**Sibling relationships and their relevance to psychoanalytic work:
a qualitative study**

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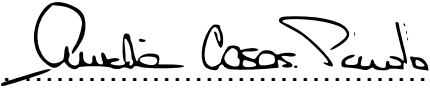Doctor of Clinical Practice

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First Supervisor: Dr Janet Smithson
Second Supervisor: Prof Richard Mizen
Third Supervisor: Prof Jeremy Holmes

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I certify that all material in this thesis which is not my own work has been identified and that no material has previously been submitted and approved for the award of a degree by this or any other University.

I confirm that all names and identifying information has been changed to protect confidentiality.

Signature: …………………………………………………………………………..

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Finally, I want to dedicate this thesis to Helena, my little sister. Thank you, you have been my inspiration.

ABSTRACT

This research investigates how psychoanalytically trained psychotherapists conceptualise the impact of sibling relationships on a person's psychic development and whether they implement these conceptualisations as part of their daily practice and the training of new professionals in the field.

I interviewed seventeen analysts and analysts in training from the Peruvian Psychoanalytic Society and Institute. I used a constructivist grounded theory approach to build a conceptual framework enriched with the literature review. Reflexivity was implemented along the process.

Most interviewees consider siblings as individuals who play a central role in any person's psychic development, therefore, are considered significant objects. Nonetheless, a conflict exists as to where to locate psychic representations of siblings about the Oedipal Complex and narcissistic development. Most participants accept a two-axis model of psychic development where the vertical axis concerns the relationship with the parents and the Oedipal complex. In contrast, the horizontal axis relates to siblings and the Fraternal complex. Juliet Mitchell's contributions to the topic haven been presented and discussed.

 Clinical manifestations of sibling conflicts were shared, describing it as a widespread phenomenon throughout the whole life span but seldom brought as a manifest motive for consultation.

Most participants acknowledged a connection between their interest in the topic and their personal history and commented on the scarce study of the theme

throughout their training and supervision. They agree that it should be enhanced, and its absence is understood as a manifestation of sibling difficulties within psychoanalytic institutions.

I propose a developmental line on sibling relationships to assess this axis of development and suggest that it might better understand a person's psychic development, enhancing psychoanalytic training, practice and research, considering several new areas proposed. Mutual enrichment between English and Spanish speaking authors is offered.

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List of Abbreviations & Acronyms

APPPNA = Asociación Peruana de Psicoterapia Psicoanalítica de Niños y

Adolescentes [Peruvian Psychoanalytic Psychotherapy Association for

Children and Adolescents]

CASP = Critical Appraisal Skills Programme

EPHPP = Effective Public Health Practice Project

FEPAL = Federación Psicoanalítica Latinoamericana [Latin American

Psychoanalytic Association]

IIN = Individual Identification Number

INEI = Instituto Nacional de Estadística e Informática (Perú) [National Institute

of Statistics' and Computer Science]

IPA = International Psychoanalytic Association

IPP = Instituto Peruano de Psicoanálisis [Peruvian Psychoanalytic Institute]

SPP = Sociedad Peruana de Psicoanálisis [Peruvian Psychanalytic Society]

What could be more crucial in this time of divisiveness, conflict and war?

If we can embrace our sisters and brothers, familial and otherwise, it is

possible that we will transcend disintegration and hatred and proceed

down a path of integration, love and union.

(Rosen, (2014). Foreword. In Abramovich (2014, p. X)).

1

Introduction and Background

This thesis explores how psychoanalytically oriented thinkers theoretically conceive sibling relationships and investigates the relevance of a group of psychoanalytic psychotherapists in their daily practice.

From my perspective, siblings and parents play vital roles in unfolding the intrapsychic world and demand to be considered and studied theoretically and clinically. Unfortunately, sibling relations have been frequently left out from mainstream psychoanalytic thinking. However, thanks to the significance given to horizontal relationships in psychoanalysis and the social sciences, more relevance has been shown to the topic (Heenen-Wolff, 2007; Döll-Hentschker, 2017) ideas presented by Juliet Mitchell central to this research.

As Ingra (1994/2007) affirms:

Adulthood is built upon and derives from infantile structures of the mind. The adolescent structures of the mind can either strengthen adulthood or undermine it. Psychoanalysis can help in identifying these structures and turn them into an asset and source of inspiration in a personality that, before analysis, is helpless and a prisoner of these infantile structures. I further think that the psychoanalytical method is the only one capable of following in *detail* the evolving transformations of the inner world. This expression of the internal world goes on throughout every psychoanalytic session (p. 239, italics from the original).

I will argue that 'in detail' requires addressing all meaningful relationships, and siblings are an essential part of it. The possibility of achieving such a goal depends on the conception and understanding of the sibling relationship. Still, since not all psychoanalytic theorists and therapists may share this perspective, I explore what has been said on the topic at a theoretical level through a literature search. As the empirical part of my thesis, I have conducted semi-structured in-depth interviews with psychoanalysts and analysts in training to answer three main questions. First, how do practising psychoanalytic trained psychotherapists conceptualise the impact of sibling relationships on a person's psychic development? Second, to what extent do psychoanalytic psychotherapists work with sibling-related dynamics in their daily clinical practice? And third, does psychoanalytic training take account of the sibling vector, and does it need to be enhanced?

Through these questions, I aim to build an understanding of the topic that will integrate theorisation, practice and training.

1.1 The research problem

Mertens (2010) defined research as a process designed to "collect, analyse, interpret and use data" (p. 2), with the purpose of understanding, describing, predicting, or controlling an educational or psychological phenomenon (p. 2) in a specific context.

Psychoanalysis is devoted to studying and comprehending "the nature of human mental life" (Auchincloss & Samberg, 2012, p. 206). The International Psychoanalytic Association (IPA) (2021) defines psychoanalysis both as a

theory of how the mind works and as a therapeutic practice, with four

significant areas of application: theoretical, methodological both as a treatment

and as a research method; and finally, to view and conceive social and cultural

phenomena. Therefore, a person's emotional development, and the

understanding of his/her intrapsychic dynamic conflicts, object relationships

and the implication of those in his/her development in society, are core issues

of study for psychoanalysis and psychoanalytically oriented psychotherapists.

Chiesa (2010) affirms: "The interface between psychoanalysis and

scientific research has been characterised by controversies and polarisations

that have made a constructive debate very difficult" (p. 99). Nevertheless,

research has been a core issue in psychoanalysis since its conception by S.

Freud (1927), who in the post-script to "The question of lay analysis"

proclaimed:

> In psychoanalysis there has existed from the very first and inseparable
>
> bond between cure and research. Knowledge brought therapeutic
>
> success. It was impossible to treat a patient without learning something
>
> new; it was impossible to gain fresh insight without perceiving its
>
> beneficent results. Our analytic procedure is the only one in which this
>
> precious conjunction is assured. It is only by carrying on our analytical
>
> pastoral work that we can deepen our dawning comprehension of the
>
> human mind (p. 256).

Authors such as Rustin (2003/2011), Jiménez (2007), Wallerstein (2009)

and Chiesa (2010) address the difficulties that psychoanalyst researchers must

face. Still, all agree on the relevance that research has towards developing and

strengthening psychoanalysis. Rustin (2003/2011) understands research as "… a systematic acquisition and logical accumulation of empirical knowledge about a defined topic or field" (p. 138). Chiesa (2010) adds that this systematic acquisition requires a "scientific method", which is defined by him as "a body of techniques to investigate phenomena and acquire new knowledge or modify existing ones" (p. 110).

Rustin (2019) goes further by saying

…psychoanalysis constitutes a distinctive field of knowledge, with its research methods and its means of representing its findings (p. 4) …none of this development would have happened, nor would have psychoanalysis have achieved its large influence in Western culture, if it had not always been a theoretically coherent and empirically grounded form of knowledge (p. 1).

In the first part of this thesis, I investigate the concept of sibling relationships as understood by psychoanalytic authors and other related theories within the humanities. Most of these authors were born in the late nineteenth century or during the twentieth century, in Europe, North America or South America. They were formed under an Anglo-Saxon and roman cultural tradition.

This review could be considered, using Dreher (2003) definition, as *conceptual research*, since it performs a "…*systematic* investigation of the meanings and uses of psychoanalytical concepts, including their change, in relation to both clinical and *extra*-clinical contexts" (p. 110).

The literature review also includes existing research that referred to

sibling relationships and their influence on the psyche and a persons'
development. Building on this, the interviews tap into participants' personal
experiences as psychoanalytic patients, trainees, and practitioners. As Rustin
(2003/2011) postulates: "The remarkable lexicon of ideas that constitute
psychoanalysis as a field … mainly emerge from clinical experiences in the
consulting room" (p. 140).

1.2   Setting for the Research: Sociedad Peruana de Psicoanálisis (SPP)

Psychoanalysis had an early appearance in Peru. Rey de Castro (2016)
documented that by 1915 Honorio Delgado, a young student at the School of
Medicine of Universidad Nacional Mayor de San Marcos (Lima, Peru),
published an article in *El Comercio*, at that time the most influential newspaper
in Lima. Delgado introduced Freud's ideas and the psychoanalytic method in
Peru. Several articles in different publications followed, including authors such
as Adler and Jung. By 1922 Dr Delgado, then a psychiatrist, travelled to
Europe where he met Dr Freud and was in touch with him for several years.
Delgado had spread a very fertile seed among a group of physicians interested
in Freud's ideas, and several of them decided to travel abroad to receive
psychoanalytic training.

By 1960, Dr Saúl Peña was the first to return to Peru after finishing his
training at the British Psychoanalytic Society. Soon after, he was followed by Dr
Max Hernández and Dr Carlos Crisanto, who had also trained in England.

These three pioneers started to meet periodically with other
professionals interested in the theory and practice of psychoanalysis (Sociedad

Peruana de Psicoanálisis, 2019). Later, Dr Moisés Lemlij, Dr Gustavo Delgado-

Aparicio, who returned from England, and Dr Alberto Péndola trained in

Argentina. They became a study group, and by 1977, at the Helsinki

Psychoanalytic Congress, they were accepted as a Provisional Group by the

IPA. Ten years later, in 1987, at the Montreal Congress, the Peruvian

Psychoanalytic Society was taken as Constituent Society. The Peruvian

Psychoanalytic Society:

> … has been characterised by its broad criteria in the process of
>
> selection of its future psychoanalysts, accepting candidates who had
>
> been trained not only as physicians and psychologists, as is traditional in
>
> most Societies around the world, but also those who had studied
>
> different liberal professions (Sociedad Peruana de Psicoanálisis, n/p,
>
> paragraph 5, 2019, translation by researcher).

The SPP currently (2021) has eighty-six (86) Associated Members, who

are also members of the IPA, and ninety-two (92) candidates in training.

1.3   Reason for this Study

As a young child, I learnt that I had had a sister, three years younger

than me, who had died the day after she was born. It was a forbidden topic in

my family, and as a child and adolescent, I thought about her from time to time

but never dared to ask any questions.

When I started my psychoanalytic training, thoughts about my sister

became frequent in my analysis. However, I was unaware that this part of my

past had become a blind spot in my work until I started my Doctoral studies and

began to think of the topic as a theoretical one.

I became increasingly aware of its relevance regarding my patients. I started to read about it, talk about it in my analysis, dream about it, and later bring it into my understanding of my patients and my supervisee's clinical work. Thinking about the sibling relationship opened new paths for my patients and me. I began to wonder if my experience of being formerly blind about this topic could also apply to my colleagues.

As part of my Doctoral studies, I wrote two papers about siblings (Casas, 2013, April; Casas, 2013, November) and had the chance of presenting them both to colleagues and the public.

In general, the response was welcoming, both among my colleagues and the public. People said that they identified with my ideas, confirmed my impression that this was a psychoanalytically relatively unexplored topic, even though siblings had made a significant influence in their lives and in shaping the persons they were.

1.4   Siblings in Peru

By 2017 Peru had a population of 31.237.385 people, and 10.209.275 lived in its capital city, Lima, where this research was conducted (INEI, 2017). These people lived in 8.2525.284 households in Peru, and 2.620.178 lived in Lima.

In the households with children, the mean of siblings per Peruvian family was 2.6.

1.5   The Impact of Culture, History and Social Processes in Peru.

Peru is a country with rich heritage. It is considered the land where the first South American civilisation thrived in the sacred city of Caral. Many indigenous cultures lived in Ancient Peru, where they excelled in farming, advanced pottery, architecture, stonemasonry, goldsmiths. Several of these tribes, most famously the Incas, organised religion and lived in large and complex urban settlements.

The Inca civilisation appeared by 12 AD and built a massive empire called the Tawantinsuyo, which at its apogee was inhabited by approximately 12 million people and covered an area between northern Ecuador down to the middle of modern Chile (History.com Editors, 2022). As a stable and sophisticated political structure, it was a cohesive state with centralised authority, unified religion and a common language.

The arrival of Spanish colonisation to South America (1492 AC) triggered the collapse of the Inca empire. Europeans brought with them diseases like smallpox that devastated the Inca population and an exploitative eagerness to control the wealth of the Inca empire. By 1533 they had killed the reigning emperor. However, and although the Spanish conquerors sacked the Tawantinsuyo and imposed their religion on its citizens, the Incas managed to pass their culture to successive generations that today constitute, with different degrees of integration to other ethnical groups, the majority of the Peruvian population.

Independence from the Spanish government was established in 1824. Stories of instability, violence and resilience populate the history of Peru from

then on. By 1976 the instability and inequality had created the seeds for the

appearance of a strong guerrilla movement, The Shining Path, which became

the protagonist of a history of violence that affected the Peruvian population for

over thirty years. The ramifications of these phenomena still impregnate the

psyche of the Peruvian citizens, as the participants of this study shared during

the interviews.

In 1998 an international conference under the title *At the Threshold of*

the Millennium was held in Lima with over two-thousand participants. Two

hundred and twenty-seven speakers from twenty-nine different countries were

invited by their Peruvian hosts to reflect on the world at the threshold of the

new millennium. Beatriz Boza (1998), President of the Commission for the

Promotion of Peru, opening remarks at the conference began with the following

words:

> We Peruvians have been brought up with the fallacy and indignation of
>
> believing Peru to be a country of immense natural wealth, and yet poor,
>
> as the saying here goes: *a beggar sitting on a golden bench* (italics from
>
> the original). In the belief that our natural resources were a guarantee of
>
> prosperity and development, we converted that "bench" into a symbol of
>
> impotence and underdevelopment.
>
> We thought that El Dorado[1] was a place where we would find material
>
> treasures to make us rich –while El Dorado was really in ourselves, our
>
> ways, our blood, our spirit. We had not realized that the true wealth of

---

[1] Reference to the South American El Dorado

Peru was –and is- its people: their creativity, initiative, diligence; their cultural verve, diversity and hospitality; their capacity for organization and self-improvement; in short, the attitude of the contemporary Peruvian" (Boza, 1999, p. 45, original translation).

Peru and Peruvian psychoanalytic trained psychotherapists have a rich legacy to share. While firmly ensconced in the Western tradition of Latin America, Peruvians have a unique appreciation for the richness of the native inheritance of their land, which they seem to integrate effortlessly in their complex *mestizo* identities; part descendants of the Incas and part inheritors of the European culture that begins with the renaissance and that was swiftly imposed during the colonial era. While most of the political and the intellectual life of the elites seems to remain firmly grounded in the European and Anglo-Saxon traditions of the XIX and XX centuries, the underlying tensions among 'native' and 'foreign' have translated into socioeconomic conflicts that permeate everyday life and produce a unique Peruvian culture. For the past fifty years, Peruvians have increasingly questioned themselves about social phenomena in their context. Thus, they were eager to participate in this study when I invited them.

1.6   Aims of the Research

This study investigates how practising psychoanalytically trained psychotherapists conceptualise the impact of sibling relationships on a person's psychic development, the psychoanalytic relationship, and their daily clinical practice.

Considering that life experiences shape future choices and that empirical research is valuable for the continued advancement of psychoanalysis (Chiesa, 2010), I use the three specific questions to shape my data analysis to address this aim:

1. How do practising psychoanalytically trained psychotherapists conceptualise the impact of sibling relationships on a person's psychic development?

2. To what extent do psychoanalytic psychotherapists work with sibling-related dynamics in their daily clinical practice?

3. Does psychoanalytic training take account of the sibling vector, and does it need to be enhanced?

This chapter outlines a general perspective on psychoanalytic research and my interest in siblings' role in unfolding the intrapsychic world. I argue the case for considering the sibling relationship and its role in psychoanalytic therapies as substantial objects of study. Finally, I have highlighted the three main research questions and established the research's setting, the relevance in terms of population, and the personal motivations that inspired me to conduct the research.

2

Literature Review

2.1   Introduction to the Chapter

This Chapter describes the aims, methods, results, and conclusions from the literature review, which I understand as "a critical examination of existing research relating to the phenomena of interest and of relevant theoretical ideas" (Bryman, 2012, p. 14).

The literature review aimed to investigate the conception and understanding of the siblings and sibling relationships, as conceived by psychoanalytic thinkers.

The chapter is divided into four parts: first, a description of the conceptualisation of the literature review process; second, a description of the method, including the inclusion criteria, exclusion criteria, information resources, search strategy and quality appraisal; third, the theoretical framework, which will include a definition of what I understand by siblings and sibling relationships, and a survey of the relevant literature written by classic and contemporary psychoanalytic thinkers; fourth, a review of recent research, including qualitative and quantitative studies and theoretical papers.

2.2   The Process of Building a Literature Review

For me was essential to include papers, theses, and books written in Spanish, especially in Latin America, since I consider this is an excellent opportunity to present the contributions made by Spanish speaking authors that have not been translated into English to the English-speaking community. A couple of papers written in German were included and an essay written in Portuguese. Unfortunately, other books and articles written in those languages and French and Italian could not be consulted given the cost of getting access to and translating them.

The systematic review was conducted considering Dreher's (2003) definition of *conceptual research* since its aim is to "… [investigate] the meanings and uses of psychoanalytical concepts, including their change, in relation to both clinical and *extra*-clinical contexts" (p. 110).

As Weightman (2016) affirms, conducting a systematic search of psychoanalytic literature means addressing many implicit challenges, especially the vast amount of published material that "does not use language and methodology that is recognised as part of systematic research by many from the scientific or social community" (p. 40).

To address this difficulty, the recommendations made by Forsetlund et al. (2015) were taken into account,

> Within mental health care, some unclear and inconsistent organisation
> of current knowledge exists. This may diminish the validity and reliability
> of systematic reviews. It is important that review authors take care in
> defining the review question precisely, conduct thorough literature

searches, consider each study's hypothesis, disciplinary tradition and context, and if necessary, examine which other reviews have included a study in question (p. 15).

2.3   Method

2.3.1 *Inclusion criteria*

The literature review includes a theoretical framework with a definition of what I understand by siblings and sibling relationships and a two-pronged approach. First, a survey of the relevant literature written by classic and contemporary psychoanalytic thinkers, and second, a review of recent research, including qualitative and quantitative studies and expert papers.

The first two issues were reviewed through books and expert papers that describe sibling/fraternal relationships and theorise about them. Recent research was reviewed through theses and peer-reviewed articles, including expert documents that had not been included in the former sections and are the ones that I consider when describing the search strategy in section 2.3.4 and in Appendix A, which contains the Full Search History.

2.3.2. *Exclusion Criteria*

Papers that covered the following topics about sibling relationships are omitted:

- Mental and physical health specific pathologies
- Siblings and specific disabilities

- Group psychology and siblings

- Apartheid

- Homosexuality

- Self-help

- Literature, i.e., analysis of the topic from a particular author or book

- Gender construction

- Religion

- Antisemitism

2.3.3 *Information Resources*

The searches were conducted both through databases and hand searching. The authors that the interviewees mentioned were also consulted. The hosts and databases used were: EBSCO, ENCORE, JSTOR, OVID, Asia, Google Scholar, Oxford Scholarship Online, PEPweb, ProQuest, PsycINFO, PubMed and Springer. Alerts were put on Web of Science.

2.3.4 *Search Strategy*

The systematic search considered a timeframe between 1995 and 2021. The retrieval of documents and books took place between 2014 and 2021.

Throughout the study period, I also examined the references cited in the books and papers I was reading and considered relevant and classical texts (i. e. S. Freud and others) were also included since they are seminal to this research.

Table 1: Search Strategy

Timeframe	Search Terms	Language
1995 - 2021	sibling*, relation, psychoanal*, therapeutic relation*, qualitative study, grounded theory, dynamics*, psychoanal* therapy, sibling relationships, psychic, development sibling*, psychoanal*, therapist, research studies, psychic development, sibling relationships, psychoanalysis, fraternal issues, brothers and sisters, psychoanalytic practice	English and/or Spanish
1995-2021	relaciones fraternas, psicoanalisis	Spanish

A detailed description of the entire search strategy can be found in Appendix A. The timeframe was defined considering twenty years previous to the date when the project began (2015). The time frame was extended accordingly with the time it took me to finish the whole project.

2.3.5 *Quality Appraisal*

To review the quality of the theses, expert papers and research papers, the following tools were used: The Effective Public Health Practice Project - EPHPP (2018) - Quality Assessment Tool for Quantitative Studies (Appendix B), The Critical Appraisal Skills Programme - CASP (2018) Qualitative

Checklist (Appendix C) for qualitative research, and a variation of the CASP

(2018) Qualitative Checklist (Appendix D).

2.4   Theoretical frame

2.4.1 *Sibling, a Definition.*

According to the Merriam-Webster Dictionary (n.d.), sibling as a noun

has two definitions: "one of two or more individuals having one common

parent", and "one of two or more things related by a common tie or

characteristic".

Perlman (1967) traced the origins of the word from the Anglo-Saxon

and Middle-English words 'sibb' and mentions that as a noun, "meant related,

akin, the offspring of the same parents, and as an adjective meant intimate,

inclined toward, congenial" (p. 148).

Abramovich (2014) considers the English word 'siblings' "is poor and

problematic in terms of feelings" since "it is not only gender neutral but also

experience-distant and emotionally flat" (p. XIV, Preface).

I take the word sibling to comprehend a wide variety of relationships.

Therefore, a sibling is "one of two or more things related by a common tie or

characteristic" (Merriam-Webster, 2021). Thus, this research requires a broad

consideration of situations and possibilities if we consider the many different

types of families, forms and techniques of conception that are available and in

use nowadays, plus complex social problems that affect family structures (i.e.

those that promote migration due to war). Thinking about siblings implies not

only contemplating the noun, but also the adjective that modifies that noun: when we talk about "a brother or a sister" (Merriam-Webster, n.d.), we also need to think if they are full siblings, half-siblings, step-siblings, older, middle or younger siblings, adoptive siblings, foster siblings, multi-pregnancy siblings, survivor siblings, gay siblings, transgender siblings, life siblings, birth, sperm and/or ovum siblings (Abramovich, 2014), saviour siblings (Taylor-Sands, 2013), war siblings (A. Freud & Burlingham, 1973), and probably many more possibilities.

I do not pretend to discuss each of these throughout the research thoroughly. Still, I want to have them all in mind while considering the relevance of the topic and the need for psychoanalytically oriented practitioners to think about each and all of them.

2.4.2 *Psychoanalytic Thinkers.*

According to Akhtar and Kramer (1999), the history of psychoanalysis can be divided into four phases. The first, devoted to discovering the instinctual substrate of humans, the theory of seduction, and the Oedipal Complex. The second focused on preoedipal development and parent-child interaction. In the third emerged a new interest concerning the father's role in terms of the superego formation, separation-individuation, and the organisation of the personality structure after the turbulence of adolescence. Finally, in the fourth stage, the interest is focused on the influence of individuals different from the parents, mainly grandparents and siblings, and their role in the "growth and development of a child's personality" (p. 4).

Siblings appeared early in the history of psychoanalysis. We can find evidence of Freud introducing siblings as significant participants in the psychic scenario as early as 1896 when he published the article titled "Further remarks on the neuro-psychoses of defence", in which's first chapter, "The 'specific' aetiology of hysteria", he wrote about the role played by siblings in traumatic sexual experiences.

Psychoanalytic thinkers have extensively discussed the importance and conceptualisation that Freud gave - or failed to provide - to sibling relationships. For some of them, such as Bank and Kahn (1988), Mitchell (2003), and Edward (2012), despite these early mentions, Freud neglected the importance of sibling relationships subsuming them within the exploration of the 'death drive'. Thus Coles (2003/2018) affirms that "psychoanalytic orthodoxy seems to have accepted Freud's view that sibling relationships are based on "primal hatred" (Fliess quoted by Coles, 2003/2018, p. 58), while Mitchell (2000) considers "Freud's (and all the subsequent psychoanalytic) emphasis on the intergenerational Oedipus complex indicates a massive repression of the significance of all the love and hate of sibling relationships" (pp. 76-77).

Sherwin-White (2014a) disagrees, proposing that Freud (1914) considered sibling relationships as a highly significant aspect of psychic development,

Psycho-analysis has taught us that the individual's emotional attitudes to other people, which are of such extreme importance to his later behaviour, are already established at an unexpectedly early age. The

nature and quality of the human child's relations to people of his own

and the opposite sex have already been laid down in the first six years

of his life. He may afterwards develop and transform them in certain

directions, but he can no longer get rid of them. The people to whom he

is in this way fixed are his parents and *his brothers and sisters*. All those

whom he gets to know later become substitute figures for these

first objects of his feelings (p. 243, italics added by the researcher).

In support of her point of view, Sherwin-White combed the 1974 edition

of The Standard Edition of the Complete Psychological Works of Sigmund

Freud and found references to this topic in fifty-six different papers, dating

between 1893 and 1938. Her finding contrasts with what appears in the

alphabetical index of topics (vol. 24), which only lists ten references under

"brothers and sisters".

Based on her research, she registers thirteen sibling-related themes that

are discussed in Freud's papers:

… incestuous relations of brothers and sisters, *affective intensity of*

emotions during early childhood and their range (positive and negative),

the *impact that the birth of a new baby has* on his/her older brother or

sister, involving the experience of loss and deprivation of the maternal

object, the consequent *sibling jealousy, rivalry, envy and death wishes*

that may be stirred against the new arrival, the *emotional and intellectual*

development that is (or is not) stimulated in the sibling by the arrival of a

new baby, the *concept of the 'family complex'* (…), in which brothers and

sisters are consistently cited with parents as being among the 'first'

objects of a child, and the key role brothers and sisters have in the

future socialization of a child, the *concept of 'psychic infantilism'* (…) that

is to say those who cannot move on from their 'primitive' (early) object

choices with regard to their parents, brothers or sisters, for their 'adult'

choice of partner, the *role of identification with brothers and/ or sisters*

and their part in his/her inner world, the potential importance of *birth*

order, the *impact of the deaths of brothers and sisters on siblings,* the

replacement baby, sibling transference in clinical work, and Freud's

mythical primitive band of brothers, patricide and primitive

brother – sister incest (Sherwin-White, 2014a, pp. 13-14, italics added

by researcher).

Other authors disagree with this perspective. Coles (2003/2018) asserts

that by postulating the drive theory, together with the central role he affords on

the Oedipus Complex, Freud "relegated siblings to an insignificant place in the

internal world" (p. 789). Döll-Hentschker (2017) affirms that Freud defines

fraternal relationships solely via the parental relationship. That fraternal love

must be understood as a transformation of Oedipal love towards the father or

the mother, whereby the Oedipal Complex becomes a Family Complex (pp.

743–744).

Kaës' book (2008, quoted by Benhaim, 2008) *Le Complex Fraternel*

brings an exciting perspective to the discussion about Freud's contributions to

understanding the sibling complex.

According to Benhaim, Kaës approaches the sibling complex from a strictly psychoanalytic perspective but adopts a group psychology point of view. He studied three texts from Freud: Totem and Taboo (1913), On Narcissism: An Introduction (1914), and Group Psychology and Analysis of the Ego (1921). Based on these, he defines intersubjectivity as "the dynamic structure of the psychic space between two or more subjects. This space includes specific processes, formations, and experiences whose effects influence the subjects' access to the unconscious and the development of the "I" within a "we" " (p. 255).

This definition enables Kaës to view siblings as a group with a "common and shared psychic space" (p. 255); each individual is divided between the need to give part of his/her identifications, ideals and thoughts, to maintain the group and maintain the link with his/her siblings, and a need to preserve their subjective space.

Heenen-Wolff (2007) presents Kaës definition of 'complex' as a "triangular organisation in which each element is characterised by the privileged relationship it has with each other element and by the relationships from which it is excluded" (Kaës, 2003, translated by Heenen-Wolff, p. 542).

The importance of Kaës' formulation is that it captures the inherent duality of the sibling relationship as both psychic spaces for belonging and self-differentiation. Tagliabue (2012), quoting Kaës (2008), affirms

> [The] Oedipal complex and the Fraternal complex are two axes that
> structure the psyche, interact and inform each other. Neither one can

exist fully without the other: The vertical axis would be the Oedipal one, which ties sexuality (gender differences) and age-group differences. The horizontal axis would be given by the fraternal complex, which expresses different forms of love and hate towards the akin, whom at the same time can be experienced as an intruder, [and as] familiar, and with whom they will be able to experience different relationships than the ones that can take place with the parents (p. 9, translated by the researcher).

Kaës' point of view also feeds the discussion about whether sibling relations are a complex on their own or a derivative of the Oedipal Complex. This debate is one of the most discussed psychoanalytic literature about siblings.

As mentioned, several authors claim that Freud failed to understand the sibling relationship as a complex on its own, attributing this to the sibling difficulties Freud himself faced in his own life. Raphael-Leff (quoted by Coles, 2003/2018) affirms that the death of his first brother Julius was the most devastating event he experienced in his whole life, while Mitchell (2000) and Coles (2003/2018) consider that the difficulties he underwent in the relationship with several of his colleagues, such as Adler, Jung and Tausk, were a consequence of his unresolved sibling issues.

Alfred Adler, before his repudiation, was invited by Freud as one of his most favoured 'sons' (or young sibling!) to join the 'Wednesday Society'. Adler (1928) wrote about the *Characteristics of the first, second and third child*,

affirming that birth order was a key determinant in shaping a child's personality. As quoted by Ansbacher and Ansbacher (Eds.) (1956), he stated: "it is not, of course, the child's number in order of successive births which influences his character, but the situation into which he is born and how he interprets it" (p. 377). Twelve years before, Freud (1916) mentioned that birth order was always relevant and should be considered when describing a person's history.

Adler also thought that any child with a new sibling felt dethroned after birth. The older sibling became a surrogate parent to overcome this trauma, overemphasising law and power, relevant variables when discussing brothers and sisters' relations.

According to Assoun (1998), the sudden birth of a sibling also has a positive effect; it 'stings' [into the older sibling] an empirical desire to find out from where this intruder came from (p. 38), and with it, the thirst for knowledge 'comes into action' (p. 38, researcher's translation).

According to Sherwin-White (2014b), Melanie Klein, who became a member of the Budapest Psychoanalytic Society in 1919 (Roudinesco and Plon, 1997, p. 594), was "very attuned" (Sherwin-White, 2014b. p. 31) to the attention that Freud and his colleagues had given to the topic of siblings. According to Sherwin-White's view, Klein gave a "clear attention to sibling matters" including the study of "Freud's family complex, the impact of a new baby, sibling rivalry, death-wishing, 'object-choice', and the role of siblings in emotional development and the Oedipus complex" (2014b, p. 31). She also stressed how Klein saw the child's social difficulties related to unresolved

siblings' issues.

Klein's insight into the psychic world of children led her to acknowledge their awareness of the maternal womb and a child's primitive phantasies, including their death wishes and their fear of revenge.

In several of her cases, Klein (1932) postulated that the birth of a sibling might have triggered the outbreak of a child neurosis and exacerbated previous difficulties. She also recognised the importance of other losses, such as weaning, arising profound envy in the child.

Klein (1928) also made relevant affirmations about sexuality between young children and siblings. She wrote:

There is another kind of experience in early childhood which strikes me as typical and exceedingly important…I refer to the sexual relations of little children with one another, between brothers and sisters or playmates, which consist in the most varied acts: looking, touching, performing excretion in common, fellatio, cunnilingus and often direct attempts at coitus. They are deeply repressed and have a cathexis of profound feelings of guilt. These feelings are mainly due to the fact that the love-object, chosen under the pressure of the excitation due to the Oedipus conflict, is felt by the child to be a substitute for the mother or father or both (1928, pp. 196 - 197).

Sherwin-White (2014b) comments that Klein severely condemned any sibling relationship that implied domination and coercion (p. 40). Still, at the same time, she could address the potential benefits of sibling's sexual

expressions, depending on the external reality that surrounded the children. For Klein, if parents did not have a good relationship and could not provide the children with excellent and loving internal objects, others, such as siblings, could supply that nurturing role. She affirmed:

> …although early experiences like these can do a lot of mischief in some cases, in others their effect upon the child's general development can be a favourable one. For besides gratifying the child's libido and his desire for sexual knowledge, relations of this kind serve the important function of diminishing his excessive sense of guilt, … therefore the knowledge that his forbidden phantasies against his parents are shared by another gives him the feeling of having an accomplice and this greatly lightens the burden of his anxiety … Whether its effect will ultimately be good or bad—whether it will protect the child from anxiety or increase it—seems to depend upon the quantity of sadism present in him and more especially upon the attitude of his partner … I should say that where the positive and libidinal factors predominate, such a relationship has a favourable influence upon the child's object relations and capacity for love (Klein, 1932, pp.174 - 175).

Authors have diverse reactions to Klein's ideas. Coles (2003/2018) affirms that Klein believed that hate impulses are the ones that initiate the Oedipal conflict, so there is a need to "counterbalance" them with love, therefore "it is through the companionships of their siblings and peers that the envy and jealousy of the maternal breast can be repaired and the unbearable

exclusion from the parental bed can be mitigated" (p. 824).

According to Edward (2012), John Bowlby (1980) concluded after conducting studies with children separated from their mothers that brothers and sisters can serve as attachment figures, even though they had not met each other's survival needs. Edward considers that Bowlby affirmed that siblings could form mental representations of each other under such circumstances, as supportive, "enabling them to find comfort and a sense of security in each other's presence" (Edward, 2012, p.5).

Anna Freud also contributed to studying sibling relationships, and part of her work was also conducted with war evacuees. Her interest in the topic is evident from 1922 while working at the Jackson Nursery in Vienna (1937-1938). In London at the Hampstead War Nurseries, she worked with Dorothy Burlingham (Pretorious, 2014).

According to A. Freud and Burlingham's (1973) observations, war evacuees built strong attachments with biological and artificial (i. e., fellow nursery inmates) siblings that helped the children progress developmentally.

In 1951/2017, Anna Freud and Sophie Dann wrote about another group of children living together at Terezin Concentration Camp, located in what was known as Czechoslovakia by then, and at the end of the war were moved to England.

Anna Freud and Dann (1951/2017) commented:

…the child's relationship to his brothers and sisters is subordinated to

his relationship to the parents, is, in fact, a function of it. Siblings are

normally accessories to the parents, the relationship to them being governed by attitudes of rivalry, envy, jealousy, and competition for the love of the parents. Aggression, which is inhibited toward the parent, is freely expressed toward brother and sisters; sexual wishes which cannot become manifest in the Oedipal relationship are lived out, passively or actively, with elder or younger brothers or sisters… When the relations between the children of one family become finally manifestly positive, they do so according to the principles of group formation, on the basis of their common identification with parents …The child's first approach to the idea of justice is made during these developments of the brother-sister relationship (p. 166).

Anna Freud's perspective is oriented in the same direction as was Sigmund Freud and Melanie Klein's, favouring the vertical comprehension of the sibling complex, shaped predominantly by the parental relationships and its Oedipal implications of love, rivalry and hate, in detriment to considering the horizontal dimension, in which the sibling relationships has a dynamic of its own, distinct from the parental influence.

From Heenen-Wolff (2007) and Casas (2013, April) perspectives, the work of Donald Winnicott, and specifically his ideas about the transitional object, transitional space, and the capacity for concern, nourish the consideration of the horizontal axis. Winnicott himself never affirmed it explicitly, though he wrote: "The personal richness develops out of the simultaneous love-hate experience which implies the achievement of

ambivalence, the enrichment and refinement of which leads to the emergence

of concern" (Winnicott, 1963, p. 75).

In Casas (2013, April), I postulated that Winnicott's notion of the stage of

concern fits as well, or even better, with the sibling relationship as it does with

the mother-child one. Mothers do not always continue to be alive and fully

available. They go back to work, have new babies, and get very immersed in

their preoccupations. Siblings, rather than mothers, are in many cases the ones

who continue to be alive and fully available to afford the child access the

capacity for concern.

From this Winnicottian perspective, sibling relationships become a safer

playground where it is possible to experiment with love and aggression, where

the loved-hated object continues to be available, where ruthless love can be

experienced without the threatening experience of losing a parent, and where

opportunities *to repair and be repaired* occur daily. Therefore, sibling

relationships are less "loaded" than parental relationships. The child can learn

with and through their siblings that by loving, sharing, giving, playing,

competing and not only through envying, hating, hurting and being selfish, but

they can also get *more*.

According to Moguillansky (2003), it was Lacan who in 1938 established

the theoretical notion of the Fraternal Complex (p. 159), even though Freud

had already used the term in 1922 in his paper *Some Neurotic Mechanisms of*

Jealousy and Paranoia in Homosexuality (Legorreta et al., 2013, p.173).

According to Mitchell (2003), Lacan argues "that just as there must be

three to perceive two, so there must be four to perceive three" (p. 132), and in

doing so, he introduced the fourth term, the 'death father', which from his

perspective represents the place of the law. According to Ferreyros (2009), the

father, as in the biblical story of Cain and Abel, performs a vital role in

heightening the fraternal conflict by planting the seed of discord or the source

of solidarity among the siblings, as well as by installing the reality principle

among them (p. 131, researcher's translation).

Mitchell (2003) argues that the recognition of the fourth term proposed

by Lacan is significant since we need to be recognised both as similar to our

siblings and, at the same time, as distinct and different. From her perspective,

such recognition comes from the parents who must acknowledge the difference

between their children and themselves. The sibling relationship is fundamental

to psychic health, which entails a sense both of one's own unique identity and

the unique identity of the other and their interdependence.

> The one who feels displaced refuses to recognize the new or the new-
>
> found sibling – the other. In other words, the typical sibling predicament
>
> underlies the hysterical reaction in which the hysteric needs to be unique
>
> … Lacan is taking the hysterical message for the meaning. The meaning
>
> is do I or don't I exist – to be or not to be, that is the question (Mitchell,
>
> 2003, p. 133).

According to Laplanche (1970, quoted by Heenen-Wolff, 2007), the

sibling complex implies a rival triangle: "I-parents-sibling" (p. 543), and from his

perspective, it is a "fundamental experience of the human psyche" (Kaës, 2003,

quoted by Hennen-Wolff, 2007, p. 543).

Heenen-Wolff (2007) affirms that a child's life organises differently with actual siblings. She confirms that siblings stimulate self-functions, facilitate being more autonomous from the parents, and enable each other the possibility of experimenting with both horizontal and hierarchical relations (p. 549).

This duality of the sibling as 'like me' and 'the antithesis of me' is taken up by Kancyper (2014), who affirms that the intricacy of the Fraternal complex is such that it might affect a person's fate and their progeny (p. 22). He proves it has its structure, which is related to the "narcissistic and paradoxical double dynamic in its different forms: immortal, ideal, bisexual and specular. These types of double, change polarity and fluctuate between being marvellous and being ominous" (Kancyper, 2009, quoted by Kancyper, 2014, p. 23, researcher's translation).

Kancyper proposes the following fantasies as inherent in the fraternal complex: "the imaginary twin (Bion,1967), the imaginary Siamese, the communicating vessels, and the fantasies of complementarity and brotherhood" (Kancyper, 2014, p. 24, researcher's translation). The imaginary twin represents the dissociated aspects of the personality; the imaginary Siamese represents the undifferentiated aspects; and the communicating vessels represent siblings as receptacles that communicate with each other due to the blood ties they share and through the parents. These fantasied sibling-equilibrating parents become an inexhaustible source that nurtures the siblings while they seek to keep every member in perfect equilibrium with one

another. Therefore, this system "rewards levelling and condemns difference" (Kancyper, 2014, p. 26, researcher's translation); if the equilibrium is broken, severe feelings appear, along with the need to be punished.

From this perspective, these sibling-related fantasies organise internal and external experiences and need to be differentiated from those that belong to the Oedipal complex and narcissism.

Rustin (2007), from the perspective of a child psychotherapist, presents a compelling argument about the relevance that siblings have in the present time, given the lifestyle changes that have taken place in occidental societies.

She acknowledges that this situation affects both children and adult siblings and relates to socio-economic factors. In families where the mother is absent due to work responsibilities, the dependency between siblings intensifies, especially in the light of increasing family breakdowns. Meanwhile, siblinghood has become even more critical in high-educated environments where people have extended the sibling-like experience of living, have postponed the initiation of married life, life expectancy is longer, and adult siblings have become sources "of continuity and support" (Rustin, p. 23), as well as partners in sharing "the practical, emotional, and financial burdens of caring for ageing parents" (pp. 23-24).

2.5   Recent Relevant Research

The twenty-four selected papers were divided into three categories: quantitative, qualitative and expert papers.

Figure 1: Summary of Screening for Recent Relevant Research

Databases searched: EBSCO, ENCORE, JSTOR, OVID, Asia, Google Scholar, Oxford Scholarship Online, PEPweb, ProQuest, PsycoINFO, PubMed and Springer = 465	Exclusions after hand searching and abstracts reading = 72
Close reading of remaining papers = 49	Total of papers reviewed = 24
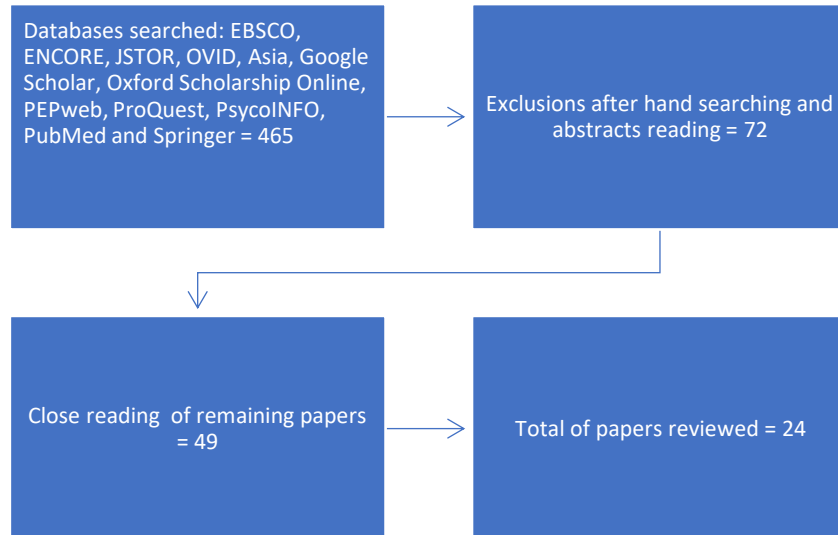
Following the division between quantitative, qualitative and expert papers, I present summary tables of the documents belonging to each category in Appendix E. A discussion of them is included in the following section, considering their characteristics, methods, and analysis of results.

2.5.1 *Quantitative Studies*

2.5.1.1 Characteristics. Six papers published within the past fifteen years were included under this category. Three were conducted in the United States, two in England, and one in Canada. Three worked with individuals, with sample numbers ranging between 34 and 272, including children, adolescents, and undergraduates. The other three studies worked with families, with between 132 and 3599 samples. Research topics considered the impact of

sibling relationships in a person's development, attachment style, and mental health difficulties (Charles & Charles, 2006; Gass et al., 2007), as well as the impact of family, parental styles and siblings on a person's emotional development, aggression, and Theory of Mind manifestations (Jenkins et al., 2012; Leblanc et al., 2017; Milevsky et al., 2011; Tucker et al., 2013).

2.5.1.2 Method. Two of the studies were longitudinal studies (Gass et al., 2007; Jenkins et al., 2012). Five of them used interviews, questionnaires, checklists and several measures that included the complete or partial application of a wide variety of instruments (Charles & Charles, 2006; Gass et al., 2007; Jenkins et al., 2012; Leblanc et al., 2017; Milevsky et al., 2011), and one also included home visits (Leblanc et al., 2017). One used telephoned interview (Tucker et al., 2013).

Variable control (Charles & Charles, 2006), as well as several statistical analyses, were applied in the papers by Gass et al. (2007), Milevsky et al. (2011), Jenkins et al. (2012), Tucker et al. (2013), and Leblanc et al. (2017).

In the EPHPP qualitative evaluation (Appendix E – Table 11), the studies conducted by Charles and Charles (2006), Gass et al. (2007), and Leblanc et al. (2017) received a strong score.

2.5.1.3 Analysis. The findings from the studies showed the impact that sibling relationships have on the development of a person and their mental health in every stage of life. Gass et al. (2007) concluded that affectionate relationships between siblings have a protective effect when experiencing

stressful life events. That effect was over and above the quality of the relationship with the mother.

Two papers studied the influence of parents on sibling relationships. Jenkins et al. (2012) concluded that the affective climate of a family affects sibling relations' quality, particularly maternal malaise, negativity and differential treatment. Milevsky et al. (2011) studied parental styles and concluded that the two extremes of authoritative and permissive parents facilitate the most sibling closeness and socioemotional relationships. This finding is consistent with the study by Charles and Charles (2006) about early sibling loss, where their loss compromises parents' capacity to nurture their children and where siblings provide each other with a degree of comfort and coping ability.

When studying the influence of siblings on psychic development, Tucker et al. (2013) pointed out the tremendous mental distress caused to children when physical aggression took place, mainly when children were under nine years old. On the other hand, Leblanc et al. (2017) presented in their study the positive influence that older siblings can have since they facilitate Theory of Mind developments.

2.5.2 *Qualitative Studies*

2.5.2.1 Characteristics. Five papers published between 2004 and 2020 were included. Two were conducted in the USA, one in Peru, one in the UK,

and one in Canada. The study conducted by Wilson et al. (2004) used a

sample of 40 sibling couples between 4.4 and 7.0 years. The other studies

included individuals. Tagliabue (2012) interviewed eight children between the

ages of eight and ten years old; Milevsky & Heerwagen (2013) and Davies

(2015) worked with 49 students from a university, who were between the ages

of 18 and 23 years, and the other with youngsters between the ages of 11 and

15 years; 41 participated in interviews and 75 in focus groups. Funk et al.

(2018) worked with a purposive sample of 27 people between 18 and 68 years.

Research topics included personal accounts and phenomenological

experiences of sibling relations (birth, rivalry and disputes, impact on

development, self and psyche), and sibling loss.

2.5.2.2 Method. All of the studies used interviews, whether they were

open-ended or semi-structured. The interviews were recorded, transcribed and

coded. Two studies (Milevsky & Heerwagen, 2013; Tagliabue, 2012)

approached coding from a phenomenological perspective, while another

(Davies, 2015) used Thematic Analysis. Only the study by Wilson et al. (2004)

conducted ANOVA measures.

Milevsky and Heenwagen (2013) and Funk et al. (2018) included

reflexivity as an essential element of their studies.

On the CASP Quality Appraisal of Qualitative Papers, three of the

papers scored high (10) (Funk et al., 2018; Milevsky & Heerwagen, 2013;

Wilson et al., 2004), Tagliabue (2012) scored nine since there was no mention

of the relationship between the researcher and the participants, and Davies

(2015) scored eight cause of the same reason and because ethical issues were not explained (see Appendix E – Table 12).

2.5.2.3 Analysis. The five papers agreed that learning about sibling relationships is necessary when working with families and studying socialisation processes and identity formation.

They mention parental roles and unequal parental attitudes related to their children's age, gender and birth order as causes for conflict and separation between siblings.

When considering the attitudes and roles that siblings adopt in their relationships, Wilson et al. (2004) pointed out that older and younger siblings in conflict tend to be benevolent to each other. However, both age groups tended to portray themselves as less blameworthy when disputes arose.

Milevsky and Heerwagen (2013) stressed how maturation favours better relations among siblings, while Funk et al. (2018) pointed out the difficulties that might appear after the death of a sibling since the survivors find it difficult to find meaning in everyday life goals and have to deal with guilt, to the point that a sibling loss can cause both physical and mental health problems.

These four papers also stressed the parenting role that older siblings adopt in growing up since younger ones tend to learn from the older ones. The possibility of caring for the more youthful and learning from the older becomes relevant in identity formation.

