

The Winnicott Dictionary Project

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Presentation

The reader will find below the main part of the *Winnicott Dictionary* Project, which I put forth in 2014 after about ten years of preparatory inquiries conducted in close collaboration with Elsa Oliveira Dias. For this final version we received precious technical support from Suze Piza.

This research Project purports to fulfil a serious gap in the literature on Winnicott. Until now, no satisfactory reconstruction of the lexicon of the Winnicottian psychoanalysis has ever been produced. The main expected outcome of the present *Winnicott Dictionary* Project is to offer a reconstruction that shall be, insofar as possible, complete, in the sense of offering an analysis Winnicott's use of words in a *comprehensive* and *unified* manner. The task will be undertaken by considering the totality of his works in chronological order and by articulating a unified account of the various aspects of his thought in the light of the Kuhnian theory of paradigms and scientific revolutions.

The project will be executed in the five year period that begins near the end of 2015, by a group of researchers comprising members of the Brazilian Society for Winnicottian Psychoanalysis (SBPW), the International Winnicott Association (IWA) as well as other professionals who have contributed or are prepared to contribute to Winnicott scholarship.

The Dictionary is conceived as a collective endeavour, and shall be edited by Elsa Oliveira Dias and Zeljko Loparic, with each participant receiving the due credit for his or her contributions. The entries will fall into nine categories, each with its own structure. The Editors will be in charge of the final organization of the material and of the final version of each entry. The Dictionary will be published online twice a year; free access will be provided by the DWW Editorial, a branch of the SBPW, on a platform to be produced to that effect. Special Internet software will be made available for helping research and interaction among collaborators.

The Dictionary will have a companion called *Winnicott Dictionary of Quotations*, which shall contain an extensive compilation of the most important passages of Winnicott's works in which the term or phrase of each entry occurs, as well as passages chosen from the works of other authors that are relevant for the understanding of that entry.

Winnicott Dictionary
The Project

Mature adults bring vitality to that which is ancient, old, and orthodox by recreating it after destroying it.

Winnicott

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I. PROJECT TITLE

Winnicott Dictionary: The Language of Winnicott's Psychoanalysis

II. EDITORS

Elsa Oliveira Dias (Brazilian Society for Winnicottian Psychoanalysis-SBPW, International Winnicott Association-IWA)

Zeljko Loparic (DF-Unicamp, CLE-Unicamp, DF-PUCPR, Brazilian Society for Winnicottian Psychoanalysis-SBPW, International Winnicott Association-IWA)

III. HOST INSTITUTIONS

Centre for Logic, Epistemology, and History of Science (CLE), Unicamp
Brazilian Society for Winnicottian Psychoanalysis (SBPW)

IV. RESEARCH PROPOSAL

1. Research proposal abstract

Winnicott was and still is acknowledged by many as an outstanding practitioner who, however, did not make any new or decisive contribution to psychoanalytic theory. It is not uncommon for his contributions to psychoanalysis to be seen as a mere extension of Freudian psychoanalysis enhanced by M. Klein. That view was challenged long ago by several of his interlocutors. Already in the 1950s Masud Khan claimed that the Winnicottian distinction between the needs of the ego and those of the id “make up a revolutionary change in emphasis within contemporary psychoanalytic thought and practice” (Winnicott, 1958, p. xv). In 1968, M. Balint hailed Winnicott as “the most versatile inventor” of new technical terms in psychoanalysis (Balint, p. 168), suggesting that a “new language” proper to the “managing school” and different from the ones used in the Freudian and Kleinian schools might be developed “under the influence of Winnicott’s ideas” (p. 116). In 1975, A. Green even stated that Winnicott’s contributions put on the agenda the question about the future of psychoanalysis, which is still today often marred by outdated theoretical views and practices. Psychoanalysis nowadays shies away from the need to search for alternatives and renewal in the face of theoretical and practical impasses, from the need to extend its reach and to subject its concepts to radical changes, and from committing itself – as it used to be, with Freud – to self-criticism (Green, 2013[1975], p. 193). In his *Boundary and Space* (1981), Davis and Wallbridge underscore that the novelty of Winnicott’s contribution lies in having introduced “another language” for the phenomena of human life and clinical practice that were until then unnamed in psychoanalysis (p. 116).

Soon afterwards, Greenberg and Mitchell (1983), continuing Modell (1968), Kohut (1975), and Lifton (1976), among others, took a crucial step by reading Winnicott as having effected a Kuhnian type of revolution in psychoanalysis, and not as merely extending or updating the Freudian paradigm. The use of Kuhn’s work is justified as follows:

We are suggesting that Kuhn’s approach to the development of scientific ideas and his definition of models as metaphysical commitments are highly applicable to the history of psychoanalytic thought and constitute a useful way to approaching different strategies of theory-construction. (1983, p. 19)

More recently, a historical reading of psychoanalysis from a Kuhnian perspective was put forth by Joyce McDougall (1997, p. 226), and in 2000 Mitchell stated again the theses he defended in 1983 with Greenberg.

The fact that Winnicott made revolutionary changes and introduced a new “paradigm” or “matrix” into psychoanalysis was acknowledged more strongly from the 1980s onwards – albeit nearly always without an explicit reference to Kuhn – by A. Phillips (1988), P. C. Horton, H. Gerwith and K. J. Kreutter (1988), J. Hodges (1989), Th. H. Ogden (2001), D. Widlöcher (2006), K. Wright (2009), R. Roussillon (2010), and N. Thompson (2012). Ogden, for example, claims that Winnicott introduced a large number of “silent revolutions” into psychoanalysis, having especially “revolutionized” the notion of “analytic frame” (2001, p. 213). Caldwell and Joyce, in turn, observed that

Winnicott was a “central figure” in the elaboration “of British object relations theory, which, while remaining rooted in Freud, revolutionized modern psychoanalysis” (2011, p. 1).

The Kuhnian concept of paradigm shifts was also used to characterize the contributions of other authors. The first to do so systematically were Greenberg and Mitchell, in the work quoted above. Prior to them, Heinz Kohut found inspiration in Kuhn when giving to his own view of narcissistic personality disorders the sense of a modification of psychoanalysis similar to a biological “mutation”, and saying that this was a contribution “that provides access to a whole new aspect of reality”, and conjugates a new revolutionary technique with a new explanation theory, both having paradigmatic value.

