

MESSAGE FROM THE SCIENTIFIC SECRETARIES OF THE CPLF

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What place are you speaking from?

We are very happy to announce and promote the **80th Congress of French-Speaking Psychoanalysts (CPLF)** which will be held in Jerusalem in 2020, for the first time in Israel.

Its theme will be: **“Psychic space, places, inscriptions”**.

It is organized by the CPLF Council of the Paris Psychoanalytical Society (SPP) with the participation of the Israeli Psychoanalytical Society (IPS) and the participation of the 23 other component societies of the CPLF whose presidents or representatives together form the CPLF International Board. The Board’s task is to anticipate, propose and discuss the themes and locations of future congresses, and to influence their choice in relation to the context and the circumstances, both in their forms and contents. It has consultative powers, while the executive powers are guaranteed by the CPLF Council and ultimately by the SPP Administrative Council.

These authorities and places of reflection are genuine ferments of psychoanalytic thought, taking into consideration the context of the locations in which it will be expressed. Since 2019, the CPLF Board has consisted of 23 societies and associations, and two organisations are associated with it: the psychoanalytic societies of Belgium, the Brazilian societies of Brasilia (SPBsb), Porto Allègre (SPPA), Rio de Janeiro (SBPRJ) and Sao Paulo (SBPsp), the British, Canadian, Spanish, Greek, Israel, Italian, Parisian, Portuguese, Rumanian, Swiss and the Psychoanalytic Society of Research and Training (SPRF); and the psychoanalytic associations of Germany, France, Istanbul, Italy, Lebanon, Madrid and Psike Istanbul. The Argentinian Psychoanalytic Association (APA) and the Portuguese Nucleus of Psychoanalysis are associated with the CPLF. In 2019, The German Psychoanalytic Society (DPV) also joined us. Others have informed us of their wish to do so. This enrichment encourages the CPLF Council to support the originality of this congress within the landscape of the psychoanalytic congresses proposed throughout the world.

The CPLF, a place of secularism, democracy and commitment to psychic life

The congress will be held at the YMCA. Situated at the heart of Jerusalem, this splendid Art Deco building opened in 1933 offers fine communal parts with arches and luxurious gardens.

It is 10 minutes on foot from the old city, via the Jaffa Gate which leads to the Armenian quarter and the three other quarters of the city.

The YMCA is also a hotel with a restaurant that is open all day and has a magnificent terrace. The choice of this location was no accident and lay not only in its architectural beauty and geographical situation, but also in the choice of the organisers to support uncompromisingly the secularism of the CPLF, a secularism extended to all political sensibilities, choices and opinions, in fact to all partisan ideologies. This corresponds to the wishes of the YMCA, which does not, however, conceal its Protestant Christian origins. The wording of the dedication that defines the philosophy of the YMCA of Jerusalem was decisive in this choice: *“Here is a place whose atmosphere is peace, where political and religious jealousies can be forgotten and international unity be fostered and developed.”*

The CPLF agrees therefore to accept the registrations of all colleagues who would like to participate, without any religious or political discrimination, as long as the expression of religious and political opinions does not take place during the congress. The CPLF also wishes to support a state of mind that fosters reflection on all our individual sensibilities which have the tendency to become convictions, beliefs and collective ideologies. Thus moments of exchange will be organised during the congress in order to permit reflection on the consequences for research, and the development and practice of psychoanalysis, of the almost permanent state of war in a country governed by a parliamentary democracy. It is important to point out that psychoanalysis is not concerned directly by this situation, but it is necessarily influenced by this reality.

Secularism is the principle of separation within the State of civil society and religious institutions. It has its roots in antiquity and its modern formulation in Locke, for whom it was a matter of an individual right of freedom of conscience; finally it found its legal pragmatic applications in many countries during the 19th and 20th centuries.

This vow of secularism and democracy is the minimal common ground on which the CPLF Council (members of the SPP), the CPLF International Bureau and the Israel local committee (members of the IPS and of the TAICP) are united with a view to preparing this congress together. This implies a spirit of openness without discrimination on the grounds of confession or opinion.

