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M. Rho

see AMNESIA, INFANTILE

Freud recognised the
ality early in the child's
le sexuality was not exclu-
genitals. Rather, the child
perverse, meaning that
was located in different
d that their stimulation
d. Freud discussed the
stages and their eroge-
nal, *phallic) as offering
e entire surface of the
ed of as an erogenous
ponent sexual impulses
chism and voyeurism -
part of infantile sexual-
in adult life might be
sure.

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R. M. S.

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D. K. S.

INFLATION An attitudinal distortion of the ego,
resting as either a puffed-up, megalomaniacal
sense of God-likeness, all-powerfulness, or
showiness (positive inflation), or a sense

INFINITE A concept suggesting great quantity, first formalised by mathematician Georg Cantor (1845-1918). *Matte Blanco has exploited Cantor's ideas for psychoanalysis in unusual ways. The sequence of counting numbers is clearly infinite, for if we take 1, 2, 3, ..., n, n + 1, there is always a greater number than the one already reached. Suppose we now correlate or map each number onto its double - we correlate 1 with 2, 2 with 4, 3 with 6, 4 with 8, and so on. Intuitively, the part of the counting numbers consisting of the doubled or even numbers is a smaller part of the whole sequence of numbers which, after all, also include the odd numbers. So common sense tells us there are twice as many numbers as doubles; that is: the part (even numbers) is smaller than the whole (all numbers, odd and even). In set (or class) theory we say two sets are the same size if we can establish a one-one correlation between them and here we can actually do this, for every counting number is mapped one-one onto its double, and conversely. Therefore, in Cantor's theory a part of the counting numbers is equivalent to the whole set of counting numbers. Matte Blanco links this idea to equivalents of whole and *part objects. Surprisingly, Cantor shows the class of all subclasses of the whole numbers is larger than the (already) infinite class of whole numbers. He therefore shows how there can be 'larger' and 'smaller' infinities.

Jung, C. G. [1953] (1966) *Two Essays on Analytical Psychology*. Princeton: Princeton University Press.

of absolute worthlessness and inferiority (negative inflation). Inflation arises from the ego's mistaken identification with *archetypal images of the *collective unconscious (e.g. the Magician, the Wise Man, the Fool, the puer *maternus*). Dissolution of this distorted attitude comes about through the ego's separation of personal contents from collective and universal ones. Jung was especially fond of offering Goethe's *Faust* and *Nietzsche's *Zarathustra* as literary philosophical exemplars of the consequence of dangerous psychic inflation.

J. Mar.

INHIBITION A process is inhibited if it is 'switched off' by the operation of some other process. For example, fear can inhibit sexual desire. Inhibition is usually carried out by the *ego or *super-ego; the inhibited process is usually an instinctual impulse. Neuroses are regarded as inhibitions in the development of the libido and thus inhibition can be seen as a symptom.

See also: compromise formation; neurosis

Freud, S. (1926) *Inhibitions, Symptoms and Anxiety*. S. E. 20. London: Hogarth Press.

K. L.

INNENWELT *Umwelt* is a term used in psychology to designate an individual's subjectively significant surroundings. The *innenwelt* is correspondingly given structure by projections from this *umwelt*. Lacan finds that the gap represented by the unconscious upsets the correlation between *innenwelt* and *umwelt*, thereby inverting the inner/outer metaphor often used for the psyche.

B. O. D.

INSISTENCE Insistence is the mark of *conflict, or the presence of the opposite idea in the unconscious. In *Hamlet* this knowledge of psychic functioning is expressed in the famous line, 'The lady doth protest too much, methinks'. The *reaction formation observed in obsessive conditions is an insistence on the opposite of what is repressed.

J. A. Ber.

INQUIRY; DETAILED INQUIRY A unique technique of *interpersonal psychoanalysis in which the analyst actively asks questions in order to facilitate the patient's articulation of experience. Whereas the traditional model suggests that once repression is lifted a well-formed thought or experience can be exposed, *Sullivan perceived experiences as often *unformulated (pre-symbolic, non-representational) due to the intensity of anxiety. Inquiry would help the patient mentalise, give representation to these previously diffuse experiences. Asking questions and being curious with the patient was seen by Sullivan as a necessary correction to the formulaic, at times, highly theoretical interpretations he observed in the 1930s and 40s. The focus of inquiry also broadens the analytic investigation to include not simply the patients' representational world of affect and *imagery but also the interpersonal and observable behaviours - attitudes, manner of speech, etc. Though this technique has been criticised as superficial, the inquiry into what appears to be mundane often leads to transference, conflictual experience. Levenson emphasises that the use of inquiry is an 'indirect approach . . . without any dynamic formulation in mind . . . [unlike] a directed inquiry [which leads] the respondent to some inevitable conclusion . . . The function of a detailed inquiry, then, is not to construct a veridical or instrumentally useful narrative about the patient's life . . . It is to deconstruct the story, locate the omissions and investigate them.'