

## **IRED Events at APsA. 2026,**

**San Francisco, Palace Hotel**

**January 29 – 31, 2026**

*“IRED is a project that... reflects something deeply important for psychoanalysis today, the willingness to listen across regions, languages, and traditions, and to stay curious about how our concepts travel, change, and grow. By bringing together voices from all regions of the IPA, IRED shows what becomes possible when we hold onto what we share while also respecting what is culturally specific in our psychoanalytic heritage...”*

Heribert Blass, Contributors’ Conference, January 31, 2026

### **I. DISCUSSION GROUP 43: IRED: BUILDING TRANSLATIONAL BRIDGES BETWEEN THE OTHERS, THEIR OBJECTS and DRIVES, AND THOSE OF OURS**

***Thursday January 29, 2026; 2:00 – 4:00 pm***

Chair/Discussant: Eva D. Papiasvili, Ph.D., ABPP (New Rochelle, NY); Presenters: Joseph Fernando, MD (Toronto, Canada); Andrea Celenza, PhD (Boston, MA)

Contemporary pluralistic conceptual landscape brings up increased need for new scientific tools to competently communicate in, and ‘translate’ among, various ‘psychoanalytic languages’, to prevent ‘stereotypical othering’. Demonstrating IRED’s method of pluralistic (multi-theoretical and multicultural) representation, and utilizing their experience with the collaborative team work with entries “(The) Unconscious”, “Drives”, “Containment”, “Psychoanalytic Field Theories and Concepts” and others, the presenters – IRED contributors – will help participants (of any level of training and expertise) to gain competence in ‘building translational bridges’ via ‘learning about the other from inside’ and about one’s own psychoanalytic culture ‘through the eyes of the other’, with implication and application in

psychoanalytic education, clinical work, and communication with colleagues of divergent ('other') cultures and conceptual networks in a group/ organizational context.

## CHAIR INTRODUCTION

### **Eva D. Papiasvili**

In a radical epistemological turn away from the reductionistic integration of only a few decontextualized 'mainstream' perspectives, IRED strives for as full as possible realistic *representation* of regional and theoretical diversity, richness and complexity in evolution, including mainstream, non-mainstream, 'hybrid' and emerging formulations, areas of ambiguity, uncertainty, contradictions and controversies.

Process of constructing the entries starts with the grassroots identification of the general and regionally specific concepts most relevant to today's analysts' thought and clinical work. It then proceeds from regional to interregional stages of team writing, before being published in the IRED e-book. This process of interactive teamwork has many recursive feedback loops and intermediate stages, as one learns about the other (psychoanalytic culture) from inside, and about oneself (one's own psychoanalytic culture, conceptual network) through the eyes of the other, *converging at a neutral point* of intimacy and distance, while guarding against stereotyping and mistranslation. As a cohabitation of cultures, psychoanalytic cultures, languages and psychoanalytic languages, this collaboration prominently involves *encounters with otherness at every step*. The unique features of IRED could be thus summed up as working with 'Evolving Plurality', 'Complexity' and 'Otherness'.

The pluralism of cultures and psychoanalytic cultures, languages and psychoanalytic languages, implies connectivity and otherness: The not-I as the other culture//language (der Andere) is always filtered through the not-I representing the *other* (das Andere), as the unconscious of the individual, or as an unconscious investment in one's own psychoanalytic culture or conceptual network. It is through the work of the culture of IRED, that *translational bridges* can be built that ultimately transform the '*alien other*' into the '*familiar other*'. Translational bridges thus provide a space where various perspectives, cultures, and languages can meet in a translational-interpretive territory that belongs to all of them and to none of them exclusively. Translational bridges enable us to reach translational fluency, shifting among

various paradigms (as compared to unproductive binary paradigm replacements), and different ways of thinking, languages and terminologies.

Although *specific methods of building translational bridges* to effect the transformation from the ‘alien other’ to the ‘familiar other’ may vary, the common element to all of them is increasing the understanding – the ‘familiarity’ - of what is deemed as ‘other’. These methods may include:

1. ***Finding a commonly accepted understandable root:***

In the ‘*EGO PSYCHOLOGY*’ entry, for instance, we find Nancy Chodorow’s (2004, p. 214) reading of Hartmann’s (1939/1958) “*Ego Psychology and the Problem of Adaptation*” as “an attempt to rethink ‘On the Two Principles of Mental Functioning’ through the structural theory...”.

2. ***Mitigating the ‘outside’ reductive view by providing ‘inside’ perspective:***

The example may be the often repeated outside reductive view of Kleinian theory as ‘focusing on aggression’. To mitigate this, the ‘*OBJECT RELATIONS THEORIES*’ entry carries a clarification, supplied by North American Kleinians: “While Klein is often viewed as focusing on aggression, Kleinian analysts believe it would be more accurate to say her theory focuses on splitting, which can include the split between love and hate, that takes a central role in psychic life.”

3. ***The description of influences of specific historical-cultural-linguistic milieu*** on the evolution of theoretical thought, pertaining to various concept entries, e.g., in ‘*INTERSUBJECTIVITY*’:

“The philosophical influences, cultural conditions and different translations of Freud’s opus that shaped psychoanalysis in French-speaking countries are different than those that defined the conditions in which psychoanalysis developed in English-speaking countries (Tessier, 2005). The translations in French were less uniform, until Laplanche undertook the publication of the OCFP in the 1980’s (Laplanche, 1989-2015) but contributed greatly to specific directions through lexical and semantic choices. For example, the German word *Seele* was translated as « Mind » in English and, in French as « Psychè » ... The word « *Vorstellung* » is translated in English by « idea », which is the usual translation, but is very different from the French translation which is « *représentation* ». Another example would be *Verdrangung*, in English «

repression » and in French « *refoulement* ». One can note the social, even penal connotation, of the word *repression*, and the hydraulic metaphor of the French translation...”

4. ***The description of different etymological roots***, as in the entry ‘*SELF*’.

“German ‘*Selbst*’ and English ‘*Self*’ imply *illusory substantiveness*, which has no exact equivalent in Roman (French, Italian, Spanish and Portuguese) languages. While the French translation of Freud’s opus ‘*Oeuvres Complètes de Freud/Psychanalyse – OCFP*’ (Laplanche 1989-2015) retains the ambiguity of *Ich*, translating it mostly as ‘*le moi*’ (tonic form of ‘*I*’), that is subjective, more a self than the defensive ego creature of Ego psychology to begin with, it has its own problems when it comes to translating ‘self’ into French. Without ‘*Je*’ (for ‘*I*’) being brought into play, Winnicott’s translator pronounced ‘self’ essentially untranslatable into French. Overall, in differing ways, neither ‘ego’ nor ‘*le moi*’ are equivalent to German ‘*Ich*’.

While in English-speaking psychoanalysis, there is an increased need for the development of the concept of ‘self’ to account for, and theorize, the subjectivity lacking in the ‘ego’, in French psychoanalysis there is a diminished need for a comparable development of the self, as ‘*le moi*’ is already ‘self-saturated’.”

**Translational bridges provide a key to *the translation of meaning***, thus making different psychoanalytic languages understandable to each other. A simple example is in the entry, ‘*THE UNCONSCIOUS*’. The simple device of putting side by side headings of Structural Theory/Second Topography respectfully recognizes connectivity as well as otherness. Diversity is connected by the translation of meaning. This is the core feature of IRED.

An example of how a translation of meaning (through using the translation bridge, including knowing the other from inside) differs from a translation of words (from the outsider perspective alone) is noted in the entry ‘*EGO PSYCHOLOGY*’, where Francophone analysts “mistranslated” (and therefore misunderstood) the meaning of *equidistance*, the equal distance from all psychic agencies and external reality, as a constant distance from the patient, which they contrasted with their flexible distance approach. We call such occurrences *finding in the translation of meaning of what gets lost in the translation of words*.

## EXPLORING AND PRESENTING THE FULL SCOPE AND EXTENT OF PSYCHOANALYTIC THEORIES WORLDWIDE THROUGH IRED

### **Joseph Fernando**

The writeup for this Discussion Group states that the work of IRED involves pluralism and the building translational bridges between different psychoanalytic cultures. Who can argue with that? In the abstract it sounds good. But as we try to achieve this goal concretely in forging our IRED entries we meet **resistances, mainly related to our narcissistic investment in our theories and our psychoanalytic cultures.** How do we achieve our fine sounding general goals in the concrete work on our entries, given these resistances that we all have? We achieve it through the IRED methodology, described to you in detail by Eva. I would like to both give examples of this methodology at work, and compare it to another methodology with which we are all familiar, our psychoanalytic method, also designed to build translational bridges, in this case between the unconscious and consciousness, and also designed to address unconscious resistances to doing so.

