the messenger of the gods and the patron of travelers, might also serve as a symbolic escort for long-distance runners. I suggest that Hermes’s winged sandals are symbolic of an experience that is reported by long-distance runners that have travel great distances: the wings represent the freedom from gravitation, which is the ethereal and supernatural facet of movement, whereas the sandals represent its corporeal, physical and earthly aspects. In my view, the connection inherent in the symbol of the winged sandals constitutes the essence of the psychological experience that the runner, and perhaps we all yearn for.

**FROM THE ‘WALL’ TO THE ‘MOJO’
WITH WINGED SANDALS:
A JUNGIAN PERSPECTIVE ON LONG-DISTANCE
RUNNING**

GUY PEREL

In this article I examine long-distance running from a Jungian perspective. My focus lies upon the tension and movement that exists between the two polarized experiences associated with running: pain and exhaustion, on the one hand, and physical and emotional exhilaration, on the other hand. I then compare these two experiences to the mythological motifs of dismemberment and rebirth, and maintain that these experiences, and the movement between them, are among the deep unconscious tensions that motivate people to run long distances. I relate to running as a rite of passage whose essence resembles the chief element in the individuation process—the process of coming closer to the self.

In the first section of the essay I review earlier attempts to explain the psychological mechanisms underlying the engagement in sports, in general, and in long-distance running, in particular. Coupled with an analysis of the ‘motivational profile’ as described in sports psychology, I discuss various psychoanalytical explanations for why people engage in sport activity. These explanations include, for example, the view of sport as a complex form of acting out of the oedipal conflict or as a way to regulate basic anxieties in unique forms of containing and supportive environments. Some psychoanalysts write of long-distance running as a form of compulsive behavior that seeks to relieve emotional stress through narcissistic fantasies of total self-sufficiency, an attempt to satisfy masochistic-narcissistic tendencies and create a social ritual of shared suffering, or as activation of autistic-contiguous defensive mechanisms that aim to preserve the cohesiveness of self.

These explanations focus on the regressive aspects of running and the way that it might serve as, or become co-opted in the service of defense mechanism. In this article, employing a Jungian perspective, I attempt to complete and enlarge the picture and to explore how running supports the creative processes of consciousness-expansion. The processes whereby an individual becomes whole, integrating the deep contrasts that comprise him, is referred to by Jung as the “individuation process.” During the individuation process a person makes use

otherness of the target language. This framework questions the possibility of an original source, or the supremacy of the original source, and valorizes the translator's inevitable implication in translation. All along, Borges underscores intersubjectivity as a necessary pathway towards the translation of absent meanings. The work of translation also highlights the relevance of space and time contexts, as well as the necessary role of a different other for the interpretation of unconscious processes. These differences between the theories of translation reiterate contemporary psychoanalytic controversies about the preeminence of the analysand's subjectivity and the intersubjective approach to treatment

The dialogue between transformative psychoanalytical interpretations and processes of translation as I portray it here is dramatized by using two examples. First, I offer a literary example that shows a failure of translation to communicate the original meaning, and suggests that only the experience of meaning allows for a good translation/effective interpretation. This is the case of Borges's fictional story "Averroes' search." The second is a clinical example taken from Freud's analysis of Dora, where Freud reacts not only to the content of Dora's speech but also, following basic translational principles, responds to the form of her statement as well as to the cultural context in which the patient's idiom was inscribed.

Thus, translation provides an adequate map, not a mirror that distorts in order to create the illusion of reliability, for interpretative processes. Translation is a way of knowing that does not necessarily imply the existence of an absolute truth, yet remains very sensitive to the form and to the social and temporal contexts in which things are said.

**PSYCHOANALYSIS AND TRANSLATION:
AN INTERDISCIPLINARY ESSAY**

BEATRIZ PRIEL

This study centers on the fact that in addition to the scientific foundation of psychoanalysis, basic psychoanalytic concepts are also, if not essentially, of aesthetic or literary origin, which requires a sturdy focus upon these foundations as well as formal, quantitative ones. The relationships between psychoanalysis and literature are complex and multilayered, and are sometimes described in terms of a ‘loving’ and ‘enlightening’ relationship, and sometimes in terms of ‘conquering’ and ‘colonizing.’ A dialogical perspective on these interdisciplinary relationships is proposed in accord with the conceptualizations of the great philosophers Hans Georg Gadamer and Mikhail Bakhtin. Gadamer believes that the interaction with a different other facilitates learning about the self, and Bakhtin emphasizes the polyphony that takes place in a genuine dialogue, when we hear more than two voices, since intersubjective and intrasubjective dialogues occur simultaneously.