The paper by Tagliabue (2012) discusses the experience of having a sibling after being the only one for several years. It characterises three

moments the child faces when dealing with the new-borns' appearance, whether they had been or not desired by the elder sibling. Affirmations made by psychoanalytic thinkers were confirmed regarding the sibling's relevance in structuring an individual's subjectivity.

2.5.3 *Expert Papers*

The articles under this section include papers by psychoanalytic and clinic experts. Some discuss maltreatment, rivalry, aggression, and bullying by reviewing the literature and empirical studies on the subject. In contrast, some others offer psychoanalytic concepts related to sibling relationships, such as psychic development, transference and countertransference and discuss them from a theoretical and clinical perspective.

2.5.3.1 Characteristics. Thirteen papers written between 1995 and 2018 were included. Eight of them were from the United States, two from Argentina, one from Finland, one from France, and one from the United Kingdom, and their purpose was to discuss, from a theoretical perspective, issues related to sibling relationships and to illustrate them through clinical cases and research papers.

The topics discussed include a theoretical revision of fraternal relationships, the conceptualisation of them as a lateral dimension of psychic development and its relation with the Oedipal Complex and Narcissism (Kancyper, 2006; Larmo, 2007; McHale et al., 2012; Moguillansky, 2003; Whiteman et al., 2011); rivalry and the multiple forms and consequences it has

on fraternal bonds, mental health and psychoanalytic practice (Campione-Barr et al., 2018; Larmo, 2007; Ophir, 2013; Whipple & Finton, 1995; Wolke et al. 2015) and the discussion of fraternal transference and countertransference, and its relevance for the analytic practice (Coleman, 1996; Moser et al., 2005; Vivona, 2010).

2.5.3.2 Method. All the papers conducted literature reviews regarding the concepts under discussion and presented either a clinical case (Houzel, 2001; Kancyper, 2006; Ophir, 2013; Vivona, 2010; Whipple & Finton, 1995), several clinical materials (Coleman, 1996; Larmo, 2007; Moguillansky, 2003; Moser et al., 2005; Vivona, 2010) or evidence from formerly conducted empirical research (Campione-Barr et al., 2018; McHale, 2012; Whiteman et al., 2011; Wolke et al., 2015;). All aimed to bring attention to the relevance of fraternal relationships in psychoanalytic work.

Three papers focused on reviewing previous literature and empirical studies to stress the need to understand the different theoretical perspectives on sibling relationships (Whiteman et al., 2011), their importance during childhood and adolescence (McHale, 2012), and the consequences of sibling bullying on adult's mental health (Campione-Barr et al., 2018).

Five of the papers mentioned a reflexive position, either because they were reflecting about their position as psychotherapists concerning the clinical material discussed (Coleman, 1996; Houzel, 2001; Ophir, 2013; Vivona, 2010), and towards the theoretical ideas presented (Houzel, 2001; Larmo, 2007).

The papers discussed present relevant, solid and innovative ideas about sibling relationships. Their quality was assessed using an adaptation of the CASP Qualitative Checklist (2018) (Appendix E – Table 13); however, most of the papers do not present a thorough discussion of the methods and criteria used to select the sources the clinical cases presented. Only Vivona (2010) openly discusses the ethical issues involved in the clinical case, and this was the only paper that received a strong score (10).

The papers from Coleman (1996), Houzel (2001), Ophir (2013), and Wolke et al. (2015) included a reflective practice as part of their papers and received a score between 8 and 9 (see Appendix E – Table 13). Ophir's (2013) paper has not been published since it has sensitive clinical material, and it is being included here under the author's authorisation.

The other seven papers received a score of seven, considered moderate and included since they are considered meaningful contributions.

2.5.3.3 Analysis. The papers emphasise the need to bring attention to a topic that has been unattended or mis-attended. The authors present reviews of classical psychoanalytic authors and bring new perspectives from their personal experiences as practitioners.

A thematic review of the ideas in these papers suggests several themes. First, the study of sibling relationships brings a new paradigm for conceptualising psychic development (Coleman, 1996), since sibling rivalry can be conceived as a more primitive form of rivalry, as compared to Oedipal

rivalry, and one that strongly connects with individuation and identity formation (Houzel, 2001).

Second, the fraternal complex can be conceived as a hinge that organises narcissistic, Oedipal and social issues (Moguillansky, 2003). By bringing the 'lateral' dimension into the discussion (Vivona, 2010), fundamental processes are revealed since they alert the need to consider intrapsychic and relational dimensions (Whiteman et al., 2011).

Whipple and Finton (1995), Moser et al. (2005) and Larmo (2007) address sibling transference and countertransference as fundamental, since siblings are central in every analytic process, as much as parents are (Larmo, 2007). Sibling bullying (Wolke et al., 2015) and aggression (Campion-Barr et al., 2018) are thought by these authors as forms of alert that must be acknowledged since their consequences can be very harmful in terms of mental health.

A final theme has to do with future research in the area, including longitudinal studies, samples with ethnic ample representations, and age groups that include adults (Campione- Barr et al., 2018; McHale et al., 2012; Whiteman et al., 2011).

2.6   Conclusions from the Literature Review

The literature review was conducted following Dreher (2003) and Forsetlund et al. (2015) parameters and had two aims: To present classic, object-related and contemporary literature regarding the psychoanalytic

conception on siblings' relationships and their relevance to the therapeutic

work; and to describe recent relevant research in the field, and associated

fields, all to provide an overall framework for this study. Books and expert

papers were reviewed to describe sibling and fraternal relationships and build

the theoretical frame of this research. Theses and peer-reviewed documents

were included in the section on recent studies and had quantitative, qualitative

and expert papers. The chosen timeframe to search was between 1995 and

2021. Classical articles and books were also included according to their

relevance to the research.

     The review began with the definition of the term sibling, both as a noun

(i.e., in the actual person of the sibling) and adjective (i.e., the sibling

relationship and its surrogates as they appear in transference). It needs to be

emphasised that the literature reviewed was all written by occidental

professionals and about occidental culture. This points to a significant gap,

particularly relevant given that the prevailing culture greatly influences sibling

relationships.

     The study of fraternal relationships has been part of psychoanalytic

ideas since at least 1896, when Freud introduced and defined siblings as

significant participants of a persons' life. Nevertheless, the claim within the

psychoanalytic community that has been reiterative over the years is that these

relationships have been mis-attended and even neglected. The findings from

this literature review do not support such a statement.

     I have found that although there has been an intermittent

acknowledgement of the sibling relationship in the psychoanalytic literature, it

has come to the fore in the past thirty years. Since 1999 a minimum of three symposiums on the subject have been held, and the papers presented published (Akhtar & Kramer, 1999; Hindle & Sherwin-White, 2014; Skrzypek et al., 2014).

Systematic psychoanalytic research in the area has indeed been scarce. The research in the topic has been mostly carried out by professionals from associated fields. Psychoanalytic studies are very seldom, and most papers published are theoretical and clinical. One quantitative analysis included a psychoanalytic concept (attachment) as core to the research; one of the qualitative papers was essentially psychoanalytic. Eight expert papers were written from the psychoanalytic perspective both in theoretical and clinical terms.

All quantitative studies used questionnaires as a method of research. Out of the five qualitative studies, three used a phenomenological approach, one thematic analysis, and one narrative analysis. No relevant research was found that used grounded theory. In the expert papers, single cases or several cases, along with theoretical discussions, were used, methods, in general, were poorly explained, and reflexivity was scarcely implemented in general.

Out of all the sources reviewed, only one paper, Tagliabue (2012), presents research designed to study a sibling related issue from a phenomenological perspective and discusses the findings from the psychoanalytic theory. It is the only paper conducted in Latin America. Along with the report by Ophir (2013), both manage to integrate the aims of psychoanalysis as a theory, as a method of practice and as a method of

research.

Several gaps are evident from the literature review. First of all, there is a significant lack of cross-fertilisation between authors. This absence of communication includes psychoanalytic and non-psychoanalytic authors and seems to be also determined by regions (i.e., writers from a particular geographical region tend to include references from the same area only), languages (i.e., Spanish authors seem to be unknown to English-speaker authors, although some of their works have been translated into English, and Spanish-speaking authors privilege French authors, that have been translated into Spanish), and contributions as the ones made by Rustin (2007), Hindle and Sherwin-White (2014) and Skrzypek et al. (2014), seem to be ignored and obliterated, maintaining questionable assumptions about the topic (i.e., Freud's mis-attention about the case), instead of nurturing them. Legorreta et al. (2013) present an example of the opposite. They invited a representative from each geographical region (Mitchell, Kaës and Kancyper) to discuss their ideas and produced a synthesis of their inputs, presenting an integrative conceptualisation.

Another critical gap is the lack of more specific research in the field. However, both quantitative and qualitative papers reaffirmed the importance of sibling relationships as protective in terms of mental health and distress or difficulties as probable indicators of significant difficulties problems within the families.

Qualitative studies, as well as expert papers, mentioned the need to research with samples that include more great age spans, representation of

different ethnic and racial communities, gender differentiation, and broader

inclusion of gender identifications, types of families and forms of conception,

since all of them are variables present in today's reality, and therefore affect

relationships between siblings but have not yet been included in the study of

fraternal relationships.

Table 2 (on the next page) summarises the recurrent themes from the

literature reviews.

As far as I was able to review, no other paper or dissertation has been

written about the specific topic of this research.

Table 2: Summary of Themes from Literature Reviews

Themes	Classic L.R.	Quantitative L.R.	Qualitative L.R.	Expert papers LR.
Rivalry and aggression between siblings	X	X	X	X
Oedipal Complex and Fraternal Complex	X			X
Parental styles and its influences on sibling relationships	X	X	X	X
The feeling of being dethroned by a sibling	X		X	X
Birth order	X		X	X

Sexuality between siblings	X			
Influence of sibling relationships on mental health	X	X	X	X
Attachment styles in siblings	X	X		
Siblings as psychic organizers	X	X	X	
The impact of sibling relationships on development	X	X	X	X
Sibling loss	X		X	

3

Methodology

This chapter describes the methodological approaches considered in conducting this research. I begin by presenting a framework and a justification for qualitative research in psychoanalysis. I go on to show why I chose grounded theory as my theoretical model and its application to psychoanalytic analysis and the description of the research design. Later, I discuss ethical considerations and procedures, an explanation and justification of the recruitment and sampling method, and interviews as an instrument to collect the data. Finally, I address the topics of theory building and theoretical saturation; some ideas about reflexivity and a quality appraisal are also discussed.

3.1   Methodological Approach

3.1.1 *Research and Psychoanalysis*

Since the foundation of psychoanalysis, questions and theories about its scientific and evidential basis have been in constant evolution. In 1927 Freud, in the post-script to *The question of lay analysis,* explained his ideas about this issue:

In Psychoanalysis there has existed from the first an inseparable bond between cure and research. Knowledge brought therapeutic success. It

was impossible to treat a patient without learning something new; it was

impossible to gain fresh insight without perceiving its beneficent results.

Our analytic procedure is the only one in which this precious conjunct is

assured. It is only by carrying on our analytic pastoral work that we can

deepen our dawning comprehension of the human mind (p. 256).

There has been a continuing debate regarding whether psychoanalysis

and psychoanalytic knowledge can be considered scientific.

In *What kind of research in psychoanalytic science?* Wallerstein (2009)

affirms his conviction in psychoanalysis as a science, stating that it has

survived many challenges and that it meets the criterion of: "… a central

distinguishing feature of science, any science, is that it grows incrementally by

research that systematically subjects its data and its tenets to as objective

scrutiny as possible" (p. 111).

Rustin (2019) claims that thanks to Kuhn's theory, the evolution of

scientific knowledge became liberating to psychoanalysis in the sense that his

interpretation of the development of the science was a 'revolutionary process'

(p. 27). Toulmin's (1972) revision of Kuhn's (1962) ideas "recognise (d) the

diversity of investigative spaces that science have always filled, and the

differences in the theoretical frames and investigative methods through which

they have filled them" (p. 28). Thus, although psychoanalysis falls short of

conventional scientific standards, the fact that it investigates hitherto

unexplored aspects of experience in a systematic way confers on it a degree of

scientific validity.

Fonagy (2000) argues that there are four reasons why it is essential to research psychoanalysis: "(a) to elaborate our model of underlying mental processes, (b) to systematise our knowledge base, (c) to communicate with other scientists and mental health professionals and (d) to show that our treatment works" (p. 12). Auchincloss & Samberg (2012) add that psychoanalytic theory is enriched from clinical data, neighbouring disciplines, and the neighbouring humanities (p. 207).

Following this line of thought, we can conclude that psychoanalysts have been interested in generating new knowledge, enhancing clinical practice with individual patients and understanding social phenomena through the lens of the psychoanalytic conception of human unconscious mental life.

Based on these precepts, this study aimed to survey theoretical conceptions already formulated in our field and neighbouring disciplines regarding sibling relationships and to empirically investigate how practising psychoanalytically trained psychotherapists conceptualise the impact of sibling relationships on a person's psychic development, the psychoanalytic relationship, their training, and on their daily clinical practice.

I see this aim as consistent with Rustin's (2019) postulate regarding psychoanalytic research:

…sometimes psychoanalysts and psychoanalytic psychotherapists do engage in the additional kind of investigation involved in theory generation. When this happens, it goes beyond the understanding of an individual patient or patients, although it often arises from it. This is

where psychoanalytic concepts and theories themselves become the critical object of the analyst's attention and study (p. 49 – 50).

Rustin formulates the importance of considering whether a new concept or theory might be needed to understand and work with a particular clinical phenomenon and believes that it is thanks to such questioning that psychoanalysis has evolved (p. 50).

It is important to note that there is no consensus regarding the relevance and theoretical conceptions of sibling relationships in the psychoanalytic literature. As the literature review revealed, relevant academic and professional sources have given attention to it from time to time. Still, articles recently published, such as the one written by Döll-Hentschker (2017), signal awareness on the need to give more attention to it. Noticeable by its absence is a psychoanalytic conceptual framework for thinking about the sibling relationship and empirical data about how this plays out in actual clinical practice. My research has aimed to begin to remedy this lacuna.

3.1.2 *Qualitative Research and Psychoanalysis*

The debate about the most appropriate methodology to research psychoanalysis has been intense (Midgley, 2006).

This research aims to understand how psychotherapists interpret sibling relationships, how this impacts their practice and what meaning (or interpretation) they attribute to their own sibling experiences and those of their patients. Given that these topics are relatively unexplored and highly influenced

by personal experiences, a preliminary, qualitative approach appeared to be the most appropriate to the themes I wanted to investigate.

Qualitative research has only relatively recently become established as a research methodology in its own right (Merriam & Tisdell, 2016, p. 19).

For this thesis, I adopt Merriam and Tisdell's (2016) definition of qualitative research, in which they identify its four key aspects as follows: "…the focus is on process, understanding and meaning; the researcher is the primary instrument of data collection and analysis; the process is inductive, and the product is richly descriptive" (p. 15).

Harper and Thompson (2012) state that this type of research "enable *understanding of experience and processes*" (p. 5, italics from original), Maxwell (2013) considers the qualitative approach aims to produce an "explanation based on an analysis of how some situations and events influence others" (p.29) and Bryman (2012) adds "it is common to describe qualitative research as concerned with the generation rather than the testing of theories" (p. 36).

When describing qualitative research, Creswell (2013) defines five aspects: the use of an interpretative/theoretical framework, the individual/group search for the problem's meaning, the recollection of the data in a natural setting, the inductive and deductive analysis of the data and the search for patterns/themes.

Figlio (2019) goes even further when he says:

I define qualitative methodology as a means of getting to know a particular kind of object, one that does not exist in three-dimensional

space, cannot be seen, and cannot be characterized in material terms. It

is a virtual object, one perceived inside a field of imagination. Social

examples might include 'the people', 'public opinion', 'nation', 'society',

government', 'parents/parenting'. Individual examples might include 'the

individual', 'mind', 'personality', 'character', 'conscience' (p.19).

To which I would add sibling relationships. This, as well as the others he

mentions, "are real and have objective qualities" (Figlio, 2019, p. 19) but "can

be viewed only inside an observing mind … they become objects in their own

right only in the interpreting activity of the observer" (Figlio, 2019, p.19).

In Merriam and Tisdell's (2016) words, a qualitative researcher would be

interested in: "how people interpret their experiences; how they construct their

worlds; and what meaning they attribute to their experiences" (p. 24).

Bryman (2012) develops these principles. Qualitative research is more

related to words than numbers; the relation between theory and research tends

to be mainly *inductive and iterative*, epistemologically defined as *interpretivism*,

and ontologically it stands on a *constructivist strand* (p. 380).

I suggest that this research falls within the rubric of the

interpretive/constructivist stance. The sibling relationship (especially as

manifest in the psychoanalytic setting) is a socially constructed phenomenon.

The research aims to give meaning to what is communicated by the

participants through semi-structured interviews, conducting an inductive

process of data analysis and moving from raw data to categorisation and

conceptualisation (Merriam & Tisdell, 2016).

Marshall and Rossman (2016) present a classification of different qualitative research strategies, considering three units of analysis: (i) *society and culture*, which includes ethnography, action research, case studies and grounded theory; (ii) *individual lived experiences*, including phenomenological approaches, some forms of feminist inquiry, life stories and *testimonio*; and (iii) *language and communication* (spoken or in text), that include sociolinguistic approaches such as narrative analysis, critical discourse analysis and conversation analysis (pp. 16-17, italics from original). Merriam and Tisdell (2016) add another category: essential qualitative study and Braun and Clarke (2013/2014) include thematic analysis.

The most relevant approaches for this research appeared to be phenomenology and grounded theory.

A phenomenological study, as Creswell (2013) states, "describes the common for several individuals of their lived experiences of a concept or a phenomenon" (p.76), where the purpose is to collect data from different persons who have experienced the same phenomenon and develop a description of what they experienced and how. Patton (2015) adds that the base of this type of research is "the assumption that *there is an essence or essences to shared experience*" (pp. 116-117) (italics from original). These essences are mutually understood core meanings through a phenomenon "commonly experienced" (pp.116-117).

On the other hand, grounded theory was presented by Barney G. Glaser and Anselm L. Strauss in the 1960's aiming to provide a solid basis for qualitative research (Bryant & Charmaz, 2007, p. 31) and stressing the need

for theory generation within social sciences (Glaser y Strauss, 1967, p. 1),

claiming, in its minimal expression, that "theory emerges from data" (Bryant &

Charmaz, 2007, p. 31).

Gordon-Finlayson (2010/2013) defines three features of grounded

theory: since its goal is to generate an idea, it is analytical in its approach to the

data to be theoretical, and it is cyclical since it goes several times forwards and

backwards during its process (pp. 155-159).

Charmaz (2006, 2008, 2010a,b, 2011, 2014) describes the method as

one that "encourages innovation, researchers can develop new understandings

and novel theoretical interpretations of the studied life" (Charmaz, 2008, p. 398)

while the empirical phenomena under study are located under specific

circumstances. Her approach has been defined as constructionist, viewing truth

as "relative and dependent on one's perspective … recognises the importance

of how humans create meaning … and focus on how the subjects perceive

their experience" (Lawer, 2021, p. 33).

This approach speaks well with the nature of my research since it

acknowledges the existence of multiple realities as expressed by different

participants during the interviews, my role being mainly in listening and

observing "with sensitivity". At the same time, "encourage(ing) participants"

(Charmaz, 2010a, p. 26).

Birks and Mills (2011) point out the explanatory power of the theory that

emerges from this methodology, while Borg Cunen et al. (2022) describe it as

"ideal" to be used in fields that lack conceptual clarity, as can be the case of

this topic. Molekamp Stokes and Ross (2020) define it as a co-creation process of meaning between participants and researchers.

Thornberg and Dunne (2019) and Urquhart (2019) talk about the place of the literature review within a grounded theory research project. They encourage the dialogue between the literature review and the process of data analysis giving the dynamic nature of it, the impossibility that the existing theories cover all social phenomena (Thornberg and Dunne, 2019, p. 207) and the importance of engaging the emerging theory with the ones already existing (Urquhart, 2019, p. 3).

According to Urquhart (2007), Dunne (2011) and Charmaz (2014), constructionist grounded theorists count on their ability to engage in reflexivity as an essential part of their research to maintain themselves critical of what they read, enabling them to compare existing theories with their findings, without imposing the former into the latter.

Given the aim of this study in terms of proposing a theoretical conceptualisation of sibling relationships, the importance that the experiences of the participants have, the relevance of its conceptualisation within a specific place and time and the need to maintain a productive and constant dialogue with former theories and ideas, the decision was to use grounded theory as the methodological strategy for the research.

3.1.3 *Grounded Theory and Psychoanalysis*

Sociologists Barney G. Glaser and Anselm L. Strauss originally proposed grounded theory methods in the early 1960s when they studied how

the death occurred in various hospitals. They aimed to look at how and when doctors and terminal patients knew they were dying and how they handled the situation. While analysing the specific information collected through observation, they constructed methodological strategies that social scientists could adopt to study a wide range of different phenomena. They aimed to move qualitative studies beyond descriptive inquiries towards developing theory through an iterative dialogue between data collection and analysis. Glaser and Strauss provided social researchers with accessible guidelines to analyse the data and generate ideas "rather than *deducing* testable hypotheses from existing theories" (Charmaz, 2014, p. 6, italics from the original).

The background to this method comes from two primary sources. Glaser provided his rigorous positivist training at Columbia University, while Strauss brought Chicago School's pragmatic heritage. Later in their careers, they followed different paths, and therefore, grounded theorists may follow different approaches and methodologies in practice. Tweed and Charmaz (2012) assert that grounded theory is envisioned at this point, in epistemological terms, "as operating on a continuum from a more positivist form (Glaser, 1992) through post-positivism (Strauss & Corbin, 1990) to constructivist versions (Charmaz, 2006)" (p. 132).

Charmaz's (2006) review considers that Glasser & Strauss included the following as the defining components of grounded theory:

a) simultaneous involvement in data collection and analysis.

b) constructing analytic codes and categories from data; (…)

c) using a constant comparative method, which involves making

comparisons during each analysis stage.

d) advancing theory development during each step of data collection

and analysis.

e) memo-writing to elaborate categories, specify their properties, define

the relationship between classes, and identify gaps.

f) sampling aimed toward theory construction, not for population

representativeness; and

g) conducting the literature review after developing the independent

analysis" (pp. 5-6).

I adhere to Charmaz's conceptualisation of grounded theory described

as a constructivist grounded theory approach (Charmaz, 2008). As she

describes it, it acknowledges the subjectivity and the involvement of the

researcher in the construction and interpretation of the data and:

consist of systematic yet flexible guidelines for collecting and analysing

qualitative data to construct theories from the data themselves. …

Grounded theory begins with inductive data, invokes iterative strategies

of going back and forth between data and analysis, uses comparative

methods, and keeps you interacting and involved with your data and

emerging analysis (Charmaz, 2014, p. 1).

Charmaz's grounded theory approach provides strategies 'for creating

and interrogating' the data (Charmaz, 2008, p. 401) and is based on four

different assumptions: "reality is multiple, processual and constructed under

particular conditions; the research emerges from interaction; the researcher's

and participant's positionality are taken into account, and the researcher and the researched co-construct the data since data is a *product* of the process" (p.402).

The researcher is part of the process and affects it; therefore, his/her positions need to be identified and weighed. They also question objectivity, are aware of relativism in their practice, incorporate reflexivity as an essential tool, and assume three basic ideas: researchers construct categories of the data; they aim for an interpretive understanding of the phenomenon within a specific context; and conceive participants perspectives as integral to the analysis (Charmaz, 2008, p. 402) while the researcher aims to attend *what* and *how* questions are emphasising the understanding of the empirical phenomena (italics from original).

The following table summarises critical characteristics of Constructionist Grounded Theory:

Table 3: Key Characteristics of Constructionist Grounded Theory

Foundational Assumptions	The research process is in itself a social construction
	Research decisions and directions are scrutinised: what, how and why questions
	Reflexivity is central to the process
	Methodological and analytic strategies are

improvised throughout the process

Sufficient data need to be collected to discern

and document how research participants

construct their lives and the world (in this

case, their practices).

Assumes mutual construction of data through

interaction

Assumes researcher constructs categories

Assumes the researcher's values, priorities,

positions, and actions affect the research

Objectives   View generalisation as partial, conditional,

and situated in time, space, positions, action,

and interactions

It aims for an interpretive understanding of

historically situated data

It aims to create a theory that has credibility,

originality, resonance, and usefulness

Implications for data analysis Acknowledges subjectivities throughout the

data analysis

Recognises that co-construction of data

shapes analysis

Engages in reflexivity

Seeks and (re)represents participants' views

and voices as integral to the analysis

Based on Charmaz (2008, p. 403), Charmaz (2014, p. 236), Evans (2018, pp. 53-54) and Morse (2016, p. 139).

In terms of the actions that characterise the grounded theorist, Charmaz (2014), quoting her 2010b article, defines nine specific ones that need both to be conducted and made evident:

1. Conduct data collection and analysis simultaneously in an iterative process.

2. Analyse actions and processes rather than themes and structure.

3. Use comparative methods.

4. Draw on data (e.g., narratives and descriptions) to develop new conceptual categories.

5. Develop inductive abstract analytic categories through systematic data analysis.

6. Emphasize theory construction rather than description or application of current theories.

7. Engage in theoretical sampling.

8. Search for variations in the studied categories or processes.

9. Pursue developing category rather than covering the specific empirical topic (Charmaz, 2010b, p. 11).

To these, she also adds the following: "My approach explicitly assumes any theoretical rendering offers an interpretive portrayal of the studied world,

not an exact picture of it" (Charmaz, 2014, p. 17).

Following that sense, Rustin (2019) affirms, when grounded theory appeared in the scope of social research methods, a methodology that made feasible psychoanalytic field studies was brought forward. It was based on the idea that approaches could be developed by interrogating the data that had not been pre-selected or organised based on existing theoretical concepts (p. 160).

Therefore, the psychoanalytic tradition of coherent and empirically grounded knowledge creation (Rustin, 2019) continued but is now supported by a vigorous and systematic method of research that has been used and recognised in different fields: Grounded Theory.

3.2   Research Design

My research followed the stages proposed by Tweed & Charmaz (2012) in the

visual representation of grounded theory:

Figure 2: Visual Representation of Grounded Theory
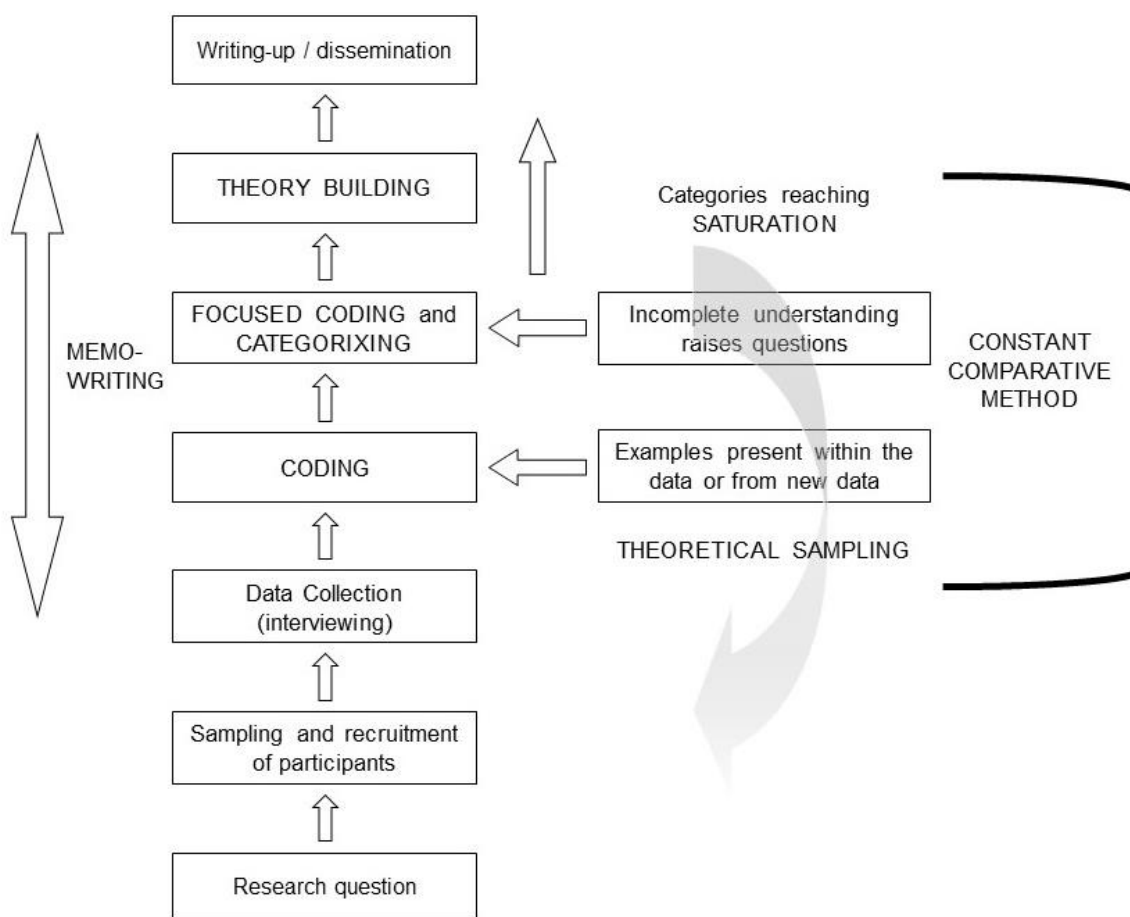
Fig. 1: Tweed and Charmaz (2012) "Visual representation of a Grounded Theory" (p. 133).

Sibling Relationships

Based on this representation, the research followed the following route:

| After receiving approval of the research project from the Research and Ethics Committee (PREC) at Exeter University (Appendix N), I sent a letter to the Board of the Sociedad Peruana de Psicoanálisis (SPP) presenting the project. It was studied by the Board, and approval was granted. |

⬇

| The President of SPP sent an email to all associated members and candidates of SPP presenting the research project and inviting them to participate on it (Appendix F). |

⬇

| I prepared the preliminary interview guide (Appendix G). |

⬇

| Piloting interviews were conducted. |

⬇

| Interview guide was revised and final version of Semi-Structured Interview Guide was approved (Appendix H). |

⬇

| Once I received the written responses from the associated members and candidates, I did the purposive sampling. |

⬇

Each member of the sample was allocated a numeric code for confidentiality reasons (IIN).

Appointments for interviews were agreed by telephone and participants decided on the location for the appointments.

Meeting for interview was held:

1. A research Information Sheet was presented to interviewees (Appendix I).

2. Participants answered questions about the research.

3. Participants filled and signed a Research Consent Form (Appendix J).

4. Intensive interviews were conducted, digitally recorded and password saved. All interviews were conducted in Spanish. Field notes were taken during and after the interviews (Appendix K).

A professional transcriber transcribed the interviews, and I revised the transcriptions. In some cases, I found major errors in the transcriptions, so I had to redo and double check them.

After transcribing an interview, I assigned an initial coding (Charmaz, 2014, p. 116) to the data and began memoing. All codes were given in English.

Once all interviews had been initially coded, I created focusing codes and

categories (Appendix P – Coding example).

I use a constant comparative method to revise codes and categories (Tweed and

Charmaz, 2012). Theory building begun.

I discussed my research categories with two psychoanalytically trained colleagues,

both fluent English speakers.

I discussed my research codes and categories with my supervisor and we

discussed preliminary theoretical ideas.

I deepened the study of literature and contrasted codes with literature review.

Based on the principles proposed by Charmaz (2006), I attempted to construct an

original theory that interprets my data.

I wrote my thesis.

I kept field notes all along with the research project. Two main issues were

reported: countertransference feelings of the researcher and the description of the

stages, thoughts and commentaries recollected during each step and interview (see

Appendix K). The information recollected has been implemented to analyse the data,

and it is discussed in the reflexive section of this chapter.

3.3   Ethical Considerations

The research project was submitted for approval by the Psychology School

Ethics Committee (PREC) (No. 2014/627, Appendix N) at the University of Exeter.

Once the ethical permission was granted, the project was submitted to the Sociedad

Peruana de Psicoanálisis (SPP) board for their support. The project complied with

the Ethics Code of the SPP. The Board of SPP granted approval. Then, the

President of the Society sent an email to all associated members and candidates

inviting them to participate in the project (Appendix F).

The first ethical concern was for the participants, especially given that I am a

member of the SPP. And as Griffin (2002) affirms, ethical responsibility is allocated

in the system and the individual. Therefore, special attention was given to making

the invitation email explicit that all information would be confidential, names would

not appear at any moment, and participants' identities would be revealed to the SPP.

I also explained to them that the topics to be addressed were "theoretical and

clinical", and the research participants could drop out at any point.

Participants in the sample sent a written response confirming their willingness

to participate and their acceptance of being interviewed. Once their approval was

received and became part of the sample, an identification code was allocated for

each (IIN). Participants' identities, personal data, and interview responses were

securely kept away from the SPP, digitally recorded, and saved under the password.

An Information Sheet (Appendix I) was elaborated to present to each participant at the beginning of the interview, and they were allowed to question the researcher.

A Research Consent Form (Appendix J) was then shared, reviewed, discussed, and signed by each participant. Data and transcripts were anonymised and password-protected, and this data has been used digitally and manually.

Every interview was held in a location where privacy was guaranteed; most were conducted at the participant's consultation room, a couple in their homes, one in the researchers consulting room, and one were conducted by Skype.

A Risk Management Matrix was developed to control possible risks (Appendix L).

3.4 Recruiting and Sampling

Once the Board of the SPP had approved the project, a maximum variation purposive sample was selected, including all associated members and all candidates who had had psychotherapeutic psychoanalytic training before entering the psychoanalytic Institute. An equal number of associated members and candidate members were expected to be included in the sample.

According to Bryman (2012), purposive sampling is a "non-probability form of sampling" since its purpose "is to sample participants in a strategic way, so that those sampled are relevant to the research questions that are being posed" (p. 418), in Charmaz's (2006, p. 101) words, the theoretical purposive sample does not intend to represent a population or to increase the generalizability of the results, but rather as Rustin (2019) affirms to "reveal the most unexpected aspects, and thus those that would challenge existing ideas and generate new ones" (p. 161).

As mentioned in the prior section, recruiting was done through the official mail of the SPP. An email was sent by the President of the Society (Appendix F) to all who were in 2014 associated members (67 people) and candidates of the Institution (69 people), presenting the research project and inviting those who were interested in participating in it.

In the following ten days, twenty-two people answered, expressing their willingness to participate. Each of them received a response email asking when they would be willing to be contacted to arrange the date and time for the interview. Only thirteen people from that initial group were able to participate. Four more people were invited later. Seventeen participants constituted the final sample.

An Individual Identification Number (IIN) was assigned to each participant to preserve their anonymity. Each code has four elements: **M** (Responds to a member of the final sample, to differentiate them from the participants in the piloting) – **M or C** (Responds to their condition in terms of the SPP = M for member or C for the candidate) –**M or F** (Responds to gender = M for male or F for female) – **Number** (Responds to the number of sample individual under this condition and gender). An example of a IIN would be **MCF1**: **M** = Sample member – **C** = Candidate- **F=** Female- **1=** first female candidate interviewed.

Nine of the participants were associated members, and eight were candidates at the interviews. Therefore they were doing their psychoanalytic training after being trained as psychoanalytic psychotherapists. Six are men, and eleven are women. Their ages range from 36 to 76 years old. Characteristics of the participants have been included in Appendix M, including condition (analyst or analyst in training), gender, age, civil status, ordinal position within their family/ number of siblings, a

theoretical psychoanalytic school with which the interviewee feels identify, and type of practice (children, adolescents, adults, couples, families).

3.5   Interviewing

Interviewing is most widely used in qualitative research (Bryman, 2012; Richards & Morse, 2013). Frith and Gleeson (2012) define interviewing as a "flexible process where meaning is constructed by negotiation between the participants … both participants are actively reflectively and analytically working throughout the interview to determine where the talk should go, and how it should be understood, layer, by layer" (p. 59).

Charmaz proposes using an 'intensive interview' to generate data for qualitative research (Charmaz, 2014, p. 56). It describes it as a combination between an unstructured and a semi-structured interview since its structure varies from loosely exploring topics to semi-structured focused questions. Intensive interviewing allows an 'in-depth' exploration of the matter in question, with a person that has experienced it eliciting that person's interpretation of the experience. (Charmaz, 2006, p. 25). She recommends this type of interviewing for grounded theory studies like this and suggests devising "a few broad, open-ended questions … (and then) focus your interview questions to invite detail discussion of topic" (p. 26).

A semi-structured interview guide was built (Appendix G), and a pilot was conducted. After the piloting interviews were conducted, transcribed, and discussed with my Supervisor, I introduced a few changes and defined the final Interview Guide (Appendix H). The interview was designed to have two parts: the first part seeks to gather each participant experience to answer the research questions, and the

second part includes personal information (age, civil status, etc.) that participants

were voluntarily requested to respond to. Nevertheless, the main change introduced

in the final Interview Guide was to include Q1 as the first one in the interview, since it

helped to build a better rapport and a better comprehension of the participant's

professional background so that I could delve into their experience (Charmaz, 2014,

p. 64).

Since I knew all participants personally, framing the parameters of the

interview and the confidential character of the information to be shared was

fundamental. An Information Sheet and a Consent Form were presented and

discussed at the beginning of the interview. I took extra care not to mention the

discussions in any other context and not say at any time the identity of any other

participant.

Questions from the Guide were used as prompts. After the first question was

presented, no specific order was followed; instead, I worked flexibly, following the

line of thought of the interviewee. Along the research process, I re-evaluated

questions. I emphasised topics suggested by former participants (i.e., personal

experiences with siblings) and explored codes that had been already created when

coding the previous interviews.

My prior training as a psychoanalyst gave me the skills to conduct non-

directive yet intensive interviews, where non-verbal information was considered both

on the side of the interviewee and mine. My role as the interviewer was to

encourage, listen, understand, and invite the interviewees to reflect on their points of

view, making sure I had a fundamental comprehension of what they were proposing.

Therefore, probing and rephrasing was essential during the interviews to convince

me that I understood what the interviewees meant and that I was not biasing their

point of view with my own.

At the end of each interview, the recorder was shut off, and space was given

space to share their ideas about how they have felt and any other comment they

would like to express.

I recorded the Interviews and took a few notes during them. After finishing

each one, I tried to write my afterthoughts and feelings. The same was done after

transcribing and re-reading the interviews. I used these notes to discuss the

questions proposed in the Reflexive section.

3.6   Method of Data Analysis

3.6.1 *Transcription and Field Notes*

As mentioned before, a professional transcriber made a verbatim transcription

of each interview, and Jefferson's Transcription Conventions (Appendix O) were

used to include non-verbal information.

I took field notes (see Appendix K) during the interviews. They were mostly

related to authors and books being mentioned by participants, about ideas that I

wanted to re-introduce later on into the conversation, and my feelings and

countertransference.

After each interview, afterthoughts were recollected concerning counter

transferential feelings, observations, stand-out ideas discussed during the

consultation, and suggestions made by interviewees regarding the interview guide

and the research itself.

3.6.2 *Coding*

Charmaz (2011) affirms that "constructionists construct categories of the data" (p. 402), and the first step is to "remain open to exploring whatever theoretical possibilities we can discern in the data" (Charmaz, 2014, p. 116). This process starts by coding the collected data, and it takes place during successive steps.

The initial coding of the transcripts of the interviews was conducted using NVivo.

I created codes in English, which caused a slight loss of spontaneity (Charmaz, 2014, p. 332) since English is not my mother tongue, nor the language used to conduct the interviews. Still, after discussing it with my cohort peers, I thought it would help me to start theorising in English, would privilege the possibility of examining the codes with my cohort peers and my supervisors, and would facilitate the use of gerunds, an idea that follows Charmaz' conception that codes should preserve the sense of action (Charmaz, 2006, p. 49), which is directly related to the purpose of this research: to base the theory to be proposed in the ideas of the participants and not on my own.

Initial codes were provisional and subject to constant comparison. Data was gathered to explore these codes. The codes were discussed with my supervisor and colleagues and compared with emerging new codes. Some areas were explored in more detail during the remaining interviews to explore gaps, holes, or ideas presented in initial codes. Afterwards, these initial codes were followed by focused codes and categories.

All along the process, I have looked for the best way to "capture and condense meanings and actions" through the codes and categories defined

(Charmaz, 2014, p. 118), following the precept expressed by Charmaz (2014):

"…grounded theorists aim to code for possibilities suggested *by* the data rather than

ensuring complete accuracy *of* the data" (p. 118, italics from original).

3.6.3 Memo writing

Memo-writing was essential during research. As Charmaz (2006) affirms, "[it]

is the pivotal intermediate step between data collection and writing drafts of papers"

(p. 72, box), and was done through the different stages of the data collection, coding

and analysis. It helped me to gather my thoughts, criticise them, focus and refocus

my ideas, and find my way through the vast number of viewpoints expressed by

interviewees, which elicited in me new ways of thinking the material, throughout the

processes of transcribing, coding and analysing the data (see Appendixes K and P).

3.6.4 Categorising and Analysis

As Charmaz (2006) suggests, after creating codes, categorising is next. She

defines it as "the analytic step… [where] certain codes [are selected] as having

overriding significance or abstracting common themes and patterns in several codes

into an analytic concept" (p. 186).

Therefore, the analysis moves from a more descriptive to a more analytic

level, allowing me to move to a more theoretical level since it permits establishing

relationships with other codes, categories, and research questions.

3.7   Theory Building

My choice of grounded theory as the methodology for this research had to do with the possibility of developing a theory based on an iterative process that went from data, to codes, to categories, and then to a new theory enriched with the ideas gathered through the literature review.

Charmaz (2014) asks: "What makes a line of analysis … theoretical?" (p. 227). As she affirms, it is essential to look at a broader definition of theory. I used the one presented by Thornberg and Charmaz (2012), which reads as follow: "A theory states relationships between abstract concepts and may aim for either explanation or understanding" (p.41).

From my perspective, both explanation and understanding are primary targets for this research.

Different stages of the interaction with the data occurred in building a theory. They included the discussion of the ideas presented by the interviewees, both with them and with my cohort peers, my supervisors, and other colleagues from the psychoanalytic field.

During those stages and through the coding process, I produced memos, and theoretical sampling was used to explore and enrich some of the tentatively developed categories obtained from the data to "illuminate and define the properties, boundaries, and relevance of [the]… category" (Charmaz, 2014, p. 345).

While I was writing, the data analysis theory-building became more evident. Relevant categories became more robust and more meaningful, and the discussion between them and the ideas presented by former thinkers became iterative, along the coding process as well as during the writing of the literature review, after

gathering the data, and finally through the process of writing the Analysis,

Discussion, and Conclusion chapters.

3.8   Theoretical Saturation

By Charmaz's definition of theoretical saturation, I aimed to look for robust

and firm categories by obtaining theoretical sampling of them until no new

properties emerged. Charmaz (2014) considers that theoretical saturation "refers to

the point at which gathering more data about a theoretical category reveals no new

properties nor yields any further theoretical insights about the emerging grounded

theory" (p. 345).

Most codes accepted for analysis reached theoretical saturation in terms of

being robust. Nevertheless, one 'unsaturated' code was retained (Freezing

complex) despite being only mentioned by one participant since the concept seems

relevant and enriching.

Overall, considering my three research questions -conceptualisation, practice,

and training of psychoanalytic psychotherapists about sibling relationships – I have

reached theoretical saturation in the categories obtained with this group of

participants. Nevertheless, I also believe that the questions presented to them and

the discussions that followed remain open and could be proposed to new

practitioners in different contexts and cultures.

3.9   Reflexivity

I consider reflexivity as a fundamental feature of qualitative research. By

Finlay's (2002) ideas, I acknowledge that most qualitative researchers intend to be

aware of "their role in the (co)-construction of knowledge" by trying "to make explicit how intersubjective elements impact on the data collection and analysis … to enhance the trustworthiness, transparency and accountability of their research" (pp. 211 – 212).

These ideas are also supported by Engward and Davis (2015) assumption that reflexivity is about developing transparency at multiple levels while making decisions along the research process, which leads to recognising the limitations of the research (p. 1532).

Therefore, I have adopted Schwandt's (2015) description of reflexivity as "a means for critically inspecting the *entire* research process" (p. 268, italics introduced by researcher), including its double connotation:

1. the process of critical self-reflection on one's biases, theoretical predispositions, preferences and so forth, the fact that the inquirer is part of the setting, context, and social phenomenon they seek to understand (p. 268).

To accomplish the practice of reflexivity, I applied the four-level model proposed by Alvesson and Sköldberg (2009), and used the following questions as part of the whole research process, and discussed them at each specific moment during the writing procedures, as have been documented and described in the present and following chapters:

1. About the empirical material: How did I gather the data? What influence did I have in designing the recollection tools and their gathering? (Methodology Chapter)

2. About the analysis and interpretation of the data: How did I analyse the data? How did my prior conceptions impact the analysis? (Analysis Chapters).

3. The political-ideological context: Did political and power relationships impact my data's collection, analysis and report? (Analysis and Discussion Chapters).

4. About representation and authority: Have I well represented the different voices through the research and in the final research text? (Discussion and Conclusions chapters).

3.10   Quality Appraisal

To evaluate the quality of my research, I adopted throughout the process the four criteria proposed by Charmaz (2014, p. 337-338) and implemented the questions she suggested. I summarise the ideas considered and discussed, referring to each criterion.

3.10.1   *Credibility*

Evans (2018, p. 77) defines: "Credibility is about the strength of the results and whether there is enough data to support the theory".

I conducted seventeen in-depth interviews, which were carefully transcribed and coded. I discussed the codes with my peers, colleagues and supervisors, and when I found gaps, I returned to the interviews to look carefully into the information to explore the ideas in depth.

I compared codes and categories and contrasted them with the ideas proposed by former thinkers.

I believe enough evidence concerning this group of participants has been found to support my ideas and theoretical proposals.

3.10.2   *Originality*

Charmaz (2006) suggests that it is essential to examine whether the research project proposes new categories and insights, has social and theoretical significance and challenges and extends and refines ideas, concepts or practices (p. 182).

I believe this research is mainly original since it addresses a topic erratically regarded by psychoanalytic thinkers; its main contributions are to inform thinking and practice about the sibling relationship and conduct psychoanalytic research using an innovative methodology.

3.10.3.   *Resonance*

Evans (2018, p. 78) defines resonance as "working with accurate portrayals of experience that relate to the theoretical analysis". I consider several measures accounted for that resonance. First, each of the participants had been thoroughly trained in the psychoanalytic field and had a long period of psychotherapeutic and psychoanalytic practice plus their analysis. Second, in-depth interviews were conducted, and each participant discussed concepts at length. Third, all aspects, including codes and categories in the study, discussion, and conclusion chapters, were discussed at length with my supervisors and psychoanalytic colleagues.

3.10.4. *Usefulness*

I consider that the exploration of the field, the analysis of the participants' ideas, the discussion of the ideas proposed by former thinkers, and the proposal of the theoretical model that emerged through the research process offer a rich and innovative interpretation of sibling relations within the psychoanalytic world and practice. I also consider that new pathways of exploration have been opened, and I propose them in the discussion and conclusion chapters.

In sum, I have described a methodological approach appropriate to qualitative research within psychoanalysis in this chapter. The research design and process, ethical considerations and the particularities of grounded theory and reflexivity have been described and addressed. The data generated forms the subject of the following chapter.

4

Analysis

4.1   Introduction

In this chapter, I analyse the data from the single in-depth interviews'

component of this study. The purpose is to describe the information retrieved

through each category and code and to answer the following research questions,

which are related to three specific areas:

1. Theoretical perspectives and conceptualisation: How do practising

   psychoanalytically trained psychotherapists conceptualise sibling

   relationships' impact a person's psychic development?

2. Practice: To what extent do psychoanalytic psychotherapists work with sibling

   related dynamics in their daily clinical practice?

3. Training: Does psychoanalytic training take account of the sibling vector, and

   does it need to be enhanced?

4.2   Main Results

After conducting the process explained in Chapter 3, thirty-two of the initial

codes that emerged during the analysis were built into four categories. In Appendix

Q, I present the Former and Final Categories and Codes list. The Discussion chapter

will mention some initial codes that will not be analysed here.

Category I is mainly linked to the first area (theory) and first research

question, category II is connected both with theory and practice and research

questions 1 and 2, category III is linked to the second area (practice) and second

research question, and category IV is connected to the third area (training) and third

research question.

See in following page Table 4: Final List of Categories and Codes included in

Analysis chapter.

