



## Editorial Norms for JEP

Send your papers for submission to Cristiana Cimino: [cristianacimino.jep@gmail.com](mailto:cristianacimino.jep@gmail.com)

- Use Times New Roman font 12 pt only for all paper, except whenever specified.
- All the text has to be justified.
- Exact lead 14 pt.

1. **Title of paper:** centered, bold, 14 pt, followed by **name of author/s** (centered, bold, 12 pt). Ex:

### The Emergence of the Unconscious in Western Thought

Michel Henry

2. Five **Keywords** (normal). Paragraph indented cm. 0.50 left and right, justified. Ex:

**Keywords:** Post-Junghism - Archetypes - Perspectivism - "Deadwood" of Junghism - Dialogical Inter-subjectivity

3. A **Summary** (*italics*) of no more than 1200 characters (spaces included). Paragraph indented cm. 0.50 left and right, justified. Book citations within Summary in normal text. Ex.:

*Summary: Following his phenomenological thinking, the author shows how Freudian theory of the unconscious is actually the point of arrival of a long process of European thinking that began with "Cartesian doubt" and with Descartes' idea that one's sense of the "I" is the only certainty. This process, which combines reflections on the subject and a philosophy of life, basically continues in Schopenhauer, Kierkegaard, Nietzsche and in phenomenology. Starting from an analysis of Freud's Project for a Scientific Psychology – to be considered a theory of subjectivity – the Author examines the role Freud gave to life drives: the foundations of the subject lie not in representations but in affects. He also underlines the "Schopenhauerian" limits of Freudian theory: Freud appears to have put too much emphasis on psychic representations instead of putting it on affect as the ultimate truth of the subject. The Author then concludes by examining the common ground between Freud and Marx, insofar as both insist on individuality and on the subjectivity of human life.*

4. **Notes:** at bottom of page, 9 pt, progressive numbering, arabic numerals.
5. **Paragraphs** indented cm 0.50 except the first after the title.
6. **One space** between sentences. Like here.



7. **No spacing** between paragraphs.
8. **Quotations** of *foreign words* and *titles of books/journals* in italics, NEVER underlined.
9. **Quotations** of titles of chapters/articles of journals in normal in English inverted commas “.....”
10. **Long quotations** in smaller point size, 10 pt., in separate indented paragraph. cm. 0.50 left and right, justified. Ex.:

As a consequence, the words “psychoanalysis” and “psychotherapy” can be used as synonyms in most cases. Instead of looking out for uncertain and improbable distinctions, it could be more useful to define what is essential and structural in any genuine therapeutic relationship, whatever one prefers to call it. With this aim, the two basic attitudes indicated by Friedman seem to be a good point of departure. Here is the first:

The analyst could press his own case without entreating the patient and without manipulating the patient because the patient's ultimate response was *guaranteed*, theoretically, by a third presence – objective truth, truth undistorted by the analyst's and patient's preconceptions and wishful thinking (Friedman 1997, p. 28).

These words define the basic attitude not just of psychoanalysis, but of every relational therapy,  
.....

11. **References at the end of paper** (initial letters in Upper Case for English and German titles, initial letters in lower case for non-English titles). Ex:

Friedman, L., “Ferrum, ignis, and medicina: return to the crucible”, *Journal of the American Psychoanalytic Association*, 45, 1997

Bion, W. R., *Attention and Interpretation*, London: Tavistock Publications, 1970

De Risio, S., Mancina, M., “Metodo e verifiche in psicoanalisi: una riflessione epistemologica” in Longhin, L., pp. 23-44, 1998

Longhin, L., ed., *Temi e problemi in psicoanalisi*, transl. by M. Rivero, Turin: Bollati Boringhieri, 1998

12. **In citing a classic**, it is preferable to cite the date of the original edition. Ex:

Heidegger, M. [1927], *Being and Time*, New York: Harper and Row, 1962



**13. For the works of Freud**, use only *SE* (Standard Edition), or *GW* (Gesammelte Werke). The date is always that of the original German edition.

Freud, S. [1912], *Recommendations to Physicians Practicing Psychoanalysis*, *SE*, 12, pp. 111-116; *GW*, 9, pp. 15-19

**14. If an author cites a translation of a work originally published in English**, the original English citation must absolutely be given. In general, it is always best to cite the English editions even of non-English books – unless they prove impossible to locate. In this case, for example, a Spanish author citing the Spanish edition of a book originally published in French can cite the Spanish edition (EXCEPT for the works of Freud and Jung, where the English edition must ALWAYS be cited).

**15. Citations** in the body of a text as follows:

...the jump into the void that Bion (1970) pointed to with the formula *Faith in O*, which means entrusting oneself to the unknowable origin of all knowledge. “Any interpretation starts with a precognition, as some philosophers pointed out” (Heidegger 1927; 1962, § 3). As Kuhn said (1963, p. 24), the science....

**16. In the case of possible ambiguities** – for example between Sigmund Freud and Anna Freud, or between Carlo Goldoni and Luca Goldoni – it is best to specify: (A. Freud 1933), (L. Goldoni 2001).

**17. In reporting a conversation**, the name of the **interviewer**, the **interviewee**, and the **questions** are always placed in **bold**, and the responses in normal text. For example:

**Maria Luisa Tapparo – How do you view group analysis today?**

**Diego Napolitani** – Group analysis plays an important role in the history of psychology and psychoanalysis. This can be very briefly explained in two comments by S.H. Foulkes. In the first, taken from the foreword to his book *Therapeutic Group Analysis* (Foulkes 1964), he claimed the necessity of a method and a theory able to brush away false counter-positions – such as cultural versus biological origin, psychogenesis versus somatogenesis, individual versus society, fantasy versus reality – in an attempt to utilize concepts that from the start could set up an integrated vision. The second comes from his essay “The group as matrix of an individual’s mental life”, and maintains that group-analysis eliminates the need for usual concepts such as the unconscious, repression, defenses, etc., necessary to a psychoanalytic setting.

For the brief biographical sketches of JEP contributors, please refer to the section **Contributors** in previous issues of JEP.