I then note that the concept of translation is pertinent to this discussion. Freud used the concept of translation already in his early letters to his close friend and colleague Wilhelm Fliess (1887). From that point and onward, Freud conceived of translation as both subjective and inter-subjective; in both cases the relations between the original text and its translation are not supposed to be one of imitation or mere copy but of complementarity.

Following this dialogical conceptualization of translation within psychoanalysis, I attempt in the present essay to develop the idea that psychoanalytic interpretations are a special case of “artistic translations,” a creation based always in a previous text in which the content, the effect of the form, and the cultural context of the original text (or the idiosyncrasies of the patient’s discourse) are conserved. I adopt the work of Argentine translator and essayist Jorge Luis Borges (d. 1986) whose studies on translation are unique in emphasizing the importance of maintaining the differences as well as the complementarity and ‘otherness’ that characterizes the translation processes. Borges sees in translation the response to an appeal, a creative gesture that may surpass the original text. Indeed, one of the most important points in Borges’s radical position towards translation is his emphasis on conserving the inherent

is required of the contemporary analyst in order to adapt to the unstable climate of our ever-changing, multifaceted culture and the kaleidoscopic inner reality of our patients.

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Ma'arag: The Israel Annual of Psychoanalysis, 2012, Volume 3 (pp. 129-154).

It may be asked then, why, instead of looking for clarity and unity in thinking about clinical cases, do I tend to choose a theoretical foundation that involves conceptual complexity and turmoil? My answer is complex and multi-level.

First, on the level of my personal inclinations and preferences, these three theoretical orientations, each in its own specific way, supply me with three kinds of freedom. Lacan, with his surrealistic aesthetics, with his emphasis on the negative (negativization), his tendency to play with concepts freely borrowed from the domains of philosophical logic or mathematical topology, provides for the intellectual freedom of wandering around distant metaphorical fields that arouse curiosity and desire. Bion, especially when comprehended from a neo-intersubjectivist position (such as the recent views of Thomas Ogden, for example), provides yet another avenue of freedom—freedom for dreaming, exploring, and floating within our inner world as a method of observation and contact with the patient. Finally, the Relational approach grants the freedom for meeting the patient sincerely and authentically, leaving behind conventional ceremonies and status restrictions. The multitude of dimensions and variance of conceptual standpoints that characterize the simultaneous conflicting presence of these three theoretical orientations, are, for me, a guarantee of freedom for my own independent thinking, which may sustain itself among many other different and often incompatible positions.

Second, going beyond my personal disposition, I am among those who are influenced by the widely accepted observation that we are living in an epoch ruled by tremendous diversity and complexity, in an environment largely structured by a *bricolage* of heterogeneous elements, unintegrated and not always prone to fit together, but still co-existing side by side in mutual alienation. Paradoxically, this strange world has its own aesthetic value and even beauty, which are reflected in diverse products of contemporary art and culture. Moreover, this strange state of affairs is expressed in different works of contemporary thinkers who feel that both nature and the human soul are actually characterized much more by basic fragmentation and incommensurability than by the myth of unity that was the ideal of previous generations.

In line with this train of thought, the main argument of this paper is that the contemporary psychoanalyst, engaged in a personal project of building her or his theorizing on her or his clinical practice, is necessarily pushed towards a collage of dissonant and conflicting theoretical points of view. No doubt such a heterogeneous theoretical basis may at times engender an intensely uneasy feeling, and surely demands of the analyst the ability to bear an additional degree of congestion of dissonance and complexities. And yet this may be exactly what

**THE ANALYTIC TRI-COLLAGE:
COMBINING ALIEN THEORETICAL PERSPECTIVES
DURING CLINICAL WORK**

EMANUEL AMRAMI

This paper describes and explores a unique clinical orientation that I have developed in my work through a seemingly impossible combination of three theoretical perspectives that would seem to be quite distant and alien to each other: (1) Lacanian theory; (2) Bionian and post-Bionian conceptualizations of therapeutic action; and (3) the Relational perspective and its approach to the practice of psychoanalysis.

Obviously, theoretical perspectives cannot be mixed in their entirety, so what is actually meant by their “combination” is actually a matter of the selective use of some of the main aspects and dimensions of each of these perspectives. I will first offer an introduction of those aspects of each perspective that I find illuminating and essential for my clinical work, and then discuss how I propose to combine these in a manner that, in my view, is neither redundant nor contradictory to the essence of any of the three components. Then, I present several short excerpts from an analysis with a young woman, inviting the reader to examine together with me different aspects of my clinical work.

