

ABSTRACTS

FERENCZI'S UNWELCOME CHILD AND PSYCHIC SURVIVAL IN SCHOOLS AFTER THE COVID-19 PANDEMIC

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We wrote elsewhere that “There are many types of survival from suffering, from that in which a catastrophic experience leads to the development of psychic resources and an expansion in the possibilities of being, to that in which lethal aspects of a catastrophe become installed internally as psychic lethality.” At that time, we had in mind students “among the victims of social exclusion and institutional indifference, victims of racism and prejudice brought about by gender, class, or religion” who could be considered survivors,” since their suffering could “have put a large part of their personality and living experiences at risk.” After two years of the Covid-19 pandemic and a return to school that did not welcome the students and completely ignored the emotional effects of such an experience on their lives, the question of psychic survival has become even more acute and all-embracing. Ferenczi's ideas on the unwelcome child and some vignettes help us think whether it would be possible to formulate a psychoanalytically oriented description of the different survival modalities we found in the post-Covid-19 school environment and derive from them educational actions that could prevent potentially destructive, even lethal, situations.

Keywords: *unwelcome child, psychic survival, catastrophic experience, school, Covid-19 pandemic*

THE VEHICLE OF TRANSGENERATIONAL TRAUMA: THE TRANSGENERATIONAL ATMOSPHERE

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The legacy of Sándor Ferenczi and the Budapest school – curiosity and openness to new theories and methods – has influenced our work greatly, especially our way of thinking. Our model, the Transgenerational Atmosphere, follows this spirit. Our interest focuses on the trauma itself, especially deep traumas that affect a large group of people or even the whole of humanity, including war, genocide, and pandemic. An important element of our interpretation is the focus on the social aspect of trauma: we give special attention to the “we-in-me” and listen to the voice of the collective aspect of the subject. We have long known that the memory, or psychological legacy, of a traumatic event is transferred down the generations even if there are no verbal memories – even if the survivors keep silent or hide the truth from their descendants. The psychological model we have developed, the Transgenerational Atmosphere, provides a new interpretative framework for how these events are transmitted non-verbally, in a non-symbolized way. The Transgenerational Atmosphere is an original concept that enables us to comprehend many familiar phenomena in a new theoretical framework, such as the psychological impact of the trauma; the mode of transmission; the psychological impacts on the heirs of the transgenerational trauma; and special therapeutic aspects. We will use mini-case studies to demonstrate how the Transgenerational Atmosphere carries the experiences and memories, how it is transmitted to the next generation, and how it appears in the therapeutic space.

Keywords: *trauma – transgenerational trauma – transmission – memory – transgenerational atmosphere*

THE LIFELONG IMPACT OF BEING BORN AS AN “UNWELCOME CHILD”

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Unlike children relegated to orphanages after their birth, Mrs. X was raised in her family of origin, with both parents and two older siblings for several years. Mother's accidental pregnancy destroyed the fragile balance of the parental couple. After Mrs. X's birth, her parents ceased taking joint vacations, and her father embarked on a separate love life while still living at home. Mother took to bed with severe depression lasting for years. Mrs. X, the “unwelcome child,” was relegated to the care of hired help, with the usual challenges of nannies who came and went.

I will discuss the lifelong struggles and adaptation of this “unwelcome child” and the nature of our therapeutic work over the last two decades as the latest of her many therapists, my work with Mrs. X has provided a lifeline for her emotional survival as we were looking to compensate for her pervasive feelings of being unwelcome by her family, and by extension, by the world at large.

Although outwardly successful in many domains, such as domestic, social, artistic, and philanthropic, Mrs. X has suffered throughout her life with deep insecurity about her self-worth, anxiety, depression, eating disturbance, sexual asthenia, and occasional lying and stealing. She successfully fabricated an episode of sexual molestation by an older man. I will describe the gradual development of her trust in me and in our work over the years, with attention to her exquisite rejection sensitivity. Although Mrs. X can still slip into a painful state of feeling unworthy, her self-destructiveness has diminished considerably. She has had fewer accidents, is better integrated and more truthful, and has stayed loyal to her spouse and family. Mrs. X has persisted in continuing treatment with me despite periodic crises. These are solid gains in our work.

Keywords: *Unwelcome Child, Deprivation, Childhood Trauma, False Memories, Perfectionism*

THE RULE OF COUNTER-QUESTION, CURIOSITY, AND/OR DEFENSE?

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The rule of counter-question is a widespread but controversial tradition in psychoanalysis. Coined by Sándor Ferenczi in 1919, this rule promotes that the analyst should answer the patient's questions with their counter-questions. The underlying idea is to help the patients be more curious about the motives behind their questions. However, the technique of counter-question only partially fits in the long list of Ferenczi's contributions to psychoanalysis given that it may benefit the analyst's defense more than the patient and never was officially accepted; still, it affects the thinking of the analysts. The presenter argues that if we stick to Ferenczi's original idea—how to make the patient more curious about themselves—the counter-question finds its place as one tool in a toolkit. How do to find the balance between defense and genuine presence? What other tools does an analyst/therapist have? In this presentation, we will focus on these questions.

Keywords: *questions, counter-question rule, analyst defense, curiosity*

FROM MUTUAL ANALYSIS TO OPEN DIALOGUE (FERENCZI'S LEGACY IN THE CONTEXT OF THE CRISIS OF (BIO)PSYCHIATRY)

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Contemporary mainstream psychiatry has arrived at a manifold problem. Almost all aspects of its practice are now questioned, or at least seriously doubted. Its basis is the so-called biomedical model; although culturally still supported by the majority, it has become increasingly clear that the container of its scientific contents is almost empty. It seems that this crisis, like the death of God in Nietzsche's parable, 'has not yet reached the ears of men': the bible of psychiatry's mainstream, the DSM (from III to 5 edition), is a 'scientific nightmare,' not valid, not reliable and can be a harmful tool for medicalising problems of life; the treatment methods with the centre of medical drugs are doing more harm than good in the long run. There are new efforts to create a new understanding and care for those in mental turmoil and trouble in their way of life. One of them is the Open Dialogue which has a fundamentally different approach than the mainstream has – without being anti-psychiatry. Some of their fundamental attitudes strongly resemble some of Ferenczi's therapeutic insights. Ferenczi and the Open Dialogue can be the two legs of a new bridge over the troubled water of mainstream psychiatry.

Keywords: *crisis of (bio)psychiatry, Open Dialogue, Ferenczi's legacy*

FERENCZI'S CONTRIBUTION TO THE FIELD OF HYPNOSIS: “MATERNAL” AND “PATERNAL” TYPES OF HYPNOSIS

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Based on his clinical experiences, Ferenczi hypothesized a distinction between “maternal” and “paternal” hypnosis types in 1909. According to his notion, these two types of hypnosis are based on the same feeling of love or fear, the same conviction of infallibility, as those with which the subjects' parents inspired him as a child.

Empirical research conducted in our laboratory in an interactional framework since 1982 supports Ferenczi's distinction. In our social psychophysiological research paradigm, hypnosis interactions are studied complexly: different indices (behavioural manifestations, central and peripheral physiological parameters, subjective experiences) are recorded simultaneously in the hypnotists and the subjects. Based on this complex analysis, we described two distinct hypnosis styles, resembling Ferenczi's “maternal” and “paternal” hypnoses. However, some hypnoses showed characteristics like those of “friend-like,” “sibling,” or “lover-type” relationships.

Since different styles of hypnosis show the most important characteristics of basic intimate relationships of life, hypnosis can be helpful in therapy to correct pathological experiences that arose from inadequate basic intimate relationships.

Keywords: *Hypnosis-types, interaction, intimate relationships, correction of pathological experiences*

BÁLINT AND FERENCZI: ON RESCUE AND DISILLUSIONMENT

Emanuel BERMAN

Bálint's book **The Basic Fault** contains one of the most sophisticated discussions of Ferenczi's clinical work. It is partially based on Bálint's contact with many of Ferenczi's patients after their analyst's death. Bálint admires Ferenczi's dedication, enthusiasm, and innovation, overcoming certain limitations of Freud's vision. At the same time, he points out that Ferenczi was unaware of the potential hazards of malignant regression. Bálint speaks of the striving of both Ferenczi and Winnicott (Bálint's friend) to "manage the regression" as "a grand experiment" with complex results: "Great vistas open up; one is allowed to penetrate to unexpected depths of the human mind and into unexpected potentialities of human relationship; and yet, something, in the end, slips through our fingers and we remain intrigued but disappointed." Bálint's view will be further explored in the context of the *Clinical Diary* and of the Freud-Ferenczi correspondence and related to the concepts of rescue fantasies, idealization, omnipotence, and disillusionment. The Diary and the letters were not published during Bálint's life, and although he read them, he avoided referring to them.

Keywords: *benign regression, malignant regression, rescue fantasy*

VICTIM-AGGRESSOR RELATIONSHIP IN PSYCHOANALYSIS AND IN VISUAL ART

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The victim-perpetrator dialectic is a central issue in almost every group and has a special place in Relational theory and practice. Benjamin defines it as a "Doer-Done to" position.

Israel serves as a fascinating sphere for examining the psychological features of victimhood. Since the Holocaust has become the constitutive trauma of Israeli identity, Israel often uses this trauma to justify violent behaviour. The vicious circle replicates victimhood and reverses the roles of victim and aggressor, as Ferenczi wrote in the iconic article "The Confusion of Tongues."

I examine two concepts of this relationship; the first relates to the two entities' the victim and the aggressor, as separate ontologies. The second suggests a merger between them. The research is an interdisciplinary study, and I use visual art to try to understand this phenomenon better. The intricate nature of the victimhood discourse led to a focus on a particular axis that centres on Israeli, German, and Palestinian artists. This interdisciplinary approach opens up the possibility of new understanding that can eventually be deployed in a clinical setting.

Keywords: *Victim-Aggressor, visual art*

"DON'T LET THE FEMINISTS' OBJECTIONS MISLEAD US...": INTERACTIONS BETWEEN PSYCHOANALYTIC AND FEMINIST DISCOURSES IN THE EARLY 20TH CENTURY.

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Feminism and psychoanalysis were two influential theories and movements of the early 20th century. Both endeavours sought to provide possible answers to individual/social crises and needs; they partly had similar goals: raising awareness, making the unconscious conscious, and inducing change. The roles and relationships of the sexes, sexuality, the body, illness, socialization, society, and institutions were central themes of both trends. At the same time, their image of the sexes and the relationship between the individual and society generally differed on many points. The relationship between early feminism and psychoanalysis was a rather “ambivalent alliance” (Anderson, 1992). In Hungary, there are few direct connections, although the analysts of the Budapest School reflected on women's roles and experiences and the mother-infant relationship. In Vienna, one can find more diverse connections between psychoanalysis and women's movements. The presentation explores traces of passage, tensions, and interactions between the two trends, focusing on the references of Hungarian feminist literature to psychoanalysis and the views and notes of Freud and Ferenczi regarding contemporary women's movements.

Keywords: *feminism, psychoanalysis, Freud, Ferenczi, femininity*

LEOTTABETH: A HISTORICAL PSYCHOLOGICAL NOVEL (ELIZABETH SEVERN)

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This novel describes the failure of Freud and the psychoanalytic community to empathize with the child, Leottabeth Brown's suffering, and the adult manifestation in Elizabeth Severn. The adult Elizabeth recognized in Ferenczi the tenderness, sincerity, empathy, and belief in the “voice of the other.” She demanded his complete attention and devotion to help her work out the fragmentation in her mind due to childhood trauma. At the villa of Lisznyai utca 11. On the opposite of the Danube, Ferenczi and Severn embarked on the most radical experiment ever undertaken in psychoanalysis. This novel will dramatize the analytic and human journey that this unusual therapeutic couple created.

“LOST IN A CHARACTER.” RELEVANCE OF SÁNDOR FERENCZI'S THEORIES IN THE COMPREHENSION AND THERAPY TREATMENT OF A PATIENT WHO HAD CANCER IN HIS CHILDHOOD.

