



Ferenczi in Firenze is a program of seminars with lectures and workshops which will combine the pleasure of a vacation in Tuscany and the chance to study Sándor Ferenczi's contributions to psychoanalysis.

The program will take place in anticipation and preparation for the International Sándor Ferenczi conference which will be held in Florence between May 3 and 6 of 2018.

The seminars vacations will last 5-7 days and will unfold in small groups, each consisting of 10-15 clinicians interested in Ferenczi's contributions to psychoanalysis. The workshops will take place in the same venue where the 2018 conference is scheduled to meet, the Convitto La Calza, an ancient 14th-century Hospital which has been transformed into a hotel and meeting center (<http://www.calza.it/en/home.html>).

The program includes:

- 16 hours of lectures and workshops
- an art tour of the city of Florence
- a Florence food tour
- an art, wine, and food tour in Chianti
- hotel accommodation

Price details:

- Registration fees: € 500, inclusive of the seminars and administrative expenses.

The following is part of the program, but is not included in the fees and has to be paid directly to the providers of the services:

- Hotel accommodation at the Convitto La Calza.
- Art tour in Florence
- Food tour in Florence
- Art, food, and wine tour in Chianti

Further information can be found at

<http://www.carlobononi.it/ferenczi-in-firenze.html>

The program of seminars has been organized in collaboration with the **Ferenczi House** in Budapest and is directed by Carlo Bonomi, who will take part in each workshop as moderator.

4-9 September 2016

Arnold Rachman

The Resurrection of Elizabeth Severn: Ferenczi's Analyst and Mutual Analytic Partner

9-15 October 2016

Jay Frankel

Ferenczi's Concept of Identification with the Aggressor

8-14 April 2017

Adrienne Harris

Trauma, Regression, and Mutuality

23-29 April 2017

Jonathan Sklar

An Examination of Balint's Groups in the Setting of General Practice, Psychiatry and Medicine

4-10 June 2017

Franco Borgogno

The Clinical Language of Sándor Ferenczi

9-15 July 2017

Clara Mucci

Resilience after Massive Trauma, or How Do We Counter the End of Civilization?

3-9 September 2017

Judit Mészáros

1. Ferenczi's Paradigm Shift in Trauma Theory and its Influence on our Contemporary Thinking
2. Ferenczi's 'Wise Baby' Phenomenon and Resilience

15-21 October 2017

Emanuel Berman

A Generative Dyad: The Interaction of the Personal and the Theoretical in the Freud-Ferenczi Relationship

Each event will be activated only if there are at least 10 pre-registered participants.

Pre-registration

Contact: ferencziinfirenze@gmail.com

LECTURES AND WORKSHOPS

ARNOLD RACHMAN

The Resurrection of Elizabeth Severn: Ferenczi's Analyst and Mutual Analytic Partner

Elizabeth Severn was called an "evil genius" by Freud. He felt she was leading Ferenczi away from traditional psychoanalysis. Consequently, she was condemned by the orthodox analytic community and removed from psychoanalysis as a meaning figure. The acquisition of The Elizabeth Severn Papers from the estate of her daughter, Margaret Severn and the discovery of a previously unknown interview of Severn by Kurt Eissler provide new, important data to re-evaluate Severn's functioning when she was in analysis with Ferenczi (1928-1933) and after the analysis (1933-1959). In a new book, entitled, Elizabeth Severn, *The Evil Genius of Psychoanalysis* published by Routledge Press, London, Severn emerges as not only as Ferenczi's mutual analytic partner in the study and treatment of trauma, but, an important figure in the history of psychoanalysis.

Arnold Wm. Rachman, PhD., FAGPA, is a Member-Board of Directors, The Sandor Ferenczi Center of the New School for Social Research, New York City; Honorary Member- The Sandor Ferenczi Society, Budapest Hungary; Donor- The Elizabeth Severn Papers, The Library of Congress, Washington, D.C.. Author- *Sandor Ferenczi: The Psychotherapist of Tenderness and Passion* (1997); *Psychotherapy of Difficult Cases* (2003); *Analysis of the Incest Trauma*, with Susan A. Klett (2015); *The Budapest School of Psychoanalysis* (2016).