Table 4: Final list of Categories and Codes included in Analysis chapter

No.	CATEGORIES	CODES	SUB - CODES
I.	FORMS AND FUNCTIONS OF FAMILIES	1. Families as social groups 2. Transgenerational issues 3. Siblings as identification Objects 4. On Parenting	4a. Parental anxieties 4b. Parental blindness 4c. Occupied Complex 4d. Frozen Complex
II.	SIBLING MANIFESTATIONS IN THERAPY	1. Siblinghood throughout life 2. Talking about transference 3. Struggle for power 4. Showing the way, sharing the path 5. Affective expressions 6. Injuries to the self 7. Surrogating siblinghood	2a. Clinical manifestations of sibling relationships 2b. Am I the only one?
III.	HOW DO PSYCHOTHERAPISTS WORK WITH SIBLING RELATED ISSUES?	1. Addressing the topic 2. Sensitized because of personal history 3. Sibling related issues amongst psychotherapists	
IV.	IS IT RELEVANT?	1. Presence in systematic training 2. Working with it all day long 3. Why the denial of the topic?	

Several of the codes describe continuums. According to Kabato (2020), continuums are used in human sciences and psychology specifically to explain human behaviour and mental process, as is the case in this research. When possible, codes descriptions will include positive and negative features of the relationships. I consider it is relevant to include both perspectives since, as it was established in the literature review, a significant amount of what has been written and researched about fraternal relations has focused on the negative aspect of them (rivalry, jealousy, envy, bullying, aggression, etc.), leaving out the positive elements (protection, identification, love, role models, etc.).

When I talked about saturation, I mentioned that the decision about retaining a code was based not only on the frequency of its appearance in the whole sample but also on its relevance and how enlightening the concept is. Therefore, some codes might have been commented on by just one participant but were considered relevant enough to be mentioned and included in the analysis.

To illustrate the ideas expressed and contained inside each code, I will present vignettes (in italics), and I address Charmaz' (2006) idea when she postulates "providing ample verbatim material 'grounds' your abstract analysis and lays the foundation for making claims about it" (p. 82). The researcher has translated all vignettes included. After each one, the participant's IIN (as defined in chapter 3) and a reference number are included. This reference number indicates the number of vignettes this participant has fed within this specific code. Appendix R contains the original texts in Spanish. They are listed under each category and code and include the reference number allocated to them and the line numbers from the interview transcript.

Some punctuation changes have been included in the translated texts to make the translations more comprehensible and readable. Some parts of the original text were omitted, which will be signalled by the use of (…). Originals in Spanish include Jefferson's Transcription Conventions, listed in Appendix O.

4.2.1 *Forms and Functions of Families*

As established in the literature review, sibling and family relationships, in general, are greatly influenced by culture. Therefore, I thought it was essential to begin the data analysis by presenting the participants' ideas about Peruvian culture and how it has affected the dynamics within the families throughout the life circle, considering the roles played by family members, especially siblings.

Under this category, four codes were included. The first code refers to the Peruvian cultural background as a scenario where the family and sibling dynamics are played. The second code refers to the influence of family past experiences on present situations. The third code addresses the conceptualisation given to siblings as objects from the psychoanalytic perspective of the term. The final one includes four sub-codes, all of them referred to parenting styles, and discuss their influence on the way siblings relate to each other.

In Table 5, I present the codes included in this category.

Table 5: Codes included in Category Forms and Functions of Families
_____

1. Families as social groups in Peruvian Culture

2. Transgenerational issue

3. Siblings as identification objects

4. On parenting

    4a. Parental anxieties

    4b. Parental blindness

    4c. Occupied Complex

    4d. Freezing Complex

_____

4.2.1.1 Families as Social Groups in Peruvian Culture. More than half of the participants talked about the relevance that cultural structures and history have had on how Peruvians relate to each other, considering their past and present history. Within this historical frame, Peruvians grow up, and professionals work. Culture, gender, race, myths, and violence were considered.

Participants defined culture as a determinant when talking about the conceptualisation of sibling relationships,

> *I (INTERVIEWEE): … there are several ways in which a family structure can be built, it is not always: father, mother, and children … kinship determines how a family is structured* (MMM2 – Ref. 1).

Peru can be ascribed to belonging to the western culture since, starting in the late XV century with the Spanish conquest and subsequent colonial period, followed by the growing cultural influence of the United States during the previous century, it has been strongly influenced by European and Anglo-Saxon cultural traditions. At

the same time, it is necessary to recognise the existence of subcultures within the geographical regions and social classes that exist within the country.

Several participants as mentioned Peruvian foundational myths as a relevant element to understand the conceptualisation of the role played by siblings; as noted,

> I: (…) in pre-Hispanic myths (…) <u>Manco Capac and Macma Ocllo were siblings</u> (…) <u>the Inca married his sister</u> (…) there was royal incest (…) in [the] pre- Hispanic culture the issue of siblings was very important (…) there are two foundational myths of the Inca Empire: The Myth of Manco Capac and Macma Ocllo, sibling-spouses, and the Myth of the Four Ayar Brothers (…) I mean the topic of siblinghood <u>is so much more</u> [important] <u>than parenthood,</u> because there were no nuclear families (…)
>
> **M** (MODERATOR)**: *How has this influenced today's culture?***
>
> I: (…) in the Andean world, <u>in the Andean culture</u>, it is very important, (…) there is a Quechua concept which is wajcha; wajcha means poor, and being poor means not to have any relatives (…) [that applies to] the pre-Hispanic Andean world, to the Coloniali Andean world, and the Republicanii period … (…) therefore the issue of siblinghood is very strong (MMF4 – Ref. 1).

In today's Lima, family ties are essential, and in some socio-economic groups the voice of the elder brother is the ruling voice. One participant characterized it as emblematic of a "*vertical, authoritarian, patriarchal society*" (MMF3 – Ref. 1).

The economic and social differences that have existed in Peru for the last century have also brought huge fractures to the country as a whole, and between its citizens, as is described in the following vignette,

> I: (…) the relationship with siblings is a preparation for the relationships with those others whom are outside, I think you know how <u>bad</u> is the actual situation in the country, (…) the notion of common property does not really exist, … and in reality, <u>in a family</u>, among siblings, could be the place where, having rules, etc., common rules, it could be a preparation, siblinghood among °° Peruvians is very fractured°°, <u>we don't recognize each other</u> as siblings, in the metaphoric sense, because the truth is that different tribes prevail (…) [people from] the coast, the highlands, the jungle, north, south, white, indigenous, choloiii, black, pitucoiv … (…) we devaluate each other very, very quickly (MMM1 – Ref. 1).

In the past thirty years, Peruvians have been torn between the ancestral roots and values that are part of their identity and social tensions and conflicts that have left them vulnerable to forces such as the guerrilla, which became very strong in recent history, as noted,

> I: (…) what happens is that violence creates a sort of fascination; it sorts of traps you (MCF5 – Ref. 1).

Many Peruvians who grew up in families submerged into chaos and found a place of belonging in the guerrilla movements. One participant shared what happened to some women that became involved in the guerrilla movements, as noted:

I: (…) the Shining Pathv was introduced to these young women, (…) what they mostly saw was how well organized they [guerrilla] were, one of them said to me that she was captured by their organization, as opposed to the chaos she lived in, they were looking for a leader, for someone that could give them some orientation (MCF3 – Ref. 1).

For others, siblings where the ones that rescued them, as the following vignette exemplifies,

I: I worked with <u>a patient</u>, right from the beginning of our work, we looked into what was going on within her family, and what <u>rescued</u> this girl from the family chaos <u>was her relationship with her siblings</u> (…) her elder siblings (…) they played the role of models to her and <u>rescued her</u> from the parental crisis they lived at home… (MCF6 – Ref. 1).

This has been the scenario where Peruvians have lived and psychotherapists have worked, for the past decades.

4.2.1.2 Transgenerational Issue. As culture creates a background where family relationships evolve, family history has a great impact on a person's development. As Faimberg (2005) has postulated, third generation issues are central to the psyche. Sometimes this influence can enrich the bonds, as noted,

I: We learnt to be siblings thanks to our parents, and how good brothers and sisters they were in their own families of origin

M: Are you talking of…

I: =Transgenerationally, my mother was the daughter of an Italian woman and a Peruvian-Spanish-Italian man, (…) he was a bedswerver and had many more children; my Italian grandmother introduced to her own children all his illegitimate children, (…) and my mother loved all her siblings dearly, (…)

M: Would you be implying that at the end there is a certain transgenerational 'school' on how to be siblings?

I: Yes (…) it is not only passed through what is said to you, but through the things you see (MMF3 – Ref. 1).

While at other times, they might trouble the relationships, as noted,

I: [My] patient has a rivalry issue with his eldest brother. He is the son of a man who had a strong rivalry with his own brother (…) his father has been very permissive [with the eldest son] and has projected on him [the patient] his own rivalry (…) and in order to be able to understand all of these, it was

necessary for my patient to talk [understand] about his father (MMF4 – Ref.

1).

In this vignette, the theoretical discussion already mentioned in the literature

review becomes alive: can sibling relationships be understood as a displacement of

the Oedipal Complex, or as a 'Complex' on its own?

Some of the interviewed psychotherapist stood on the position that considers

only the vertical axis, which is represented by the Oedipal Complex, and conceive

situations as the one just described, as a by-product of the Oedipal situation. But this

position does not represent the conceptualisation of the whole group since for other

participants the horizontal axis becomes equally important, and the interaction of

forces between the two axes need to be taken into account in theoretical and clinical

terms.

4.2.1.3 Siblings as Identification Objects. In order to revise the positions

proposed in the former code, another fundamental concept of the psychoanalytic

theory needs to be considered, and it is whether siblings are primal identification

objects, in the psychoanalytic sense of the term, or not.

According to Auchincloss & Samberg (2012), object "is the word used in

psychoanalysis to refer to another person" (p.170) and they list three meanings of

the term that are relevant to this research: interpersonal object, when referring to a

real, tangible other; intrapsychic object, or mental representation of other; and

internal object, as a theoretical construct invested both with drive and affect and a

representation of a thing (p. 170).

As we already discussed in Chapter 2, Döll-Hentschker (2017) acknowledges the relevance that Freud gave to siblings as interpersonal objects, while other theorists enhanced the significance of them as intrapsychic and internal objects.

In the analysis of the interviews, I found that the participants presented divergent opinions regarding the quality of object siblings are.

For some, siblings are primal objects, as noted:

I: (…) siblings are there since always (…) I conceive those relationships as, I am not sure if the word 'primal' could upset some people, they might say 'only the father and the mother are primal figures', (…) but I think that it has, a sort of affective independence, you know? In the mind there is a place for siblings as there is a place for the father or the mother

M: Are you saying, if I am paraphrasing you correctly, that this is one of the elements that structures the psyche in a differentiated way, let us say, from how the psyche is structured by the Oedipal relationship?

I: Yes, yes. I, I would say that (…) I would say that with siblings there is so much more freedom to express love and hate, … with the parents you have to be more cautious, you can beat your brother, but with your father you might want to beat him, (…) but you will not be able to, let's say, you will not allow yourself to do it or physically you cannot do it (…) you can't (MMM3 – Ref. 1).

While for others, they are secondary objects, as noted,

I: No, no, no, I would tend to think that it is the way we psychoanalysts see this, (…) like the natural order, parents are <u>very important</u> in terms of the structuration of the psyche, and siblings come in a second place, that is the way it is! You structure your relationship with your peers, with those akin to you, but there is always a reference to the parents (MMM1 – Ref. 1).

The position that conceives siblings as secondary objects was postulated basically from a theoretical perspective, while the participants who endorsed the conception of siblings as primal objects shared personal stories to illustrate the role played by their siblings and how they helped them to shape their identities, as noted:

I: … we are five women and one man and, obviously, my mother is quite old, I am the last one and I have an older sister (…) she is almost like a mother to me, she is not my mother in terms of age, but you know (…) my identification with her is pretty evident (…)
… my relationship with my second sister was more about her caring and protecting me, in a ludic way, … but with [the eldest], no way, [the eldest] was more intellectual, … and I believe that it was through the relationships with them … that I identified… (MMF2 – Ref.1).

I: … my mother was a person … she had a lot of strength, but she was tough (…) sort of a tank…
M: You mean strong?

I: Very strong, (…) she would hardly show a tear, sometimes she was

affectionate but very pragmatic and tough (…) I feel that in terms of my

personal <u>development</u> … [my sister brought] a more tender look, if she had

not been present I think my life would have been different (…) probably the

capacity to connect with myself (…) my sister became a facilitator for other

type of (…) she is much more affectionate, <u>she is different</u>, she is a different

human model… (MCM1 – Ref. 1).

As we can see, these vignettes present parents and siblings as identificatory

objects, but in these two cases both participants retrieved the role played by their

siblings as preponderant, facilitating identifications that their mothers (and fathers)

had not been able to provide.

4.2.1.4 On Parenting. Four subcodes are included under this code. They

have in common the role played by the parents in the unfolding of the fraternal

relationships.

4.2.1.4.1 *Parental Anxieties.* As presented in the literature review,

participants considered that parents expectations play a central role in the

relationships with their children, and in the relationships between their children.

Expectations are always present, either consciously, unconsciously, or both,

and might emerge in a variety of situations, as will be exemplified through the

participant's contributions.

After presenting the question: *Do you remember if any patient (…) has come to you with a specific motive of consultation regarding his/her sibling relationships?*. *A* contribution set an interesting ground:

> *I: … I believe that fraternal relationships, in order to become problematic, there has to be some sort of precedent* (MCF4 – Ref. 1).

When exploring what could be considered as a precedent several ideas were mentioned and were related to different moments during the development of a child, as noted,

> *I: the first child can throw the mother off balance (…) the mother and the couple (…) so, when a new child is born, if this first child isn't organized enough and ready to accept the new baby (…) this child cannot settle him/herself enough to receive the new baby*
> **M: What do you mean by 'settle himself/herself enough'?**
> *I: In terms of the control of his/her drives, his/her capacity to feel securely attached, of not being able to separate [from his mother]* (MCF4 – Ref. 2).

> *I: while working with children it has called my attention that <u>in general </u>terms, many parents have brought their elder child to consultation, and I wondered why? … and it is also very frequent that they are <u>boys</u>, also girls, but more frequently boys* (MCF4 – Ref. 3).

I: (…) there is this mom, her brother is a junkie, lost in drugs (…) so at every single manifestation of disorganization, of adolescence

M: From the son?

I: Exactly (…) the mother <u>cannot stop herself from seeing her own brother</u> [in her son], she cannot stop herself from reenacting her own drama with her brother, she cannot stop updating her drama with her own brother [in the relationship with her son] (MCM1 – N. 1).

On the other hand, the idea that siblings can also 'rescue' each other from the parental anxieties was also noted,

I: … once I received a child who (…) slept with his parents, he co-slept with them for years, and the parents 'cried blood'[2], and when the younger brother was born, he started to sleep alone just three weeks later

M: 'Cried blood'? What do you mean?

I: That they 'wanted' to have him out of their room however they could, but they couldn't, they couldn't … the mother got pregnant, the brother was born, there was a situation where the mother had to take care of the little one, and <u>at that moment</u> it became much easier for them to have the emotional and mental strength to help the boy to move into his own room and I think that it happened because the brother was born, and I believe … I mean, I am associating because I think that if this boy [the former] have had a sibling [before] … maybe he wouldn't have faced this situation (MCM2 – Ref. 1).

---

[2] Colloquial expression that means that they were desperate about the situation.

This last vignette helps to bring into our discussion the part played by the sibling in the Oedipal situation, specifically how the birth of a sibling, as a result from the intercourse between the parents, makes even more palpable the exclusion of the child from the parent's relationship, placing him/her outside the couple, as a third, place and position that is now shared by both siblings, inaugurating the appearance of the second axis, the horizontal one, were the Fraternal complex is played.

What can be appointed is how the one-triangle situation that existed between the first-born child and his parents becomes, with the birth of a sibling, a matter of many more triangles. The second born will have his/her own triangle with his/her parents, while there will exist another between the siblings, and so forth, as Kaës (2008, quoted by Benhaim, 2008), quoted in the literature review, mentioned.

The Oedipal Complex (vertical axis) and the Fraternal Complex (horizontal axis) are present, and the interaction between them becomes vivid. Therefore, parent's expectations, fears and desires, as well as children's needs to be recognized and loved, while also differentiated, are all at play (Kancyper, 2014).

As Mitchell (2021) has proposed, the vertical and horizontal axes co-exist and interact, and considering both is necessary in order to understand in theoretical terms how does the psyche structure.

4.2.1.4.2 *Parental Blindness.* This code refers to the incapacity parents sometimes have to consciously 'see' the conflicts and difficulties occurring between their children. The following entry gives an account of this type of situation, as noted:

I: [the participant was describing a first interview she conducted with a family group, were the parents, the patient and his two brothers were present] (…) the two little brothers became allies, while [the patient] was trying to explain to his parents how he had been cruelly bullied at school … the other two kids were playing and created an alliance and when this boy wanted to go back to play [the siblings] did not allow him to play ° ° and my heart shrunk° ° (deep sigh) But it was a very valuable experience … the parents had been present at that moment, so it was a matter of facilitating to them to look back at it, at what they had lived and had not seen, …they were encouraging behaviours that left this boy signalled as the deficient one, while the other two were owners of the world … (MCF1 – Ref. 1).

With this vignette I was trying to point out not the quality of parenting but to consider the level of unawareness the parents sometimes have, regarding their relationship with their children and more specifically, between their children. As the psychotherapist mentioned, her role was 'as a facilitator', helping the parents to look back and 'see' what had happened. The following is another example,

M: How conscious, or how frequently, do parents talk to you about the bullying that happens between siblings? And how frequently do children talk about it?

I: Hmmmm, ((brief pause)) I think it is quite frequent, but I would say … there are … two types of parents, …there are parents who bring their children and parents who are brought; those who bring them, I think that they are watching,

they are worried, and they ask for a consultation, you know? But there are

some parents that … they start watching once they receive a call from school,

I believe these parents are less aware of the relevance of the relationships at

home, (…) I do not mean that these parents are bad parents, but they

become aware … ((deep sigh)) later… (MCM2 – Ref. 1)

4.2.1.4.3 *'Occupied' Complex.* I have named the following two codes as

complexes, and used the definition presented by Auchincloss & Samberg (2012)

who define it as "an unconscious, organized group of thoughts, images, and

associations, often originated in early childhood, which are highly emotionally

charged, and which exert a structuring influence on conscious attitudes and

behaviours" (p. 39).

The Occupied Complex was described by a several of the participants and

has been described in the literature (under different denominations) by authors like

Mitchell (2003), Kancyper (2004) and Kluger (2011). It basically responds to the

following structure: parents 'place' all of their dreams, hopes, energies, wishes, and

sometimes even economic investments, in one of their children, so that the

remaining siblings grows up feeling that there is no space left for them within the

family, as it all has been 'occupied' by the other child. One of the participants

attributed this complex to the narcissistic elements of the parent's personality and

proposed it has a double effect: on one hand the child that is the depository of all the

parent's expectations has to cope with a heavy burden while his/her siblings have to

struggle in order to be seen and recognized.

Children might either identify with the sibling who represents 'everything' to the parents, or on the contrary, might try to become whatever this sibling is not, in order to 'be', to 'exist' and to 'differentiate'.

Nine of the participants mentioned this type of functioning, not in terms of the theoretical conceptualisation, but as a result of their clinical observations. Curiously, all of the interviewees that mentioned this sub-code, work with children and/or adolescents. The following vignettes describe it:

I: (…) I have a girl patient, she had an older sister, (…) I think that is a theme that is fundamental for me, I have named it ' the yala'[3] (…), 'yala' means that with the first child all good and bad narcissistic expectations [from the parents] have already been played, positioned, all of them, the first child is more fucked than the others, (…), with all the good things too, the loving look, aspirations, (…), but also with all the projections from the parents, which are massive; probably it happens more frequently with the eldest child, (…) so it is really difficult for those who come afterwards, worse if the next child is of the same gender, there is no room for the next one (…) the place is already taken (…) and the situation is really difficult because the children who come afterwards (…) they have to live with it … (MCF3 – Ref. 1).

4.2.1.4.4 'Freezing' Complex. This code was mentioned by only one participant, and as I explained before, I decided to keep it since it describes a strategy adopted by parents and/or carers which I find enlightening and useful.

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[3] 'Yala' is an expression used in Peru, and implies 'I already have it so I don't need anything else'.

This form of dealing with situations tend to be adopted when the adults cannot handle the tensions/frictions/difficulties between the children. Parents/carers elect to separate the children, instead of solving the tension between them. Such conduct might increase relationship and communication difficulties and can possibly create resentment between siblings.

As is mentioned by the participant who shared this concept, the idea was taken from the Disney movie *Frozen* and, as was explain before, a 'precedent' in the relationships is what frames the appearance of the complex.

> *I: I do believe that in general there are a lot of cultural products where sibling relationships are… expressed (…) [they] help to understand horizontal relationships better, let me give you an example, there is a Disney film called Frozen, (…) it is a film about siblings' relationships (…) if we look at that film there are a lot of things that are very interesting in terms of how parents handle things, for example, there is a mechanisms, we are going to give it a name (…) 'the freezing', when parents can't negotiate the conflicts between siblings, parents promote, and elder siblings provoke, a certain distance between them and they 'freeze' the relationship in order to 'avoid' conflict (…)*
> **M: You mean that parents promote that the children 'freeze'?**
> *I: ….when a brother or a sister … walks into the older brother's room, he wants to be a nuisance to him, but he also wants to play with him, he wants both things, you know? When the older brother holds the younger one in an extremely tight way, he wants to kill him but he also loves him, you know?...*
> **M: Of course*!*

I: So, what I think that happens in those cases, is that the parents think 'He wants to piss off his brother', but they do not get to see the other part of it (…) it is difficult for them to see the ambivalence of the situation and they react [to the child] as if he was 'Satan', a crook, and they tell him 'Do not get near your sibling, do not enter into your brother's room', you know? And they are freezing the relationship [between the children]

***M: I see** (…)*

I: (…) If the brother hugs the other, and they say to him: <u>'Don't hug him'</u>, instead of saying, 'Hug him more gently', or one of the parents could hug them at the same time, most probably they would ease things, but for sure that is not what usually happens, as far as I have seen it… (MCM2 – Ref. 1).

4.2.2 *Sibling Manifestations in Therapy*

This second category describes a wide variety of expressions, recognised by the interviewees, as fraternal forms of interaction.

Six codes and two subcodes are included in the following Table.

Table 6: Codes included in Category Siblings Manifestations in Therapy.
_____

1. Siblinghood throughout life

2. Talking about transference:

    2a. Clinical manifestations of sibling relationships

    2b. Am I the only one?

3. Struggle for power

4. Showing the way, sharing the path

5. Affective expressions

6. Injuries to the Self

7. Surrogating siblinghood

_____

4.2.2.1 Siblinghood Throughout Life. All interviewees contributed to this code. They presented ideas about the circumstances that siblings must overcome throughout life, while facing a double task that I already described in the literature review: on one hand the need to become persons on their own, and at the same time, the urge to be recognized as members of a family and a community.

The participants described a 'tension' (concept used by them instead of conflict, which is widely used in psychoanalytic circles), as a force that is underneath all relationships and becomes evident in the fraternal interactions. This tension is characterized as a continuum since it adopts variable degrees. From the participants perspective, this tension needs to be recognized and worked through, as noted,

I: I believe that siblings have a permanent tension between them, while they must be united, and protect each other as puppies from the same litter, at the same time the question is: who will stand out from all the others? There must be constant tension between them… (…) the person that has not been able to work through his/her fraternal issues (…) will [always] be dealing with those difficulties … (MCF2 – Ref. 1).

According to the participant's clinical and personal experiences, the following vignettes illustrate the sort of dynamics that are mobilised in a person's psyche by his/her fraternal bonds and encounters,

I: I believe that (…) those who are closer to you, every day in life, (…) permeate your psyche (…) and those are patterns that one is definitely going to repeat and is going to seek [in life] (…) it is very different for those people who have had the experience of growing up with two, three, four, five siblings, (…) than to those that have not, who have been alone in the adult world (MMF2 – Ref. 1).

I: I believe (…) that my personality structure ((silence)) even my identity, has been very influenced by the place I occupied in my family, my elder sister had kind of a difficult personality and I… [had] an absent father, and my mother was (…) not the mother that took care of things, so I sort of became the sister that took care (…) so I believe that [it] has determined my structure because I am always taking care, g …it probably was a … heavy burden … but among everything, I think it was good, I think it enriched me more than being a burden (MMF4 – Ref. 1).

I: while growing up I my siblings were my referens … I realised that while I was working in a slum… it was a very difficult experience, I had to deal with a lot OF VIOLENCE, it forced me to deal with very extreme feelings of rage and very intense feelings, very strong transferences …I was working with a group

of kids (…) they had to live on the streets, so the fights between them were very intense; one time, one on the kids threw a stone to me ((laughs)) … it slightly injured me … I was so furious, and [at that moment] I shouted my brother´s name to him (…) as if we were children … (…) it was like the little kid had upset me, just like my brother had bothered me all my life (…) we have never had a bad relationship as siblings (…) but it was just then when I realized the strong influence that a sibling might have on each other's mind (…) that influences stays within you as a point of reference … (MMF5 – Ref. 1).

In terms of the forces and tensions that are generated between siblings we can characterize some forms of relation as centripetal, as when siblings hang together in the face of difficulties, or centrifugal, as when siblings forge their own paths away from each other, as is illustrated in the following entries,

I: I am thinking about a patient, she is the eldest, (…) they were three sisters, but the mother had several miscarriages before [the patient] was born; you can imagine that she was intensely expected, … three years later another sister was born and two more babies were lost, [then] the mother had two more babies and had five more miscarriages; so, there were siblings that were lost and siblings that survived, and that left a deep scar on her (…) one of her sisters has had a very difficult life, and my patient (…) although she has felt very ambivalent about it… [she has been] a huge support to her [sister] (…) she was the one with whom she had the strongest rivalry with, but all

along their lives, she has helped her a lot (…) and they have been able to

cope with it (MMF4 – Ref. 2).

I: This thing about business men and elder siblings as being the ones that

'know', <u>that is a colossal idealization</u>, that led me to trust blindly [my elder

brothers] and step back, because I was not a business person nor was I one

of the eldest … when you are one of the youngest, you always feel as 'the

young one', no matter how old you are (…) so I had to battle for years in order

to overcome all of that, (…) but it took <u>me years, and years and years</u> [of

personal analysis] talking about the same thing (MMF1 – Ref. 1).

When contrasting these contributions with the ideas discussed in the literature

review, I found that the descriptions and vignettes shared by the participants made

evident and alive the influence that siblings have on each. As mentioned before, the

tensions between siblings occur along the whole life cycle, and events such as

economic difficulties, sibling losses, or parental aging, illness and deaths, just to

name a few, confront siblings; they unite or separate them. In such situations, the

fight to be the favourite one might be surpassed by the will to get along with the

siblings or the disputes and tensions might break the relationships for good.

4.2.2.2 Talking about Transference. The concept of transference, as is well

known, is central within psychoanalysis. I am adopting the definition given by

Auchincloss & Samberg (2012):

Transference is the patient's conscious and unconscious experience of the analysts in the psychoanalytic situation as it is shaped by the patient's internalized early life experiences (…) can be conceptualized both as the intrinsic, perceptual, and affective organizing function of internalized self and object representations, and the active wish to revivify or actualize intrapsychic, multidetermined object relations fantasies (p. 266).

Considering the information retrieved through the interviews, two subcodes emerged related to transferential phenomena: Clinical manifestations of sibling relationships and Am I the only one?

4.2.2.2.1 *Clinical Manifestations of Sibling Relationships.* Fourteen participants shared stories that built into this code, after responding questions referred to the experience they have had with fraternal transferences in their clinical practices. I present two contributions that clearly exemplify this idea,

M: Do you happen to remember any situation with one of your patients where a fraternal transference was present?

I: I would say that [when working] with girls it is easier that they transfer their bonds with their parents, grandparents, and adults in general; nevertheless, sometimes they have transferred their bonds <u>with</u> their siblings and friends. <u>I am remembering</u> a little girl who had lots of difficulties to socialize and to build social relationships at school, she was eight years old, you know that at that age having friends is very important, she would come to therapy and she would bond with me, as if I were… she enacted with me what others did to her

at school, you know? I was the 'filthy piggy', I never did anything the right way,

I was the one … whom had to be locked somewhere, yes, I do believe so…

(MMF2 – Ref. 1).

I: I have a patient, he has his own business, he has this family business, he is

the eldest, (…) and he brought his younger brothers as his associates (…)

there is a huge rivalry among them (…) mostly with one of them, they

compete for the leadership (…) at the entrance of my consulting room I park

my (…) Vespa[4] (…) one time he asked [about it], later on [in the process] he

bought a Vespa, but not just a Vespa, but THE Vespa (…) obviously much

better than mine (…) the most expensive one, which by the way he has never

taken out on a street (…) but he has it (…) so, how do you read this? …

considering the story that I just told you, I believe you have to read it from the

fraternal perspective, from the struggle with his younger brother, from [his

internal] struggle to have a position above his rival peer (MCM1 – Ref. 1).

An interesting turn occurred with one participant who had mentioned during

his interview that he had never worked or thought about fraternal transference.

During the interview he gave a second thought to his own ideas, and said,

I: You can conceive it, as fraternal rivalry, but to do so you would have to

accept the premise (giggles) of Freud, or your analyst, as your father, which

has always seemed to me as quite ….

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[4] Brand of Italian Scooters. Researcher's note.

M: … quite out of place?

I: Ujum… <u>but … at the end </u>I was analysed by someone who is nine years older than me.

M: Therefore, he could not be your father, <u>but rather your brother</u>

I: Of course, but <u>ah!</u>... good point, <u>I had never seen it that way.</u>

(…)

…it is probably true that we are very predisposed to perceive transference only in terms of paternal, or maternal figures, or something like that, but what is also true is that my <u>conception</u> of the transference has evolved along the years… in terms of me <u>always </u>conceiving it as an intersubjective phenomenon, where you cannot separate the counter transferential reaction from the transferential one …

(…)

My worry would be to schematise (…) schematise in terms of this is fraternal, this is paternal, etc, °°that would make me feel nervous°°.

M: So, would it be of any use at all?

I: Well, you just made me realize something I had never thought before, and it is about my transference with my analyst in terms of a fraternal transference, maybe there is something new for me to discover, don't you think so? (MMM4 - Ref. 1).

Following the line of thought proposed by the last interviewee, concerning the relevance of both transferential and counter transferential feelings in the consulting room, one participant mentioned how her countertransferential feelings towards her

siblings had interfered sometimes in her practice. When she became aware of them, she allowed herself to take some distance and discriminate what belonged to her, and what to her patient. But I wonder, what would happen if the therapist keeps 'blind' to sibling transference and counter-transference? The fact that the practitioner 'decides' to keep this form of transference and counter-transference at bay, is not a manifestation of it already?

A second major issue that was discussed was whether they thought that the resolution of fraternal transferences should be considered, or not, as a criterion for the ending of an analytic treatment.

Participants' opinions were divided since for some of them, fraternal transference does not always express during analytic treatments. Nevertheless, others thought that fraternal transference is an important part of any analytic treatment, and therefore it should be resolved,

> I: Of course, …I believe that an analysis enables you, to process all your anxieties, to articulate, not just Oedipal or narcissistic issues, but also fraternal issues, …so I think analysts should think about these anxieties… (MMF2 – Ref. 2).

> I: Yes, … the wellbeing of a patient includes these relationships as well (…) it includes the possibility of reconciling with him/herself and with all these relationships, so, it does include fraternal bonds… (MMF3 – Ref. 1).

4.2.2.2.2 *Am I the Only One?* I decided to keep this subcode separated from the former one in order to emphasize the relevance of its meaning. I find it important to remember Mitchell's (2003) point of view: "The sibling is *par excellence* someone who threatens the subject's uniqueness. The ecstasy of loving one who is like oneself is experienced at the same time as the trauma of being annihilated by one who stands in one's place" (p. 10, italics from the original).

This subcode exemplifies the conceptualisation presented by her and others, such as Winnicott (1958), Kancyper (2004) and Kluger (2011). The need to be unique and the fear of being annihilated by the presence of the other coexist within every person and are part of what we need to resolve in order to be able to cohabit in a family, a society, and in any other social group.

In the following clinical example, the need to be unique and to preserve one's place in the other's mind is clearly expressed,

I: … you have seen that I have this room where I keep all the children's toys boxes … so what happens? … if one of the children passes by, he/she might look inside … and would start asking: 'Whom else comes here?', 'Am I the only one?', there is this little girl, [her mother] had quintuplets and yesterday she was saying: 'Am I the only one who comes here?', so I asked her: 'What do you think?' … 'Yes, I think I am, well I am the first one to come', and she was right since she is so young, that her appointment is early … (MCF1 – Ref. 1).

This same participant added,

I: This also appears a lot at the end of the [analytic] process … from things [they ask] like 'What are you going to do with my box?', 'Who will come at my hour?', 'Are you going to give those toys to someone else?', up to questions like 'Will you remember me?', things that not only have to do with rivalry with other children, as representatives of their siblings, but with the bond itself, it happens all the time… (MCF1 – Ref. 2).

4.2.2.3 Struggle for Power. As I mentioned earlier in this chapter, family structures, cultural factors, expectations, and values may differ in families according with their social backgrounds (Edward, 2012), specifically considering social class, ethnicity, and socio-economic status. Through the contributions made by the participants I will present some ideas into the topic.

One significant aspect of the way a family expresses its form of functioning has to do with the way they deal with power structures. Everybody sees them, but no body dares to talk about them. Fortunately, that was not the situation during the interviews, were sixteen out of seventeen participants, talked about them and shared stories concerning power struggles between siblings.

We shall address to Turner's (2005) concept of power, which he defines as the:

…kind of power which *only* emerges from human social relationships, from the capacity of people to organize themselves into groups, institutions, and societies (…). The emphasis here is on getting people to act in line with one's desires, beliefs, orders, instructions, commands, suggestions, etc. to have impact on the world *through* them (p. 6, italics from original text).

Turner (2005) considers his theory of power as a three-process theory, given that he subdivides power into three categories: influence, authority, and coercion. The following entry presents a general idea of how power and respect are essential parts of the fraternal bond in everyday life,

I: Let's start with this, social relationships are fraternal relationships, it is the way you enter into the peers world, my sibling is my peer; is my first rival; the first one I have to learn to respect; the first one I cannot step on top of his/her head; so from that point of view, I guess that in those terms, to look into fraternal issues, is to look into social issues, it is to improve social issues, (…) Franz Alexander, fifty years ago said: 'Society expects us to compete and to cooperate at the same time', and that is one of the elements that creates a lot of mental distress (…) It is a discourse which is very difficult to balance, to harmonize… (MCM1 – Ref. 1).

In these relationships variables such as birth order, gender, ethnicity, and civil-status play central roles. I will present vignettes that exemplified each one of them.

First, I will include vignettes that refer to birth order,

I: … I was thinking that I really <u>get pissed off</u> when I am bossed around, you know? It really makes me angry ((laughs)) to be bossed around, 'Go there', 'Look at that', in my everyday life, I am pissed off if my husband bosses me,

(…), it must have to do with me being the youngest one ((laughs)), they [siblings] must have bossed me around at their will… (MCF3 – Ref 1).

I: … I have suffered from my elder sister's dominion over me … I am overly sensitive and I am capable of understanding when I receive an eldest child [as my patient], but I do believe that the following sibling in line, also experiences a very particular situation, one that he/she has to cope with; [an experience] of aggression, and of jealousy from the elder sibling… (MCF4 – Ref. 1).

The following entries mention power struggles between siblings, caused by gender issues and economic power,

I: (…) for many years I have been working as a consultant … for economic groups (…) I am currently working with two or three families where fraternal rivalries ARE HORRIFIC and these rivalries have a huge impact on the power structures of the company (…) I have seen companies where, without a doubt, the <u>TERRIBLE conflict among the siblings</u> has determined one of the axes <u>of the catastrophe</u> that may occur later (…) whenever I am asked to work as a consultant, (…) <u>inside an enterprise that is dealing with a conflict,</u> (…) I BET A FRATERNAL CONFLICT IS TAKING PLACE… (MMM2 – Ref. 1).

This same participant added:

I: [in terms of solutions] one is that the BUSINESS is kept in the brothers

hands and <u>the women receive [in exchange] real state</u> *or SOME MONEY (…)*

°°*but under no circumstance they receive stock*°°*, the business is kept*

[exclusively] for the male children (…) so what happens sometimes is that

women marry men from their own family, as the Incas used to do (…) now

that is changing since some women are empowering themselves (…) they do

not cope with that any more… (MMM2 – Ref.2).

Gender issues also emerge in the forms of physical and verbal aggression,

M: What can you tell me about incest, about sexual relationships

between siblings?

I: I have not seen it

M: (…) you have never seen it?

I: No, I have not, (…) what I have seen its brothers [whom] hit their sisters,

they would beat them up because they exert their power upon them, or they

impose an idea to them, and if the sister does not obey, the brother hits her

M: What about verbal violence?

I: Oh yes, [things as] diminishing them [by saying things like] 'What are you

saying?', 'You do not know anything', 'You better shut up', or 'You better

listen'; there is also another very curious thing, the person who comes to help

me at home twice a week, her husband is ill, so whenever something happens

to her husband she immediately calls his elder brother, and does everything

as he says, there is a sort of hierarchy that depends on gender as well as on

birth order, she does exactly as the eldest brother, from his husband family,

says…(MMF3 – Ref. 1).

Ethnic variables were also mentioned. Peruvian population, as was already described in the Introduction, descends from multiple ethnic groupsvi. Marriages and unions have taken place between them; therefore the vast majority of the Peruvian population are mestizos. This ethnic diversity is in many cases cause of tension and friction within families, as the following participant mentions,

M: Is there any topic, from the psychoanalytic theoretical or clinical perspective, that we have not mentioned yet …?

I: …there is one that I think is relevant, it's about skin colour [ethnicity], (…) in our country these topics are very sensitive, you know? (…) I have an example, (…) they were a big bunch of siblings, they were … nine of them were alive, after twelve pregnancies (…), some of them were blonde, other were less blonde, but one of them was particularly blonde… so they impersonated their own family novel, they were three sisters, then three brothers, and then three more sisters, he was the eldest brother and was absolutely beautiful, so they [the siblings] (…) told him that they had picked him up from under a bridge, but his skin was dark black, so black that they had used chlorine to bleach him, but they had used too much chlorine and that was the reason why he was so blonde… (MCF1 – Ref. 1).

In this final entry elements from the different variables already mentioned are present,

M [introduced the topic of the Founding Myths mentioned earlier in this chapter]:

I: …remember there were four brothers and four sisters, but <u>one of the brothers ends up eliminating all the other brothers, and keeping all women for himself</u>, that is the model that ends up prevailing (…) when Kancyper talks about fraternal rivalry, you are talking about a <u>culture of rivalry</u>, (…) I am seeing a patient … the parents are divorced, the FATHER is <u>very rich</u>, the mother has remarried and is expecting a child, he [the patient] is seventeen years old, I asked him: 'How do you feel?', 'I don't care, I would be terrified if my father had another child, because my inheritance would have to be divided into two' (…) so what he wants is <u>for his father to die soon</u> so <u>he won't have the chance to conceive another child</u>, the fact that his mother might have five more children is of no importance to him, because his money does not come from the mother's side, so the fraternal rivalry in not with the mother's children, but with the potential father's children, since they would take the inheritance from him (MMM2 – Ref. 3).

Each one of these variables that emerged during the interviews are relevant and, as I shall discuss in the next chapter, I think each one of them should be explored, in depth, in future research projects.

One participant mentioned that power struggles can be understood as displacements of fraternal situations that have not been resolved. We have looked into situations that involve individuals and families, but participants went further and included social problems. They talked about the role that the Humanitarian Organizations Committee of the IPA has on trying to bring in psychoanalytic ideas in order to analyse and try to solve these situations, as noted:

"I: [The Humanitarian Organizations Committee of the IPA] is consulted about international conflicts, and international conflicts are clearly a sample of fraternal rivalry". (MMF1 – Ref. 2)

In the same direction another participant added:

M: You mentioned that we can use our analytic understanding of fraternal relationships to understand relations in general … Which topics would you include?

I: I would think about politics, international politics.

M: Can you tell me more?

I: For example, your country, Colombia, it is growing quite a lot, and Peru is not growing that much, so at the moment we look at Colombia as the sibling who is growing, and we are the siblings that are not growing, we [Peruvians] *have a big issue with Chile, you know, and we could try to understand it from the perspective of the story of Cain and Abel, so fraternal issues are really important...* (MCM2 – Ref. 1).

Wellendorf (2014) posts the following question: "What is specifically threatening about the sibling relation as opposed to the oedipal threat?" (p. 6). He appoints that in the father-child relationship, the actors involved belong to different generations, and the child has built boundaries (thanks to the resolution of the Oedipal Complex) that protect him/her from his/her desires and impulses. With the siblings, there is no generational difference, therefore these boundaries do not exist, and siblings, in general terms, do not need each other for their survival, as they need their parents.

"Siblings are not necessary. Without them, I could still exist. Conversely, this also means that the sequence can do without me. The sibling relation breeds the elemental fear that it might not matter whether or not I exist" (Wellendorf, 2014, p. 7). In this sense the threat becomes in a way the boundary. I protect myself, and I care-fear [for] you.

4.2.2.4 Showing the Way, Sharing the Path. In the former code participants featured the struggles between siblings, while the present code illustrates the opposite by means of the role played by siblings as guides and role models to each other. As Trenk-Hinterberger (2014) has bluntly affirmed: "there can be no doubt that a sibling influences the socialisation of a child" (p. 181).

The following participations, which include personal anecdotes as well as stories from clinical cases, exemplify moments when siblings opened or helped other to open new paths into life, becoming the other's key into the world, as noted:

I: I remember (…) when I went to school for the first time, I guess it had a lot

to do with all the difficulties we had [as a family] (…) it was <u>very difficult</u> for me

to adapt to school, it was a big school (…) it was a nuns school, and I cried

and cried, and I kept on crying, so the nun tried to cheer me up, she would

take me to a doll's house and play, and when she finally realized that there

was no way to comfort me, she would send me to my sister's class room, only

then I was comforted (MCF1 – Ref. 1).

I: I have a patient to whom her brother has been very important as a paternal

figure; since she was very young, she had many fears and apprehensions,

and she remembers that whenever she felt scared at night, she would look for

her brother, her parents used to travel a lot, and after some time they

divorced, so her brother was her PROTECTION (…) so she would go … and

look for her brother as her shelter, and he would hold her, and until now HE IS

HER PATERNAL FIGURE (MMF5 – Ref. 2).

In understanding the richness of the fraternal relationships Kahn (2014) words

resonate with the ideas presented by the participants, when he postulates the

multiple types of relation that occur between brothers and sisters, such as

attachment, support and caring (p.44). Here is an example,

I:, Lacan says "A man's desire is the desire of the Other" (…) from my

perspective that idea is only possible in the relationship with a sibling (…) it is

as simple as this: at home we have two hula-hulas, my son wants the hula-

hula that his sister [6 years old] has, if she changes her hula-hula, he will want

the other, and he is not interested in the former one any more, (…) my son

(…) speaks pretty well, but he is very young [one and a half years old], (…)

but I think that he speaks so well, thanks to my daughter because she speaks

to him a lot (…) I think she has a lot of influence on him, let me give you an

example (…) the other day (…) she had just arrived from school and my wife

was at home, and my son hadn't realize that my daughter had arrived, so my

daughter was hugging her mother and when my son saw them together, he

came, wanting to get in the middle of them, so my wife preserved the moment

with my daughter, and at the same time tried to hug him too, so my son got

upset and left the room; my wife thought 'He understood', but he went into my

daughter's room and returned bringing one of her dolls, and started calling her

while at the same he was showing her the doll, so my daughter went to the

floor to play with him, (…) and as soon as she starts playing with him, he goes

running to his mom (…)so I do believe this is something really important in the

siblings' world, and it is a very complex thing,(…) and I think that if my

daughter didn't exist, my son would have never thought of something like this

(MCM2 – Ref. 1).

4.2.2.5 Affective Expressions. A participant affirmed that affect between

siblings becomes a key element, a bonding element, either to fill gaps left by the

parents and/or to 'unite' siblings against the parents, as noted in the following two

entries,

I: (…) fraternal relationships sometimes appear as those chunks of tenderness that your parents could not give to you, I mean tenderness in the sense of spaces that awaken your love, spaces to heal, spaces that complement you, that heal you… (MCM1 – Ref. 1).

"I: I believe friendship is essential between siblings, the capacity to be intimate is given by your sisters (this participant only had sisters), for example, between sisters one can <u>kill</u> the parents ((laughs)), symbolically, (…) you can gossip about your parents (…) and it ends up being healthy (MCF3 – Ref. 1).

Nevertheless, the emotions described by the participants included a wide range from protection, identification, exploration of sexuality, support, care, love, to control, harm, and/or abuse.

As is well known, from the psychoanalytic perspective sexual development is a major issue in a person's life, so I would like to start by quoting what Kluger (2011) affirms:

Brothers and sisters are friends, confidants, life partners, and more. But they are also, simply, and fundamentally, males and females – no matter the relationships, no matter the life history, no matter whether two people are strangers or kin, there will always be some measure of cross-gender complexity that goes with that difference (p. 202).

Among the feelings that siblings might experiment between each other, same-sex siblings may have the need to protect each other, while different-sex sibling may experience curiosity, envy, and the wish to control. But as Wellendorf (2014) affirms,

drives arise in any set of siblings and with many different combinations, therefore each situation has to be considered in a very particular way.

References to care, support and identification have already been given, in former codes. The following vignettes illustrate stories related to sexuality, which appeared seldomly during the interviews, which made a point in itself and led me to wonder what was the reason for their seldom appearance? Was it my blind spot? Was it the interviewees blind spot? Or maybe both? The following are some of the very few references to the topic.

I: I believe that it is something you might observe <u>pretty frequently</u>, that sexuality, sexual initiation, occurs very frequently in the form of sexual games between siblings (MMM4 – Ref. 1).

I: [They were] three sister and the father sexually <u>abused</u> her [my patient], when she was … I don't know … eight years old … for a whole year, <u>and she thinks</u> that her sisters went through the same, the one after her, or maybe the one before her, went through the same, but they have never talked about it (…) but what she [the patient] decided to do, was to look after her younger sister, so <u>it would not happen to her</u>, and she is almost certain that nothing happened to her (…) they never talked about it, but she was checking on her all the time (MMF1 – Ref. 1).

I: (…) when working with my Supervisors[5] I do not think we ever considered this theme [fraternal relationships] (…) though one of my patients had an older brother who had some sort of abusive sexual behaviour with him (…) [my patient] was much younger, (…) they had a tee-pee, one was nine or eight years old and the other was three (…) and I remember he told me that they entered this tee-pee (…) and [the brother] tried to penetrate him anally… (MMF3 – Ref. 1).

I: (…) one [female patient] … she had a relationship … let's say sexual, with her brother, I mean (…) he harassed her and forced her <u>to watch porn with him</u>, she was much younger than him (…) two, three years younger, which at that age <u>is a lot</u>, and she told, she told her mother, she told the family, and THEY DIDN'T BELIEVE HER, so the relationship with the brother, that implied so much <u>sexual closeness</u>, made her <u>become very uptight with men</u>, and she has refuged herself in a <u>homosexual identity</u> and has become VERY HOSTILE TOWARDS MEN… (MMF5 – Ref. 1).

Sexual encounters between siblings can have, as Klein proposed, a multiplicity of connotations, from allowing the children to explore and satisfy their mutual curiosity inside a safe environment, to situations where subjugation, fear, and possible harm are at hand. The consequences of such encounters may also differ

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[5] The interviewee was talking about the control cases that require to be supervised, as part of the psychoanalytic training

from sexual initiation with a trusted peer to hatred, confinement, and the difficulty to trust again.