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Children and adolescents who have had cancer and survived it have all undergone something along the lines of trauma. We have been treating such patients for fifteen years. Clinically they appear to be living a well-balanced life, but the internal suffering – often denied by their environment and themselves – is palpable. Yet nothing changes.

In reviewing the ten-year-long psychoanalytical therapy of Joseph, a twenty-one-year-old suffering and damaged young man who had had cancer when he was four and had become a “character lost to himself,” we realized how much Sándor Ferenczi's work on trauma (reality of the trauma, identification with the aggressor, verleugnung/disavowal, splitting) was fruitful. Ferenczi's theories helped deconstruct layer after layer of the character that Joseph had grown into, giving meaning to the processes involved and accompanying him in realizing his long-denied suffering. Furthermore, Ferenczi's active technique brightens the specificities of the therapy with traumatized patients for whom the long-term effects of trauma have led to the construction of a character within which they have lost themselves.

Keywords: Trauma, cancer, disavowal, children, therapy

THE UNWELCOME CHILD AND HIS “DISGUST ENVELOPE”

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Ferenczi argues that babies are born with an intense death drive, and their life drive needs to be strengthened through parents' endless softness and love. In his “unwelcome child” (1929), Ferenczi describes how children born to ambivalent or rejecting parents are not duly tempted into life's commotion and develop somatic symptoms, in which the death instinct holds the upper hand.

I wish to describe a unique “unwelcome child” type: the disgusting child. This child triggers disgust in his mother and will compulsively repeat the way he entered the world to gain control of his traumatic experience. He will develop a “disgust envelope” that will theretofore trigger in the (m)other what he himself had triggered – a complex reaction of life and death forces, attraction, and rejection. Throughout his life, he will unconsciously arouse disgust in the other via body smells, sounds, and sights, thus arousing the complex mixture of attraction and repulsion that disgust breeds. This “disgust envelope” secures the constant attention of the other, alongside the repeated wish to reject him. I will demonstrate this dynamic through a patient named Orit, who has taught me about her “disgust envelope.”

Keywords: *unwelcome child, disgust, attraction repulsion*

DIALOGUE BETWEEN MANUEL PUIG'S NARRATIVE AND FERENCZI'S INTERSUBJECTIVE THERAPEUTIC TECHNIQUE

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“The modern novel starts with Freud.” Manuel Puig, the Argentine writer who became internationally famous with his novels and plays, especially *The Kiss of the Spider Woman* (a novel that turned into a play, a film, and a musical), made that statement in “Encuentros con Manuel Puig,” a weekend interview he gave me in Medellín in 1979. Besides that interview, I have published two books and several articles (in Spanish and English) on Puig's work-the last one, “Manuel Puig: Between Pop Art and Psychoanalysis, (Oxford University Press, 2023). In this paper, my purpose is to analyze Puig's work, especially his last four novels, through a psychoanalytic lens that, starting with Freud, will mainly focus on a dialogue between those texts and Sándor Ferenczi's intersubjective therapeutic technique. I argue that starting with *The Kiss*, Puig structured his novels in a dialogical interaction between two characters very similar to Ferenczi's one, in which the traditional asymmetry of analyst/analysand (in Freud's conception of the analyst as a mirror) is replaced by a relationship in which-during the analytic/narrative process, both are equal human beings experiencing personal reactions, power confrontations, and change. Only in that kind of interaction cure is eventually possible (although it does not always occur in fiction or real life).

Keywords: *Manuel Puig's narrative. Ferenczi's intersubjective therapeutic technique. Power struggle. Change. Cure.*

THE UNWELCOME IMMIGRANT: THE BORDER EXPERIENCE.

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I find Ferenczi's paper, *The Unwelcome Child* (1929), and his important contributions to understanding trauma (1932) key to understand the complexities of the immigration experience.

As a transborder therapist (working and living on both sides of the Mexico-US border), treating all kinds of immigrants like myself has broadened my understanding of the migratory experience.

Relational psychoanalytic thinking has incorporated the contributions of other disciplines that have allowed us to look at the social, geographical, and cultural contexts where our patients and we are embedded and how these contexts have determined our internal worlds.

The intersectional theory has been one of these contributions wisely incorporated by relational thinkers and clinicians (Layton, 2020; Tummalla-Narra, 2020) into psychoanalytic thinking and crucial to a better and more just understanding of each person's particular immigration experience and, therefore, to a better clinical approach in treatment.

I will present a clinical vignette about the work a patient (an unwelcome traumatized child), and I have been doing together, seen through the lens of intersectionality and informed by relational thinking.

Keywords: *Immigration, Trauma, Intersectionality*

FERENCZI VS YALOM - THE MUTUAL ANALYSIS

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In 1931, on Sigmund Freud's 75th birthday, Sándor Ferenczi called himself 'the enfant terrible' of psychoanalysis in his lecture, and posterity still remembers him that way (Nemes, 1996). Ferenczi and Freud drifted apart because Ferenczi had formulated theories that increasingly diverged from psychoanalysis's foundations (Sheppard, 2020). The idea of mutual analysis' can also be considered an innovation of this kind, which Ferenczi writes honestly in the ' *Clinical Diary*' (Ferenczi, 1932/2005).

The idea of mutual analysis' comes from one of Ferenczi's patients. A certain R.N. demanded Ferenczi try this because they had reached a deadlock in the analysis. Ferenczi was initially reluctant, then gave in, and the mutual process began.

What about mutual analysis today?

When reading Irvin D. Yalom, Ferenczi's name comes up repeatedly. He defines mutual analysis as a radical experiment in transparency. He says: this is the therapist's opportunity for self-discovery taken to the limit, and as such, he is also very excited (Yalom, 2017), so much so that it is a recurring element in his writings.

In my presentation, I am seeking the answer to what parallels and differences can be discovered between the mutual analysis of the two.

Keywords: *mutual analysis, Yalom, Clinical Diary, experiment*

TEACH AND TREAT? ANALYST-PATIENT OVER-IDENTIFICATION AND THE QUESTION OF THE BUDAPEST SUPERVISION MODEL

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I detail my experience in a supervision study group against a backdrop of the teach/treat question and the Budapest Model of Supervision. Using Gabor Szónyi's "The Vicissitudes of the Budapest Model of Supervision: Can We Learn From It Today?" (Psychoanalytic Inquiry, 34:606-618), I present an analytic case with which I am struggling: I identify so strongly with my patient which leads to confusing her history with my own. How can I use supervision and personal analysis "separately?" When does supervision feel like analysis and analysis like supervision? Is the teach-treat binary a fantasy?

Keywords: *Supervision; Patient Identification; Budapest Model; Training*

FERENCZI'S CONTRIBUTION TO LINGUISTICS

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Among the first generation of psychoanalysts, Freud, Spielrein, and István Hollós theorized language and linguistics to benefit both psychoanalysis and the study of languages.

Ferenczi is also one of the psychoanalysts who were open to linguistics. The presentation uses his work to outline the common threads in the linguistic approach of psychoanalysts and, within these, the elements that make Ferenczi's ideas unique.

I use the following texts as examples: *Entwicklungsstufen des Wirklichkeitssinnes*, *Über obszöne Worte*, *Psychogene Anomalien der Stimmlage*, and *Sprachverwirrung zwischen den Erwachsenen und dem Kind*. Relying on these papers, I will demonstrate that

1. Ferenczi was interested in linguistics questions from both a theoretical and a practical aspect.
2. He brought his linguistic observations from his own clinical practice.
3. He made use of his linguistic experiences in psychoanalytic therapy.
4. He realized the role of non-verbal expression in the therapeutic relationship.

Keywords: *psychoanalysis and linguistics, linguistic observations, therapeutic relationship, non-verbal means of expression, Ferenczi*

THE TRANSMISSION OF FERENCZI'S IDEAS FOR OVER 100 YEARS – A FRENCH EXAMPLE (BUT NOT ONLY ONE)

Olivia FARKAS

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What has been the transmission of Ferenczi's ideas in the French psychoanalytic current?

In France, several psychoanalysts of Hungarian origin have continued to develop his ideas, and Judith Dupont enabled the first publication of his complete psychoanalytic works and correspondence with Freud. Ferenczi's ideas are recognized and referred to without being always quoted, or he is consciously and meticulously set aside. This lecture proposes to retrace this path in psychoanalytic history and literature, supported and illustrated by interviews conducted in the context of my Ph.D. research with eminent contemporary psychoanalysts.

Beyond their position, what is the situation at the institutional level? Even if nowadays Ferenczi's work is recognized and taken as a reference, some reserves remain. Approaching his theoretical work can be double-edged, psychoanalytic institutions and societies, often caught up in a rival relationship in France, are ambivalent. His importance in the archaic and the infantile field is not in doubt. On the other hand, regarding trauma or analytic technique, adhesions or oppositions are interesting to observe, especially between post-Freudian and Lacanian fields.

We hope to question both historical and theoretical aspects and to discuss with the colleagues present on his 150th anniversary.

Keywords: *Ferenczi's transmission - Ferenczi's legacy - psychoanalytic fields – history – theory - French example*

INTEGRITY AND FRAGMENTATION: PARALLELS BETWEEN SÁNDOR FERENCZI'S BIPHASIC TRAUMA THEORY AND ALICE MILLER'S WORK

Adél FERENCZ

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The work of psychoanalytic author Alice Miller has recently become controversial. In her works focusing on children's needs, especially in the book "The Drama of the Gifted Child," the author firmly stood up against the "black pedagogy" that covertly enforces child abuse and thematized the consequences of narcissistic parental behaviour, popularizing the concept of "not being a good enough mother." The perception of her work changed dramatically in 2013 when her son Martin Miller shared his emotional abuse from his mother and sexual abuse from his father.

Understanding Alice Miller's relationship with her son is impossible without analysing trauma's psychology. An important question is how her professional work and private theories helped her as an internal self-healing effort to piece together her fragmented self so that at least her professional personality could function in an integrated way in her life.

In my presentation, I am looking for the parallels in the psychology of trauma that explain the "Alice Miller phenomenon," which can be found both in Miller's theory and in Ferenczi's biphasic traumatization theory, focusing on the importance of invalidating parental behaviour, which, in addition to Ferenczi's theory, was of particular importance in Miller's work.

Keywords: *Biphasic traumatisation, the concept of the not good enough parent, the trauma of invalidation, splitted present.*

THE TRAUMA OF IMMIGRATION: LOSS OF SELF, DISSOCIATION, AND UNFORMULATED EXPERIENCES DURING THE IMMIGRANT EXPERIENCE

Noemi FORD

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This presentation will discuss a seldomly mentioned aspect of immigrants' experiences in psychoanalysis, relying on Ferenczi's understanding of the organization of the dissociated mind. While working with immigrants can include various challenges, including trauma, separation, and loss, the intra-psychic experience of the loss of the immigrant's Self is often neglected or misunderstood. This loss and its impact are qualitatively different from the loss of objects, landscapes, or relationships in one's life.

Relational analysts support the notion that only when looking at the immigration and loss process through the lens of different simultaneously co-existing "self-state experiences" can therapy promote the psychic flexibility for the individual to step in and out of and to reflect from the spaces in between, making psychic disintegration and psychotic experiences less likely. After briefly reviewing the psychoanalytic theories on immigration and highlighting the need for a "Winnicottian potential space" for maintaining temporal-spatial continuity of one's self-experience, I will discuss a case study of a patient who experienced his pre and post-immigration selves in forms of dissociations and depersonalization.

Keywords: *immigration, dissociation, trauma*

INTERVIEWING MARGARET: THE “LITTLE SEVERN”

Christopher FORTUNE

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Sándor Ferenczi's patient and mutual analysand, Elizabeth Severn, is recognized as one of the most important yet controversial analysands in psychoanalytic history.