Reminder: the CPLF is open to all members and analysts of the IPA in training and any other person sponsored by an analyst of the IPA, or who wishes to be by sending a letter of presentation to the secretariat of the congress, with the moral commitment not to air his/her religious, political and ideological sensibilities during the congress. But this basis of

secularism and democracy cannot disregard the ancient history of Jerusalem or the current history of Israel; nor can it disregard the multiple individual and collective parameters involved in such sensibilities. These factors underlie the historical, religious, political, geographical, strategic, identity-related and psychic contexts of each host country and of each one of us.

The CPLF thus requires that a reference to secularism and democracy be maintained, and that the psychoanalytic organisations of the IPA and the political options of governments not be confused. On these conditions, the CPLF can operate in every country that respects psychoanalytic organisations and the practice of psychoanalysis within it.

This is the case in Israel. Psychoanalysis is alive there, and even flourishing. The two organisations involved in the congress, the IPS (component society of the IPA) and the IPCTA (Institute hoping to join the IPA) each receive every year around 50 requests for training, and limit the number of admissions to 15. The analysts in training have no difficulty in having patients in analysis and supervision and, among its criteria for becoming a training analyst, the IPS requires an analyst to have a minimal number of patients in analysis.

The Palestine Psychoanalytic Association was founded in 1933 by Eitingon, having been forced to leave Berlin. It was recognised in 1934 as a component society of the IPA. It was renamed after 1948 as the Israel Psychoanalytic Society and later became a component society of the EPF (European Psychoanalytic Federation). It is therefore also part of the International Bureau of the CPLF.

Of course, no one is in a position to impose on a country the state of mind that he would like to see. The congress is thus sometimes held in lands marked by religious and political contexts that the psychoanalysts living in this country or coming from abroad do not share and cannot support.

This is the case this year with Israel. Some colleagues will not be able to take part in the congress due to limitations on free movement both inside and outside the country. This is the case, for example, of colleagues working in Lebanon who belong to a group that is faithful to the CPLF, the ALDeP. We deeply deplore this. We hope, of course, that many Palestinian colleagues from Israel and other countries will be able to be present and participate.

These questions have been debated on several occasions within the SPP and the International Bureau of the CPLF; the only other solution would have been to give up the idea of organising a CPLF in Israel even though psychoanalysis is developing there vigorously thanks to the IPS, and thanks to many other local groups, in particular the IPCTA.

Lebanese colleagues have been generous and wise enough not to veto this project of a CPLF in Israel. We thank them for this and hope that our congress will be perceived by everyone as the expression of our aspirations for peace. For the organisers it is not a matter of neutrality, ecumenism, tolerance, opprobrium, denial or complicity. Jerusalem and Israel are particularly conducive to inspiring reflections on relations to war and peace. This was the question Einstein put to Freud and that was at the origin of Freud's letter "*Why War*"(1932).

Our responsibility for, and commitment to, psychic reality requires us to exercise our judgment of existence, and also the hope of bringing into play a judgement of meaning. It is a difficult process that is always open to revisions given that the contextualization is so infinite. It is an *impossible* task – in the sense of the three impossible professions – of pursuing our reflections on psychic life, in its multiple aspects, aporias and negativities, without reducing our apprehension of its sublime or atrocious manifestations to this or that immediate opinion or affective reaction, however legitimate it may be.

The very terms of the titles of the reports – space, place, inscription, but also traumatism, genocide and *makom* – attest to the issues involved in the transposition of psychic realities onto the scientific contributions of the congress. The involvement of unconscious reality cannot be absent from the choices, inclinations, sensibilities, passions and commitments of each one of us, hence the analogies that are always possible between our contributions and our sensibilities.

The congress, its locations

Jerusalem. The city in the Near East where the Israelis have built a capital, that the Palestinians would like to have as their capital, and which has a central place in the Jewish, Christian and Muslim monotheistic religions. It is a city divided into four more or less mixed quarters depending on hostilities, cohabitations and entanglements: the Jewish, Arab, Christian and Armenian quarters.