JAY FRANKEL

Ferenczi's Concept of Identification with the Aggressor

Ferenczi's conception of identification with the aggressor (IWA)—at the heart of his trauma theory—starts with his revolutionary reconceptualization of the traumatic situation. Ferenczi included subtle assaults as traumatic. And he stressed the role of "hypocrisy"—when adults deny the abuse or blame the child—as leaving the child unbearably isolated, and as the most damaging element.

The IWA response to trauma involves finely tuned submission/compliance with the aggressor's demands, not just in outer behavior, but inwardly, on a mental level of thought, perception, and feeling, and morally, in terms of readily blaming oneself and losing a sense of goodness and wholeness. Compliance is both a survival tactic in reality, and a way for the child to continue to feel a sense of belonging in the family. The inner accommodations of IWA help insure that the child plays her role effectively. Indeed, IWA is closely intercoordinated with dissociation and introjection.

IWA often turns into a persisting tendency to accommodate and to blame oneself. And the internal distortions it engenders undermine the child's capacity to think independently and to psychologically separate, and lead her to lose a feeling of goodness and wholeness, a sense of inner authenticity, and a sense of agency. These losses are compensated in some people by an overinflated narcissistic response, which may, ironically, facilitate submission.

Consistent with a broader understanding of the traumatic situation, IWA seems to be a widespread tendency under certain circumstances—not limited to people who have been grossly abused. This observation opens up new perspectives on a great many patients who have not been grossly traumatized, and also makes IWA a valuable tool for understanding large-scale social phenomena involving submission and compliance. As Ferenczi first observed (and experienced), IWA also often plays a central role in structuring the analytic relationship, for both patient and therapist, and is key in understanding and working through clinical impasses. Ultimately, IWA provides the basis for a new, more mutual conception of the analytic relationship.

Jay Frankel, Ph.D., is an Associate Editor of Psychoanalytic Dialogues; Adjunct Clinical Associate Professor, and Clinical Consultant, in the New York University Postdoctoral Program in Psychotherapy and Psychoanalysis; and Faculty at the Institute for Psychoanalytic Training and Research, and the Trauma Treatment Training Program at the Manhattan Institute for Psychoanalysis, both in New York. He is a co-editor of an upcoming Karnac book on Ferenczi, co-author of *Relational Child Psychotherapy* (2002, Other Press), and author of dozens of journal articles and book chapters about trauma, identification, the therapeutic relationship, trauma, play, the work of Sándor Ferenczi, and psychoanalysis and politics.

ADRIENNE HARRIS

Trauma, Regression, and Mutuality

A workshop on the Ferenczian notions of trauma, regression, and mutuality as they appear in contemporary relational theory and practice. The workshop will also focus on Ferenczi's ideas about development and early disturbance. These

themes will be traced through the object relations work of Winnicott and Balint , relational considerations of the entanglement of transference and countertransference, and relational and intersubjective work on primitive states.

Adrienne Harris, Ph.D. is Faculty and Supervisor at New York University Postdoctoral Program in Psychotherapy and Psychoanalysis. She is on the faculty and is a supervisor at the Psychoanalytic Institute of Northern California. In 2009, She, Lewis Aron, and Jeremy Safron established the Sandor Ferenczi Center at the New School University. With Lewis Aron she edits the Relational Book Series which has published over 60 volumes. She published *Rocking the Ship of State: Women and Peace Politics* in 1985; *Gender as Soft Assembly* in 2005, She edited, with Muriel Dimen *Storms in her Head* (on women and hysteria), with Lewis Aron, *The Legacy of Sándor Ferenczi*, with Steven Botticelli *First Do No Harm: Psychoanalysis, Warmaking and Resistance*, 2010, and in 2015 with Steven Kuchuck, *The Legacy of Sandor Ferenczi: From Ghost to Ancestor*. She writes about gender and development, about analytic subjectivity, about ghosts, and about the analysts developing and writing around the period of the First World War.