My paper provides new information on Severn and Ferenczi from a unique source, Severn's daughter, Margaret. *“I'm the only living person who knows directly what happened between Ferenczi and Elizabeth Severn!”* says Margaret. I interviewed Margaret Severn from 1986–1997, publishing numerous papers on Ferenczi and Severn over the past 30 years. Margaret's revelations include:

- Margaret's own analysis with Ferenczi, and their communications.
- What Elizabeth wrote about Ferenczi in letters, burned by Margaret.
- Margaret's understanding of Elizabeth's severe childhood trauma.
- Margaret's analysis by Elizabeth and descriptions of her mother's practice.
- Margaret's childhood abuse by her paternal grandfather revealed in analysis with her mother and its effects on her life.
- Margaret's and Elizabeth's direct experiences of Ferenczi's family as part of their close community in Budapest – Gizella, Elma, Kovacs, and Bálint families.
- New photographs of Elizabeth Severn and Sándor Ferenczi, audio clips of Margaret.

Keywords: *Ferenczi, Severn: Elizabeth, Margaret, trauma, mutuality.*

THE APPEARANCE OF THE “UNIVERSAL EGG” AT BIRTH, CHILDBIRTH AND TRAUMATIC EXPERIENCES

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In my presentation, I think about the different and common and sometimes overlapping features of some extreme experiences of life: birth, childbirth, and trauma. To understand these features well, we must accept some paradoxes and even ultimate unknowability. Birth, giving life, traumatization, and healing are basic facts of life and are very different in some respects yet bear many similarities. I am looking for an answer to the question of how these experiences are similar and how they differ. What is the source of traumatization and source of healing? How is the body/soul unity broken and restored? How does the soul get out of the body due to the extremely stressful experience, and how does it return there? What is the afterlife of these experiences?

Ferenczi's work with Elizabeth Severn, known as ‘R. N., and some other patients’ in the *Clinical Diary* serve as the guiding thread of my train of thought. I supplement Ferenczi's thoughts with Winnicott's theory of birth trauma, Bion's concept of ‘O’, and details of some other psychoanalytic-philosophical trauma theories.

In addition to the theory, I supplement it with some details of mother-infant therapy cases. In these cases, the experience of giving life becomes the trigger for trauma repetition or, not infrequently, the experience of childbirth itself is trauma-forming - sometimes to the mother, sometimes to the baby, and mostly to the two at the same time. I will introduce some typical aspects of healing work in a common therapeutic space with the infant.

Keywords: *birth, childbirth, trauma, mother-infant therapy*

THE NOTION OF MUTUALITY THROUGHOUT THE WORKS OF SÁNDOR FERENCZI

Uriel GARCIA VARELA

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In Sándor Ferenczi's *Clinical Diary* (1932), the notion of “mutuality” appears for the very first time. It is used throughout the entries: sometimes as a synonym for “mutual analysis” and other times to appoint a psychic phenomenon in itself which is linked to primitive communication and the “dialogue of the unconscious” (as he called it in 1915).

However, the notion of “mutuality” has been implicitly present since Ferenczi's early papers and throughout the development of his psycho-analytical Works. Thus, we can trace a development of the notion of “mutuality” starting from the pre-analytic phase in “Evolution and Consciousness” (1900), passing through “Introjection and Transference” (1909) and reaching the writings about early psychic development (e.g., 1928's “The adaptation of the family to the child”) and psycho-analytic technique (e.g., 1930' “The principle of relaxation and neocatharsis”) of the late twenties and early thirties.

The notion of “mutuality” points to interspsychic phenomena (Bolognini, 2014) and unconscious communication. In Ferenczi's work, “mutuality” is deployed to address four elements of psychic life: early development and the constitution of the psychic apparatus as a cooperative effort, the constitution of psychopathology, everyday life human communication, and psycho-analytic technique. Through the historical tracing of “mutuality,” we can observe how Ferenczi built his peculiar way of approaching the phenomena of the human soul.

We use “notion” and not “concept” because Ferenczi never gave an entirely constructed conceptual definition, and he left that task for us, his readers, and enthusiasts of his thinking.

Keywords: *Mutuality, interspsychic phenomena, Psycho-analytic Works, Development, Dialogue of the Unconscious*

RECENT ADVANCES IN UNDERSTANDING THE SOCIAL COGNITIVE MECHANISMS UNDERLYING ATTACHMENT REPRESENTATIONS

György GERGELY

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In recent years infants' species-unique abilities to engage in affective and communicative interactions became a central domain of intensive research. I will highlight the most important novel contributions made by evolutionary-based cognitive and social developmental investigations that have significantly advanced our attachment theoretical and psychodynamic understanding of early caregiver-infant attachment relationships.

Research demonstrated infants' specialized cognitive adaptations to extract and represent recurring patterns of dynamic self-other interactions. These dedicated mechanisms construct internal representations of the invariant and predictable causal structure of contingent social interactions that characterize primary attachment relationships. They include infants' *social contingency detection mechanism* and the *social biofeedback mechanism of marked affect mirroring*. These species-unique adaptations serve multiple developmental functions, such as building shared cognitive representations of social emotions, inducing introspective sensitization to affective self-states during affect-regulative interactions, or developing affective self-awareness and emotional self-control.

A second area of significant advance is provided by demonstrations of young infants' unique adaptedness to recognize specialized gestures of 'ostensive' communication that caregivers employ to manifest their communicative and informative intentions towards their infant. Evolved sensitivity to ostensive signals induces 'basic epistemic trust' and a presumption of relevance' in infants. Recognizing ostensive communication activates infants' species-unique pragmatic inferential and communicative mindreading mechanisms, which provide the core cognitive adaptations for our emerging *capacity to mentalize about others*.

These contributions can be best conceptualized as specifying the basic cognitive component mechanisms of Bowlby's hypothesized developmental system that constructs *the infant's Internal Working Model of the Other*.

THALASSA: THE FERENCZIAN MATRIX IN WINNICOTT'S CLINICAL THOUGHT

Sergio GOMES

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The theoretical-clinical approaches between Sándor Ferenczi and Donald W. Winnicott are commented on by several psychoanalysts nowadays. This work aims to take the Ferenczian matrix of psychic development to understand his influence on Winnicott's thoughts in the matrix of the mind. The author starts from the text “Thalassa” when considering the missing link between both authors. Although Ferenczi did not treat children, he understood the importance of the mother-infant relationship, the way of welcoming their needs, the importance of the mother and the family in the psychic constitution, and the origins of severe psychic traumas. Thus, returning to the mother's lap, the breast, and the mother's womb have seminal importance to finding references in the concepts “good enough mother” and “empathy” in Winnicott's thought. Although there is no certainty about the influence of Ferenczian thought on Winnicott's ones, I defend that some theoretical-clinical approaches of the Hungarian author, such as traumatogenesis and the orphic function, resemble the concepts of deprivation, trauma, and false self in Winnicott. These are key concepts for understanding the origins of severe psychic trauma in both authors.

Keywords: *orphic function, traumatogenesis, empathy, false self, good enough mother*

100 YEARS OF AN UNFINISHED DEBATE: THE 1922 PRIZE AND ITS IMPACT

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The author revisits the history of the psychoanalytic essay prize of 1922, its failure, and its impact on the analytic community. Ferenczi and Rank were the main psychoanalysts who tried to respond to Freud's interrogation to link theoretical advances with technological progress. Their combined work, full of ideas concerning the nature of transference and the place of countertransference in the analytic situation, was violently rejected. The two authors were progressively marginalized, and their ideas were put aside for a long time. This process may have preserved the unity of the still-young Psychoanalytic Institution but at the price of a rigidification of the technique transmitted during the training of the candidates. The author examines the late Ferenczi writings as testamentary epistles. Ferenczi's research was always in the form of a dialogue with Freud, but in the late years, his increasing solitude gave way to a new form of writing, a sort of thought to himself. Thus the story of the unfinished debate is still of importance.

Keywords: *Psychoanalytic essay prize, technique, theory, countertransference, analytic training, dissidence*

THE FRANKENSTEIN METAPHOR: ENCOUNTERING THE MINDLESS INTENT TO DESTROY AND THE ANALYTIC TASK OF STAYING ALIVE

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In this experience near paper, I focus on the daunting prospect of entering the unspeakable mental terrain of patients who have endured malignant trauma while also managing the inevitable analytic task of staying alive and enlivened. Sándor Ferenczi (1873-1933) lived in this space with his patients, and his *Diary* (1932) prefigures an intersubjective psychoanalysis and a relational sensibility in the understanding and treatment of childhood trauma. In particular, I show how the disruption in the analyst's mind is a “tell-tale” sign of a psychic collision with a patient's fragmented psyche. From a relational, intersubjective lens, I describe these psychic collisions as disruptive encounters with unrepresented states that, by definition, contain unformulated experiences (Donnel Stern, 1997) and unsymbolized and negating objects (Author, 2015) that are felt but not thought. I propose that Mary Shelley's Gothic novel, *Frankenstein* (1818), born of the author's “nightmare,” manifest a psychic catastrophe and her projection as Victor Frankenstein. I explain why this murderous self is active and timeless: it reacts to an internal, unidentified, negating, and unsymbolized object. Often, neither the murderous self is thinkable nor the negating object represented, but instead, the tormented psyche manifests creatures, phantoms, and ghosts.

Keywords: *Unrepresented states, unsymbolized objects, negation trauma*

“MY MENTAL SPINE IS BROKEN...” THE COMPLEX TRAUMA OF REFUGEES

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The trauma of the survivors of war and torture is de facto a “real trauma.” If we listen to the traumatic experiences of the victims of the present war in Ukraine, no one can question the tragic narrative of the refugees.

Refugees worldwide had to leave their home countries forcibly, going through severe traumatic experiences. We speak about the triple trauma paradigm as they survive pre-, peri- and post-migrational traumatic experiences. It might result in nostalgic disorientation, existential anxiety, a complex identity crisis (Papadopoulos, 2002), and other phenomena like disintegration and fragmentation of the personality.

Working in a group of analytically oriented therapists offering psychiatric/psychotherapeutic services to traumatised refugees for 27 years in Hungary, we have assisted many persons suffering from complicated grief, the difficult mourning process, anxiety symptoms, depression, shame, and guilt.

What can we learn from Ferenczi's trauma theory regarding the therapist's role? How do we make the survived inner experiences “real” without retraumatizing our patients? The presentation tries to enlighten the role of the “third” person in the trauma of the refugees and their caregivers.

Keywords: *refugees, complex trauma, Ukrainian war, therapeutic roles*

THE CONTEMPORARY POWER OF FERENCZI'S ESSAY ON THE UNWELCOME CHILD

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In this essay, I consider Ferenczi's groundbreaking work on sexual abuse in conjunction with other projects he undertook in which trauma, regression and destructiveness clearly preoccupied him. In addition to the landmark paper on sexual abuse, *The Confusion of Tongues*, I will draw on his work on sexuality in his book, *Thalassa*, and on his late paper on the devastation of early neglect and trauma, *The Unwelcome Child* and his *Death Instinct*.

Keywords: *trauma, abuse, regression, neglect*

TRANSFERENCE AS A BRIDGE IN AN ANALYSIS: TREATMENT IN A FOREIGN LANGUAGE

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Multiple scenarios combine with people's need to seek treatment in another language or outside their home country. While conducting analyses in a language other than one's mother tongue was frequent early in psychoanalysis, today's dynamics and challenges invite us to revisit transference as the capital axis to develop a treatment in a foreign language.

Letters between Ferenczi and Freud show references to Ferenczi's communication difficulties during his visit to America. Despite this, he had a far-reaching impact on training and practice. Even before his trip to the United States, Ferenczi was already conducting analyses in English; such is the case of Severn, who moved to Budapest to undertake analysis with Ferenczi.

This paper sets three sections. The first explores the paths that open up in a language that is not the mother tongue of the analyst, the analysand, or both. The second develops the centrality of transference in bridging the conduction of analysis in a foreign language. The last part discusses the matter with illustrations taken from Hungarian writers' stories inspired by the linguistic chaos of Babel and its handling.