When doing psychoanalysis we have the goal of expanding the patient's awareness of their own unconscious wishes, traumas, etc., in order to free them from the untoward effects of these unconscious processes. Often enough, our patient is very much in agreement with the goal of expanding their awareness by translating hidden unconscious aspects of their mind to conscious ones. After all who can disagree with such a laudable objective? But as with our IRED goals, the psychoanalytic one also has to contend with unconscious resistances. And it also relies on a specific methodology to overcome them. We all know this methodology: the use of free association, listening with evenly hovering attention, interpretation, etc. We also all know that it is not enough for the patient to want to get to know what's in their unconscious, or even for us to want that. Rather, we have to both follow a specific methodology that helps us to get there.

We are all aware of, and much has been written about, the resistances that quite naturally emerge as we try to apply the psychoanalytic method. Many of these, such as the way transference is used as a resistance, are central to the method and the process. But there is a specific category of resistance that we meet when trying to do analysis that is much closer to the difficulties we meet as we prepare our IRED entries on different concepts. The psychoanalytic method tells us to follow the patient's associations wherever they may go and to follow our own

associations as well, especially the ones that come to us unbidden. But it is hard, very hard, to not let our presuppositions and theories come to the fore and to follow them, rather than keeping them in the background, as we follow what comes up spontaneously in ourselves and in our patients. These difficulties do not mean that we are bad analysts, any more than similar difficulties in constructing our IRED entries makes us bad IRED contributors. Our allegiances to our ideas and theories are central to our identities and quite often the source of much that is creative and that moves the field forward. Many, perhaps most, IRED contributors have made creative contributions to psychoanalysis.

What we aim for in an IRED entry on a concept is a full representation of views of all psychoanalytic authors from all geographic areas and through all time frames from the origin of the concept to the present. This completeness of coverage makes IRED a unique and powerful tool for students, educators, and researchers. In order to achieve this completeness we rely on a team of over 100 psychoanalysts from every cultural and geographic region where psychoanalysis is practiced, and we rely on our methodology.

Different individual analysts write particular parts of an entry, on an area with which they are familiar. For instance, in working on the North American regional entry on the concept “drive” I wrote on the contributions of some North American Ego Psychologists, such as Heinz Hartmann, one of the architects of the ego psychological dual drive theory which saw aggression as a basic drive with a constant push, pleasure at its satisfaction, and the ability to be neutralized and in this form used for many purposes, such as setting up self/other boundaries and repressions. I also wrote on my own concept of the zero process drive, which I conceptualized as part of my work on trauma. I suggested that during the massive ego regression of major trauma the ego functions that normally construct our experience of the present moment and allow it to become a memory stop functioning. Thus we are left with bits and pieces of unintegrated perceptual fragments that act as a present experience, always happening or about to happen. I called this form of functioning the zero process, and suggested that it had a push to finish its construction and finally happen in the psychological sense. This constant push towards actualization I conceptualized as the zero process drive.

Our methodology asks us not to engage in polemics, either for or against the ideas, but rather to present the author's work in a neutral, detailed, and informative manner. We also do not

take sides in theoretical disputes, nor do we adjudicate between different points of view. But we do present as detailed and clear an exposition of each point of view as we can. Of course, if an author whose work we are presenting as part of an entry engages in polemics and criticisms of the work of others, then we will describe these as we do all of their other ideas. For instance, in the case of the drive entry other contributors wrote on authors, such as Holt and a number of intersubjective-relational theorists, who criticized Freud's and Hartmann's ideas of the drives. But in the entry there is no summary statement where we decide between these different ideas on the drives. We aim to present each person's ideas from the inside of their conceptualizations, with the neutral point of view helping the reader to themselves approach them with an open mind.

Our methodology emphasizes full inclusivity. We include not just the major trends and authors, but ones that are not so well known or that might, for most psychoanalysts, be off the beaten path. A draft for a concept, such as drive, is prepared by the IRED team of each region – North America, Latin America, and Europe. I and a number of other contributors worked on different sections of the North American draft on drives. Once we finished our writeups and editing, the draft was then circulated, as the next step in our methodology, among all of the North American contributors, involving over 40 experienced psychoanalytic scholars, for comments, but also with the question, is there anything we forgot to include that you know about that you think should be in the entry? If someone suggests something we have not included, such as an author or theoretical point of view, we include it. We do not set ourselves up as judges as to whether an author is important enough.

Once we have finalized the three regional drafts on a concept, one from each of the three regions, we then enter the inter-regional phase. Here a contributor from each region plus an overall coordinator merge the three drafts into a final draft. As with the regional drafts, the aim is inclusion and no part of the work from any region is excluded or cut, only organized for easier access. To give an example the North American regional draft on drive had entries related to French North American perspectives, mainly from French Canadian analysts from Quebec such as Dominique Scarfone, who had developed their own ideas related to the drives, some based on European French analysts such as Paul Denis or Jean Laplanche, but then having their own independent view on these authors, and developing their conceptualizing in ways sometimes

quite different from their European counterparts. For instance, Scarfone worked on Denis's conceptualization of the drive to mastery, but developed it in his own independent way. The European regional draft of course also had entries on Laplanche and other French authors, but Denis, a major French contributor from France, wasn't mentioned at all. A paragraph was added at the interregional phase. The way this all played out demonstrated the migration and mutation of concepts, and how this can come to light through the work on IRED and through the IRED methodology. As we worked to finalize the interregional draft, we did not try to come up with some kind of compromise or inclusive set of assertions on these French authors that would meld these different views. By letting them stand as they were, the reader of IRED can trace the mutual influence of different trends in theorizing, as they translate ideas from one theoretical frame to a different one, and from one psychoanalytic culture to a different one.

There is no summative statement in an entry that puts it all together, in the sense of condensing things. Of course we organize the material chronologically, thematically, and regionally as seems appropriate, and describe in detail the author's ideas, but beyond that we let the material speak for itself. All this may seem relatively straightforward, but the temptation to pick and chose, to take sides, or to comment on what might seem to us contributors as inconsistencies or poor arguments or incorrect observations in the authors whose work we are describing, is always present. To not do this is a discipline that we learn and that the co-chairs have to remind the contributors, and themselves, to follow. Delay of gratification has its rewards, however, as we produce an entry, for instance on the concept drive, that presents the whole of psychoanalytic thought on the concept and subject: a valuable resource and one not found anywhere else. We do at the group level what we as individual psychoanalysts do in our therapeutic practice. We cultivate the discipline of not imposing our pre-conceptions on the material – whether the whole gamut of work on a concept or the whole gamut of memories, feelings, and thoughts in a person's life. We are rewarded by a more detailed and true to life picture of a person's life, and of the life of a concept.

## BUILDING TRANSLATIONAL BRIDGES: FIELD THEORY ENTRY

**Andrea Celenza**

### **Introduction**

If there is one thing I learned from working on the Inter-Regional Encyclopedia, it is about the effects of widening my perspective, indeed, about widening my FIELD of vision. One effect is “a private narcissistic injury”—others in the world exist, in the global field as it were, and are thinking along similar lines, perhaps even simultaneously. I speak of the unexamined, uninterrogated and largely un-cited connections among theoreticians who are writing in different parts of the world, seemingly without knowledge of one another. Sometimes this is a result of linguistic barriers, nontranslated works, but even when in one’s mother’s tongue, there is jargon and, consequently practitioners unfamiliar with certain terms cannot comfortably converse. These theoretical allegiances continue to exist (including to present day) as boundaries among them became solidified and theoretical siloes are created, forever insulated. This leaves similarities and differences among them uninterrogated and undertheorized.

However, to me, the mere existence of these unwitting commonalities attests to the truth of the phenomena. IRED aims to cross these barriers and in so doing, ownership dissolves. This experience can be traumatic, but the evolving spirit of IRED is inclusive thereby bringing lots of good company. We could say the good company is the balm that soothes the narcissistic wound!

But I did not learn only these things. I also learned that as I narrowed or widened my lens, contracting or expanding the field, the former yielded important distinctions, the latter, overlaps and commonalities. As I studied these comparisons, I also saw the interdependency of conceptualizations along with their embeddedness in the various fields themselves. In this way, the process of creating IRED entries, all of them, is an exercise in field theory itself.

### **Brief Overview**

The concept of the **psychoanalytic field** has evolved independently across continents, drawing from diverse philosophical, cultural, and psychoanalytic traditions, resulting in a rich, heterogeneous macro-concept. In the spirit of building bridges for tonight’s focus, I will emphasize the commonalities.

Field theory has its roots outside of psychoanalysis, during the 19<sup>th</sup> and 20<sup>th</sup> century anti-reductionistic revolution in physics, philosophy, psychology, and social sciences that rejected isolated elements and causal chains in favor of dynamic, intersubjective and relational wholes. A very brief overview will inevitably omit important persons, but I will try to cover the key thinkers, beginning with Ernst Mach (from physics), Franz Brentano and Kurt Lewin (Phenomenology and Gestalt Psychology – both of whom influenced Wilfred Bion at the Tavistock clinic), Edward Sapir and George Herbert Mead (influencing Harry Stack Sullivan and the awareness of interpersonal interdependence in co-creating meaning). Finally, Maurice Merleau-Ponty became the pivotal bridge by integrating Gestalt and phenomenology to conceive of the phenomenal field of embodied perception. The emphasis for all is on holistic conceptions of interpersonal process, mutual influence, and the embracing of the post-modern paradigm shift, inevitably yielding a third space that is greater than the sum of its parts.