In 1992, Paul Ornstein, in his introduction to the seminal ideas of Michael Balint on the psychoanalytic treatment process, observed that those ideas were received in the field of psychoanalysis in two conflicting ways. One group of readers viewed Balint’s technical alterations as something acceptable, but only as clinical “parameters” that needed to be interpreted and eventually discarded, and not as a “change in the basic [Freudian] paradigm”, which had already been duly enhanced by the ego psychology (Ornstein, 1992, p. xviii). Another group refused that reduction and sought in Balint’s work “a better solution to their clinical problems”, thus “overcoming group pressure and the stranglehold of a dominant paradigm” (p. xviii). In this group’s view, the “repair” and expansion of Freudian psychoanalysis by ego psychology was not enough, “a major overhaul” (p. xix) was needed.

2. Articulation of this research proposal with prior research by the GrupoFPP and the SBPW

In the 1980s, Zeljko Loparic began an independent and systematic Kuhnian reading of the history of psychoanalysis, especially of Winnicott’s place in it – in accordance with a research line written for that purpose and adopted by a group of researchers at Unicamp and at PUC-SP, which later became CNPq’s *Research Group on Philosophy and Psychotherapeutic Practice* (GrupoFPP). Although there were prior attempts at this kind of reconstruction of the history and structure of Winnicottian psychoanalysis, this research group – currently working within the *Brazilian Society for Winnicottian Psychoanalysis* (SBPW) – was the first to take into account systematically all the elements of the Kuhnian theory of paradigms and scientific revolutions, adapted to the case of psychoanalysis – and for this reason it came to be known as the “São Paulo Winnicottian School”. In particular, the Kuhnian concept of paradigm is not reduced – as it is in Greenberg and Mitchell’s work – to metaphysical commitments, but used in all its complexity. The main goal of this research proposal is to continue that work in the form of a *Winnicott Dictionary*.

The line of research developed by Loparic and articulated by Elsa Oliveira Dias is grounded on the following main theses, which are the outcome of research done over several years:

(1) The history of psychoanalysis can be analysed and articulated in terms of the Kuhnian theory of scientific crises, scientific revolutions, and new paradigms.

(2) Winnicott's contribution consists in having set up a new paradigm for psychoanalysis, which is a revolutionary change from the Freudian paradigm and remains unparalleled in the history of this discipline.

(3) Winnicott's revolutionary research was motivated by a crisis in Freudian psychoanalysis, due to the accumulation of unsolved problems (anomalies), especially difficulties concerning babies during the nursing stage, which Winnicott linked to difficulties concerning psychotics.

(4) The core of Winnicottian psychoanalytic theory is the theory of maturational processes, which contains a theory of sexuality and serves as framework for the study of the fundamental needs of a newborn baby, which mainly come from an innate tendency towards integration – constitutive of human nature – and from environmental conditions that favour or hinder the realization of that tendency.

(5) The theory of maturational processes provides the horizon for the study of the nature and etiology of disorders within psychoanalysis, conceived as disorders of the process of maturation.

(6) The theory of maturational processes is likewise the basis and the guide for Winnicottian practice.

(7) The ontological component of the Winnicottian paradigm is not Freudian metapsychology, which is replaced by a philosophical horizon that can be articulated, even if only partially, in terms of the elements of Heidegger's existentialism and existential analytics.

(8) The exemplar for Winnicottian psychoanalysis is no longer the Oedipus situation – the “child in mother's bed” – but the mother-baby relation – the “baby on mother's lap”.

(9) The theory of maturational processes contains a theory of socialization that allows for the application of Winnicottian psychoanalysis to:

(a) the study of the process of socialization and of the structure of society, of democracy, of the history of humanity, and of social life in general;

(b) the clarification of the nature and etiology of socialization disorders;

(c) the prevention and treatment of those problems, allowing for direct collaboration with activities in the public and private services of several areas.

3. Up-to-date nature and international scope of the proposal

The project of a *Winnicott Dictionary* inserts itself into one of the major traditions of the historiography and philosophy of science, put into evidence by Thomas Kuhn's *The Structure of Scientific Revolutions* (1962). By viewing science as aiming not at ultimate truth about the world in itself, but at solving problems of certain kinds relative to the world as it is given to us, Kuhn carries on a view already found in Antiquity (“to save the phenomena”) and re-articulated later by philosophers and scientists such as Descartes, Kant, and Carnap. The relevance of Kuhn's philosophy can be attested by a continuous and consistent ongoing research on his work (see, e.g. Bird, 2000, and

Nickles, 2003). In his “Introductory Essay” for the 50th Anniversary edition of the *Structure*, Ian Hacking wrote, “the book really did change ‘the image of science by which we are now possessed.’ Forever.” (Hacking, 2012, p. xxxvii)

Furthermore, the *Winnicott Dictionary* comes about in a context of growing international acknowledgement of the Kuhnian interpretation of Winnicott’s psychoanalysis put forth by the São Paulo Winnicottian School, and several institutional developments that favour the undertaking.

In 2007, in her Introduction to the Second Edition of her acclaimed *The Language of Winnicott*, Jan Abram uses Kuhn’s terminology to say that Winnicott, while continuing Freud and Klein, introduced “a genuine paradigm shift into psychoanalytic thinking” (p. 5). A year later, in a 2008 paper, Abram quotes Loparic (2002 and 2006) pointing out that for some authors “Winnicottian psychoanalysis constitutes a paradigm shift” (Abram, 2013, p. 94). More recently, in the first sentence of her Introduction to the collection *Donald Winnicott Today* (published in 2013), Abram states: “The principal aim of this volume is to demonstrate that Winnicott’s contribution constitutes a major revolution in psychoanalysis.” As evidence for that claim, Abram mentions Kuhn and Loparic’s paper outlining the Winnicottian paradigm, reprinted in that same collection:

The word ‘revolution’ references the work of Thomas Kuhn in his *Structure of Scientific Revolutions* (1970, 2nd edition). In Chapter 4 Loparic sets out to examine the evolution of Winnicott’s discoveries and applies Kuhn’s theory of scientific revolutions. Loparic demonstrates the extent to which Freud’s psychoanalytic symbolic matrix was changed by Winnicott. (2013, p. 22)

In her summary of Loparic’s view, Abram says:

The claim that Winnicott’s work constitutes a scientific revolution is substantiated by Zeljko Loparic in Chapter 4. Drawing on Thomas Kuhn’s theory of the ‘structure of scientific revolutions’ this perspective offers a clear and convincing argument that shows how Winnicott adds to Freud’s oedipal paradigm with the ‘baby-on-the-mother’s lap paradigm’. Loparic suggests that this was a solution to Winnicott’s scientific ‘crisis’ when he realized that babies really could be ill [...]. Loparic demonstrates that Winnicott’s different theoretical outcome from Freud’s is related to their different starting points. While Freud’s oedipal paradigm emerged from his work with the hysteric, Winnicott the paediatrician and child analyst was faced with the problem of the ill baby on the mother’s lap: This is, in essence, the paradigm change which accounts for the difference between the Freudian Oedipal, triangular or three-body psychoanalysis and Winnicott’s mother-baby, dual or two-body psychoanalysis. (2013, p. 146)

Loparic comprehensively addresses the distinctiveness of Winnicott’s revolutionary investigations and completes his critical survey with an address to the critics of Winnicott (as well as those who romanticize his work). He stresses that, following both Darwin and Freud, Winnicott was foremost a scientist who was loyal to the scientific method. To illustrate

this point Loparic cites the invaluable methodology of Winnicott's therapeutic consultations which exemplify his dedication to scientific investigation. (2013, p. 6)

In a paper also published in 2013, in a special issue of *Psychoanalytic Inquiry* dedicated to Winnicott's work, Ofra Eshel explicitly defended a Kuhnian reading of the changes Winnicott introduced into psychoanalysis, and quoted Loparic and other members of the São Paulo Winnicottian School in her support.