Keywords: *transference as a bridge, foreign language, confusion of the tongues, interventions*

PSYCHIC UMBILICAL CORD. THE EVALUATION OF THE PRENATAL BONDING ANALYSIS METHOD

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Around the existence of psychic life in the fetus, there is a scientific and philosophical debate, and is no consensus on the issue. The present study's objective is to evaluate from a psychological, cultural, historical, and critical perspective the Prenatal Bonding Analysis, a psychoanalytically informed intervention during pregnancy. The method aims to resolve the mother's internal conflicts during expectancy and prevent mental illness in the fetus. Hungarian psychoanalyst György Hidas and clinical psychologist Jenő Raffai elaborated on the mother-zygote/embryo/fetus bond analysis procedure based on some ideas of Ferenczi. The Prenatal Bonding Analysis claims to foster the mother's natural communication with her womb and unborn child. The method has some political and bioethical implications as well. Abortion is a highly divisive issue in politics and culture wars between those who maintain bodily autonomy and those who support the fetus's right to live. In this presentation, we will discuss the Prenatal Bonding Analysis from the point of view of the recent empirical findings on intrauterine life. We will present a review of research demonstrating the bi-directionality of the mother-fetus relationship and other research that concludes that a fetus until it lacks brain waves or higher brain function, cannot have a primitive psychic life, self-consciousness, or ability to communicate with the mother. Some philosophical theories hold that consciousness begins at conception, while some research shows that it arises later in development after the fetus has reached a particular stage of maturity. Much is still not known about the ontogenetic development of consciousness, and whether a fetus at the early stages of development has any form of psychic life remains open.

Keywords: *prenatal psychology, prenatal bonding analysis, mother-fetus attachment, intrauterine psychic life*

CUT / PASTE / CUT: ON ATTEMPTS OF EDITING A FRAGMENTED MIND

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The presentation explores theoretical and clinical aspects of recurrent unconscious attempts of a filmmaker to create a meaningful psychological narrative based on autobiographical footage and, in this way, repair his mind fragmented by traumatic life events.

FERENCZI AND THE SHADOWLESS CHILD

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Sándor Ferenczi's visionary work explores childhood trauma's profound and omnipresent meanings, not only the wounds inflicted on the child through seduction by adults but the original trauma that leaves its indelible trace, the “catastrophe” of birth. In *Thalassa*, Ferenczi departs from the biological underpinnings of genitality, linking these to the psychological development in the human process of maturation: growing up, surviving the never-ending transformations involved in moving from the omnipresent fatal state to becoming an adult capable of accepting the limits, frustrations and castrating experiences of “reality.” It is in his article “The Problem of Acceptance of Unpleasure (Advances in the Knowledge of the Sense of Reality)” that Ferenczi explores the maturational process more deeply. A sense of reality contrasts sharply with the flight from the repression of pain, both very much part of psychic life. In empathy with the infantile mind, Ferenczi tries to imagine the processes at work that allow the omnipotent new-born, whose perception of the world is “monistic” with no discrimination between 'good' and 'bad', 'inner' or 'outer' and as Winnicott says, the suckling baby is sucking itself as it has no perception of a separate mother. After discussing Ferenczi's theoretical development, I shall explore the details of the curative process using Ferenczi's arguments on the role of “transference” and “introjection” in the light of my work with a female patient.

Keywords: *trauma, reality, illusion, maturation, transference, introjection*

HOUSING THE UNCONSCIOUS – EARLY TRAUMA AND ITS MANIFESTATION IN THE PHYSICAL HOUSE

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In this paper, I will explore the connections between early trauma and the physical house, concentrating on its potential to serve as a holding environment in cases where the primary environment failed to provide a secure space. Philosopher Gaston Bachelard described how the house might serve as a stable, continuous, and unifying presence in one's life: “The house is one of the greatest powers of integration for the thoughts, memories and dreams of mankind [...] Without it, man would be a dispersed being. It maintains him through the storms of the heavens and through those of life”. Deriving from Ferenczi's theory of trauma, I will demonstrate how mental fragmentation resulting from early emotional abandonment is manifested in the house's physical environment, both in concrete and metaphoric ways. This will be demonstrated through the treatment of a woman who suffered from various types of traumas throughout her life, including sexual abuse within her family of war survivors. This case study, along with additional theories from the fields of psychoanalysis and architecture, will illustrate the potential of the physical house to become an important object that might assist in restoring an inner feeling of cohesiveness.

Keywords: *Psychoanalysis, Home and identity, Early trauma, Architecture*

THE TRAUMATIC ORIGIN OF THE PSYCHOANALYTIC MOVEMENT IN NORWAY

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The development of Norwegian psychoanalysis runs parallel with enormous political and ideological battles and changes in Europe (from 1930 until today). Initially, the Norwegian psychoanalytical community was dominated by two left-wing German – Austrian political refugees of Jewish origin, Otto Fenichel and Wilhelm Reich. They entered Norway as good colleagues and friends, left frustrated with each other and their Norwegian colleagues, and became bitter enemies.

The psychoanalytic association was dissolved during WWII and the Nazi-German occupation, and many members joined the resistance movement. In 1947 the association was re-established, but soon after lost its I.P.A. affiliation. However, the question of politics in psychoanalysis was not a theme spoken of until relatively recently in Norway.

Today, several institutes in Norway (Oslo) claim to have education programmes for psychologists and doctors in “analytical therapy.” Many clinicians are members of two or three of these societies. Though there are apparent divergences between the practical arrangements and clinical practise in the groups, they have minimal differences between ideology and theoretical framework.

The paper will explore these historical and contemporary phenomena concerning Ferenczi's trauma theories and Freud's concept of “narcissism of the small differences.”

Keywords: *Norwegian psychoanalysis – divergences – trauma – silencing - politics*

CRITICAL PSYCHOLOGY AND FERENCZI'S APPROACH TO PSYCHOANALYSIS: TWO DIALECTS OF THE SAME LANGUAGE

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Dissident theories and competing linguistic codes mark the history of psychoanalysis. The “sociological turn” driven by the neo-Freudians introduced new languages to understand the role of the environment in the development of the self.

As an enfant terrible of psychoanalysis, Ferenczi connected to frameworks other than the most accepted ones at his time; he was uniquely aware of the power differences between analysts and patients and, along with other psychoanalytic dissidents, opened the door for exploring how the intrapsychic and the social are intertwined. By claiming that Psychoanalysis no longer needed to exist in “splendid isolation” from other therapeutic methods, Ferenczi articulated the languages of the personal and the political, paving the way for interdisciplinary dialogues that, to this day, we resist.

Critical Psychology understood widely as a critique of power relationships, provides a unique “dialect” to understanding psychoanalysis's oppressive uses and its emancipatory potential. This paper describes the parallels between Ferenczi's understanding of Psychoanalysis and the Critical Psychology approach and how both approaches can be articulated into a common language to engage in a socially-conscious Psychoanalytic theory and practice.

This paper concludes that articulating the contributions of Ferenczi and Critical Psychology can facilitate a dialogue with other disciplines and help future generations of psychoanalysts engage with a broader scope of ideas, transcending the fear of otherness in theory and practice.

Keywords: *Critical Psychology, Power relations, Ferenczi, Interdisciplinarity*

TRAUMA, HANDICAP, AND SUFFERING IN INSTITUTION

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Residential institutions for adults with severe physical disabilities often operate under so-called “psychotic” modalities. They divide disabled people into as many rehabilitation therapies as they can provide daily. As a result, these people suffer all their lives not only from birth disability but also from these institutions' dysfunction. In addition, the Dutroux case (1996, Belgium) has led to a phobia of sexual abuse, which hinders tenderness. While being tender should be central when providing care, educators, on the contrary, fear getting lost in a guilty passion. Based on psychoanalytical metapsychology (D.W. Winnicott's “Spatula game” 1941 and Sándor Ferenczi's “Confusion of Tongues” 1932), how can psychotherapists help residential institutions and their educators humanise care, thereby avoiding a veterinarian practice, i.e., a practice that considers the Other in a hygienist way? How can psychoanalysis help prevent institutional abuse and build a relationship with the Other as a wounded, mutilated body, even in a homeopathic way?

Keywords: *trauma, residential institution, physical disabilities, Dutroux Case*

THOUGHTS ON TRAUMA, LOVE, PRIMITIVE MIND STATES, AND THERAPEUTIC ACTION IN CONTEMPORARY PSYCHOANALYSIS

Howard B. LEVINE

The disagreement between Freud and Ferenczi and the subsequent debates to which it continues to give rise often revolve around the role and meaning of trauma, love, and therapeutic action in psychoanalysis. However, many of these discussions, even those that address trauma, take place from a perspective or within the context of an assumed neurotic organization (i.e., ideational representations such as wishes, desires, fantasies, childhood memories, Etc.). In contrast, contemporary psychoanalysis has greatly expanded its reach beyond neurotic organizations to primitive mental states and the unrepresented. This paper will view the Freud-Ferenczi debates from this contemporary perspective in the hopes of facilitating a greater reconciliation between their views and attempting to reconcile each of their views with contemporary thinking.

THE DANGEROUS OTHERS. FEAR OF THE VIRUS AND FEAR OF IMMIGRANTS: BOTH UNWELCOME CHILDREN TO BE REMOVED.

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In the last years, we lived unprecedented times. Abruptly, the coronavirus appeared. It crawled into every space, hunting for real bodies to penetrate. It has altered our lives. We took refuge in our home. Nevertheless, the immigrants have no home. This absence of home is traumatic and helps us understand the immigrants as uninvited guests, as viruses.

One way to understand the virus and the immigrants is to think biologically. Any foreign body that invades the immune system must be rapidly removed. Like bodies, nations possess sharply defined boundaries that are frequently imagined to be threatened. When a nation feels this threat, they create walls to eliminate these parasites draining the nation's resources. The experience of one's nation with fragile boundaries is equivalent to the fear that one's own body is being penetrated.

I will draw on Ferenczi's work on trauma, confusion of tongues, and the unwelcome child.

Keywords: *immigration; virus, trauma, unwelcome, dehumanization*

THE UNWELCOME DAUGHTER AND HER DEATH DRIVE

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In his 1929 essay “Das unwillkommene Kind und sein Todestrieb” (mistranslated by J.Strachey as “death instinct”), Sándor Ferenczi discussed the susceptibility of unwanted or rejected children to illness, (self)injury, and various psychological and psychosomatic difficulties. He linked this to particular developments of their death drive.

In psychoanalytic literature, we rarely encounter this problem; corresponding relationship deficits are often treated as the basis and consequence of various infantile developmental disorders. The issue of unwelcome daughters is rarely highlighted as special, which is all the more remarkable because the preference for sons determined the majority of humanity until well into the 20th century and is still a decisive factor in at least half the world's population today. The consequences of this cultural phenomenon are not only several individual symptoms of suffering familiar to us in many girls and women. From an intergenerational and socio-historical perspective, it gives rise to far-reaching psychosocial structures and mass psychological phenomena that also influence psychoanalytic work, even though they are largely left out of psychoanalytic discussions as a necessary context.

The lecture develops and illustrates this connection through psychoanalytic case reports and mass psychological considerations.

Keywords: *introjection, aggression regulation, mass psychology, feminist psychoanalytic thinking*

IS FERENCZI'S THEORY OF SEXUALITY PSYCHOANALYSIS?

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Thalassa launches from psychoanalysis to reflect on the physiological developments apparent in human reproduction. Despite his documented correspondences with Sigmund Freud, whose schizopathology of non-consensus experience is condemnable, Sándor Ferenczi's contribution is premised on the social relationality underpinning intersectional (Crenshaw, 1989) progress. Although even modern clinicians in the thrall of the illusion of mastery produced by the authors of 19th-century literary realism may impose on clients with domination, the American Psychiatric Association has yet to recognize the high costs of its indebtedness to Richard Freiherr von Krafft-Ebing for the sadomasochism organizing its protocols. The diagnoses are organized to substantiate the patient population's historical claims (Sass, 1992) on the non-localized distribution of psychosis. Can reading Ferenczi's theory of sexuality recuperate analysis in a feminist age?

