Institutional dynamics within psychoanalytic training

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“We wish to make our lives simple, certain, and smooth, and for that reason problems are taboo. We want to have certainties and no doubts, results and no experiments, without even seeing that certainties can arise only through doubt and results only through experiment”.

C. G. Jung. Stages of Life, 1930.

Abstract
The inherent difficulties within psychoanalytic training are revised in the light of the phenomena of mourning and of incest with whom each student has to deal at the end of his/her personal analysis before entering the training. I hypothesize that a satisfactory "defusion" from the phantasm of the personal analyst and from the related processes of idealization is particularly hampered by the institutional functioning of training institutes and by their dynamics related to the same phenomena of mourning and incest that they have crossed in the course of their institutional lives (1).

Keywords: psycho-analytical training, trans-generational psychological transmission, mourning, incest.

Introduction
I will restrict the focus of my speech only about the institutions that are electively responsible to the structuring and management of research and training of analysts. I propose to report some crucial knots, especially along the line of research that relates to the mechanisms involved in the psychic transmission between generations, in order to come to a common interpretation, and to be able to explain whether and how these same mechanisms may also affect the training of students and the community life itself.
In the introduction, it deserves to be reported the analysts distrust, still widespread, towards the institutional dimension. Still too often, in fact, the research with analytical tools in this field continues to be viewed with suspicion or with benevolent condescension and so, since the analysis was born as a dyadic process, sometimes, this kind of approach is likened to a naive import of interpretative models and is considered inappropriate in a purely social context. However, right from the start, psychoanalysis had had an organizational structure, both horizontally and vertically, and a regulatory structure which descend from its ideology and its culture, assuming thereby, in effect, the typical features of institution. Whether we like it or not, our institutions are subject to the action of the same unconscious forces and the same operating rules that are the basis of any social group, fed by processes and organizational dynamics that are recognized and studied in depth with the analytical tools, starting from the founding contribution of W.R. Bion.

In order to be brief, I will indicate here some core concepts that are the basis of my reflection.

1. I consider the training as a process that unfolds within a circular relationship that is established between individual, group and institution. And this happens, both when training takes place at the concrete presence of the various subjects involved, and when the presence is only virtual. In fact, even when the analyst is in his private studio, in a dyadic relationship with the patient, in the background, there are numerous other subjects as phantasmatic referents: the community of peers, the analyst staff, the training analysts, and even the Association as a whole.

2. I consider the institution as an object of psychic reality. A wide subject area, transversal to many areas of the human sciences, has allowed us to understand the institutions / organizations as "complex cultural systems" whose origin is postulated not only looking at the historical processes which created society and socialization, but also thinking about the human mental structures underlying the construction of institutional ties. Thus, distinguishing between organization and institution, the first system will correspond to the rational ordering and planning roles and tasks, ensuring communication and community life, the second, the institution, can be thought of as a psychic formation which role is recognized as central, both as undifferentiated background in which the individual psyche moves oneself, both as a container of emotional processes through which the individuals construct the meanings that constitute oneself through their relationship with others.

3. I assume the groupal vertex as a epistemological referent able to read the complex articulation between individual subjectivity and the outside world.
referring to the notion of intrapsychic groupality, a term that designates a mental form according to whom the personal and collective identities are structured. Albeit with broad diversification, the concepts of Pichon-Rivière (1971) “the internal groups” and of D. Napolitani (1978) “groupality” both refer to a psychic organization as the result of the internalisation process of the relationships in which the individual has participated through the identity processes, since birth. In this sense, the psyche would be organized as a group. Kaës (2007) goes further. According to his conception, the groupality is not merely the introjection of the "external" groups but, first of all, it is a scheme of organization and representation of psychic material. The notion of psychic groupality describes the activity of the bond and the untying, such as the work of the association and dissociation of the representations of emotions and objects. This quality of untying and tying psychic material is clearly linked to the notion of dissociability of the psyche, that, according to Jung’s theory (1947/1954), is a peculiar quality of the psyche. Imaginable as an archipelago of innumerable islands, with relative autonomy and independence and held together by relatively labile bonds, the Jungian psychic structure can be understood as inherently multiple, as an organ of complex relationships in which the psychic functions are antecedent to every possible to distinction between intra-personal and inter-personal. Related with the processual aspects, “then, dynamically, the psyche moves his steps towards the carrying out of relational complex functions toward every imaginable direction; in his temporal becoming, it does not know convergent movements that are not divergent, at the same time” (Carretero, 2000).