However, even more significant than this international acknowledgement of the theses that since 1995 have become a central reference for the work done at the Philosophy and Psychotherapy Research Group (GrupoFPP) and later at the Brazilian Society for Winnicottian Psychoanalysis (SBPW) is the fact that Winnicott himself, writing in 1970-71 – near the end of his life – defended explicitly the need for a revolution in psychoanalysis. This sentence summarizes his proposition and deserves citation: “I am asking for a revolution in our work. Let us re-examine what we do” (*apud* Abram, 2013, p. 312-313).

This Project starts out with an acknowledgment that one no longer needs to debate whether a revolution in psychoanalysis was on Winnicott's agenda, nor whether he took steps in that direction. What is now needed is research into the motives for his revolutionary research and into the results he obtained. The Project of a *Winnicott Dictionary* – of a full reconstruction and conceptual articulation of the *lexicon of the Winnicottian paradigm* – hopes to contribute decisively to that end.

4. Exchanges with other lines of research

Part of the methodology of the line of research of this Project consists in considering theoretical alternatives and in taking into account results that are of interest reached either by independent researchers or by those working within other research lines. Several of those professionals are included in the team that will carry out the project (see section VI). Furthermore, in the structure of all entries of the Dictionary, a discussion of alternative interpretations is expected, as well as the inclusion of addenda and critical comments authored by members of the research team and by external readers. Likewise, the post-doc researchers in this Project are expected to study a variety of perspectives on Winnicott's work.

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5. Target audience

The *Winnicott Dictionary* aims for

(1) psychoanalysts, scholars and researchers of Winnicottian psychoanalysis in Brazil and abroad, as a reference book (comprehensive insofar as possible, systematically organized and also critical of Winnicottian psychoanalysis);

(2) everyone who works in the area of public health and social services, to whom Winnicottian psychoanalysis may bring relevant contributions, including in preventive medicine.

6. Host institutions

Unicamp's *Centre for Logic, Epistemology, and History of Science* (CLE) and the *Brazilian Society for Winnicottian Psychoanalysis* (SBPW) were chosen as host institutions because of their research and teaching tradition in this field of studies. In 1984, initially under the coordination of Prof. Loparic, CLE began offering a Specialization Course in the Philosophical Foundations of Psychology and Psychoanalysis, the first of its kind in the area of philosophy and soon after acknowledged as a reference in Brazil. The SBPW, created especially for the development of teaching, research and publications in the area of Winnicott studies continues several aspects of that prior academic initiative.

V. SUMMARY OF RESULTS ALREADY OBTAINED

Based on the line of research summarized above, Loparic laid out in several papers the main elements of the structure of the Winnicottian paradigm, comparing them with elements of the Freudian paradigm. Elsa Oliveira Dias, in turn, having researched Winnicott's entire work (as well as his commentators), collecting and articulating the elements required for a unified presentation of his thought, dedicated herself to a detailed study of the central tenet of Winnicottian psychoanalysis: the theory of maturational processes. The final articulation of that theory – which is still today to a large extent ignored by several psychoanalytic groups worldwide, including those who have an interest in Winnicott – revealed itself, Winnicott himself stated, as the backbone of his thought and especially of his theory of psychological disorders.

On this horizon, several works detailed specific topics, both regarding structural elements of human nature and its temporal stages – nursing, infancy, adolescence, the concept of environment, creativity, sexuality, dissociated aspects of the formation of gender identity, the psychosomatic constitution of the self – as well as the new Winnicottian formulation, also based on the theory of maturational processes, of the nature and etiology of psychological disorders – including psychoses, psychosomatic disorders, autism, depression, paranoia, antisocial tendencies, and neuroses. Some works also addressed the new clinical procedures that stem from the Winnicottian paradigm, relevant to the treatment of several of those disorders: the novel senses of transference and interpretation, handling, the therapeutic use of the analyst's failure, and therapeutic sessions. In addition, works on applied uses of Winnicottian psychoanalysis to problems that are not specifically clinical, such as neonatal routines and adoption are available.

More recently, specific aspects of the theory of maturational processes were subject of in-depth studies and were significantly broadened, in particular the topics of the father – which allowed for a large expansion of the studies on concern and, therefore, of the issues relating to the capacity for simple depression – and of the family. This extension of the theme of maturation allowed for a reconstruction of the Winnicottian redescription of triangular genital-based relations (the Oedipus), and for an

advancement of the study of adolescence, of the socialization process, and of problems relating to old age. Other approaches targeted the application of the Winnicottian theory of maturational processes to the prevention of psychological disorders and to the treatment of health and social problems that are not strictly psychoanalytic-clinical.

VI. COMPOSITION OF THE PROJECT'S RESEARCH TEAM

The team has a lead researcher, three main researchers (linked, in accordance with FAPESP's requirements, to higher education institutions of the State of São Paulo), three senior associate researchers (acting as coordinators of collaborating research groups that focus on the main parts of the project and are each composed according to the areas of expertise of their members), post-doc and undergraduate fellows, and staff.