During the presentation of this material, I discuss my ongoing and incessantly changing understanding of the patient, of our interaction and its direction and vicissitudes, and of my own reactions, while being simultaneously and interchangeably situated at three very different vantage points corresponding to the three theoretical perspectives in question. This triple-track approach, or *tricolllage*, brings to light the constant frictions and core disagreements between these very different theoretical perspectives and inevitably leads me to encounter the impossibility of any smooth and peaceful co-existence among them. In this manner, every particular situation in the analysis may be thought of, and experienced from very different, in many cases alien and conflicting, existential positions and may receive very different and mutually exhaustive formulations and conceptualizations. There is no one single issue that may enjoy a common consensus, and stormy dynamics of triangulation emerge as a simultaneous occurrence of alliances between each two of the theoretical perspectives elicits a struggle and opposition against the third.

or verbs as the ‘official’ form, while entertaining during ancillary discussion some of the reasonable possibilities that might have provided ‘correct’ but unusable Hebrew terms. Hence, as one example, the concept of ‘acting out,’ which could be, and is, conceptualized in various ways in Hebrew (such as *ha’avarah le-pe’u’lah*), appears at its location in Latin letters, while the term ‘introduction’ remains *introyektzia*, transliterated in Hebrew letters.

This essay discusses the specific term *Nachträglich* (*Nachträglichkeit*), translated by Ernest Jones and, later, James Strachey as “deferred action” (or, simply, as “subsequently”), and in French as *après-coup*. The literature regarding this term is briefly noted. The translator renders this term in Hebrew as *be-di’avad*. I argue that, while this is a reasonable translation, it is, strictly speaking as well as from the standpoint of common usage, insufficient or misleading. Like *après-coup*, which ultimately dissatisfied Laplanche and some of the French School as well, the Hebrew term *be-di’avad* signifies *post factum*, a further development, subsequent to an earlier event, that is added to that prior event, *a posteriori*. After carefully reviewing some of the pertinent Freud texts and theoretical comments, it is clear that Freud intended by *Nachträglichkeit* some kind of link between past and subsequent developments, after the mind has passed through puberty and Oedipus, as it were; a reawakening of something always present if enigmatic and not simply added on post hoc, leading to two senses of ‘presentness.’ This phenomenon is not limited to traumatogenesis; Freud seems to have felt (as is clear from ‘The Moses of Michelangelo’ and *Civilization and its Discontents*) that all of human phenomenal consciousness is suspended between two or more stages of memory and fantasy, constantly being re-determined.

The most appropriate way to imagine this development is via the term *retroaction*, or a conferral of meaning *retrospectively*. I suggest that the proper Hebrew term for this temporal phenomenon is *le-mafre’a*. The Talmud employs such a concept in hundreds of applications, whereby a situation that is currently in doubt can be assigned meaning at a later time, through mental reservation or qualification. The new meaning that is experienced at present is also an “old” meaning – a meaning that is now understood as having always been latent pending future developments that have opened these possibilities *le-mafre’a*. This seems a more suitable translation for the kinds of developments that are subsumed by the term *Nachträglichkeit*.

**A BRIEF NOTE REGARDING THE HEBREW
TRANSLATION OF FREUD'S CONCEPT OF
*NACHTRÄGLICHKEIT***

MOSHE HALEVI SPERO

The appearance about one year ago of the Hebrew translation of the classic *Language of Psycho-Analysis* (1967[1973]) by Jean Laplanche and Jean-Bertrand Pontalis—*Otzar ha-Miliim shel ha-Psycho-Analyzah* (2011)—is a watershed event. The Hebrew version of this important lexicon has been translated by Eran Rolnik and edited by Michel Granek (both psychoanalysts). The *Otzar* (Hebrew: lexicon, storehouse, treasury)—listing some 350 entries, corresponding to the original list, not including many additional words that are discussed and defined during the process—will serve as a special window or aperture into a world of lexical and conceptual thinking which was heretofore of somewhat limited access, owing to the obvious language barrier. This special work by Laplanche and Pontalis—in any of the some 25 languages into which it has been translated, to which Hebrew is now added—is not simply a dictionary, as is well known, but rather a powerful tool for entering into the process of translation. The process of translation, much discussed and debated in recent years within the psychoanalytic literature, governs not only the task of international communication within psychoanalytic communities. It also governs the art of translation which characterizes so many of the subtle under-currents of the development of psychoanalytic thinking in any language, and as it developed originally in German, as well as the ebb and flow of psychoanalytic thinking that takes place between the analyst and analysand, even when the analysis is taking place, on the surface, in a single shared language. The Hebrew version of *The Language* will now encourage similar discussion within the Hebrew-speaking world, adding a rich, if at times problematic, new set of associative margins to the meaning of psychoanalytic terminology.