JONATHAN SKLAR

An Examination of Balint's Groups in the Setting of General Practice, Psychiatry and Medicine

Listening to the doctor's impossible patient through the perspective of the doctor's problem brings the value of the countertransference to bear in understanding the clinical encounter. The Hungarian tradition from Ferenczi to its present day applications that Balint brought to London will be discussed with many clinical examples as a way of embedding psychoanalysis in medicine and the body.

Structure of the workshop:

- Day 1 1.Prejudice and the problem of Alterity in modern times-a Ferenczian understanding .
2.discussion
3.Michael Balint and his groups
4.discussion
- Day 2 1.General medical practice Balint Groups.
2.Psychiatric residents and Balint Groups
3.Medical staff and Death -a Balint group in South Africa
4.discussion

Jonathan Sklar is a training analyst and Fellow of the British Psychoanalytic Society, in full time analytic practice in London. He teaches and supervises annually at the Institute of Psychoanalysis and runs a course on 'Ferenczi and Contemporary Psychoanalysis'. He teaches termly in Chicago, has convened a psychoanalytic conference in Cape Town for the last decade and taught extensively in Eastern Europe. From 2007-2011 he was Vice President of the European Psychoanalytic Federation and is currently on the IPA board. *Landscapes of the Dark-history, trauma, psychoanalysis*, was published by Karnac 2011. Karnac will publish his latest book 'Balint Matters-Psychoanalytic dynamics for the art of assessment' in late 2016

FRANCO BORGOGNO

The Clinical Language of Sándor Ferenczi

Sándor Ferenczi gave to psychoanalysis an extraordinary number of contributions in various areas. These are the areas I have in mind: "the improper and not adequate coupling, the praecox ejaculation and the interpretation"; "the suggestion, the suggestibility and the pragmatic of communication"; "the introjection and its processes"; "the effect of the analyst's communications and non-communications on the patient"; "the resistance, the negative therapeutic reaction and the narcissistic countertransference"; "the birth and the evolution of the Ego"; "the children, the Infantile and the primitive anxieties and defenses"; "the contributions to the classic psychoanalytic technique"; "the phases of the experimentation on the technique"; "the adaptation of the family to the child"; "the elasticity of the technique and the tact"; "the different meanings of the dreams and their interpretation"; "the confusion of tongues between the adults and the child"; "the psychic qualities of the good-enough analyst"; "the sins of psychoanalysis and psychoanalysts"; "the traumatogenesis, the many faces of trauma and the curability of the complex post-traumatic consequences"; "the language of the body and the somatic memories"; "the 'Masculine' and the 'Feminine'"; "narcissism-socialism/egoism-altruism/autarchy-universalism"...

Franco Borgogno, PhD in Philosophy and Psychology; Training and Supervising analyst of the Italian Psychoanalytical Society (SPI) and Full Member of the American Psychoanalytic Association; former Scientific Secretary and President

of the Turin Centre of Psychoanalysis and Secretary of the Training Institute of Milan; Full Professor of Clinical Psychology and founder of the Doctoral School in Clinical and Interpersonal Relationships Psychology and of the School of Specialization in Clinical Psychology at the University of Turin; recipient of the Mary Sigourney Award in 2010; International Psychoanalytical Association (IPA) Chair of the Psychoanalysis and University Committee; one of the founders of the International Sándor Ferenczi Foundation and at present President of the Associazione Italiana Sándor Ferenczi. Author of numerous psychoanalytical papers in books and journals; and of the following books: *L'illusione di osservare* [The Illusion of Observing] (Giappichelli, 1978), *Psicoanalisi come percorso* (Bollati Boringhieri, 1999) [Psychoanalysis as a Journey (Open Gate Press, 2007)], *La partecipazione affettiva dell'analista* [The Affective Participation of the Analyst] (FrancoAngeli, 1999), *Ferenczi oggi* [Ferenczi Today] (Bollati Boringhieri, 2004), *The Vancouver Interview* (Borla, 2007), *La signorina che faceva hara-kiri e altri scritti* (Bollati Boringhieri, 2010) [The Young Girl who Committed Hara-Kiri and Other Clinical and Historical Essays (Karnac, 2013)]; *Re-reading Ferenczi Today. Italian Contributions* (Borla, 2016). Editor, with P. Bion Talamo and S. A. Merciai, of *Bion's Legacy to Groups and Institutions* (Karnac, 1998), and *Lavorare con Bion* (Borla, 1998) [W. R. Bion: Between Past and Future (Karnac, 1999)]; with C. Bonomi, of *La catastrofe e i suoi simboli* [The Catastrophe and its Symbols] (Utet, 2001); with A. Luchetti and L. Marino Coe, of *Reading Italian Psychoanalysis* (Routledge/New Library of Psychoanalysis, 2016).