At this point we are able to use a construct that allows to face the articulation between individual and collective subjectivity: because the first is constitutively groupal as inner groupality, and the latter is sharing the inter/transpersonal dimension as pooling of internal objects between several parties.

**Institution and Psychoanalytic Societies**

In the light of these considerations, the institutions found their place in the field of psychoanalysis, even if obviously, they can not be traced back to a single register. An important contribution in the area of psychoanalytic research leads to the first consideration that institutions precede the subject, because of a fundamental dependence that, ultimately, we can not choose. The subject is constituted starting from the feeling of being subject to the power of institutions, but these, in turn, in a sort of paradoxical recursion, initiate and support our ability to exist as individuals (Aulagnier, 1975). The group precedes the subject of the group (Kaës, 1993). Postulating an isomorphism between the individual psychic reality and the institutional psychic reality, it takes a new light on the circular relationship that is established between culture and the individual that it is not limited to a mere
mechanical transition from one to the other but it develops into a complex process of elaboration and transformation, always in becoming, within the intersubjective space (Trevi, 1987).

The psychic reality imposes itself as a irreducible parameter, and the institution, gives itself as an emotional space, a place of thinking, an unconscious structure that represents an intersection between the individual and the social levels, between the individual and the collective project including the internal and the external world. In this sense, the institution may be seen as a vital organism, where the actual and the historical fields (Correale, 1991) form a mobile, complex mix of images, thoughts, fantasies, representations and emotions, from its foundation myths and its instituting function. The institution may be thought of as a super-individual organism, with its own story that develops in continuity and extension, and, basically unconsciously, affects the common life in all its aspects, including the transference of its knowledge and the pursuit of its aims. It could be reasonable to think that the function of the Ancestor founder, with the affiliative genealogy thereon, has a central role in the institutional life of the group and this element may illuminate some aspects of analytic training that actually seems to show levels of high criticality. In a particularly incisive way, this theme recurs in Kernberg (1998) research who stresses that the training structures of the psychoanalytic societies and institutes are affected of a real illness, and the most striking symptoms would be the indoctrination of the trainees rather than the incentive to scientific exploration: the impoverishment of creative thinking and scientific productivity on the part of trainers and trainees would represent the inevitable consequence of idealization processes and the persecutory atmosphere that, are practically present in all psychoanalytic institutes, closely connected to the trainee’s idealization of the psychoanalytic technique and to his/her teachers (particularly his/her analyst). Kernberg often goes back again to emphasize the atmosphere of secrecy that fills many aspects of the psychoanalytic institutions, focusing on both the teacher, whose technique is still shrouded in secrecy, and on the management procedures for selection, assessing and promotion procedures for the students, as well as the teaching staff. This secrecy, which in many instances is unjustified, is an old problem that has its roots in the beginning of the psychoanalytic movement and in its founding father.

**The training of future analysts**

The difficulties about the analytic training set themselves since the beginning of psychoanalysis and it is possible to trace its roots in a fundamental ambiguity about which psychoanalysis continues to ask questions in an effort to shirk the role of the "impossible profession" as Freud himself called it. The story of Freud with his first real student, the Berliner doctor Felix Gattel, may let glimpse the seeds of all the difficulties that have never ceased to emerge in “teaching and learning” the “thing” called psychoanalysis (Falzeder, 2005). The training of Gattel started in 1897 with the old traditional way (peripatetically), rather than in a laboratory or in a
but time after time, from being a very gifted and promising student as he was, Gattel became a big disappointment, unpalatable, till to represent him as a degenerate son because, Freud said that, meanwhile, he is becoming too attached to the teacher and not free from an unusual neurotic hypersensitivity, but also because, may be, he was going too far forward, allowing himself to theorize: on hysteria, about the substance sexual, and so on. For its part, however, Freud himself has no problem to be accompanied by Gattel along with his younger brother on his trip to Italy, which began in Venice and continued in Central Italy for more than 15 days.