The translator and editor discuss the trials and tribulations of their task, in a scholarly introductory essay and lengthy afterward. They note the unique limitations of German as well Hebrew, as well as the seduction to “reformat” Freud into a kind of overly biblical or overly floral Hebrew, of the kind that plagued some older translations of Freud’s works. They generally encountered few obstacles that could not be overcome, despite a few exceptional terms—among these latter, it made sense in some instances to retain transliterated nouns

that symbolized new hopes. Moreover, I will show that at the conscious level there was a change in the character of his relationships with his closest interpersonal environment. This kind of change demonstrates Mitchell's argument to the effect that each person harbors the potential for many different ways of organization and that these enable psychotherapy to open up the avenues for considering the growth of new hopes.

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Ma'arag: The Israel Annual of Psychoanalysis, 2012, Volume 3 (pp. 91-112).

During this crisis the therapist's understandings, which are generally considered his most important and effective resource, are experienced as having come under attack. The 'attack' is actually on the therapist's belief in the potential changes that can occur, according to Mitchell, through analytic meaning, since such meaning is what leads to growth and development within the therapy process of hope. However, since the patient during these stages perceives of change as antithetical to his own sense of being somehow balanced within his own unbearable situation, real hope is impossible at the beginning of therapy. Creative hope only develops gradually during the therapist's and the patient's continuous presence and struggle with the crisis in hope.

The process that Mitchell describes occurs more obviously and uniquely with complex chronic post-trauma victims—in my case, a war veteran—since they suffer from a repetitious sense of conflict that makes it difficult to establish the kind of trust that is basic for the potential space between the therapist and the patient. Therefore there is great clinical value in describing the complicated evolution of transference and countertransference processes that occur while this potential space is gradually established and effective hope engendered.

As regards post-trauma veterans, Mitchell argued that trauma causes deep confusion between wish and urgent need, and that is why hopes and wishes coming from old traumas are not a reliable guide to assist us in knowing what is most useful for the patient at this moment. The psychological injury due to trauma leaves the individual bereft of tools with which he might recognize what was needed 'then' as opposed to what he needs or truly wishes now during therapy, and beyond. In order for hopes and wishes to begin once again to serve as the more genuine basis for creating personal meaning, a transformation of old hopes with new ones will need to take place, often painfully, in the interaction between the therapist and the patient.

The paper will therefore emphasize that hope develops through times of crisis and despair and begins to emerge during struggles around the "meaning process," symbolizing the need for change, which is initially perceived as threatening, especially with posttraumatic veterans. I will describe the change process that occurred during Morris's two-year psychotherapy at a clinic specializing in the treatment of post-trauma veterans, and demonstrate the way my hopes as a therapist, and his hopes as a patient, moved closer. I will show that the internal changes that occurred derived from the fact that Morris gradually began to "live" new worlds that were proposed to him by me during our engagement within the meaning process, as we disassembled old and familiar states of consciousness and adapted to new states of consciousness (expressing growth and development)

**THE ROLE OF HOPE IN PSYCHODYNAMIC PSYCHOTHERAPY
WITH CHRONIC AND COMPLICATED POST-TRAUMATIC
REACTIONS**

OFIR LEVI

The aim of this paper is to define and describe the role of hope and its development in psychoanalytically-oriented dynamic therapy with a complex chronic posttraumatic veteran. This description is based in part on Stephen A. Mitchell's dialectic approach toward the place, role, and essence of hope in psychodynamic psychotherapy. Inspired by this approach, I focus in particular on the process by which my hope, as the therapist, and my patient, Morris's (pseudonym) hope enabled us to approach one another more deeply and effectively in the potential space that was thereby established.