More than 4,000 years of history and inscriptions. The first traces of its name date back to the twentieth and nineteenth centuries B.C. It signifies "the city founded by Shalem", the god of the Canaanites, and via its roots, Yeru and Shalem, the city of achievement and completeness. Hence it is the city of peace in the sense of an unattainable peace.

It is a city that has been ransacked on successive occasions, entailing repeated destructions and reconstructions of the Temple, and riven by so many wars motivated by a mixture of religious, political, economic and ethnic factors. It is "three times a holy city" which brings

together the three monotheisms, but also many other religions; a city that exudes, through and beyond cults, an atmosphere of spirituality like no other in the world.

The whole history of the Near and Middle East is condensed there as if on a projection surface. Since the Christian era, it is the history of Europe, through the Crusades initially, that has added its hues to those of antiquity; and more recently, it was the horror of the Second World War that reactivated and amplified, beyond what the ransacking and genocides etched on the affected memories, the terror linked to the traumatic dimension engraved in the Jewish identity. This traumatic quality which cannot fail to be experienced certainly played a role in Freud's possibility of glimpsing the existence of something beyond the pleasure principle. The enormity of the atrocities of the Second World War dangerously precipitated Western civilization towards a risk of extinction. It thus corroborated, well beyond what the irreducible nucleus of traumatic neurosis in each of us seemed to imply, the demonic power of this new instinctual drive quality, its regressive tendency to return to an earlier state of things, even to the inorganic and lifeless state. History with a capital H has revealed mass potentialization, the object of which can be individual extinctive attraction, materialised by implacable and methodical projects of extermination prescribing erasures and disappearances; these are focalized projects initially that are then extended without restraint to humanity as a whole. The denial of this tendency and of its possible potentialization requires the mass destruction that announces its realization.

This double presence of the demonic traumatic dimension and the aspiration for spirituality makes Jerusalem a choice that is particularly consonant with the conception of instinctual drive life progressively elaborated by Freud and conceptualized since by psychoanalysts. It is this same drive tension that generates so many fine words concerning Jerusalem: *"Jerusalem is an extraordinary city because it is the memory of the world, the meeting-point of the three monotheisms, a city of high spirituality. It should be celebrated not as the capital of a State, but as a place where the Spirit raises consciences towards a hope of fraternity and peace"* (Tahar Ben Jelloun).

"This place points towards the other, the other man, an other of man and an other than man: the stranger... This place, where the ethics of hospitality is more and something other than a right or a politics of refuge, is Jerusalem." (Jacques Derrida)

The YMCA: its history dates back to the nineteenth century. The *YMCA* (the *Young Men's Christian Association*) is an association and an NGO of interconfessional protestant origin. Ecumenical in outlook, it has always wished to remain independent of the Churches and constantly refers to secularism.

It is comprised of more than 15,000 local young people's associations, present in 120 countries, representing 65million members who work in many domains. The first YMCA was launched in London in 1844 by George Williams (1821-1905). Its headquarters are in Geneva, Switzerland. The aim of George Williams and his friends was to promote harmony between the "body, mind and spirit", hence the choice of the equilateral triangle as an emblem. The activities of the founders very soon went beyond the spiritual domain and they got involved concretely in providing mutual assistance for the most needy, including themselves. George Williams invested a great deal of energy in improving the working conditions of young people and donated a third of his revenues to the YMCA.

The original philosophy was extended and materialized in pedagogical practices and the multiple activities offered which aim to develop young people's sense of autonomy, meaning and responsibility.