> *I: (…) I do believe that in some cases the brother or the sister might be a very important figure of seduction, when I tell you that I haven't seen any case of actual incest, I am referring to situations where incest was consummated sexually, with intercourse (…) but I come from a very endogamic family[6] (…) therefore I have never, never understood the taboo about the marriage between cousins (…) for me (…) sexual games between siblings and cousins are not something that rocks my world (MMM4 – Ref. 2).*

As I mentioned in Chapter 2, culture determines people and group reactions to certain situations. This is the case of what happens in some Peruvian social groups were roles are pretty determined by the culture and costumes of the group, and for example, women and specifically sisters are expected to adopt caring roles, as noted:

> *I: (…) in some way, women are still very linked to the affective side, to home, you know? Although nowadays most of us [women] work, but still there is a part [of women roles] that [are] affixed (…) if someone gets ill, it is the woman the one who goes to look after the ill person, it can be the mother, the sister, you know? So [in therapy] it does also emerge, the preoccupation, most of all-*

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[6] The participant shared some of his personal history and explained that in the region where he was born, it is very frequent that cousins marry people from the same family clan.

in grown-up women, they worry about their sisters and brothers who are not doing well (MCF4 – Ref. 1).

Peruvian men and women are expected to fulfil specific roles within certain groups. Women as caring sisters, men as protecting brothers. These roles can become a huge burden, causing distress and conflict, disrupting the relationship between siblings forever, and even affecting the person's development.

In the literature review I presented some recent studies that are retrieving a new perspective concerning fraternal relationships. They postulate the idea that people are tending to live longer lives, therefore fraternal relations become the longest relations during a person's lifespan. This perspective was not directly mentioned by the participants but several of them mentioned the relevance their siblings have had in the actual stage they are living, younger participants mentioned mainly the conflicts with their siblings, while those over fifty years old mentioned siblings as sources of support and concern.

4.2.2.6 Injuries to the Self. Under this code I have gathered stories regarding the difficulties, wounds, challenges, and losses confronted by siblings during their life span.

Several of the participants mentioned that such situations could be described as stories '*they were condemned to repeat*' in different scenarios of their lives, causing pain and leaving scars.

The themes mentioned include the following: rivalry in general, rivalry amongst sisters, envy, narcissistic wounds, attacks to the link, guilt, siblings with disabilities,

autism and/or attitudinal problems, death of siblings and suicidal siblings, only children, assisted pregnancies and multiple sibling's births, and trauma inflicted after experiencing a situation that was connected to a sibling.

Rivalry among sisters was considered by participants as a conflict on its own. It was mentioned by participants more frequently than rivalry between brothers and according to participants *conflicts between sisters are more intense* (MMF3, MMF5, MMM1, MCF2, MCF4). Abramovich (2014) considers that sisters tend to share more intimacies, to provide more mutual support, but also to envy each other more. He relates those feeling as been associated to physical beauty, wealth, good fortune, fertility, and love.

In other cases, envy was not directly related to gender. One participant talked about a girl patient who had presented a learning difficulty as a symptom of envy. She described how she had been able to understand that her patient's difficulty to learn mathematics had to do with her impossibility to "*deal with the presence of her new brother, in terms of giving him a space, and accepting she was no longer unique in her world*" (MMF2 – Ref. 1).

Two participants also described their adult patient's incapacity to accept the presence of others, mainly in their professional scenarios, as related to envy (MMM1, MCM1).

Narcissistic wounds and attacks to the link were associated with the birth of new siblings, even more if it happened after been 'the most' wanted and expected baby (MMF4 – Ref. 1), awakening profound destructive impulses (MCF4 – Ref. 1). This explanation was related to the ideas of Bion (1967), and regressive behaviours as well as learning difficulties were associated with it.

Guilt was frequently mentioned and was linked with several situations such as sibling death, health problems, and disabilities. In the following vignette guilt was associated with the need to repair a sibling,

I: I am thinking of a patient who is like forty something years old, when he came to his first session, he brought the theme of his elder brother (…) he grew up watching his brother's difficulties (…) learning difficulties, conduct problems, (…) he was <u>a problematic boy</u>, and that situation caused profound distressed to him [patient] (…) he felt guilty because he had insulted his brother while growing up, ᵒᵒ and he wanted to repair himᵒᵒ (…) the brother had not been able to succeed in life as <u>he had</u>, so he felt guilty , as well as responsible (MCF4 – Ref. 2).

Opposed to the capacity to repair is the incapacity to talk or do something about what has happened**.** Some participants observed that sibling losses might become a 'forbidden topic' in the sense that many families can never talk again about it, as noted,

I: … *my husband lost a brother when he was four years old* (…) *he [the lost brother] was a year younger than him, and my feeling is that they have never talked about it, it has not been spoken within the family, I would say it has been mishandled, handled in a very old fashion way, children were not taken to wakes, siblings were taken home and instead were kept separately* (…) *[they were] three and four years old, both males, pushing, hitting, kicking each other* (soft laughter) *and then, all of a sudden, the brother dies, being so young, it*

must have been terrible, the guilt can be… it must have been very shocking…
(MCF3 – Ref. 1).

4.2.2.7 Subrogating Siblinghood. Several of the participants mentioned the
relevance that friends have in many people's life as Kancyper (2014) has thoroughly
discussed. Friendship resembles sibling like aspects, expanding the topics being
discussed during the interviews to other areas of a person's life. The entries that
feed this code portray multiple and rich descriptions of the sibling 'phenomena' at
individual, group, and social levels.

Descriptions included expressions such as 'the family that you choose', 'soul
siblinghood' and 'group siblinghood', and refer to relations that include friends,
colleagues, and other social groups.

I: sibling relationships are not limited to it [family], (…) they come from other
spheres, (…) sometimes you have your family of reference, but at the same
time you have fraternal bonds with others, (…) friends for example, I can say
that I have girlfriends who are [my] soul sisters (…) there are other groups
where it would be interesting to discriminate how fraternal bonds are activated
inside of them, for example training groups at the Psychoanalytic Institutes
(…) work groups, in companies, patients come and talk about conflicts,
rivalries (…) that can be thought as displacements of models that have been
internalized (…) from their own family, they are reproduced in different
spheres, it would be a great contribution if we could apply [these ideas] to

companies, schools, and any other environments where group dynamics are

being displayed (MCF4 - Ref. 1).

One participant brought an entry that helped de-idealise sibling relationships, introducing rivalry and envy as natural elements of siblinghood and sibling-like groups, as noted,

I: I am thinking about my training-siblings [cohort], we are a group of X[7]

people, when we began training we were between 30 and 60 years old, we

came from different disciplines, from all sorts of ideologies and socio-

economic backgrounds, but <u>*nobody would talk about it,*</u> *(…) for me it is*

surprising that as far as I know no pair of classmates have been involved in a

sexual affair, and only after quite a long period of time a dispute between us

emerged; but we are X [number] of siblings, it is as if we had to share the

mother's two breasts between all of us, so we should be punching each other

on the nose (MCF2 – Ref. 1).

Several other participants mentioned sibling rivalry issues they had observed in their patients that were related to their difficulties to address sibling related conflicts, but this was the only entry that specifically questioned whether certain conducts are a form of defence mechanisms implemented to try to avoid talking and dealing with siblings' conflicts.

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[7] For confidentiality reasons, this information has been omitted.

4.2.3 *How do Psychotherapists Work with Sibling Related Issues?*

The third category refers to the *how* of the work performed by psychotherapists. It includes the participants ideas on four main topics: how do they work, on a daily basis, with the sibling related phenomena? How has their personal history sensitized them, or not, in relation with this topic? How have these situations affected their patients through different life situations? And how sibling related issues are part of the way therapists relate to each other? The codes are included in the following Table.

Table 7: Codes included in Category How do Psychotherapists work with Sibling related Issues?

_____

1. Addressing the topic

2. Sensitized because of personal history

3. Sibling related issues amongst psychotherapists

_____

4.2.3.1 Addressing the Topic. This code includes participations from all the interviewees. It describes *when* and *how* they address the topic of sibling relationships, both with their patients and with their colleagues.

I found that psychotherapists fluctuate in the relevance they conferred to the fraternal dynamics when interviewing a patient, a couple, or a family, for the first time. Also, a wide variety of issues are conceptualised by the therapists as related with this topic and different degrees of relevance are attributed to these themes along the life span.

Agreement was found in the interviewees with the idea that <u>in general</u>, psychoanalytic psychotherapists do not give to this topic the relevance it should receive.

A first outcome is related to initial interviews. Fifteen participants mentioned that when conducting these interviews, they always request information regarding family composition and presence of siblings, independently if they are interviewing a child, an adolescent, an adult, a couple, or a family. The approach used may fluctuate from direct questions (structured or semi-structured interviews) to an open dialogue (open interviews), where the interviewee may present the topic and the therapist would explore it in depth.

Participants shared different ideas on what they want to find out about this topic. Most of them considered it is relevant to include the thematic as part of the anamnesis; nonetheless there were also voices who declared that from their point of view not all practitioners tend to include this area when assessing a person for treatment.

The following vignettes represent the ideas expressed by the participants who always assess it, and the type of questions they ask:

M: *When you interview your new patients, do you regularly inquiry topics related to their sibling relationships?*

I: In terms of the anamnesis, <u>absolutely,</u> I ask about their siblings, it is a topic I cannot leave outside, I think it defines much more than what we are used to think (MCM1 – Ref. 1).

I: (…) I do, regularly when you ask about the reason for consultation, and if you work with children, you always have to give a lot of attention to the context where the child lives. Not just intrapsychic [world], but also relational, the bonds he/she establishes, every day routines, the roles he/she plays inside the family, how does he/she relate with every one of his/her siblings, which roles are played by each sibling … this is really relevant, something a child analyst must do… (MMF2 – Ref. 1).

I: … I conduct the interview and wait to see what appears (…) it is a topic that you must have a sort of alert on it, of awareness (…) Is it mentioned [by the patient]? How? When? (…) it has been very important to me[8]… (MMF4 – Ref. 1).

M: *What do you ask?*

I: *How many siblings do you have? Which is your ordinal position within your family? How do you get along with your siblings? … maybe I do not ask so directly during the first session, but when the issue shows up, I start to inquiry about it … What do they do for a living?... I mean, I try to assess how they compare to each other*

M: *As a sort of reference?*

I: *=As referents (…) if there is a significant pathology within the family, does it affect all of its members? What have his/her siblings done? How have they*

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[8] Earlier in the interview the participant had mentioned that this has been a very important topic in her own life.

coped with it? Have they had any sort of problems themselves? (MMF5- Ref. 1).

To me it was very interesting to find verbs as meaningful as 'should' and 'must' as part of these answers. Also, to find that the majority of participants expressed that they *always* ask or expect to receive information regarding sibling relationships during the initial interview. Nevertheless, the inconsistency of how the topic is handled among psychotherapists was clearly portrayed by one participant, who also happens to be a training analyst. He commented,

I: *… nobody will not talk about his/her mother, if someone doesn't talk about the mother, well, it would be <u>weird,</u> and you would ask 'Well, you haven't said anything about your father', you know, the same should happen with siblings (…)*

M: Are you saying that it happens among psychoanalysts?

I: *That people ask about it [siblings]? Not at all*

M: You mean in general? People do not talk about it?

I: *Not at all, not at all, not at all. You can observe it in the transcriptions of the sessions, … sometimes I allow myself 'to wait', in order to see when does it [this information] appear, … it is interesting to observe what they do not say … when I have supervised someone and I have stressed the importance of the siblings, it was seemed as kind of odd, but [the supervisees] <u>always find it</u> useful but had never thought about it…* (MMM3 – Ref. 1).

In an earlier paper I studied first interviews and the appearance of the sibling issues as motives for consultation (Casas, 2013, November). Following the findings from that paper, already discussed in Chapter 2, I wanted to ask the participants if during their professional life they had ever received a person whose reason for consultation was specifically a conflict or an issue related to a sibling. Not even one of the participants recalled this as a manifest motive for consultation. Nevertheless, several of them found it was indeed the latent theme that moved the person to seek professional assistance.

I find this to be an interesting and questioning issue. Does it have to do with cultural situations? With some sort of popular knowledge and understanding? With a misinformation we psychoanalyst have created?

When studying the latent themes for consultation a wide variety of reasons were mentioned, some of which I have already discussed: the child is showing regressive behaviours or is having learning difficulties because a new is baby has arrived, a mother is having conflicts with his teenage son and she 'discovers' they are related to 'the ghost of her drug-addict brother', a woman is feeling extremely anxious and during her therapy she realizes that she is distressed because her sister is confronting a difficult illness, a man is having conflicts with his peers at work, and he realizes they are related with the envy he felt towards his brother since he was a child.

I will now describe some other reasons why people are 'moved' to seek help, taking into consideration the fact that conflicting issues related to brothers and sisters occur along the whole life span and not only during childhood, as noted,

M: *Could you tell me, which are the fraternal dynamics that you have observed in your patients more frequently?*

I: *… issues related to rivalry, I've had or I have supervised many patients that were <u>twins</u>, and the problems that arise between them are <u>very interesting</u>, because it either occurs … a <u>very intense</u> attempt to differentiate, or an over-symbiosis, those are the two phenomena that I have observed (…) I do remember, for example, <u>very intense rivalries</u> between siblings when there have been second marriages and people have half siblings* (MMM4 – Ref. 1).

I: *… I work in a school that deals with several, so called 'problematic students'… children have some difficulties and parents do not know how to deal with them, like vocational problems, strong rivalries among siblings, (…) I do believe that during that period of life [adolescence] fraternal conflicts sort of bloom, you know? It is like they are on their highest peak*

M: *What do you mean?*

I: *(…) <u>let me go back to that patient I mentioned before</u> … he could not finalize his studies and obtain his degree, °°he could not write his dissertation°° (…) my impression was … he was the second brother, you know? <u>And his whole life history</u> was about walking on a different path from the one his brother had walked on, <u>about doing what his brother had not done</u>, (…) so my impression is that, <u>especially during adolescence</u>, people that seem to be in the backstage, because the main drama is supposed to be happening <u>with</u> the parents and the <u>peers</u>, it is not necessarily the case, and it could be happening with the siblings… (*MCM1 – Ref. 2).

I: … when a little child has just had a baby sibling, [he/she] doesn't come and tell me 'Hey my little brother was born and my mother doesn't go out with me anymore', he/she comes crying, and his/her play is about crying, …recreating the scene, … he/she cannot verbalise it, … so what we do is that we create a narrative together (MMF2 -Ref. 2).

Whereas the 'problem' appears during childhood, adolescence, or adulthood, the need to address it and be able to talk about it, is enormous. Unfortunately, it is highly probable that for many people the situations that they are coping with are not considered as related with fraternal issues and therefore the possibility to untangle and resolve them becomes much harder. This situation is worsened if when they seek professional advice the person in charge is also 'blind' to this way of understanding.

4.2.3.2 Sensitized because of Personal History. Under this code I have included participant's contributions related with their life stories, stories they have been able to retrieve and share thanks to their own introspection, which led to sensitizing them with the topic.

The first idea that resulted clear to me was that personal sibling stories had made big impressions in several of the people who participated in the research. Contributions differed greatly according with each one's life experience. Those whose siblings were much younger so they grew up as only children have a very different perspective from those who have siblings close in age, as will be noted in the following entries.

One participant mentioned,

I*: I have never look at siblings [as sources of company and support, when parental figures are not available] WHY? BECAUSE I HAVE NEVER HAD A SIBLING* (MMM2 – Ref. 1).

An opposed experience could be the following,

I: *I have not studied, nor discussed this topic [at a theoretical level during training] but I have experienced it in my life, I have siblings and to me they are very important, and one thing that I always wanted for me was to have more than one child so he/she could experience how relevant siblings are, it has been very important to me, they have given me holding, support and dialogue, as I have also given them* (MMF3 – Ref. 1).

An intermediate position could be represented by the following entry,

I: *When you are an analyst the only instrument you can count on, to be able to understand, is yourself; so indeed, it is possible that I might be missing one type of registry regarding fraternal relationships, but maybe those who have several siblings might be missing a registry, that I am having, regarding how is it like to be an only child* (MMM4 – Ref. 1).

Some participants commented on the resonance the topic had on them, when they 'encountered' it at a theoretical level, since it reckoned with his/her personal history.

I: *[I studied this topic] at the end of my training as analyst, and also … at some point during a Congress… I found Juliet Mitchell's[9] book (…) I considered it <u>essential</u> … a milestone, I also recall feeling it resonated with my own life experience (….) I believe this is a topic <u>ever so important</u> to each person's life* (MMMF1 – Ref. 1).

When questioned about the relevance this topic had during their training analysis, experiences also differed. One participant affirmed, "*It took me years and years and years of talking about the same issue (…) in order to be able to overcome [the difficulties] and empower myself* (MMF1 – Ref. 2), while for other, "*It was NOT <u>particularly important</u>*" (MMM2 – Ref. 1).

In between these two responses I found the following ones after asking: *What role had fraternal relationships during your own training analysis? Do you consider it was a central topic?*

I: <u>*Of course, of course, all the time*</u>*, even until now…* (MCF1 – Ref. 1).

I: *Yes, yes, very much, very much*, (…) *it is impossible not to, my sisters come into my analysis every now and then, in a certain way, almost as much as my*

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[9] Mad Men and Medusas

children, well not as much, but almost as much because it's my whole

childhood … I would say that <u>most part</u> (silence) of the unconscious suffering

… that I have been able to work through, has had to do with fraternal

difficulties … being the youngest, I had idealized my sisters, you know? …

and thanks to the analysis … I have been able to belittle them, and awaken

[feelings of] competence, a less maternal relationship, envies, and bring all of

*it into a more conscious leve*l *… which in a way brings more conflict into the*

relationships, but they also become more real… (MCF3 – Ref. 1).

I: It was a critical theme (…) it was critical <u>because </u>(…) I've also coped with

another main issue: I am the youngest, the little one, the one who arrived late,

so it was like the history had already happened and I was not part of it, you

know? So, having the chance to appropriate my own story, has had to do with

my siblings and my bonds with them, I have no doubt about it … (MCM1 – Ref.

1).

I also thought it was pretty relevant that several of the participants had been in

an analytic process more than once during their life time. Some of them mentioned

they had worked on the topic in one of their analysis, but not in the other(s), and

therapists' empathy towards the topic was variable, even though all of the therapists

were analytically trained.

When I asked participants about their analysts' attitude towards the topic

during the analytic processes I received several responses,   from *"HE DID NOT*

PARTICULARLY HELP" (MMF5 – Ref. 2), to

" *he is also conscious of the relevance siblings have … but he is a classic*

Freudian; therefore, <u>all topics </u>were proposed by me … he <u>never blocked</u> the

topic neither did <u>he encourage</u> it" (MMM3 – Ref. 1).

I think it is relevant to include under this code a final entry,

I: …*in my particular case, working with children and dealing with issues*

between siblings, in my role as analyst, has helped me heal [my own sibling

conflicts] … (MCM2 – Ref. 1).

4.2.3.3 Sibling Related Issues Amongst Psychotherapists. Participants

mentioned that sibling related issues 'emerge' in their professional life, not just their

practice, under different forms.

The first issue discussed was if sibling related issues were taken into

consideration during the supervisions they participated in. Most child

psychotherapists coincided on the idea that they talk and discuss the topic with their

supervisors and/or supervisees.

Adult psychotherapists had the opposite experience. In fact, two of the

participants mentioned that the topic had never been discussed in any of their

supervisions (MMF3 (adults and couples' therapist) – Ref. 1) and one supervisor

commented how infrequent is that his supervisees include information regarding

siblings in their protocols (MMM3 (adults)).

On a second topic, peers and colleagues were considered as 'siblings' by

several participants through comments such as: "we *learn together"*, "we *compete*

for the attention of our teachers and analysts", "*we can or cannot support each other* through the difficult and demanding process of training", "we *enrich* our practice and knowledge by reading and studying what others do and write", and "we *need* to share our work, through peer supervisions, all along our professional life" (MMF1, MMF3, MCF1, MCF2). It was an agreement among most of the participants that isolation from siblings-colleagues impoverishes a person's practice.

On a third topic, most participants considered that the *clinical perspective* of sibling matters happens to be more frequently discussed among psychoanalytic psychotherapists than the *theoretical perspective* (MMF5 – Ref. 1); and in group supervisions questions regarding parents, partners and children are probably customary, while questions regarding the relationships with the siblings are infrequent (MCM2 – Ref. 1). In terms of theory, most participants mentioned they had read Kancyper (MMF1, MMF2, MMM1, MCF3, MCF4, MCM1, MCM2), and a couple mentioned being familiar with Mitchell's work (MMF1, MCM2).

In general terms it seemed to me that child psychotherapists and adult psychotherapist have different perspectives about the topic. The first group seems to be more familiarised with the theme, and consider it as part of their daily practice, they talk about it frequently, and it tends to be included during supervisions.

One participant commented that the topic of fraternal issues had become more familiar to the vast majority of members of the SPP since a Congress about sibling relationships had been recently held in Lima (2014). Actually, several of the participants mentioned they had attended it.

Finally, a number of the participants mentioned   the intense feelings that emerge during the training period and are part of psychoanalytic institutions.

Feelings such as rivalry, envy, and competition between colleagues were mentioned to be frequent, but it was also mentioned that rather than talking about them psychotherapists use projective mechanisms to deal with them.

One participant mentioned the figure of the triangle (candidate-analyst-supervisor) when describing the intense feelings that emerge inside training cohorts as well as between training triads (candidate in training-analyst/supervisor/teacher-candidate in training), situations that are frequent but very seldomly discussed, as noted,

I: …*I think there is a rivalry towards me* (…), *this is the second time that I overlap with this person as supervisor*[10]*, and he/she keeps making shitty comments about me* (…) *so, I think it has to be some sort of fraternal rivalry* (…) *[his/her comments] DO NO GOOD TO HER [the patient], AND THEY REALLY UPSET ME…* (MMF1- Ref. 1).

4.2.4 *Is it Relevant?*

This fourth category gathers the codes that attempt to answer the third research question: does psychoanalytic training take account of the sibling vector, and does it need to be enhanced? The participants responses built on to three codes: first, the characteristics of psychoanalytic *formal* training regarding this subject, second, frequency and relevance of fraternal issues in their clinical work, and third, the reasons that explain the incongruence between clinical evidence and theoretical training are related both to historical and current reasons. The codes that

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[10] The interviewee being in the analyst's role and the other person being the supervisor

emerged within this category are presented in Table 8 and are discussed immediately after.

Table 8: Codes included in Category Is it Relevant?
_____

1. Presence in systematic training

2. Working with it all day long

3. Why the denial of the topic?
_____

4.2.4.1 Presence in Systematic Training

All participants were asked if the theme of fraternal relationships was included as part of the teaching program in the Institutions where they did or were doing their formal training as Psychoanalysts.

Only two people mentioned they had studied it during their training as Child and Adolescents Psychoanalysts (MCF4, MCM2), two recalled they had read about it while studying a Master in Psychoanalytic Studies at the Pontificia Universidad Católica del Peru (MMF1, MCF2), and three revised it while supervising their control cases (MMF2, MCM2, MMM4). As can be observed (MCM2), only one person mentioned he had worked on it during his studies and while supervising his control cases (MCM2).

Several participants used the term 'discovery' to describe how they experienced the encounter with this topic of study. For many the 'discovery' happened during their training analysis, while for other it responded to a personal search after experiencing some family situations (MMF2, MMF3, MMM1, MMM3,

MCF1, MCF3, MCF4, MCM1). Two people mentioned they had just recently heard about it as a theoretical topic relevant within Psychoanalysis (MMF1, MMF5).

One participant mentioned "he had never read particularly about the topic, since it had never particularly interested him" (MMM4- Ref. 1).

Another manifested,

I: … *from my perspective of working with children and adolescents, I consider that the theme of fraternal relationships should be included [in training] as much as the Oedipal Conflict has been, what I mean is that there is no child, no person, no adolescent, who does not have to look into his/her bonds with his/her peers, and I believe that the analysis is an opportunity to do so, an exceptional opportunity*… (MMF2 – Ref. 1).

4.2.4.2 Working with it All Day Long. Several of the participants affirmed that fraternal issues are frequently manifested during psychoanalytic treatments (MMM4, MCM2). Some of them went even further by saying that it is an issue that is *always* discussed during the course of any analytic treatment (MMM1, MMF1, MMF3, MMF4), as noted,

I: … *°°I would say that everybody [talks about it] at a certain point in his/her analysis°°, right now I am thinking about people whom have had long analysis or whom had already finished their treatments, all of them worked on them [fraternal relationships]* (MMF4 – Ref. 1).

Two of the participants used the expression "*It's our daily bread*" (MMF2, MCF1) when trying to describe how frequently the issue appears as part of their patient's materials, as noted in the following vignette,

> I: *This is one of those psychoanalytic topics that one wonders 'Why doesn't everybody realize it is primary?' Primary both in the psychoanalytic sense, as well as in a more colloquial sense, it is fundamental…* (MMM3 – Ref. 1).

As was already mentioned before in the former code, while considering the prevalence of the appearance of fraternal issues during psychoanalytic treatments the content of the motives for consultation (both manifest and latent) were also discussed. One participant mentioned,

> I: … *We know that the past does not exist, what I mean is that we work with a past that is alive, is been acted* (MCM1 – Ref. 1).

My understanding was that this participant meant that a vast list of fraternal issues emerges in the materials that are presented and discussed by the patients. In the following Table 9 I have organised the topics mentioned and discussed by the participants. They have been organised according with the stages of development. The categorisation is not exclusive, but each category might build into the former one.

Sibling Relationships

Table 9: Motives for Consultation regarding Sibling Issues

STAGE OF DEVELOPMENT	MOTIVE FOR CONSULTATION
Infancy and early childhood	A new sibling is born, and older sibling (s) might show: regressive behaviours such as encopresis, enuresis, nail biting, thumb sucking; psychosomatic symptoms such as fever, upset stomach, anorexia; anxieties, and phobias; insomnia and self-absorption.
Childhood	Jealousy, difficulties sharing the mother with other, including siblings, father, or others in general. Reactive formations such as hugging or touching the sibling too strongly. Depression. Lack of the capacity to play. Learning difficulties.
Adolescence	Tend to talk less about these difficulties, and to act them out.
Adulthood	Rivalry and competition (males), jealousy and envy (women). Difficulties between siblings to cooperate with each other while attending their aging parents. Concern regarding sibling's difficulties.

One of the participants presented the following perspective,

I: *... but it is necessary to bring to them [the patients] a chance to explore (…) to explore the situation he/she is going through, his/her problems… I try to understand where are his/her siblings … Is this person the carrier of a family illness? Is he/she the carrier of what was left by all the other family members? How much of what is happening to him/her has to do with the other members of his/her family?* (MCM1 – Ref. 2).

4.2.4.3 Why the Denial of the Topic? Eleven participants contributed to this code. Most of them agreed with the idea that the denial of the topic by psychoanalytic thinkers, teachers, and practitioners has to do with Freud's personal influence and history. The following vignettes depict the ideas shared,

I: *…I think we should conduct more studies regarding siblings, evidently it is a* neglected *topic, both on its positive and negative aspects … (…) … kind of recovering what siblings can contribute …*

M: Have you got any idea about why Psychoanalysts have not given enough attention, since Freud on, to the issue of siblings?

I: *I had never thought about it, but now that you ask, it makes a lot of sense to think about RIVALRIES, it could be about … 'no sibling can have any influence here, no peer can have any influence', we devoted our theory to look at the father …. at the mother … but NOT at siblings* (MMF5 – Ref. 1).

Another participant manifested,

I: *… there is a very simple reason, in the early days of … Psychoanalysis, Adler <u>was interested in the topic</u>, birth order, and all those things, <u>AND IF ADLER WAS INTERESTED, FREUD ERASED IT</u>, the same happened with myths, from the Jungian point of view. Was Jung interested in myths? <u>FREUD ERASED IT</u>, so we have had <u>the great advantage of having Freud's genius</u> but also <u>the great disadvantage</u> that <u>whenever he disliked someone</u>, he would erase him (…) I do believe that the exclusion of the fraternal (…) comes from <u>Freud's omission of all ideas that came from Adler</u>, Adler was the first, (…) and then also <u>the omission of Tausks' ideas</u> (…) <u>so I believe there is no coincidence</u>, I simply believe that <u>ALL THAT WAS MISSING</u> in Psychoanalysis, and is materializing now, has to do with what I just said … it's about politics…* (MMM2 – Ref. 1).

Some of the participants mentioned particular situations that have taken place within psychoanalytic institutions where the sibling dynamics have been *acted out*, rather than talked or worked through, and the history of the SPP is no exception of it (MMM3, MMM4, MCM1).

M: *Could it be that we, psychoanalysts, think too little about it?*

I: *It's because it involves our capacity to look at ourselves, (…) it's lies within you the possibility of transforming it, to work on it, when it is about your siblings the differences is that it is <u>a more horizontal relationship</u>, so it is up to me to do as much as to him or her; so there we are, <u>at a peers' level</u> (…) where we are more closely involved* (MCF5 – Ref. 1).

4.3   Summary of the Chapter

According to the participants' opinions, the study of sibling relationships needs to be contextualized within a cultural background. Such contextualization needs to take into account both past and present circumstances at social, familial, and individual levels, since each one of them influences the others.

Siblinghood is not a static and/or concrete entity, that can be studied and understood in isolation. Siblinghood is a living, moving, and changing entity that assumes a wide variety of forms and degrees, both outside and inside the consulting room, as a re-enactment of transferential and counter-transferential phenomena that take places in the intrapsychic world.

Variables such as gender, social class, ethnicity, economic status, sexuality, birth order, level of instruction, power structures, parental expectations, and parental strategies affect siblings and therefore the forms of interaction and expression between them.

Child psychotherapists are more aware of the sibling related phenomena in their daily practice but training about the topic is scarce in psychoanalytic institutions and participants have had very little contact with literature on the topic, apart from Kancyper and Mitchell.

Most participants who expressed interest in the topic had done a personal search about it, felt sensitized because of their personal experiences, and had worked on it during their training analysis. For these participants the topic is relevant and more research should be conducted.

In general terms participants considered that the denial of the topic within psychoanalytic circles has to do with historical events, as was described in the

literature review, but they also related it to a tendency, within psychoanalytic circles, to act out sibling related issues rather than to work them through.

Theoretical agreement was not found among the participants as on whether the Fraternal Complex should be considered as a complex on its own or as a by-product of the Oedipal Complex, nor there was agreement on whether siblings are primal or secondary objects, but the majority of the participants agreed that siblings are essential in order to build an internal world, to differentiate, and at the same time to become members of a group. The interplay between the vertical and the horizontal axes is undebatable, but it will continue to be an issue until psychoanalytic trained professionals can tolerate to overcome classic perspectives, and embrace new ideas, as happened several years ago with object relations, just to name one example.

Juliette Mitchell's contributions into the topic have been of great relevance to this research and to the conceptualisation of the horizontal axis, its influence in the structuration of the human mind, and the influence it has in terms of human relationships.

As she has clearly appointed (2021), whether a person has or has not a sibling, this interpersonal, intrapsychic and/or interpersonal object is essential to every person's psychic development.

5

Discussion

The aim of this research is to investigate the conception that psychoanalytically trained psychotherapists have about the relevance of sibling relationships in the building of a person's intrapsychic world, and how they bring this issue into their everyday practice, inside and outside their consulting rooms. This was of interest to me since I myself lost a sister at a very early age, and through my self-analysis and practice I have realised the influence that this traumatic event has had on me, both as a person and as an analyst. Now that I am training as a researcher, I wanted to explore the perspectives other psychoanalysts and analysts in training had about this topic since there seems to be a significant lack of systematic thinking and discussion of the topic within the mainstream psychoanalytic world. I also wanted to get to know the state of the art regarding this topic. As will be thoroughly discussed in this chapter, Juliet Mitchell's contributions are of great relevance since they bring a solid theoretical basis to articulate the relevance of the siblings in the psychic world. Her ideas have been presented and discussed in this report and her voice has gained important recognition in the last two years within the Peruvian Psychoanalytic Society and Latin American psychoanalysis in general.

I will divide this chapter in four parts, in the first one I will discuss the ideas presented by the participants in the interviews and in the literature review regarding each one of the three research questions:

Q1: How do practising psychoanalytic trained psychotherapists conceptualise the impact of sibling relationships on a person's psychic development?

Q2: To what extent do psychoanalytic psychotherapists work with the sibling-related dynamics in their daily clinical practice?

Q3: Does psychoanalytic training take account of the sibling vector, and does it need to be enhanced?

In the second part I will present some recommendations for clinical practice and training built from the codes and categories presented in Chapter 4. The aim is to propose a contribution to the approach of the fraternal issues in the clinical practice, hoping that if it is implemented, the information that will be retrieve will enrich our knowledge on the topic, enriching what can be taught and discussed. My idea is that it could allow us "to acquire new knowledge [and] or modify existing one" (Chiesa, 2010, p. 110) in terms of theory, practice, and training.

In the third section I will evaluate the research by reflecting on the method and discussing the limitations of the study. And in the fourth part I will present the role reflexivity has had within this project. A brief summary of the chapter will be included herein, followed by final comments and suggestions for future research which I present in the Conclusions chapter.

5.1   How do practising psychoanalytic trained psychotherapists conceptualise the impact of sibling relationships on a person's psychic development?

The study of sibling relationships requires to be contextualised within a culture. In this research I have studied how these relationships are conceive by

psychoanalytic practitioners that work in Peru, a culture whose roots have been greatly influenced by the Inca Empire and its culture, culture that has two ancestral myths that consider it was founded by siblings: the Myth of Manco Capac and Mama Ocllo and the Myth of The Four Ayar Brothers. According to one of the participants who is also a scholar of Peruvian history '*in the Peruvian foundational myths siblinghood was more important that parenthood since there were no nuclear families',* condition she extended to several periods of the nation including the present time mentioning '*the issue of siblinghood is very strong'* (section 4.2.1.1 MMF4 - Ref. 1). As another participant commented, in several of the actual social groups that inhabit Peru the voice of the elder brother is the ruling voice (section 4.2.1.1 MMF3 - Ref. 1).

Practitioners agreed that siblinghood prepares the person for the external world, therefore siblings and sibling relationships play an important role in every person's psychological development; in spite of it, they consider that the issue has been poorly researched as mentioned by the vast majority of professionals in the field. The question that remains is: why?

I find that the concept of 'negative evidence' (Lewis and Lewis, 1980, p. 544) can be of help to describe several reasons for neglecting a theoretical topic within a field. After revising the ideas presented in the literature review and by the interviewees, I would argue that there are conscious reasons for this omission, such as deliberate concealment and overlooking of events and ideas, while others have to do with unconscious motivations. I shall address this issue in depth in the following section and continue discussing the conceptualisation of sibling relationships.

Two main conceptual positions were presented by the participants. The first,

depicted by a smaller group of participants who work mainly with adults and follow a more classic psychoanalytic conceptualisation. They consider fraternal relationships as a by-product of the Oedipal complex, which is defined as the vertical axis. On the other hand, there was a larger group of analysts and analysts in training, many of them – but not all - child psychotherapists, who consider that the Fraternal complex is a complex on its own and describe it as belonging to the horizontal axis; for this group both axes are equally important in the structuring of the psyche.

According to this group of participants and to Mitchell (2021), the interaction between these two forces/axes is what needs to be studied and comprehended in theoretical and clinical terms, in order to understand the processes of structuration of the psyche.

To some of the analysts from the first group this postulate seemed to be very challenging, even as irreverent, since it poses that the 'horizontal axis', where sibling relationship and the Law of the Mother operate (Mitchell, 2003, p. 43), is as foundational to the psyche as the 'vertical axis', where Oedipal relationships and the Law of the Father operate (Mitchell, 2003, p. 43).

For some participants conceiving siblings as primal figures challenge the traditional Oedipal conception; to others, it offers new perspectives in theoretical and clinical terms. In agreement with Akhtar and Kramer (1999), those who were in favour acknowledged that psychoanalytic theory has evolved through different phases. In the last of these phases, siblings (as well as grandparents) became central objects of study. These authors affirm that it was the father, and then the mother, who were the central figures in the former phases.

Authors such as Kaës (2008, quoted by Benhaim, 2008) and Döll-

Hentschker's (2017) support the perspective of including more actors in the psychoanalytic scenario. Both of them argue that a group perspective is needed when talking about siblings. They postulate that in order to maintain a link with others, each person needs to give part of him/herself, while preserving the space of his/her own individuality. This was characterised as a form of 'tension' and described as a constant between siblings:

> To create a unique and valued identity relative to the identities of one's siblings requires managing the tension between wishes for personal uniqueness and interpersonal closeness… the process of identification and differentiation yield distinct compromises among the demands of the lateral dimension (Vivona, 2010, p. 6).

> The idea of considering both the vertical and horizontal dimensions when attempting to understand the construction of a person's psyche was discussed by most participants.

Consensus was found regarding the centrality of the vertical axis, with its key event: the Oedipal Complex, considered by many (including Freud) as the nuclear 'psychic organizer' (Auchincloss and Samberg, 2012). The dissolution of this complex, thanks to the introduction of the Law of the Father, allows the young child to resolve the Castration Complex when he/she is around four or five years old. As a consequence of it the child establishes sexual differentiation and incorporates the law and the superego, essential steps in the process of becoming a functional member of a family and of society.

Nevertheless, a vast majority of the interviewees argued in favour of what has been said by thinkers such as Kaës (2008, quoted by Benhaim, 2008), Kancyper

(2004, 2006, 2009, 2014), Mitchell (2000, 2003, 2021), and Moguillansky (2003),

when they mentioned the relevance the Fraternal Complex has in the structuration of

the psyche.

Participants postulated that it is necessary to recognize the existence of a

horizontal or lateral axis, where the Fraternal Complex is located. They

conceptualised it inscribes 'otherness': the acceptance of the other [sibling] as same

and as different at the same time. And it implies the recognition of the role played by

the Law of the Mother (Mitchell, 2003, 2021).

Therefore, psychic development would imply the interaction between the two

axes and the recognition of several objects (psychoanalytic objects) as essential,

including father, mother, sister, brother, daughter, son, parents, siblings, boy(s),

girl(s), etc., since different triangulations will be possible and interact during the

whole life cycle.

Figure 3: Representation of the Interaction between of the Vertical and Horizontal Axes
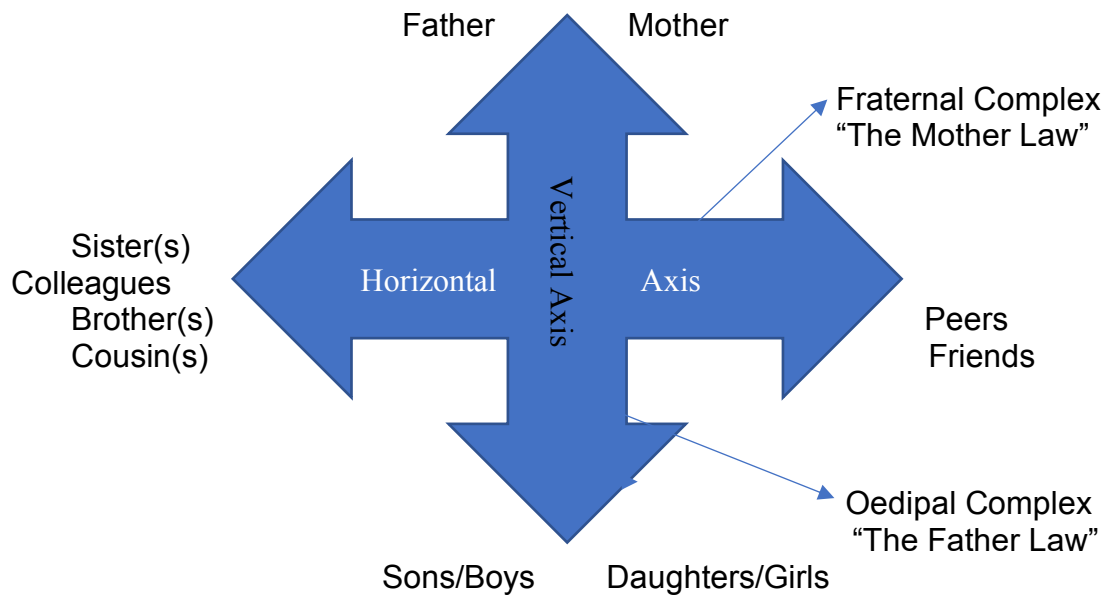
As one participant mentioned,

I: *I am convinced that it is AND, it is not OR, I believe that the human mind is very complex and in children several themes are developed and articulated at the same time. It is not first one [complex] and then the other. It's several at the same time* (MMF2 – Lines 246 - 249).

When considering the interplay between this actors and tensions, the discussion about the quality of objects that siblings are requires to continue under discussion while considering both axes.

In terms of the vertical axis, brothers and sisters would be considered as

secondary objects since the main actors of the Oedipal Complex are the parents and 'the' child.

Figure 4: Representation of the Oedipal Complex

Child

Father   Mother
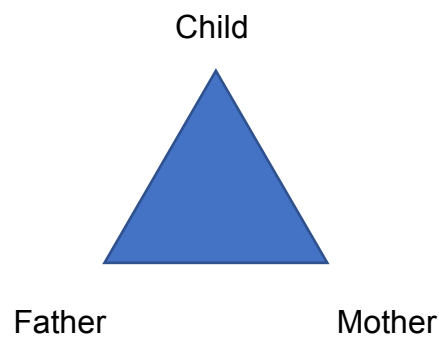
But, when considering the horizontal axis, siblings – or their representatives - are the main actors. The relationship with the parents is what constitute them as siblings, and is through the Law of the Mother, as Mitchell (2003, 2021) has posed, that they can differentiate. But siblings are considered *essential* to all these processes (my italics).

Figure 5: Representation of the Fraternal Complex

Child

Parents/Father/Mother/Carer   Sister(s)/Brother(s)/
                                     Cousin(s)/Friend(s)/Peer
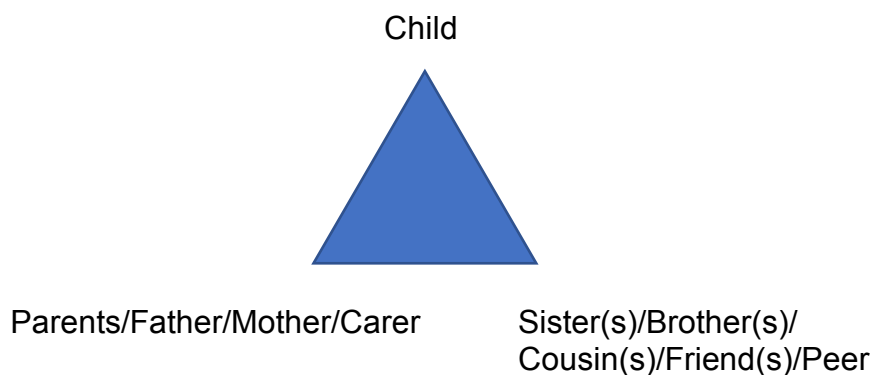
One formulated this perspective in the following sentence:

I: There is a place for siblings, as there is a place for the father and the mother (Section 4.2.1.3 MMM3 – Ref. 1).

5.2   To what extent do psychoanalytic psychotherapists work with the sibling related dynamics in their daily clinical practice?

Opinions regarding this question were divided. At least one participant commented the topic *"had never been of particular interest to him"* (MMM4 – Line 99), while another one said "*Why doesn't everybody realize this is primary? Primary both in the psychoanalytic sense, as well as in a more colloquial sense, it is fundamental…*" (Section 4.2.4.2 MMM3 – Ref 1). They both are training analysts and supervisors.

As a result of the analysis of the data I found that several of the participants shared the opinion that working with fraternal issues was their 'daily bread' (i. e., MMF2, MCF1). At the same time they argued that not enough relevance is given to the topic in terms of theory and discussion between psychoanalytic thinkers and practitioners.

As was mentioned in the former section, several reasons can be considered as motives for this omission, some conscious and other unconscious.

From the psychoanalytic historic and theoretical point of view, the participants mentioned three main reasons for this omission: First, Freud's own difficulty to deal with his siblings; second, the repercussion those difficulties had on his capacity to

deal with some of his collaborators as happened with Adler and Tausk (whose ideas about sibling relationships were basically isolated from the main stream of psychoanalytic thinking), and finally, the misreading of Freud's contributions to the topic as has been portrayed by Sherwin-White's (2014a) revision of the Complete Works of Freud (Standard Edition).

In terms of practice, participants mentioned significative gaps between practitioners. Most of them discussed assessing this topic when they conduct a preliminary interview with a patient. That is independent from the age of the consultant and whether he/she comes alone, with his/her partner, or with a family group. At the same time most of the interviewees consider this practice is not shared by *most* psychoanalytically trained colleagues. Furthermore, they commented that practitioners may evaluate different aspects, and included the following: siblings age, gender, academic and/or professional activity, ordinal position, daily routines, roles played within the family and the sibling group, history of physical and mental pathology, and type of relationships between the siblings. The assessment method could differ from using direct questions, semi-structured interviews, or open interviews.

I also find questioning the fact that while most of the participants evaluate sibling matters during the initial part of any analytic process, most adult psychotherapists had a very hard time trying to remember if they had ever received a patient whose explicit motive for consultation was related to a situation with a sibling. On the other hand, several cases where associated to this topic as the latent motive for consultation. Child psychotherapists mentioned been frequently consulted by parents who were worried for one of their children mainly because a new baby was

coming.

I built a list of the reasons mentioned by the participants as motives for consultation (see Table 9 – Motives for Consultation regarding Sibling Issues), mainly as latent motives rather than explicit motives.

I organised these motives along the whole life cycle taking into account that fraternal relationships are relevant and complex all along it as was already mentioned by Whiteman et al. (2011), McHale et al. (2012) and Tucker et al. (2013), and therefore should be assessed independently from the age of the consultant(s) and the explicit motive for consultation. Most of the participants thought: *thinking* about sibling's relations seems *not to be a priority* in every psychoanalytic psychotherapist's mind, *but it should be.* I shall discuss this statement in the following section.

As mentioned before, Table 9 presented a synthesis of the challenges that siblings face during the life cycle. The following figure represents, in a more dynamic way, the fraternal tensions that are part of every person's developmental stages. These challenges may surpass several developmental stages, and even reappear once they have been outdone, depending on life situations (i.e., the birth of a new sibling).

Figure 6: Sibling Challenges along the Life Cycle

Early infancy: Sibling trauma/birth of sibling

Childhood: Fight to obtain parental attention

Adolescence: Differentiation - building an identity

Early Adulthood: Rivalry and competition, jealousy and envy.Building a life of one's own

Mature adulthood:Life difficulties:health, family and income. Looking after the elder parents

Elder years: Looking after each other, company and support, or complete independence, even indifference.

In consonance with the findings from the interviews and the ideas retrieved in

the literature review it is essential to be aware of the fact that these events occur

circumscribed within specific cultural and familial contexts where the influence played by the parents, and the family as a whole, are relevant.

In terms of the parents, practitioners suggested the need to consider their personal histories, parenting styles, the existing relationship between the parental couple, and the family climate. From this perspective the overlaps between generations was also a factor to be considered. Especially in the context of Peruvian families where extended families are so important and frequent.

I have included Landau and Skillen's (2015) Life Cycle representation (see Figure 7) a graphic representation of the synchronicity between generations, when for example the adolescent sibling is expected/requested to look after his/her siblings when a new baby is born, or when a single parent is missing/absent, or when a grandparent is sick. Such situations place a major stress on the shoulders of the child(ren), and may cause tensions between the siblings.