CLARA MUCCI

Resilience After Massive Trauma, or How Do We Counter the End of Civilization?

In the workshop we will develop and focus on these points mostly:

1. The difference between real trauma (as in Ferenczi) and fantasied trauma (as in Freud's development). In fact we owe to Ferenczi in his fight with Freud an understanding of trauma as a real event or series of events impacting on the psyche of the subject, in contrast with a view of trauma rooted mostly in fantasmatic and intrapsychic elements (see Freud's revision of the "seduction theory"). This has led contemporary clinicians and thinkers to undertake a consideration of the historicization and reconstruction of traumatic events on both an individual and a collective scale (Grubrich-Simitis, Bohleber, Mucci).
2. As a consequence of point 1, the recognition and real empathic appreciation of the dynamics of interpersonal real (both precocious maltreatment and abuse, and massive social trauma, such as war or genocide) undergone by the "victim" led Ferenczi to an understanding of two major outcomes: a, what he calls the "fragmentation" of the psyche of the subject, what nowadays we describe psychologically and neuroscientifically as "dissociation", b, the process of what he terms, the "identification with the aggressor", which means taking in not only the aggressiveness of the perpetrator (a fundamental tool in the repetition of violence) but also the split-off sense of guilt the aggressor embodies without awareness. The psychodynamics of the identification with the aggressor both individually and in group dynamics has been described as a basic reason for destructiveness against the self and also for the perpetration of violence against groups identified as enemies in a paranoid/perverse attitude (see, with different approaches, Frankel, Volkan, Kernberg).
3. Point 1 and 2 lead in turn to an understanding of the psychotherapeutic practice as a kind of testimonial activity based on an empathic attitude or what Ferenczi calls a benevolent and helpful therapist, in contrast to Freud's rather unsympathetic attitude. In fact since the identification with both victim and persecutor in the subject who has undergone interpersonal trauma might lead to an intergenerational transmission of violence, with mechanisms of both revictimization and aggressive repetitions, it is only through the work with the traumatized individual in a totally empathic way and a restorative, reparative kind of practice that the "victim" can achieve empowerment and, crucially, reconnect to a collectivity. Against the end of civilization, against aggressiveness and dehumanization, we want to posit empathy, resilience, humanization, working through of mourning and loss, the strength of art and beauty and the rejuvenating power of "forgiveness", as the giving up, after deep therapeutic work, of the identifications any traumatized being has inside with both victim and persecutor.

Clara Mucci is Full Professor of Clinical Psychology at the University of Chieti, Italy, after having been Full Professor of English Literature and Shakespearean Drama. A psychoanalytic psychotherapist in private practice in Milan and Pescara, she is the author of several monographs on English Literature, Shakespeare and Literary theory (*Liminal Personae*, 1995; *Tempeste*, 1998; *Il teatro delle streghe*, 2001; *A memoria di donna*, 2004; *I corpi di Elisabetta. Sessualita' potere e poetica della Cultura al tempo di Shakespeare*, 2009) and on trauma and the Holocaust (*Il dolore estremo*, 2008; *Beyond Individual and collective Trauma. Psychoanalytic Treatment, Intergenerational Transmission, and the Dynamics of Forgiveness*, 2013; *Trauma e perdono*, 2014).