As field theories *per se* began to emerge within psychoanalysis, we can see an organic evolution through the recognition and engagement of countertransference, the embodiment of the analyst's co-participation. Various writers developed their own vision of a psychoanalytic field and so we have **different metaphors** that could be associated with various regions but where there are constant conjunctions, so to speak, those leitmotifs that return again and again revealing fundamental assumptions or principles. All of these revolve around the shift from understanding the psychoanalytic process, a group of 2 persons, not as a dyad of isolated yet interacting subjects, but as an intersubjective, co-created phenomenon where the two are unconsciously immersed in a greater whole.

**In Latin America**, this began with Willy and Madeleine Baranger's coinage of the *dynamic, bi-personal field*, the foundational pillar of field theory in psychoanalysis where the unconscious functions as an invisible structure that shapes the fantasies of the couple. Field Theory further translates this model where the dyad is a two-person group. Here, we were graced with Roosevelt Cassorla's direct participation in IRED (he was the author of the IRED Latin American draft), a Brazilian psychoanalyst who sadly passed away just last year. Cassorla himself used a different metaphor; he conceived the field as a *theatre*.

**In Europe**, there is a pluralism associated with different countries: Francesco Corrao introduced the idea of the field as a *Big Bang* encounter while Bion wrote of a *dream-field* based

on his group work. For the Post-Bionian Italian Field Theorists, (especially Nino Ferro and Giuseppe Civitarese), we have the *waking dream*; from Belgium, Godfrind-Haber speaks of *shared action/acted experience* (*L'expérience agie partagée*).

**In North America**, there was not an explicit field theory but *implicit field sensibilities*. Here, I'd like to stress a phenomenon that occurred solely within the U.S., where this evolution, this struggle with the post-modern paradigm shift, was not organic, but required a *disruptive revolution* to disentangle psychoanalysis' captivity from the American Psychoanalytic Association. I surmise this is why field theory came late to psychoanalysis in the U.S. where psychoanalysis was largely a closed system and only sprouted and flourished outside of APsA, in noncertified institutes (namely, The William Alonson White Institute and the NYU Post-Doc) through the work of Steve Mitchell, Lew Aron, and Donnel Stern (our plenary speaker this week).

We also had American philosophers and psychologists, where field theory took root through Kurt Lewin (a psychologist), Robert Langs (the only American psychiatrist/psychoanalyst to explicitly reference the Barangers) and Tom Ogden, these few who were open to advancements outside of psychoanalysis, especially in philosophy and psychology. Along with **French Canadians** such as Dominique Scarfone, (from the Montreal Society) who draws on influential French thinkers as Jean-Luc Donnet and André Green, (from the Paris Society). Scarfone develops the conception of the *intersubjective analytic third*, adding inflections from Winnicott, Bion, and Loewald.

### **Expansions:**

While it is generally agreed that Latin America provided the foundational pillar of the field conceptualization in the bi-personal field, the Italian field theorists expanded this idea to the *multi-personal field*, adding the felicitous phrase of *characters in the field* which could be symbolized or inhabited by anything, beyond the interpersonal or intersubjective. They also add *360 degree listening* within an infinite field. Cassorla differentiated the field from the setting and further identified characters, spectators, co-authors, directors, and critics within his theatre. With these role distinctions in mind, he nevertheless wrote expansively of the field as a complex, *perpetually dreaming macro-field* that embraced uncertainty in its boundaries, climate, and enactments.

### **Distinctive regional characteristics:**

The Latin American emphasis on the shared unconscious fantasy has also been termed “*the third object*” which comes close to the North American “*analytic third.*” André Green stated, “*the analytic object is the third object of analysis*” though he still maintains an intrapsychic emphasis.

Another term, Latin American in origin, is the idea of a **bastion**, the immobile resistance caused by unconscious collusion – again a rhyme with the idea of a repetition compulsion where the field becomes rigidified. Michel de M’Uzan from France, influential in Latin America, maintains this distinction by distinguishing the identical versus the same in repetitions.

Similarly, Cassorla speaks of **acute and chronic enactments**, also of **dreaming versus non-dreaming fields**. These are areas where it is difficult to defend the distinctiveness of the conceptualizations and in the latter, a clear overlap of ideas, with Cassorla viewed as the determined integrationist, recognizing the influence of the Italians and Post-Bionians on Latin American conceptualizations.

Views of the unconscious are changed within Field Theory – a useful way of looking at it include subjectivity and intersubjectivity as two sides of the same psychic coin, in dialectical relation, the unconscious in particular viewed as an intersubjective creation, a third phenomenon different than the sum of its parts. There is general consensus within Field theories about this, but this is an important distinction when compared to theories outside of it.

### **Translation**

In the Field Theory Entry, we have an unusual final section, called “Translating Field Theories into Clinical Practice.” I am told this content represents an over-arching commonality across regions and in the spirit of building bridges, I briefly summarize it.

In this section, two attentional sets are described that comprise the analyst’s listening stances. Though employed variously by most analysts, usually in an oscillating fashion, they can be heuristically distinguished and prioritized differently depending on theoretical model, treatment goals, and transferences evoked.

These modes reside at a relatively low level of abstraction and are experience-near. They are: 1) *a directed attentional set* aimed at the *identification* of conscious and unconscious repetitive patterns, defensive tendencies or personality organization, and 2) *a diffuse attentional set* receptive to emergent phenomena for the purpose of *elaborating* unconscious fantasy as it arises in clinical process.<sup>1</sup> These aims shape the *a priori* readiness of the analyst where the first primarily *identifies* unconscious fantasy while the second set aims at *elaborating* unconscious fantasy.

These attentional sets are purposive and correspond to different attitudinal intents in relation to the analytic process. For example, an analyst interested in historical reconstruction or repetitive defensive processes may foreground a directed attentional mode. In contrast, analysts interested in elaborating unconscious fantasy or inscribing heretofore unrepresented states would listen more diffusely and nondirectively.<sup>2</sup>

The diffuse attentional set is a mode of listening that engages an *unfocused receptivity* primarily aimed at *expanding the play of unconscious process*, encouraging its emergence in all its forms to facilitate the growth of the mind. This attentional set is one of *patience, openness, waiting, and tolerance of uncertainty* in relation to what may emerge. Unconscious processes can take any form and are assumed to be ubiquitous in the here-and-now experience. This mode of listening corresponds to Freud's evenly hovering attention, Bion's listening without memory or desire (1988), and Ogden's (2005) immersion in reverie. This is the mode of listening coincident with expanding the field.

In a diffuse mode of listening, unconscious experience and data are not necessarily configured relationally, however there is great emphasis on the here-and-now experience within the analytic dyad. This process is held as "enriching and transforming in itself" (Ferro and Civitarese, 2013). The theorists typically associated with prioritizing this clinical stance are those associated with the variety of field theories, Winnicottian-inflected orientations, and child play

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<sup>1</sup> There is neurophysiological research that supports the differentiation of these divergent attentional sets. Two networks, the dorsal and ventral attentional systems, govern one or the other mode of attentional processing (see Bressler and Menon, [2010], Vossel et al., [2014], Chica et al., [2013], Balchin et al., [2019], and Watt, [1990, 2019].)

<sup>2</sup> The prioritization of *directed* and *diffuse* attentional sets may, in broad strokes, correspond to Levine's (2020) two-track perspective on psychoanalytic process, namely *archaeological* and *transformational* (respectively). This is not to suggest, however, that either listening stance is applied *solely* within each perspective.

therapies. Here, the analyst maintains a thoroughly open attitude toward emerging experience with the analysand, especially in relation to those *experiences that may not fit* with past repetitious patterns or the analysand's historical narrative

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## DISCUSSION

### **Eva D. Papiasvili**

Both our speakers – Joseph Fernando and Andrea Celenza mentioned that one of the sources of *resistance* and *narcissistic injury* in the context of IRED is the concern/angst about one's own perspective dissolving into the plurality.

**In the paradigm of evolving pluralistic complex thought**, the whole and the parts mutually influence and potentially constitute each other, without eliminating differences among the parts. In the paradoxical dialectic between the whole and the parts of *one psychoanalysis and many*, the whole does not fragment into many, and the many perspectives do not disappear into the whole.

*The identities of specific perspectives are fortified* as they interface with other perspectives.

