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## Report from Europe – Klobenstein, Reichenau

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### Klobenstein (Collalbo)

This meeting took place on February 15-19, 1995, in Klobenstein (Collalbo in Italian), in South Tyrol. This area had been part of the Austrian Empire before World War I. It was taken over by Italy after the war, but the majority of the population is German-speaking, and—thanks to a large measure of autonomy—still preserves its cultural heritage. Freud stayed in Klobenstein in 1912 at the Hotel Bemelmans-Post, where he wrote *Totem and Taboo*. The event is commemorated by a metal tablet placed on a wall of the hotel. We were shown the room where Freud and his wife stayed, with its old-fashioned furniture preserved intact and a splendid view of the Dolomites from the balcony.

The event was organized by AEPA (Asistencia y Estudios Psicologicos Argentines), an Argentinean psychoanalytic group founded in 1981. The group offers clinical services to the public and carries on very active scientific discussions. Their outlook is basically Freudian, with some Lacanian overtones which lead to a certain obscurity in style. They chose to organize this meeting in Klobenstein because they still take *Totem and Taboo* quite literally. In one of their workshops it was said that the analyst „only holds the holding function of a dead father, murdered, symbolic...“

In the papers presented by AEPA members, certain principles stood out: the need for a group of colleagues, the need to admit differences in the psychoanalytic field, the prohibition against one member of the group analyzing another member. One special interest of the group is money and the payment of fees. It was also pointed out that the word „psychoanalysis“ does not appear in the group’s name because the psychoanalytic role has to be deserved in the course of sustained clinical work. One characteristic of the group was that—when not engaged by outsiders in some other topic—their discussions spontaneously centered on the group itself—its origin, history and function.

The outsiders present at the meeting were Marco Conci, Christopher Fortune, Paul Roazen and myself. Marco Conci gave a very interesting talk on Freud’s early correspondence with his schoolmate Eduard Silberstein, in which he pointed out how several fundamental themes of psychoanalysis are foreshadowed. Christopher Fortune spoke about Ferenczi, and in particular about the Ferenczi-Grodddeck correspondence, which so far has been available only in French and German. Fortune is in charge of the English [007] edition, which will include new material. Paul Roazen—the most distinguished historian of psychoanalysis—took part in a roundtable. His historical approach included several important remarks, one being that Freud had a unique problem as a psychoanalyst. His position as founder led patients to view him as an unassailable authority. Therefore, Freud was sometimes misled. He thought patients were bringing sci-



entific confirmations, when in fact they were reacting to suggestions. Finally, I gave a paper on Freud's *Totem and Taboo* and „Fromm's Revision of the Oedipus Complex in the Light of Modern Evolutionary Theory.“ I have the impression that my unorthodox views were not very popular with my Argentinean listeners.

## Reichenau

A meeting on „Psychoanalysis in the Cultural Life of the 20th Century“ took place on June 16-18, 1995, at the Psychiatric Hospital of Reichenau (Germany). The Hospital, which is on the mainland, takes its name from the nearby island of Reichenau on the Bodensee (Lake of Constance), which was an important cultural center in the early Middle Ages. The meeting was jointly organized by the International Erich Fromm Society, the Psychiatric Hospital of Reichenau, and the Psychoanalytic Institute of Zürich-Kreuzlingen.

The meeting had a mainly historical focus and was largely concerned with the multiple influences at work in pre-Nazi South Western Germany, which had far reaching consequences for the history of psychoanalysis. In this area, at Baden-Baden, Georg Groddeck ran a private nursing home where Ferenczi, Fromm, and Frieda Fromm-Reichmann were frequent visitors. From there, these influences were later irradiated to the United States.

Thus, Klaus Hoffmann, of the host institution, spoke about a psychiatric and psychoanalytic network, which was established in this area in the 1920s. Hans-Joachim Rothe, of the Frankfurt Psychoanalytic Institute, spoke of the first Frankfurt Psychoanalytic Institute and one of the Institute's founders, Erich Fromm. The Institute had a brief existence before the advent of Nazism. He focused especially on another co-founder, Karl Landauer, an innovative psychoanalyst whose work deserves renewed attention.

The irradiation of these influences to the United States was the subject of the talks of Ann-Louise Silver („Ferenczi's Influence on the Washington-Baltimore Area“) and Marco Conci („Psychiatry, Psychoanalysis and Sociology in the Work of Harry Stack Sullivan“).

Identity was the subject of two papers from the Zürich Institute. Bernd Lehle spoke of the identity experience in depression, and Norman Elrod—the founder of the Zürich Institute—spoke of the multiple identities which were integrated by Marc Chagall.

In the final session, Romano Biancoli discussed Groddeck's influence on Fromm and Roberto Cutajar and Virginia Giliberti spoke of „The Relevance of NeoFreudian Thinking in the Light of Social Change.“ A remarkable contribution, concerning the founder of psychoanalysis himself, came from Carlo Bonomi. Through original research, Bonomi has discovered that Freud received training in a Berlin pediatric clinic where mutilating surgical procedures were applied to allegedly „cure“ masturbation in children. Freud, who—as Paul Roazen has pointed out—realized the importance of history-writing and was quick to place his own stamp on the historiography of psychoanalysis, carefully concealed this episode in his life. Bonomi also pointed out that, before Freud introduced the concept of castration anxiety into psychoanalysis, castration in its literal sense—the removal of the ovaries—was frequently performed on hysterical women. When it becomes more widely known, Bonomi's research—which Ann-Louise Silver termed „phenomenal“—will certainly lead to a revision of views on the origins of psychoanalysis.