The construction of the YMCA building in Jerusalem began in 1925. It was inaugurated in 1933. Conceived by the American architect Arthur Loomis Harmon, the architect of the Empire State Building, the details of the building, with its elegant arches, domes and tower, were described during the inaugural ceremony by the world's press as a source of cultural, sportive, social and intellectual life. This inauguration took place under the motto: *"Here is a place whose atmosphere is peace, where political and religious jealousies can be forgotten and international unity be fostered and developed."*

The CPLF, in evolution

The CPLF undergoes regular transformations from one year to the next. It tries to adapt to each partner organisation, to each country where it is held, and to each theme.¹

In fact this evolving situation is dictated by various parameters: of course, the French language is confronted with the language of the host countries, of component societies, and with the universalization of English; hence the influence of translations on theorization owing to the implicit aspects of the terms used; but also the world-wide context of psychoanalysis, which is chaotic, and even fragmented – in full effervescence in some countries but subject to a growth crisis in the oldest societies; and also the influence of the silent work of theorization which requires an endless task of appropriation; and finally the reductive and

¹ Speakers who are not members of a psychoanalytic society are our guests.

Following an old tradition of the congress, in order to keep the registration fees as low as possible, in particular for analysts in training, please note that all the other participants must pay their registration fee to the Congress, with the exception of the rapporteurs and scientific secretaries.

simplifying tendencies and the retroactive effects of the necessities of giving psychoanalytic culture greater complexity.

In 2020, the location, Jerusalem, the host language, Hebrew, the theme, the notions of psychic space, places and inscriptions in all the forms available to the psyche, have oriented the organisation of the congress which we have placed under the plural term “fragmented”. This term also accounts for the history of the development of psychoanalysis in Israel and of the proliferation of a very large number of psychoanalytic groups. The IPS has expressed the wish to involve in the local organisation committee colleagues who belong to such partner organisations, in particular the IPCTA (Tel-Aviv Institute of Contemporary Psychoanalysis). Several speakers are thus members of the IPCTA without being members of the IPS, even though they have been formed by the IPS.

This congress should help us to think about psychic functioning as we listen to it today in analytic sessions, according to fragmented topographies, entangled dynamics and dispersed economies.

Not surprisingly the theme evokes intense emotional charges, and reactualises incommensurable states of disarray which tend to exceed our capacities to express them or render attempts at enunciation derisory in view of their intensity.

It is the entire History of more than forty centuries brought to a state of incandescence by that of the twentieth century that is summoned through our singular histories.

In view of the traumatic dimension, there was certainly a strong temptation to centre the congress on the Holocaust. However, preference was given to the broader inclusion of genocides and in-depth exploration of the intimacy of the couch, as well as counter-appeals in favour of spirituality discovered through the exaltation of work and creativity, of concrete inscription in all the fields of culture. So we have decided to invite personalities working in other disciplines and living in Israel to share with us their research work, their talents, their thoughts turned towards the future, their joy in making the most of the resources of life, and all this while in contact with the abysses of pain created by blind cruelty.

The platform of the conference will be formed, of course, by the Reports written and distributed before the congress and honoured at the outset. This year it is Eva Weil for the SPP and Viviane Chetrit-Vatine with Michel Granek for the SPI who will present them in their introductory papers followed by the interventions of their respective discussants.

Immediately after, two series of six workshops will take place, each run by 3 colleagues, one of whom will have the task of stimulating the discussion. These workshops are focused on the clinical and theoretical contributions of each report. In each series of workshops, one of them

will take place in the amphitheatre and will benefit from simultaneous translations into Hebrew and English.

In order to make the congress accessible to as many participants as possible, all the plenary sessions will be translated into Hebrew and English. There will be six round tables on the general theme in order to explore this or that aspect in depth, admittedly in relation to the reports, but with the possibility of broadening the field of the theme. Among these six round tables, two will be devoted to child and adolescent psychoanalysis. Inserted between the round tables, the CPLF will receive personalities from other disciplines who will lead us along the paths of sublimation and culture, but also speak to us about the effects of the traumas of History and of the almost permanent state of war that reigns in Israel.

For analysts in training, four clinical workshops, with the presence of a training analyst in each, will be organised by the AeF of IPSO and of the Institutes of the component societies. Finally, the workshops of the *International Journal of Psychoanalysis* (IJP) and the *Revue française de psychanalyse* (RFP) will remind us of the relations between psychoanalysis, its elaboration and transmission, and writing – inscription, once again.