Keywords: *psychoanalysis, schizophrenia, sexuality, feminism*

LIFE? THEATRE? OR DEATH? – THE ARTISTIC WORK OF CHARLOTTE SALOMON AS A FERENCZIAN METAPHOR FOR APPROACHING TRAUMA, IDENTITY, AND GENDER DEVELOPMENT IN OUR TIMES

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The changing expressions of contemporary sexuality – linked mainly to identity issues – are increasingly manifest in children and adolescents. This reality forces psychoanalytic thought to adapt, and the author sees in this historical circumstance an opportunity for growth, believing that Ferenczi's thought provides the most heuristic and integrative psychoanalytic approach to the contemporary phenomenology of sexuality, especially in childhood and adolescence. A connection is made between a growing prevalence of transgender, gender fluid, or so-called asexual cases, with unconscious mechanisms analogous to those described by Ferenczi as a reaction and an attempt to survive and/or to obey self-destructive drives. Many of these cases would result from dealing with traumatogenic aspects of reality, in its social, political, and cultural dimensions, and its translation into relational life, riddled with anxieties threatening the psychological development of the immature. The “self-fiction” of Charlotte Salomon, and her struggle to overcome an unconscious familial death mandate and the death determined by the Nazi persecution, is presented as a salvific work and, mainly, a creative and sharing one, elaborating the death-instinct and allowing the survival of the unwelcome wise baby – keeping awareness of the huge difference between the intensity of the suffering generated by the Shoah and the difficulties posed to the emotional and affective development by the current Zeitgeist.

Keywords: *trauma; the unwelcome child; art; symbolization; gender development*

WHAT DOES OUR DISCIPLINE OWE FERENCZI?

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'It is impossible to believe that the history of our science will ever forget him,' wrote Freud in his obituary after Ferenczi's unexpected death in 1933 (Freud, 1933)

The Ferenczi Renaissance, which has been going on for decades, confirms Freud's prophecy. The lecture will provide a comprehensive overview of Ferenczi's theoretical and therapeutic initiatives that have catalysed modern psychoanalysis, and his observations and findings opened new dimensions whose effects are still felt today.

He viewed psychoanalysis as a joint effort between analyst and analysand in intellectual and emotional terms creating a new dialogue in the healing process. He opened a new perspective toward “two-person psychology.”

Ferenczi shed light on a completely different nature of conflict-based, triangular Oedipal-level relationship – the significance of the early mother-child dyad. He introduced a new aspect: deficiency or deprivation and its psychopathological consequences, among them the “genesis of unconscious self-destructive trends.”

Ferenczi's paradigm shift in trauma theory from the late 1920s still greatly influences our thinking on trauma to the present day, together with his early discovery of the phenomenon of resilience.

The review covers Ferenczi's less widely known organisational innovations, the fruits we still enjoy today, including the founding of the International Psychoanalytic Association (1910) and The International Journal of Psychoanalysis (1920).

Keywords: *Ferenczi's influences/innovations, new dialogue, trauma, resilience, mother-child dyad*

THE UNWELCOME CHILD AND THE MORE-THAN-HUMAN ENVIRONMENT

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In *The Unwelcome Child and his Death-Instinct*, Ferenczi theorizes that “the unwelcome child,” having been received “in a harsh and disagreeable way,” “easily and willingly” slips back into a state of “individual non-being” (1929). Ferenczi details a range of self-destructive symptoms that this unwelcome child may suffer from throughout the life course, advocating that psychoanalysis welcomes a necessary “elasticity of technique” to empathically reach the unwelcome child within the adult patient.

Bringing Ferenczi's radical contributions into conversation with contemporary psychoanalytic theory and other disciplines such as queer studies, media studies, and critical race theory, how might we redescribe the position of the unwelcome child as not only one of lack but also potentiality? How might we imagine this unwelcome child as not only subject to suffering but simultaneously endowed with an exceptional receptivity to their more-than-human environment, for example, animals, climate, body modification, digital technologies, and the virtual? Drawing on clinical examples, this presentation highlights the scope of this exceptional receptivity, advocating for an expanded “elasticity of technique” that acknowledges the psychic centrality of the more-than-human environment for today's unwelcome children.

Keywords: *trauma, more-than-human environment, technology, climate change, transgender*

PLAYING IN THE UNMADE ROAD: TRANSFERENCE AND ATOMISATION

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The paper explores the transference field when there is no stable “I,” and psychic life is fragmented by the trauma of sexual violence. In dialogue with the controversies surrounding the psychiatric diagnosis of Dissociative Identity Disorder, this paper moves between poetic and theoretical registers, attempting to capture a multiplicity of voices and temporal dislocations. Tensions are drawn between Ferenczi's “confusion of tongues” and Laplanche's generalised seduction theory, opening up questions about the analyst's position. Playing on Ferenczi's notion of atomisation as a response to trauma, the paper questions how social processes of atomisation as a feature of neoliberal economics can enable abuses of power to remain split off and hidden in plain sight. Working in the language of an extended clinical encounter, silenced voices emerge throughout the paper, their words a testimony to something that remains unspeakable. This paper problematises the case study as a literary form, demanding that we leave behind the security of existing accounts of subjectivity and instead awaken into the dream of the other, allowing transference to loosen and refashion our relations to psychoanalysis.

Keywords: *Trauma, Dissociative Identity Disorder, Atomisation, Laplanche, Sexual Abuse, Ferenczi, Case Study*

ON CONVICTION, RECALL, AND IDENTIFICATION: FERENCZI'S FUNDAMENTAL RECONCEPTUALIZATION OF PSYCHOANALYSIS

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For Ferenczi, “conviction” was a concept that had long guided his clinical practice. In a presentation at the I.P.A. Congress, in 1913, he set a therapeutic goal to reach the level of “conviction” of the analyst's interpretation. This meant a shift from a passive acceptance of the interpretation to an active self-understanding. However, in the analytic practice of his later years, “conviction” was given another meaning, as exemplified by the case that appears in the May 10 entry of his *Clinical Diary*. There, the patient could not reach a conviction on the existence of sexual violence from her father, even though the analyst assumed it by reconstruction. However, through the analyst's confession, which reinforced the patient's trust in herself and her brother's testimony on the incident, the patient became convinced of its existence. It was the “conviction” of the reality of early traumatic event. Though the difference between the two “convictions” seems to show Ferenczi's turning to the neo-catharsis theory, as he named it, its mechanism must be understood as a precursor of contemporary dissociation theory. The conviction on the reality of the traumatic event was followed by dreaming the traumatic event, experiencing it from above, and “recalling” the traumatic event, that is recovery of the connection between the traumatized part and so-called A.N.P. in today's dissociation theory. The process of “identification with the aggressor,” which he has eventually reached, starting with his observation of the case, also involves a dissociative process between the part identifying with the aggressor and the part experiencing the agonizing experience. The de-identification process, therefore, needs both the safe therapeutic relationship, which was given by Ferenczi's confession, and reinforcement of her dissociated part with trust in her cognition. Ferenczi called the trust the term “conviction.” In the presentation, I will also look into the role of his own experience of the mutual analysis with Severn, where he himself reached a recalling of his traumatic event.

Keywords: *conviction, recall, identification, trauma*

TRAUMA, RESILIENCE, AND SURVIVAL

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I will deal with the complexity of trauma within the contemporary field, from the definitions in DSM, namely PTSD, to Complex PTSD and other categorizations of trauma (including my own discussions of the three levels of the trauma of human agency as opposed to trauma caused by natural catastrophes and their different effects). Only trauma of human agency creates dissociation (we can find its first definition in the concept of “fragmentation” by Ferenczi), which is the fundamental structure of severe psychopathology, in contrast with what Freud understood as the basic defensive structure of psychopathology, namely repression. We now understand repression as a less severe or less primitive defense at the roots of neurosis. How to deal with survival, and what kind of therapy is best?

In the *Clinical Diary*, we also find the first definition of the therapist as a “benevolent and helpful observer” and as a witness to the pain of the survivor, split with an internalised dyad filled with the affects of the victim and the affects of the persecutor, internalised or introjected. Using neurobiology and neuroscience, I have further developed the concept of “embodied witnessing” with a frame using mind-body-brain connections to heal and restore the fully embodied emotional truth.

Keywords: *interpersonal trauma, dissociation, embodied witnessing*

FERENCZI IN THE PSYCHEDELIC AGE

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As the second psychedelic renaissance occurs in Euro-America (the first in the 1950s and 60s), individual subjectivity and trauma questions have resurfaced. As a psychedelic-assisted therapist, I regularly witness encounters that question what contemporary theory and practice of psychoanalysis take for granted, i.e., singularity, transference, and countertransference. These encounters instead highlight intersubjectivity as the vital space from which healing emerges, encouraging a return to Ferenczi's work on trauma, empathy, and mutual encounter. Using Ferenczi's works on these key concepts, this paper will rethink questions about psychoanalytic concepts, using case studies from psychedelic-assisted psychotherapy to shift psychoanalytic imaginings of human subjectivity, the place of dis-ease (trauma) and the possibilities of healing. In a world overcome by war, climate crisis, and rampant racial and structural violence, rethinking fundamental concepts of healing and their relation in and to the world is necessary. Psychedelic encounters in what they reveal, demonstrate possibilities.

Keywords: *psychedelics, psychoanalysis, trauma, intersubjectivity, mutual, healing*

IMAGINARY DWELLINGS & DREAMPALACES THE PSYCHIATRIST IRENE JAKAB'S POETIC APPROACH TO VISIONARY ARCHITECTURE

Monika PERENYEI

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The source of this presentation is a hardly known (medical/art) film on visionary architecture, that was made in 1975 with the contribution of 3 psychiatrists (Gaston Ferdière, Kurt Behrends, Irene Jakab), and facilitated by the Sandoz Film Production. The film's title, *Imaginary Dwellings* was coined by Gaston Ferdière (who became ill-famous for a while through Antonin Artaud's letters), being inspired by his patient's house and even more the patient's personal accounts, namely Raymond Isidore's "demeur imaginaire" (Chartres, France). Since the film *Imaginary Dwellings* is a treasure-trove arrived in celluloid format with Irene Jakab's bequest to the Psychiatric Art Collection of HAS (Budapest), in my presentation I will focus on Jakab's significant role in this international and cross-disciplinary cooperation. Jakab's psychoanalytical approach is traceable both in the narrations and in the narrative of the film: her texts following the filmic sequences as well the dramaturgy of the moving pictures resonate with Freudian ideas in a poetic (elliptic) and personal (addressing) way. „Children do not stop to contemplate the past, in their world desires create the future, while reality and dreams are fused with ease.” (excerpt from the narrations of film *Imaginary Dwellings*, 1975)

Keywords: *visionary architecture, outsider art, film and psychiatry, psychoanalysis and arts, cross-disciplinarity*

THE PATIENT MAY BE CURED, BUT THE DOCTOR IS NEVER CURED. PORTRAITS OF INMATES (DOCTORS AND PATIENTS) FROM THE ANCIENT WORLD OF MENTAL ASYLUMS.

Monika PERENYEI, Mónika TAKÁCS

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The presentation is inspired by a quest after a *latent* painting that is a portrait of István Hollós, a psychoanalytic psychiatrist. In his autobiographical novel *My Farewell to the Yellow House* (1927), Hollós leads the reader into the old mental asylums: “*there is an intimate connection between doctor and mental patient. (...) the difference is: the patient may be cured, but the doctor is never cured.*”

The referred painting is an artistic testimony of this intimate alienist-patient relationship since it was brushed by the progressive artist *István Pál* (a confidential friend of the recognized writer *Milán Füst*), who due to psychotic symptoms, lived in the Lipótmező Asylum as Hollós's patient from May 1920.

Our research is motivated by the theme of this close alienist-patient relationship and its pictorial representations: portraits of doctors and patient-mates, asylum scenes, dedicated thank-gifts, and photo albums. The special types of these intriguing visual documents are preserved in the Psychiatric Art Collection of the Hungarian Academy of Sciences.