In his book *Hope and Dread in Psychoanalysis* (1993), Mitchell discusses the relations between the varied hopes and fears of the therapist (the analyst) and those of the patient. According to Mitchell, the therapist's hopes derive, on the personal level, from his self-esteem and the meanings in his life, and to some degree remain embodied in his or her choice to be a therapist. This background of hope is embedded in the service he or she offers, and this service itself feeds back into the therapist's sense of self-esteem, hope, and the values in his life. These hopes are carefully explored, we presume, during the therapist's training and clinical experience. That is why if a psychotherapist feels that he is unable to help, or feels without hope for the therapy, he will experience a paralyzing anxiety which, however, he might be able to overcome with careful self-analysis. Compared to the generally more flexible and variegated hopes of the therapist (as an ideal), the patient's unconscious hope is to remain "stuck" with old and familiar, largely neurotic and self-defeating hopes *while* he is under the therapist's protective omnipotent care, even though he also comes to therapy owing to great distress that embodies, on a deep level, a (diminished) will and a hope to make a change in his condition. That is why a dialectic relationship develops between those known and static, "old" hopes and the craving for something more satisfying, the hope for change.

On the ground of the gap between the two kinds of hope—the psychotherapist's and the patient's—there occurs an inevitable crisis in therapy. Mitchell conceives of this crisis of hope as a natural, perhaps essential part of therapy.

leading to the decline of the absolute postmodern worldview and the ascendance of a new spiritual or religiously sympathetic worldview. As more patients, and more analysts, become influenced by the new, spiritual *Zeitgeist*, and by what has been referred to as the “resacralization” of society (Samuels 2004), a certain fascination with spiritual and religious faith seems to have permeated into the psychoanalytic mainstream, expressed by a conspicuously fast-growing body of literature on the subject. The spiritual, or personal religious emphasis on the transcendent elements *inside* the individual (as opposed to institutional religion’s emphasis on transcendence that lies *beyond* the individual and the world) makes it easier, I contend, for psychoanalysis to accommodate this wider cultural process, since this new attitude is based upon, and emphasizes, an increasing psychological awareness of the subtleties of personal experience.

This process has also led to changes in the way many psychoanalysts today understand the goals of psychoanalytic treatment. Contrary to the classical pathognomic approach, certain forms of religious faith, practice, and experience are now evaluated as a healthy development that could be expected to sustain, and even become enriched during a successful analysis. In addition, some authors have expressed the view that one of the central aspects of analytic change may be perceived as getting in touch with a sense of transcendent meaning and purpose.

In the conclusion of my paper, looking over the various opinions surveyed, I argue that although it might be inopportune or premature to refer to contemporary psychoanalysis’s attitude toward religious worldview as a paradigm shift, one cannot deny that psychoanalysis as a doctrine, and many psychoanalysts in their own individual struggles, have undergone a profound process of change as regards this mysterious and attractive domain.

Jacques Lacan (1982), who included in his theory the quasi-mystical concepts of “the real” and “jouissance,” and Hans Loewald (1978), who asserted that the religious experience was more repressed than sexuality and in need of being worked through during some clinical journeys.

And yet, during most of the 20th century, these faith-oriented, or least faith-acknowledging, writings remained marginal to popular psychoanalytic discourse, and the possibility of forthrightly regarding faith and religion as potentially positive psychic forces was left to the domain of Analytical (Jungian) Psychology. I trace the roots of this neglect or ‘split’ to the quintessential division during the history of psychoanalysis between Freud and Jung, a schism that, notwithstanding other theoretical and political issues, centered to a large degree upon their opposing perceptions of faith, religion, and the dimension of the mystical. This rift came to a head in their last personal meeting in 1912 during which, following a heated discussion about the Pharaoh Amenhotep, who was regarded as the founder of monotheism, Freud fainted, marking the termination of the relationship with the person he had destined to be his psychoanalytic heir.

Towards the culmination of the 20th century more and more psychoanalysts expressed discontent with the ‘received’ or canonical view of faith as illusion or as simply a form of wish-fulfillment. The rift between the view of Freudian and Jungian analysts became narrower, as writers in both schools attempted to establish viable connections between psychoanalytic theory and the religious worldview. Such attempts have matured beyond earlier polemics. Currently, this literature includes essays that maintain that a change in levels of the mental representation of the image of God, insofar as this kind of representation touches upon the deepest terrain of the human mind, might be viewed as a goal of analysis. This view, beginning with the work of Ana-Maria Rizzuto (1979), has influenced many contemporary psychoanalysts. It has been argued that this kind of representation might be of a Real entity, not necessarily a wholly illusory one, formed out of refracted configurations of the internalized father, about whose ontological probity psychoanalysis can say little—with clear implications for how we understand the transference and countertransference with such clinical experiences (Spero 1992).