In total, approximately 60 speakers, not counting the session presidents or the scientific secretaries of the Congress, will nourish, with their contributions, the discussions with the congress participants in the plenary sessions and workshops.

The theme: “Psychic space, places, inscriptions”

We have already broached the theme extensively in the lines above, as it is so entangled with world history and the current situation in the Near East. Each report deals with it according to its specific orientations.

Eva Weil offers some very broad and personal considerations on the psychic places of the traumatic dimension, and on the speech that comes from a place outside the mind. She examines and recognises in genocides and in the knots between the individual and the collective, a consequence of this traumatic dimension that haunts the mind destined to remain forever beyond any place.

With the notions of psychic space and analytic place (*lieu*), Viviane Chetrit-Vatine and Michel Granek have focused on the topography transposed onto the session. But by introducing the Hebrew term *makom*, they converge with the line of questioning in the other report stemming from the term “place”, insofar as the latter is linked to traumatic factors and to speech.

While the title of the congress evokes, through the notion of space, the topographical dimension, it invites us to leave behind the apparent positivity of this term by following the polysemy and the delocalized, even fragmented, signifieds of the term place (*lieu*).

Finally, the introduction of the term inscription invites us to reflect on the teleology of psychic work, its quest for an outcome, and on the various forms by means of which it can be accomplished and interpreted by the different languages of the verb, image, perceptions, body, affect, sensuality and act.

Topography. This concerns one of the three registers of the metapsychology (topographical, dynamic, economic). While Freud always argued that the use of these three paths was the guarantee of a metapsychological approach to a psychic object, he always stressed that the topographical point of view was an unsatisfactory metaphor from the point of view of scientific rigour. Through visualisation, it introduces effects of distortion and thereby limits abstract theoretical thought with regard to the reality of the mind thus depicted.

He often pointed out the necessity and impossibility of freeing ourselves from this spatial metaphor. In 1931, he tried to replace it with a qualitative approach, namely, that of libidinal qualities (“Libidinal types”, 1931). Then he insisted again on it in Chapter Four of *An Outline of Psychoanalysis*, called “Psychical qualities” (Freud, 1940 [1938]). In both these texts, he tried to replace the topographical representations by differentiating the various psychic materials-cathexes according to their qualities.

Finally, in 1938, he showed how the notions of space and spatiality arise from an unconscious quality of the mind, its “extension”. His short proposition invites us to differentiate between extension and spatiality. Thus spatiality is an emanation of the unconscious extension of psyche, which knows nothing about it. The notion of psychic space only accounts very imperfectly therefore for the unconscious extension of the mind. He wrote: “Space may be the projection of the extension of the psychical apparatus. No other derivation is probable. Instead of Kant’s *a priori* determinants of our psychical apparatus. Psyche is extended; knows nothing about it” (Findings, ideas, problems (Freud, 1941 [1938], p. 300).

This very well-known citation can also be applied to temporality by introducing the intermittence of the psyche which does not know that it is intermittent either: “Temporality may be the projection of the intermittence of the psychical apparatus. No other derivation is probable. Instead of Kant’s *a priori* determinants of our psychical apparatus. Psyche is intermittent; knows nothing about it.”

Place (*lieu*)

In French, this term has a variety of meanings, all of which concern the speech induced by the fundamental rule, for patient and analyst alike.

– *the place, the spot, the position.* The notion of space is immediately evoked, but also that of time which is generally implicit; hence an opening towards the space-time of the sessions which concerns in a very concrete way the protocol, but also the articulation atemporality-timelessness-temporality. This signification can be found in many French expressions: *en tout lieu* (anywhere), *lieux d'aisance* (restrooms), *en lieu et place de* (instead of), *en temps et lieu* (in due course), *en haut lieu* (in high places), *état des lieux* (state of affairs), *vider les lieux* (evacuate the premises), but also *en premier lieu* (in the first place), *en dernier lieu* (finally), etc.