Figure 7: The Family Life Spiral Modified

Family Life Spiral
2015

DEATH

GRANDPARENTHOOD

CHILDBEARING
WITH OR WITHOUT
MARRIAGE

YOUNG
ADULTHOOD

CHILDBIRTH

LATE   MIDDLE   LATE   SETTLING   PLAN FOR
ADULTHOOD   ADULTHOOD   ADOLESCENCE   MIDDLE YEARS   DOWN   RETIREMENT
                                               OF CHILDHOOD

ADOLESCENCE

COUPLING

50's REEVALUATION /
EXPLORING LIFE

RETIREMENT
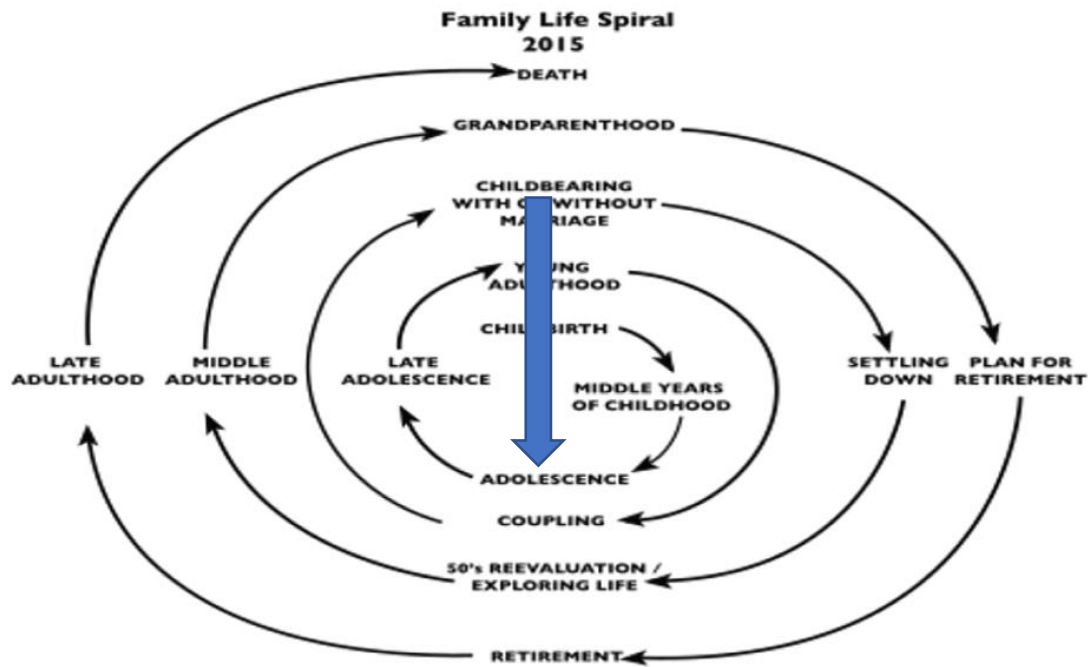
Based on Landau, J. & Skillen, J. (2015). Family Life Spiral: The Odyssey Generation.

As was mentioned by several participants and authors from the literature
review, traumatic situations are another important factor to consider although it did
not become a code, nor a category.

As was mentioned by Kancyper (2014) and supported during the interviews,
"common feelings of resentment and remorse among siblings can be intensified
…when traumatic situations such as the death or the presence of a disturbed sibling
are added to the fraternal dynamic" (p. 26). In those situations, the surviving or
healthy sibling can be faced with the need to become the bearer of reparation and
support for the mourning parents and caring siblings, thus bringing back the lost
equilibrium to the family environment. This task may impose a high toll in terms of
mental and physical health and might be expressed through psychosomatic
symptoms which may result in the person requesting a professional consultation,

with or without consciousness of the relation between this need and the situation

lived with his/her sibling, as the following vignette presents,

I: I received this patient, she came because her relationship with her sister

was broken, and she became ill with cancer (…) she was the youngest sister,

and she was pretty spoiled, loved, she was very beautiful and the middle

sister could not stand that any more, finally the relationship between them

broke when the sister who mediated between them died (…)and what move

this lady to make a consultation was that she developed cancer… mouth

cancer (MCF1 - Lines 958-966).

Kancyper (2014) proposed a form of identification adopted by a surviving

sibling. He refers to it as the '*sobremuriente sibling*' (p. 27), expression that can be

translated as 'death-surviving sibling'. According with his description, the surviving

sibling builds his/her relationship with the world on primal defences such as attack,

control and escape. Such form of functioning was exemplified by one of the

participants in the following vignette,

I: I worked with this twin sister (…) she used to say to me " yo soy la chispa

de la veda" [I am the sparkle of life, but using a word game where she

changed the letter 'i' in life, for 'e' which in Spanish resembles her last name]

((stammer)), she was always sparkling and funny, (…) she have had a twin

sister, but she had died, so my patient used to say to me "I ALWAYS THINK

AS IF I WERE TWO PEOPLE because my sister died, but she is ALWAYS in

my mind, and I am always talking to her" (MMF5 – Lines 406- 415).

These contributions are essential when we consider a central psychoanalytic notion: the concept of transference. As I already discussed when describing codes and categories, several participants discussed this topic. To them, it was pretty evident that many times sibling issues end up being acted out and projected into some other actor(s) as Figure 5 represented when talking about the Fraternal Complex.

Therefore, the role of the sibling can be performed by peers, cousins, partners, colleagues, etc. If the therapists have no awareness of these possibilities in their minds, several situations might not resolve or be overlooked since they can be understood as a consequence of Oedipal conflicts, when in reality a displaced Fraternal conflict is behind.

Bion's (1967) concept of sibling transference was mentioned when discussing several examples of transferential situations that had taken place not only inside the consulting room but also in relationships were supervisors, teachers, and colleagues in general were involved.

Larmo (2007) affirms,

Like the other issues of the patient's transference, they too have to be resolved and thus they will have their own effect on the structuring of the patient's mind. Siblings and the fantasies of them may be used like the Oedipus complex to create a triangular space in which thoughts can be thought about. Thus, the siblings of the psychoanalytic setting and

transference may be used by the patient to further the arrested psychic

development and to help structuring his mind (Larmo, 2007, p. 27).

Several participants agreed that sibling transference should always be

addressed and worked through during an analytic process. But several others

opposed this idea. For them, transference is related to Oedipal issues. Examples of

transferential relationships within the consulting room were multiple (see section

4.2.2.2), and as Mitchell (2003) affirms "the sibling is *par excellence* someone who

threatens the subject uniqueness" (p.10, italics from original), and maybe this is part

of the reason why it so difficult to talk about it.

From my perspective, this topic is present in everyday life, we can see it in

movies, book, TV series, etc. But our analytic understanding and acceptance of its

importance has not yet reached a place where the discussion of it is consistent with

what we observe in the clinic. I postulate that this is the reason why there is a great

difficulty within psychoanalytic practitioners and the public in general to consider

sibling conflicts as valid reasons to seek professional help. The findings from this

research have established quite a few.

5.3   Does psychoanalytic training take account of the sibling vector, and does it need to be enhanced?

According to IPA's (2021) three models of training, a "tri-partite concept of

education" is accepted and involves: "analysis, supervisions and a didactic

theoretical element of courses and seminars". In accordance with this description, I

will discuss the findings from the interviews and discuss them in regard to some

ideas expressed by different authors.

Considering the first element of training: analysis, it was most interesting to share a wide variety of experiences with the participants. Several of them commented at large, that talking about their siblings and about their fraternal relationships, was a central topic during their training analysis.

A few participants mentioned they had hardly talked about them. In one of the most unexpected turns during the research, a training analyst who had mentioned that this topic had never been of particular interest to him commented:

"*I: I have never thought about the transference with my analyst as a fraternal transference, maybe there is still something [for me] to be discovered, don't you think?*" (MMM4 – Lines 461-462).

The widespread impression was that analysts did not encourage any participants to talk or explore sibling related issues during their training analyses. Mitchell (2021) mentioned that psychoanalysts "tend to not think about thinking about siblings", a situation, that from her perspective, "has serious consequences" since thinking about the horizontal axis implies thinking about the Law of the Mother, which introduces reality and "is fundamental to build the bricks of society". When she was asked about what she meant by 'thinking about it', she said it should include "being aware of our own countertransference, having institutional awareness about the topic and working in our self-analysis regarding our personal sibling experience" (1h 26m).

It was most interesting that all participants who volunteered to participate in the research had 'travelled down' their road into the topic. Most of them referred having had personal 'issues' with their siblings, because of problems or the relevant

role their siblings played in their lives. They had found a bibliography and had brought the topic into their training analysis, becoming a core issue for many of them. Many of them also manifested that it was also why they had been interested in participating in the research. The potential bias created by this situation, might have been partially controlled through the presence of four participants that did not volunteer but accepted the invitation to participate.

In regard to Mitchell's position, I find it important to quote McWilliams (2013), who affirmed that Bowlby's legacy "attests to the significance of personal history and interpersonal experiences for psychotherapy" (p. 931). She as many other psychoanalytic thinkers and some of the participants of this research, stressed that a person's fraternal history is re-enacted in daily scenarios, including the relationships with colleagues, when choosing a partner, when naming a child, when electing a professional path, and, of course, when interacting with our patients.

Several analysts have supported the importance of acknowledging this topic during training analysis. Anna Freud is one of them. She commented (1938) that the main aim of the training analysis should be to free the analysand of his/her neurotic conflicts, which requires the possibility of analysing early life conflicts, which can include conflicts with siblings.

Labarthe (2012), in her paper about the analyst's internal frame, postulates:

The internal frame cannot be learnt any other way but through the experience of personal analysis. During it, the analysand has felt in his/her most inner self that he/she has established an existential contact with his/her internal and historic objects, desires, myths and unconscious fantasies, with his/her real and fantasied history, and most of all, that he/she has been able to feel

his/her love, hate, pains, frustrations, death and destruction desires, in an

intense but tolerable form (…) This is the only way to learn how to listen, as

analyst, to the free associations of others (…) at every single level of his/her

psychic self, the analyst must keep his/her intention of listening to the patient,

although he/she [the patient]is doing everything he/she can, to avoid listening

to him/herself (p. 20, translation by researcher).

From these ideas, as well as from the experiences shared by the participants,

I argue that if a psychotherapist has not been able to work through his/her fraternal

issues, it will be very challenging for him/her to listen to the fraternal history of his/her

patient(s), to think about it, and to work through it together.

The second aspect of IPA's training models is supervision. The experience

was radically different between adult psychotherapists and child psychotherapists. In

the first group, most of the participants mentioned their control case supervisors did

not look into sibling related aspects during the whole supervision process.

On the other hand, child psychoanalysts agreed that in most of their cases,

the topic was discussed at some point, but most probably not in a systematic way, as

parental issues were discussed and looked into it.

One of the participants, who happens to be a supervisor himself, commented

that when he asked his supervisees about sibling related issues concerning the

patient, the usual response was of surprise but also of interest.

Nevertheless, it was interesting and surprising that participants considered

that psychotherapists tend to discuss sibling issues in clinical terms, but avoid a

more theoretical discussion.

This absence was evident when I asked the participants which thinkers they

recalled as contributors to the topic. Most of them mentioned Sigmund Freud, Klein, Winnicott, and Kancyper, an Argentinean psychoanalyst who visited Peru a few months before the interviews were conducted. Kancyper devoted part of his work to sibling relationships. A couple of participants mentioned Juliet Mitchell, but as I have quoted here, a few weeks before I finished writing this document Dr Mitchell was invited as the key speaker in a Conference at the SPP.

According to participants, rivalry among colleagues (A. Freud, 1938) is frequently experienced at psychoanalytic institutions but is not talked about, rather it is mostly projected and enacted. The usual splits within institutions are a clear manifestation of it.

In 2014 Stefano Bolognini, former President of the IPA wrote:

…a fourth element is essential to the future training of analysts: the acquisition of the ability to work together with colleagues and to become an integral part of scientific exchange activities and institutional life, as a permanent constitutive function of the psychoanalytic identity … psychoanalysis must not be isolated professionals, at the risk of progressive loss of theoretical and clinical knowledge … Institutional exchanges allow for not only scientific updating but also and above all the recognition of our own limitations, through constant comparison with our colleagues (p.1).

The systemic omission of the sibling vector in analytic training is stressed when we consider Jemstedt's paper (1995). Almost twenty years before Bologninis' Newsletter, he presented four points that should be considered when talking about analytic training: the importance of seminars, the risk of pathological group

processes while training, the role of supervision and the need of stimulating a creative "thinking climate".

Concerning seminars, Jemstedt (1995) quotes Wallerstein and Weinshel (1978). They "suggest that the traditional curriculum should be changed and instead constructed 'along thematic lines, where the themes are presented in terms of today's understanding, with prior perspectives called upon as they help to illuminate today's positions'" (p. 153).

Following this line of thought, I highlight the participants' frequent advocacy to include the sibling world as mandatory in the regular curriculum of the psychoanalytic training institutions, including candidates, teachers, analysts, and supervisors in this effort.

5.4   Implications for Theory, Practice and Training

Siblings impact a person's development and affect one another's mental health at every stage of life. Based on the findings of this research, I suggest that a *sibling developmental line* can be described and used as an assessment tool. This model has been based on the principle established by Anna Freud (1963) that "there are similar [i. e., Oedipal, separation-individuation …] lines of development which can be shown to be valid for almost every other area of the individual's personality" (p. 246), explaining the need

> … watch and describe the interaction of the various elements with each other, to study how far they help or hinder each other's advance; how they combine with each other and how they finally produce the qualities, attitudes, and abilities expected from the adult (Anna Freud, 1981, pp. 129-130).

When Anna Freud proposed the prototype of the developmental line: "From dependency to emotional self-reliance" (1963, p. 247-248), she presented a series of life-cycle landmarks to be assessed in a person's development. Here I propose a series of questions and topics to be evaluated, to assess how sibling relations have evolved in the life cycle of the person in question.

As Legorreta et al. (2013) have specified, "the sibling complex manifests unconsciously in fantasies, object relations, defensive styles, countertransference reactions, etc." (p. 174). Thus, while assessing the different landmarks, we should take into considerations the multiple levels including the following

Table 10: Sibling Developmental Line – A Proposal

Criteria No.	Criteria	Description
1.	Pregnancy	Was the pregnancy individual or multiple? Spontaneous, planned and/or assisted? Was this the first pregnancy for the mother/ father/couple? Had there been former pregnancy losses? Is there any relevant story in the parent's history that might affect this pregnancy?
2.	Birth	Single or multiple babies? Former siblings? How many? Ages and genders of siblings. It is important to assess if former siblings are full, half, step, foster,

		adoptive or other siblings. Does any of the siblings have a disability and health problem (physical and mental)?
3.	Parent's expectations	These need to be assessed across the life span since they might change after the birth of new children and life circumstances.
4.	Family climate/ socioeconomic conditions/ housing conditions for the children.	Do siblings share rooms? Are they distributed according to gender, age, parent's preferences? Trace along the life cycle.
5.	Parental styles	Characterise them and define how they determine sibling relationships, i.e. favouritism by age or gender or birth order.
6.	Infancy and childhood - sharing the way	Do siblings compete for the love and attention of their parents/carers? How? Loving, jealous, rivalrous attitudes? Learning/playing together? Do they share activities? When, which, and why? Age, gender and cultural characteristics might be crucial when assessing this landmark. For example, if there are big age differences, older

		siblings might be in charge of younger ones, or in certain cultures sisters are expected to look after the others. Has each child been able to find his/her niche and be differentiated?
7.	Adolescence and young adulthood	Are they showing the way, sharing the path? Identity models and alter egos? Siblings and sexuality: experimenting and defining identity. Siblings transitioning in their sexual roles? In the threshold of leaving the parental home have siblings supported each other and shared experiences? Or have a rivalry, jealousy and competence prevailed?
8.	Midlife	A stage of reconnection? Siblinghood as a voluntary act and a refreshing form of relating or the repetition of the conflicted feelings? Sharing experiences: professional life, children's upbringing, illnesses, widowhood, bereavement)? Siblings-in-law: a new form of siblinghood?
9.	Parents' ageing	Siblings as sharing partners while caring and paying for parental needs?

10.	Parents' death – siblinghood as a personal decision	Estrangement or companionship?
11.	Old age - the longest relationship along the life cycle	Ageing companions?

As will be explained in the Conclusions chapter, I expect this proposal to be discussed and that research will be conducted using it as an instrument to assess the impact of sibling's interactions in people's lives. It has been built using the information retrieved throughout the research process and could be an instrument to sensitize practitioners to the topic and its relevance.

5.5   Evaluation of the Research and Method

As far as I am aware, this research is original since I have not found any other that has proposed the research questions here proposed and has used the methodology here implemented.

Anderson (2006) and Rustin (2019) consider grounded theory as a well-suited partner for psychoanalytic research since it can provide explanatory findings that can be translated and applied into clinical practice and can develop new concepts that might evolve into theories. Bhaskar (1978), Rustin (1991) and Thornberg and Dunne (2019) stress the importance that these theoretical findings establish connections with former theoretical structures, as is the case here with Anna Freud's work.

However, Anderson (2006) alerts the grounded theorist researcher to approach the field of study with 'considerable caution' (p. 334) and 'personal

integrity' (p. 335), meaning that, that the mind of the researcher cannot be prefigured. Her words reminded me of Keats' (1899) concept of negative capability: "when a man is capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason" (p. 277) and of Bion's conceptualisation of the analyst's mind during an analytic session 'without memory and desire' [but] "yet [be] prepared to construe past experience in a manner that enables him to be receptive to a new idea" (Bion, 1962, p. 93). As I will discuss in section 5.6, those principles were essential to the reflective practice I incorporated in this research.

As Meissner (2006), Jimenez (2007), and McWilliams (2013) affirm, integrating psychoanalytic training with research is a colossal endeavour, since it is easy to feel misunderstood and devaluated (McWilliams, p. 923). However, it is also necessary since for "empirical research [in order for it to be transformed into useful knowledge] must be integrated into clinical judgement" (Jimenez, 2007, p. 663).

5.5.1 Limitations

Any research needs to consider its limitations in order to be credible. In terms of this particular work, I find five main issues necessary to address.

The first one has to do with the sample (see Appendix M). It included seventeen interviewees, nine of them were analysts and eight analysts in training from the SPP. Eleven were females, and six were males. Their age oscillated between 36 and 76 years old. At the time of the interviews, seven worked only with adult patients, two worked with adults and adolescents, seven worked with children and adults, and only one mentioned working only with children.

Thirteen of them volunteered to participate, and four were invited. Volunteers were included following the order in which they contacted me expressing their intention to participate. Although several other people wanted to be part of the research, interviews could only be coordinated with the ones that are part of the sample. The four other participants were selected considering characteristics that had not yet been included in the sample such as gender, age, and condition (analysts or analysts in training). Only one person who was invited to participate declined the invitation arguing personal reasons.

In the data analysis, I did not consider specific variables such as age, gender, theoretical orientation, condition (analysts or analysts in training), or primary type of patients that they worked with at the time of the interview. I consider that a whole new analysis could result from studying each of these aspects' influence in the data, enriching the present analysis. Nonetheless, the type of patient the practitioner worked with (child, adolescent or adult) stood out along the analysis, as I have mentioned several times.

The fact that the majority of the participants volunteered allows me to consider the possibility that there could have been a bias in the sample. In case of replicating the research, this should be taken into account.

Second, all participants were previously known by me either personally and in professionally. In order to reduce the influence of this variable, the interview was deliberately focused on professional rather than on personal matters, a semi-structured interview guide was used, and ethical measures concerning confidentiality and the possibility to withdraw from the research at any point were implemented.

Nevertheless, some participants voluntarily shared personal comments that have been omitted from the transcriptions, unless permission was given by the participant to include those commentaries in the vignettes here presented. One aspect that I consider relevant mentioning is that seven of the participants spontaneously shared that they had lost a sibling. This is a matter that should also be considered in future research projects since the impact of this experience was not explored, but has been suggested for future research.

Some participants said that they were expected that the interview would focus on their sibling history, although otherwise specified in the invitation letter (Appendix F). When participants mentioned this idea, it was explored and discussed but was not part of the recording, therefore of the transcriptions and the data analysed. A new research project could be formulated to address this interest.

Third, language was an essential issue throughout the project. Interviews were conducted in Spanish. Fifteen participants were Peruvian born, and all had been or were being trained as psychoanalysts. This made transcriptions difficult, especially as the software that exists to do the job is not very efficient in Spanish.

All vignettes here have been translated by me, and I have taken a lot of care to present the participant's ideas and feelings as accurately as possible.

Fourth, many relevant topics in the sibling arena, such as twinship, only children, sibling's loss, disabilities and health problems in siblings, siblings in gender transition, and rescue siblings, have not been discussed at length during the interviews. This topic needs and deserves to be discussed in terms of our daily practice. I will include them in my suggestions for future research.

Finally, the data collected in this research represents the ideas of a relatively small sample, although well within what is considered appropriate for a qualitative study. The project is original since I do not have any report of this type of research conducted in this same group of people or any other with similar characteristics. The theory built based on it will hopefully be discussed among larger groups, and new research could help validate it.

5.6   Reflexivity

Qualitative research methodology incorporates reflexivity as an essential element of the process. I implemented it as part of the research through my field notes, which I kept since the beginning of the project, and the sessions of work with my supervisions and peers, both from the Learning Sets implemented by the Doctorate programme, and in a peer group I summoned with some Colombian colleagues. The purpose of implementing it was to be aware of my role as researcher and as a tool for quality appraisal.

5.6.1 *Reflexivity, my History and Role as Researcher*

I would like to begin by presenting some facts about my personal history. As I explained in the Introduction chapter, my interest in this research topic is deeply linked with my personal history. I lost a sister when I was around three years old. She died the day after she was born and my family would never talk about her. When I was thirteen, my parents told my elder sisters and me that we were going to have a new sibling. I felt terrified. Taking care of my mother and this new baby was very important. A baby brother was born, and I became a sort of the second mother

to him. I never thought about my death sister at a conscious level, not until I was in my early twenties and a cousin of mine lost her baby daughter. I frequently fantasied about going elsewhere so my family would miss me; I migrated to Peru and started my first analysis. I remember crying a lot for my cousin's baby, until I could understand that I was also crying for my baby sister, but it took me many more years to understand the real impact of her loss in my whole life and being.

I have given a significant amount of thought to this matter during the whole research process, and I think that it was not only the early loss of my sibling sister and the need to look after my brother that has motivated me but also the need to work through a form of identification that I built with her. I have been repeating it over and over through the years by being the 'new comer', the foreigner, needing to find a place and a voice of my own.

I trained as a psychoanalytic psychotherapist, later on as a psychoanalyst, and now I am working on my Doctoral degree.

As a psychoanalyst, self-reflection and self-exploration are essential to me. As a novice researcher being aware and transparent about my role has been also very important.

As researcher, I interviewed friends, colleagues, teachers, supervisors, training supervisors, and authorities from my Institute. All of this happened while still waiting to be finally qualified as a psychoanalyst, which happened just a few months after I had conducted most of the interviews for this research. The support from my supervisor and peers from the Learning Set were essential in maintaining an awareness about my role an the forces and power struggles taking place.

As I mentioned in Chapter 3, I adopted Schwandt's (2015) definition of reflexivity. Defined as "a means for critically inspecting the *entire* research process" (p. 268, italics introduced by the researcher). I assumed a critical self-reflective attitude about my own biases, theoretical predispositions, and preferences, as well as an awareness of myself as part of the setting, context, and social phenomenon under study (p. 268).

I adopted the reflective practice trying to be aware of my role in the co-construction of knowledge (Finlay, 2002). I made conscious and explicit the impact that I could have in the formulation of the project and research questions; in the recollection, analysis and interpretation of the data; and in the writing of the final report.

I tried to keep an attitude characterized by being "thoughtful, self-aware of the intersubjective dynamics between researcher and the researched, [and engaged in] critical self-reflection" (Finlay and Gough, 2003, p. ix).

It was not an easy task for me to accomplish. The following extract, written in my field notes after I conducted the first interview, gives an account of my first impression of it:

I was very anxious before I arrived to the interview. This was the first 'real' one [pilots had been conducted before] *… the interviewee looked very at ease, wiling and made me feel that she was very interested in the topic … the interview was fluent, and she shared several very interesting ideas*…(Appendix K - Note 1).

After transcribing the interview, I presented it to the Learning Set and the supervisor, and they helped me to become aware of feelings and tensions that had

been part of the exchange that I had not been aware of. Afterwards, I implemented a practice of keeping more countertransferential notes (if possible) during the interviews and reading and re-reading the interviews later in order to make new notes that I later discussed with my supervisor.

This practice helped me to become more aware as the following entrance might show:

"*This was a difficult interview. When I arrived at the appointment, the interviewee had not arrived, and I had to wait for her. She arrived after a few minutes… While I was interviewing her, I found myself wondering if this project makes any sense at all… After I left, I realized that she had been the only interviewee [up to now] who never mentioned that she finds the topic of the research interesting and relevant. Now I am wondering if my doubts during the interview were mine, countertransferential or both…*" (MMF3 – Note 4).

As Holmes (2013) affirms, reflexivity and countertransference are mutually informative. Onions (2016) adds when quoting Kvale (1999), that rather than disregarding the impact of the research process on the researcher, the researcher does not seek to eliminate his/her feelings, but employ them in the process.

Conducting and writing this research has been a long and sometimes painful process. During it I have observed in myself the "emergence of a new empirical attitude" (Jimenez, 2007, p. 662), that has grown from my researcher-self and has enriched me as a clinician and as a teacher, roles that I also perform in my professional life. This attitude could be characterised as proposing 'hypotheses' to

my patients and trainees to think and evaluated them together, rather than being

interested in presenting or proving a point or perspective.

5.6.2 *Reflexivity and Quality Appraisal*

The second sense in which I have implemented reflexivity along this research

is the appraisal of its quality. As presented in section 3.9, I applied the four-level

model proposed by Alvesson and Sköldberg (2009), which considers the use of a

reflective attitude along the whole research process, as well as the documentation of

it in the final report. I documented it by answering their proposed questions in the

corresponding chapters devoted to methodology, analysis, discussion, and

conclusion (3.10; 5.6).

These authors proposed two questions that I discus in the present section:

1. Did political and/or power relationships impact my data's recollection,
   analysis and/or report?

2. Have I well represented the different voices through the research and in
   the final research text?

In terms of the first question, I consider that political and power relationships

indeed had an impact on this research since, as I explained before, I was still a

candidate in training when I presented the research project to my Institute. Several of

the participants hold essential roles within the Institution and had been my teachers

and supervisors. Therefore, I cannot deny that I was nervous about conducting the

interviews with them, while I was also grateful for their willingness to participate and

for giving me the time to interview them.

On the other hand, several factors have been essential in neutralizing this impact as much as possible: the President and the members of the Board of Directors of the SPP adopted a very respectful and neutral attitude since the beginning of the process, I have kept absolute confidentiality about the identity of the participants and the information recollected during the interviews, and I moved back from Peru to Colombia soon after I concluded the interviews, therefore my contact with the interviewees has been scarce since then.

Being aware of the power relationships that impacted the research process and me as an individual also helped me to experience how sibling relationships are displayed in the exchanges between people, even more so because to some of the participants the questions proposed could have been experienced as defiant, even as irreverent. To others, they raised memories of different kinds.

In order to portray the different types of exchanges that occurred during the interviews, I present the following figure (Figure 8), based on the idea already presented in section 5.2, Figure 3.

Figure 8: Graphic representation of Power Relationships Displayed during the Interviews

Teacher/Supervisor   Researcher

Vertical Axis

Horizontal   Axis

Colleague
Interviewer   Colleague
Interviewee

Candidate/Supervisee   "Researched"/Observed
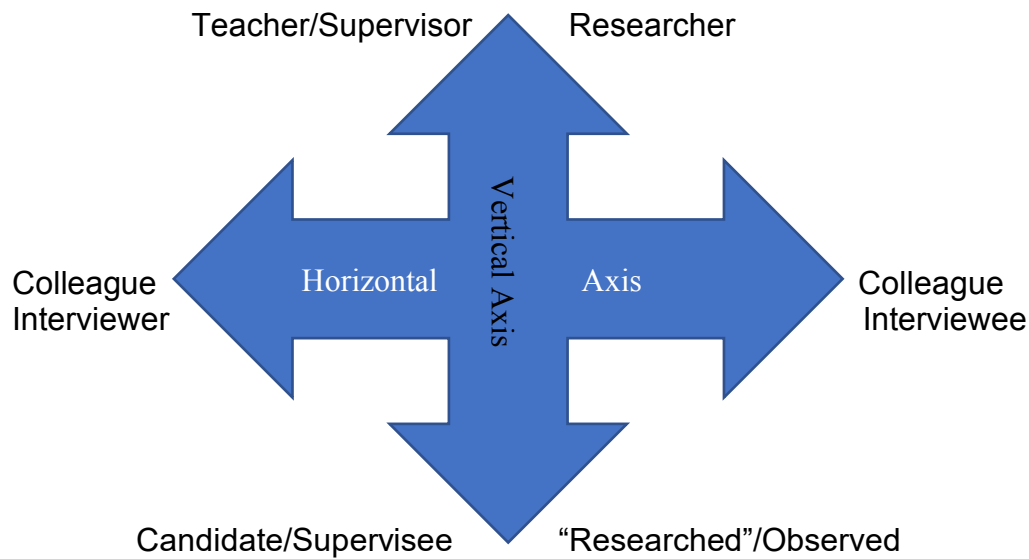
Some of the tensions represented through this graphic can be better appreciated when studying the responses obtained when discussing the relevance of the horizontal and lateral axes, Oedipal and Fraternal Complexes, and the quality of objects that siblings are.

Concerning the second question (see above: Have I well represented the different voices through the research and in the final research text?) I implemented three strategies intended to represent the different voices of the thinkers who have written and done research in the area, and the participants. First, I conducted a thorough literature review. Second, the coding was thorough, and the final categories were discussed with my supervisors and peers in order to be sure that they well represented the ideas from the participants. And third, a large number of vignettes are included in the final research text in order to allow their voices to be present

throughout the text. I also consider that the methodology proposed by grounded theory procures a healthy dialogue between participants ideas and the literature, thanks to the iterative process between codes, categories and literature review.

I consider that sufficient strong data has been collected and presented in this final report, as it concerns this specific group of participants and supports the analysis and the theory built from it.

5.6.3 *The role of Reflexivity*

The reflexive approach has allowed me to develop a new sense of myself as a researcher and has given me a better-informed perspective of the research process within the culture where the process took place.

The reflexive questions allowed me through the process and while writing this final report to have a more conscious revision of the research process and implement a quality appraisal.

Finally, I consider that the interviews were in themselves a space used by most participants to reflect on their conceptualisation, practice and sibling history, and felling of gratitude was shared by several of them at the end of the interviews. A more open attitude towards the topic was shared by most of the participants, and a willingness to read and discuss papers about it.

5.7   **Summary of the Chapter**

Siblings can be conceptualised as the 'hinges' of a family. They can strengthen the bonds between its members or be the reason why it breaks it apart. Whether or not we have actual siblings, our inner world is populated by sibling

figures, some friendly, some unfriendly (Rustin, 2007), and a significant part of our psyche and identity responds and reacts to it. We can choose to be aware of that aspect of our history and our identity, or, if it remains unconscious, will be likely to act it out on it, for example in the way we adults relate to partners and friends and our own children. Neither option makes us free from its influences.

As psychotherapists, it is our decision whether to be attentive to the relevance siblings have as central figures of every person's life. By being conscious, we will enable the other to be aware and then to decide the role these objects must and can play in his/her inner and outer world. However, as was discussed, in the psychoanalytic world, not enough relevance has been given to the topic since it has not been integrated as part of the seminars taught at the Peruvian Institute of Psychoanalysis, it is hardly spoken during supervisions and is mainly neglected when thinking about Institutional life. Nevertheless, several thinkers and 'politicians' from the analytic world have manifested the need to think and work on it.

By being conscious of the actual state of the sibling reality in the psychoanalytic world, we might be able to help others be aware of this situation and its relevance.

6

Conclusions

This thesis documented qualitative research on sibling relationships from the psychoanalytic perspective. I aimed to investigate how Peruvian trained psychotherapists conceptualise the impact of sibling relationships on a person's psychic development. And also to assess to what extent they work with sibling related dynamics in their daily clinical practice, and whether psychoanalytic training takes account of the sibling vector, or on the contrary, it needs to be enhanced.

No previous specific research in the field was found, but a thorough literature review presented the idea that psychoanalytic professionals unevenly consider the topic of siblings, although is a relevant and urgent topic since sibling relationships can facilitate, organize, protect and structure the sense of identity and belonging (Gass, 2007; Kancyper, 2006; Larmo, 2007; McHale, 2012; Moguillansky, 2003; Moser, 2005; Vivona, 2010,) or may hinder a person's development and mental health (Campione-Bar, 2018; Tucker, 2013; Wolke, 2015;).

6.1   Concluding Comments

The evidence from the research concludes that:

- There is a place for siblings in a person's psyche, as there is a place for the mother and the father. Each of these figures plays different roles, and each one of them is essential to the person's developmental process.

- In order to have a better comprehension of this process is fundamental that psychotherapists recognize and accept the existence of a vertical axis of development, and a horizontal axis. Each of them depicts different aspects: the vertical represents the relationships with the parental figures and the Oedipal complex, while the horizontal depicts the relationships with the siblings and describes the Fraternal complex. The interaction between these two axes should be studied at a theoretical and clinical level.

- Fraternal dynamics are present in and out of the consulting room. They manifest along the life cycle and are affected by parental and family situations. Other variables such as gender, social classes, ethnicity, economic status, sexuality, birth order, level of instruction, and power structures also affect these relationships since they do not happen in isolation, but in close interaction with the environment.

- Psychoanalytic training presents huge gaps when referring to sibling phenomena. Practitioners who recognise the relevance of the topic and the need to assess it when they interview a person for the first time also recognise this is not a constant among the professionals in the field and that training - including seminars, supervisions and training analysis- do not systematically address the topic.

- Most participants considered this situation to be a consequence of historical events and a manifestation of difficulties within psychoanalytic institutions.

- In general terms, child psychotherapists seemed more familiarized with the study, supervision and discussion of the topic. Other differences were observed related to the number of siblings the practitioners had. But demographic variables were not consistently studied; therefore, it is necessary to conduct a thorough examination of them in future studies as to produce conclusions about this observation.

- As Larmo (2007) postulates, all the roles that a psychoanalyst can practise might be influenced by his/her experience of being, or not being, a sibling. These experiences, or the absence of them, might favour our capacity to connect with others, or on the contrary, may create difficulties. It all depends on our past experiences and our possibility of resolving our own sibling issues during the training analysis.

6.2   Suggestions for Future Research

Rodado (2016) reminded us that Freud anticipated and hoped that psychoanalysis and the psychoanalytic technique should not be confined to the consulting room. His expectation was that it would develop in different settings, from hospitals and mental health centres, to social work organizations, and non-governmental health institutions.

The participants in this study likewise suggested ways in which psychoanalytic ideas about sibling relationships could be used, from schools to government agencies. Research in all those areas could and would be interesting.

Equally important is the need to investigate the role of the siblings'

relationships during different life cycle periods (McGoldrick et a., 2005), and not just

in infancy and childhood, which is where most current research has been done.

While difficult and expensive, longitudinal studies could be very rewarding in terms of

its applicability and prevention.

Research relevant to daily psychoanalytic practise is also needed, particularly

with issues such as saviour siblings, siblings in gender transition, sibling

relationships in recomposed families and siblings from multiple and assisted

pregnancies. Several of these topics were hardly mentioned in the interviews but

form part of daily psychoanalytic practise and therefore need to be investigated and

discussed.

All this reinforces Meissner's (2006) caveat,

If psychoanalysis is to survive and flourish in the present century, its vitality

and utility can and must be demonstrable in relation with other areas of

intellectual endeavour. In some areas, the enterprise of relating with and

integrating analytic perspectives with those of other disciplines has enjoyed a

promising beginning. In others, psychoanalysis has been marginalized and

has been gradually drifting away from any closer or mutually reinforcing

integration with other psychological disciplines (p.241).

6.3   Dissemination of this Research

A preliminary dissemination plan has already been discussed with the SPP. It

includes three aspects: a copy of this report will be electronically sent to

participants, and they will be invited to participate in a meeting to discuss the

document. Participation will be free. A formal presentation of the research will be held on May, 2022. All members and candidates of the institution will be invited and will be open to the public.

A conference to present the research results will also be proposed at the Colombian Psychoanalytic Society, where preliminary findings from the research project have already been presented.

A pilot to assess the Sibling's Developmental Line will be presented to the Department of Psychology of the Pontificia Universidad Javeriana, Bogotá, where I currently work.

The research and its results are intended to be published in a peer reviewed journal.

6.4   A few Words about COVID-19 Pandemic

This research has established that sibling relationships need to be conceptualise within a culture and a social situation. Therefore, I cannot conclude this report without devoting a few words to the situation we are facing worldwide. The Pandemic is threatening us all and sibling relations in particular. Relationships with the outside world have become very difficult. During the course of the interviews (2014) this topic was not address since it had not occurred yet, but as I write these lines it has been an undeniable part of my reality, of everybody's reality.

As Kancyper (2014) wrote "the bonds we build during infancy leave lasting fingerprints, they tend to guide future elections, and the way they are broken tend to be repeated in the future" (p. 36).

Children all around the world had to face a sudden interruption of their relationships with friends, classmates and extended family members. Parents and , siblings became in most cases the only companions they had for relatively long periods of time. How will this situation influence their capacity to relate and establish long lasting relationships? We will figure it out in the future.

According to the literature revised and the information retrieved during the interviews, we can assume that sibling relationships may have been suffering during this pandemic due to family stressors such as marital distress, poor or differential parental practices and treatments towards their children.

Prime et al. (2020) and Perkins et al. (2021) affirmed that the pandemic policies implemented to slow the spread of the virus have also created conditions that favour isolation. This has left many who suffer from violence or poor family support, away from other adults (i. e., grandparents, teachers, doctors), family members and friends who could provide care and attention. In such circumstances, "preservation of the sibling relationship becomes all the more important to successfully cope with potential stressors" (Prime et al., 2020, p. 637). But the alert about sibling violence has also been blown since "living in close proximity with siblings and lack of supervision by parents may also create a new surge in sibling violence cases" (Perkins et al., 2021, p. 2), since as they mentioned, several studies have associated stressful adversity and sibling violence.

A whole new area of research needs to be considered and attended. Specifically, the topic of sibling violence seems to be urgent since, as described in the literature, it is frequently ignored and its consequences are severe in terms of mental health and social development.

6.5   A Final Personal Comment and Conclusion

When I decided to study a Doctorate and devote my research to this topic, I never imagined where this path would lead me to. As Campbell (2013) suggested in the Hero's Journey, I have had to descend to the darkest caverns to confront my own monsters. Thankfully I was not alone. My allies have supported me, including my siblings: the one I lost when I was a little girl, the ones that my parents gave me in the form of both my sisters and my brother, and the ones that I have been so lucky to find in life: my children, my friends, my colleagues, my teachers and my supervisors. All have been there for me. I have been able to re-emerge from the dark, and I have been able to survive and to accomplish my task.

This research brings a detailed perspective of how psychoanalytic oriented psychotherapists conceptualise sibling relationships, how they work with them and the place they occupy as a subject of study during their training.

Most of the participants view siblings as occupying a fundamental place in every person's life. Unfortunately, it is not always recognized and integrated as part of the scenario within which a person's, or a patient's life, unfolds. Such reality – the presence and absence of sibling talk – is embedded in the training programs of psychoanalytic institutes and spaces of supervision and training analysis, where I have been able to enter thanks to the ideas and memories shared by the participants. Curiously a synchronous movement has been taking place in the past years. The topic has been addressed throughout the world in several symposiums, one of them organized by FEPAL in Perú. As far as I am informed its lectures and papers have not yet been published.

In sum, I hope this thesis has brought home the relevance and benefits of this topic in terms of theory, practice, teaching, and research. Last but not least, mental health highlighted the challenges of sibling relationships and the huge benefits which they can bring to happiness, joy, fun, support, well-being and mental health generally.

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Appendices

Appendix A: Full Search History

Search History conducted during 2015

1. EBSCO; sibling* AND psychoanal* AND qualitative study/; no results
2. EBSCO; sibling* AND psychoanal*/; 46 results
3. EBSCO; psychoanal* AND grounded theory/; 24 results
4. EBSCO; sibling* AND relation* AND therapeutic relation*/; 7 results
5. EBSCO; sibling* AND relation* AND psychoanal* AND theor*/; 12 results
6. EBSCO; sibling AND psychic development/; 2 results
7. Timeframe; 1995 – 2015

Search History conducted during 2016

1. EBSCO; sibling* AND psychoanal*/; 20 results
2. Timeframe; 1995 - 2016

Search History conducted during 2019

1. ENCORE; sibling relationships AND fraternal issues/; 6704 results
2. ENCORE; sibling relationships AND psychic development AND psychoanalysis/; 5 results
3. ENCORE; sibling relationships AND psychic development/; 21 results
4. ENCORE; sibling relationships AND psychoanalysis/; 102 results
5. ENCORE; sibling relationships AND psychic development AND psychoanalysis/; 12 results
6. ENCORE; brothers and sisters AND psychic development AND psychoanalysis/; 1 results
7. OVID; sibling relationships AND psychic development AND psychoanalysis/; 61 results
8. OVID; sibling relationships AND psychic development AND psychoanalysis/; 61 results
9. OVID; sibling* AND psychoanal* AND therapist AND research studies/; 102 results
10. EBSCO; sibling relationships AND psychic development AND psychoanalysis/; no results
11. EBSCO; sibling relationships AND psychic development AND psychoanalytic theory/; 1 result
12. EBSCO; sibling relationships AND psychic development AND psychoanalytic practice/; no result
13. JSTOR; sibling relationships AND psychic development AND psychoanalysis/ only English/; 53 results
14. JSTOR; sibling relationships AND psychoanalytic practice/; 528 results
15. JSTOR; sibling* AND psychoanal* AND qualitative/ only English/; 562 results
16. JSTOR; sibling* AND psychoanal* AND therapy AND qualitative studies/ only English/; 170 results

17. JSTOR; sibling* AND psychoanal* AND therapist AND qualitative studies/ only English/; 78 results
18. JSTOR; sibling complex AND psychoanal*/ Journals/ only English/; 631 results AND psychology/; 65 results
19. EBSCO; sibling complex AND psychoanal* / E-journals/; no results
20. PEP Web; sibling* AND psychoanal*/; 665 results
21. PEP Web; fraternal relation* AND psychoanal*/; 10 results
22. PEP Web; fraternal relation* AND psychoanalytic practice/; 17 results
23. Timeframe; 1995 - 2019

Search History conducted during 2021

1. Google Scholar; relaciones fraternas AND psicoanalisis/; 4260 results
2. Timeframe; 1995 - 2021

Sibling Relationships

Appendix B: EPHPP - Quantitative Research Checklist (2018)

	COMPONENT	RATINGS
A	SELECTION BIAS	
Q1	Are the individuals selected to participate in the study likely to be representative of the target population?	1. Very likely/2. Somewhat liketly/3. Not likely/4. Can't tell
Q2	What percentage of selected individuals agreed to participate	1. 80-100% agreement/2. 60-79% agreement/3. less than 60% agreement/4. Not applicable/5. Can't tell
	RATE THIS SECTION	1=Strong/2=Moderate/3=Weak
B	STUDY DESIGN	
	Indicate the study design	1. Randomized trial/2. Controlled clinical trial/3. Cohort analytic (two group pre + post)/4. Case-control/5. Cohort (one group pre+post (before and after))/6. Interrupted time series/7.Other/8. Can't tell
	Was the study described as randomized? If No go to C	No/Yes
	If Yes, was the method of randomization described? (See dictionary)	No/Yes
	If Yes, was the method appropriate? (see dictionary)	No/Yes
	RATE THIS SECTION	1=Strong/2=Moderate/3=Weak
C	CONFOUNDERS	
Q1	Were the important differences between groups prior to the intervention?	1. Yes/2. No/3. Can't tell
	The following are examples of confounders	1. Race/2. Sex/3. Marital status/family/4. Age/5. SES (income or class)/6. Education/7. Health Status/8. Pre-intervention score on outcome measure
Q2	If yes, indicate the percentage of relevant confounders that were controlled (either in the design (e. g. stratification, matching) or analysis)	1. 80-100% (most)/2. 60-79% (some)/3. Less than 60% (fewer or none)/4. Can't tell
	RATE THIS SECTION	1=Strong/2=Moderate/3=Weak
D	BLINDING	

Q1	Was (were) the outcome assessor(s) aware of the intervention or exposure status of participants?	1. Yes/2. No/3. Can't tell
Q2	Were the study participants aware of the research question?	1. Yes/2. No/3. Can't tell
	RATE THIS SECTION	1=Strong/2=Moderate/3=Weak
E	DATA COLLECTION	
Q1	Were data collection tools shown to be valid?	1. Yes/2. No/3. Can't tell
Q2	Were data collection tools shown to be reliable?	1. Yes/2. No/3. Can't tell
	RATE THIS SECTION	1=Strong/2=Moderate/3=Weak
F	WITHDRAWALS AND DROP-OUTS	
Q1	Were withdrawals and drop-outs reported in terms of numbers and/or reasons per group?	1. Yes/2. No/3. Can't tell/4. Not Applicable (i.e. one time surveys or interviews)
Q2	Indicate the percentage of participants completing the study. (If the percentage differs by groups, record the lowest).	1. 80-100%/2. 60-79%/3. les than 60%/4. Can't tell/5. Not Applicable (i. e. Retrospective case-control).
	RATE THIS SECTION	1=Strong/2=Moderate/3=Weak
G	INTERVENTION INTEGRITY	
Q1	What percentage of participants received the allocated intervention or exposure of interest?	1. 80-100%/2. 60-79%/3. less than 60%/4. Can't tell.
Q2	Was the consistency of the intervention measured?	1. Yes/2. No/3. Can't tell
Q3	Is it likely that subjects received an unintended intervention (contamination or co-intervention) that may influence the results?	1. Yes/2. No/3. Can't tell
H	ANALYSES	
Q1	Indicate the unit of allocations	community/organization-institution/practice-office/individual
Q2	Indicate the unit of analyses	community/organization-institution/practice-office/individual

Sibling Relationships

Q3	Are the statistical methods appropriate for the study design?	1. Yes/2. No/3. Can't tell
Q4	Is the analysis performed by intervention allocation status (i. e. intention to treat) rather than the actual intervention received?	1. Yes/2. No/3. Can't tell
	GLOBAL RATING	1. Strong=no weak rating/2. Moderate= one weak rating/3. Weak=two or more weak ratings

Appendix C: CASP (2018) - Qualitative Papers Checklist

	QUESTIONS	HINTS
1	Was there a clear statement of the aims of the research?	What was the goal, why was it thought to be important, is it relevant?
2	Is a qualitative methodology appropriate?	Seeks to interpret or illuminate the actions /subjective experiences of research participants? Qual. methodology the right one for addressing the goal?
3	Was the research design appropriate to address the aims of the research?	Design justified by discussing the method used?
4	Was the recruitment strategy appropriate to the aims of the research?	How participants/sources were selected? Why were them the most appropriate to provide knowledge sought, discussion about recruitment?
5	Was the data collected in a way that addressed the research issue?	Setting for data collection justified? Clear how was it collected? methods justified and explicit? methods modified during study? Saturation discussed?
6	Has the relationship between researcher and participants been adequately considered?	Critical examination of role of author? potential bias? questions formulation? recollection of data? changes in design?
7	Have ethical issues been taken into consideration?	Ethical standards maintained? discussion of issues raised by study? approval by ethics committee?
8	Was the data analysis sufficiently rigorous?	In-depth description of analysis process? explanation why data presented was selected? sufficient data support for findings? Contradictory data taken into account? Critical analysis of author's role?
9	Is there a clear statement of findings?	Findings explicit? adequate discussion of evidence for and against author's arguments? credibility of findings discussed?
10	How valuable is the research?	Contribution to existing knowledge or understanding? ID new areas of research? discussion of application?

Appendix D: CASP (2018) Variation of Qualitative Checklist - Adapted for Expert Papers

	QUESTIONS	HINTS
1	Was there a clear statement of the aims of the paper?	What was the goal, why was it thought to be important, is it relevant?
2	Is the method appropriate?	Seeks to interpret or illuminate the actions /subjective experiences of research participants? Qual. methodology the right one for addressing the goal?
3	Was the design appropriate to address the aims of the paper?	Design justified by discussing the method used?
4	Were the sources selection appropriate to the aims of the paper?	How participants/sources were selected? Why were them the most appropriate to provide knowledge sought, discussion about recruitment?
5	Was the data collected in a way that addressed the key issues?	Setting for data collection justified? Clear how was it collected? Methods justified and explicit? Methods modified during study? Saturation discussed?
6	Has the relationship between researcher and participants been adequately considered?	Critical examination of role of author? potential bias? questions formulation? recollection of data? Changes in design?
7	Have ethical issues been taken into consideration?	Ethical standards maintained? discussion of issues raised by study? approval by ethics committee?
8	Was the data analysis sufficiently rigorous?	In-depth description of analysis process? explanation why data presented was selected? sufficient data support for findings? contradictory data taken into account? Critical analysis of author's role?
9	Is there a clear statement of findings and/or recommendations?	Findings explicit? adequate discussion of evidence for and against author's arguments? Credibility of findings discussed?

10	How valuable is the research?	Contribution to existing knowledge or understanding? ID new areas of research? discussion of application?