In the last decade the connections between psychoanalysis and faith have been gradually and persistently strengthened. Some analysts claim that the ‘warming’ towards the religious worldview that is evident in recent psychoanalytic literature must be understood as nothing less than a “paradigm shift” (Roland 1999; Sorenson 2004). At the beginning of the 21st century, as many sociologists argue (Tacey 2004; Forman 2004), Western culture has undergone vast social changes,

DENIGRATION, INDIFFERENCE, FASCINATION: PSYCHOANALYTIC APPROACHES TO FAITH

GIDEON LEV

In this paper I survey the history of psychoanalytic attitudes towards the religious worldview. This worldview I take to be that perspective which supports religious phenomena at large (theocentric or not), at the basis of which there is *faith* in the existence of a reality beyond the immanent world. This faith might be connected either to what William James (1902) famously referred to as “institutional religion” or “personal religion.” The later, always more difficult to define, is often referred to as “spirituality.”

In the first part of the paper, I systematically examine Freud’s specific approach to the religious worldview. I seek to demonstrate that, contrary to the customary understanding or interpretation of his attitude as being completely anti-religious, he remained throughout quite ambivalent on the question of faith and religious identity. Alongside his positivist criticism of both institutional and personal religion, as best expressed, for example, in *The Future of an Illusion* (1927) and *Civilization and its Discontents* (1930), Freud was fascinated by supernatural phenomena and exhibited an inclination to a positive appreciation of faith. In his more obscure statements one can find latent support for the possibility of the existence of a transcendent reality.

In the fifty years following Freud’s death, psychoanalysis as a discipline became divided over his conflicting attitudes towards religiosity, and has performed what can be understood as a ‘split’ response. The psychoanalytic establishment adopted and reinforced the positivist, anti-religious elements in Freud’s work, either by completely ignoring the religious sphere in patients’ mental lives or by unhesitatingly reducing all religious phenomena to an infantile wish, something to be ‘cured’ in the course of a successful analysis. At the same time, a small number of prominent analytic clinician-thinkers kept alight the ember of curiosity and openness, of the kind that is concealed in some of Freud’s writings, toward spiritual ideologies and religious faith. Such attempts to reconcile psychoanalysis and the religious worldview were made early on by Eric Fromm (1960), who wrote appreciatively about psychoanalysis and Zen Buddhism, Wilfred R. Bion (1970), who talked about psychoanalysis and infinite reality, or ‘O’ in his terms, Heinz Kohut (1966), who contemplated what he termed “cosmic narcissism,”

fluid of anti-life), and ending with the recurrent, tormenting confrontation with the inability to experience this other as really alive. Circularly, this confrontation time and again confirms the fantasy of the infant as being a source of death.

The perverse subject is a child who has been robbed of the ability to bear witness to the “core of truth.” To restore the ability to bear witness to his own genuine experience of self, in the manner available to him due to his illness, the perverse subject infiltrated the object with the aim of resurrecting it. In the normal order of things, the advent of a “you” (or Thou) that bears witness to “me” permits the birth of an “I.” As well, the advent of a living mother enables the hope and possibility that she will give birth to a living baby. In the case of perversion, the encounter with the seduced-object’s void distorts the primal fantasy about filling the object’s fertile interior into an alternative fantasy of emptying and evacuation. In the end, the perverse subject who infiltrates the object in order to bear witness to his (the perverse subject’s) existence ends up bearing witness to an empty or absent self, and thus, paradoxically, internalizes a self-representation of a non-existent witness rather than a witness to what did not exist—a witness to an event without a witness, a witness to an empty event, a witness to an eventless event.

I provide a detailed analytic case study that attempts to demonstrate how the primal perverse scene is, first, reenacted and, with time, worked through within the larger analytic scene.

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Ma'arag: The Israel Annual of Psychoanalysis, 2012, Volume 3 (pp. 33-52).

In order not to be experienced as another, as other, the perverse subject—again, like a chameleon—draws on a range of nuances: syntactic, phonological, and musical, as well as those involving mimicry, smell, dress, and other features of verbal and nonverbal language. This entire production has the aim of ensuring that the “chosen” or targeted other will not only fail to discern that he is being ensnared, but in fact may not even register that he is in the presence of a stranger. Under conditions such as these—by nature quasi-dissociative, if not comprised of some even more primitive preverbal state yet to be identified—the other is in danger of being swallowed into a symbiotic discourse that negates both other and world, otherness in general, ‘object’ along with objectivity.

The second understanding that I have refined refers to perversion as emerging from an empty primal scene. The empty primary scene I have in mind is not the classical imaginary oedipal scene between three persons (a mother, a father and a child who watches them or imagines them in his absence), but one that takes place between two representations: a child and a dead object whom the perverse subject conceives in order to be born. The mental experience must align itself, therefore, with a very hermetic and tight representational scene: one that not only excludes the oedipal triangle but also the very possibility of a third, of thirdness, and, in this sense, any possibility of otherness, of an exterior gaze and of a perspective.