Freud would say to his friend Fliess about him, quoting the verse of Goethe, To make a covenant with the insane, also the devil loses out and then observed that there could be a large amount of students like Gattel, students that give an uncritical adherence to the new science, but that as a rule, then they ask to be cared for themselves. We are at the dawn of psychoanalysis and in this stage of development of knowledge is not yet completely clear the nature of the dynamics of transference/countertransference. Freud (Letters, 1974) himself could say that like all new sciences, also the psychoanalysis would have consumed many of his protagonists.

However, in 1912 Freud accepts and agrees with Jung's indication, adopted by the Zurich group, to require the personal analysis to future analysts for training purposes: Among the many merits of Zurich analytical school, I count that they have placed emphasis on this need by defining the obligation for those who want to become an analyst to do an analysis with an expert colleague (1912). However, the training analysis was not something so obvious so that the issue was widely debated, as we are informed from Numberg (1962): At the Congress in Budapest in 1918, I advanced the motion that the future analyst should be required to submit himself to an analysis. The motion was rejected due to the energetic opposition of Rank and Tausk. It was only at the Congress of Bad Homburg in 1926 that this rule was adopted. The training analysis, however, was not enough to solve the problems about training and Freud himself recognized the limits of it, arguing, in the last years of his life that the personal analysis of the aspiring analyst is only the first step from which he builds his preparation for future activity, which still requires further training (1937).

From another side, it is suggested that to push Jung to insist on the institutionalization of the training analysis was the tragic story of his brilliant pupil, Jacob Honegger, on which Jung had placed huge expectations, and that had committed suicide (Walser, 1977). From being a patient with serious problems, marked by the early death of his father, to become a student and quickly almost a colleague, Honegger was put in an untenable position because Jung imposed a heavy investiture on him. His friends, between both serious and facetious, called him the "crown prince". Subject to the complexity of his unconscious conflicts and his own history, certainly Honegger wasn't able to stem the Jung psychological interference in his psyche and in private life and found no useful resources in order to avoid short circuit, if not through his
own death. For his part, deeply saddened by the tragic end of his pupil, Jung wondered which weight could have had the analysis, and he discussed also with Freud (2) about it, unaware, however, that probably, although in a different way but similar in substance, through the drama of Honegger, he was living his relationship with Freud (Carotenuto, 1977), as it would soon have been revealed.

Obviously, the nascent psychoanalytic institution had soon to deal with a political logic. After the E. Jones’ proposal, the "Secret Committee" formed in 1912, around the figure of Freud and among loyalists of psychoanalysis, was surely a fact purely political. The problem was to safeguard the young discipline from dissidents and their new theories that were inspired by Freud’s psychoanalysis but that questioned some aspects considered essential. Sachs (1944), an authoritative member of the Committee, wrote: "when one or several members of a scientific group reject the common base, which was the reason for their work, the only reasonable thing that remains to do is "leave" them. If you hesitate too long, others, whose work is continually embarrassed by unnecessary discussions, may, with good reason, show him the door. " From a groupal vertex, we can agree that the schismatic process, resulting in consistence with these principles, at the very moment in which it expelled the "heterodox" members, helped to keep them within a common space with Shadow functions: the dismissed negative strengthens and confirms the internal cohesion among those who remain (Carta, 2004). It might be interesting to reflect on the fact that however the ousted one in many cases, has not only the role of the persecuted innocent but, in his being victim, it’s possible to think that they could be involved narcissistic aspects often connected to omnipotent fantasies and destructive, more or less in an unconscious way. Appropriately, Bion (1961) points out that when a schism looming, both sides are apparently in opposition but de facto, they tend to the same purpose: in order to avoid the painful mixture of primitive and rational that constitutes the essence of the conflict of development”.

The secret committee disbanded in 1936 but we can recognize the political and institutional style that has informed and still now informs the organization of training institutes. To date, a secrecy atmosphere cloaked all operations of our political and institutional establishments; a small handful of teachers are allocated for the selection of students and do not respond to others, much less the aspiring candidate has the opportunity to discuss about is possible or not possible admission. Still, in a explicit form or in substance, many of them agree that according with Sachs, psychoanalysis can not and should not be democratic.