The research team comprises the following professionals, distributed in the categories listed below:

Lead researcher

Zeljko Loparic (Unicamp, PUCPR, SBPW, IWA)

Assistant: Suze Piza (FGV, SBPW, IWA)

Main researchers

Alfredo Naffah Neto (PUC-SP)

Daniel Omar Perez (Unicamp)

Maria Lúcia Toledo Amiralian (USP)

Associate senior researchers (workgroup coordinators)

Caroline V. Ribeiro (UEFS)

Conceição A. Serralha (UFTM)

Elsa Oliveira Dias (SBPW, IWA)

Associate researchers

Anna Lila Lejarraga (UFRJ), Ariadne Alvarenga Rezende Engelberg de Moraes (SBPW, IWA), Claudia Dias Rosa (SBPW, IWA), Eder S. Santos (UEL, IWA), Francisco Bocca (PUCPR), Oswaldo Giacoia Junior (Unicamp), Richard Theisen Simanke (UFJF), Róbson Ramos dos Reis (UFMS), Suze Piza (FGV, SBPW, IWA)

Collaborating researchers

Prof. Antonio Coimbra de Matos (Psychoanalytic Association, Lisbon, IWA), Prof. Alice Busnardo (SBPW, IWA), Prof. Claudia Drucker (UFSC), Prof. Daniela Guizzo (SBPW), Prof. Flávio del Matto Faria (USJ, IWA), Prof. Gabriela Galván (SBPW, IWA), Prof. Isabel Castelo Branco (SBPW, IWA), Prof. Irene Borges Duarte (University of Évora, Portugal), Prof. Jean-Renaud Seba (University of Liège, Belgium), Prof. José Euclimar Xavier de Menezes, (Catholic University of Salvador-UCSal), Prof. Laura Dethiville (Freudian Psychoanalysis Society, SPF, Paris), Dr. Leticia Minhot (Córdoba National University, Argentina, IWA), Prof. Loris Notturmi (University of Liège, Belgium, IWA), Prof. Marco Casanova (UERJ), Marcos José Alves Lisboa (PUC-Camp), Prof. Maria José Ribeiro (UFUB, IWA), Prof. Marta Regina Alves

Pereira (SBPW, Uberlândia, IWA), Prof. Roseana Moraes Garcia (SBPW, IWA), Prof. Olivier Feron (PUCPR), Prof. Vera Regina Ferraz de Laurentiis (SBPW, IWA), Prof. Vincenzo Bonaminio (La Sapienza University, Rome)

PhD students

Danit Zeava Falbel Pondé (Unicamp)

Laura Mack Rates (Unicamp)

Post-doc researchers

Six fellowship recipients selected internationally upon formal approval of the Project

Post-doc supervisors

Prof. Alfredo Naffah Neto

Prof. Daniel Omar Perez

Prof. Maria Lucia T. Amiralian

Prof. Zeljko Loparic

Undergraduate student researchers

Two fellowship recipients chosen internationally upon formal approval of the Project

Undergraduate student supervisors

Prof. Suze Piza

Technical revisers and translators

Chinese: Dr. Med. Ling Sunang (Huilongguan Hospital, Beijing), M. A. Shan Xiaochun (Tongji University, Shanghai), Dr. Med. Zhao Chengzhi (Huilongguan Hospital, Beijing)

English: Prof. Rogério Passos Severo (UFMS), Regina Barros de Carvalho, Jonathan Morris, Juliana Procópio Araujo (translators)

French: Laura Dethiville (Freudian Psychoanalysis Society, Paris), Prof. Loris Notturmi (University of Liège), Prof. Jean-Renaud Seba (University of Liège)

Greek: Thanassis Hatzopoulos (Winnicott Group Athens) with collaborators

Hebrew: Prof. Ofra Eshel and the members of the Israel Winnicott Group

Italian: Prof. Vincenzo Bonaminio (University La Sapienza, Rome) with of collaborators

Portuguese: Prof. Elsa Oliveira Dias (SBPW), Meire Gomes (DWW Editorial), Prof. Vera Regina Ferraz de Laurentiis (SBPW)

Spanish: Prof. Daniel Omar Perez (Unicamp), Prof. Gabriela Galván (SBPW), Prof. Leticia Minhot (Córdoba National University, Argentina)

Visiting researchers

According to the timetable (attached), scientific meetings and congresses will be organized twice a year on the entries published or soon to be published in the *Dictionary*, with invited speakers.

Technical support staff

Tereza Loparic (IT manager)

Tereza Mendonça (SBPW)

Three fellowship recipients selected upon formal approval of the Project

Administration staff

Iara Mattos, secretary (SBPW)

Renata Braga, editorial production (SBPW)

VII. PRESENTATION OF THE RESEARCH TEAM

The research team comprises a group of renowned researchers with a wide experience in psychoanalysis and philosophy, including professionals from several universities and psychoanalytic institutions, as well as members of the Brazilian Society for Winnicottian Psychoanalysis. Thus, space for research at various levels is safeguarded, from undergraduate student research to post-doc level research. Also safeguarded is space for contribution by independent researchers and by those who do not follow the line of research of the GrupoFPP and of the SBPW.

1. Brief history of the formation of the research team

The research team that will work on the *Winnicott Dictionary Project* began gathering around Prof. Zeljko Loparic upon the foundation in 1995, at PUC-SP, of the Research Group in Philosophy and Psychotherapeutic Practice (GrupoFPP), currently linked to Unicamp's Centre for Logic, Epistemology and History of Science. The GrupoFPP is certified by CNPq, and led by Prof. Loparic.

The teaching and research activities were and continue to be developed in accordance with the line of interpretation of the structure and history of Winnicottian psychoanalysis that is being elaborated since 1995, on the basis of the Kuhnian theory of the historiography of the factual sciences by Zeljko Loparic, Elsa Oliveira Dias, and other members of the group.

A new institutional step was taken with the creation in 2001, by Z. Loparic and Elsa Oliveira Dias, of the São Paulo Winnicott Centre (CWSP) and, in 2005, of the Brazilian Society for Winnicottian Psychoanalysis (SBPW) in São Paulo, which today has branches in seven other Brazilian cities. The SBPW promotes teaching, research and publications in the area of Winnicottian psychoanalysis, through its branches, which are constituted as Winnicott Centres and Winnicott Groups, and the DWW Editorial. For more information, please visit www.sociedadewinnicott.com.br.

2. Results of research done by the GrupoFPP and by members of the SBPW

See the GrupoFPP website: www.grupofpp.com.br.

3. Teaching in Brazil

3.1. Formation Course in Winnicottian psychoanalysis provided since 2003 by the São Paulo Winnicott Centre, and since 2005 by the professors and researchers of the SBPW and the GrupoFPP.

3.2. Other teaching activities:

(1) Lectures and research supervision on Winnicott by Prof. Loparic at Unicamp, since 1995.

(2) Lectures and research supervision on Winnicott by Prof. Loparic at the Post-graduate Studies Program in Clinical Psychology at PUC-SP, from 1994 to 2011.

(3) Lectures of the members of the the GrupoFPP at the Extension Courses in Winnicottian Psychoanalysis at the PUC-SP, from 2003-2007.

