

Although the approaches vary, the Annual 2019 has as a fundamental theme: the changing of clinical practice as a consequence of the change in our patients, and the resulting attention to the non-represented which is manifested in the session by a fundamental involvement of the bodily dimension.

The first articles centre their reflections on two central themes of Bionian thought, the concept of *O* and the use of the Grid.

The article by Giuseppe Civitarese can also be read on the website of the Italian Psychoanalytic Society (*spiweb*) on the «Dialogues» pages, with comments by foreign and Italian analysts.

The concept of *O* is complex; Bion himself makes varied uses of it and it is sometimes used too broadly. The key point of Civitarese's article is the need to insert the concept of *O* into a system in relation to other concepts that define or limit it. The Author suggests that the image of a dense interweaving of lines drawn between the angles of a geometric figure with at least 16 sides gives an idea of the play of forces which describes the concept's complexity and its clinical repercussions.

In dealing with a concept like *O* that tends to the absolute, Bion exploits the penumbra of possible meanings which it evokes in order to make it «work». In the permutations it undergoes in Civitarese's thinking, *O* loses all its transcendent features and is read in the light of consensuality, sociality, language.

Maria Adelaide Lupinacci and Lara Bancheri start out from a historical reflection on *impasse*, underlining the ever-greater attention being paid to the analyst's subjectivity in forming blockages to the analytic process. They discuss two brief case histories in which the insight that comes about in the session has no corresponding developmental elements in the patients' lives, which seemed to have stopped on the threshold without achieving the vitality which characterized their analysis.

The Authors show how the internalisation of a model may enable aspects of theory to present themselves in the analyst's mind during the session as reverie, as a useful reservoir of metaphors as well as a theoretical compass. The development of clinical practice is read along three axes: the patient's history, the level of development that has caused the emotional block, and its 're-presenting' in the session.

The second section of the Annual features three articles on the new forms of psychopathology and the evolutions of analytic technique.

The first, by Tiziana Bastianini, deals with the body, action, and the area of generative enactment, of all that is inscribed in implicit memory. Motor expression, actions, and prosodic elements of discourse are seen as a first attempt at representation. Inter-subjective recognition seems to be a first step towards an intrapsychic recognition.

This means we must consider the need for a metapsychology of action in psychoanalysis: that is, to consider extending the boundaries of psychoanalytic treatment, which is more and more involved in exploring territories where traumatic psychic conditions have left holes in the capacity for representation and for affective investment.

The Author pays attention to the economic factor understood as «affective unfolding within the various forms of bond between two embodied psyches». By perceiving and imagining, the analyst tries to capture quantities of affect reactivated in the analytic link.

The second article is by Stefano Bolognini from his vantage point as former President of the IPA, which has allowed him a broad overview of the changes in analysis on different continents. Bolognini does not accept the idea that the difficulty in achieving analysis with a high weekly number of sessions is caused by a failure to introject the analytic method, and instead he lists the psychosocial factors which could be behind such difficulties:

Patients' difficulty in depending on someone, legacy perhaps of the impact caused by an inappropriate management of care in infancy; the omnipotence of the online world in which the object is always to hand; the culture of narcissism; psychoanalysis losing prestige in the psychiatric sphere; the distortion/falsification of the image of psychoanalysis linked to out-of-date views and threatened by the presence of unqualified practitioners.

Bolognini writes that today our patients often need to be habituated or re-habituated to the intensity of the emotional relationship by means of analyses that begin with sessions at infrequent intervals. Constructing the analytic patient means accepting the challenge of making a distinction between the risk of denaturing the analytic method and a necessary evolution whereby technique mutates in a thought-out and reasonable manner without losing the essence of the method.

Anna Maria Nicolò addresses the topic of the evolution of technique in psychoanalysis by starting from two clinical cases in which she underlines how change is entrusted not only to the interpretative instrument but also to the creation of an affective environment that enables the emergence of primitive states of mind.

Over time, the «psychoanalytic clinical fact» has had to contemplate the expression of non-representable psychic contents that are expressed through the body and in action: everything that has happened before the development of any means for representing it and has remained frozen in the body. And it is the analyst's body that «feels» what cannot be put into words. Interpretation enters the field as a second step, after the modifying insight has consolidated change on a symbolic level. The work done by the analyst using her own body and her own unconscious as a receptive-communicative therapeutic instrument becomes fundamental.