JUDIT MÉSZÁROS

Day 1: Ferenczi's Paradigm Shift in Trauma Theory and its Influence on Our Contemporary Thinking

Ferenczi introduced new perspectives to how one think about trauma. Why do we call this a paradigm shift and what are the main elements of it? Ferenczi placed trauma within an interpersonal and intrapsychic sequence of processes and opened up a new perspective toward dimensions of object relations. The interpersonal, intrapsychic, object relations approach placed trauma into a complex three-dimensional model. He also described the different ego-defence mechanisms, which differ for victim and aggressor, among them splitting, dissociation, fragmentation, denial, projection and a new discovery: identification with the aggressor. This last one entered the public consciousness as Stockholm syndrome. Ferenczi emphasised that trauma is a real event, it is not fantasy that causes trauma and traumatic experience is subjective. What is the meaning of "pleasure principle" (Ferenczi, [1932] 1980) in trauma? How could this Janus-faced phenomenon exist? Suffering, on the one hand, and experiencing pleasure, on the other? What is the consequence of this antagonistic process? Obviously, there is an open door to the repetition of traumatic events. In clinical work, the psychotherapist has to take into account the strong feeling of shame in the patient as unconscious resistance to reaching the traumatic experience emotionally. Ferenczi also drew attention to the presence or lack of a trusted person after the traumatic experience. During the workshops there will be discussed the extraordinary importance of publicness, solidarity, and emotional and intellectual aid when the traumatized person does not remain alone or without help. Absent the person of trust, the experience of helplessness is further deepened and coloured by feelings of shame and guilt, all of which results in the victim being isolated in her or his experiences. In the long term, symptoms of different disorders emerge as a result of repression, denial, and the avoidance behaviours that proceed from them, symptoms that contribute to PTSD or the long-term process of transgenerational traumatization.

Day 2: Ferenczi's 'Wise Baby' Phenomenon and Resilience

How did psychoanalysis find its way from 'traumatic progression' or 'precocious maturity', as described by Ferenczi at the beginning of the 1930s with its background in the 'wise baby' phenomenon, to research on resilience? One can look at traumatic progression as a key word in the development of resilience – a new phrase in psychoanalytic theory – which means that intellectually as well as emotionally a child can suddenly grow up under the pressure of traumatic experience. This is what Ferenczi metaphorically called: the 'wise baby' syndrome.

What was the contribution of ego psychology, object relations and attachment theories, self-psychology, and group experiences to understanding resilience? Results concerning resilience are based on longitudinal studies of early hospitalised or traumatised but 'resilient children', child survivors of genocides, wars and communal violence, populations of children and adult refugees. We will discuss the different approaches to resilience, from factorial components to views of structures and processes, including the new ideas that put resilience and depletion as phenomena at the two ends of the same continuity of structural dimensions: psychobiological and object-relational.

Ferenczi's new approach to trauma theory marks his crowning achievement and led to new approaches that would later emerge in the complex system of modern trauma theory and therapy. Through clinical materials the seminar will discuss perspectives of treatments of traumatized people. Vignettes by the participants will be welcome as part of the discussions during the two days of workshops.

Judit Mészáros, PhD, is a training and supervising analyst at the Hungarian Psychoanalytical Society (affiliated with the IPA) and member of the Training Committee of the Society. She is a honorary associate professor at the Eötvös Loránd University, Budapest and a Board Member at the European Psychotherapy Training Institute, Budapest. She teaches at the University, also in post-graduate training programs and regularly guides supervisions in Budapest and in Lisbon. She has written scores of theoretical and clinical papers about trauma, countertransference, psychoanalysis and politics, the works of Ferenczi, and is the editor and author of several books, the most recent published one: *Ferenczi and Beyond. Exile of the Budapest School and Solidarity in the Psychoanalytic Movement during the Nazi Years*. Karnac, 2014. She has also curated exhibitions about Ferenczi and the Budapest School at the Freud Museum, London (2004), and the Galeria Centralis of the Open Society Archives, Budapest (2006), and consulted on documentaries on Ferenczi's life (2001, 2012). She is president of the International Sándor Ferenczi Foundation and the Ferenczi Society as well as a psychoanalyst in private practice.