On an experiential level, many contributors stated that collaborating on entries with colleagues who espouse different perspectives forces one to delve deeper into one's own way of thinking and clarify one's position. "This contrast pushed me to formulate my ideas with greater precision, resulting in a truly enriching experience" (Perez-Sanchez 2023). Interfacing with other perspectives inevitably led to a fortification and deeper understanding of one's own perspective, enriching and expanding knowledge of the particular concept and, consequently, the entire field of psychoanalytic knowledge. How this can be transformative on a personal level is reflected in the inter-regional work on "Self":

"For me it was a very enriching experience. It gave me the opportunity to delve into an aspect of psychoanalysis that interests me (the Psychology of the Self) and that is not as developed in Argentina as other schools are ... The search for the etymology of the term in English led me to find a valuable contribution, made, curiously, by a classic Argentine author of

Kleinian roots (León Grinberg), which was useful not only in the historical dimension, but also in the conceptual one ...through the emails that we exchanged, I clarified ... that a term was translated as "sameness." I was left thinking that after this hard and stimulating cooperative task, my "selfhood" was no longer the same and my identity as a psychoanalyst, a member of IPA, was strengthened” (R. Groisman, personal communication, July 2021)

## DISCUSSION FROM THE FLOOR – IRED IN PSYCHOANALYTIC EDUCATION and BUILDING TRANSLATIONAL BRIDGES

After several present candidates broad up questions about the candidates’ experience with the multi-theoretical and multi-cultural exposure to IRED, the testimony of experience of **Padma Desai**, an advanced candidate in one of the institutes in New York, from a class on TRANSFERENCE according to IRED, was cited:

“... The study of transference in this course, like Freud’ own evolution, traced its movement from the intrapsychic to the interpsychic, situated at the crossroads of both, as evidenced by the multiple theorists world-wide we studied. My own opinion, coming out of the course, is that of transference in the analytical situation as a movement, movement inside the psyche, between oneself and the other, and the movement between the past and present. Only through delving into the differences within the contemporary psychoanalytic pluralistic world, I could appreciate the common threads within it.”

**Barbara Marcus** spoke about her *teaching and supervising* at West New England Institute, using IRED. Her examples concerned utility of teacher and supervisor broadening their own horizons and enriching their teaching and supervision with concepts from other regions, e.g. Barangers’ ‘bastion’ and Japanese concept AMAE. In both cases, her broadening her own knowledge benefited her students and her supervisees’ thinking and clinical work.

**Jerry Blackman** addressed his own learning about translational bridges and broadening of his perspective while working on DRIVE concept. **Leigh Tobias** and **Jack Foehl** discussed multi-dimensionality of IRED and the issue of layered spaces and territories where various perspective can meet on many levels relating to each other in a horizontal as well as vertical fashion. This may concern not only psychoanalytic perspectives, but also inter-disciplinary dialogue.

After the Discussion Group, there were *follow up meetings* between the Chair of IRED and President of IPSO and APsA Candidates Council, which led to further proposals of candidates' involvement with IRED, e.g. "Candidates Think Tank", etc.

## **II. IRED Panel # 13**

### **IRED: DRIVES, UNCONSCIOUS AND CONTAINMENT - TRANSFORMING CHAOS INTO CREATIVITY**

Chair & Presenter: Eva D. Papiasvili, Ph.D., ABPP (New Rochelle, NY); Presenters: Joseph Fernando, MD (Toronto, Canada); Leigh Tobias, PhD, FIPA (Beverly Hills, CA)

*San Francisco, Saturday January 31, 2026; 11:30 am – 1:30 pm*

During turbulent times, when traditional frames of reference crumble, accessibility of, and translation among diverse paradigms of knowledge world-wide, uniquely offered by IRED, can facilitate creative reorganization and growth.

Embracing and 'translating' otherness and controversy, IRED reveals DRIVES, UNCONSCIOUS and CONTAINMENT to be reservoirs of both chaos and creativity. The panelists – IRED contributors, Chair and Co-Chairs – aim to illustrate how the IRED's evolving pluralistic representation, anti-reductionistic complexity, liminality and non-polarization can be a unique resource (for participants of any level of training and expertise) in TRANSFORMING the potential for chaos, confusion and perceived incompatibility into creative outcomes, expansion and enrichment in clinical, educational, organizational and macrosocial contexts.

**Unique features of IRED which catalyze creativity rest on a radical vision of a full representation of a pluralistic conceptual landscape in complex evolution.** In representing regional and theoretical diversity, including areas of ambiguity, uncertainty, contradictions, and controversies, IRED is consistent with William James's vision of the evolving pluralistic

universe, and with contemporary epistemologies of complexity that emphasize *interactivity, incompleteness, unpredictability, and heterogenous routes of evolution*. Here, knowledge is a never-complete evolving process: we interact with the object of our inquiry and are changed by it—all within specific historical-cultural and clinical conditions. With enough complexity, new unpredictable developments emerge, **holding in tension one and many psychoanalyses, one and many perspectives**, where the center *and* the margins, the general *and* specific mutually constitute each other, without eliminating differences among them.

**With the important provision of a broad-based outline, organizing the plurality and complexity, the unique features of IRED that catalyze creativity could be summed up as working with ‘Evolving Plurality’, ‘Complexity’ and ‘Otherness’.**

It is through the ‘*culture of IRED*’, through the inter-active and inter-perspectival, regional and inter-regional *translation of meaning*, that *translational bridges* can be built that ultimately transform the ‘*alien other*’ into the ‘*familiar other*’. *Translational bridges provide a liminal space* where various perspectives, cultures and languages can meet in a translational-interpretive territory that belongs to all of them and to none of them exclusively. In this liminal space we learn about the other from inside and about ourselves through the eyes of the other. Encountering and translating *otherness* **thus becomes the chief motor force of creativity both in IRED work and in concept evolution, their migration and mutation.**

*Conceptual developments frequently start* in undertheorized areas, areas of relative ignorance, ambiguities, uncertainties, and controversies. An ambiguity of Ego and Self evolved in conceptualizations and theories of "Ego Psychology" and "Self." Undertheorized areas gave rise, among others, to fruitful developments in “The Unconscious”, "Countertransference" and "Intersubjectivity." The controversial discussions were at the start of "Object Relations Theories," echoing Nagel's (1986) claim that the clash of viewpoints over particular phenomena opens the most compelling vistas of human understanding.

***In Migration-Mutation of concepts, encounters with ‘otherness’ create two broad types emergent hypercomplex patterns:***

*First – when psychoanalytic concepts are migrating from historical psychoanalytic centers towards the periphery* – encountering ‘other’ cultures, histories of thought and languages, “...new phenomena occur, and more so when crossing the oceans. There, the fortunate expansion of psychoanalysis intertwines with a variety of factors...” (‘INTERSUBJECTIVITY’; Latin America section).

The amount of regionally specific conceptualizations coming out of both North and Latin America echoes the hypercomplexity of the novel peripheral ‘branching’ occurring when heterogeneous trajectories head for ‘previously empty spaces’ (Da Cunha and da Fontura Costa 2021).

Many entries, especially those from North and Latin America, describe how concepts have developed beyond their original definitions, sometimes to the point of clashing with the original definitions and spawning new theories.

One example of this is from "OBJECT RELATIONS THEORIES":

“Bernardi thinks that Pichon’s, as well as Bleger’s, most important contribution, in terms of the history of ideas in Latin America, is that the *object is also a subject* and that there is a dialectical relationship between them, a point not readily accepted by many other contemporary Kleinian authors. In this vein, broadening the concept of object relations, Pichon Riviere described what he called "vínculo", a complex structure in which subject and object are always mutually interacting in processes of communicating and learning”.

Another example is from "DRIVE(S)" and “(THE) UNCONSCIOUS”:

After the description of how the introduction of Klein’s theories in North America has been only gradual and somewhat idiosyncratic, it is stated that “North American Kleinians develop the notion of unconscious phantasy as a complex of animated representations of *transactions between self and object* into the ‘*dramatic point of view*’, as an addition to the Freudian metapsychology”.

***Second - hypercomplexity of liminal territories*** - areas of confluence of several psychoanalytic traditions, cultures and/or languages, where the number of interactions exceeds a certain threshold, new developments, terminologies and a re-drawing of boundaries may occur. Examples from ‘UNCONSCIOUS’, ‘INTERSUBJECTIVITY’ AND ‘OBJECT RELATIONS THEORIES’ illustrate how Francophone analysts of the Montreal region at the cross-roads of

influences between French tradition, British Object Relations and Ego Psychology included Ego Psychologist Hans Loewald in the predominantly French 'Third Topography', traditionally viewed as incompatible with Ego Psychology. ('Third Topography' was the new English translation term for 'Le Troisième Topique', in tri-regional dialogue with Christian Seulin from Paris, one of the proverbial 'centers').

Here is what happened: We included among North American perspectives in "Object Relations Theories" and "Intersubjectivity" a French North American tradition of the Quebec/Montreal region. During the regional drafting, Montreal analysts noted self-identified Ego psychologist, Hans Loewald's revision of Freud's drive theory, specifically his view about instinctual drives organizing environment and being organized by it.