Appendix E: Quality Assessment Tables for Literature Reviews

Table 11: Summary of the Quality Appraisal of Six Quantitative Studies Using the EPHPP Tool (2018)
(see Appendix B)
Key to Rating Scores: 1=Strong, 2 =Moderate, 3 = Weak

First and Author	Title	Country	Focus	Study Design	Quantitative measures	Sample	Analysis	Score
Charles, D. 2006.	Sibling Loss and Attachment Style. An Exploratory Study.	USA	To explore the interrelationships between the loss of a sibling in childhood and other variables such as coping style, repressive defensiveness and attachment style.	Self-report questionnaire, multiple measures and checklists.	Data from self-report questionnaire was collected. The measures included: -Bartholomew and Horowitz Four-Category Measure of Adult Attachment Style (Bartholomew & Horowitz, 1991) -Ways of Coping Checklist (Folkman & Lazarus, 1980) -Ways of Coping Checklist, version 2 (revised) -Hogan Grief Reactions	34 undergraduates from University of Michigan psychology course, they were pre-screened from a pool of one thousand undergraduates, determining whether they had lost a sibling during their lifetime. Sample included 10 males and 24 females, mean age=18.35, SD=3.3.7, and included Caucasians, African Americans, and Asian	First finding relates attachment style with coping strategy, since securely attached and preoccupied individuals tend to use social support strategies more than nonsecure attachment styles, and dismissive-avoidant and fearful-avoidant individuals tend to use distancing strategies more.	1

First and Author	Title	Country	Focus	Study Design	Quantitative measures	Sample	Analysis	Score
					Checklist (Hogan, 1997) -Marlowe-Crowne Social Desirability Scale (Crowne & Marlow, 1964) -Manifest Anxiety Scale (Taylor, 1953)	students. No member of the sample discontinued his/her participation.	Second, in terms of coping strategies, participants used distancing and emotion-focused strategies less when dealing with the loss of a sibling than with general stressors. Third, a significant relationship was found between attachment style and defensiveness, being the most defensive the dismissive-avoidant group.	
Gass, K.	Are sibling relationships	UK	To explore whether positive	Two waves longitudinal study.	-Paper and pencil questionnaires with mothers and	132 families randomly selected from ALSPAC	Children with affectionate relations with	1

First and Author	Title	Country	Focus	Study Design	Quantitative measures	Sample	Analysis	Sco re
2007	protective ? A longitudin al study		sibling relationship s may moderate the exposure to life events and to the developme nt of future emotional and behavioural difficulties in children.		children -Semi-structured interviews with mothers and children. The interview with mothers assessed stressful life events the family had been exposed to in the past 12 months, as well as mother-child relationship quality. -Sibling Relationship Inventory – only affection scale (SRI, Stocker & McHale, 1992). -Child Behaviour Checklist (CBCL, Achenbach, 1991a, 1991b).	study met the criteria for inclusion (BBSS study). Initially 50 families were selected from each family type: single mother families, 'non-step' families where both parents living in the home were biologically related to all children, stepfather families where at least one of the biological children of the father, and 'complex' stepfamilies, in which both parents had brought children from previous relations, or there was a stepmother. Eligible families had at least two	their siblings, who experience stressful life events, are less likely to experience a change when internalising. The protective effect of sibling affection persisted over and above the effect of the quality of the mother-child, therefore the effect of the positive sibling relation does not depend on the mother-child relation. Therefore, it is thought that the provision of security and comfort formerly	

First and Author	Title	Country	Focus	Study Design	Quantitative measures	Sample	Analysis	Score
						children, one of them was the target child of the ALSPAC study, and the other child was older, but no older than 17 y.o., no children suffered from any serious disability and the family lived in a geographical area with not too costly or problematic access.	ascribed to the parents-child relationship might also be fulfilled by sibling when children are facing stressful life events.	
Milevsky, A. 2011	Effects of Parenting Style and Involvement in Sibling conflict on Adolescent Sibling Relations	USA	To assess the relationship between maternal and paternal parenting styles, patterns of	Interviews, questionnaires and scales	Firstly, participants were asked to indicate their relationship with the male/female who raised them, then answered a questionnaire about this	272 students from a public high school, in North-eastern US, all had siblings. Participants were 145 males and 127 females from 9 to 11 grade. European-	The authors conclude that adolescents with permissive and authoritative parents reported to have greater sibling support than those with neglectful and	2

First and Author	Title	Country	Focus	Study Design	Quantitative measures	Sample	Analysis	Sco re
	hips.		involvemen t in adolescent siblings' conflicts and quality of sibling relationship s.		individual(s). Later on, 5 measure were applied: -Authoritative Parenting Measure (acceptance-involvement and strictness/supervi sion sub-scales) (Steinberg et al., 1992) -Maternal and paternal sibling conflict intervention style (based on McHale et al. (2000) categories) -Sibling support: assessed with items from Convoy Mapping Procedure (Levitt, Guacci-Franco & Levitt, 1993)	Americans, African Americans, Hispanic-Americans and Asian Americans were included. A 'passive' consent procedure was employed, in order to reduce the bias that might affect the participation of children from neglectful issues. Less than 1% of parents did not accept the involvement of their children in the project.	authoritarian parents. Authoritative parenting facilitates greater sibling closeness, socioemotional development and probably sibling relationships. Parents indirectly help to create a close sibling relationship through social learning and attachment. During siblings conflict the maternal and paternal coaching is associated to sibling warmth, but has been	

First and Author	Title	Country	Focus	Study Design	Quantitative measures	Sample	Analysis	Score
					- Questionnaire if sibling closeness -Sibling warmth and conflict, assess with the sibling warmth and conflict sub-0scales of the short version of the Sibling Relationship Questionnaire (Furman & Buhrmester, 1985).		related only to same se parent-child dyad, and requires more research.	
Jenkins, J

2012 | The role of maternal factors in sibling relationship quality: a multilevel study of multiple dyads per | UK | To investigate the possible relation between family variation, conceived as maternal affective climate, | Two waves longitudinal study, as part of the ALSPAC study. A cross-classified, multilevel model was fir to separate | The measures taken were: -Sibling hostility and affection (using the affection and hostility scales from the Sibling Relationship Inventory (SRI; Stocker & McHale, 1992). | 253 relationships were rated in 118 families, that were part of ABSS Study. In order to be considered for this study families had to take part of both waves of data collection. The scores | Authors concluded that sibling relationships quality do cluster in families and tis partly explained by the affective climate promoted by the mother, | 1 |

First and Author	Title	Country	Focus	Study Design	Quantitative measures	Sample	Analysis	Score
	family.		and sibling affection and hostility.	between family n and within-family variance in sibling relationships, while at the same time was made of informant and partner influences.	-Maternal Malaise (Malaise Inventory) (Rutter, Tizard & Whitmore, 1970) -Maternal negativity and positivity asses through scales from different scales (Dunn, 2000). Control of variables was included.	describe 219 dyadic relationships, including 301 children. Three configurations of families were present in the sample, depending on number of siblings, and the number of informants within the family.	therefore the process that operates in the family influences the way the relationship is given between siblings. Maternal malaise, maternal negativity and maternal differential treatment explained change in siblings' relationships.	
Tucker, C.

2013 | Association of Sibling Aggression with Child and Adolescent Mental | USA | To explore the relation between sibling aggression and children's and | National probability sample. | Telephone interviews about victimisation experiences occurred between siblings during the past year. An analysis of | The sample included 3599 families. Interviews were conducted with youngsters between 10 and 17 years, or adults care givers, when | The importance of sibling aggression between child and adolescent siblings should be taken in to consideration, | 2 |

First and Author	Title	Country	Focus	Study Design	Quantitative measures	Sample	Analysis	Score
USA	Health.		adolescent's mental health.		covariance was conducted.	talking about children between 0 and 9 years, who were randomly selected. Samples were adjusted to be representative of minorities and low-income respondents. Gender representation was even, and ethnicity included white, black and other races, non-Hispanic and Hispanic.	since both sibling and peer aggression have negative effects on psychic development and mental health; the children under 9 years suffer a greater mental distress than youth when a mild physical attack occurred, but there was no difference between the two groups when other types of aggressions occurred. Compared to peer aggression both showed and predicted worsened mental health.	

First and Author	Title	Country	Focus	Study Design	Quantitative measures	Sample	Analysis	Score
Leblanc, E.

2017 | The More the Merrier? Sibling Composition and Early Manifestations of Theory of Mind (ToM) in Toddlers. | Canada | To explore associations between sibling composition and early manifestations of Theory of Mind in toddlers, specifically when understanding discrepant desires and visual perspectives. | Home visits were conducted, mothers were interviewed, demographic questionnaires were filled, and toddlers ToM was assessed using the two age-appropriate tasks | -Questionnaires -Theory of Mind tasks (Level 1: visual perspective task and discrepant desires task) (Repacholi and Gopnik (1997) -Short-form of the MacArthur Communicative Development Inventory - Observational data collected during home visit. | 227 children (113 boys and 114 girls), aged 2 years approximately. Families were recruited from Ministry of Health and Social services. Criteria for participation were full-term pregnancy and absence of any known physical or mental disability among children. Mothers mean age was 31.7 years, fathers mean age was 33.10, majority of mothers and fathers were Caucasian and spoke French. In terms of the toddlers, 118 had an older sibling, 4 had a twin sibling | The presence of siblings in the family offers rich social opportunities, such as conversation, conflict and pretend play, which facilitate ToM development. Toddlers with older siblings tended to show the highest ToM performance, and consider relevant both number of siblings and birth order, since older and younger siblings might have very different effects on toddlers emerging ToM, | 1 |

First and Author	Title	Country	Focus	Study Design	Quantitative measures	Sample	Analysis	Sco re
						and 76 had no siblings.	both positive as well as negative.	

Table 12: Summary of the Quality Appraisal of Five Qualitative Studies using the CASP Checklist (2018)
(see Appendix C)
Key to Value Score: 1: Weak - 10: Strong

First author and year	Title	Country	Research Aims	Design/Methodology	Sample	Reflexivity	Findings & clinical relevance	Score
Wilson, A.E. 2004	Young Children's Personal Accounts of Their Sibling Disputes.	Canada	To investigate and examine children´s personal representations of significant conflicts with their sibling, by comparing two-siblings' perspectives of the disputes their parents nominated.	Parents were asked to daily report about sibling conflicts by leaving telephone messages. Siblings were separately interviewed about the conflicts reported by the parents. The narratives given by the parents and the interviews with the children were coded, in order to identify conflict actions, justifications and denials in children. ANOVA repeated-	40 families of Canadian English-speakers. The participant sibling-couples included children between the ages of 4.4 and 7.0 years old.	No evidence.	Younger and older siblings equally portrayed themselves as less blameworthy than their siblings, and attributed to the other the actions that were more likely to evoke punishment. Correlational analyses revealed that the use of justification increased in older siblings, while the use of denials decreased accordingly. It is possible that younger siblings learn justification strategies from	10

First author and year	Title	Country	Research Aims	Design/Methodology	Sample	Reflexivity	Findings & clinical relevance	Score
				measures were conducted.			older siblings. Benevolence was reciprocal among sibling pairs.	
Tagliabue, R.

2012 | La experiencia de tener un hermano en niños de ocho a diez años [The experience of having a sibling in children between eight and ten years old] | Peru | To describe and understand, from a psychoanalytic perspective, how children between eight and ten years old, experience having a sibling for the first time in their lives. | Each child was individually interviewed in two different occasions. During the interviews projective tests were used as motivators (Blackleg Test and projective drawing). After the interviews with the child the parents were also interviewed, regarding the child's developmental process and his/her reaction to the birth of his/her sibling. Interviews | Six boys and two girls between the ages of eight and ten years old, and their parental couples were interviewed. All the families had recently (between 17 days and a year ago) experienced the birth of a new baby, who shared the same parents as the child been interviewed. The eight families lived in Lima, | No evidence. | Children described the experience of having a sibling as a dynamic process that requires to adapt to it. It was possible to identify three different moments within this process. First: spontaneous desire of having a sibling, it might appear even before the pregnancy is announced and the experience is organised around the desire of having, or not having a sibling. Second, takes place during the last's months of the | 9 |

First author and year	Title	Country	Research Aims	Design/Methodology	Sample	Reflexivity	Findings & clinical relevance	Score
				were recorded and transcribed participant was g. A phenomenological description of the information given by each child was given and categories were built. These categories were analysed under the psychoanalytic theory	were professionals and had a job at the time of the interviews.		pregnancy and the first moths after the baby is born. Feelings of rage and frustration arise, once the child begins to feel excluded. The organising feelings during this stage are the imminence and inevitability of the arrival of the new born coping mechanisms such as denial, displacement, and phantasizing appear. Third, the child begins to work through with the idea of accepting the new born and begins to try to get alone with him/her, not without experimenting a high emotional toll,	

First author and year	Title	Country	Research Aims	Design/Methodology	Sample	Reflexivity	Findings & clinical relevance	Score
							due to the fear of losing the mother's love.	
Milevsky, A.

2013 | A Phenomenological Examination of Sibling Relationships in Emerging Adulthood | USA | To understand the nature of sibling relationships during emerging adulthood, from the phenomenological point of view, and to set ground work for future studies about sibling bonds during transitory | Participants were interviewed using semi-structured questions, regarding various family aspects. Interviews were recorded and transcribed. Analysis was conducted using the phenomenological method (Spinelli, 1989), and six themes were identified: change in the relationship due to time and transitions, variability due to family constellations, difficulties due to divorce and | The original sample included 52 students from a large North Eastern U.S state university, including 36 women and 16 men, between the ages of 18 and 23 years. The sample included African, European and Hispanic Americans. Three students reported to not have siblings, therefore were not questioned about sibling issues, but only | Ethnicity was taken into account when matching interviewees and interviewer in order to enhance openness. The interviewers biases and personal beliefs were considered and | Experiences with siblings are diverse and are subject to variations during the first year of as function of family size, gender, age, birth order, (adjacency and/or ordinal position). Divorce impacts negatively the dynamics between siblings, while the distance created because of one sibling moving out of home benefits the relationship. Maturation also benefits. Sibling issues should be considered during therapeutic processes, more | 10 |

First author and year	Title	Country	Research Aims	Design/Methodology	Sample	Reflexivity	Findings & clinical relevance	Score
			stages of development.	blended families, older sibling blame and responsibility, parental punishment during sibling dispute and disengagement as the sibling aged, and differences between parents and sibling dispute intervention.	about family environment. The final sample includes 49 students.	attention was giving to minimising their subjectivity.	over considering that these relationships are the most long-lasting bonds in families, and as a consequence have a life-long impact.	
Davies, K. 2015	Siblings, Stories and the Self: The sociological Significance of Young People's Sibling	UK	To explore the significance of inter-generational ties in order to understand the formation	26 qualitative interviews (single, pairs ang groups) and 9 focus groups. Data was analysed using study case and thematic analysis, in order to understand both processes, and relationships, all	In the qualitative interviews 41 youngsters participated, 17 were boys and 24 girls. In the focus groups 75 young people participated, 42 were boys and 33 were girls. All of them were	No evidence.	Sibling relationships are fundamental in young's people formation of their self/identity. Young people can make sense of who they are depending on how they are different, or similar, to their siblings,	8

First author and year	Title	Country	Research Aims	Design/Methodology	Sample	Reflexivity	Findings & clinical relevance	Score
	Relationship		of the identity and the sense of self in young people, from the sociological perspective.	across the data set.	between the ages of 11 and 15 years. Subjects lived-in North-West England, and came from a range of ethnic and class backgrounds. The subject's sibling situation included full, half, step and non-siblings.		experiences that are perpetuated through the telling and re-telling of stories, within families'. Differences in ethnicity, age, gender, class, and so forth are mentioned, and require further studies. Sibling's influence is not proposed as more relevant than parental, but it is proposed to look at sibling's influences when studying socialisation.	
Funk, A.

2018 | A Narrative Analysis of Sibling Grief. | USA | To carry out an exploratory study about the sibling | Exploratory study. Open-ended interviews were conducted. Data was analysed and coded exploring emerging themes. | 27 participants who had lost a sibling. 26 were Caucasian and one Hispanic. 22 females and 5 males, ranged | Field notes and a personal journey was kept by the | Sibling grief associates with mental and physical health problems. There are negative effects of sibling loss in the survivor, | 10 |

First author and year	Title	Country	Research Aims	Design/Methodology	Sample	Reflexivity	Findings & clinical relevance	Score
			grief narrative.	Individual stories were analysed first, and then summarised into a shared narrative. Persuasiveness and correspondence were used for validity.	in age from 18 to 68 years. The range of ages that participants had when their siblings died was from 3 to 61 years and the age of the sibling who died, oscillated between 8 months to 64 years.	researcher throughout the project.	almost always because they are neglected in their grief. Siblings' capacity to understand the death, parents' capacity to maintain their roles and siblings living together at the time of the death, demonstrated to be significant variables in terms of how the survivors were affected, and whether or not their required professional support.	

Table 13: Summary of the Quality Appraisal of Thirteen Expert Papers using the CASP Checklist (Adapted from CASP 2018)
(see Appendix D)
Key to Value Score: Qualitative Review: 1 = Weak to 10 = Strong

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
Whipple, E. E.

1995 | Psychological maltreatment by siblings: An unrecognised form of abuse. | USA | To bring attention into sibling's maltreatment, its harmful effects on family members, and its capacity to be an indicator of larger problems within the family system. | Review of literature on studies conducted about abusive relations within family contexts, and among siblings specifically. Definitional issues, prevalence, characteristics of the families, of the perpetrators and victims are presented, as well as criteria to assess the situations, and intervention strategies are | One case-study is described and discussed. | No evidence. | Awareness about sibling abusive relationships and its relationship with difficult family dynamics that may need professional attention. The need to assess each individual within the family and the family as a whole. Intervention strategies | 7 |

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
				suggested. A case is discussed.			may include multiple actors. The consequences of this form of maltreatment should be known and considered by mental health professionals and the society in general, including the need to conduct more research in the area.	
Coleman, D. 1996.	Positive Sibling Transference: Theoretica	USA	To acknowledge the importance of recognising and	Revision of contemporary relational psychotherapy theory in regard	Clinical case-examples are discussed.	A postmodern position is assumed,	Sibling transference is part of the daily practise,	9

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
	I and Clinical Dimensions		understanding positive sibling transference in psychoanalytic theory and practice.	with sibling dynamics and peer-sibling transference. Description of personal experiences, child and family clinical cases and a review of psychotherapy theory.		and psychotherapy is defined as an intersubjective field, where patients transferential and therapists countertransferential elements are taken into account. Reflection about researchers own role in clinical example.	needs to be recognised, studied, and implemented, since psychotherapeutic practice is changing, along with postmodern psychotherapy theory and paradigms and styles. Further research about prevalence and forms of sibling transference are recommended.	

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
Houzel, D. 2001	The 'nest of babies' fantasy.	France	To portray the discrepancy between Freud's personal experiences and the lack of theorisation about sibling relationships, in comparison with the ideas introduced by Lacan and Klein who talked about sibling rivalry, and Tustin whom introduced the concept of 'nest of babies', as an emerging sense of otherness in autistic children.	By quoting Freud, Lacan, Klein and Tustin, the author reviews and discusses their theoretical positions regarding sibling's rivalry, and uses a clinical material to illustrate the position presented by Tustin.	A clinical material is presented to illustrate the ideas discussed.	Description of his position as psychotherapist and his ideas and thoughts on the topic of sibling rivalry.	Sibling rivalry is related with the sense of otherness, as research on autism has demonstrated. It presents the image of the rival more as a child-rival than a parental rival, being this a more primitive type of rivalry obfuscated by Oedipal rivalry, which is considered the pivotal conflict in detriment of research and	8

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
							understanding in the field of sibling more primitive and pre-Oedipal rivalry, as is frequently found clinical cases. Sibling pre-Oedipal rivalry and incest are related to individuation and identity construction (narcissistic personality pole), while Oedipal rivalry and incest are related with the construction of sexual	

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
							identity (object-related pole).	
Moguillansky, R.

2003 | Narcisismo, Complejo de Edipo y Complejo Fraterno [Narcissism, Oedipal Complex and Fraternal Complex] | Argentina | To discuss five questions: Can the concepts of Narcissism, Oedipal Complex and Fraternal relationships be articulated, and if so, how? Can each of them be understood as an entity in its own self? How is the Fraternal Complex defined? In order to understand it, is it possible to think about the individual or, on the | Theoretical ideas are discussed by presenting arguments and quotes from several authors. | Several clinical examples. | No evidence. | The author proposes to consider the Fraternal Complex as an entity in itself, that acts as a hinge, and organizes a collaboration between Narcissistic and Oedipal issues, as well as an organizer of social relationships and therefore becomes a concept that brings light to the | 7 |

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
			contrary, a persons' bonds and his/her belonging to a system has also to be considered?				understanding of the feeling of belonging and its expression within the consulting room: the transference.	
Moser, C. J. 2005.	The Impact of the Sibling in Clinical Practice: Transference and Countertransference Dynamics.	USA	To alert about the relevance of sibling dynamics, transference and countertransference, and about their use in case formulations and treatments, in the understanding of adult love, sibling abuse and sibling	Exploration of psychoanalytic theoretical concepts from the perspective of relational therapy, and analysis of those concepts through the lens of different studies and clinical cases.	Several clinical cases.	No evidence.	Siblings' relationships need to be taken into account in patients' histories. Relational psychoanalysis does so, and assumes that early significant relations influence how clients relate. The	7

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
			bereavement, even more under the model of modern relational psychotherapy which encourages the use of peer-sibling transference.				relationship between siblings, can define the development of identity, as well as the type of attachment and the way people interact with their peers and lovers. Transference and countertransference are crucial to explore these sibling relationships. Research in sibling relations in adolescence, adulthood and other	

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
							races different from Caucasian, are encouraged.	
Kancyper, L.

2006 | The Role of Pre-oedipal and Oedipal Factors in Psychic Life. | Argentina | To portray the role of Pre-oedipal and Oedipal factors as essential in structuring a person's psyche. Discussion of its relevance in clinical practice, psychopathology and family dynamics. | Theoretical review of the Oedipus Complex, the generational confrontation within family dynamics and the development of neuroses in dualistic relationships. | One clinical example. | No evidence. | Pre-oedipal and Oedipal factors affect not only the psychic life of an individual, but also his/her family dynamics. The structure of these complexes determines the development of the life of an individual and how narcissistic and fraternal relations might affect | 7 |

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
							his/her personal and social dimensions.	
Larmo, A.

2007 | Sibling Rivalry and the Structuring of the Mind. | Finland | To discuss and question whether sibling issues should always be resolved in psychoanalysis by working with the fantasies and feelings that are aroused in the analytic situation. | Theoretical discussion from several authors perspective, about sibling rivalry, and its place in psychoanalytic theory. The author argues in favour of the relevance that siblings have in the structuring of a person's psyche, and illustrates it through clinical cases and theories of development. | Clinical examples from the author's own practice. | The paper reflects about the theoretical position, as well as about the role played by the analysts in the resolution of sibling transference. | The author states that sibling's envy, fantasies and rivalry have been mainly ignored in psychoanalysis, and questions whether they should always be addressed as part of any analytic process, as are issues with parents. The author affirms that sibling | 7 |

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
							relations function as mind-structuring and enabling a person's capacity to reflect about own feelings and thoughts. So, working on these relations allows a person to self-examine in personal terms and in relation to others. In the process the analyst is "used" as a developmental object or	

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
							transferential object.	
Vivona, J.M.

2010 | Siblings, Transference, and the Lateral Dimension of Psychic Life | USA | To show the psychoanalytic significance of the lateral dimension in intrapsychic processes such as identification and differentiation, in interpersonal development, and in transference. | Narrative review of Juliet Mitchell's work, followed by a discussion from other authors perspective, and illustrated with a clinical case. | A detailed clinical example is presented. | Reflection on own role in the clinical example. | Both vertical and horizontal axis shape development. Bringing the lateral into the light might reveal fundamental processes such as identification. Both dimensions need to be taken into account, as well as the similarities between them need to be acknowledged and | 10 |

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
							contextualised.	
Whiteman, S.\n\n2011	Theoretical Perspectives on Sibling Relationships	USA	To review four theoretical psychological perspectives (psychoanalytic-evolutionary, social psychological, social learning and family ecological), in order to stimulate research interest about the topic.	Theoretical overview of four psychological perspectives, exemplified through research based on each of these points of view. The authors discuss how the findings contribute to build a frame and to understand and think about sibling relationships.	Theoretical with thorough use of empirical research.	No evidence.	The authors underline the importance of sibling relationships, since they are similarly important to other close relationships in family dynamics. Three main ideas are presented: sibling relationships are multidimensional, therefore need to be studied from different perspectives, as they have	7

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
							done in this paper; sibling dynamics are affected at a variety of levels, from intrapsychic to relational dynamics, to sociocultural forces, therefore longitudinal research that includes an analysis from different perspectives is highly recommended.	
McHale, S.

2012 | Sibling Relationship and Influences in | USA | To review the literature and research on sibling relationships in | Theoretical sources (dating since 1874) as well as research papers (from 1960 | Theoretical with thorough use of | No evidence. | Siblings are defined as building blocks in the family | 7 |

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
	Childhood and Adolescence.		childhood and adolescence, considering five theoretical approaches: sociological and social psychology, psychoanalytic and ethological, learning and social learning, behaviour genetics, and cross-cultural.	ahead) are presented and discussed, considering siblings' centrality in family life, their significance child and adolescent development, and variations on relationships.	empirical research.		structure. In the past two decades advance has been made towards the methodological sophistication of research on siblings, thus experimental and longitudinal designs are been implemented. Evidence shows that sibling relationships are influenced by individual, family and extrafamilial factors.	

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
							Sibling influence on development during youth is unique, and requires more research, even more considering the diverse family and sociocultural contexts that exist and including a more diverse representation of cultures, all in favour of developing translational research.	
Ophir, O.	Annabel Caine- A Primitive Experienc	USA	To theoretically discuss sibling rivalry, to	A clinical case is presented, theoretical discussion from	One clinical case.	The author reflects on her role as analysts of	Analysis enables very disturbed patients to	9

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
2013	e of Sibling Rivalry in the Age of New Social Media.		exemplify it by presenting a clinical case, and to discuss the role of psychoanalytic treatment, psychoanalytic clinics, and psychoanalytic ethics when working with very disturbed individuals. The role played by social media in such complicated cases is discussed, and portrayed as an issue to be addressed and thought by analysts.	the perspective of several authors is conducted, while the author's point of view is argued.		a very disturbed patient, and about the responsibility the clinic and the psychoanalytic community have towards such patients. Bringing hospitality becomes an ethical principle to psychanalysts.	experience the presence of others. When a person has been conceived as a replacement child, murderous feelings might arise, and be acted out in the setting as well as in cyberspace, needing to be contained, and quotes Szondi (1969), affirming that the resolution of Cain's	

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
							complex lies in welcoming the stranger, offering hospitality, so no person with murderous feelings will become a wanderer and fugitive, as happened to her patient.	
Wolke, D. 2015	Bullying in the family: sibling bullying.	UK	To review precursors and factors related to sibling and peer bullying and the mental health consequences related to these cultural phenomena.	Reviews papers to gather evidence concerning sibling and peer bullying and its consequences on adult's mental health. The paper summarises studies describing sibling bullying, the associations between social	Twenty-four studies that have focused on family factors and sibling bullying behaviour, conducted between 1999 and	No evidence.	Sibling and peer bullying are more present in individualistic societies, in all social strata and are associated with parenting quality and	8

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
				and family factors and school bullying, behavioural and emotional difficulties in childhood due to sibling bullying and intervention programs to improve sibling relationship.	2014, in USA (14 studies), UK (7 studies), Australia (1), Israel (1), and Italy (1). Five studies regarding the association between sibling and abuse bullying (1999-2014) (USA (2), UK (1), Israel (1), and Italy (1)). Six studies regarding the		intrafamilial factors: structural (such as household composition, number, age, and sex of siblings), socio-economic factors (income, and parental education and occupations), and adult or caretaker behaviour (child maltreatment and parenting behaviour). Sibling bullying increases	

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
					association between sibling bullying, and behaviour and emotional difficulties in childhood and early adulthood (1999 – 2014) (UK (3), USA (2), and Israel (1)).		the risk of been involved in peer bullying, and of presenting adult emotional problems such as distress, depression, and self-harm. When bullying happens both at home and with peers, the effect seems to be cumulative, and interventions need to start at home. The theme needs to be	

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
							addressed by professionals when assessing and individual and/or family system. Interventions with families are needed in order to prevent it.	
Campione-Barr, N. 2018	Relational Aggression in Sibling Relationships	USA	To describe and research relational aggression among siblings and others during the lifespan, as well as to consider the role that this form of aggression might play as	Relational aggression is defined and the role it plays during development is described and discussed, by presenting the findings of several papers.	Theoretical and experimental papers, written between 1987 and 2015.	No evidence.	Relational aggression occurs between peers as a way to gain and maintain social status and power. This form of relating seems to develop from certain styles	7

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
			a strategy of control.				of parenting and parent-child relationship such as psychological control, overinvolvement in children's conflicts and differential warmth and affective expressions with children. The relational aggression is used by siblings to negotiate power imbalances. It depicts different forms along different	

Sibling Relationships

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
							stages of development, since it requires more social and cognitive skills. It seems to endure during middle childhood and adolescence, period when the aggression is not only between the dyad but might include others. Relational aggression might cause serious consequences such as	

First Author & year	Title	Country	Aims	Method	Sample	Reflexivity	Conclusions	Score
							depression and anxiety and aggressive behaviours towards peers. Future research should include a more diverse ethnic sample, explore parent's differential treatments towards their children and include adults as part of the samples.	

Appendix F: SPP's President's e-mail Inviting to Participate in Research Project.

El 19 de agosto de 2014, 11:38, Secretaria
SPP <secretaria@spp.com.pe> escribió:

Estimados miembros y candidatos,
     Les escribo para invitarlos a participar del Proyecto de Investigación que está desarrollando Amelia Casas Pardo, candidata del Instituto, para optar por el título de Doctora en Práctica Clínica Psicoanalítica, ante la Universidad de Exeter, Inglaterra.
     Desde hace dos años Amelia inició las investigaciones en el tema de las relaciones fraternas, y ha elegido para su tesis doctoral trabajar: "La importancia de las relaciones fraternas para el trabajo psicoanalítico: Un estudio cualitativo".
     El estudio busca entrevistar terapeutas formados dentro de la orientación psicoanalítica, tanto miembros asociados como candidatos, con el fin de hablar sobre el tema de las relaciones fraternas, tanto a nivel teórico como clínico. La entrevista con cada participante durará aproximadamente una hora, será completamente anónima, confidencial, grabada y transcrita personalmente por la investigadora. Con base en la información recopilada se realizará un análisis utilizando la herramienta denominada Teorización Anclada (Grounded Theory), siguiendo el modelo propuesto por Charmaz (2006).
     Los resultados de la investigación buscan generar una propuesta teórica sobre la relevancia que las relaciones fraternas poseen a nivel metapsicológico y para la práctica clínica psicoanalítica; tema que como pudimos estudiar de manera privilegiada durante el pasado Encuentro de FEPAL de Niños y Adolescentes desarrollado en Lima hace tan solo unos meses, es fundamental para el desarrollo de nuestra práctica clínica.
     Un resumen de los resultados de la investigación será entregado a cada uno de los participantes, y esperamos que así mismo sean presentados ante todos los miembros y candidatos de nuestra Institución.
     La investigación cuenta con el Prof. Jeremy Holmes, amigo y colega ya conocido por todos nosotros, como Asesor Principal, y la Dra. Janet Smithson, BA in Filosofía y Psicología de la Universidad de Oxford y PhD en Ciencia Cognitiva de la Universidad de Manchester, como Segunda Asesora.
     El Proyecto de Investigación ha sido presentado y aprobado por la Directiva de la SPP.
     Quisiéramos invitar a todos los que están interesados en participar de la investigación para que escriban directamente a Amelia Casas: ameliacasas@gmail.com, quien los contactará telefónicamente para coordinar el día y la hora de la entrevista, de acuerdo con lo que a Ustedes les resulte más conveniente.

Contamos con su colaboración para el desarrollo de este Proyecto, y desde ya muchas gracias por su apoyo para continuar desarrollando los Objetivos de nuestra Institución y del psicoanálisis como disciplina.
Cordialmente,
Eduardo Gastelumendi Dargent
Presidente de la SPP

[On August 19, 2014, 11:38, SPP Secretary <secretaria@spp.com.pe> wrote:

Dear members and candidates,
I am writing to invite you to participate in the Research Project being developed by Amelia Casas Pardo, candidate of the Institute, to opt for the title of Doctor of Psychoanalytic Clinical Practice, before the University of Exeter, England.
Two years ago, Amelia started to research on the subject of fraternal relations, and has chosen for her doctoral thesis to work: "The importance of sibling relationships for psychoanalytic work: A qualitative study".
The study seeks to interview therapists trained within the psychoanalytic orientation, both associate members as well as candidates in training, in order to talk about the topic of fraternal relationships, both at a theoretically and clinically level. The interview with each participant will last approximately one hour, will be completely anonymous, confidential, recorded and personally transcribed by the researcher. Based on the information collected, an analysis will be carried out using the tool called Grounded Theory, following the model proposed by Charmaz (2006).
The results of the research seek to generate a theoretical proposal on the relevance that fraternal relationships have at the metapsychological level and for psychoanalytic clinical practice. The topic that we were able to study in a privileged way during the past FEPAL Children's and Adolescents' Meeting that took place in Lima, just a few months ago, is fundamental to the development of our clinical practice.
A summary of the results of the research will be given to each of the participants, and we hope that they will also be presented to all the members and candidates of our Institution.
The research features Prof. Jeremy Holmes, a friend and colleague already known to all of us, as Senior Advisor, and Dr. Janet Smithson, BA in Philosophy and Psychology from the University of Oxford and PhD in Cognitive Science from the University of Manchester, as Second Adviser.
The Research Project has been submitted and approved by the SPP Directive. We would like to invite everyone who is interested in participating in the research to write directly to Amelia Casas at ameliacasas@gmail.com, who will contact you by phone in order to coordinate the day and time of the interview, according to what is most convenient for you.
We count on your collaboration for the development of this Project, and I thank you in advance for your support to continue to develop the Objectives of our institution and psychoanalysis as a discipline.

Cordially,
Eduardo Gastelumendi Dargent
President of the SPP]

Appendix G: Preliminary Interview Guide

Instructions

Thank you for agreeing to take part in this research project.
The interview will take around 1 hour. I would like to start by asking you to read the Information Sheet, it will explain to you the goals of this Research Project.
Once the interviewee has the read the Information Sheet, and has asked all the questions he/she has, then will be asked:
If you agree to participate in this Project, could you please read and sing the Consent Form?
Thank you.

Interview

1. I would like to start by asking you if during your training period you studied and discussed issues related to sibling relationships? If yes, could you please talk about it?
2. When you do an assessment interview with a client, do you regularly discuss the issue of sibling relationships? What about when you assess an only child? Could you please tell me about it? (Consider if the therapist also works with children/couples/families and adapt the question according to it).
3. Can you think of some client that you worked with, or that you are working with at the moment, to which the sibling related issues were a core issue during the treatment? Could you please talk about it?
4. Do you remember if any client has specifically come seeking for help because of a sibling related issue?
5. In terms of the clinical work, do you consider that fraternal issues are present in the transferential relationship? How? Do you remember any particular case you could talk about?
6. Do you consider sibling transference has to be resolved during therapy? Do you consider it as termination criteria?
7. As we have been discussing, psychoanalytic theory can be applied to different areas of the human development and behaviour in order to gain a better understanding of them. Which areas do you consider could benefit and enriched by the analytic knowledge related to sibling issues?
8. Do you consider there is any topic related to sibling issues, either theoretical or clinical, that we have not addressed yet during the interview and we should?

The interview is over now. I would like to ask you some questions related to yourself, but you do not have to answer them if you prefer not to.

1. For how long have you been practicing as an analytic oriented psychotherapist? Apart from the psychoanalytic training, have you been

trained in any other area (child psychotherapist, family therapist, group therapist, couple's therapist, etc)

2. Would you subscribe to any particular psychoanalytic school? Which one? Why?

3. Would you mind telling me your age, civil status and if you have children and how many?

4. Finally, could you tell me if the sibling related issues took some part in your analysis (Y/N). If Y, could you tell me some about it?

Thank you very much.

Appendix H: **Final Semi- Structured Interview Guide[11]**

<u>**Instructions**</u>

Thank you for agreeing to take part in this research project.
The interview will take around 1 hour. I would like to start by asking you to read the Information Sheet, it will explain to you the goals of this Research Project.

Once the interviewee has read the Information Sheet, and has asked all the questions he/she has, then will be asked:

If you agree to participate in this project, could you please read and sing the Consent Form?
Thank you.

<u>**Interview**</u>

1. I would like to start by asking if you could talk to me about your academic background, and how did you end up training as a psychoanalyst?
2. For how long have you been practicing as an analytic oriented psychotherapist?
3. During your training period did you studied and discussed issues related to sibling relationships? If yes, could you please talk about it?
4. What about when you have been supervised or been a member of a supervision group, is this a topic that is regularly addressed?
5. When you do an assessment interview with a client, do you regularly discuss the issue of sibling relationships? What about when you assess an only child? Could you please tell me about it? (Consider if the therapist also works with children/couples/families and adapt the question according to it).
6. Can you think of some client that you have worked with, or that you are working with at the moment, to which the sibling related issues were a core issue during the treatment? Could you please talk about it?
7. Do you remember if any client has specifically come seeking for help because of a sibling related issue?
8. In terms of the clinical work, do you consider that fraternal issues are present in the transferential relationship? How? Do you remember any particular case you could talk about?
9. Do you consider sibling transference has to be resolved during therapy? Do you consider it as termination criteria?
10. As we have been discussing, psychoanalytic theory can be applied to different areas of the human development and behaviour in order to gain a better

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[11] Interview Guide has been translated to English for the purpose of this report

understanding of them. Which areas do you consider could benefit and enrich by the analytic knowledge related to sibling issues?

11. Do you consider there is any topic related to sibling issues, either theoretical or clinical, that we have not addressed yet during the interview and we should?

The interview is over now. I would like to ask you some questions related to yourself, but you do not have to answer them if you prefer not to.

1. Would you subscribe to any particular psychoanalytic school? Which one? Why?
2. Would you mind telling me your age, civil status and if you have children and how many?
3. Finally, could you tell me if the sibling related issues took some part in your analysis (Y/N)? If yes, could you please tell me some about it?

Thank you very much.

Appendix I: Research Information Sheet[12]

<div align="right">Lima, 10th of July, 2014</div>

What is this research about?

Siblings, as well as parents, play vital roles in the unfolding of the intrapsychic world. The present qualitative research project aims to interview psychoanalytically trained psychotherapists to talk about that topic both in a theoretical level, as well as regarding the way they work with their patients. The interview will take between an hour and an hour and a half. Data will be digitally recorded, transcribed and a grounded theory analysis will be conducted, following the model proposed by Charmaz (2006). Research results aim to produce and inductive-driven theory regarding the relevance of sibling relationships to psychoanalytic metapsychology and clinical practice.

What will happen?

Amelia Casas will meet with you and conduct an interview.

What will be done with the recordings?

The digitally recorded information will be transcribed and the data analysis will be based on the transcriptions. The recordings and the identity of the interviewees will be confidential; each Interviewees Identification Number (IIN) will identify all data. The audio recordings as well as the transcriptions and data recollected will be kept securely. Recordings will be erased after the research is finished.

Other important information

When the research is over you will be given a summary of the findings. Your name will not be mentioned in the research report, and all of your details will be anonymized. If you change your mind about taking part in this research, you can drop out anytime by informing Amelia Casas. This research is part of Amelia Casas' Doctoral studies at the University of Exeter.

Please let me know if you have any questions.

Thank you very much.

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[12] Information Sheet has been translated to English for the purpose of this report

Appendix J: Research Consent Form[13]

Interviewee Identification Number (IIN):
Title of Project: Sibling relationships and their relevance to psychoanalytic work: A qualitative study
Name of Researcher: Amelia Casas

Please initial each box

1. I confirm that I have read and understand the Research Information Sheet dated _____, for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.

2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason.

3. I understand that the researcher(s) and her Supervisors will look data collected during the research, but all will be anonymised. I give permission to these individuals to have access to the data.

4. I agree to take part in the above research.

-------------------------------------   ------------------   ------------------------------------
Name of Participant   Date   Signature

-------------------------------------   ------------------   ------------------------------------
Name of Person taking consent   Date   Signature

Questions or concerns about this study can be addressed to the Chair of the Ethics Committee, School of Psychology, University of Exeter.

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[13] Consent Form has been translated to English for the purpose of this report

Appendix K: Partial Transcription and Translation of Field Notes
(Translated by researcher)

Field Note 1:
Date   : August 26th, 2014
Subject   : MMF1

"Before I arrived to the interview, I was feeling very anxious. This was the first "real interview" I tried to have everything prepared, but I forgot, or maybe I did not think about it, to re-read the Interview Guide, the questions, and I felt I should have.

MMF1 was at ease, well intended and she made me feel like she was really interested in the topic. In fact, she was the first person who contacted me after the invitation was sent.

(For confidentiality reasons this part was omitted). The interview went pretty well. It went by pretty easy, it was pleasant, and I think that she contributed with very good ideas, such as;

- Triangle: analyst- analysand-supervisor → what has this to do with. Fraternal issues? Does it resemble a peer/sibling relationship?

- Sensitized by personal history → she was open to talk about it (confidential…)

- Supervision groups/training groups/teachers and fraternal issues → what to think?

Confusion of tongues? At least a couple of times when she was talking about one of this groups I misunderstood and was thinking of a different one. Does it have to do with the fact that at the end all of them: teacher/supervisors/classmates will/are peer/siblings?

…."

Field Note 6:
Date   : September 2nd, 2014
Subject   : MCM2

"The interview was VERY RICH. It was pretty evident that he has given a lot of the topic, he has very innovative and personal ideas, deep and elaborated. It fact he has supervised some research and once they applied grounded theory!!!

He has ample experience as a child psychotherapist, has two very young children. Once more my feeling is that child psychotherapists have a different approach to the topic, am I right about this? It been very few interviews yet. Beware not to be biased!!

I am thinking about his children's age. Could I incorporate this as one of the variables I should try to include when analysing the data???

…."

Appendix L: Major Risk Matrix

Identified Risk	Management of Risk	Group 1	Level of Risk
Maintaining confidentiality and anonymity	1.Codes will be assigned to participants	YES	LOW
	2. Participants' name will be stored separately from data	YES	
	3. Data will be stored where only the researcher has access	YES	
Breaking confidentiality	1. Participant will be informed how confidentiality will be maintained	YES	LOW
Loss of data	1. Researcher will ensure two copies of the data stored.	YES	LOW
Emotional distress in the course of research	1. Ethical approval will be sought from the Psychology School ethics Committee (PREC), University of Exeter	YES	LOW
Suitability and general management of research project	1. Researcher will be supported by supervisors	YES	LOW
	2. The proposal will be evaluated for scientific quality and feasibility	YES	
Feasibility of the project	1. If the researcher is unable to recruit practitioners from PPS, practitioners from CCPL will be recruited instead	YES	LOW
	2. Adequate time has been allocated to conduct the	YES	

	interviews, transcribe and analyse the data		

Appendix M: Demography of Sample

SUBJECT No.	IIN (Individual Identification Number)	CONDITION	GENDER	AGE*	CIVIL STATUS	No. SIBLINGS	ORDINAL POSITION	SIBLING'S LOSS	THEORETICAL ID/SCHOOL	TYPE of PRACTICE
1	MCF1	Analyst in Training	Female	62	Married	4	4th	Yes	Winnicott	Children
2	MCF2	Analyst in Training	Female	58	Married	4	4th	Yes	Winnicott	Children/Adults
3	MCF3	Analyst in Training	Female	59	Married	5	5th	N/I	Winnicott	Children/Adults
4	MCF4	Analyst in Training	Female	58	Divorced	7	4th	Yes	Winnicott	Children/Adults
5	MCF5	Analyst in Training	Female	58	Married	5	2nd	Yes	Winnicott	Children/Adolescents/Adults
6	MCF6	Analyst in Training	Female	41	Married	3	3rd	N/I	Winnicott	Children/Adults
7	MCM1	Analyst in Training	Male	52	Married	7	7th	Yes	Winnicott	Adolescents/Adults
8	MCM2	Analyst in Training	Male	36	Married	3	1st	N/I	Bion	Children/Adults
9	MMF1	Analyst	Female	57	Married	6	6th	N/I	Klein	Adults
10	MMF2	Analyst	Female	50	Married	6	6th	Yes	Winnicott	Children/Adults
11	MMF3	Analyst	Female	59	Divorced	4	1st	N/I	Winnicott	Couples/Adults
12	MMF4	Analyst	Female	62	Married	5	2nd	N/I	Bion	Adults/used to work with children too
13	MMF5	Analyst	Female	61	Separated	3	2nd	N/I	Winnicott	Adolescents/Adults
14	MMM1	Analyst	Male	57	Married	4	2nd	Yes	Freud	Adults
15	MMM2	Analyst	Male	76	Married	2	1st	N/I	Anna Freud	Adults/ Families/Consultant for family businesses/Used to work with children
16	MMM3	Analyst	Male	58	Married	2	2nd	N/I	Freud	Adults
17	MMM4	Analyst	Male	69	Married	2	1st	N/I	Winnicott	Adults

*At the time when the interviews were conducted during 2014

Appendix N: Ethical Approval by University of Exeter Ethical Committee

Burgess, Cris
Thu 8/1/2019 8:30 AM

- Casas Pardo, Amelia;
- Smithson, Janet;
- Moberly, Nick

☐
Dear Amelia,

It is not possible to access the old online Ethics approval system without the support of the original programmer, who is away on leave at the moment, as the system has been switched off. The new online Ethics system was introduced shortly after your application was approved back in 2014 and so this is a very unusual situation, particularly as you did not retain a copy of the original approval email, as you were required to do.

However, I have managed to find the email thread, below, which confirms that your Track A application was approved by me in August 2014, as Ethics Chair. Please print out this complete email thread (including this message) and attach it to your dissertation in place of the Ethics approval confirmation email. Refer any queries to me.

Best wishes,
Cris.

_____

Dr Cris Burgess SFHEA
Senior Lecturer in Psychology

Psychology, College of Life & Environmental Sciences
University of Exeter

_____
From: Amelia Casas <ameliacasas@gmail.com>
Sent: 20 August 2014 14:01
To: Burgess, Cris <C.N.W.Burgess@exeter.ac.uk>
Cc: jeremy holmes <j.a.holmes@btinternet.com>; Woodcock, Emma <E.J.Woodcock@exeter.ac.uk>
Subject: Re: Amelia Casas --ethical approval

Dear Dr Burgess and Jeremy,
I thank you both very much, I apologize for the inconviniences.

I am really happy to know that I can start my interviews now.
Best regards,
Amelia

Enviado desde mi iPhone
> El 20/08/2014, a las 07:44, "Burgess, Cris" <C.N.W.Burgess@exeter.ac.uk> escribió:
>
> Dear Jeremy,
>
> Cc: Amelia, Emma, for information.
>
> I've just returned to my office after several meetings this morning. I've been able to get into the online system (the programmer appears to be on leave at the moment) and have signed and approved Amelia's application myself. As it is a Track A application, this is not too much of a problem, though we are anticipating the imminent roll-out of a new online ethics system that will not allow me to do this kind of thing. Therefore, if you are supervising any student research in future, it would be good if you could coordinate with your student(s) and sign the application once the request is sent to your University email account.
>
> However, Amelia is now free to progress her research and I wish her all the best with the project.
>
> Best regards,
> Cris.
>
> _____
>
> Dr Cris Burgess
> Senior Lecturer in Psychology
>
> Education Manager - Undergraduate Psychology
> Programme Director, BSc in Psychology
> Chair, Psychology Research Ethics Committee
>
> Psychology, College of Life & Environmental Sciences
> University of Exeter
> _____
> -----Original Message-----
> From: jeremy holmes [mailto:j.a.holmes@btinternet.com]
> Sent: 20 August 2014 11:34
> To: Burgess, Cris
> Cc: Amelia Casas; Woodcock, Emma
> Subject: Re: Amelia Casas --ethical approval

>

> Dear Cris -- I have done as you say and they tell me there are no current applications for this name.

>

> I am stymied and poor Amelia is longing to get going.