(4) Lectures by Prof. Loparic on Winnicott in the area of philosophy of psychoanalysis at the PUCPR Philosophy PhD program since 2011, in collaboration with Professors Daniel Omar Perez and Francisco Bocca, both associates of this project.

Detailed information available in the Lattes CV of the professors and in the GrupoFPP website.

4. Events in Brazil

The GrupoFPP and the SBPW have already organized the following events:

4.1 São Paulo International Winnicott Colloquia

Except for the first two, all other colloquia were thematic, with topics chosen in accordance with the lines of research of the participants of the GrupoFPP (see www.grupofpp.com.br) and, more recently, of the regular members and collaborators of the SBPW:

I. Winnicott Colloquium (1995). (Whithout title)

II. Winnicott Colloquium. Winnicott Centennial (1996)

III. Winnicott Colloquium. Winnicottian clinical practice (1998)

IV. Winnicott Colloquium. Winnicott on aggressiveness (1999)

V. Winnicott Colloquium. The body (2000)

VI. Winnicott Colloquium. Masculine and feminine (2001)

VII. Winnicott Colloquium. The clinical practice of maturational processes (2002)

VIII. Winnicott Colloquium. Theory and clinical practice of psychoses (2003)

IX. Winnicott Colloquium. Theory and clinical practice of depression (2004)

X. Winnicott Colloquium. Antisocial tendencies and delinquency (2005)

XI. Winnicott Colloquium. Creativity and cultural experience (2006)

XII. Winnicott Colloquium. Winnicott in the history of psychoanalysis (2007)

XIII. Winnicott Colloquium. Winnicott's clinical cases (2008)

XIV. Winnicott Colloquium. Winnicott on the psychological, the mental, and the symbolic (2009)

XV. Winnicott Colloquium. The true and the false self (2010)

XVI. Winnicott Colloquium. The ethics of caring (2011)

XVII. Winnicott Colloquium. What about the father? (2012)

XVIII. Winnicott Colloquium. Family and personal maturation (2013)

XIX. Winnicott Colloquium. Adolescence and socialization (2014)

XX. Winnicott Colloquium. Winnicott and the future of psychoanalysis (scheduled for 2015)

4.2 Triângulo Mineiro Winnicott Colloquia

- I. Winnicott Colloquium. Perspectives on education, research, and psychoanalytic clinical practice (2006)
- II. Winnicott Colloquium. Winnicottian clinical practice (2007)
- III. Winnicott Colloquium. Health as maturity (2009)
- IV. Winnicott Colloquium. Winnicott on psychosomatics (2011)
- V. Winnicott Colloquium. Winnicott on education – creating facilitating environments for learning (2013)

4.3 Belo Horizonte Winnicott Colloquia

- I. Winnicott Colloquium. Maturation process and care (2009)
- II. Winnicott Colloquium. From interpretation to handling (2010)
- III. Winnicott Colloquium. Antisocial tendencies: origins and prevention (2011)
- IV. Winnicott Colloquium. Winnicottian psychopathology (2012)
- V. Winnicott Colloquium. Depressions (2013)
- VI. Winnicott Colloquium. Contemporary clinical practice and the true and false self (2014)

4.4 Campinas Winnicott Colloquia

Foundation colloquium of the Campinas Winnicott Centre. Fundamental features of Winnicottian psychoanalysis (2006)

- I. Winnicott Colloquium. Winnicottian clinical practice (2007)
- II. Winnicott Colloquium. Handling in Winnicottian clinical practice (2008)
- III. Winnicott Colloquium. Interpretation in Winnicottian clinical practice (2009)
- IV. Winnicott Colloquium. Winnicott and the theory of society (2010)
- V. Winnicott Colloquium. Winnicott on dreams and dreaming (2011)
- VI. Winnicott Colloquium. Sexual disorders (2012)
- VII. Winnicott Colloquium. Winnicott's clinical cases (2013)
- VIII. Winnicott Colloquium. Winnicott on adoption (2013)

4.5 Lorena Winnicott Colloquia

- I. Winnicott Colloquium. Winnicott on health, illness, and prevention (2009)
- II. Winnicott Colloquium. Antisocial tendencies and delinquency (2010)
- III. Winnicott Colloquium. From Freud to Winnicott: the development of psychoanalysis (2011)
- IV. Winnicott Colloquium. Maturation and sexuality (2012)
- V. Winnicott Colloquium. Psychosomatics (2013)
- VI. Winnicott Colloquium. Winnicottian psychopathology (2014)

4.6 Rio de Janeiro Winnicott Colloquia

- I. Winnicott Colloquium. The clinical practice of maturational processes (2012)
- II. Winnicott Colloquium. Winnicottian psychopathology (2013)
- III. Winnicott Colloquium. The body (2014)

4.7 Londrina Winnicott Symposia

- I. Winnicott symposium. Theory and clinical practice in Winnicott's psychoanalysis (2011)

- II. Winnicott symposium. Winnicott in the history of psychoanalysis (2012)
- III. Winnicott symposium. Adolescence (2014)

4.8 Porto Alegre Winnicott Colloquia

- I. Winnicott Colloquium. D. W. Winnicott's theory of maturational processes (2008)
- II. Winnicott Colloquium. The ethics of caring (2009)
- III. Winnicott Colloquium. Essential solitude and dependence (2010)
- IV. Winnicott Colloquium. From sublimation to creativity: a paradigmatic change in the psychoanalytic view of culture (2011)
- V. Winnicott Colloquium. Winnicott on language (2012)

4.9 Salvador Winnicott Colloquia

In partnership with the Catholic University of Salvador, UCSal.

- I. Winnicott Colloquium. From the Freudian Oedipal family to the Winnicottian family environment: tensions (2012)
- II. Winnicott Colloquium. Psychological order and family order (2013)
- III. Winnicott Colloquium. Interdisciplinary views on family and adoption (2013).
- IV. Winnicott Colloquium. Father: support for maturation (2014)

5. Publications in Brazil

A large number of works by members of this Project's research team has been published in several venues, as indicated in the bibliography available at the SBPW website. A significant portion of those works received support from FAPESP and other funding agencies (see <http://www.centrowinnicott.com.br>). The publications of the GrupoFPP and of the SBPW include two online journals, *Natureza Humana* and *Winnicott e-Prints*, as well as several books issued by the SBPW. See the DWW Editorial catalogue and forthcoming books at <http://www.dwweditorial.com.br>.

6. Social services activities

Several members of this Project's team are engaged in activities related to providing support for social service projects, including the ones listed in the agreement with the City of Santos and supervision work at the Campinas CAPS, the "Além da Rua" Program of the Campinas Father Haroldo Institute, and the Campinas Centre for Adolescent Orientation.