Upon subsequent readings of additional Loewald texts, the consulting analysts included him in the French "Third Model"/"*La Troisième Topique*," which, up to that point, had been counterposed to Ego Psychology. "*La Troisième Topique*" (2006) retrospectively assembles under one metapsychological rubric the work of post-Freudian authors on the role of the object (the other) in the development of the psychic apparatus. The Third Model posits that, in development, two-person psychology precedes one-person psychology of the internally conflicted subjects of Freud's First and Second Model (Topographic and Structural Theories). In our subsequent tri-regional work on "Intersubjectivity" the Third Model was fittingly re-translated into English as "Third Topography" (translation of *La Troisième Topique*), logically following Topographical Theory/First Topography (*La Première Topique*) and Structural Theory/Second Topography (*La Seconde Topique*). Third Topography depicts a state in the prehistory of the individual, when the mind is not always capable of functioning within its own circle of representations and of recognizing them as such. It is dependent on what we would today call the good enough containing presence of a caretaker, allowing the baby to eventually recognize the libidinal and aggressive impulses as non-traumatic parts of herself. Loewald and Winnicott are the only non-French analysts included in this conceptual network. The Montreal region can serve as an example of the hypercomplexity of a "logic of the limit" (Trías, 1991), where multiple interactions between theoretical currents of the French tradition, British Object Relations, and North American Ego Psychology create a liminal territory with its own logic of a "trading zone" (Galison, 1999) and "trading languages" (Fuller, 1995) where new phenomena can emerge; boundaries between French tradition and Ego psychology were redrawn

and new terminology was forged.

Touching on all the above, the following excerpt from the entry UNCONSCIOUS identifies relative *periphery* of Freud's theorizing, at the roots of one of the areas of intense *central contemporary interest* across regions – the non-repressed, non-symbolized (pre-symbolized, pre-psychic) unconscious:

“Historically, in 1890's, Freud had introduced a type of defense that had more radical regressive pathogenic implications than the repression seen in neurotic patients. This intuition was made more explicit in Freud's (1911) study of the Schreber case with the introduction of the mechanism of “*repudiation*” or “*rejection*” by the ego (*Verwerfung*), a drastic process called later “*foreclosure*” by Lacan. This non-neurotic mechanism of defense was taken up again in the Wolf-Man (1918) and posited as a process of *erasure or deletion* of the mind's ability to represent - a *representational abolishment* causing a hole or emptiness in the mind. This line of thinking was supplemented when Freud in 1920s introduced the mechanism of negation [*Verneinung*] and the splitting of the ego [*Ich Spaltung*] (1940 [1938]). However, it has been mainly post-Freudian writers who have teased out the principle of the ‘negative’ as a basic assumption throughout Freud's writings...Bion, Lacan, Green and others recognized that the unconscious is not only a hidden presence/striving for representation but is equally constituted by powerful forms of absence, ascriptions both protective and destructive.”

Plethora of various contemporary conceptualizations of pre-symbolized or traumatically de-symbolized unconscious, prior to repression and prior to internal structuralization and representation, *at the root of* bio-psychological thrust of the drives and affects related to Matte Blanco's indivisible mode of the Unconscious Logic, Bion's pre-psychic, unmetabolized beta-elements, or Dejours' ‘*amental*’ (*thoughtless*) unconscious, Fernando's traumatically frozen *unconscious of the Zero Process*, of all of which lack the associative and elaborative generativity of the repressed unconscious.

*Repressed unconscious, on the other hand, a fluctuating achievement of an internally conflicted subject, can become a sophisticated generator of symbolic codes and messages, a potential resource of growth, recovery and creative outcomes.*

This bifurcation between repressed and non-repressed unconscious can become highly relevant for the interdisciplinary section of Group Unconscious, which documents “the inexhaustible destructive and creative potential of the group’s irrational and regressive, yet enlivening and regenerating processes and contents”.

During the tri-regional work, the event of perceived incompatibility and alienation among the three regional drafts, the destabilizing moment of crisis, became an opportunity for deeper inquiry, constructing translational bridges and binding smaller units into larger ones (‘eros’), without eliminating differences.

An example of evolving plurality, temporal-spacial complexity, the UNCONSCIOUS entry becomes *its own liminal territory*, where the undertheorized, relatively peripheral idea of Freud’s conceptual thought grows into one of the central areas of interest of contemporary psychoanalysis. Various perspectives on group unconscious and the group-specific dynamic of rapid regression with subsequent creative mobilization, radically relevant to our times in all group forms, was experienced (and briefly enacted) during the construction of the entry

One of the most important routes to progress and vitalization of any field of knowledge is the displacement of attention from the center of the canon to its margins and the re-estimation of undervalued “other” traditions. Under favorable conditions, when the progress of the field is unencumbered, there unfolds a circular motion, through which the novel developments at the margins subsequently enrich and transform the center.

## DRIVE(S) AND CREATIVITY

### **Joseph Fernando**

While every concept in psychoanalysis can be theoretically or terminologically controversial, – a good example being transference – the concept of drives is uniquely so. In Freud’s original conceptualizations, the sexual drive was the original reservoir of creativity. His later addition of an aggressive drive added ideas about chaos and destruction. Freud’s ongoing revisions and reworking of his drive theory no doubt encouraged creative reworkings by others. Different theoretical trends in psychoanalysis varied in their responses to Freud’s

conceptualizations, some rejecting the idea of drives altogether, some making it a cornerstone of their theory, and others, in between, reinterpreting the concept of drives.

The IRED methodology involves being inclusive of major contributors and trends, of minor ones, and of those that may be seen as peripheral. We trace influences of authors on each other, and the evolution of concepts. We summarize trends from each region, highlighting convergences, divergences, and ongoing controversies. However, we do not attempt to synthesize these trends into a final conclusionary statement. Our method is descriptive of concepts and conceptual influence and evolution as they actually were and are, not prescriptive of how they should be, what is the best, or how they should be used. In this, the method is analogous to the psychoanalytic method at its best, which listens with evenly hovering attention to whatever comes up and lets the material speak for itself, rather than trying to speak for it. This leads to a certain chaos of various ideas, some related to each other, some outside of the main discourse. We have seen repeatedly how through this method, creativity emerges from the chaos of varying viewpoints.

In the period around the Second World War, many of the leaders of psychoanalysis migrated from Europe to North America. Aspects of this migration have been discussed in the literature, for instance the fact that many of these analysts avoided discussion of the traumatic and social aspects of their experience, and may have avoided analyzing these things in their patients to the extent they should have. The situation was complex: Hartmann, Kris, and Loewenstein revised ego psychology along the lines of “economic theory,” looking at the energetic aspects of drives such as neutralization of aggression to form defenses, while at the same time enlarging concepts about object relations. Edith Jacobson conceptualized in the same vein but developed object relations theory further, conceptualizing drives as innate potentials. Hans Loewald goes even further, seeing interaction as a building block of drives. In the 1960s and 70’s, Peter Blos contributed influential studies of adolescence. Contemporaneously, Margaret Mahler et al. added her observational studies of the separation-individuation process, also using ideas of drive neutralization and regression, and Erik Erikson focused on identity and the life cycle as well as the interactions of these developments in the individual with the societal forces.

Meanwhile, in Latin America, a notable émigré from Spain, Angel Garma, the first President of the Argentinian Psychoanalytic Association, postulates that the internalization of external

aggressive circumstances, infantile and present, instigates individuals into self-destruction and death. This is what Garma calls the death drive represented by the superego. For Garma, making the innate self-destructiveness conscious makes it possible to handle it in a better manner, binding it to a tendency towards life and orienting it towards sublimatory aims. This initiated further interest of Latin American analysts in the death drive.

These are only the best known of a large group of European migrants. Nazism in Germany, fascism in Europe more generally, and the traumatic events of WWII had a huge influence on the course of psychoanalytic theoretical development, as these migrants entered a different culture, including psychoanalytic culture, which they influenced and which influenced them. The chaos of the war led, in unpredictable ways, to a burst of creativity.

(I have not even mentioned such major émigré contributors to other concepts such as Otto Fenichel, Franz Alexander, Heinz Kohut, and Heinrich Racker.)

In our work on various concepts in IRED, including drives, the entries from North America have as their starting point, after Freud, the work of these post-war immigrants from the European diaspora. Major North American theorists have been influenced by this diaspora. Otto Kernberg for instance took as his starting point Edith Jacobson's work on drives and object relations but eventually conceptualized affects as primary, with drives as formed from affective forces.

At this regional phase of the draft on drives, I wrote a section on the ego psychologists, and many other contributors wrote on other theorists. It is interesting to see how the early ego psychologists were first attacked in North America for what was seen as their reduction of human relations to drives and their vicissitudes such as neutralization, while in Europe, for instance by Lacan, Green, Sapisochin and others, they were attacked for almost the opposite – for stressing adaptation and superficial (ego) aspects of the personality. Social movements and the movements of people across the globe do not by themselves create conceptual changes or innovations, nor can they adjudicate which theory is a better fit for the phenomena, but as an entry such as that on drives is put together through the work of the IRED methodology, the movements within each area can be followed in detail as they reflect and respond to social influences. We can see in the drive entry the reflection of a much more diverse and at times chaotic social situation over the last 50 years, in the emergence of a much more diverse set of drive theories, and theories that either rejected the idea of drives altogether, or saw them not as fundamental but as derivatives of other things, such as affects or interpersonal issues.