>

> jeremy

>> On 19 Aug 2014, at 11:13, Burgess, Cris wrote:

>>

>> Dear Jeremy,

>>

>> I am sorry, but for security reasons it is not possible to send this

>> information to anything other than a University email address. In any

>> case, the system's email notifications are automatic and cannot be

>> regenerated. However, if you click on this link

>> *https://www.exeter.ac.uk/staff/ethicalapproval/index.php*

>> and log in using your University username and password, you should

>> then find the application. You will then be able to electronically

>> sign the application by clicking on the relevant button. I will then

>> give Amelia's application my earliest possible attention, though it is

>> unlikely to be for a day or so as I have a large backlog to clear.

>>

>> Best regards,

>> Cris.

>>

>> _____

>>

>> Dr Cris Burgess

>>

>> Director of Education

>> Programme Director, BSc in Psychology

>> Chair, Psychology Research Ethics Committee

>>

>> Psychology, College of Life & Environmental Sciences University of

>> Exeter _____

>> _____

>> From: jeremy holmes [j.a.holmes@btinternet.com]

>> Sent: 16 August 2014 09:52

>> To: =?UTF-8?Q?C.N.W.Burgess@ex.ac.uk=E2=80=8B?=

>> Cc: Amelia Casas

>> Subject: Amelia Casas --ethical approval

>>

>> Dear Dr Burgess -- there seems to have been some problem about ethical

>> approval for Amelia Casas' Doctoral research proposal. I suspect this

>> may be because I don't use my University email address, but my home

>> one (as above).
>>
>> If you send the relevant request and/or forms to me at the above
>> address I will deal with them asap. Amelia has been waiting
>> impatiently on this to get going with her research -- so I hope we can
>> get this hurdle out of the way quickly.
>>
>> Jeremy Holmes
>> -----------------------
>>
>> Prof Jeremy Holmes MD FRCPsych
>> School of Psychology
>> University of Exeter
>> EX4 4QG
>> UYK

Appendix O: Jeffersonian's Transcription Conventions
(Originally developed by Gail Jefferson, quoted in Hutchby and Wooffitt, 2008).

(0.5)	Number in brackets indicates a time gap in tenths of a second.
(.)	A dot enclosed in brackets indicates a pause in the talk of less than two-tenths of a second.
=	'Equals' sign indicates 'latching' between utterances.
[ ] indicate	Square brackets between adjacent lines of concurrent speech indicate the onset and end of a spate of overlapping talk.
(( ))	A description enclosed in a double bracket indicates a non-verbal activity.
-	A dash indicates the sharp cut-off of the prior sound or word.
: or	Colons indicate that the speaker has stretched the preceding sound or letter.
(inaudible)	Indicates speech that is difficult to make out. Details may also be given with regards to the nature of this speech (eg. shouting).
.	A full stop indicates a stopping fall in tone. It does not necessarily indicate the end of a sentence.
↑↓	Pointed arrows indicate a marked falling or rising intonational shift. They are placed immediately before the onset of the shift.
Under	Underlined fragments indicate speaker emphasis.
CAPITALS that	Words in capitals mark a section of speech noticeably louder than surrounding it.
° °	Degree signs are used to indicate that the talk they encompass is spoken noticeably quieter than the surrounding talk.

Appendix P: Example of Coding – Reflexivity

LA IMPORTANCIA DE LAS RELACIONES FRATERNAS PARA EL TRABAJO PSICOANALÍTICO: UN ESTUDIO 7
CUALITATIVO

253 M: ¿O SEA NO ES SOLAMENTE UNO CON LA MAMÁ, SINO LA MAMÁ CON UNO, EN
254 TÉRMINOS QUE CON LOS HIJOS TAMBIÉN REVIVEN LO FRATERNO?.

255 I: SI, YO CREO

> Amelia Casas 8/5/2016 11:47
> Comment [73]: Reenacment of sibling history

256 M: ¿A eso te referías?

257 I: Si, si, y después también con la mamá ... ehhh ... uno tiene que hacer el trabajo
258 de identificación, eso no es ningún trabajo ¿no?, de todas maneras vas a agarrar la
259 identificación con la mamá, pero también para no quedar atrapada como que eres la
260 mamá, tienes que desidentificarte como de tu mamá y ser tu propia versión, ¿no?,
261 entonces todo eso es un trabajo grandazo, ¿no?.

262 M: Claro, ¿que dirías que replica, en esta diferenciación, otra vez los dos ejes?, el
263 eje de diferenciación con esta figura autorit... pues superior, mayor y adulta y pero
264 también implica una cierta diferenciación porque claro las mamás con las hijas
265 adolescentes, empiezan a competir, porque ella está más bonita y ella está más
266 regia, pero a la vez la niña se trata de identificar con las cosas que le gustan a la
267 mamá, entonces también hay como UNA DIFERENCIACIÓN DE LO FRATERNO CON LA
268 MAMÁ, ¿A ESO TE REFIERES?[17]

> Amelia Casas 7/5/2016 19:52
> Comment [74]: Working through your own identification/identifying and desidentifying

269 I: Claro, esteee por ejemplo estaba pensando en una paciente, ... la paciente tiene
270 31 años, son tres hijas, o sea dos hermanas más, la mamá es y ha sido anoréxica toda
271 su vida ... y ... mi paciente es rozagante, es súper sana, "healthy looking", ¿no?, esteee
272 pero ella se siente con poca energía, tiene una serie de ... problemas de ... parecería
273 una vieja, problemas del corazón, una cantidad N... me lo dice, es que la veo en
274 inglés, porque ha estado acá y de ahí se ha mudado, entonces estamos haciendo por
275 skype, esteee y entonces es increíble como ella en su trabajo, en el trabajo que
276 tenemos que hacer, es desligarse de esa identificación de la mamá "low energy
277 mommy" y saber que ella es diferente, ¿no?, complicado.

> Amelia Casas 8/5/2016 11:52
> Comment [75]: Mother serves as a binary identification figure

278 M: Complicado, pero ese es el trabajo
279 I: Ese es el trabajo
280 M: Porque ella es otra cosa, ¿o no?[18]

> Amelia Casas 7/5/2016 19:57
> Comment [76]: identification in the mind and/or in the body

281 I: Si. Y otro trabajo es ... no ver a sus hermanas como unas ... esteee como unas
282 mamás sub uno, es decir anoréx... todas han tenido problemas de alimentación,
283 menos ella, ella tiene un problema de identificación.[19]

284 M: Claro. Qué loco, porque lo tiene en la mente, pero no en el cuerpo.

> Amelia Casas 7/5/2016 19:58
> Comment [77]: sisters as figures of identification

285 I: Si, y bueno tiene que hacer también su trabajo respecto a las hermanas ¿no?.
286 M: ¿Y tu dirías que es lo transferencial, con todos estos pacientes que me estás
287 mencionando y específicamente con estas tres que tienen tema materno, eso se
288 transfiere en la transferencia contigo? ¿Eso se ve en la transferencia contigo?

> Amelia Casas 3/3/2016 09:24
> Comment [78]: desidentification from siblings in order to build a self

289 I: Mmmmhhh, estoy pensando en la chica ... esta que veo ahora por skype, y yo
290 creo que si, decididamente, porque ... le cuesta acercarse y mantener la cercanía y

---

[17] VERY LONG QUESTIONS, HUGHE DIFFICULTY TO SYNTHESIZE, WAS I COMPITING, WORRIED OF NOT BEEN AS CLEVER AS HER?

[18] IS SHE LOOKING FOR MY APPROVAL/ MY CONFIRMATION?

[19] A critic wakes up in me, sometimes I find myself criticizing what the I is saying, correcting her in my mind, when I do not agree with her perspective, for instance here I think: "All sisters are identified with the mother, two of them in the body, the patient in her mind".

Appendix Q: List of Former and Final Categories and Codes

FORMER LIST		FINAL LIST	
CATEGORIES	CODES	CATEGORIES	CODES
Forms and functions of families	Essential ID, Freezing Complex, Got it Complex, Parental Anxieties, Parental Blindness, Siblings and Couples, Sociology od the Family, Transgenerational Issue	Forms and Functions of Families	Families as social groups, Transgenerational Issues, Siblings as Identification Objects, On Parenting (Parental anxieties, Parental Blindness, Occupied Complex, Frozen Complex)
Forms of Expression	Bonding, Gender Issue, Learning Impairment, Literature on the Topic, Sexuality Appears, Showing the way-sharing the Path, Siblinghood throughout life, Siblinglike empathy, Struggle for power, Subrogate Siblings, Talking about Transference (Am I the Only One?, Clinical Manifestations of Sibling Relationships)	Sibling Manifestations in Therapy	Siblinghood throughout life, Talking about transference (Clinical Manifestations of Sibling Relationships, Am I the Only One?), Struggle for Power, Showing the Way-Sharing the Path, Affective Expressions, Injuries to the Self, Subrogating Siblinghood.
How do We do It?	Addressing the topic, Impact of trauma on Sibling relationships, Injuries to the Self,	How do Therapist work with Sibling Related Issues?	Addressing the topic, Sensitized because of Personal History, Sibling related

	Learning Together, Preventing Conflicts, Roads Travelled to study the Topic, Sensitized because of personal History, Supervising sibling Related Issues, Talking of Personal Analysis		issues amongst psychotherapists
Is it relevant?	Lacking Knowledge, Never seen, Presence in Systematic Training, Recognizing the Difference, Topic of Own research, Why the denial of the Topic?, Working with it all Day Long	Is it relevant?	Presence in Systematic Training, Working with it all Day Long, Why the Denial of the Topic?
Regarding the Interview	Communicating Personal Expectations, Curiosity about the Interviewer, Feeling of Being Looked After, Hostile Attitude, Positive Attitude Towards the research		

Sibling Relationships

Appendix R: Vignettes in Spanish from Interviews

PARTICIPANT	REFERENCE NUMBER	VIGNETTE IN SPANISH
4.2.1	**Forms and functions of families**	
4.2.1.1	**Families as Social Groups**	
MMM2	N. 1	I: Que hay muchas maneras de estructurar una familia, tú asumes que es papá, mamá e hijos (…) depende de qué tipo de relación de estructura de parentesco tenga, <u>f</u>(Lines 399 - 408)
MMF4	N. 1	"I: (…) en los mitos prehispánicos, hay, hay, hay… <u>Manco Cápac y Mama Ocllo eran hermanos</u> (…) I: <u>El Inca se casaba con su hermana </u>(…) I: <u>había incesto real</u> y parece que más allá de incesto real también en la vida… (…) en, la cultura, digamos, prehispánica el, ¿no?, el tema de los hermanos es bien importante (…) =porque más que el, el, padre, el hermano de la madre es el que hacia la función de padre (…) hay dos mitos de fundación del Imperio incaico: el mito de Manco Cápac y de Mama Ocllo, esposos-hermanos <u>y</u> los cuatro hermanos Ayar (…) I: o sea el tema de los hermanos <u>mucho más que padres e hijos</u> porque no hay la familia nuclear, ujum, hay el tema de los/ y hay muchos <u>mitos de hermanos</u>, (…) **M: ¿Y tú dirías que en el Perú el de hoy… ¿cómo, cómo, ha, no sé, cómo ha… fundido, cómo ha… drenado eso hacia la cultura peruana?,** (…) ¡claro!, ¡mira! Yo, creo, que el ((silencio)) tema, por ejemplo de familia, por ejemplo en el mundo andino, en <u>la cultura andina</u>, es, es, es muy importante el término, o sea, hay un término quechua que es, que es *wajcha*, *wajcha* es pobre y pobre es no tener parientes **M: Ajá, ¡wow!** I: ¿Ya?, y… ya desde el mundo andino prehispánico y en el mundo andino colonial y en el republicano… <u>porque, eh, los parientes</u>… que

		incluye los hermanos, pero también a veces incluye hasta inclusive el Ayllu y la comunidad, (…) la vida comunal está basada en núcleos/en unidades domésticas, no/preferimos no decir familiares porque la familia es muy occidental, no son unidades domésticas, entonces el tema de los hermanos es muy fuerte" (Lines 504 – 583)
MMF3	N. 1	"(…) una cosa bien machista, bien vertical, autoritaria, este de una sociedad muy patriarcal (…)" (Lines 288 - 289)
MMM1	N. 1	"I: la relación con los hermanos es una preparación para la relación con los otros que están afuera, mhmm, creo que saben lo mal que estamos en el país, en términos de reconocimiento de espacio compartido, de de objetos compartidos, de bien común, ¿no?, mhmm, la noción de bien común no existe mucho, mhmm, y… si bien, en una familia entre hermanos podría, podría ser un lugar donde, ehh, existan reglas, etc.; comunes y en ese sentido sería una preparación, la hermandad que hay entre entre ° °los peruanos está muy fraccionada, ° ° ujum, ehh, no nos reconocemos como… hermanos en el sentido metafórico porque la verdad porque, ehh, priman como diferentes tribus, si voy a poner ((risas)) es más la metáfora hacia ese lado, ¿no?, ehh, costa, sierra y selva, norte y sur, blanco, indio, cholo, negro; ehh, pituco…, habitante de los conos, ehh, o sea, somos somos muy rápidos para devaluar al otro, ujum, muy rápidos" (Lines 357 – 367)
MCF5	N. 1	"I: (…) lo que pasa es que la violencia también genera una suerte de:::: fascinación, ¿no?, como que atrapa …" (Lines 645 – 647)
MCF3	N. 1	"I: (…) es como que en ese momento se presentó Sendero para estas chicas con esta organización demente y de personalidad, y se presenta Sendero en una Universidad donde ellas lo que más les ve es el orden, "qué ordenados estaban" una de ellas me decía, que

		el orden la capturó, orden versus caos, la organización versus <u>caos</u>, ¿no? entonces buscaban un jefe, alguien que los orientara" (Lines 738 – 742)
MCF6	N. 1	"I: Yo tengo <u>un caso</u> donde desde el principio se <u>vio</u> el tema de de familia y donde lo que <u>rescataba</u> a esta niña del caos familiar, siempre fue la relación con los hermanos (…) hermanos mayores (…) que hacían las veces de modelo para ella y que la <u>rescataban</u> de la crisis parental que había en casa" (Lines 150 – 157)
4.2.1.2 Transgenerational Issue		
MMF3	N. 1	"I: (…) nosotros aprendimos a ser hermanos, gracias a los buenos hermanos que fueron nuestros padres con sus respectivas familias. **M: estás hablando de** I: Transgeneracional, mi madre era una mujer hija de italiana y de un peruano español, en realidad peruano español, italiano y nacido acá, que fue un pata de judas y tuvo otros hijos y mi abuela italiana hizo que sus hijos con este hombre conocieran a los hijos no legítimos de él (…) y mi mamá llego a querer inmensamente a sus hermanos (…) **M: ¿estarías planteando como que finalmente transgeneracionalmente hay como una escuela de cómo ser hermanos?** I: Si (…) No solo se trasmite por lo que te dicen, sino por lo que tú ves" (Lines 343 – 401)
MMF4	N. 1	"I: este este paciente XXX que te cuento que tiene, estee, rivalidad con su hermano mayor, eh, él es hijo de un señor que tenía una <u>rivalidad espantosa</u> con su propio hermano, (…)el papá ha sido complaciente, le le ha puesto, ¿no?, proyectándole su propia rivalidad (…)entonces para poder entender esto, (…)empezamos a hablar del padre un poco abriendo esos espacios de comprensión" (Lines 1012 – 1033)
4.2.1.3 Siblings as Identification Objects		
MMM3	N.1	"I: (…) cosas que están ahí desde <u>desde siempre</u>, (…) yo los ubico como una relación, no sé, si la

		palabra "*primaria*" le podrán molestar a algunos, que digan "*no, solamente papá y mamá es primaria*", pero (…) yo creo que tiene un, hay una independencia afectiva, ¿no?, y hay un lugar en la mente para los hermanos como hay un lugar en la mente para el padre o para la madre. **M: ¿Tú dirías que entonces, no, no sé, si estoy parafraseando bien, es uno de los elementos estructurantes del psiquismo de una manera particular diferente, diferenciada, digamos, de cómo estructura el psiquismo la relación edípica?** I: ((Tose)) ((Tose)) Sí. Sí. Yo, yo diría eso. **M: *Ujum**. I: Yo diría que con los hermanos hay mucha más libertad para para expresar el odio o el amor, digamos, estee, de una manera que con los padres, hay una, ¿no?, mayor cuidado, ***ujum**, tú a tu hermano lo puedes agarrar a golpes, estee, y a tu papá puedes <u>querer</u> agarrarlo a golpes, ((risas)) pero…, (Lines 277 - 299)
MMM1	N. 1	I: No, no, no, yo me inclinaría más a pensar que es es la manera como los psicoanalistas vemos esto es como, más o menos, como el orden natural, los padres <u>son importantísimos</u> para estructurar el psiquismo, ¡claro!, y los hermanos están en segundo lugar, ¡así es!, tú estructuras tu relación con los pares, con los semejantes, ujum, pero hay como que una referencia siempre a los padres.." (Lines 214-219)
MMF2	N. 1	<u>…yo personalmente somos cinco mujeres y un hombre</u> y, obviamente, mi madre muy mayor, yo soy la última y tengo una hermana mayor que tú conoces que es casi mi madre, no es mi madre en edad, pero digamos, ¿no?. **M: ¡Claro!, en función=** I: =pero mi identificación con ella es evidente, por el hecho de ser analista, por el hecho de ser psicóloga y por muchas cosas más… (…)

		… en relación con mi segunda hermana era que ella me protegía y me cuidaba, pero de una forma más lúdica, (…) yo le acompañaba a hacer travesuras, sin embargo, con XX no, XX era como más intelectual, por decirlo de alguna forma, ¿no?, y yo creo que esas relaciones de/con ellas dos, ehhh, fue mucho, mucha cosa de/con la cual yo me identifiqué…" (Lines 157-162/601 – 608)
MCM1	N. 1	"(…) mi mamá era un ser muy… tenía mucha fuerza, pero era muy duro, muy,:: muy:: un tanquecito. **M: Muy recia.** I: Muy recia, muy poca… o sea,… se le aflojaban las lágrimas y de golpe era tierna en unas cosas pero en otra era muy pragmática y muy dura, y yo,… eeehhh, siento que… en mi… <u>desarrollo</u> personal, ¿ya?, eehhh, la complementariedad que se dio entre mi madre y mi hermana fue muy importante para el desarrollo de,::: eehhh, cierta mirada más tierna, ¿ya?, o sea, como que,::: eehhh, si no hubiera estado mi hermana la vida hubiera sido otra (…) I: =probablemente la capacidad para contactar con:::migo, (…) digamos en mi desarrollo personal, mi hermana entra como un ser posibilitador de otro tipo de… **M: =¿de otra dimensión de afecto?** I: ¡Exacto!, sí, <u>que no quitaba igual</u> una dimensión::::: <u>no sé,</u> mi hermana, no sé, se iba cambiar la llanta del carro también, <u>no era, eehhh, Candy</u>[14] digamos, ni, ni mucho menos, ¿no?, o sea era una mujer, también tiene su fuerza y todo, pero, pero es mucho más tierna, <u>es otra cosa</u>, otro modelo humano, ¿no?"… (Lines 627 – 646)
4.2.1.4 On Parenting		
4.2.1.4.1 Parental Anxieties		
MCF4	N. 1	I: … te diría que, para que, se considero yo, que para que se constituya un problema, las relaciones fraternas hay antecedentes…." I: (Lines 483 – 484)

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[14] Reference to a TV program, Candy impersonated a sweet little girl, who was always taking care of the people around her

| MCF4 | N. 2 | "I: el primer hijo desestabiliza mucho,
M: **¡claro!**,
I: a la madre y la pareja,
M: **¡claro!**,
I: ¿no?, entonces si bien gana por un lado también <u>sufre</u> por otro lado, ¿no?, las angustias, ¿no?, la desubicación, la confusión que tiene la la madre, entonces creo que, eso no se ha registrado lo suficiente, como para considerar, que entonces, cuando nace el hermano, este primer hijo no está lo suficientemente organizado co y preparado como para incorporar al hermano.
M: ***Ujum, en la medida en que la mamá ha vivido su depresión post parto.**
I: ¡Claro!, ¡claro!
M: ***Y esto la inmoviliza tanto y, ¿tú no puedes ser una mamá suficientemente buena, algo por el estilo?**
I: Sí, y este niño no puede organizarse bien, o sea, no puede organizarse bien, como para estar preparado para recibir a su hermano,
M: **ya.**
I: A eso, me refiero.
M: ***¿Y qué qué entenderías por organizarse bien?**
I: Eh, por ejemplo, eh, a ver, en lo que, en el control de impulsos, ¿no?,
M: **ajá**
I: en su, en un apego seguro, ¿no?, el poderse separar bien, ¿no?,
(Lines 490 – 510) |
| MCF4 | N. 3 | "I: … me llamó mucho la atención trabajando con niños, ¿por qué me traían, por lo general, no te digo todos, pero, <u>por lo general</u>, a los hermanos mayores?, ¿no?,
M: **ujum,**
I: entonces me puse a pensar aquí hay <u>todo un tema</u>, ¿no?,
M: **¡claro!,**
I: que no que no se ha trabajado, ¿por qué los hermanos mayores?, o sea, ¿qué pasa con el primer hijo?, (…)
I: y por lo general <u>hombrecitos</u>, también mujeres, pero, por lo general hombrecitos, |

		entonces yo trataba de entender qué pasaba entre los hermanos, o sea, qué pasaba con el primer hijo…" (Lines 373 – 393)
MCF4	N. 4	"I: (…) sí he visto, sobre todo traídos por la preocupación de los padres, de qué manera puede un hermano con problemas afectar al que está bien, ¿no?, y sí ves que como que hay una preocupación excesiva. **M: *Ya, ujum, ¿pero más como con un ánimo preventivo y diagnóstico?** I: Porque ven, porque sí, porque generalmente toda la atención está puesta en el hermano con problemas, **M: ¡claro!,** I: entonces, de pronto, comienzan a ver que el hermano que está bien, <u>podría</u> está afectado. **M: ¡Ah, claro!,** I: ¿no?, y no es que esté grave" (Lines 959 – 969)
MCM1	N. 1	"I: … hay esta mamá cuyo hermano que es un pastrulo,15 ¿no?, pastrulo perdido, ¿no?, un dolor digamos, ¿no?, un chico que fue… medianamente conflictivo con los padres y que en el camino encontró la droga como una espacio de recreo y después de vida, y después de, de, de desarrollo de una psicopatía feroz, ¿no?, pero entonces en cada::: manifestación de, de, de poca organización de este chico, en cada manifestación adolescente= **M: =del hijo, de tu paciente, digamos** I: <u>¡Exacto!</u>, al otro no lo llamemos chico, el otro es un fantasma, pero es un fantasma fraterno, ¿no?, por eso lo estoy trayendo, en cada situación de esa, esta mamá <u>no deja de ver su hermano</u>, ¿no?, no deja de jugar su drama con su hermano, no deja de actualizar su drama con su hermano

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15 Dícese de personas amantes del pastel (pasta básica de cocaína) y por extensión de toda persona desaliñada, en resaca y con tendencias a la indisciplina cotidiana.
Fuente: htpp://www.yachay.com.pe/especiales/idioma/ver-jerga.htm

		(…) **M: Si te entiendo bien, ¿en el caso de este muchacho el motivo de consulta, digamos, es que está perdido con el tema vocacional, pero en el fondo su tema tiene mucho que ver con esta mirada temerosa de la mamá que le está imprimiendo, digamos, el fantasma del tío?** I: Eehhh, ¡claro!...” (Lines 214 – 252)
MCM2	N. 1	“I: (…) ahorita estoy pensando en el caso que me llegó un chico cuando tenía 14 años, era hijo único y tenía temas edípicos <u>muy, muy</u> intensos con sus papás, <u>hasta los 14 años dormía con ellos</u>. **M: ¡Wow!** I: **=**Y sí es que no dormía, si los papás salían en la noche, viernes en la noche así a hacer vida de pareja, hacia una crisis una crisis de pánico tremenda, con psiquiatra, ¿no?, y se me ocurre pensar, estoy asociando simplemente, ¿no?, este,::: … me llegó una vez el caso de un niño que también dormía, tenía colecho con sus padres y los papás “lloraban sangre” por eso y nació el hermano menor y en tres semanas dormía en su cama. **M: ¿Lloraban sangre?, ¿qué quieren decir con eso?** I: Que querían sacarlo del cuarto como sea y no podían, y no podían, y no podían y nació… la mamá quedó embarazada, el niño nació, se daba una situación en la cual la mamá tenía que preocuparse de todas maneras por el menor y se les hizo <u>en ese momento</u> mucho más fácil tener la entereza emocional y mental de ayudar al chico a que se fuera a su cuarto y creo que, gracias a que nació el hermano, eso se dio, y sí, creo en el… o sea, asocio esto porque si es que este chico hubiera tenido un hermano… de repente esta situación no se hubiera dado. (…)” (Lines 646 – 664)
4.2.1.4.2 Parental Blindness		
MCF1	N. 1	“I: este con este niño, (…) y mientras él trataba de estar sentado allá explicándoles a sus padres como lo habían buleado en el colegio, de

		manera muy cruel (…) los papás trataban de decirle cómo se tenía que defender, etc. los otros dos jugaban e hicieron alianza y cuando este niño quiere regresara jugar con uno de los muñequitos de madera que hay afuera , que él había cogido inicialmente y los otros dos habían tomado rápidamente, ∘∘no le dejaron, no le dejaron espacio <u>acá</u>∘∘ , entonces yo trato de facilitar los camioncitos y toman rápidamente los dos camiones y este niño se fue con la casita ↓(inaudible) ∘∘y a mí se me hizo así el corazón∘∘ **M: Claro, se te apachurra el alma** I: ((Suspiro profundo)) Pero fue valiosísima, fue valiosísima para después poder … los papás habían estado ahí, entonces era poder mirar, lo que ellos habían vivido y no habían observado, <u>obviamente</u> **M: O no podían, el dolor no los dejaba** I: Entre el dolor, porque estaban tratando de sostener al otro, <u>todo</u>, pero como sin querer, queriendo en este tipo de vínculos estaban retroalimentando cosas en las cuales este niño acaba siendo el señalado, el deficitario, etc., y los otros dos, dueños del mundo" (Lines 937 – 955)
MCM2	N. 1	**"M: (…) ¿qué tan <u>conscientes</u> o con qué <u>frecuencia</u> los papás te hablan del buleo entre hermanos? O, o que los niños hablen de eso, no sé.** I: Ehhmmm, ((breve pausa)) yo creo que sí es común, <u>pero</u> te diría de que… hay… dos tipos de papás, hay muchas maneras de clasificar papás ((risas mutuas)) pero, en ese caso, hay papás <u>que los traen</u> y papás que llegan; los papás que llegan yo creo que sí observan, se preocupan y vienen, ¿no?, pero hay papás que… empiezan a ver cosas a partir de llamadas del colegio, yo creo que ese tipo de papás tienen un poco menos de conciencia de:: la importancia de los vínculos <u>en casa</u>, entonces toman/no, no es que sean malos papás, pero toman conciencia… ((suspiro)) <u>después</u>" (Lines 299 – 307)
4.2.1.4.3 'Occupied' Complex		

Sibling Relationships

MCF3	N. 1	I: " (…) es una pacientita que tenía una hermana mayor; tengo dos pacientitas con hermanas mayores, en este momento, con hermanas mayores, que, eh, <u>ahí</u> hay un tema que para mí es primordial, que es el tema que yo siempre digo "<u>yala</u>"; "<u>yala</u>", ¿no?, "yala" es que <u>con el primer hijo</u> se juegan todas las cosas narcisistas buenas y malas, ujum, <u>todas</u>, ¿no?, el primer hijo está más cagado que los otros, con todo lo bueno, también, ¡claro!, (…) con toda la <u>mirada amorosa</u>, con todo <u>el deseo</u>, <u>con</u> <u>todo</u>, ¿no?, pero también <u>con todas las proyecciones de los padres</u> y es una cosa como masiva, que recibe probablemente el hijo mayor, este, <u>pero</u> como ese lugar no lo ocuparon después cuando vienen del mismo sexo, ((risas)) <u>no hay lugar</u> que ocupe ese <u>espacio del hermano mayor</u>, ¡claro, claro!, ¿no?, entonces la cosa es bien fregada me parece, porque los chicos que vienen después nunca (…) lugar ya está tomado (…) =Es con lo que hay que vivir, claro, me parece, ¿no?, por lo menos, esa es la experiencia que yo veo en estos pacientes, <u>es mi experiencia</u>." (Lines 334 – 349)
MMF5	N. 1	"I: Ehh, pienso que más importante que la cantidad de hermanos es cómo, digamos, <u>cómo ha sido la relación en la casa con los padres</u>, **(…)**se me ocurre <u>marcaría más</u> que que el número de hermanos, ahora si son <u>muy numerosos</u>, SÍ creo que ya los últimos como que…, no sé, no te podría decir, ***ujum**, no sé, estoy pensando a ver… en un paciente que era EL MENOR DE DIEZ HERMANOS, una familia muy religiosa, ***ujum**, y que… ya, pues, se sentía como que estaba… DE MÁS, '*el conchito'…*" (Lines 297 – 303)
4.2.1.4.4 'Freezing' Complex		
MCM2	N. 1	"I: O sea, yo sí creo que en general hay muchos productos culturales donde las relaciones fraternas… se plasman y, yo creo que el psicoanálisis le haría muy bien, o sea así como no sé Freud miró la tragedia griega y miró ahí un poco para inventar el Complejo de Edipo

((suspiro profundo)) hay productos culturales antiguos, y recientes, que permitirían entender mejor, ehh, las relaciones horizontales, ¿no?, o sea, te pongo un ejemplo, también es por, por mi hija, hay una película que salió el año pasado de Disney que se llama *Frozen. Una aventura congelada*, entonces esa película es una película que ha calado un montón en las niñas y extrañamente en los niños también, que es una película sobre los vínculos entre los hermanos

M: =sí, sí

I: =entonces… si uno mira, por ejemplo, esa película… hay un montón de cosas que son bien interesantes en cómo manejan los papás las cosas, eh, por ejemplo, ¿no?, yo creo que el mecanismo, vamos a ponerle nombre, existe algo así como el congelamiento que como los papás no podían tramitar los conflictos entre los hermanos, los papás promueven, y los hermanos mayores promueven, distanciar y congelar las relaciones con sus pares, para evitar problemas.

M: ¿Los papás no pueden manejar y los chicos promueven congelar?

I: Los papás promueven y los chicos congelar

M: ¿Los papás promueven que los chicos congelen?

I: ¡Ahhh!, y lo he pensado un poquito, ¿no?, y yo creo que cuando un papá, no perdón, que cuando un hermano o una hermana o lo que fuera, eh, se acerca, por ejemplo, el hermano menor se mete al cuarto del hermano mayor… y empieza a coger las cosas del hermano mayor, quiere joder pero también quiere jugar, quiere las dos cosas, ¿no?, cuando el hermano mayor abraza extremadamente fuerte al hermano menor lo quiere matar ((risa fuerte de la entrevsitadora)), pero también lo quiere, ¿no?

M: ¡Claro!

I: =entonces, lo que yo creo que pasa en esos casos es que lo papás piensan "*quiere joder*", no ven lo otro, como que/como todo en la vida les cuesta ver la ambivalencia de la situación y reaccionan como si el que hace fuera

		un/fuera Satanás/fuera un delincuente y le dicen "no te acerques, no entres al cuarto de tu hermano", por ejemplo, ¿no?, entonces están congelando la relación. **M: ¡Claro, claro!, perfecto.** I: Este:: … o::: el hermano lo abraza y le dice "*no lo abraces*", en vez de decirle "*abrázalo más despacio*", podría abrazar el papá o la mamá a los dos al mismo tiempo, y seguramente, suavizarían las cosas pero de hecho no suele pasar en las cosas que puedo ver yo. **M: Me encanta el concepto (…)"** (Lines 576 – 612)
4.2.2 Sibling Manifestations in Therapy		
4.2.2.1 Siblinghood Throughout Life		
MCF2	N. 1	"I: me imagino que los hermanos deben de tener esta tensión permanente de estar unidos, protegidos, como los cachorros de una camada, y al mismo tiempo ¿quién destaca? Debe ser una tensión permanente (…) quien no ha trabajado bien sus lazos fraternos me imagino (…) debe tramitar sus dificultades ahí…"" (Lines 850 – 859)
MMF2	N. 1	"I: Yo creo que los vínculos que uno tiene con lo padres, con los hermanos, con los abuelos, con los cuidadores más cercanos, porque al final de cuentas el que te impregna más es el que está más cerca de ti, en la cotidianidad, yo creo que eso se impregna en la mente como una forma de estar y son patrones que uno definitivamente va a repetir y a buscar, entonces yo creo que es bien importante (…) es muy diferente para aquellas personas que han tenido la experiencia de poder tener en casa dos, tres, cuatro o cinco hermanos, (…) que aquellas personas que <u>no</u>, que han estado siendo exclusivas dentro del mundo adulto" (Lines 116 - 124)
MMF4	N. 1	"I: Si, si, yo creo que digamos… mi estructura de personalidad ((silencio)) mi <u>identidad</u> inclusive, (…) está probablemente influenciada por el lugar que yo <u>ocupé</u> en mi familia con mis hermanas, mi hermana mayor era un poco <u>difícil de carácter</u>, y … yo siempre fui , nací, (…) pues

		racional, ((risas)), 'juiciosa' según mi mamá, ((risas)) =una niña buena, =una niña buena ((risas)), mis padres eran, padres bastante, liberales, mi padre era (…) <u>no era un padre presente</u>, mi madre era una mujer llena de (…) no era una <u>mamá hacendosa</u>, una mamá con muchas cosas lindas, pero no era una mamá que se <u>ocupaba</u>, entonces yo fui un poco la hermana que se <u>encargó</u> (…) mis hermanas… con la mayor logré … un <u>equilibrio</u>, y con las menores las cuidé (…) yo siento que eso ha marcado <u>mi estructura</u>, ¡por supuesto!, porque <u>yo siempre cuido</u>, siempre me preocupo, … mira ¡hice un nido! (…) si, yo siento que a mí me marcó muchísimo, =pero me dio cosas buenas, (…) probablemente fue una carga pesada, pero … creo que fue más bueno que pesado, o sea, siento que me enriqueció <u>más</u> que me desgastó" (Lines 1073 - 1103)
MMF5	N. 1	"I: …<u>yo me llevo excelentemente bien</u> con mis hermanos, mi desarrollo, mi crecimiento ha sido siempre <u>con una referencia de mis hermanos,</u> con una <u>referencia de ubicación</u>, yo soy la hija del medio (…) de tres hermanos (…) entonces <u>mi hermano menor</u> es un lugar <u>importantísimo</u> y mi <u>hermana mayor</u> es otro lugar importantísimo y que me he dado cuenta de la importancia cuando trabajaba en la invasión en esta investigación que ha sido una experiencia muy fuerte de VIOLENCIA (…) que me ha llevado a mi <u>extremo de rabia y de sentimientos muy intensos,</u> con <u>transferencias fuertísimas</u>. Tenía un grupo de niños, y este grupo de niños … eran <u>prácticamente niños de la calle</u>, entonces <u>eran fuertísimas las peleas</u> entre ellos, y uno de ellos me tiró una piedra que me … ((risas)) me cayó en la … me hizo una … pequeña heridita … y yo con <u>una furia muy grande</u> le grité el nombre de mi hermano, como chiquito, como el chiquito que jodía, como fregaba mi hermano toda la vida ((risas mutuas)) pero que fregaba con mi hermano porque nunca ha habido una <u>relación mala</u> de hermanos (…) pero me di cuenta <u>que fuerte</u> queda la ubicación del hermano en la mente de uno (…) queda ahí como ubicación

		(…) con mi hermana también para ella es todo mi referencia…" (Lines 175 - 204)
MMF4	N. 2	"I: Estoy pensando ahora, es <u>la mayor</u> de, una, ellos eran, fueron tres hermanas, pero la mamá perdió muchos bebés (…)y los perdió antes que ella, como tres, entonces fue la niña esperada, la niña de los ojos de los padres y como a los tres años le nace una hermanita, (…) se vuelve a embarazar (…) , pierde <u>dos</u>, o sea, <u>hay mucho</u>, le nacen dos y la madre tiene como cinco perdidas, entonces hay hermanos que se pierden y hermanos que sobreviven, y eso <u>la marcó muchísimo</u>, ah, (…) además por otros aspectos también, de su historia pequeña, digamos que los padres cuando esta niñita tiene año <u>y medio</u>, se van tres meses a Europa, <u>¡te imaginarás!,</u> (…) y encima la mamá llega <u>embarazada</u> (…)¡y te imaginarás!, cómo le cayeron (…) una de las hermanas ha tenido una vida bien difícil, y mi paciente ha sido con mucha ambivalencia, mucho sostén para la hermana **M: ¿Y han podido trabajar eso? (…)** I: Sí, sí, eso ha sido parte de su análisis, porque además esta paciente que te digo la madre falleció, mhm, y el padre se volvió a casar, entonces la relación con sus tres hermanas era el núcleo familiar que le quedaba, claro, entonces sí, <u>importantísimo</u> y sobre todo la relación con la segunda, con la que le llevó en el embarazo **M: ¿Con la que había más rivalidad de alguna manera?** I: Sí, con la que había más rivalidad, la vida le ha tocado ayudarla muchísimo, pero ella, pero sí, lo tiene con mucho más aire, mucho mejor manejado (Lines 698 – (…) – 832)
MMF1	N. 1	"I: Esta cosa de los hombres de negocios, los mayores son los que saben, <u>esa es una idealización garrafal</u>, eso me lleva a mi a confiar ciegamente y a yo retirarme, porque yo no era ni hombre de negocios, ni mayor, porque cuando uno es menor uno se siente menor de todas maneras, así tengas la edad que tengas, (…) y

		entonces combatir eso y superarlos me tomó un montón de tiempo (…) eso fueron <u>años, de años, de años</u> de hablar de lo mismo" (Lines 528 - 537)
MMF3	N. 1	"I: Nosotros nos queremos mucho, nos hemos apoyado siempre, sobre todas las cosas ha estado siempre el apoyo, inclusive cuando mi papá murió, cuando mi mamá murió nosotros no pedimos que se dividiera nada, dijimos eso le corresponde a mi padre mientras esté vivo. Murió de improviso, cuando mi papá murió hubo un tema de 'yo quiero más porque yo hice tal o cual cosa', yo me piqué y mi hermano dijo 'todos terminamos haciendo lo que votemos y eso se acepta', y al día siguiente se olvidó y se vio diferenciales digamos que no estaban establecidos (…) siempre nos hemos apoyado y tengo que agradecer" (Lines 582 - 590)
4.2.2.2 Talking about Transference		
4.2.2.2.1 Clinical Manifestations of Sibling Relationships		
MMF2	Ref. 1	**"M: ¿Te acuerdas algún caso, en el que… de tus niños, donde la transferencia fraterna se haya presentado?** I: Sí,::: en realidad, yo diría que, a ver, transferencia fraterna… mira, en el caso de niñas es más común que se transfieran cosas con los vínculos con los padres, ¿no?, o con los abuelos, o con las figuras adultas, sin embargo, también me ha pasado algunas veces que se transfieren vínculos <u>con</u> los hermanos y con los amigos, <u>sabes que me estoy acordando</u> de una niñita que tenía mucha dificultad de socialización y de relaciones interpersonales en el colegio, ¿no?, esteee, una niñita de ocho años y y y y… donde en esa edad es bien importante, ¿no?, el tener amiguitas y sí, sí venía a la terapia y… se vinculaba conmigo como que yo era pues, esteee,… digamos,… actuaba lo que a ella le hacían en el colegio, ¿no?, que era la cochina, yo era la que nada hacía bien, yo era la que, la que, estee, la que tenían que encerrarme en algún lado, entonces sí, creo que sí…" (Lines 407 – 419)

| MCM1 | Ref. 1 | "I: (…) tengo un paciente que es un pata[16] que tiene empresa, es (XXXX, fuera de Lima), tiene una empresa::: que hoy es una empresa familiar, farmacéutica, digamos, eehhh, este pata es el hermano mayor… (…) él tiene una empresa asociado a sus dos hermanos menores, ¿ya?... (…) tiene una enorme rivalidad, (…) pero el menor (…) compite por el liderazgo, (…)(a la entrada del consultorio) yo tengo cinco Vespas, ¿no?, o sea unas,… eehhh, entonces no es raro, de repente les ofrezco mucha información, no lo sé, pero pasa muchas veces que están las cinco Vespas y cuando entran a consulta, afuera cuadradas están las Vespas, entonces algunos hacen el link, eeehhh, ¿no?, entonces este pata me preguntó (…) entonces alguna vez incluso <u>hablamos</u> de esa Vespa, ¿ya?, <u>y se compró una Vespa,</u> ¿no?, <u>no se compró una Vespa,</u> se compra <u>LA "VESPA"</u> (…) I: <u>Obviamente</u> mejor que la mía, (…) la más cara de la tienda, ¿no?, moto que todavía no sale a dar una vuelta a la manzana, (…) ¿desde dónde lees eso?… en la historia que yo te cuento, yo creo que tienes que leerlo desde lo fraterno, ¿no?, o sea desde su lucha con su hermano menor, desde su lucha por su posición frente a sus rivales que son estos pares…" (Lines 494 – 528) |
| MMM4 | Ref. 1 | "I: <u>Puedes entenderla como una rivalidad entre hermanos,</u> pero de ahí tendrías que aceptar la premisa ((leve risa)) <u>de Freud, o tu analista personal,</u> como padre, cosa que a mi siempre me ha sonado un poquito… **M: (Risa)=un poquito jalada de los pelos** I: Ujum, <u>claro… finalmente</u> yo me he analizado con una persona que me lleva nueve años **(…)** **M: =por lo tanto no podría ser tu padre, vendría a ser tu hermano** I: Claro, pero <u>ah!</u>…. es un buen punto, <u>pero nunca lo he pensado así</u> … |

[16] Colloquial expression used in Peru, that designates a man, a guy, a pal.