– *the place, the event, its realization.* It is the expression *take place (avoir lieu)* that evokes psychic work and its ways of inscribing itself in the session, through the enunciation of language, certainly, but also through the dream narrative and the experiences of the session, whether affective, emotional, sensorial or sensual. All of them are supposed to be expressed through free association, but also within the evenly-suspended attention through the work of interpretation.

– *The place, source and inspiration.* This signification stands out one of the major preoccupations of this congress, which concerns the places of the traumatic and the places of inscription, as attested by traumatic experiences and the inspiration of sublimations, implying a realm beyond the pleasure principle, thus a place outside the psyche.

This meaning can be found in certain expressions concerning speech, for example when reference is made to common areas or meeting places (*lieux communs*). This expression, just like that of speaking places (*lieux oratoires*), refers to the source on which the person speaking draws, but also to the sources of his inspiration. A referent is thus designated that may be trivial (common language, the legal code, the ecclesiastical rule, etc) or divine (divine word and essence). This brings us back to the double meaning of *makom*.

In the session, it is a matter of the place from which a subject speaks, but also of the place that speaks him, thus his unconscious identifications or his unconscious Ego (cf. the metaphor of the rider and the horse). Lacan's famous "it/id speaks" ("*ça parle*") refers just as much symptoms as it does to artistic or mystic creation.

As for inscription (or registration), beyond the classic double inscription of word-and thing-presentations, it is what permits access to consciousness according to modalities that are not

only linguistic, but which are all linked to a principle of encoding, that is to a linguistic principle, whether it be verbal, pictural, animistic (the language of flowers, the flight of birds, etc.) or emotional (the language of love), bodily and erotogenic (the erotogenic map).

Inscription is sustained by an imperative to come into being that is at the basis of the fundamental rule of analysis, namely, an imperative of inscription.

Our guests

The orientation of the congress towards the notion of place, the plurality of meanings of this term, the recognition of Jerusalem as a perfect metaphor of this “fragmented”, open and diffracted atmosphere of the *hors lieu* (exile, outside the homeland) of the diaspora, aroused our curiosity and encouraged us to open our theme and congress to specialists of multiple disciplines other than our own, in which certain notions or concepts used in psychoanalysis also exist, deploying different meanings which may be mutually challenging.

We also hope that these invitations will help us to nourish our reflections within the forums, where the implications of the past and current history of Israel for culture as a whole, for private lives, and for the daily work of the psychoanalysts and non-psychoanalysts invited can be discussed.

Daniel Zajfman, an Israeli physicist whose research is centred on molecular physics. Since 2006, he has been president of the Weissman Institute of Science, ranked third in the world in 2019 among international research institutions by the standardised index of the Journal *Nature*. Daniel Zajfman maintains that the greatest discoveries were not made by people who sought to resolve problems, but in unexpected ways, via serendipity. “Our motor,” he writes, “is above all curiosity”; “It is different cultural approaches that help science make progress”; “I want to see light in the eyes of researchers”; “*Israel has shown that it could look towards the future and build something based on hope, and not extermination, misfortune and pain*”.

Amos Gitai, Israeli film director and committed artist. Amos Gitai’s work includes almost ninety titles. He was appointed as Professor to the Annual Chair in “Artistic Creation” at the Collège de France and gave a series of nine lectures on cinema (October-December, 2018), followed by a symposium in 2019.

His films are overdetermined by family origins, the generation to which he belongs (the first after the foundation of the State of Israel), his studies in architecture, his experience of the Yom Kippur War, the making of the film *House* (1980) and its effects after its ban in Israel, the controversy aroused by the film *Field Diary* (1983), hence his long exile in France, etc.

“There is no choice, one has to remain optimistic in spite of what one knows. Hope has to be injected into reality.”

