

Femininities and masculinities: history and constructions

This edition offers the reader a series of articles on the concepts of sexuality and gender. This juxtaposition of concepts is justified by the challenging and comprehensive proposal of the theme that we chose for the first issue of *Trivium* in 2020 - Femininities and masculinities: history and constructions. The historical character of the polysemic terms sexuality and gender, in themselves, indicates that femininity and masculinity are subjective constructions. Both concepts are dear to Psychoanalysis, Gender Studies and other disciplines - History, Political Philosophy, Anthropology, Sociology, Medicine and Literature. A large range of interdisciplinary studies on the subject, with the intention of promoting theoretical debates around contemporary social ties, and better sustain practical experiences is our idea.

Opening the thematic section, the discussion proposed by Rita Manso and Vivian Ligeiro in the text “What is it to be a woman?” - between enigma and helplessness” approaches the feminine not only from the phallic paradigm proposed by Freud in psychoanalytic theory, but also from the bias of the not all logic introduced by Jacques Lacan to grasp the effects of devastation on women. The article “Cultural ideals and becoming a woman”, by Ana Maria Vieira and Ana Cleide Moreira, portrays the trajectory of Rousseau's discourse, during the 18th and 19th centuries, on the sexual difference coupled with the gender difference, and its moral and social consequences on women, opposing the ideas introduced by Psychoanalysis as a possibility for the singular constitution of subjectivity independent of gender-specific standards.

Marco Antonio C. Jorge and Betty B. Fuks, authors of “A brief note on the masculine and the feminine in Alain Didier-Weill”, start from the Freudian thesis of infantile sexuality and the Lacanian concept of the object a, and introduce some considerations of the psychoanalyst and theatrologist Didier-Weill on the fate of the masculine as a game of meaning and the fate of the feminine as a game of existence. Closing the thematic section, two texts address the theme of masculinity in psychoanalysis. Based on a singular clinical experience - “What does Schreber teach about masculinity in psychosis?”, by Luciano Oliveira, Laéria Fontelene and Jean-Michel Vivès, show the importance of a multidisciplinary team in the care of the subject submitted to the surgical procedure of penis amputation, and presents an important theoretical contribution on the destinies of masculinity, based on Freud's analysis of the autobiographical book of Daniel Paul Schreber. In Natália Nespoli, Bárbara Vieira, Luisa Bertoldi and Mariana Paiva article on “Penectomy and its effects on the question of masculinity”, they discuss implications of amputation of the penis in men with

cancer. In a wide bibliographic review involving medical research, psychoanalytic concepts, studies on gender and conceptions of Culture, they show that the concept of masculinity varies according to the social context.

Opening the non thematic section, Eduardo Peyon, starting from an interdisciplinary study - Psychoanalysis / Literature / Philosophy in “The return of poetry as a response to the contradiction of the subject of science”, defends the idea that Freud, a scientist of the possible and a poet of the impossible, avoided any closed theoretical system to keep his science always open. In the same direction, the article “The stranger in the work of Sigmund Freud and in the teaching of Jacques Lacan”, by Selma de Abreu Camargo and Nádia P. Ferreira, pays homage to the hundred years of publication of the text *Das Unheimliche* (1919) by Sigmund Freud, renewing the analysts' confidence in the value of the interdisciplinary study on Psychoanalysis and Literature as a productive connection to future generations of analysts. “The malaise in culture and the paternal function in the beginning, now and always” by Ronald de Paula, is a critical study of the “decline of the paternal function” thesis based on the theoretical discourse of Markos Zafiroopoulos, the psychoanalyst who found marks of E. Durkheim's sociological assumptions in the first papers by Lacan. Closing the section, “The body in the open sky in psychosis”, by Juliana María B. Restrepo and Agustín M. López, discusses the constitution of the body and its relationship with the psyche, based on Jacques Lacan's indications regarding psychosis.

Reviews of two books testify to the richness of the production of Brazilian psychoanalysts: “The unconscious is structured like a theater”, by Raul Pacheco presents a precise guide for the reading of the Antonio Quinet's book *The theatrical unconscious - Psychoanalysis and Theater: homologies*. ‘Why Ferenczi?’, a review by Wilson de Albuquerque Cavalcanti Franco highlights the theoretical foundations of the new book by psychoanalyst Daniel Kupermann. In the Arts section, the critical commentary “From constructivism to the figuration of drive deviation”, invites readers to visit the retrospective Ivan Serpa: “the expression of the concrete”, currently on display at the Banco do Brasil Culture Center (RJ).

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