Moreover, this scene of perverse sexual excitation seems to conceal an experience of sexual relations as deadening. The fruitful, bonding experience of impregnation is experienced as sterilization. Since the perverse version of the fantasy of injecting the other with the fluid of life does not lead the perverse subject to become full with an actual normal life of his own, the perverse subject remains compulsively locked in the excitation of the injection scene and becomes addicted to it. There is a deep, unconscious “logic” that seems to explain why the perverse subject does not experience the other as being alive: the perverse subject believes that he has injected a fluid of death into the other, a morbid elixir through which he put to death the “normal” parental primal scene.

Aided by the inversion of the flow of time and causality that is typical of the infant’s unconscious, the perverse subject’s fantasy is not that the infant is stillborn because the primal scene is dead, but rather that the primal scene is dead because the infant that ordinarily plays within is, in this fantasy, is stillborn. It is the infant who carries traits of death and infuses these traits into the scene from which he was created, reconstituting it as an execution rather than a life-giving scene. This perverse scene is reenacted in later object relations, starting from the infiltration of the other in order to inject him with a fluid of life (really, a stagnant

**PERVERSION:
FROM EMPTY EVENT TO EVENT WITHOUT A WITNESS**

DANA AMIR

The scene of perversion is a scene of seduction. In this scene—which is always shared, whether consciously or not, by two persons—there is a continuous reversal of roles in which the chosen ‘object,’ the person upon whom the perverse subject actually depends and with whom he or she yearns to fuse, turns from being the one in power (qua desired object) into the one who is led, unbeknownst to himself and sometimes against his own will, into a perverse labyrinth. I ask: from whence does perverse seduction draw its conspicuous, seemingly irresistible power? How does the perverse subject go about creating and maintaining the seduction scene? What allows him or her to recognize so keenly, so precisely, the other’s needs, and what enables him or her to so “smoothly” penetrate the other?

Starting with a review of various pertinent psychoanalytic approaches, I try in this paper to offer two understandings of the nature of the perverse structure (or the structure of perversity) and some of its manifestations. The first understanding relates to perversion as a chameleon language, which parasitically adopts subtle elements of the other’s discursive characteristics in order to invade and subjugate him. According to this understanding, the perverse subject’s exacting identification of the other’s needs is not, after all, a true identification (or portrait) of the other’s internal reality, wholly, but rather a pseudo-identification, if a remarkably “familiar” one. This pseudo-identification trades on the victimizer’s perverse ability to adopt the other’s discursive features in a way that prevents that other from accurately identifying the victimizer as a stranger, as not familiar.

In other words, the perverse subject’s special gift lies in an extremely flexible and beguiling use of language. This skill is not limited to verbal language and also includes the rich semiotic language of body gestures. In this manner, by adopting the syntax of the other, the perverse subject, in a sense, wraps himself within it in order to trap and subjugate him by neutralizing those protective ego (representational) systems that would ordinarily identify him as a stranger to the other, or as an outsider. In some instances, this chameleon-like process is sufficiently successful as to estrange the perverse subject from himself (i.e., in his own eyes)!

the quality of psychic undifferentiation and the experience of guilt did not correlate with each other. Finally, in accordance with the study's hypotheses, it was demonstrated that paranoid anxiety and psychological undifferentiation mediate the relationships between splitting and aggression, shame and empathy, and shame and aggression.

In accordance with the study's assumptions, a positive correlation was found between the variables of the paranoid-schizoid position and mental distress, and a negative correlation was demonstrated between the variables of the depressive position and mental distress. Furthermore, it was shown that paranoid anxiety, undifferentiation, shame, and aggression partially mediate the relationship between splitting and mental distress. Finally, the research showed that all of the variables were able to account for approximately two-thirds of the variance of mental distress.

In our view, the results of the present study offer powerful empirically support for the existence of the two Kleinian positions, as two distinct yet dependent tendencies or modes of experience which share a dialectical relationship. Consistent with Kleinian theory, we found that the relationship between the mechanism of splitting and paranoid anxiety is most pronounced and significant during the paranoid-schizoid position. Moreover, the experience of guilt seems to be the main indicator of the depressive position. As previously postulated, it seemed that splitting leads to mental distress in two distinct manners: first, directly, and secondly, indirectly, through the manner in which splitting, over time, maintains paranoid anxiety, undifferentiation, aggression, and shame.