7. Collaboration with Brazilian academic institutions

The members of this Project's team, which had its origins in an academic group (the GrupoFPP), have exchange and collaboration programs with several academic and psychoanalytic institutions in Brazil and abroad. The group's research, as well as those done at the Winnicott Centres of the SBPW, have the support of several higher education institutions from Brazil, such as PUC-SP, PUCPR, UFRGS, UFSM, UEL, UFFS, Unicamp, and USP, as well as several scientific organizations (ANPOF's *Heidegger Workgroup* and *Philosophy and Psychoanalysis Workgroup*, the *Campinas Section of the Brazilian Kant Society*, and the *Brazilian Society for Phenomenology*).

8. International projection of the group

Since its beginning, the SBPW and its members have developed international activities – both at individual and institutional levels.

8.1 Institutional initiatives and exchanges

Since 2007, the SBPW members have taken part in the SIRCA (International Symposium on Representation in Science and Art) at the Córdoba National University, Argentina, with works on Winnicott. Since 2011, the SBPW collaborates with the Winnicott group of the *Société de Psychanalyse Freudienne* (SPF) in Paris. In 2013, the SBPW promoted the creation of the *International Winnicott Association* (IWA), which currently has fifteen group-members from eight countries. Several forms of partnership are under consideration with the *Winnicott Trust*, which is the institution in charge of the literary legacy of Winnicott and of the editing of his complete works, to begin in 2015 by *Oxford University Press*. For 2015, the First Winnicott Congress of the IWA is scheduled to happen in São Paulo, simultaneously with the Twentieth International Winnicott Colloquium of the SBPW, on the topic “Winnicott and the future of psychoanalysis”. Information on several of these activities is available at www.iwassociation.com.

8.2 International talks and other academic activities

Since 1993 several members of the SBPW have developed activities abroad. Z. Loparic delivered talks on Winnicott and psychoanalysis in events in Belgium, China, Colombia, Croacia, France, England, Mexico, Peru, Portugal, and Uruguay. During that same period, Elsa Oliveira Dias gave talks on those same topics in Argentina, China, France, Peru, Portugal, and Uruguay. Here are some of the highlights: In 2000, Prof. Loparic gave the annual Medeleine Davis Lecture at the London *Squiggle Foundation*; the title of his talk was “Winnicott’s Paradigm Outlined”. In 2011, Prof. Ariadne Alvarenga Engelberg de Moraes participated of the International Forum for Psychoanalytic Education (IFPE) at Fort Lauderdale, Florida. In 2013, several members of the SBPW participated of the First Winnicott Colloquium of the *Portuguese Association for Psychoanalysis and Psychoanalytic Psychotherapy* (APPP) in Lisbon, and in 2014 of the Second Portuguese-Brazilian Congress on Winnicott, also organized by APPP. Also in 2014, Roseana Moraes Garcia and Claudia Dias Rosa gave were invited speakers at the Second Córdoba Winnicott Colloquium, in Argentina, titled “Delinquency as a sign of hope”. Within the IWA, a group of researchers of the SBPW organized in June 2013 a series of seminars on Winnicott at the *Yikang Mental Clinic* of the Beijing Huilongguan Hospital. In 2013 and 2014, Elsa O. Dias and Z. Loparic gave seminars on Winnicott at the *Shanghai University*. Also in 2014, at the Paris *École Normal Supérieure*, in collaboration with the Paris *Archives Husserl* and the *École Française de Daseinsanalyse*, the first meeting of the *International Research Group on Winnicott’s Paradigm* took place, with the presence of participants from Belgium, Brazil, France, and Portugal. Follow-up meetings are scheduled to happen in Paris in 2015.

8.3 International courses

From 2011 to 2013, professors Conceição Serralha, Gabriela Galván, Roseana Moraes Garcia, Elsa Oliveira Dias and Zeljko Loparic from the SBPW taught classes in a Specialization Course in Winnicottian Psychoanalysis at the Córdoba National University, in Argentina, coordinated by Leticia Minhot, philosopher and researcher, and also a member of the SBPW. May 2014, at the Beijing Huilongguan Hospital, which is the main institution of this kind in the Chinese capital, was started the Chinese-Brazilian Formation Course in Winnicottian Psychoanalysis, scheduled to last for three years (2014-2016). This course, ministered by Prof. Elsa Oliveira Dias, Prof. Loparic and other members of the SBPW, was officially sanctioned by the Chinese National Continuing Medical Education Committee as a “continuing medical education national project” (CME National Program) in 2015.

8.4 International publications

Several members of the SBPW published in international venues and continue to do so in several languages (see the Lattes CV of the members of the team). In 2014, the English publishing house Karnac agreed to edit and publish a translation of Elsa Oliveira Dias’s *D.W. Winnicott’s theory of maturation processes*.

VIII. EXPECTED OUTCOME OF THIS RESEARCH PROPOSAL

The language of the Freudian paradigm received a stellar study in *The Language of Psycho-analysis* by J. Laplanche and J.-B. Pontalis (1967). However, one of the limitations of this work is that it is restricted to Freud’s clinical terms. This limitation was in part overcome by the *Dictionnaire de la psychanalyse*, by E. Roudinesco and M. Plon (new edition, 1997), which is a noteworthy additional contribution in the same direction, but which also does not cover completely the Freudian lexicon.

Until today, the language of Winnicottian psychoanalysis was dictionarized only by Jan Abram, in *The Language of Winnicott* (1st edition 1996, 2nd edition 2007). Based on one of the most detailed studies of the totality of Winnicott’s work ever made – which tracked down the development of Winnicott’s ideas and how they compare with major authors of traditional psychoanalysis (Freud, Klein), this universally acclaimed dictionary was an important first step in an unexplored terrain. However, in the light of more recent results in the field of Winnicottian studies, that text is still lacking in terms of offering a historical approach, and also in conceptual analysis, structural articulation, comparative studies, philological examination and critical assessment of the *Winnicottian lexicon considered as a whole*. We have today a clearer view of the scope of the changes introduced by Winnicott and of the unity of his psychoanalysis. Biographical, professional and institutional data which are known to be relevant for an understanding of the development of Winnicott’s ideas did not receive much attention in Abram’s dictionary. In the second edition (2007), the author subscribed to the view of a paradigmatic shift in Kuhn’s sense, but did not edit or revise significantly the entries of her Dictionary so as to render clear the structure of the Winnicottian paradigm. A prior book, by A. Newman (1995), *Non-compliance in Winnicott’s Words*, does not have – according to the author himself – the characteristics of a dictionary. It is rather a compilation of texts by Winnicott followed by random personal comments.