In the next step of the IRED methodology, we put together the drafts from three regions: North America, Latin America, and Europe. I was one of four analysts who worked on this multi-regional phase of the drive entry. In this phase as well, the method is not to condense or leave out anything from the 3 regional drafts, nor to adjudicate which set of theories is better, but to make sure all relevant ideas are described. At this stage we could see the way in which drive theories in Europe and Latin America had started from the early and late work of Freud, and in the case of Latin America especially, of Melanie Klein, and gone in many directions, some quite distinct from those of the classical ego psychologists who settled in North America.

In reading the section of the entry related to Latin American contributors, one is struck by the diversity of ways in which authors developed creative approaches and conceptualizations of the drives, many of them, following in Garma's footsteps, finding the deepest insights into drives in dialogue with

Freud's idea of the death drive. Summarizing Latin American contemporary theorizing, Serapio Marcano state that the concept of the death drive forces revision of the role played by aggression in human bonds from the beginning and throughout life.

Meanwhile, in Europe, it is the clashes of viewpoints, born out of controversial discussions during the WW II, between the camps of émigrés from Middle Europe to Great Britain Anna Freud and Melanie Klein that 'drive' the subsequent rich evolution of the drive concept.

There were other interesting bifurcations and differences that became apparent at this inter-regional phase of our work. For instance the North American draft had entries related to French North American perspectives, mainly from French Canadian analysts from Quebec such as Dominique Scarfone, who had developed their own ideas related to the drives, some based on European French analysts such as Laplanche, but then having their own independent view on these authors, and developing them in ways sometimes quite different from their European counterparts.

In our IRED entry we could trace how over a century of work on these ideas and clinical realities, had led not only to a chaos of theories, but to a flowering of creative theoretical innovations and mutual influences. As analysts we work best when we ride at the edge of

darkness, where both chaos and creativity reign. Our IRED entry on the drives attempts to capture this edge.

## CONTAINMENT AND CREATIVITY

### **LEIGH TOBIAS Ph. D**

I come from the Psychoanalytic Center of California which is in Los Angeles, and which is the Society that invited Wilfred Bion to leave London to bring particularly Kleinian theory for study in Los Angeles. This move became a time of theoretical and personal change for him and for those he touched in Los Angeles, as well as in many other cities particularly on the West Coast of the US, and in Latin America. Though I did not know Wilfred Bion personally, I came to know his work through members of PCC who did: James Gooch, Shirley Gooch, James Grotstein, Michael Paul, Avedis Panajian, Judith and Ted Mitrani, Albert Mason and many of their students as well. I say this to start, because as Dr. Papiasvilli has outlined carefully, the IRED process seems to start with a clear idea of a concept, yet each of our own sense of the concept is learned as a 'mother tongue' is learned. First one speaks as those close to one speaks, and with the accent, intonation and meaning that those teachers hold. Only later does one begin to realize others speak similarly, yet differently, or perhaps have added another meaning or use all together.

At PCC my learning to work analytically was full of active disagreement among the senior analysts regarding a 'one person' vs a 'two-person' focus on the theory of thinking and interpretation. I came to learn more and more that this was particularly active around the experience of Bion coming to work with those members. Each had a slightly different view of Bion, given their own work with him. He was, and then was not, a "Kleinian." He "lost his mind, or developed his mind". "There is a 'late Bion', and there is not a 'late Bion.'" I grew up analytically within this controversy.

Dr. Jim Grotstein used to say: "I never met a psychoanalytic language I did not like." We used to laugh, as his knowledge was encyclopedic--broad and deep-- and we felt we as students could

never achieve his level of exposure, let alone understanding. But, as with the project of IRED, when controversy can lead to listening, listening can lead to more in common than was initially thought, or at least to a good platform for discussion.

The IRED concept entry I am discussing is CONTAINMENT, a term that comes from Bion's work. The entry begins with a definition from Bion's *Container-Contained*, written in his book *Learning from Experience, 1962*, that states: "Containment is a stage of the process of creating a new thought after an emotional experience." Later the term is analogized to the analytic couple as like the mother-infant nursing situation. This analogy immediately highlights a 2-person interaction.

[of note: I have recently learned from my colleague, Joseph Aguayo, an historian and psychoanalyst who took up Grotstein's lectureship after his death, that Bion initially borrowed this term from early couples work, in which one member of the couple, often the male, was the one to contain the chaos of the other member, often the female. We can see even here in this early example of the use of terms why that patronizing reference needed to change, and even note that 1962 is really not all that long ago. Psychoanalytic theory is indeed a work in progress.]

The nature of 'the couple' becomes the hub of a complicated discussion regarding the nature of analytic work: is the mother/analyst a part of external reality alone, or does the mother/analyst also contribute his own psychic work, or lack thereof, to the analysis of a patient? And what of the father? What does containment really mean?

Grotstein repeatedly emphasized the difference between Winnicott's 'holding' from Bion's use of the word 'containment.'  *Holding* is an important, vital, early experience of infantile chaos and terror of annihilation being soothed and directed into life via parental care.  *Containment*, however, is more meant to recognize when challenges: rage, terror, outrage, jealousy, despair, sexuality, emerge and erupt out of the work together in analysis.  *Containment* means there is active conflict in the works, even a sense of war, and the response to the eruption can be varied, but does allow an explosion to take place, rather than be turned away from. Allowance for an explosion is crucial to creativity.

The term  *containment* as used by Bion is often linked to his early military experience. The military term means to restrict and minimize conflict on the battlefield without eradicating it,

hopefully making it more manageable. The French etymology means a territorial division. The use psychoanalytically refers to powerful primitive states of mind and defense, as in Klein's paranoid-schizoid position. Powerful projective identification emits from such states; conflictual parts of the self, directed outward. Rosenfeld, Segal and Bion were working with Klein's model of mind to understand and handle these primitive states. Their work became a fundamental part of Bion's research on container-contained.

Bion stayed with the recognition that communication may be verbal but also non-verbal, closely linked to Klein's concept of Projective Identification: an unconscious phantasy may be communicated, with a force that disturbs the analyst's evenly hovering attention. The disturbance in the analyst became an important development in the analysts' understanding of the experience of the analysand, not only a shortcoming of the analyst's own analysis, but rather a point of creativity, that could lead to a more digested and use-able form of communication. In this sense, the relationship within the analysis must withstand disruption to further develop understanding, and the first step toward understanding is the analyst's ability to be disrupted and make use of it toward delivering a sense of what is needed to be learned from the experience. From this point, projective identification was not only a pathological defense, and ejection of experience, not only splitting but also a primitive mode of communication.

A need to attend to the analysts' own digestive capacities could then lead to the analysand's re-introjection of a containing function that limited the disturbance enough to be digested, and then perhaps used. The capacity to bear disturbance paradoxically became a way to develop thought, the hallmark of containment, and perhaps of the creativity containment can offer. The emphasis then became to be focused on the container-contained. Further, it became possible to consider that sometimes the contained became the container as well, which allowed the analyst to grow from the analysis with an analysand. The complexity of the dyad continued to develop away from the authority of analytic knowledge and correctness, and toward a language of becoming.

While a dyadic relationship, a small group if you will, is invoked with the mother-baby interaction, it is also possible to extend the understanding of *containment* to a larger group, as in the family, or as in the cohort in training, or as in the members of a Society. This group can contain or explode as well. And as Bion and some Latin American authors have emphasized, an individual contains a group inside as well, so one part of the self may be in an intrapsychic war

with another. Some of the nuances developed from this more complex understanding of containment have been very carefully and helpfully developed internationally.

Claude Guilleme elaborates that experience only becomes a ‘psychic object’, by encountering a container, or a thinking function. The container must have the capacity for another concept, *reverie*, which implies the mother’s love for the child as well as for the father, a capacity to keep the needs of the infant and the family in mind. There is a realistic projective function in Containment here that is central to the development of the capacity to think, and that thinking develops the infantile experience into something useable and reliable. This in turn leads to some resonance with Ego Psychology, and the capacity to develop an ego that can withstand challenge by having its own needs recognized, digested, and generally met.

In Latin America, JP Sandler and Rosevelt Cassorla developed further the understanding that “something that contains and something that is contained perform the functions of containing and being contained with each other. Containment becomes, then, not only a concept of an element of growth but a general function that develops the whole personality. It becomes an element of psychoanalysis that describes a form of relationship that allows emotional development and the thinking process. This returns to Bion’s claim that the penetrating quality of the container and the receptive quality of the contained are the first elements of psychoanalysis. The collaboration, the inter-penetration are both psychically and physically meant to embrace and value difference, and let it generate life.

Back in England, Ronald Britton used Bion’s beta elements as projected out of the mind into a container, creating a ‘semantic boundary’, a bounded world where meaning could be found. Betty Joseph focused on the communicative aspects of projective identification: that if recognized by the analyst, could lead to empathy for position that the analysand had found untenable, and acted out, rather than understood. And in Italy, further developments from Bion’s Container-Contained took place and are still developing with what became Field Theory—but now we cross into another presentation, and I will stop here.