		(…) I:　　°°Si, probablemente si … o sea (suspiro) probablemente es cierto que estamos demasiado inclinados a percibir la transferencia exclusivamente en términos de transferencias paternas, maternas o algo por el estilo, lo que pasa es que también <u>mi concepto </u>de transferencia ha evolucionado<u> a</u> través del tiempo … en la medida en que yo pienso que la transferencia es <u>siempre</u> un fenómeno intersubjetivo, donde tu no puedes separar la reacción contratransferencial de la transferencia (…) I:　　Mi preocupación es que lleve a esquematizar, o sea algo que por definición es sumamente complejo y mucho más complejo de lo que creemos °en mi opinión° esquematizarlo en términos de que estos es fraterno, esto es paterno, etc, °°a mi me pondría nervioso°° **M:　¿Y para qué sí serviría? (…)** I:　　Bueno, lo que me has hecho notar ahora, yo nunca he pensado en mi transferencia con mi analista como transferencia fraterna, de repente hay algo que descubrir ahí ¿no?" (Lines 430 – 462)
MCF6	Ref. 1	"I: (…)<u> sí,</u> yo siento que a veces escucho hablar pacientes y puedo imaginarme <u>una cara</u> de alguien que es así y, en ese sentido, puedo imaginarme a <u>mi hermana</u>, a mi <u>hermano</u> (…) " y me está <u>haciendo sentir o pensar</u> en este momento, en uno de mis hermanos (…) en una supervisión me ha pasado, que tenía dos pacientes con una patología narcisista muy fuerte, pero <u>yo constantemente</u> en la supervisión <u>reivindicaba</u> a una, y el analista en un momento me decía: '… *estamos hablando de una narcisista buena y tú no puedes hacer la separación'*; y yo le decía: '*es que esto, mira lo que me está pasando y yo traje a mi hermana al tema' …"* (Lines 335 – 356)
MMF2	Ref. 2	"I: …te vuelvo a repetir, yo creo que Kancyper lo tiene muy bien escrito teóricamente, yo creo que el análisis es una experiencia que te puede permitir, esteeee, digamos, tramitar todas esas

		angustias y poder articular de una forma particular, no solo la, el, el proceso edípico, el proceso de desarrollo del narcisismo, sino también estas, estas cuestiones fraternales y creo que al final vas a terminar haciendo una propia amalgama o como tú puedas, pero definitivamente sí" (Lines 423 – 431)
MMF3	Ref. 1	"I: Sí, yo creo que podría considerarse, en realidad el bienestar del paciente incluye esas relaciones, no es que sea eso, osea un poco reconciliado consigo mismo y con todos sus vínculos, entonces incluye de hecho el tema fraterno …" (Lines 220 – 222)
4.2.2.2.2 Am I the Only One?		
MCF1	Ref. 1	"I: … tu has visto ahí que tengo mi cuarto con las cajas de juego ¿no?, la curiosidad por la caja de juego … entonces qué pasa que si hacen una cosita de cerámica o algo, la pueden poner encima y la dejan secando encima, entonces qué pasa, que si el niño pasa por la zona de las cajitas de juego (…) y ahí empieza: ¿y quien es?, las típicas preguntas, ¿quien más viene?, ¿yo soy la única?, claro este niñita que te cuento que tuvo sus quintillizos ((risas)), justamente ayer me decía: "¿yo soy la única que vengo acá?", "¿qué crees tu? (…) ", "que sí, pero yo soy la primera", efectivamente es la primera, porque como es chiquita la veo muy tempranito…" (Lines 828 – 846)
MCF1	Ref. 2	"I: Este aparece mucho también sabes en qué momento, en el momento de la finalización del proceso (…) desde ¿qué vas hacer con mi cajita?, ¿quién va a venir en mi hora?, ¿esos juguetitos los va a usar alguien?, este hasta las preguntas más presentes de ya directamente ¿no?: " ¿y tu te vas acordar de mi?", directamente digamos que ya no solo tiene que ver con el tema de la rivalidad con los otros niños, como representando a los hermanos, sino con el vínculo, pero aparece todo el tiempo …" (Lines 852 – 859)

4.2.2.3 Struggle for Power		
MCM1	Ref. 1	"I: …para empezar porque lo social es lo fraterno, ¿no?, es entrar al mundo de los pares, que mi hermano es mi primer par, ¿no?, el primero con el que rivalizo, el primero al que tengo que aprender a respetar, el primero al que no le debo pisar la cabeza, digamos,… supongo que en esos términos, eehh, revisar lo fraterno, es revisar lo social, o es <u>mejorar</u> lo social, ¿no?, o sea tal vez lo pensaría desde ahí, (…) este pata Franz Alexander que no es hoy, sino 50 años atrás, eehh, yo me acuerdo que decía una cosa muy interesante: la sociedad nos pide competir y cooperar al mismo tiempo, ¿no?, eehhh, y ese es uno de los elementos que produce más desequilibrio mental, (…) un discurso bien difícil de:::, de::: complementar, ¿no?, eehhh, bien difícil de compatibilizar…" (Lines 755 – 768)
MCF3	Ref. 1	"I: …yo estaba pensando que yo, estee, a mí <u>me jode</u> que me mandoneen, ¿ya?, me jode en <u>el alma</u> que me ((risas)) mandoneen, ¿ya?, pero así "va pa' acá", "fíjate en esto", pero, me jode en la vida cotidiana, ¿ya?, y me jode que me mandonee el marido, me jode que me mandoneen debe haber sido porque he sido la menor ((risas)) me deben haber mandoneado como les ha dado la gana, ¡claro!, tienes que recibir órdenes de muchos…" (Lines 800 – 805)
MCF4	Ref. 1	"I: …"*sí te puedo decir, que he sufrido la dominación de una hermana mayor*", (…) y entiendo, entiendo, de repente, soy muy sensible, a poder entender, cuando, o sea, si bien me traen a los hermanos mayores, creo que también el que le sigue tiene una, digamos, experiencia particular, que tener que sobrellevar, las agresiones, los celos del hermano mayor" (Lines 926 – 932)
MMM2	Ref. 1	"I: =SÍ. SÍ. SÍ. (…) como yo me ocupo también desde hace algunos buenos años de de la la cosa de co… de estructuras po… económicas, ehh, y de negocios y cosas…, <u>veo muy frecuentemente</u> y ahora estoy viendo dos o tres familias de esas, en donde <u>las rivalidades fraternas</u> SON

		ESPANTOSAS, ehh, ehh, y y tienen un <u>tremendo peso</u>, ehh, <u>dentro</u>, ¿no?, <u>de las estructuras de poder empresarial</u>, ***ujum**, ehh, ¿no?, (…) pero yo lo he visto en empresas y, e <u>invariablemente</u>, ¿no?, <u>el conflicto</u> TERRIBLE <u>entre los hermanos</u>, ehh, determina, ehh, es UN EJE <u>de las</u> ca/catástrofe que puede haber posteriormente…" (Lines 245 – 257) " … cuando hago una consultoría∘∘, ***ajá**, en donde ahí SÍ, SÍ <u>hay un conflicto de una empresa</u> y buscan alguien que los ayude, APUESTO QUE HAY UN CONFLICTO FRATERNO que está en juego…." (Lines 268 – 270)
MMM2	Ref. 2	"I: … por ejemplo, hay varias soluciones (…) una en que EL NEGOCIO era para <u>los hermanos</u> y <u>las propiedades para las mujeres</u>, o le dan… es UN POCO DE PLATA ∘∘a las mujeres y los hombres se quedan con el negocio∘∘ (…) <u>que a todas las ↑hijas le dan ↑plata</u>, ∘∘pero de ninguna manera acciones∘∘, _entonces la parte del <u>negocio</u> ∘∘queda para los hijos.∘∘ (…) es es un modelo… y que, además, hacen que muchas de las <u>mujeres se casen con los hombres</u>… <u>de la familia</u>… ((Suspira)) <u>para consolidar</u>, (…) I: Entonces, se consolida el patrimonio o a la mujer se le da su propia plata para que haga lo que quiera (17'33"), ¿no?, pero el poder empresarial tan solo lo tienen que dividir (…) I: =en los hombres ¿no?, entonces uno ve mucho eso, ahora, ahora está cambiando, ¿no?, de todas maneras está cambiando… (…) I: En que muchas mujeres se empoderan (…) I: =Y que no soportan eso…" (Lines 279 – 303)
MMF3	Ref. 1	**"M: ¿Qué hay del tema del incesto, que hay del tema de las relaciones sexuales, de las violaciones?** I: No he visto eso (…) **M: ¿nunca te toco en historias?** I: Lo que si he visto es hermanos, zurraban a las hermanas, les pegaban porque ejercían un

		poder o una idea que imponían de esa manera, la hermana no hacía caso y le pegaban. **M: ¿y verbal, violencia verbal?** I: Bueno si, de disminuirlas, tu que hablas, tú no sabes, tú te callas, o tu escuchas, es bien curioso, (…) hay una persona que trabaja 2 veces por semana aparte de cama adentro (…) el esposo se le ha enfermado, entonces ella habla inmediatamente con el hermano mayor del esposo (…) además hay una jerarquía no solamente masculina, sino por el hijo, el número del hijo que es, el mayor dentro de la familia de su esposo que está enfermo, a él se remite…" (Lines 418- 439)
MCF1	Ref. 1	**M: ¿Hay algún tema que no hayamos tocado, desde el lado teórico del psicoanálisis, o clínico, (…)?** (…) "I: ….hay uno más que me faltaba (…) me ha parecido importante también, esto ah ok… el tema ↓del color de la piel, entonces cuando hay un niño en nuestro país/en nuestro/en nuestro país que es tan sensible a esos temas ¿no?, cuando hay un niño que es parecido al padre digamos de color de piel tal o de color de pelo tal y cuando es parecido a la madre y cómo, y yo ahí tengo un ejemplo muy, muy gracioso (…) que eran un montón de hermanos, eran … finalmente fueron 9 vivos pero hubieron 12 embarazos, (…) <u>una familia encantadora</u>, (…) unos más rubios, unos menos rubios, pero había uno que era muy rubio, ¿no? y la típica de la historia de la novela familiar, entonces le decían que él había sido (…) le decían que lo habían recogido de debajo del puente ¿no?, pero que era tan negrito, tan negrito que le habían echado este cloro, que le habían echado lejía y que se les paso la mano y que entonces por eso era tan rubio…" (Lines 1051 – 1053 … 1083 – 1098)
MMM2	Ref. 3	**" M: ¿Y de los mitos fundacionales del Perú?, =cuando estás pensando de los hermanos…** I: =Cuatro hermanos, cuatro hermanos… los cuatro hermanos, bueno, hay MUCHAS

		VERSIONES del mito, pero los cuatro hermanos recuerda, ¿no?, en nuestra versión recuerda cuatro hombres y cuatro mujeres, ***ujum**, hermanos entre sí, ***ujum**, pero <u>uno acaba eliminando a todos los hombres</u>, ***sí**, y ese <u>uno se queda con todas las mujeres</u>, ***ujum**, muy bien pero ese modelo acaba sobreviviendo, (…) cuando, Kancyper y todo esa… del conflicto fraternos, tú estás hablando, ¿no cierto?, <u>en esta cultura la rivalidad</u> (…) te tengo la consulta de un chico, ¿ya?, los padres están divorciados, PAPÁ <u>muchísimo dinero</u>, la mamá se vuelve a casar, la mamá está esperando un hijo, él tiene diecisiete años, la mamá espera un hijo, le pregunto, ¿cómo se siente?, "*no me importa*", ° °"*lo que me aterraría es si mi papá tuviera un hijo*"° °, entonces se divide mi matrimonio en dos… **(…)** I: Entonces, °°él él quiere que su papá <u>se muera de una vez</u> para que no tenga <u>chance de tener otro hijo</u>° ° y que la mamá tenga cinco no le importa porque la plata de él, no viene de ahí, entonces <u>hay</u> <u>una rivalidad fraterna</u>, ¡ah!, digamos, en este caso, ¿no cierto?, con los pre… posibles hijos del papá que <u>le quitan patrimonio</u>.." **(Lines 463 – 490)**
MMF1	Ref. 1	"I: … al que se le consulta para los conflictos internacionales, y los conflictos internacionales son una muestra de rivalidad fraterna clara= …" (Lines 370 - 373)
MCM2	Ref. 1	**"M: Has mencionado (…) de cómo lo fraterno (sirve para) (…) pensar (…) las <u>relaciones</u> en general, (…) ¿<u>en qué otros ámbitos</u>...?** I: En política, y en política internacional. **M: Te oigo, cuéntame, eso me gusta.** I: ((Risas)) O sea, por ejemplo, el caso de tu país, ahorititita, Colombia está creciendo y bastante y Perú crecía y ya no, y ahora nosotros miramos a Colombia como el hermano que crece y nosotros somos los hermanos que no crecen; nosotros tenemos <u>todo</u> ((suspiro profundo)) un tema con Chile, ¿no?, que no sé,

		pues, se puede leer en la línea de Caín y Abel, o sea el tema fraterno es bien importante…" (Lines 544 – 558)

4.2.2.4 Showing the Way, Sharing the Path

MCF1	N. 1	"I: (…) yo me acuerdo de nuevo, perdona que vaya a mi experiencia, pero yo entré al colegio y me supongo que vinculado a todas estas historias que había, complicadas ((risa suave)), me costo <u>mucho</u> adaptarme al colegio, era un colegio grande, no enorme, pero grande, era un colegio de monjas y este y lloraba y lloraba y me la pasaba llorando, y entonces claro primero la monja trataba de animarme, me llevaba a limpiar la casita de muñecas y ya cuando veía que no había forma de consuelo me mandaba a la clase de mi hermana, y ya pues, ese era mi consuelo…" (Lines 1037 – 1044)
MMF5	N. 1	"I: Tengo otra paciente que más bien… que el hermano más bien ha sido como una <u>figura paterna muy importante</u>, ***ujum**, y que en <u>todos sus temores y sus miedos desde chiquita</u>, ella se acuerda que iba donde el hermano, en la noche, porque los padres viajaban mucho y (…) después en un momento, que se separaron, entonces, el hermano fue SU PROTECCIÓN, (…) entonces ella iba a a buscar su… el refugio donde el hermano, ¿no?, el hermano la cogía… y, digamos, hasta ahora es SU FIGURA PATERNA" (Lines 270 – 276)
MCM2	N. 1	"I: (…) yo tengo un hijo de año y medio ahorita, entonces <u>veo,</u> por ejemplo, a ver cosas más concretas, ¿no?, <u>que mi hija</u> pasa más tiempo con mi hijo, <u>que yo </u>con mi hijo (37' 01"), entonces ya para comenzar, eso es una cosa que he pensado hace más o menos poco, o sea la influencia de mi hija en mi hijo es <u>altísima</u>, o sea es, es, este, ((suspiro)) mi esposa también <u>trabaja</u> entonces, de hecho, no sé, pero seguramente… o sea, el tiempo que pasa mi hija con mi hijo, puede ser, ahora ya con mi hijo los últimos seis meses y probablemente cada vez más, pase más tiempo con mi hija que con mi propia esposa, podría ser, tranquilamente

M: ¡Por supuesto!, ¿qué edad tiene tu niña?

I: Seis (…) mi hijo <u>menor</u> siempre quiere, por ejemplo, ¿no?, dice… ((risas)) dice Lacan que uno quiere, uno desea el deseo del otro (…) Yo creo que esa sola frase es posible en relación a un/a los hermanos (…) <u>es tan sencillo</u> como que en mi casa hay dos hula-hulas, mi hijo quiere el hula-hula que tiene mi hija, si mi hija cambia el hula-hula, va a querer el hula-hula/o sea, no le interesa el anterior hula-hula, le interesa el hula-hula que tenga mi hija… entonces…(…) yo entiendo de que la cosa va por ahí, ¿no? (…)

entonces… te pongo un ejemplo, ¿no?, mi hijo tiene año y medio, es chiquito, ¿no?, si habla bastante bien pero es <u>recontra</u> chiquito (…)Sí habla bastante bien, o sea, y yo creo que también es gracias a mi hija, porque mi hija le habla un montón, (…) pero eso yo creo que es el impacto de mi hija, ¿no?, por ejemplo, ((inaudible)), entonces mi hija cuando mi hijo quiere algo de ella, una cosa que ella suele hacer es ofrecerle cosas alternativas que le provoquen, (…)

si mi hija quiere hacer hula-hula, (…) hay dos hula-hulas, ¿ya?, mi hija quiere el hula-hula 1, pero lo tiene mi hijo, entonces mi hija va, le da el hula-hula 2 y como que le saca un poquito de pica "*mira tengo el hula-hula 2*", entonces, Alonso va y coge el ula-ula 2 y mi hija viene un rato en el cual puede estar con el hula-hula 1, tranquila, eso suele hacer este:: mi hija y se la hace regularmente y le funciona para que mi hijo no le quite las cosas, entonces, la vez pasada=(…)

 había llegado del colegio y estaba mi esposa, este,:: y mi hijo no se dio cuenta que había llegado mi hija, estaba jugando con la nana, entonces mi hija estaba abrazada de mi esposa y acababa de llegar, entonces mi hijo llega y encuentra a mi hija abrazada de mi esposa, y se acerca y trata como que de interponerse y de treparse donde mi esposa y ella le da el momento a mi hija y como que la sigue

		abrazando y le propone como que le abrazar también a mi hijp pero sin dejar de abrazar a mi hija, entonces mi hijo se va picón y se va, entonces mi esposa pensó en ese momento "*ha entendido*", ¿no?, ((risas de entrevistadora)), entonces mi hijo va, va al cuarto de su hermana y regresa con una muñeca y le dice "XXX,XXXX" así le dice a mi hija y le hace así a la muñeca ((no sé, qué gesto hizo)), entonces mi hija pensó que él quería jugar con ella y se baja a jugar con él, mi hijo le da la muñeca, mi hiija sigue y dice "*hay XXXX mira la muñeca*" y mi hijo se va corriendo y se va donde mi esposa (…) =ella era el hula-hula, y le estaba haciendo a mi hija, <u>lo que ella le hace</u>, y se la había agarrado igualito, entonces sí creo que es una cosa bien importante el mundo de los hermanos, ¿no?, y es, esa cosa a mí me parece que es bien compleja, ¿no?, este darse cuenta todo lo que te acabo de contar y si:: mi hija no estuviera, a mi hijo no se le hubiera ocurrido una cosa como esa" (Lines 422 – 483)
4.2.2.5 Affective Expressions		
MCM1	N. 1	"I: lo fraterno a veces aparece como esos pedazos de ternura que le faltaron a tus padres, también, ¿no?, o sea, como esas, eh, partes compre/ternura como en el sentido de Ulloa[17], ¿no?, o sea, no ternura de cariñito no más, sino de, de espacios que despiertan amor, de espacios que sanan, de espacios que complementan, que curan" (Lines 590 - 594)
MCF3	Ref. 1	"I: …Yo creo que la amistad, la amistad es fundamental en las hermanas, la intimidad, la capacidad de tener intimidad te lo dan tus hermanas, por ejemplo, entre hermanas pienso yo que uno <u>mata</u> a los padres ((risas)) **(…)** Simbólicamente hablando uno los mata, cuando tienes la posibilidad, digamos, ¿no?, porque hay gente que no la tiene, pero creo que esta reunión de hermanas para rajar (…) es una matanza simbólica, pienso yo (…)

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[17] Ernesto Carmona Ulloa (1943 – 2020), Chilean journalist

		I: Y sana …" (Lines 775 – 789)
MMM4	Ref. 1	"I: eso creo además que se ve con con <u>bastante frecuencia</u>, <u>aparte</u>, qué bueno, evidentemente, estee, la la sexualidad, la iniciación sexual con mucha frecuencia está conectada con juegos sexuales, estee, entre de hermanos…" (Lines 233 -235)
MMF1	Ref. 1	"I: …otra paciente que son… tres hermanas y el papá <u>abusaba</u> sexualmente de ella, cuando era… no sé, siete… ocho (años)… durante un año <u>y ella cree</u> que las hermanas, la otra hermana que le sigue o la que la antecede le pasó lo mismo y nunca han hablado, y nunca han hablado, pero lo que ella se propuso fue cuidar a la hermana menor para que <u>no le pasara nada</u>, ¿no?, y está casi segura de que no le pasó nada pero ha sido..." (Lines 150 – 155)
MMF3	Ref. 1	"I: Supervisión no he tenido hace mucho tiempo de pares, los supervisores de mi caso control no creo haber tocado nunca ese punto, uno de mis pacientes tuvo un hermano mayor. **M: en un caso control** I: Si, que no llegue a ver, tuve un hermano que tenía un cierto abuso de índole sexual con él. **M: ¿el mayor con tu paciente?** I: Si, que era bastante menor, ahorita me has traído a la mente esto y tenía una carpa, uno tenía 9 u 8 y el otro tenía 3. **M: ¿el tuyo era el de 3?** I: El de 3, y recuerdo que me conto, que entraron a una carta que había en el cuarto, esas carpas para niñitos y lo punteaba analmente" (Lines 191 -202)
MMF5	Ref. 1	"I: …una… que tuvo una relación…, ehh, se…, digamos, sexual con su hermano, ***ujum**, o sea, el hermano la acos… la acosaba y la y la empujaba <u>a ver pornografía</u> <u>con él</u>, ***ujum**, y él era… ella era mucho menor, no mucho menor que el hermano, pero era dos años, tres años que en esa época <u>es bastante</u>, ***¡claro!**, y ella contaba, le contaba a a a su mamá, contaba en

		la familia y NO LE CREÍAN, ¿no?, ***ujum**, entonces, toda esa relación con el hermano de de <u>cercanía sexual</u>, un poco im… <u>acosadora</u> ha hecho que ella, por supuesto, estee, <u>cierre cierre un poco la la relación con los hombres</u> y se ha refugiado en la… en la <u>homosexualidad</u>, ***ujum**, ehh, y tiene UNA HOSTILIDAD MUY GRANDE hacia los hombres…" (Lines 259 – 268)
MMM4	Ref. 1	"I: …yo creo que hay hay casos en que la figura del hermano o de la hermana puede ser una figura seductora muy importante, cuando te digo que <u>no he tenido casos de incesto real</u>, me refiero a casos de incestos consumados sexualmente, con follo, el único caso que conozco es este que he mencionado, estee, pero eso es muy frecuente, ahora, también hay que, quizás hay un dato de mi historia personal… yo vengo de una familia <u>muy endogámica</u> porque en Arequipa todo el mundo se casaba entre sí **M: ¡Claro!** I: =mi abuela era hija de primos hermanos, y mi abuelo era tío de mi abuela… **M: Tu abuelo era tío de tu abuela y tu abuela era hija de prim/¡ah, mira!** I: O sea, no tío en primer grado, tío en segundo grado, **M: ¡Claro!** I: =entonces por ejemplo a mi nunca nunca, <u>nunca</u> he entendido demasiado el tabú contra el matrimonio entre primos hermanos, ¿no?, porque mi familia y además, ha continuado generacionalmente porque la mitad de mis primos hermanos, a su vez, se han casado con personas que vienen de combinaciones similares, ¿no? M: **¡Ah, mira!, ¡qué interesante!** I: Entonces, de repente, yo estoy un <u>poco inoculado</u> **((*risas))** frente al incesto de, ehh, por lo menos de segundo grado, ¿no? **M: ¡Claro!, ¡claro!, ¡claro! Es es otra visión diferente…**

		I: O sea, para mí, el tema de, de…, en general de los juegos sexuales entre hermanos o primos no es que "*me mueva el piso*", ¿no?..." (Lines 245 – 266)
MCF4	Ref. 1	"I:… de alguna manera, las mujeres todavía, ¿no?, están más ligadas, a lo afectivo, o la casa, ¿no?, estee, a pesar de que muchas estamos trabajando, pero todavía, hay una parte que está anclada, **M: ujum, ¡claro!,** I: que si alguien se enferma es la mujer la que va, la madre, la hermana, ¿no?, estee, entonces sí aparece, **M: ujum,** I: la preocupación, sobre todo, en en pacientes adultas, ¿no?, la preocupación por las hermanas, **M: ya,** I: por los hermanos que no están bien…." (Lines 672 – 682)
4.2.2.7 Injuries to the Self		
MMF2	Ref. 1	"I: …no podía soportar, esteee, la presencia del hermano en términos de hacerle un espacio y, y aceptar que no está solo en el mundo, que ya hay más como tú…" (Lines 190 – 192)
MMF4	Ref. 1	"I: la _mayor,_ la mayor, de, una, ellos eran, fueron tres hermanas, pero la mamá perdió muchos bebés **M: ¡Ajá!** I: y los perdió antes que ella, como tres, era, ¿no?, entonces fue la niña esperada, la niña de los ojos de los padres y como a los tres años le nace una hermanita, bueno, ¿no? y después, le nace, se muere, se vuelve a embarazar la madre y vuelve a perder otro hijo, otro embarazo, pierde _dos,_ o sea, _hay mucho,_ le nacen dos y la madre tiene como cinco perdidas, entonces hay hermanos que se pierden y hermanos que sobreviven, y eso _la marcó muchísimo,_ ah, eh, a esta paciente, _en qué sentido,_ en que, bueno, además por otros aspectos también, de su historia pequeña, digamos que los padres cuando esta niñita tiene

		año y medio, se van tres meses a Europa, ¡te imaginarás!, después de ser una niña, así, ¿no?, (…)
		I: ¡solita!, eso y encima la mamá llega embarazada (…)
		I: ¡y te imaginarás!, cómo le cayeron los hermanos de ahí en adelante, (…)
		I: ¿No?, entonces, ¡claro!, la herida narcisística, ¿no?, que eso ha jugado en su vida, el, el, ha sido fuertísima, ¿no?, los hermanos con herida narcisística, porque ella asocia abandono con embarazo, (…)
		I: ella es una chica linda, sensible e inteligente, pero,… es como si, no hubiera podido desarrollar,
		(…)
		mucha angustia de no ser perfecta (…)
		¡eran ataques de angustia!, ¡ataques de angustia! (…)
		y sus hermanas eran ciudadanas de segunda categoría para ella,=
		(Lines 698 – 738)
MCF4	Ref. 1	"…I: Yo creo que habría que, de repente, profundizar un poco más, en, eh, en los procesos, en los procesos, eh, destructivos, ¿no?,
		M: *ajá, ¿a qué te refieres?
		I: O sea, ¿cómo el dolor, las heridas narcisistas, ¿no?, despiertan reacciones destructivas, sea celos, envidia, odio, ¿no?, eh, y cuando te digo, como procesos a elaborar, ¿no?, creo que, sí me parece importante, eh, tenerlo como una línea de referencia.
		M: *Ujum, ujum, pero, a ver, no sé si te estoy siguiendo, ¿tú estarías planteando que el nacimiento de un hermano o la carencia de un hermano, de alguna manera es una herida narcisista, y que esa línea es importante poderla seguir?
		I: Ujum, desde la comprensión de los impulsos destructivos…"
		(Lines817 – 827)
MCF4	Ref. 2	"I: Sí, en estos momentos estoy pensando, en un paciente que tiene cuarenta y pocos, que

		cuando vino a consulta, en la primera sesión, me trajo el tema de su hermano mayor, (…) I: de cómo su hermano mayor, eh, él había crecido viendo los problemas que tenía su hermano mayor, (…) I: ¿no?, problemas de aprendizaje, problemas de conducta, ¿no?, problema, o sea, era, un, un, un, <u>chico problema</u>, entonces, cómo a él lo había afectado, que, y lo llenaba de culpa a veces haber agredido a su hermano mayor, ¿no?, y, o, y ° °quería repararlo, quería repararlo, con este hermano, ¿no?,° ° (…) pues el hermano no había podido surgir en la vida y <u>él sí, él sí,</u> entonces se sentía culpable y además <u>responsible</u>…" (Lines 621 – 637)
MCF3	Ref. 1	"I: …a mi marido también se le ha muerto (…) un hermano cuando él tenía cuatro años **M: ¡Ah, mira!** I: =menor que él, de un año, menor que él, =y también ha sido una temática, pero yo siento que para él, ¿sabes qué?, es una temática no hablada, una temática no hablada, no conversada, muy mal manejada diría yo, como las cosas como se manejaban antes que eran ocultas, no los llevaban a los velorios, los desaparecían a todos los hermanos en casa de cada uno, no los mantenían juntos, ujum, sí siento que, que sí sí hay muchas cosas por las que él se ha afectado, me parece, en donde lo fraterno es importante, en donde lo fraterno es muy importante porque yo me imagino… que estaban jugando a como juegan los niñitos de tres y cuatro años, hombres encima, empujarlos, a patearlos, a qué sé yo, ((risas)) claro, y que de repente el hermano se muera, ¡uichh!, en una edad tan chiquitos, debe <u>ser terrible</u>, sí, la culpa que te… debe ser muy impactante…" (Lines 297 – 310)
4.2.2.6 Subrogating Siblinghood		
MCF6	Ref. 1	"I: …yo creo que la temática fraterna, <u>está ahí</u> en esa, en eso que dicen que se llama la familia

		que uno elige que son los amigos, <u>el hermano</u> que uno quisiera tener muchas veces uno dice, ¡claro!, muchas veces entre amigos se dicen: "*no tú, ven, porque tú eres mi hermana, yo te invito, porque tú eres como mi hermana*" y eso qué significa, yo yo me quedo pensando, ¿no?, ¿así te llevas con tu hermana?, o ¿es la hermana que te gustaría tener? (…) Entonces estas relaciones que uno va construyendo y que a veces llegan a ser, como que ya no es el lugar de amigo, es el lugar del hermano, ¿no?, de esta persona que ya es como como un un, una <u>ligazón</u>, un vínculo, un lazo mucho más estrecho…" (Lines 307 – 316)
MCF4	Ref. 1	"I: …el tema de la relación fraterna, **M: ¡claro!,** I: este no se limita a lo familiar, **M: *¡por supuesto!,** I: si no que se desplaza hacia otras esferas, en las que uno se mueve, que tiene que ver con grupos, **M: ujum, ¡claro!,** I: y necesidades que se dan en las dinámicas de grupos, a veces uno tiene <u>su familia</u>, digamos, de referencia, ¿no?, pero además creas vínculos fraternos con otros, ¿no?, **M: *ujum, ¡por supuesto!,** I: las amistades, por ejemplo, ¿no?, yo puedo decir, tengo amigas que son <u>mis hermanas del alma</u>, ¿no?, **M: ¡claro!, ¡por supuesto!,** I: entonces, ahí hay un vínculo fraterno, ¿no?, **M: ¡claro!,** I: eh, otro tipo de grupos, también de los que uno forma parte, creo que <u>sí</u>, sería interesante, poder, eh, eh, <u>discriminar</u>, de qué manera se activa lo fraterno, en dinámicas de grupo, **M: ujum, ujum, ajá,** I: por ejemplo, en el instituto, la promoción, **M: ujum, ¡claro!**

		I: La promoción, ahí hay una dinámica fraternal, ¿no?, **M: *¡por supuesto!,** I: o bien en los trabajos, en empresas, por ejemplo, cuando vienen, vienen, <u>estee</u>, pacientes, vienen y me cuentan y me hablan de los conflictos que se dan, las rivalidades, **M: *por supuesto, ¡claro!,** I: ¿no?, es como un desplazamiento, de, de estos esquemas internalizados, ¿no?, **M: ajá, ¡claro!,** I: desde la propia familia, que se reproducen, en otros ámbitos, entonces creo que sí sería de gran aporte, poderlo <u>aplicar</u>, a sea a empresas, sea a los colegios, sea a cualquier ámbito donde hayan dinámicas grupales…" (Lines 774 – 805)
MCF2	Ref. 1	"I: (…) pienso en mis hermanos de promoción (…) nosotros somos XXX que cuando entramos creo que tenían entre 30 (…) y 60 (años) (…) <u>treinta años</u>, diecinueve que son sociólogos, antropólogos, monja, (…) provenientes de todo tipo de ideologías y hasta de sectores sociales que nadie <u>habla</u> del asunto, pero sé que sí, ¿cómo cómo no va a haber un pleitecito de de vez en cuando ¿no??, más bien me llama la atención que tampoco no haya habido si es que, <u>yo no conozco</u>, algún cherry, ¿no?, pero no hay, no ha habido ningún <u>affaire</u> y tenía que haber, como hubo hasta hace poco, un pleito, ¿pero cómo no?, <u>si somos diecinueve hermanos Dios mío</u> es como si hay… supongamos ¿no? si hubiera…<u>hay dos tetas de una mamá entre los diecinueve hermanos se tienen que mandar codazos…</u>" (Lines 719 – 736)

4.2.3 How do Psychotherapists work with Sibling Related Issues?

4.2.3.1 Addressing the Topic

MCM1	Ref. 1	**"M:…cuándo tú realizas tus entrevistas de evaluación de pacientes nuevos, ¿sueles discutir los temas relacionados con lo fraterno?**

		I: Digamos en la anamnesis <u>de todas maneras</u> pregunto por los hermanos, no es un tema que puedo dejar afuera, eeehhh, porque me parece que define mucho más que lo que estamos acostumbrados a,::: a pensar…" (Lines 87 – 91)
MMF2	Ref. 1	**"M: Cuando tú realizas entrevistas de evaluación de tus pacientes, o sea, primeras entrevistas, digamos, ¿sueles discutir el tema relacionado con las relaciones fraternas, tanto en niños como en adultos?** I: Ehhh,… normalmente, <u>sí</u>, normalmente cuando uno hace el motivo de consulta, siempre, y trabaja con niños, siempre tiene que poner mucho interés en el contexto donde está el niño, ¿no?,… no solamente en las cuestiones intrapsíquicas, sino en los vínculos que establece, la rutina diaria, los roles que juega en la familia, cómo se relaciona con cada uno de los hermanos, qué roles juegan cada uno de los hermanos, cómo va la… esto es bien importante, casi, casi es una cosa que un analista de niños tiene que hacer, ¿no?..." (Lines 74 – 83)
MMF4	Ref. 1	"I:…..yo hago una entrevista y lo que vaya saliendo, **(…)** I: ¿no?, entonces, ¡claro!, lo qué pasa, es, sí, que es un tema que así como uno tiene que, que, tener como una especie de alerta o de, <u>de espacio</u>, para que, ese <u>espacio está,</u> (…) M: **=¿Cómo que lo tienes ahí esperando que aparezca?** I: =Que aparezca, y como aparece y desde el momento que aparece o si nunca aparece <u>también</u>, ¿no? **M: Pero sí es uno de los temas que tú siempre lo tienes como al pendiente** I: Sí, es como un espacio, sí, para mí, sí, porque para mí ha sido muy importante…" (Lines 656 – 669)
MMF5	Ref. 1	**"M: ¿Qué preguntas XXX?, ¿qué indagas** I: Ehh, bueno, ¿cuántos hermanos tiene?, ¿qué ubicación tiene en la familia?, ***ujum**, ehh,

		¿cómo se lleva con sus hermanos?, ¿qué?…, de repente, no lo pregunto así directamente en una primera sesión, pero siempre a lo largo cuando van apareciendo voy indagando eso, ¿qué hacen los hermanos?, ***ujum**, o sea, un poco para ver también un poco comparativamente… **M: Tú decías que lo… que para ti han sido =como referentes, ¿no?** I: =Como referentes. **(…)** de repente, hay una patología familiar muy fuerte, estee, <u>si es patología familiar</u>, digamos, afecta casi… a todos, ¿no?, ***¡claro!**, entonces, ver qué han hecho los hermanos, si han salido adelante, si han tenido problemas, ***ujum**, en fin, ¿no?..." (Lines 239 – 253)
MMM3	Ref. 1	"I: ….quién no te va a hablar de su mamá, si alguien no te habla de su mamá, bueno, entonces, es <u>raro</u>, no sé, hay uno pregunta, *"bueno, no me has dicho nada de tu papá"*, o sea, igual en los hermanos, no sé… **M: Pero, ¿tú crees que eso pasa? porque yo tengo la impresión de…** I: Me pasa, me pasa a mí. **M: ¿A ti?, ¿a ti te pasa?, =¿tú dirías que pasa dentro del gremio psicoanalítico?** I: =Yo lo hago, ¿qué la gente entrevista? No, no, para nada. **M: Para nada, dirías, en general, ¿no se pregunta…?** I: Para nada, para nada, para nada. Que tú lo ves en los protocolos, o sea, cuando la gente te presenta un trabajo y tú dices: "*¿tiene hermanos o no tiene hermanos?*", entonces, a veces, yo juego con él, a ver en qué momento va a aparecer, es es el vínculo del del, o sea, porque a veces te dicen ya "*¿está casado o no está casado?*", puede ser que no te lo digan también, eso también es interesante en algún momento aparece, pero las cosas que no te dicen, por la gente que te ponen, ¿no?, fulano, o sea, mujer, tal edad, trabaja en esto, dd, dos hermanos, de la tercera, salteada de esos datos, así, pero, hay gente que no, digamos,

		(…) I: y que más bien te presenta, ***ujum**, lo que le parece relevante, entonces… y en general, o sea, las veces que yo he supervisado y que yo he puesto hincapié en el tema de los hermanos, suele ser una cosa que les llama la atención a, o sea, <u>siempre es útil</u>, ***¡claro!**, pero no se les ocurrió, ¿no? (Lines 239 – 258)
MMM4	Ref. 1	**"M: … ¿cuáles son las temáticas fraternas que suelen surgir, ehh, a lo largo de los trabajos… analíticos?** I: Bueno, tema de rivalidad, tema de, ehh, digamos, yo he tenido pacientes o he supervisado muchos pacientes que tienen <u>hermanos gemelos</u>, entonces, la, el tipo de problemática que surge ahí es <u>bien interesante</u>, ¿no?, porque un, o hay una… un intento de diferenciación muy, <u>muy agudo</u> o hay una sobresimbiosis, son los dos fenómenos que he visto, ¿no? **M: Ujum** **I:** ((suspiro)) después, sí recuerdo, por ejemplo, ehh, sobre todo <u>rivalidades muy fuertes</u> cuando hay segundos matrimonios y hay medios hermanos, ¿no?, ese tipo de, de situación; pero, nos resultaría difícil, digamos, pensar en, en <u>reglas generales</u>, ¿no?, o sea, cada, cada caso lo veo en, en su propio contexto, ¿no?..." (Lines 128 – 139)
MCM1	Ref. 2	"I: … yo por provenir de un colegio que ha lidiado con muchísimos alumnos "problema", entre comillas, eeeehhh, me… suele pensar en mi gente que tiene hijos que tienen algunos, eeehhhh, problemas, eeehhh, digamos que los papás no pueden manejar, entre ellos, temas vocacionales, temas de rivalidades muy fuertes entre hermanos, eeehhh, fundamentalmente adolescentes, y yo creo que ahí este tema

		fraternal está pero como que en eclosión, ¿no?, está como en su máximo punto (8' 07") **M: ¿A qué te refieres con eso?** I: (…) <u>apelo a este paciente histórico</u> (…) este chico llegó donde mi derivado por un colega de la Sociedad, eeehhh, y era un muchacho joven que no podía acabar su carrera universitaria, °°no podía hacer su tesis,°° ¿no?, eeehhhh, sin ahondar en él la, la… toda mi sensación con él… era el segundo de dos hermanos, ¿ya?, <u>y toda su historia</u> era caminar por donde no caminó el hermano, digamos, <u>hacer todo lo que no,</u> lo que el hermano no había hecho, ¿ya?, (…) pero no era una opción consciente y no necesariamente reflejaba lo que él quería hacer en términos… entonces, yo creo que había elegido una carrera que no era su carrera porque el hermano ya había ocupado otro °°espacio°° (…) tengo la impresión que, <u>especialmente en la adolescencia</u>, estas personas que están casi como telón de fondo porque el drama en principio parece darse en la relación con los padres, ¿no?, <u>y en la relación</u> con los <u>pares</u> que no necesariamente son los hermanos…" (Lines 97 – 128)
MMF2	Ref. 2	"I: … cuando un niño pequeño viene que le nace un hermanito, no viene a decirme "Oye nació mi hermanito y mira que mi mamá no me saca", viene la sensación del llanto, cuando juega, juega al llanto, o sea juega a la imagen, recrea la imagen en el dibujo, o sea no, no está puesto en palabras, en narrativas, entonces lo que hacemos nosotros es crear una narrativa conjunta donde se pueda tramitar eso, entonces, yo sí creo que… que es bien importante…" (Lines 374 -380)
4.2.3.2 Sensitized because of personal History		
MMM2	Ref. 1	**"M: … qué hay del lado de la cooperación, de la…, del acompañamiento, de muchas veces, los hermanos son los que vienen a reemplazar a los papás porque no hay figuras paternas, muchas veces son los hermanos =los que se hacen cargo…**

		I: (…) Yo NO. No, no o NO LO HE MIRADO, ¿POR QUÉ? porque YO NO HE TENIDO HERMANO…" (Lines 377 – 383)
MMF3	Ref. 1	I: No, no lo he estudiado, no lo he discutido, pero he vivido, yo tengo hermanos y para mí son importantísimos mis hermanos y una de las cosas que yo quería era tener más de un hijo, para que hubiera esta cosa tan importante, que ha sido tan importante para mí de sostén, de colaboración y diálogo entre los hermanos" (Lines 34 – 37)
MMM4	Ref. 1	"I: …cuando tú eres analista, tu/el único instrumento de comprensión del cual dispones eres tú mismo, entonces efectivamente de repente yo me estoy perdiendo de un registro de lo que son las relaciones con los hermanos, pero de repente los que tienen muchos hermanos se están perdiendo de un registro que yo tengo que es lo que es ser un hijo único…" (Lines 480 – 484)
MMF1	Ref. 1	"I: En la última parte…(…) en la formación como analista, y también… en algún momento… en algún congreso… me topé con el libro de Juliet Mitchell (…) me pareció <u>fundamental</u>… cómo los hitos este de teorización… que además, recuerdo que me parecen muy consonantes con experiencias de mi vida… (….) yo creo que es un tema <u>importantísimo</u> en cada persona" (Lines 30 -39 (…) 168)
MMF1	Ref. 2	"I: …esta cosa de los hombres de negocios, los mayores son los que saben, ¡esa es una idealización garrafal!, (…) yo era la que no era ni hombre de negocios, ni mayor, porque cuando uno es menor uno se siente menor de todas maneras, así tengas la edad que tengas, y entonces…" (…) y entonces combatir eso y superarlo me tomó un montón de tiempo y además, no solamente más o menos no solamente me volví la mayor, eso fue años de <u>años, de años, de años </u>de hablar de lo mismo, de hablar de lo mismo.

		M: Ajá, ¿te refieres a que el análisis te ayudó para poderte "volver la mayor"? I: ¡Claro!, para apoderarme y todo eso" (Lines 521 – 525 (…) 527 - 532)
MMM2	Ref. 2	"I: =N fue un tema… <u>particularmente importante…</u>" (Line 93)
MCF1	Ref. 1	"I: <u>Por supuesto, por supuesto, todo el tiempo</u> y hasta ahora…" (Line 746)
MCF3	Ref. 1	"I: Sí, sí, ¡uff!, cualquier cantidad, cualquier cantidad, por eso te digo, o sea, que es imposible que no, porque mis hermanas salen a cada rato, a cada rato, de una manera, de otra casi como mis hijos, no tanto pero casi como mis hijos, te diría yo, porque es toda mi infancia, (…) te diría que <u>gran parte</u>, eh, ((silencio)) eh, del sufrimiento no consciente (…) que yo sí puedo revisar ha sido por una problemática fraternal… (…) he tenido toda una cosa de idealización por mis hermanas, ¿ya?, (…) entonces a través del análisis se ha podido despertar la otra, el otro lado (…) Desidealizar, digamos, que se despierte la competencia, la cosa no tan maternal, las envidias, y todo eso ponerlo en un plano más consciente (…) lo cual conflictúa las relaciones (…) porque ya no es todo lindo y maravilloso si no lo que se conflictúan las relaciones y comienzan (…) A volverse más reales (Lines 963 – 968 (…) 973 - 989)
MCM1	Ref. 1	"I: Fue un tema central, a eso iba, de ahí venía la pregunta, fue un tema central <u>porque además, te digo</u>, yo he tenido un tema central: el de ser el pequeño, ¿no?, el más chico, el que llegó tarde, ¿ya?, entonces como que:: la historia estaba en otro lado y uno no era parte

		de ella, ¿no?, entonces apropiarte de tu historia ha sido vinculado a mis hermanos sin duda…" (Lines 1087 – 1091)
MMF5	Ref. 1	**"M: ¿Qué qué papel tuvo el la lo fraterno en tu análisis, ¿fue fue, o sea, tú crees que fue un tema central?** I: No fue central, pero sí fue BIEN IMPORTANTE en, mhmm, casi de descubrimiento, (…) si no que él fuera descubriendo, ehh, <u>sobre todo con mi hermana mayor</u>, (…) relación con mi hermana mayor, ((suspira)) <u>rivalidades</u> que yo tenía y ni siquiera <u>me daba cuenta</u>, y <u>ni siquiera</u> <u>sabia</u>…" (Lines 531 – 536)
MMF5	Ref. 2	**"M: ¿Tu analista era empático con el tema?, o ¿fue un tema que tu analista te ayudó a ir descubriendo, que fue surgiendo?,** I: =No, especial…, NO AYUDÉ ESPECIALMENTE, digamos, ((risas)) yo NO me acuerdo como…, me acuerdo haber hablado de esas cosas como más…, como espacio abierto de exploración, o sea, =él callado, digamos…" (Lines 537 – 541)
MMM3	Ref. 1	"I: ° °Mi impresión es que sí,° ° (…) además, yo creo que XXXX, que fue mi analista, él tiene una hermana mayor también, (…) "*no, perdón*", una hermana menor, estee, o sea, que era también consciente de de la noción de la importancia de los hermanos (…) yo di fue con un freudiano clásico, en general, <u>todos</u> los temas los ponía yo y <u>la profundidad</u> a la que yo quería llegar era la mía, (…) <u>no me bloqueó</u> el tema pero <u>tampoco lo favoreció</u>, estee, ***ujum**, ehh, °°en, en particular, ¿no?, que yo recuerde° °…" (Lines 312 – 325)
MCM2	Ref. 1	"I: … en mi caso, en particular, trabajar con niños y el tramitar temas entre hermanos en posición de analista tiene que ver con algo reparador…" (Lines 822 – 823)
4.2.3.4 Sibling Related Issues Among Psychotherapists		

MMF3	Ref. 1	**"M: ¿supervisiones tampoco, grupos de supervisión tampoco?** I: no" (Lines 41 – 42)
MMF5	Ref. 1	"I:…de supervisión <u>cuando aparece</u>, creo que lo que manda mucho más que la teoría en estos casos es <u>la clínica…</u>" (Line 223)
MCM2	Ref. 1	**M: ¿Cómo surge?, ¿es una temática que traen los pacientes, es una temática que sacan los supervisores, tú la traes?** I: Las tres… … **M: Las tres…** I: O sea, <u>yo la traigo</u>… porque lo traen los pacientes y como lo traen los pacientes, la traen… se menciona en las supervisiones, ¿no?, <u>no es muy común</u>… ((suspiro)) <u>por ejemplo, ¿no?,</u>… <u>es muy común</u> que, mmm,… un supervisor… tú le cuentas una historia clínica y te pregunte, *¿Y qué es del papá*?, por ejemplo, ¿no?, y pregunta específicamente sobre el padre si es que no está presente, ¿no?, por ejemplo, pero es raro que un supervisor te pregunte de la nada, *¿y los hermanos*? No, no es muy común, ¿no? **M: Ajám, ¿no es usual?** I: *No, no es usual* (Line 191 →)
MMF1	Ref. 1	"I:… creo que hay una rivalidad conmigo. (…) es que ya va segunda vez que me encuentro con esta persona como supervisora haciendo comentarios míos cagones ((risas nerviosas)), entonces… (…) y entonces me parece que tiene que ser una cosa así como… rivalidad fraternal (…) LA FRIEGAN=NO LE HACEN BIEN A ELLA, PERO A MÍ, ME FASTIDIAN…" (Lines 336 - 353)

4.2.4   Is it relevant?

4.2.4.1 Presence in Systematic Training

MMM4	Ref. 1	I: No, <u>probablemente no se le ha dado la atención</u> que merece, ¿no?, pero mentiría si dijera que he leído particularmente sobre el tema, ¿no?

		M: No es un tema que particularmente te haya interesado, digamos. I: La verdad no. (Lines 99 – 101)
MMF2	Ref. 1	"I: … yo considero desde mi trabajo con niños y adolescentes, que el tema de las relaciones fraternas, debe ser incluido como ha sido incluido el Edipo; o sea, yo creo que no hay niño, no hay persona, no hay adolescente que no tenga que mirar y tenga que revisar sus vínculos con sus pares, ¿no?, y, y creo que una oportunidad para hacerlo es en el análisis, además una oportunidad privilegiada…" (Lines 494 – 499)
4.2.4.2 Working with it all Day Long		
MMF4	Ref. 1	"I: …. °° Yo te diría que todos tienen (…) en un determinado momento de su análisis °° ¡claro!, ahorita estoy pensando en gente que está, como, ¿no?, y, at, con análisis muy avanzados o han terminado sus análisis, todos =han visto un momento así…" (Lines 681 – 684)
MMM3	Ref. 1	"I: … son esos temas del psicoanálisis que uno dice *"¿cómo no se dan cuenta todos de que es primario?",* ***ujum**, digamos, <u>primario</u> tanto en el sentido psicoanalítico como en el sentido coloquial es de, ¿no?, es <u>básico</u>…" (Lines 182 – 185)
MCM1	Ref. 1	"I: … nosotros sabemos que el pasado no existe, ¿no?, o sea, trabajamos sobre un pasado, que, que pulsiona, que, que actúa…" (Lines 170 – 171)
MCM1	Ref. 2	"I: … la idea de brindarle una posibilidad exploratoria a un muchacho, ¿no?, entonces, en esta:::, en esta situación de, de problemas, yo... trato de ver, dónde están esos hermanos, ¿no?, cuánto, esteee, esta persona que están trayendo es el portador de una enfermedad familiar, cuánto es el portador de lo que queda que los demás no cogieron, ¿no?, cuánto hay una intervención de esos otros…" (Lines 135 – 140)
4.2.3.4 Why the Denial of the Topic?		

MMF5	Ref. 1	**"M: ¿Cuál es la razón para que los psicoanalistas no le hemos dado… mucho =bola desde Freud mismo al tema?** I: Nunca lo había pensado pero ahora que lo dices debería tener mucho sentido de pensar de que… de que podrían ser LAS RIVALIDADES, (…) sí, pues, ¿no?, <u>acá no influye ningún hermano, ningún par</u>, y, estee, dedico mi teoría solamente a mirar al…, al padre…, que a la madre…, que esto…, pero NO a los hermanos, ¿no? (…) Yo creo que podría ser PERFECTAMENTE, <u>me hace sentido…</u>" (Lines 334 – 346)
MMM2	Ref. 1	"I: … por una razón muy sencilla porque al principio de… del psicoanálisis Adler <u>le interesó el tema</u>, el orden de los hermanos, ehh, y todas esas cosas, ehh, y <u>SI A ADLER LE INTERESÓ, FREUD LO BORRÓ</u>. Es lo mismo que los mitos, ehh, en la visión jungiana, ¿le interesó a <u>Jung</u>? ¿no'cierto?, mandala… <u>FREUD LO BORRÓ</u>, entonces, =nosotros hemos tenido ¿no? <u>la gran ventaja de la genialidad de Freud</u>, pero <u>la gran desventaja</u>, ¿no?, de que Freud <u>cuando alguien le caía mal</u>, ¿no cierto?, <u>lo eliminaba</u> (…) I: =Eso pasó, pasó con Jung que…, ehh, yo creo que la exclusión de lo fraterno y ese tipo de cosas viene desde <u>la eliminación por Freud de todas las ideas de Adler</u>, Adler fue primero, ¿no?, y y, ehh, bueno, y también, digamos, la, <u>la eliminación de las ideas de Tausk…</u> **M: =De Tausk, =¿Tausk también escribió sobre los hermanos?** I: =Que también escribió… =también, también una…, también escribió un poco…, (…) <u>entonces no era casualidad</u>, entonces, simplemente creo que, ehh, muchas de <u>LAS CARENCIAS</u>, ¿no?, dentro del psicoanálisis que están apareciendo ahora, ehh,

		corresponden a razón de esto, o sea, yo pienso, no, =de de eso de la política…" (Line 214 – 233)
MCF5	Ref. 1	"I: … No se toca el tema, como si no fuera algo que se pudiera resolver, ¿no?, ¡claro!, o como, bueno, de repente depositando todo lo malo en él o en ella, ¿no?, y diciendo '*yo eso no lo quiero, no lo quiero destapar porque si lo destapo, me salpica*'… (…) porque implica también el poder, ehh, mirarnos a nosotros mismos, (…) pero ahora ya es... está en ti, y está en ti que que lo puedas transformer (…) que lo puedas trabajar, entonces con los hermanos yo creo que la diferencia está en que <u>es una relación más horizontal</u>, ¡claro!, ujum, ¿no?, entonces tanto hago yo como hace él o hace ella, ¿no?, entonces ahí estamos más más <u>a nivel de pares</u>" (Lines 793 – 795 (…) 801 - 811)

Appendix S: Notes from Chapter 4 – Data Analysis

i Refers to the historic period, of Peruvian history between 1532 and 1572. 1532 saw the first meeting between the Inca's army and the Spanish conquerors commanded by Francisco Pizarro. Retrieved from https://es.wikipedia.org/wiki/Conquista_del_Perú on 29.12.2019

ii Officially, the 28th of July, 1821 is considered as the beginning of the Republican Period, since it was that day that José de San Martin, Chief Commander of the Independence Campaign, declared Peru, independent from the Spanish regime. Retrieved from https://es.wikipedia.org/wiki/Historia_republicana_del_Perú on 29.12.2019

iii "*Cholo* is a loosely defined Spanish term that has had various meanings. Its origin is a somewhat derogatory term for mixed-blood castas in the Spanish Empire in Latin America and its successor states as part of *castas*, the informal ranking of society by heritage. The exact usage and meaning has diverged heavily across Latin America, however. *Cholo* no longer necessarily refers only to ethnic heritage, and is not always meant negatively. *Cholo* can signify anything from its original sense as a person with one Amerindian parent and one Mestizo parent", retrieved from: https://en.wikipedia.org/wiki/Cholo, on 29.12.2019

iv "(…) in **Peru** the word "**pituco**" or "pituca" is used to describe arrogant or snobbish people who flaunt their money or status" retrieved from: https://www.google.com/search?client=safari&rls=en&q=meaning+of+pituco+from+peru&ie=UTF -8&oe=UTF-8, on 29.12.2019

v Translation for Sendero Luminoso, Peruvian guerrilla movement, very active during the 80's and 90's until their leader, Abimael Guzman was imprisoned

vi According with the Population Census conducted by Peru in 2017, Peruvian population identifies as descendants of the following ethnic groups: mestizo (60.2%), Quechua (22.3%), Caucasic (5.9%), afro-descendant (3.6%), Aymara (2.4%) and other ethnic groups (5.6%) such as Ashaninka, Awajun, Shipibo Konibo, and others, retrieved on 13.06.2021, from https://es.wikipedia.org/wiki/Censo_peruano_de_2017