

## Editorial

### Metapsychology, Clinical Practice, and Contemporary Dialogues

This issue presents a series of articles that point to the multiplicity of questions opened by Sigmund Freud. Each of them, in one way or another, offers important contributions to the dialogue among different schools of psychoanalysis—Freudian, Kleinian, Winnicottian, Lacanian, etc.—as well as to interdisciplinary studies reflecting on the sociopolitical urgencies of our time.

“From the Advent of the Subject to the Malaise in Culture: The Metapsychology of Hatred,” by Denise Bertoche and Ana Maria Rudge, draws on Freudian metapsychology to renew the understanding of hatred within psychoanalytic theory, highlighting the indelible nature of this affect in both individual and collective subject formation. In the article “Verliebtheit (Enamourment) in Group Psychology: Object Limits and Clinical Reflections,” Guilherme Secotte explores enamourment and its clinical expression, going beyond the identification with the leader described in Freud’s text.

“The Body of Diadorim,” by Nestor L. Vaz, starts from the premise that psychoanalysis can illuminate the uniqueness of *Grande Sertão: Veredas*, João Guimarães Rosa’s modernist experimental novel. The article sees psychoanalytic work as confirming in the real what is inherent to the work of the signifier, in its letter dimension, in the constitution of a subject. In “Diagnosis Once More: Diagnostic Dynamics in the Institution,” Victor Rosa uses Lacan’s concept of the object *a* to examine the analyst’s place during the process of differential diagnosis. In “Institution and Health: Reflections on Psychoanalytic Practice in Hospitals,” Christiane Couri and Gloria Sadala discuss listening to suffering and the insertion of the analyst’s discourse in clinical-hospital settings. Silvia Boccaletti, in “The Winnicottian Conception of True Psychosomatic Disorder,” invites the reader to follow the path that led Donald Winnicott to characterize a powerful defensive organization that works to produce and maintain a split between psychic and somatic functioning.

“Woman in Herself: On Mario Mieli” opens the section of contemporary interlocutions. In this article, Paola Miele argues that psychoanalytic tools play a crucial role in deconstructing the binary regime and in the fight against the colonialism of the dissimilar. Next, “An Infinite Conversation – Psychoanalysis and Law Beyond a Sovereign Cruelty,” by Glauca Dunley, shows how the Freudian discipline emerges as a discourse that enables and invites dialogue, interlocution, and a sliding toward other forms of knowledge and practice.

“On Likes and Bonds: The Youth’s Practices on TikTok,” by Jéssica Magalhães, highlights the ethical importance of psychoanalysis and discusses how young people can use TikTok both as a space of capture and of subjective invention. The reader will then find an important dialogue among social sciences, psychology, and philosophy—specifically Axel Honneth’s theory—and Winnicottian psychoanalysis in “Recognizing Oneself: Identification, Receptivity, and Mediations,” by Marcelo Roberto Monteiro. Concluding the articles section, “Adolescence as a Subjective Passage and Field of Normalization: Dialogues between Psychoanalysis and Michel Foucault,” by Fabíola

Vanessa H. Figueiras, demonstrates how the Adolescence series reflects modes of subjectivation among adolescent characters, articulating psychoanalytic concepts with Foucault's power-knowledge dispositifs.

"The Force of the Word," Antonio Quinet's review of the book *A Sculptor of the Word on the Reverse Side of Communication*, highlights the strength of author Gloria Sadala in defending the transformative and truth-bearing power of speech in the analytic scene—its potential for awakening and acting. In the Arts section, Maria Clara Ramalho, in "Dismemberment in Twenty Years Later," reveals the greatness and uniqueness of Eduardo Coutinho's 1984 documentary.

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