EDITORIAL

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This Issue of the Romanian Journal of Psychoanalysis brings forth a long-standing, topic, yet still prevalent and provocative: *The Archaic*. As you will come to realize, by reading the articles of the Journal many aspects and perspectives on Archaic are opened and elaborated under your eyes.

Not surprisingly, the search for generative transformation brings many people to psychoanalysis. Because it is one of the tasks of the psychoanalyst to listen to a patient in a very special manner, and to respond, with a sense of the right moment and through the use of the simplest words, the technique of psychoanalysis is primarily an aesthetics of care. Psychoanalysts create a poetics of interpretation (timing, spacing, wording, intoning) that delivers the content of the analyst's interpretation or silence to the patient in a manner that is symmetrical to the patient's ego capacities. The aesthetic of psychoanalysis strives to place the patient and the analyst in a deep subjective relation with one another, and this aesthetic evokes a state of being which re-enacts the infant's relation to the mother.

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But how can an analyst access the time and the space of experiences that unfolded before the acquisition of language, which is the universe of the Archaic? And how can we trace the transformative and integrative process in our work?

You will find these questions starting with the Argument and along the section *Theoretical and Clinical Psychoanalysis*, which brings interesting debates on Archaic, as well as on closely related themes, narcissism and transformation.

Opening the section, Eike Hinze's text is giving us the author's insight into the question of accessing early traumatic experiences. By appealing to his own clinical experience and using Freudian tools - the game between the free association and the evenly suspended attention, Hinze reveals the non-verbal movements of his patients and, through them, access to experiences that did not take place in the verbal-symbolic register. The emphasis on deciphering countertransference, especially at the somatic level, in dealing with traumatized patients is the way we can access the preverbal infantile experience. In her discussion to Eike Hinze's article, Gianina Micu, the editor-in-chief of the Romanian Journal of Psychoanalysis (RJP) brings a very enriching perspective, going alongside the article and also bringing a fresh perspective, underlying reconstruction and courage, as very important ingredients in working in the archaic space.

Shmuel Gerzi's article enters into the increasingly powerful current of the last 20 years, posturing the profound non-linearity of the mind and co-creating a space where the analyst's attitude is of vital importance to the therapeutic approach. The author shows in a clinical case how the analyst's effort is not only to understand and contain, but above all, to manifest the courage to "enter the first in the world of

transformation" for the patient. As he points out in the end of the article, the author moves the emphasis from a cognitive understanding, to the emotional labor the analyst has to do to open transformational possibilities for the patient.

In his article, Bogdan Sebastian Cuc presents his way to access the Archaic, in which the ability to contain primitive material and especially care to provide the patient with the necessary space to find his own words for something unspoken before, are essential elements. The repetitive questions that the analyst holds in his mind, beyond the verbal intervention, facilitates the living of the archaic.

In Radu Clit's material we look at another experience at the limit - the preservation of identity, the preservation of narcissistic structures within an aggressive social environment by definition and the totalitarian environments. He describes this experience in the writings of Herta Müller, who, like Mircea Cărtărescu, talks about various kinds of incarcerations that press on the psychic apparatus of the person who has no chance, but to obey. The author makes an interesting distinction between feminine and masculine narcissism, using, on the one hand, the way women experience anxiety in the body - because they invest it stronger - and on the other hand the internal or external location of the disorganizing danger for the psychic structures.

Next section is *Psychoanalytic Psychotherapy*. Irena Talaban and Gabriel Balaci invite us to share their personal work in search for the authentic, the personal, intimate, subjective truth, in seeking and finding that moving essence of each of us which fills us with vitality and makes us active agents of our lives.

Indeed, the clinical focus has always been at the heart of the Journal's endeavour, the offering of accounts and reflections on the

immediacy of our engagement in the consulting room. It is absolutely fitting then that, albeit in different ways, each of these papers could be said to stretch our presumptions as to the boundaries of what is admissible - or indeed accessible - for analytic consideration.

In the section *Applied psychoanalysis*, Nilufer Erdem brings us her personal reflection on “the split identity of women in Turkey throughout a century“, pointing on the essential value of the relation mother-daughter, so introducing the psychoanalytic dimension overlooked in social research on the subject and defining the psychic connotations of identity and the veil with a psychoanalytical approach.

The communion with the mother provides the infant with a subjective feeling that the mother is a transformational object, the one who generates the aesthetic of being by forming and transforming internal and external realities. It seems to me that the adult's search for transformation often finds its way into literature where he may experience an intense moment of relating to a text that evokes a character memory (printed through a sense of the uncanny, mystical, reverential or sacred) of being with the transformational object.

With this reflection I link the previous material with the last two articles of the Journal.

Guillermo Montero and Daniela Luca share space and have an interesting dialogue, from near and from distance, both deeply psychoanalytic and profoundly artistic, on Mircea Cartarescu's novel *Solenoid*, which is well-integrated in the theme. This approach is also a premiere in the Journal.

It was a pleasure reading it and writing the *Editorial* also, as my focus was on that unique moment of deep subjective relation between reader and text, or author and text. Whatever the reader's response to the

content conveyed by the text, his arrest in the aesthetic is not a reflection of the content, but the way the content has been held and transformed by the poetics of the text.

I am very grateful to the authors for their generosity in offering their work and their reflections. As one can see, many links can be made between authors and themes and a complex image of the Archaic may emerge within. You will find in the next Issue 2/2019 a generous continuation of the theme *The Archaic*.

My gratitude goes to the Editorial Board and to the Reviewers, due to whom this work is really enriching and enjoyable. I hope you will agree with me, reading this Issue of the Romanian Journal of Psychoanalysis.