In our presentation beside *István Pál*, we draw attention to some creative and artistically expressive inmates, leaving their outstanding work to posterity.

Keywords: *psychoanalyst-patient relationship, occupation therapy, art&therapy, mental asylum, psychiatry, and visuality*

DAVID RAPAPORT AND THE MULTIPLICITY OF THOUGHT

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The mid-20th Century approach to thought processes proposed by Dezső/David Rapaport tries to overcome the early 20th-century alienation of experimental, logical, and social approaches to thinking in a radically new proposal shown in his 1951 majestic reader *Organization and pathology of thought*.

Rappaport shows a fourth turn-of-century approach to thought processes: the Freudian approach with its distinction between primary and secondary processes, the role of the Ego in directed thought, and the new analyses alongside dreaming the phenomena of daydreaming and wishful thought; Rapaport distinguishes between directed and free-floating thought processes. Rapaport belonged to the Budapest School of Psychoanalysis and was also a doctoral student at the University there. Furthermore, he combined the two orientations. Following his Budapest Hungarian heritage of Paul (Harkai) Schiller (1948), he connected the research on *Aufgaben* in the Würzburg school, the task analysis problem-solving research (Selz, 1913), and Kurt Lewin (1936) on the genesis and maintenance of derived drives in task fulfilment. The socialization of thought overcomes egocentric and autistic thought (Bleuler, 1911) following Piaget (1923) and the social schema theories of Bartlett (1936). While for the New Look movement of perceptual research (Bruner, 1956), drives are always non-directed, distorting elementary associative effects, Rapaport drives are 'task centered'; they organize thought in certain directions, both in their primary and secondary forms.

Directed thought comes up in Neisser (1963), where he compares sequential and conscious task-oriented processes corresponding to secondary psychoanalytic processes to the notion of insight of the *Gestaltists* and the algorithmic processes of modern computer scientists. It is noteworthy how the differentiation between two types of thought is relevant in contemporary cognitive theory

Keywords: *David Rapaport, primary and secondary processes, directed thought, task, Budapest School*

CLASH OF THE (INNER)WORLDS: SUBJECTIVITY AND ALTERITY IN THE REALM OF THE INTER-PSYCHIC

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The paper focus on the psychotic realm and the difficulties that the psychoanalyst will encounter during the journey. The psychotic realm and all of its inhabitants' challenge psychoanalysis from the start, posing questions on technique and theory. Psychotic alienation is both the precipitous cause and the substantial effect of projection of this kind within one's mental realm. It may assuage loneliness to perceive hallucinations as "real." The emotional responses, not easily perceived, that patients and analysts together bring onto the analytic scene, through dreams, associations, and, finally, acting out and enactments are paramount. These dynamics allow the analyst to examine what is happening within the analytic relationship within the analytic couple. Sándor Ferenczi's works on trauma helped my view on psychosis. The stream of (un)consciousness that this realm will produce is mostly unbearable for the psychoanalyst, and only through an in-depth look into oneself (subjectivity) can we hope to encounter the Other (alterity).

Keywords: *Ferenczi, psychotic realm, trauma, stream of (un)consciousness*

WHO ARE WE BECOMING? A PSYCHOSOCIAL REFLECTION OF PSYCHIC AND POWER IN THE CONTEMPORARY NARRATIVE OF PSYCHOANALYSIS. (THE SUGGESTION TO THIS TITLE IS AS FOLLOWS: WHOM ARE WE BECOMING?)

Julianna PUSZTAI

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This presentation examines psychoanalysis as a social mission for the repressed parts of society. Social thinking and psychoanalysis are still the construction of academics who are already privileged. I propose to rethink this method addressing the endemic of whiteness and unaffordability that echoes its elitism. For this, I encounter present and past; the emerging radical practices as an unconscious reply to the currently rising aggressive political atmospheres, climate, and living crisis across the globe, in parallel with Ferenczi's time where political aspects integrated to psychic defense and the social is separated from the individual's suffering. As if thinking and listening are dangerous tools in the eye of the power. This fearful object is introjected into this crisis-ridden world where psychic and physical safety becomes a privilege of the hierarchical identities. I inquire about our role in the widened social trajectory interweaving Ferenczi's thoughts on democratic psychoanalysis. It's best defined as a Hungarian synonym, *Lélekelemzés* meaning soul analysis rather than psycho, indicating the depth of interrelation; we are interlinked with everything around us and before us, the history of a land, communal traumas, current cultures, and socio-political impacts.

Keywords: *normative unconscious processes, cultural objects, social psychoanalysis, democratic psychoanalysis, infantile society*

RETURNING THE VOICE OF ELIZABETH SEVERN TO CONTEMPORARY PSYCHOANALYSIS

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The traditional analytic community, led by Freud and Jones, organized a campaign to ostracize Elizabeth Severn and silence her work from mainstream psychoanalysis. Recently, her papers were discovered, examined, and re-evaluated. Now we can evaluate Severn as a Mutual Analytic Partner with Ferenczi co-creating: clinical empathy; the concept of dissociation; softening suggestions; “elasticity of analytic technique:” mutuality; “analytic of the analyst”; Diagnosis, study and treatment of psychological trauma.

FERENCZI, A MODEST GENIUS

Lia ROTH

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We know Ferenczi as a prolific genius. Nevertheless, Ferenczi saw himself with “modesty and self-deprecation” (October 3, 1910). He used words such as smallness, laziness, and infantile weaknesses to describe himself: “I notice distinct feelings of smallness (...), especially in regard to my analytic talent... But it's possible that I am neurotically exaggerating” (October 17, 1916).

Since early times defensive measures have assisted in gaining and maintaining our sense of coherent self-object. Ferenczi's letters to Freud depict his modesty and attempts at regaining stature close to Freud “fused together in a harmonic unity” (October 3, 1910). That is, modesty as shame is a fragmentation experience, and the fantasized introjection is a defensive manoeuvre to regain narcissistic coherence.

This paper will explore the functions of maternal and paternal care concerning being and belonging. It will examine Ferenczi's feeling of smallness as a fragmentation experience, also called shame. It will also illustrate defensive measures for integration, not only at the level of being but also in the sense of belonging.

References:

Ferenczi, S. (1910). Letter from Sándor Ferenczi to Sigmund Freud, October 3, 1910. *The Correspondence of Sigmund Freud and Sándor Ferenczi*, Volume 1, 1908-1914 25:217-221.

Ferenczi, S. (1910). Letter from Sándor Ferenczi to Sigmund Freud, October 17, 1910. *The Correspondence of Sigmund Freud and Sándor Ferenczi*, Volume 1, 1908-1914 25:217-221.

Keywords: *Ferenczi, shame, maternal function, being, belonging*

“NOW THE QUESTION: MUST EVERY CASE BE MUTUAL – AND TO WHAT EXTENT?” CLINICAL DILEMMAS IN PSYCHOANALYSIS

Bori SARKADI

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Ferenczi's experiments with mutual analysis are both a source of awe and dread for clinicians. His experiences are inspiring and frightening at the same time. The attraction and the aversion are equally understandable and show that Ferenczi's experiments touch on some of the fundamental dilemmas of the analytic situation around authority, authenticity, and emotional engagement. Moreover, they explore the fine line between healing and harming.

One of Ferenczi's motivations for these experiments could have been the wish for self-healing and self-improvement. The same wish is often important among clinicians' motivations to enter the helping professions in general. How much is this wish compatible with the aims of the analytic situation? Can it be put to good use in the patient's interests? Yes, if it is continuously reflected upon.

It is an ongoing task for therapists to monitor their motivation and try to widen their range and capacity for emotional relatedness. Every patient is a new challenge to the therapist's own – necessarily limited – relational capabilities, which must be improved to better fit the given patient's idiosyncratic needs. This process of self-improvement is often painful and challenging. The analyst needs to stretch their limits and tolerate an amount of shame and anxiety when being exposed, challenged, and perplexed.

Clinical vignettes will illustrate these dilemmas and the process of trying, succeeding, or failing – and trying again – during professional journeys.

Keywords: *mutual analysis – self-analysis – authority – authenticity – emotional engagement – self-improvement*

“WHEN HER LONGING UNRAVELS HER” - FROM THE LOVE OF GOD TO ANALYTIC LOVE AND BACK AGAIN

Andrea SHALOM KORNHAUSER

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This paper explores Sándor Ferenczi's and Heinz Kohut's seminal work on trauma through a poignant analysis of an Ultra-Orthodox woman in Israel who suffered tormenting early wounds, privately experienced as denaturalizing. While keenly relying on devotion, transcendence, and abstinence as a deep existential and ethical choice and a scaffold for her fragmented sense of self, she began voicing a deep yearning for a tangible intimacy with the analyst and a moving urge to cure the analyst from psychic obstructions. She was preoccupied with the growing intensity and antagonizing gap between the transference, transitional, and transformational matrix of psychoanalysis and the relationship that connected us. According to Ferenczi and Kohut, what lies in the foundation of psychic trauma and self-fragmentation is a grave absence of an empathically immersed Other. Kohut's pivotal notion of the “Idealized Selfobject” (2007, 2014) offers Ferenczi's profound intuition of the “Mutual Analysis” (2013) a unique layer of meaning and methodologically elaborated ideas that Ferenczi often scrutinized. Through the cultivation of empathy, Kohut's work delineated a systematic analytic stance of “two who are experientially one,” as well as the contribution of the analysand to the analyst as her idealized self-object once the empathic matrix is established (Kulka, 1995, 2010). The analysis allowed not only to eliminate the partition of the “vertical split” between the actualized and potential segments of the self but, ultimately, to free the patient's longing for transformation and transcendence from the desperate enclave of Orphic self-survival.

Keywords: *Ferenczi, Kohut, Trauma, Empathy, Transformation*

COMING INTO BEING: THE PARADOXICAL TEMPORALITIES OF MOTHERHOOD IN PSYCHOANALYSIS

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Motherhood is a site of temporal paradox: A bidirectional dialectic between past and future, life and death, not a question to be resolved but a location for the agony and delight, the freedom and limitation of being human. Motherhood is unsettling; the very aliveness of a child puts one in direct contact with their death and one's own, hence the anxiety and culture's readiness to hurl projections at the mother and the child alike. Temporality and motherhood pose provocative questions for psychoanalysis around traumatic marks, generations, time, and subjectivity. The mother, who also has(d) a mother, witnesses their child encountering the inevitable trauma of coming into being - the lifelong questions of the unconscious, sexuality, and death. An ongoing return, a temporal hall of mirrors. Notably, future trauma in relation to subjectivity is as significant as past trauma, although psychoanalysis tends to privilege the past. This paper explores the paradoxical dialectic of temporality and motherhood from psychoanalytic perspectives, specifically Lacan's (1953) elaboration of *après coup* and Ferenczi's (1929) concept of hypocrisy and how these ideas relate to temporality, trauma, and symbolization in the subject.

Keywords: *psychoanalysis, trauma, motherhood, temporality, subjectivity*

RE-READING "CLINICAL DIARY": FERENCZI'S LATE (SELF-)ANALYTIC PRACTICES BETWEEN THE SPOKEN AND WRITTEN WORD

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This presentation proposes a new reading of *Clinical Diary* (based on the manuscript kept in the Freud Museum London). Written in 1932, *Clinical Diary* comprises one hundred and thirty-two entries, in which Ferenczi addressed his ongoing patient analyses, the problems of psychoanalytic theory, and his self-analysis. In my presentation, I will stress that its content was based on conversations with patients, who influenced the nature and form of the different entries, most of which were dictated by Ferenczi and typed by his secretary. Therefore, unlike many intimate diaries and notebooks, the *Clinical Diary* did not emerge from daily writing practices (only 1/5 of the text was handwritten). However, from the time Ferenczi spent with his patients and secretary, who typed the words spoken between patient appointments. Through an inquiry into how his voice mediated Ferenczi's Diary, I will consider it an oral-based tool for (self-)analytic practices. I will also argue that the spoken character of the Diary made it possible for Ferenczi to directly extend the situation of analysis, which is primarily an oral activity based on the practices of talking and listening.