We focus in our discussion upon the empirical confirmation of the Kleinian positions and on the significant relationship we demonstrated quantitatively between these two positions and two different kinds of mental distress (e.g., shame versus guilt). All of this greatly supports the clinical relevance of Kleinian theory. The second part of our discussion returns to examine the limitations of correlation-type research methods and the question of their applicability to current ways of assessment of causal relationships rising from Kleinian theory.

shame, which is linked in theory to this position. By distinction, the depressive position was represented by two variables: The ability to experience (or “feel”) guilt, which would comport with the assumption of an enhanced sense of responsibility and the wish to repair, and the ability to experience empathy. A further goal of the present study was to examine the evidence of direct as well as indirect relationships between the use of the “splitting” defense mechanism and the subjective experience of mental distress, as Kleinian theory presumes, since previous studies have found high correlation between these two indicators.

It was hypothesized that the variables will cluster into two distinct factors during factor-analysis. That is, we predicted that “splitting,” paranoid anxiety, undifferentiation, aggression, and shame will form one factor, representative of the paranoid-schizoid position. Alternatively, guilt and empathy will form a second factor, representative of the depressive position. Additionally, it was hypothesized that a positive correlation will be found *between* the paranoid-schizoid variables and between the depressive variables; whereas it was expected that the paranoid-schizoid and the depressive variables would correlate negatively.

In addition to these relatively simple effects, we further anticipated that the factors of paranoid anxiety and psychological undifferentiation would be the ones to mediate the relationship between (a) splitting and aggression, (b) splitting and shame, (c) splitting and empathy, and (d) shame and aggression. All of the variables in the current study were expected to correlate with mental distress; however, whereas the variables attributed to the paranoid-schizoid position were expected to *positively* correlate with mental distress, the variables attributed to the depressive position were expected to correlate *negatively* with mental distress. Finally, it was proposed that paranoid-schizoid variables will mediate the relationship between splitting and mental distress.

Two hundred and seventy social sciences students at the Hebrew University in Jerusalem and in the Tel-Aviv University participated in the current study. The study’s variables were measured by quantitative questionnaires, which were transmitted online via the internet. Upon analysis of the data, and consistent with the study’s hypotheses, the research variables grouped into two distinct factors: splitting, paranoid anxiety, aggression, undifferentiation, and shame formed one factor, whereas guilt and empathy formed a second factor. Shame was the only variable to load “high” relative to the two factors. A positive correlation was found among the various paranoid-schizoid variables, just as a strong positive correlation was found among, or between, the depressive variables. On the other hand, a negative correlation was found between all of the paranoid-schizoid variables and the depressive position variables, with one exception:

**AN EMPIRICAL INVESTIGATION OF KLEINIAN THEORY:
THE PARANOID-SCHIZOID AND DEPRESSIVE POSITIONS
AND THE RELATION BETWEEN SPLITTING
AND PSYCHIC DISTRESS**

AVIEL OREN and GABY SHEFLER

The psychological theory developed by Melanie Klein is one of the core psychoanalytic theories, and its conceptualizations (or “mental mechanisms”) are central to many non-Kleinian theories. And yet its basic assumptions have not been the focus of quantitative research. According to Klein, the development of a human being passes through two main positions: the paranoid-schizoid and the depressive position. Different anxieties, defense mechanisms, types of object relations, and resultant perceptions of self characterize each of these positions. Importantly, according to Klein, these positions or modes continue to interdigitate in more symbolized form throughout life as a background component of healthy, creative mental experience.

Perhaps the main attribute of the paranoid-schizoid position is the characteristic psychological experience of splitting, which relates to the attempt to divide sharply between good and bad—both within the experience of the self and the experience of the object—owing to lack of full differentiation of the self and object, and high levels of aggression between these as yet undifferentiated self- and object-components. Gradually, splitting becomes a predominant defense mechanism in its own right. The depressive position is characterized by the movement toward more integrated object relations and the capacity to feel care and also guilt, which in turn leads to the ability to assume responsibility for, and to attempt to repair the object which has been hurt by the self’s attacks during the paranoid-schizoid position. The latter position enables the development of the individual’s empathic abilities, and the manifestation of concern, sympathy, and understanding towards the other.

Our goal in the research presented here was to provide quantitative support for the Kleinian theory of the two positions and to strengthen the theory. In the current study, the paranoid-schizoid position was represented by evidence (defined in the main essay) for “splitting,” paranoid anxiety, undifferentiation, and aggression. In addition, the current study undertook to examine whether there might be evidence for the significance of the emotional experience of