Franca Meotti's article is centred on temporality, which unfolds in analysis along the parameters of the duration, rhythm, and frequency of sessions, all of which conjoin in a unique way to create the dynamics of transference and countertransference. Inter-

nal time is mysterious and unique to every individual, and defining it could be one goal of analysis. The paradoxical feature could be that each patient's specific temporality can only be grasped in the late stages of an analysis.

For the Author, temporality has its roots in the earliest stages of everyone's life and is to do with individual needs in terms of the presence of the object, which becomes their basic temporality. Unrepressed unconscious memories could be the way in to the specific temporality of each person's symbolic emotional environment: memories that may, at a deep level, organize and bring internal coherence to the treatment.

Irene Ruggiero addresses the topic of the body, starting from clinical work with young adults who show an inclination to repudiate the body as the result of failing to invest in a sexed body in adolescence, which in turn results from failures in the primary relationship. These are situations in which the body is not hated but neither is it a source of pleasure. It is sensorially mute. The Author maintains that the maternal capacity from the very beginning to distinguish her own body from that of her newborn baby activates a long wave which fosters the regulation of adolescent investment in the body.

In analytic work with these patients, Ruggiero shows the value of the emotions' alphabetizing functions at the start and the interventions that may help to express raw and formless sensations. By means of actions and sensory expressions in action, the body begins to speak in analysis and to construct words that were not previously available. Reverie, countertransference and sensations in action are the way for the analyst to come into contact with these experiences, making possible the melding of the mind-body split and the expansion of representability.

Three Authors took part in the debate about solitude coordinated by Sarantis Thanopoulos which expanded the consideration of the subject.

Vincenzo Bonaminio starts by recounting three brief clinical vignettes and re-reading «The Capacity to Be Alone» which shows Winnicott's turn towards emphasizing the importance of the concept of «capacity» also developed by Masud Khan.

The three clinical fragments enable the Author to show in action how the primitive states of anxiety central to Winnicottian theorizing are lived in the hic et nunc of the session. The Author decides to emphasize that in Freudian terms historical plausibility is often truer than the unknowable truth, and it is the psychic reality of the work of the unconscious that is the focus of analytic work, the way the facts of reality, which are obviously of great importance, are lived in the session through the impact of the analyst and the analytic situation.

Winnicott's paradox, which Bonaminio recalls, is that the capacity to be alone is created by means of the capacity to be alone in the presence of another person, from the initial maternal protective function which permits the development of the Ego.

Diomira Petrelli bases her reflections on Melanie Klein's paper «On the Sense of Loneliness», highlighting some important changes in her thinking in this, her final

article. Klein emphasizes the importance of a very early intimate rapport with the mother through preverbal comprehension, the communicative importance of «normal» projective identification which is the basis of empathy, the relationship between the sense of loneliness and integration, and the instability and intrinsic incompleteness of integration itself.

The preverbal encounter between the mother's unconscious and the infant's is the mythic and foundational trace of a wordless understanding, the nostalgia for which leaves the mark of an irreparable loss. The sense of loneliness becomes a normal condition of the various phases of life that speak about limits, about the impossibility of totally understanding each other and of feeling fully understood. Klein's tendency in her essay to avoid an excessively rigid schematization seems to lead to the consideration that the more we try to give sense to what is missing, the more we are confronted by our limitations. The more we try to overcome our sense of lack, the more we sense our limitation and the limit of our knowledge. «The paradox is that in the very acceptance of these limits the sense of loneliness perhaps seems to be allayed».

In her article, Stefania Nicasi considers various forms of solitude from a historical, theoretical, and technical point of view: the analyst's solitude, the patient's solitude, and the distinction between external and internal solitude.

From a historical viewpoint, the Author uses the reading of the classics to show Freud, the discoverer of psychoanalysis, being accompanied by a hero myth: at first, completely alone and then in combat with a refractory and hostile environment. Freud's solitude, as the Author thinks of it, becomes the solitude of every analyst waiting to be able to see something of him or herself, of the patient, of the analytic process, for the first time. Therefore, the analyst needs to do a good job of self-maintenance by comparing experiences with colleagues and having a good quality of extra-professional life.

The Author refers to two ways of experiencing the setting: Winnicott's image of hope, of a child playing with her/his mother nearby in a facilitating and accepting environment, juxtaposed with the image of the analytic couple immersed in a timeless solitude, in a journey which, by means of free-floating attention and the play of associations, exposes them to long moments of solitude awaiting unison.

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