EMANUEL BERMAN

A Generative Dyad: The Interaction of the Personal and the Theoretical in the Freud-Ferenczi Relationship

This workshop will explore the Freud-Ferenczi relationship from 1908, when the two met, till 1933, when Ferenczi died. Its main themes will be the fertile mutual influence between the two, and the close interaction between the personal

level of the relationship (Freud as Ferenczi's friend, colleague, teacher, analyst) and its theoretical level, which helped both to develop their models.

The workshop will be based on reading and discussion of selected Ferenczi papers, selected Freud-Ferenczi letters and some segments of the Clinical Diary. The aim is to encourage an open discussions of the texts by the group. The workshop will advance chronologically, and is divided into the following parts:

First morning: 1908-1918, including the Elma affair and Ferenczi's analysis

First afternoon: 1919-1925, including exploration of countertransference and the active technique

Second morning: 1926-1931, including the elasticity and relaxation phase

Second afternoon: 1932-1933, including the Clinical Diary and the Confusion of Tongues paper

Vignettes by the participants will be welcome as part of the discussions.

Emanuel Berman, Ph.D., is a training and supervising analyst at the Israel Psychoanalytic Society; Chief International Editor of *Psychoanalytic Dialogues*; and Professor Emeritus of Psychology at the University of Haifa. He edited Hebrew translations of Freud, Ferenczi, Balint, Winnicott, Ogden, Britton and others.

CARLO BONOMI

Director of the Program

Carlo Bonomi, PhD. in Philosophy and Psychology, is a psychoanalyst in private practice in Florence, Italy. He served as a member of the executive board of the International Federation of Psychoanalytical Societies (IFPS) from 1994 to 2008 and is an Associate editor of the International Forum of Psychoanalysis. He has been particularly active in the contemporary psychoanalytic movement and, together with Judit Mészáros, cofounded the "Ferenczi House project" started in 2006. The project led to the acquisition, in 2011, of the home and office where Sándor Ferenczi wrote his Clinical Diary in Budapest. Together with Franco Borgogno, he established the Associazione culturale Sándor Ferenczi, serving as president from 2007 to 2012, and also participated in the establishment of the International Sándor Ferenczi Network (ISFN) in 2015. He is the first President of the Network and Chair of the upcoming International Sándor Ferenczi Conference, to be held in Florence on May 3-6 of 2018. He is the author of *The Cut and the Building of Psychoanalysis. Volume 1. Sigmund Freud and Emma Eckstein* (Relational Perspectives Book Series), London: Routledge, 2015, and of the forthcoming *Volume 2. Sigmund Freud and Sándor Ferenczi*.

The FERENCZI HOUSE

Through an international effort and the donations of hundreds of psychoanalysts all over the world, the Ferenczi Society and the International Ferenczi Foundation purchased in 2011 the apartment that served as Ferenczi's office within his villa. Sándor Ferenczi became the owner of this villa in 1930. This is where he completed his most widely cited publication – the one that represents a paradigm shift in trauma theory – “Confusion of Tongues between Adults and the Child”. It was within the walls of this house that Ferenczi also wrote the last chapters of his correspondence with Freud, Groddeck and Jones, as well as the notes for the *Clinical Diary*. Moreover, it is in this villa that he saw his most famous American patients, among them the key figures of Ferenczi's empirical studies, including Elizabeth Severn, Isette de Forest and Clara Thompson, who later became one of the founders of the William Alanson White Institute in New York, which would carry on Ferenczi's way of thinking in the United States. Ferenczi's studies had helped him the better understanding of interpersonal and intrapsychic processes during analysis and became sources of new discoveries. The Ferenczi House represents a “site of memory” which forms identity where memory captured by history. The House also creating a continuity between Ferenczi's heritage and our contemporary knowledge of psychoanalysis through lectures, seminars and other activities. The Ferenczi House Archives has been developing and offers materials for researchers. In 2015 the Ferenczi House has become part of a broader international network – the International Sándor Ferenczi Network – which has the task, among others, to organize International Sándor Ferenczi Conference in every three years.