This research Project purports to fulfil that gap in the Winnicott literature. The main expected outcome of the *Winnicott Dictionary Project* is a *reconstruction of the lexicon of the Winnicottian paradigm* that shall be, insofar as possible, *complete* – in the sense of analysing Winnicottian psychoanalysis in a *comprehensive and unified* manner, based on the totality of his works, on the unity of this clinical-theoretical thinking, and in the light of the Kuhnian theory of paradigms and scientific revolutions. Special care shall be given to preserving the basic traits of Winnicott's language, so that the *Dictionary* renders explicit and clarifies *historically, conceptually, structurally, comparatively, philosophically, critically, and factually*, the uses and changes in use of particular terms and phrases, trying to avoid a freezing of the language in the form of a jargon. By considering their meanings historically, therefore as something open to additional elaboration, it is intended as a source of inspiration for the development of Winnicottian thought.

The core of the lexicon will reflect the structure of the *Winnicottian theory of maturational processes*, which is the backbone of his psychoanalysis. That theory shall be reconstructed according to the rules for the construction of scientific theories followed implicitly or explicitly by Winnicott. The lexicon will also have a criticism section, where Winnicottian psychoanalysis is to be assessed from an epistemological and methodological point of view. Also to be highlighted are the possible uses of Winnicottian thinking as guides for both psychoanalytic practice and interventions in other areas, such as prevention of maturation disorders (both individual and social), paediatrics, obstetrics, physiotherapy, treatment of deficiencies, social assistance and education.

In accordance with this approach, and using the results already mentioned of the São Paulo Winnicottian School, a reconstruction of Winnicott's language will be undertaken that tracks down his use of words and, more generally, the relevance of his main thesis for a psychoanalytic theory of personal and cultural life. Special attention will fall on *new terms* introduced by Winnicott, which are specific to his theories of maturational processes (care, dependence, integration, good enough mother, continuity of being, environmental provision, imaginative elaboration, structure of personality, cross identification, etc.), of psychopathology (splits due to breaks in the line of being, unthinkable agonies, withdrawal, regression to dependence, antisocial tendencies, false self, psychopathologies) and of sociopathology (intolerance of ambivalence, antidemocratic tendency, cultural poverty, anarchism, authoritarianism, belligerence), as well as terms specific to traditional psychoanalysis that were redefined by Winnicott (psychosis, ambivalence, neurosis, instinct, ego, interpretation), left without use or even abandoned (life drive, death drive, psychological apparatus) and borrowed from ordinary English, such as *self, mutuality, I am, concern, and ruthlessness*.

Besides reconstructing the lexicon Winnicottian psychoanalysis, the *Dictionary* also aims at elaborating other kinds of entries, divided into several other categories, which might help in the reconstitution of the historical, professional, institutional and personal environment where Winnicott's work came about. Below we indicate the structure of the *Dictionary* itself.

The execution of this task, which follows similar lines but goes beyond the Roudinesco and Plon *Dictionary*, will contribute for a better understanding of the progress of

psychoanalysis that resulted in the Winnicottian revolution, and for determining the place of Winnicottian psychoanalysis in the human sciences. It will also facilitate its application to different areas, in particular its use in the prevention and treatment of psychological and social disorders. Besides serving as an important tool for teaching and facilitating the development of research on Winnicott at national and international levels, the *Winnicott Dictionary*, in format here proposed – wide range of topics, collective enterprise, strong academic insertion and qualifications of the team, publication using the resources of current technology, openness to dialogue with the readers – will contribute outside the domain of Winnicottian studies both to the historiography of psychoanalysis in general and to renewing psychoanalytic discourse and practice, making it evident the relevance of this discipline for the social and cultural practices of our time.

IX. PRESENTATION FORM OF THE RESULTS: *WINNICOTT DICTIONARY* and *WINNICOTT QUOTATION DICTIONARY*

The outcomes of this Project's research shall be presented in two forms:

- (1) *Winnicott Dictionary*, and
- (2) *Winnicott Dictionary of Quotations*

The former will have entries outlined according to the rules outlined below. The latter will be a companion to the former, written according to the model offered by *The Oxford Dictionary of Quotations*. It will contain (a) an extensive compilation of passages from Winnicott's works (original and translations, if they exist) in which the term or phrase of the entry occurs, and (b) a compilation of passages chosen from the works of other authors that are relevant for the understanding of those terms and phrases.

X. STRUCTURE OF THE *WINNICOTT DICTIONARY*

The *Dictionary* website on the internet will have the following thematic structure:

1. Preface

- 1.1 Main characteristics of the proposed *Dictionary*
- 1.2 History of the Project
- 1.3 Collaborating researchers and support staff

2. Introduction

- 2.1 Justification of the Project: to study the language of the Winnicottian paradigm, thus fulfilling a gap in Winnicottian studies
- 2.2 Structure of the *Dictionary*
- 2.3 Publication form: digital, free online access; new issues published biannually
- 2.4 Languages: English and Portuguese, with versions in Chinese, French, Greek, Hebrew, Italian and Spanish
- 2.5 Structure of the entries (see details below)
- 2.6 Comparison with editorial projects of existing dictionaries of philosophy, psychoanalysis, and Winnicottian psychoanalysis (Abbagnano, Abram, Assoun, Eisler, Ferrater Mora, Lalande, Laplanche and Pontalis, Newman, Roudinesco, Rycroft, Stanford Encyclopaedia of Philosophy, and Wikipedia)

2.7 Publisher: DWW Editorial

3. Entries, in alphabetical order

4. A timeline of Winnicott's personal life

5. A timeline of Winnicottian studies

Basic and historical data of relevant psychoanalytic and Winnicottian institutions, academic activities dedicated to Winnicott, events, editorial activities (model: Roudinesco).

6. Winnicottian bibliography

6.1 Complete references for all of Winnicott's works (updated version, based on the 2007 bibliography by Knud Hjulmand, published in Volume 1 of *Natureza Humana*)

6.2 Bibliography of the literature on Winnicott

Papers, books, dissertations, theses, etc., taking into account all the languages used in the Dictionary.

7. List of published entries

8. List of forthcoming entries

9. List of collaborators

XI. NUMBER, CATEGORIES, AND STRUCTURE OF THE ENTRIES

At least 18 entries are scheduled for publication every semester, totalling at least 180 entries in the 5-year duration of this Project. With that number of entries, the *Winnicott Dictionary* will equal or even overcome the prestigious *Glossary of Psychoanalytic Terms and Concepts* published by the American Psychoanalytic Association (APsaA). It will also set itself apart from others due to the complex nature of the entries, detailed below, and because it will have the companion *Winnicott Quotation Dictionary*. It will also have translations to several languages, thus guaranteeing its international reach, not only among members of the IWA, but also among Winnicott scholars in general.