The already complex situation became tangled further if we take into account other peculiarities of analytical institutions, namely the double track of the training of analysts. In fact, necessarily, the teaching mode of psychoanalytic knowledge follows two ways (Napolitani, 1999) one is the personal analysis that we can rightly define an affiliation relationship, the other, the transmission itself, the "further training" mentioned by Freud, is delegated to institutional training. And if the first path leads to deliver the depth psychologies scope within the "mystery cultures” treating them like initiation rites which require the involvement of the adept in
emotional levels, the second is never reduced to mere transmission of theories, techniques and codified norms \textit{<<the unconscious fact is always the hair in the soup>>} \cite{Jung:1935}. The presence of this double track in the training process would be responsible of a pervasive, and in part irreducible, conflict, precisely because of the different registers involved. Like that it is, personal analysis has become a shared rule in the analytical associations, thus establishing the distinct characteristics that differentiates the training of future analysts from the others that provide related disciplines.

\textbf{Secret and incestuality}

The presence of secrecy in institutes of analysis could be investigated considering the mechanisms of psychic transmission between generations that, in fact, revolve around the secret. As we know, many clinical researches have revealed a key role of trans-generation psychic transmission of unconscious contents, unrelated to the subject's psyche but which constitute an imperative mandate, forcing him, against his will, to take responsibility to solve the remaining suspended problems in the generations that have preceded it. In these situations, you find yourself within a passed down through the generations "secret" that, almost always, has the characters of grief and shame; Racamier \cite{Racamier:1992} underlines the close relationship with incest and with the psychic register that he calls "incestual". Is it possible to brighten some aspects of institutional life through these observations? Is it possible to detect, in the stagnation in which the analytical societies find themselves, the trace of non-elaborated mourning and incestuous tones? We can now say that the peculiarities of analytic training is that its main objective is the development of self as an analytical tool, ensure that the training of the analyst is more experiential than cognitive and each step of training, including theoretical seminars, contributes differently to this fundamental objective. You may agree that, unlike what happens in the normal psychoanalytic treatment, the patient that is also an analyst candidate does not go through the depths of the whole separation and mourning process, which are fundamental experiences during a normal analytical treatment. This happens simply because the separation is not really conclusive: analyst and patient knows that sooner or later they will meet themselves in the same place, with the same goals, with the same professional identity, in the same "home". Something is up, something is lost but it is virtually impossible to develop a loss that is not really lost. Loose the notes of the reciprocal crossed projections, the meeting in the reality of the two "real" people - the prospective student and his analyst - should take place outside of 'the acting out, in recognition of each other's subjectivity. But, as we know, even under the best conditions, the identification game is very complex and is not decipherable until the end, and ideal analysis is in fact an idea, it is that to which we can only strive. Nor it can be ruled out that personality structures more ambivalent, competitive or aggressive, even when thoroughly analyzed, they can use the access to training to get rid of
transference issues related to envy and denial "on the one hand as a way of getting hold of the analyst's Phallus (finally I'll get it!) and on the other as a way of eliminating the annoying analyst that hinders the possession of the Mother-Psychoanalysis (I can finally access the realm of mothers!)" (Maffei, 1982).

Thus it is fair to ask ourselves, in dealing with future analysts, whether the remains of transference and counter-transference never totally resolved can be acted upon within the institution. About the personal analysis, Kernberg (1998) speaks of radioactive fallout to express the necessary dispersion of a large part of the emotions created by the strong emotional impact of the analytical session in one’s social surroundings that tends to reduce the possible acting out of transference and counter-transference. In the case of future analysts this radioactive fallout would have more possibility to flow out into the association and to be translated into displacement and splitting of the transference on others of its members, with the possibility of acting out residues of positive and negative transference in the seminars and in supervision.

In agreement with these considerations, it is possible to think that the strong emotions (and anxieties) tied to the end of analysis can be at the root of primitive defensive behaviour that hinder the separation and the work of mourning. The idealization of the analysis (and one's own analyst), and the impossible mourning have good game in determining a conservative repression (Abraham, Torok, 1987), resulting in the formation of crypts and encapsulations that, although limited, however, would come in the history of the group, enriching defensive aspects of the denying institutional pacts, with high pathogenic potential.