“My dear country, which I love very much, is not doing very well. It is lacking, in particular, a political figure who would have the courage, I would even say the optimism, in spite of everything that is happening in the Near East, to move forward, hold out a hand, create a dialogue in this impossible world. This absence of a visionary character is dramatic. In this context, what can I do? I am not a politician. I am a trained architect and a film director. I recall what Jeanne Moreau said to me one day: ‘Every new project is an opportunity for me to learn certain things that I don’t know as yet.’ So I decided to make this film. It was an opportunity to put a question to Israeli society.” (*Le Monde*, 9 September, 2015)

Avraham Yehoshua, Israeli novelist who has written many novels and is considered as one of the most brilliant authors in Israel. As a politically engaged author, he has aired his views in favour of the Israeli-Palestinian peace process and participated in the Geneva initiative. After supporting the solution of two states, today he thinks that the solution can be achieved by creating a two-nation State.

Since his first novel in 1975 *Three days and a Child* up until *The Tunnel* in 2019, the writer has constantly returned to the importance of history and memory, but also to the virtues of forgetting.

He has received the Bialik prize and the Israel prize for Hebrew literature, and was also awarded the Los Angeles Times Book Prize in 2006. He received the Médicis prize for foreign literature in 2012 for his novel *Retrospective* (Editions Grasset).

“I think that private life is never completely isolated from public life. The question of national identity, conflicts, all that is mixed up in us, even in the most personal aspects of our existence ... The context gives them relief.”

Christina von Braun, professor of cultural science at the Humboldt University of Berlin, a theoretician of questions of gender, as well as an author and film director. She has produced and more than fifty films, published twenty books as well as many articles and essays on cultural history, religion, gender, modernity, secularization and the history of anti-Semitism. In 2012 she was the co-founder and first director of the Berlin-Brandenburg Centre for Jewish Studies (*Zentrum Jüdische Studien*).

She has been vice-president of the Goethe Institute since 2008 and is a member of the consultative committee of the International Psychoanalytic University of Berlin; in 2013, she received the Sigmund Freud prize of culture from the German Psychoanalytic Association

(DPV) and from the German Psychoanalytic Society (DPV) for her work as an exceptional researcher.

Rav Daniel Epstein, Ph.D in philosophy, writer, Talmudist and Rabbi, Professor at Elie Wiesel University Institute, at the Tel-Aviv Psychoanalytic Institute, and at the Matan College in Jerusalem.

He is a specialist on Levinas, whose two volumes of *Talmudic Lectures* he has translated into Hebrew. He has participated for several decades in the French television programme of Rabbi Josy Eisenberg, “La source de la vie”, and more recently in the programme of the internet site Akadem. He has spoken at several psychoanalytic congresses as a representative of Jewish thought and ethics.

Elie Barnavi, historian, essayist, chronicler, Israeli diplomat (Israeli Ambassador to France 2000-2002), Professor Emeritus of Modern Western History at the University of Tel-Aviv.

He is a member of the International Meetings of the Avignon Forum on Culture and of the International Council of the International Museum of the Civilizations of Europe and of the Mediterranean (MuCEM), and scientific adviser to the Museum of Europe in Brussels.

He has also been Director of Studies at the Israeli Institute of National Defence and a member of the movement *La paix maintenant*. In November 2014, in a letter cosigned by 660 Israeli public figures, he called on European parliamentarians to recognise the State of Palestine immediately.

He is working on the development of big European exhibition project related to relations between Europe and the Muslim civilization over the centuries.

Elie Barnavi holds various prizes, including the Grand Prix de la Francophonie awarded in 2007 by the Académie française for his work as a whole, the Prix Aujourd’hui for *Les religions meurtrières*, and the Prix Montaigne for *L’Europe frigide. Réflexions sur un projet inachevé*.

Two of our guests are psychoanalysts of the SPP and of the SPI, **Julia Kristeva** (philologist, psychoanalyst SPP, writer) and **Yolanda Gampel** (psychoanalyst SPI, Professor of clinical psychology). We will profit from their presence and their reflections to have exchanges in a large group on the effects of the context of war on psychoanalysis and its practice in Israel.