I do want to add a thought at this point, though. I participate in this effort to honor the work of my teachers, and of Dr Grotstein in particular, and of course in honor of Eva Papiasvilli and her Herculean work coordinating, writing, and encouraging others to write, this Inter-Regional Encyclopedic Dictionary. In turn, she was mandated with this vision developed by Stefano

Bolognini and Alexandra Billingham under their leadership of IPA, and I remain deeply grateful to their wisdom in doing so.

### **III. CONTRIBUTORS WORKING CONFERENCE – HYBRID**

***Saturday January 31, 2026 @ 8:30 – 11:00 am***

Chair: Eva D. Papiasvili; Co-Chairs: Joseph Fernando and Jerome Blackman

Theme:

#### **“Twelfth Year of IRED – Internal Growth and External Expansion”**

We take stock of the major developments of IRED, how its groundbreaking philosophy of full representation of evolving plurality and diversity inspire complex recursive methodology, and how its culture of welcoming and translating theoretical and cultural otherness catalyze creative psychoanalytic thought. To date, IRED E-Book counts 20 tri-regional concept entries on more than 1150 pages in English original, gradually being translated into 14 languages. Major psychoanalytic journals are publishing IRED reviews and articles. More institutes use IRED as a resource. And another major publishing project is in the wings and will be announced.

Program:

8:30 – 9:30/9:45 am

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

Eva Papiasvili, Joseph Fernando, Jerry Blackman

(Chair, North American Co-Chair and Consultant/Advisor for North America respectively)

OTHER IRED COMMITTEE MEMBERS “In their Words”

Stefano Bolognini, Past Chair of IRED, past IPA President and present Consultant to the IRED Committee

Antonio Pérez Sánchez, Co-Chair for Europe

Adrian Grinspoon, Co-Chair for Latin America

Abel Fainstein, Consultant/Advisor to the IRED Committee for Latin America (past Chair of FEPAL)

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

#### GREETINGS BY OFFICERS OF THE IPA AND APsA

Heribert Blass, IPA President; Katy Bogliatto, IPA Vice-President; Adela Escardo, IPA Treasurer

Daniel Prezant, APsA President; Bonnie Buchele, APsA President Elect

9:30 – 11:00 am

SOCRATIC TABLE DISCUSSION AMONG CONTRBUTORS, HONORED GUESTS and COMMITTEE MEMBERS addressing the widely outlined theme from their own unique perspective and experience with IRED, including collaborative writing of IRED, reading, and using IRED in teaching, supervising, scholarly research and clinical work.

Linda Mayers, Dwarky Rao, Maurice Apprey, Barbara Marcus, Leigh Tobias, Andrea Celenza, Adela Escardo, Jose Renato Avzaradel, Sandra Maestro, Marco Conci, Maria Ponsi, Serapio Marcano, Olga Santa Maria and others

ANNOUNCEMENT OF THE MAJOR PUBLISHING PROJECT – by Eva Papiasvili, Stefano Bolognini and Kate Pearce (Publisher of Karnac)

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Below are some excerpts of their Greetings and Discussion:

#### **IN THEIR WORDS:**

**Heribert Blass, President of the IPA, Greeting Remarks (were read at the Conference)**

“Dear colleagues and friends,

I am sorry not to be with you in person this morning, and to miss this exciting gathering of contributors. As I write this, however, I am very much looking forward to the opportunity to participate in IRED Discussion Group on Thursday afternoon and thank you for inviting me to be a part of it.

IRED is a project that I hold in high regard. It reflects something deeply important for psychoanalysis today, the willingness to listen across regions, languages, and traditions, and to stay curious about how our concepts travel, change, and grow. By bringing together voices from all regions of the IPA, IRED shows what becomes possible when we hold onto what we share while also respecting what is culturally specific in our psychoanalytic heritage.

I want to thank each of you for your time, your intellectual engagement, and your commitment to this invaluable project. I wish you a celebratory luncheon and I look forward to future opportunities to be with you in person.

Warmly,

Heribert”

**Adela Escardo, Treasurer of the IPA, Zoom participant**

“Dear Eva, dear colleagues and members of the IRED,

Thank you so much for your invitation to join you today in SF. I, as my fellow officers, greatly admire the work and dedication you offer to build and strengthen the IRED. I know that behind every concept you choose to explore and analyze are many discussions and also, many hours of silent, alone time and thorough elaboration. The IPA community and beyond benefit immensely of this project. On behalf of the IPA thank you once again for your valuable dedication.”

**Daniel Present, President of APsA, in the room**

“Thank you, Eva and IRED Cochairs and Contributors, for having us at the IRED meeting. We wish we could spend more time with you, but we are running from one meeting and have to run to another meeting. I recall that I didn't quite remember how we initially heard about IRED, but that somehow Jeff Taxman, Bonnie, and I wound up in an IRED meeting at the IPA meetings in Cartagena. Ever since that time , we remain incredibly impressed with the work IRED is doing in looking at analytic concepts from

different perspectives, cultures, languages, and histories. I recall I spoke from the stage of Presidents at the closing ceremony in Cartagena about how impressed I was with IRED. It is so wonderful that you're now producing a print edition of IRED and encourage you to seek out a connection with PEP to help you, PEP, and everyone interested in analytic ideas, teaching, and scholarship. Most of all I want you to know how much I support the enormous contribution you're making to the analytic world.”

**Bonnie Buchelle, President-Elect of APsA (incoming in June 2026), in the room**

“I really feel supportive of your work and want you to know it. Thanks for inviting us and, more importantly, thanks for doing the work.”

**Caroline Sehon, President Elect (from June 2030), in the room**

“Eva, It was a pleasure to meet you with Kate Pierce at the Karnac booth and to receive your gracious invitation to join Dan and Bonnie at the IRED meeting. Until then, I had not known about IRED, and I was struck by the imagination and care you and your colleagues have brought to its development.

I very much valued that opening. I admire the inventiveness and thoughtfulness evident in this work, it truly sounds like a resource that many analysts and therapists will find generative throughout their professional lives...”

**Antonio Pérez-Sánchez, Co-Chair for Europe (Zoom participant)**

“Language—both everyday and scientific—naturally evolves over time. In the case of a scientific discipline, this evolution is particularly significant, since its development opens new areas that need to be named and redefines older concepts by giving them new meanings. For this reason, the creation of new dictionaries is fully justified.

However, in the case of IRED there is an additional and fundamental reason. Traditional dictionaries usually offer a definition based on the knowledge available at a given moment and on the perspective of the author or authors. In this sense, they propose what could be called a “closed” definition.

In contrast, IRED is based on an inclusive methodology. A single entry brings together convergent ideas—which allow for a certain degree of consensus—and divergent ones, which can only be understood by articulating their contrasts. Although one line of convergence often predominates, other lines remain open.

This requires that the contributors who write each entry clarify which ideas can be integrated and which must remain as distinct positions. From its very elaboration, therefore, IRED entails an internal dialogue among collaborators from different psychoanalytic traditions and geographical contexts.

For this reason, entries usually begin with an *introductory definition*: elements that prepare the ground for a definition, rather than a definitive one. In some cases, the use of *definitions* in the plural makes explicit that we are dealing with an open concept.

From the reader's point of view, a single, final definition is not possible. Instead, readers are invited to engage with multiple perspectives and to participate in a dialogue with the contributors, in order to construct their own working understanding of the concept.

As a corollary, IRED can also be understood as a valuable teaching tool for psychoanalytic institutes. Analysts in training are encouraged to take an active position within this open dialogue, enriching their learning not only through the acquisition of knowledge, but through the exercise of their own critical thinking.”

**Maurice Apprey, North American Regional and Inter-Regional Contributor (Zoom participant)**

“The *Inter Regional Encyclopaedic Dictionary* (IRED) is the brainchild of Dr. Stefano Bolognini's presidency of the International Psychoanalytical Association. As a presidential strategic call for renewal, IRED represents a clear strategic positioning that anchors a decisive and well needed shift from the divisive era of the so-called "Controversial Discussions" and its abiding residual impact on psychoanalytic thought and practices. In IRED the wide-ranging contributors to the entry of each psychoanalytic term juxtapose their accounts of the evolution of concepts in ways that privilege meaning without forcing premature integration or hegemony of one school of thought over another.

IRED, then, presents an opportunity to treat psychoanalysis as a pluralistic technique of thought and practices. It will foster inclusive approaches to training in psychoanalytic institutes, teaching in disciplinary and interdisciplinary studies in universities, and serve as a new and fertile ground for independent psychoanalytic researchers.”

**Max Renato Rivera Pantigozo – Advanced Candidate, Psychoanalytic Society of Chile (Zoom participant)**

“As I mentioned briefly during the meeting, and also in connection with the upcoming FEPAL Congress in Santiago, I will be happy to help facilitate a space for dialogue and exchange between the IRED committee and local candidates here in Chile.

After the meeting, I realized that there were a few ideas and questions I did not manage to articulate with sufficient clarity, and I hope it is appropriate to share them with you now as preliminary reflections rather than fully formed proposals.