Keywords: *Clinical Diary; daily writing practices; orality; life writing; Sándor Ferenczi*

CATASTROPHE AND THE CREATIVITY OF FRAGMENTS

Raluca SOREANU, Jenny WILLNER, Jakob STABERG

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Ferenczi's work pluralises the notion of catastrophe as being both destructive and a turning point. The authors are in dialogue within three sets of triangular exchanges around the idea of catastrophe. Each set combines different disciplinary angles and methods: clinical psychoanalysis, history of science, literary theory, and philosophy. In the first part, Jakob Staberg explores the complex relationship between Ferenczi and Freud, departing from a scene of the missed encounter. It develops a Deleuzian reflection of the theoretical positions of Ferenczi and Freud, as it crystallised in the transference that developed between them. In the second part, Jenny Willner presents a new reading of Thalassa. Analysing Ferenczi's popular scientific sources challenges the notion that Ferenczian 'bioanalysis' sought a biological foundation for psychoanalysis: In a historical moment of danger, Thalassa intervenes in the ideologically charged debates over evolutionist thought. In the third part, Raluca Soreanu examines Ferenczi's 'metapsychology of fragmented psyches.' For Ferenczi, the catastrophe is not a single, unitary event but a 'scene' where several elements hold together and interact. The book discusses ten distinct 'moments' of the trauma scene by proposing a phenomenological reading of the creativity of psychic fragments. Ultimately, the authors propose an interdisciplinary and plural reading of 'catastrophe' while registering insurgent insights in Ferenczi's theory.

Keywords: *catastrophe, trauma, interdisciplinary, Thalassa, bioanalysis, fragmentation, encounter*

THE PSYCHIC LIFE OF FRAGMENTS: ON TRAUMA AND SPLITTING IN SÁNDOR FERENCZI

Raluca SOREANU

The paper shows that Sándor Ferenczi offers a key revision to the work of Sigmund Freud, in the form of a metapsychology of fragmented psyches. I argue that for Ferenczi psychic fragmentation is a ubiquitous operation of the psyche. To approach the 'culture of fragments' that are the result of psychic trauma, however, we need to unpack Ferenczi's unique vocabulary on fragmentation, which includes references to fractures, splits, atomisations, pulverisations, leakages, detritus, but also new formations, protective membranes, expansions, contagions, and inner growths. Ultimately, Ferenczi's great interest in psychic splitting amounts to filling a phenomenological gap in psychoanalysis, by giving precise descriptions of what is being split in the psyche and of the 'life' of the fragments that result from the splitting. His theory of trauma and fragmentation amounts to a theory of the subject.

INSTEAD OF LANGUAGE: CONFUSION. FREUD/FERENCZI

Jakob STABERG

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Ferenczi's work pluralises the notion of catastrophe, as being both destructive and a turning point. The authors are in dialogue with one another, within three sets of triangular exchanges around the idea of catastrophe. Each set combines different disciplinary angles and methods: clinical psychoanalysis, history of science, literary theory, and philosophy. In the first part, Jakob Staberg explores the complex relation between Ferenczi and Freud, departing from a scene of missed encounter. It develops a Deleuzian reflection of the theoretical positions of Ferenczi and Freud, as it crystallised in the transference that developed between them. In the second part Jenny Willner presents a new reading of Thalassa. By analysing Ferenczi's popular scientific sources it challenges the notion that Ferenczian 'bioanalysis' sought for a biological foundation for psychoanalysis: In a historical moment of danger, Thalassa intervenes in the ideologically charged debates over evolutionist thought. In the third part, Raluca Soreanu examines Ferenczi's 'metapsychology of fragmented psyches. For Ferenczi the catastrophe is not a single, unitary event, but a 'scene', where several elements hold together and interact. Proposing a phenomenological reading of the creativity of psychic fragments, the book discusses ten distinct 'moments' of the scene of trauma. Ultimately, the authors propose an interdisciplinary and plural reading of 'catastrophe', while registering insurgent insights in Ferenczi's theory.

Keywords: *catastrophe, trauma, interdisciplinary, Thalassa, bioanalysis, fragmentation, encounter*

THE ADOPTION CONTEXT: FROM UNWELCOME TO WELCOME CHILDREN

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This paper will synthesize Ferenczi's paper "The Unwelcome Child and His Death Instinct" alongside current research and theory from an attachment perspective. This presentation will focus on a unique longitudinal study of previously maltreated children adopted between the ages of 4 and 8. The study includes Adult Attachment Interviews with adoptive mothers and fathers and story stem assessments of the children at the time of adoption, one year later, and two years later with later follow-ups in adolescence and young adulthood. The presentation will focus on the children's internal worlds as they respond to the shift from unwelcomeness to welcomeness in their new adoptive families and the impact of these dramatic shifts in caregiving contexts on their internal worlds.

An attachment perspective provides a secure base to explore how 'old' objects were carried into these 'new' relationships by both adoptive parents and the children recently placed with them. The possibility to provide empirical evidence for inter-generational links and changes in representations over time concerning a new environment is helpful, especially if we can chart relationships that can facilitate or inhibit the emergence of trust, growth, and the development of corresponding representations.

Keywords: *Unwelcome child, attachment, mental representations*

MATERNAL, MATERIAL, AND SPIRITUAL: IN AND OUT OF THALASSA

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In this paper, I propose psychoanalytical interpretations of bodily and symbolic experiences of the childbirth process from the woman's point of view. While bodily processes often appear metaphorically in psychotherapeutic situations, in the process of childbirth, in addition to the real bodily process, metaphors of 'encounter with oneself' can appear. Further investigations on the experiences of mothers and midwives during childbirth revealed that material and spiritual issues both present themselves in the scene of birth-giving. Women need their bodies to give birth and be born – creation and creativity may be closer to the representations of the archaic events of childbirth and being born than of conception. I provide a feminist interpretation of Thalassa, which is especially exciting in convergence with the concepts of Trauma of Birth (Rank, 1924) and Basic Fault (Bálint, 1968). These brilliant men overlook birth-giving women as persons, yet they give us a solid ground to understand better matters of life and death, experiences of creation and transcendence.

Keywords: *Thalassa, Basic Fault, Trauma of Birth, feminist approaches, experiences of transcendence*

SOME CORPOREAL ASPECTS OF FERENCZI'S CLINICAL AND THEORETICAL INNOVATIONS

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The body, or “poor Konrad,” has assumed manifold roles throughout the experimental endeavours of Ferenczi's professional life. From its conception, careful attention to somatic elements of behaviour and interaction has been considered an important part of the active technique, sometimes resulting in prohibitions or permissions regarding gestures and bodily movements of the patient. Later, upon his return to the cathartic methods once applied by Breuer and Freud, Ferenczi shows appreciation for the therapeutic effects of relaxation and discharge. When working with traumatized patients in regression, he introduces a series of other technical innovations that allow him to observe how crucial the therapeutic relationship's preverbal, primarily physical domain can be. Several of his insights concerning the complex relationships between trauma, memory, dissociation, and somatic phenomena can be found in his later writings, especially in the *Clinical Diary*. The paper aims to provide a brief overview of the multiple roles assigned to the body during Ferenczi's development as a psychoanalyst, including some of the prominent figures among his colleagues and patients exerting an outstanding influence on him in that respect.

Keywords: *body, poor Konrad, active technique, neo-cathartic relaxation, trauma*

GREEK CIVIL WAR: AN ASSESSMENT OF TRANSGENERATIONAL TRANSMISSION OF TRAUMA IN ELDER SURVIVORS

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Right after WWII ended, Greek society suffered a devastating civil war that lasted almost five years (1945-1949). Although there is a significant amount of relevant literature regarding the historical, military, and political aspects of the Greek civil war, a very limited amount of research covers the psychological aspects of these events. Mapping down the transgenerational transmission of (paternal/maternal/fraternal) trauma of the Greek civil war in modern Greek society is important because it will serve as a basis to speak about the unspeakable, that is to form a line of targeted interventions that will heal the trauma and will form a basis for constructing a framework of mutual acceptance and tolerance in Greek society. Under this scope, we formed a research group of Psychology students in their emerging adulthood (men and women, \cong 21 yrs, N. 35) that will record the participants' accounts of the Greek civil war. Part of these interviews will be filmed under supervision and written consensus of the participants, serving as a basis for a filmed documentary. The final discussion of the research will include the participants' metacognitive evaluations, which will depict their reflections on the transmission of transgenerational trauma.

Keywords: *Greek civil war, transgenerational transmission of trauma, elder survivors*

MOVING FROM LANGUAGE TO LIFE. THE INTRICATE BABEL OF THE PSYCHOANALYTIC CLINIC.

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Conducting psychotherapy in a second language was expected due to the emigration of German-speaking analysts to non-German-speaking countries. Prominent analysts, such as Freud or Ferenczi, switched effortlessly between languages. Going further back, we could even note that psychoanalysis was inaugurated by the polyglot Anna O., whose prolific language "productions" were recorded by Breuer but never addressed by him, Freud, or even Lacan.

The number of works on the experience of multilingual analysts and analysands still need to be increased. However, people are born into many languages in numerous parts of the world. How can analysis delve into the multilingual psyche? Can we accommodate a third one, aka the interpreter, bearing witness to the work? Can we tolerate not understanding it all and being immersed in the sonorous materiality of the signifier, or more precisely, in langue? Is this confusion of tongues – as the story of Babel suggests – a punishment for all involved, or could it be something else?

These questions will be the guiding thread of my presentation. I propose a dialogue between psychoanalytic theories and clinical practice with multilingual clients in the context of asylum-seeking and private practice.

Keywords: *polyglot, psychoanalysis, interpreter, migration, transference*

FERENCZI AND SEARLES ON NON-HUMAN ENVIRONMENT – HISTORICAL AND CURRENT PERSPECTIVES

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Sándor Ferenczi greatly influenced American interpersonal psychiatry, psychotherapy of severe mental disorders, and concepts on countertransference. This paper explores the role of the non-human environment during child development in the works of Sándor Ferenczi and Harold F. Searles. In his innovative book from 1960 on the topic, Searles clearly emphasized the importance of Ferenczi's work titled "Stages in the development of the sense of reality.", which highlighted the stage of animism as a crucial period during the development of reality perception. Searles demonstrated the importance of the non-human environment in normal development and explored the disturbances in connection with the non-human environment in schizophrenia. The paper will briefly look at recent postmodern theories on posthumanism and nonhumanism and the unconscious processes in relation to the current environmental crises.

Keywords: *non-human environment, child development, interpersonal psychoanalysis*

THE SOUL MATTERS: BEYOND BOUNDARIES, SETTINGS, AND FRAMING OF THE CLINICAL

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Whether the analytic structure is to serve the patient or the patient is to serve the analytic structure for psychoanalytic work to happen is a question that must not find an answer. It is in holding within - the question and ensuing dialectical tension that 'psychic work of transformation' happens, with every clinical process becoming what it needs to be. Therefore in every clinical process, especially when working with primitive mental states, analytic structure/technique must and also cannot stay unmodified if it were to facilitate the emergence of psychic truth in the session and of the session, which Bion calls 'O' – the ultimate reality.

For this to happen, questions about the clinical's boundary, setting, and framing need to be far more ascertained and held internally for external modifications to maintain the analytic objective. Through a clinical vignette, the paper illustrates as it deliberates on Ferenczi's ideas suggesting that there can be no 'psychic work of transformation' without alluding to Ferenczi's ideas *in some form*, just as Ferenczi's innovative techniques in the clinic needed work of transformation, in itself, in order not to be applied in all its 'concreteness' and translate as clinical.