Psychoanalytic researches in the field of institutions have shed light on the existence in every institution of a basic emotional level formed by fantasies and emotions upon which all the remaining experience converges, and in which the subjects act by responding to stimuli with automatic responses (Neri, 1995). This level is perceived only in a limited way, for instance, through certain specific fantasies that regard the foundation myths of the institution, and that are often embodied by particularly important founding figures, which then acquire an almost sacred meaning for the group. As a matter of fact, they become the origin of the mental representative and affective patrimony of the group. If a particular group is able to relate to its founding myths while keeping a critical attitude, they work as warrants of the institutional heritage, and activate propulsive energies. On the other hand, if this doesn’t happen, these founding figures, filled with messianic value, become rigid custodians of a petrified heritage, and therefore immobilize the group’s life.

We can ask ourselves, then, whatever the vicissitudes of personal analysis, since the trauma of separations located to the origins of the history of analytical Associations were actually treated and if their residues are not yet active in associative life. And we must ask ourselves if the necessary secrecy of events has not left something unelaborated or unelaborable in subsequent generations.

It might be useful to remember that the presence of secrets doesn’t imply unknown events, what really counts here is the fact that some contents have not been worked through, so that they become powerful attractors of fantasies and projections that, in
their turn, are then layered in the memory of the group and feed the unconscious alliances. If a specific connection between secret and incestual processes is signalled in the clinic, continuing our trip to the "origins" of the analytical Associations, we will immediately record that, starting from their foundation, they are inevitably exposed to the risk of incest, because of the filiation that characterizes it. On the other hand, in real contexts, different generations, simultaneously present in the institution, (like: personal analysts and former patients, students and training analysts, and so on), configures a sort of repetition of the family scenarios: parents and children, sibling rivalry, conflict between generations. The whole is often associated with the presence of real family ties. As a matter of fact, couples are not at all rare within analytical association: husbands and wives, fathers and sons, brothers and sisters, past and present partners. Isn’t it a pure illusion to think that everything is underpinned by finding an easy containment just because all of the participants have been analysed?

Once the distinction between incestuous and “incestual” has been defined by Racamier, it is clear that we do not need to think of the violation of the sexual borders within the psychoanalytic organization in order to find the incestual. In some respects, the incestual can be even more dangerous than the acted-out incest, insofar as its “periphery is multiple” and its effects, even if less flamboyant, are pervasive and long term. The incestual is rather a mood, an atmosphere. In these three propositions: “Together we are enough for each other, and we don’t need anybody else”; “Together and united, we will win in everything”; “If you leave me, I will die”. Racamier (1995) summarizes the institutional features of incest, as the impossibility of meeting someone or something that is other from oneself, because it represents a harbinger of death and destruction. And if incest is a promise of immortality for the family, in the associations this very immortality is sought through the fundamentalism of which a rigid orthodoxy is the clearest mark. In both cases what is unbearable is the meeting of what is “different” in its most extended meaning. As emphasized by Carta (2004), <<among the many reasons of the historical analytical organization of schismatic communities, especially in the Freudian ones, the positivist ideal of science stands as a path to an objectively object, explained by a, at the same time, complete and consistent theory that had to rule out any form of subjectivity and historicity from the horizon>>. For Jung, we are dealing here with a dangerous identification process with the collective psyche: the illusion of absolute knowledge blocks any possible access to thinking and knowledge in the pretence that everything that is observed should remain closed within the “familial”, because every further knowledge represents a menace of death. It is different if we intend the incest desire in its most authentic symbolic meaning. In Jung’s thought, it expresses a regressive nostalgia, a need to go back to the origins every time the individual psyche enters into a state of crisis vis a vis what is alien. The desire to join with the mother would be the desire to return to roots and be reborn, regenerated back to new life; it would be a desire of transformation. It represents the need to dissolve the great tensions toward the symbolic mother, collective and fusional, in the face of the
individualising and creative thrust (Jung C.G., 1912). Moreover, all analytical associations refer to founding fathers or mothers. The intense and inevitable processes of idealization that these Ancestors were subjected represent the quite real risk of activating splitting processes: the (institutional) world divided into idealized objects and persecutory objects that will promote conformism and/or dissent. At this point, the schism becomes the extreme defence against the painful work through the process of psychological growth.