One recurring thought concerns the need to better understand *how IRED is actually being used*, who uses it, and perhaps more importantly, why it is not used more widely. Questions such as: How do we (and do we not) use IRED? Through which institutional channels—education committees, institutes, training programs—could its use be fostered? Is there competition for attention among different IPA initiatives, or do candidates themselves experience a sense of their attention being constantly solicited?

Another point that struck me strongly is that controversy, contradiction, and developmental complexity seem to be part of IRED's very DNA. This is, in my view, one of its most valuable psychoanalytic features.

In that sense, IRED clearly operates on at least two levels: the *content* of the dictionary, and the *process* through which that content is created (translation, dialogue, negotiation, conceptual tension). Making IRED visible may not be only a matter of explaining the workflow or the "IRED process", but of generating engagement with both the content and the process. Different forms of participation or relation to that process—distinct from formal contribution, but still meaningful—might be imagined for different audiences, in ways that preserve and expand the spirit, the "DNA," and the long-term sustainability of the project.

Closely related to this is the question of how to make visible the internal work of IRED: the translations, the discussions, the psychoanalytic ethos that is enacted and renewed through the process—an ethos quite distinct from that of academic-university knowledge production. This points not only to visibility, but to *use beyond reading*: engaging with IRED as an experience.

I also wondered about experiences of using and contributing to IRED, and about the relationship analysts have with dictionaries more generally. What does IRED become if we think about diversifying its uses? Could certain aspects be disaggregated or opened up—perhaps in a wiki-like form—without losing coherence or rigor?

If we think in terms of formation and transmission, another question emerges: how might the IRED methodology itself be incorporated into candidate training? How can candidates be invited to dialogue not only with dictionary entries, but with the IRED process as a way of thinking psychoanalytically?

This leads to the broader issue of targeting different kinds of users and modes of engagement: candidates, senior analysts, teachers in institutes, universities, analysts outside the IPA. For some, the primary interest may be content; for others, the process; for many, a combination of both, in different proportions. Your comment during the meeting about IRED's relationship with the arts, neurology, internal medicine, and other fields was particularly evocative in this respect, as it highlights IRED's potential role in psychoanalytic dialogue with other forms of knowledge.

Finally, I keep returning to the question of what truly differentiates IRED from other psychoanalytic dictionaries—not only in terms of entries, but in terms of conception: how two or more perspectives are held together in order to form something third.

Please take these notes simply as an expression of my engagement with the project and my interest in supporting its development...”

Table 1A

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

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

\*Containment is published in second updated and expanded edition.

Table 1B

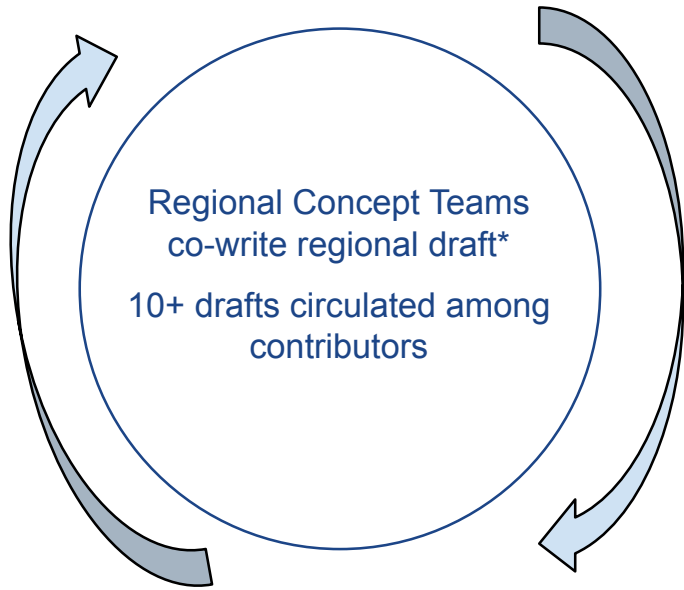
*"+1": Which One Concept originated in your region or especially resonates with it?*

<b>North America (Published)</b>	<b>Europe (Published)</b>	<b>Latin America (Published)</b>
Enactment	Setting	Enactment
Amae	Drives	Theory of Communication
Ego Psychology		Psychoanalytic Field Theories and Concepts
Self		Transformations
Intersubjectivity		

## Phase 1: (Intra)Regional Phase (R Phase)

## Phase 2: Inter-Regional Phase (I-R Phase)

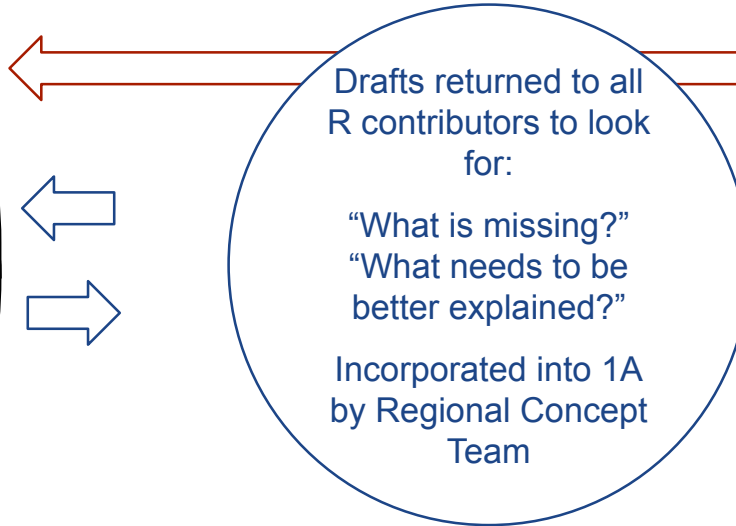
### Phase 1A: Regional Drafting



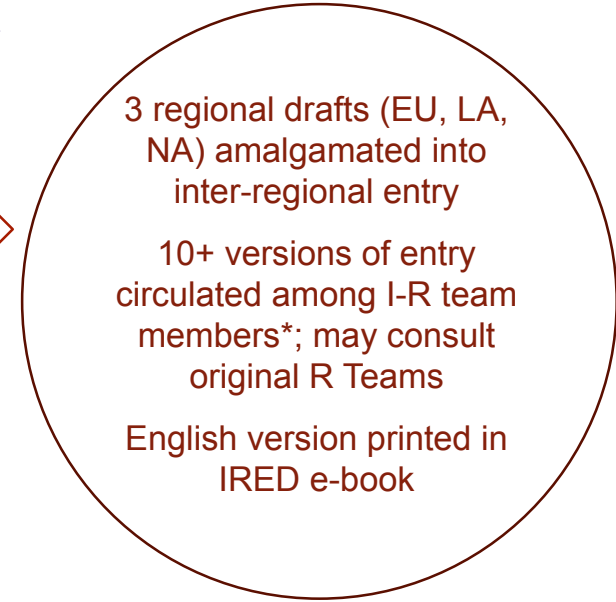
\*Regional Concept Team:  
Those who proposed concept, additional contributors, regional co-chair

\*Regions:  
European (EU)  
Latin American (LA)  
North American (NA)

### Phase 1B: All-Regional Review

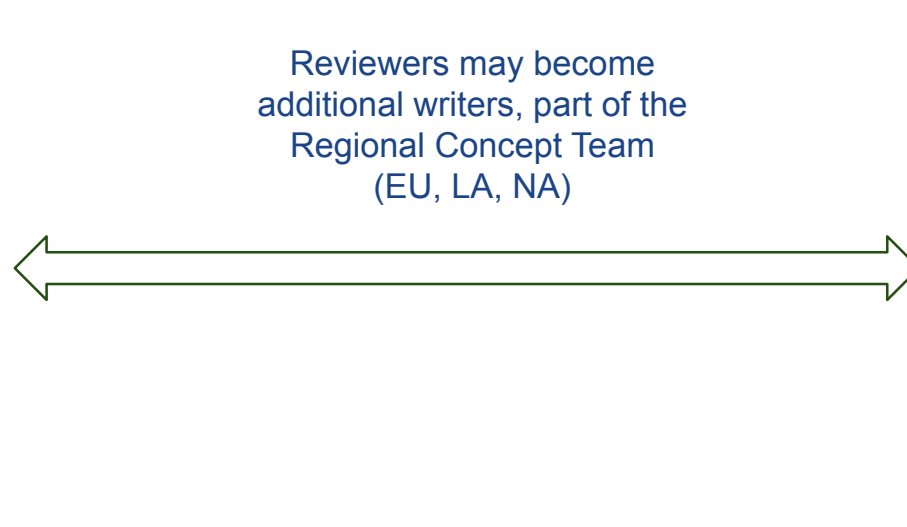


Reviewers may become additional writers, part of the Regional Concept Team (EU, LA, NA)



\*I-R Team:  
1 from each regional team & I-R Co-Chair/Chair

### Phase 3: Translations & Review by the IRED Committee



\*Inter-Regional Co-Chair & German Translator

Other translations