In the elaboration of the *Winnicott Dictionary*, the constitutive elements of a paradigm in Kuhn's sense shall be taken into account first: theoretical commitments and exemplars, as well as applications of Winnicottian psychoanalysis. In the research and elaboration of this material, a great significance shall be given to the development of Winnicott's work in the context of the history of psychoanalysis.

With respect to the *theoretical commitments* of the Winnicottian paradigm, the research will consider the following components.

(1) Scientific-theoretical component

(a) the concepts and theses that make up the fundamental guiding-generalizations, and the structure of the Winnicottian theory of healthy and troubled maturation;

(b) the Winnicottian procedures for presenting clinical facts and for constructing psychoanalytic theories.

(2) Philosophical component

This shall be approached having in mind its functionality within the Winnicottian framework, and not its value as ultimate truth. It will be analysed using indications given by Winnicott himself relative to his philosophy in general, in the light of Heideggerian analytics of the Dasein, of the several versions of existentialism, and inspirations coming from Christianity and Eastern cultures.

(3) Clinical component

The Winnicottian concept of health and illness. Winnicottian psychopathologies will be identified, and differences between them and the pathologies of orthodox paediatrics, psychiatrics and psychoanalysis will be laid out. Technical novelties introduced by Winnicott will be analysed; the clinical effectiveness of Winnicottian practice as a whole will be scrutinized factually and epistemologically.

(4) Axiological component

The topics will be the values that, as Winnicott says, make life worth living. Freud's pleasure principle provides an important contrast in this respect.

Concerning *exemplars*, that is, Winnicott's clinical cases, their significance in the justification and illustration of theoretical theses will be analysed, as well as their use as practical therapeutic models of various kinds, and their significance for the teaching of Winnicottian psychoanalysis.

The *Winnicott Dictionary* will also contain entries on the application of Winnicottian psychoanalysis to the study of topics that are external to psychoanalysis strictly speaking, such as social and cultural life in general, and the possibility of preventing and treating disorders both psychological and social. It will also have entries on topics that are relevant for the understanding of his thought, namely, the professional and institutional context in which his work came about, as well as biographical data.

The entries will therefore be classified in the following categories:

- (1) Scientific-theoretical entries
- (2) Philosophical entries
- (3) Clinical-theoretical entries
- (4) Axiological entries
- (5) Entries on Winnicott's clinical cases
- (6) Entries on applied Winnicottian psychoanalysis
- (7) Professional entries
- (8) Institutional entries
- (9) Biographical entries

A single entry may be classified into more than one category, depending on the perspective from which it is approached – this shall be indicated in the Dictionary. The entries will be introduced using the language of each version of the *Dictionary* (Chinese, English, French, Greek, Hebrew, Italian, Portuguese and Spanish), with an indication of the original English word or phrase, and the translation to all other languages of the *Dictionary*. All analyses shall be documented with citation of relevant texts. We indicate below how the contexts shall be specified, an initial suggested list of entries and their articulation. The choice of entries shall be made by the associated

researchers. All entries shall consider, whenever appropriate, all items specified for the scientific-theoretical entries, albeit this is not mentioned explicitly for other entries.

XII. CONTENT AND ARTICULATION OF SCIENTIFIC-THEORETICAL ENTRIES

1.1 Content

These entries shall analyse fundamental terms and phrases of the theory of maturational processes, which is the properly scientific component of the Winnicottian paradigm (as a framework for solving health, personal and social problems), as well as its methodological component.

1.2 Articulation

- (1) Translation of the word or phrase that is the subject of each entry into the languages of the *Dictionary* and into German.
- (2) Brief specification of the sense or senses of the entry, highlighting formulations of the last stage of Winnicott's work (in the 1960s).
- (3) Detailing of those senses: to be done (a) considering historically the emergence and development of Winnicott's ideas on the topic, (b) taking into account the totality of Winnicott's work ordered chronologically, and (c) seeking support from the most relevant quotations of passages of works by Winnicott.
- (4) Origin and other philological aspects of the term or phrase, considering the vocabulary and languages of the *Dictionary*.
- (5) Conceptual analysis: exploration of the semantic field of the entry in Winnicott's work, by elaborating its senses and articulating them with the senses of other entries in the same category, relating them either by similarity ("synonyms"), or by dissimilarity ("antonyms").
- (6) Structural analysis: determination of the place of the topic of the entry in the theoretical structure of Winnicottian psychoanalysis, in particular its connections with other entries in different categories.
- (7) Clinical relevance: making explicit the clinical sense of the entry.
- (8) Use of the term or phrase in applications of Winnicottian psychoanalysis to the study of phenomena that are not clinical in nature.
- (9) Comparative analysis:
 - (a) studying of the use of that term or phrase by classical authors of psychoanalysis (S. Freud, K. Abraham, Anna Freud, H. Hartmann, E. Klein, W. R. Bion, J. Lacan), medicine, especially paediatrics and psychiatry, and other relevant areas, such as literature, religion, and philosophy;
 - (b) highlighting Winnicott's dialogues with other authors, related to the entry;
 - (c) examining of the connections between Winnicottian language and the language used in the health sciences today;
 - (d) making explicit, whenever the case, the novelty of the term or phrase;
 - (e) determining Winnicott's place in the history of psychoanalysis and in the cultural horizon of his time.
- (10) Developments: proposals by Winnicott's interlocutors and authors that work within the framework of the Winnicottian paradigm aiming at its articulation and development.
- (11) Reception within psychoanalysis and other areas (health sciences, social services, and cultural areas such as arts, religion, law, etc.); analysis of the results of prior research on Winnicott.

- (12) Alternative interpretations: debate with interpretations of Winnicottian psychoanalysis that adopt perspectives different from the one used in this Project.
- (13) Alternative translations commented.
- (14) Criticism: based on results of recent Winnicottian studies, discussion of lack of clarity or precision, ambiguities, etc. in Winnicott's writings.
- (15) Comments on bibliographical references, which shall be compiled during the research process, taking into account all the languages of the *Dictionary*.
- (16) Credits for collaborators.
- (17) Addenda: will be added regularly to the entries, in an area of the page dedicated specifically to that end, received from associated researchers or readers of the *Dictionary*, duly acknowledged, following the model offered by the *Lalande Vocabulaire*. In each case, the writers of *Dictionary* may publish a comment.
- (18) Critical comments by readers: will be added regularly to each entry, in an area of the page destined specifically to that end, received from associated researchers or readers, duly acknowledged according to the model offered by the *Lalande Vocabulaire*. In each case, the writers of the *Dictionary* may publish a reply.