Conclusions
From the generational transmission point of view, we know that the knotty problems are dissolved only if there is the recovery of the origins' thought allowing the omitted or secreted material to become transmissible and thus elaborable. In this perspective, both for individuals and for the institution, it is necessary to take charge of their history and maintain a link of continuity with their roots. However, the institution can be said to be healthy and generative only if it waives of claims of isomorphism and keeps the unsaturated character that allows the gap, the difference, and then has the opportunity to open up to the growth and knowledge.

At the base of each institutional bond, (couples, families, institutions) the narcissistic contract requires that each person takes a certain place offered by the group and is the one who ensures the continuity of the narcissistic group; in exchange, the new member receives affiliation, support and permanence, despite having basically to give up the immediate satisfaction of his drives. If this occurs in a dimension of repetitive circularity, locked within oneself, in other words, if the relationship is established according to the isomorphic polarity (Kaës, 1988), we will be in the presence of an all-encompassing knowledge without any project that is not the mere survival of the institution taken with claims of truth.

On the contrary, the institution may be said to be authentic if it is able to maintain a strong anchorage to its primary task matured through the capability to tolerate relatively heterogeneous levels of psychic functioning inside itself, allowing the individual to feel as a subject in the institution, product and producer of culture, according to a virtuous circle. Going back to Racamier's theories, we can expand the core of meaning in the light of the origins of narcissistic seduction and primal mourning (1995). According to this author, in child development, the narcissistic unison experienced in the early stages of life, is broken by a dual mechanism: on one hand, the development thrust, the "desire to discover the forces of growth" of the infant, on the other, the "creative anticipation" of the mother who anticipate the future of his child in her fantasy, imagining him/her healthy and vital.

On this basis, the primal mourning, considered as the loss of omnipotence and total belonging illusion, finds his way of processing it and is constituted as an indispensable condition of the discovery of the object that now could be truly identified, invested and desired. If it is reasonable to think the processes of mourning as the original pattern of each subsequent loss, our discussion on the training of
analysts brings us back to the issues of narcissism. The narcissistic omnipotent control one over the other and vice versa, is at the root of what Bergeret (1978) defines perversity, where the destructiveness is put in the place of love (De Marinis, 2008). Maffei’s observation goes in this direction <<Often the analytical filiation is likely to be a subsidiary of the narcissistic type and analysts become such without having elaborated the fact that their existence as analysts also arises from the sphere of the desire of others>> (1982). In the same way it should that "the others", the fathers, are capable of investments not overly narcissistic, a mild narcissism, which opens to the dimension of desire. The contribution of the fathers, in fact, is not limited only to giving children the parricide intent and vice versa: like Cronus eating his children, the father totemic, "monolithic", omnipotent, and the potential identity omnicontrollante, or Laius versus Oedipus <<Here is Laius that will reflect himself in the mirror of his son in order not to force anyone to live like a potential Oedipus, always guarded>> (Carta, 2004).

In the face of such complexity, one might conclude the speech defining the institution as ugly, dirty and bad, the only necessary evil in civilization discontents. Indeed, assuming that in the social behaviour of the adult there are the more primitive processes met in early childhood, in the first instance, their institutional function tends to ensure a system of defences to their members - predominantly focused on mechanisms of splitting and projection - against the re-emergence of the primordial persecutory and depressive anxieties (Jaques, 1955). In this perspective, they also act to contain the psychotic parts of the personality, the non-Self, or the non-differentiated part from the primitive symbiotic bonds (Bleger, 1988). Rather, the resilience of its contentive functions assumed that the institution knows how to reflect on itself, thereby alluding to a never-ending process that engages individuals who actually make up a constant challenge to overcome the limits imposed by the conflicts inherent in the dynamic established / establishment. It’s clear that with the reality testing, we can never expect the absence of conflict, much less in the institutional processes that are governed by the logic of a different kind: political, economic, social, and as such not attributable to mere "analytical objects". Not by chance, Kaës speaks of the experience of “suffering for the inextricable”. But it is only from the chance to think about conflicts sand make them explicit that descends the ability to manage conflicts and, at best, sometimes solve them.

Notes
1) This article uses some of the material, extensively remodeled, of the Author’s report to the XVI International Congress of the IAAP, Barcelona, August 29th-September 3, 2004.

2) These thoughts can be find in many letters within the correspondence between Freud and Jung from the 1910 to the 1912 and published in "Letters op.cit".
References

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