Keywords: *Ferenczi, Bion, technique, transformation, primitive mental states*

ROLE OF A 'FELT-LISTENING OTHER' IN THE ASYMMETRICAL FIELD OF DEPENDENCE: CONTEMPORARY READING OF FERENCZI TO DRAW OUT THE META PSYCHOLOGICAL NEED FOR REGARD IN A NARCISSISTIC DEPENDENCE AS A SUBJECT LINK

Priya TIWARI

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Reading Ferenczi's contribution with the contemporary eyes, the paper shows a lineage can be drawn to that strand of psychoanalytic thought that has emphasized that view of the intersubjective field *where* the link to an other is relied on even implicated in the coming-into-being of a human Subject, in a field of asymmetry of dependence. (Borgogno, 2007; Grostein, 2013) Winnicott's (1956) 'holding function of the mother,' to Green's (2005) metapsychology of the ego brings out the significance of the borderline condition for every human Subject that needs 'an other' to support a very background narcissistic dependence, for a new foundation of being to emerge.

Through a clinical vignette with a teenage boy, the author attempts to foreground what Ferenczi has highlighted in saying, "Free associations by itself, without (...) new foundations for an atmosphere of trust, will thus bring no healing." implying within it, a need for certain relational factors that even in the most dependent state, one has the capacity to sense and almost ethically requires for a sense of relating from them, for any transformations in identifications to come to be. For a new ontological foundation of being to emerge – a shift in the narcissistic transference to something well espoused and non-narcissistic in one. Also, to bring out where the failure of such relations may be, it is so sometimes, to absolutely devastating effect. "Behind the humbleness, immense narcissism — justified! The child is the only reasonable being in a mad world" p. 171 (Ferenczi, 1988)

In positing in the child's figure this innocence of need and innocence that needs recognition, the author reads in Ferenczi's emphasis on the qualitative and the environmental factors of a psychoanalytic relation. However, likewise, a similar kind of regard for the innocence of dependence in any asymmetrical relations for the dependent to grow through and from identification into a Subject on a secure foundation of regard 'that in one that was helpless and helplessly incomplete, always' as is the human condition.

Keywords: *transformation in narcissism, psychoanalytic environment. Narcissistic core. Subject link. Con-fusion of tongues.*

MULTIPLE TRANSLATIONS: ON BEING ANALYZED IN ONE'S SECOND LANGUAGE

Tuba TOKGOZ

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In this essay, I will reflect on my experience of being psychoanalyzed in English (my second language) when I moved to New York from Istanbul. Going through these life-altering journeys simultaneously might have heightened the impact of these experiences. During my early years in New York, like all newcomers to a foreign language, I was threatened not only by the cognitive gap between the mind and the word but also by the emotional gap between the word and the feeling. In one's native language, words have an emotional anchor that makes communication more tangible and, maybe because of that, more courageous. Although I began learning English when I was ten years old and was proficient in it when I moved to New York, I was still at a loss because I felt that I did not have the poetry and playfulness in English in the way I have when speaking Turkish.

Similarly, Ferenczi, a multilingual psychoanalyst among the first to consider language in psychoanalysis, asserted that words spoken in one's mother tongue elicited a stronger emotional response than words expressed in one's second language. Ferenczi reflected on a person's different emotional reactions depending on their language. Over time (and as a result of being in psychoanalysis), my second language has attained increasingly more emotional power and has thus started to feel less foreign. We learn our mother tongue in the context of lived experience – in the preverbal emotional interaction between mother and baby as they participate in the playful process of transmitting language. I will argue that speaking in a foreign language in one's analysis powerfully evokes this earliest time – when words have not yet attained full meaning and the emotional and nonverbal interplay is the main communication channel. I will discuss how we might comprehend and utilize bilingualism in psychoanalysis therapeutically, taking into account Ferenczi's theories on the use and power of language within a psychoanalytic setting and my personal experience of being psychoanalyzed in English.

Keywords: *bilingualism, emotional impact of language*

FROM THE THALASSAL REVERIE TO THE ENLIGHTENING ENVIRONMENT

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The sincere and gentle child existed in the representation of Sándor Ferenczi. In the case of a happy pregnancy, of psychic and environmental conditions for the new-born, the baby shows infinite goodness with an apparent quest for meaning from the beginning. The importance of the environmental provision opens to the idea that trauma originates from pathologizing conditions, so from outside. The death instinct comes with an Unwelcomed child.

Being in the impulse of the origin, Ferenczi explored uterine life and speculated its link with the universe. The poetic reading of Thalassa remains a less complicated lecture, and it can take us to contemporary questions, including climatic and environmental issues.

The consequences of an enlightening environment (Ferenczi Clinical Journal) with adjusted respectful care give us another vision of the infantile and the infantile in the child, the adolescent, and the adult. The old basic idea of “helplessness” was speculation that contemporary research overturns seriously.

What style of analysis comes out of this? Clinical material from the coach with adults and observations of the new-born's expressions, movements, and gaze will show us a clinical approach to Ferenczi's footsteps.

Keywords: *enlightening environment, confusion in communication, solicitude, helplessness*

THERAPY IN CREATIVE SPACES. A WAY TO CATALYZE THE UNCONSCIOUS IN RESYMBOLIZATION

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Art and language are powerful tools for self-expression and understanding. In therapy, they can help individuals process and make sense of complex emotions and experiences. Visual art, writing, or spoken word allows individuals to communicate their feelings in a more comfortable or meaningful way. Psychoanalysis was born out of a praxis that eases access to the unconscious. Ferenczi gave us the clinical possibility of placing the therapist as an integrant part of the dyad, questioning his placement and practice. We collaborate with a Portuguese Cultural Association (Manicómio - <https://www.manicomio.pt/>) that recently started using different therapeutic settings. Our practice occurs in museums and ateliers, where contact with art enables understanding primal tongue confusion by creating a new language. The analyst-patient dyad is built upon a community space without the walls of mental disorder stigma. A new paradigm emerges from associating the open space (open space sessions) and art and building a different therapeutic setting where the unconscious is resymbolized.

Keywords: *Ferenczi's legacy. Psychoanalysis and Art. Contemporary relational spaces.*

EMOTIONAL RESONANCE WITH THE PATIENT – LACK OF MATERNAL EMOTIONAL PRESENCE. SÁNDOR FERENCZI AND HEINZ KOHUT

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Since Freud, psychoanalysis has constantly undergone theoretical and clinical changes and turning points. The early conception, where the analyst uncovers the patient's unconscious in a seemingly objective way, was replaced by a completely different approach that stresses the emotional relationship, compatibility, and attunement between the patient and the analyst. I want to illustrate that in Ferenczi's and Kohut's case, the discovery of therapeutic innovations and the stronger emotional attunement to the patient were partly based on the productive reworking of the traumatic maternal relationship. They felt like their relationship with their mothers was not “good enough” in the sense of Winnicott. Ferenczi felt his mother was strict and punishing, and Kohut felt his mother was abusive and boundary-crossing. The ambivalent relationship with the “bad mother” affected their lives, resulting in the wish for a genuinely understanding analyst and partner and the not necessarily conscious wish to give the patient what they had lacked. Their relationship to their own analysis is related to this: Ferenczi's bitterness towards Freud and Kohut's dissatisfaction with his analysis in Chicago are well known. We can see the attempt to repair the original trauma in the relationship with the patient and in the attempt to transcend their own analyses.

Keywords: *emotional attunement - working through - mother-child relation*

INTEGRATION OF BUDDING TRIANGULAR SPACE: STARTING WITH A FRAGMENT OF A MIND IN A PATIENT REQUESTING INTERNET PSYCHOTHERAPY

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This paper discusses the patients who temporarily switched to the Internet for psychotherapy in response to the COVID-19 (coronavirus disease 2019) epidemic and continued online psychotherapy after the epidemic eased. The author uses Steiner's (1993) psychic retreats and Britton's (2004a) triangular space to try to understand the patient's unconscious message to the therapist through this "persistence": the patient requesting Internet psychotherapy. It is regarded as a spiritual refuge, eliminating the therapist's autonomous will and avoiding the existence of subjectivity that threatens her own "I." This is in line with Steiner's (1993) statement that the spiritual refuge is the patient's pathological personality organization and defense system, and it also agrees with Lemma (2010), who believed that patients used the Internet to satisfy omnipotent arrogance, and Ferenczi (1913) had unique and sympathetic insights on omnipotent arrogance. However, more than the viewpoints of the above two scholars are needed to understand the demands of patients in online psychotherapy. They are also participants and observers who invite the therapist into the urn and share their inner world. This attention may help us understand the triangular space of the inner world that the patient wanders in the borderline position she shares with the therapist. Moreover, it is these intimate, complex, and difficult-to-clarify personality fragments that give the therapist clues to understand the inner entanglement and tension of the patient, and sorting out transference and countertransference may be the integration channel for the patient to develop the ability to be treated, this finding may expand Ferenczi (1909) insight into transference.

Keywords: *Internet psychotherapy, borderline position, triangular space, transference, and countertransference.*

STUDENTS TELL THEIR LIVES: CONSTRUCTING IDENTITY THROUGH NARRATIVE IN HUMANITIES EDUCATION

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Sándor Ferenczi's successful efforts to spread psychoanalysis through progressive forums and journals in medicine, education, the fine arts, and the social sciences were unique to Budapest after the turn of the last century (Mészáros, 2014). Integral to psychoanalysis, a narrative approach is now likewise shared by various other disciplines, including history, philosophy, sociology, ethics, education, theology, the law, and medicine (Meuter, 2013). With the 'narrative turn' in applied linguistics at the beginning of this millennium (cf. Barkhuizen et al., 2014), numerous studies have explored the lived experiences of (language) learners and teachers (Barkhuizen, 2015). Proceeding from Bruner's (1987) and Fougère's (2008) work on identity construction through self-narrative, the paper presents findings from semi-structured interviews with various humanities students. Themes include:

- Sensemaking (the process of an ever-changing understanding of an ever-changing identity)
- A sense of belonging with a focus on insiderness and outsiderness, competence and role fulfilment, and centre and periphery dynamics
- Questioning and learning about the self
- Development and change, including heterotopias and the 'third space,' and dwelling in-between.

In demonstrating how these particular students tell their identity, the findings may have implications for other students, parents, teaching staff, administrators, counsellors, teacher trainers, and educational policymakers.

Keywords: *narrative construction, construction of identity, semi-structured interviews, humanities, interdisciplinarity*

“EVIL GENIUS” TELEVISION SERIES

Carina Mia WONG and Emma COMMANDER MOLEY

Film Makers, Los Angeles, California

Six hour-long episodes of EVIL GENIUS will intimately recount Severn's story from her point of view - starting with her unique healing power and her self-taught clinical capacities. The Severn/Ferenczi analysis highlights daring and courageous experimentation. Drawing on research from Dr. Arnold Rachman, Margaret Severn's letters to Elizabeth, and published writings from Ferenczi and Severn, EVIL Genius will celebrate her legacy in advancing our understanding of psychological trauma.

Keywords: *Elizabeth Severn, Sándor Ferenczi, Mutual Analytic Partner, Psychological Trauma, Psychoanalysis, Margaret Severn, Evil Genius*

THE PARADOX OF CHINESE SYMBOLISM — REFLECTIONS OF A CHINESE PSYCHOANALYST

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For more than five thousand years, Chinese language, calligraphy, painting, poetry, literature, and music have been an extremely important part of the spiritual life of the Chinese people. However, in the real life of the Chinese, situations are entirely contrary to this highly symbolic expression. For example, at busy traffic intersections, pedestrians will prefer to accept the command of an unintimidating older man to decide whether to cross the road rather than follow the rules of traffic signs. In another extreme case, the Chinese would consider dogs to be loyal friends of theirs, not only to accompany us spiritually but also to guard our homes. However, on the other hand, some people will also eat dog meat, and others will eat the meat of their dogs. In these cases, the symbolism of the dog and traffic light is completely lost.

As a psychoanalyst who grew up in Chinese culture, I try to interpret the defensive ways that Chinese people have developed in the course of five thousand years of civilization from the perspective of psychoanalysis.

Keywords: *Chinese, Symbolism, Paradox, defense*