

Visible / Invisible, the Thresholds and the Beholder Share: An Interdisciplinary Dialogue

Silvio Wolf and Inna Rozentsvit

This panel will tell a story of interdisciplinary partnership between two people from two different and unusual (for collaboration) “sets” of disciplines: photography as art (Silvio Wolf) and neurobiological research through the prism of clinical neurology, molecular biology, and psychoanalysis (Inna Rozentsvit). This relationship started from discussion on the “beholder share” phenomenon as the main concept connecting our minds with what we “see”/ experience and how re-VISION of some formed opinions and beliefs can happen only via challenges provided by an open dialogue. Further conversations between the panelists led to collaboration on the topics of “visible and invisible” and of “thresholds” as they relate to these two individuals’ personal and professional beings. The journey continues, with hope that this panel at IFPE will bring more people to this dialogue on the concept of Beholder Share.

Silvio Wolf (visual artist, philosopher, educator); School of Visual Arts, New York, USA; European Institute of Design, Milan, Italy; Via Compagnoni 3, 20129 Milan, Italy.

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Russian Visions: On Literature and Psychoanalysis (Panel)

Psychoanalysis’ fascination and appreciation for depth psychological narratives, found in classic Russian literature, began with Freud. Dostoyevsky’s novels are filled with complex characters that struggle with love and hate, aggression and desire. Dostoyevsky’s own life, which captivated Freud, was similarly psychologically intricate. Other Russian and Soviet writers as well as writers and poets worldwide, who found inspiration in Russian culture, such as Rilke, also have links to psychoanalysis. This presentation will engage the audience with an invitation to dive into literature’s capacities to expand both social and clinical spaces, including contributions of classic forms of literature and fairytales to continue to transform, to humanize, to question, and to enliven. Historical and contemporary links between psychoanalysis, literature, and society, including the role of these in addressing oppressive social structures, will be discussed.

Revolution as a Psychoanalytical Phenomenon: The Vision of *The Possessed*:

Diana Faydysh

In political psychology, it is often argued that no one can predict what leads to a revolution, and that only after the fact can the historical events be lined up in a chain of cause and effect for analysis. This assumption fails to consider the possibility that revolution is primarily a psychological process that merely manifests as political. This presentation will present a psychoanalytic analysis of revolution, as a psychological phenomenon on the basis of the psychological drama, "The Possessed," often called "Demons," by Fedor Dostoevsky. *The Possessed* is one of the most politicized novels of his literary masterpieces, where Dostoevsky mystically acts as a prophet who denounces Russian people for their sins. *Demons* is an allegory of the potentially catastrophic consequences of Russia's political and moral nihilism. At that time, members of Russian society did not want to face their sins or heed Dostoevsky's warnings. Their rejection of Dostoevsky's admonitions confirms that the author foresaw the demonic essence or possession that characterized the Russian Revolution and strongly hints that there is a universal underlying drive behind revolution in general. Maybe that prescience is why Freud stated that Dostoevsky's work needs no psychoanalytic interpretation as it is psychoanalytic in its essence. To grasp the novel's psychoanalytic meaning, this presentation will unpack the unconscious processes, drives and interweaving fantasies that lie in the depths of the human psyche, where the political idea becomes exaggerated, literalized and universalized—possessing. The unconscious drive toward revolution in the personal unconscious can offer insight on an unconscious drive that is observable on the collective level. Studying the "possession" drive as it operates in revolutions of the past can offer insight on today's world political situation. The question arises: are we ready to finally face the possession or do we want to continue being possessed?

Diana Faydysh, an international doctoral student from Russia and Switzerland, in clinical psychology at Pacifica Graduate Institute. She previously worked at the psychoanalytic oriented clinics, now focuses on her dissertation where she builds psychological theory on the bases on Orthodox Christian anthropology. In 2019 Diana received the American Psychological Association's Division 39 International Scholar Award. And this year became co- chair of scholar subcommittee in the International Relation committee in Div. 39 APA. Her research focus is psychoanalytic, religious and political psychology.

**Radicals, Demons, and Impossibilities of Love:
On Russian Psychoanalysis and Social Change
Oksana Yakushko**

Pre-Revolutionary Russia was one of the most vibrant centers of psychoanalytic development. Freud's own connections to Russia and Slavic cultures permeates his work. His first and most influential followers were Russian. One of his first celebrated cases focused on a Russian man (Seregi Pankeev known as the Wolf Man). Freud studied and wrote about Dostoyevsky's novels, which are filled with complex characters that struggle with love and hate, aggression and desire. Other Russian, Slavic and Soviet writers as well as writers and poets worldwide, who found inspiration in Russian culture, such as Rilke, also have links to psychoanalysis.

Among the most radical and soulful Soviet writers, censored until the breakup of the USSR, was M.A. Bulgakov, author of *Master and Margarita* and *The White Nights*. His masterpiece, *Master and Margarita*, is considered to be the best novel of the XX century – a dark satirical comedy about the oppressions of State ideologies, a romance, and a philosophical exploration of creativity and freedom. Its main characters include supernatural forces such as Satan, demons, and Pontius Pilot – their presence questions boundaries of what is good and evil, what is socially permitted or politically repressed, what is normal and abnormal. In today's world of socially and politically oppressive ideologies sold as scientific truths (just as in the USSR), of objectives/outcomes/competencies rather than creativity and imagination, Bulgakov's analytically influenced imagination may offer new insights. This presentation will offer historical reviews of psychoanalysis in early post-revolutionary USSR, which influenced Bulgakov and other writers, provide an introduction to Bulgakov visionary works, and draw connections between his creative imagination of humanity, the State, and the forces of the collective unconscious found in modern day dilemmas and engaged through psychoanalysis.

Oksana Yakushko, Ph.D., is a licensed psychologist and faculty at Pacifica Graduate Institute's clinical psychology department. She has served as a Chair of this department, nurturing depth psychological forms of education. She is a psychoanalytic candidate at the National Training in Psychoanalysis (NYC).

Collective Wisdom of Fairy-Tales in Trauma Treatment

Maria Bloomfield

The Covid-19 pandemic is associated with uncertainty, isolation, loss of income, death, and sickness. It constitutes a shared experience of trauma, which can activate unresolved personal and collective wounds. This presentation examines the collective wisdom found in Russian fairy tales for navigating complex trauma, splitting, dissociation, and depression. Using psychoanalytic theory, it becomes clear how the splitting and dissociation associated with repeated trauma is a failure of experiential integration. Thus, the biopsychosocial treatment model is appropriate, as dissociative depression is resistant to pharmacological therapy.

Specifically, the use of fairy tales is reviewed relative to the literature of the neuroscience and depth psychology traditions. It is argued that trauma impacts the right brain hemisphere, which corresponds to the unconscious. Freud healed trauma by making his patients aware of symbolic representations in their stories. Jung studied symbols as instruments for invoking transcendent functions and achieving wholeness between conflicting opposites. Whereas von Franz believed that fairy tales capture the imagination, evoke emotions, and inspire action and self-reflection. Therefore, these stories can serve as invaluable therapeutic tools that transmit the distilled wisdom of many generations.

Finally, the presentation uses the Russian folk tale "Sister Alenushka and Brother Ivanushka" to show the journey of coping with parental loss. The story depicts a boy, Ivanushka, regressing to instinct by transforming into an animal state. In the absence of a formed ability to symbolize, think, and process, he uses his body as a concrete original object. In the face of repeated trauma, his older sister resorts to splitting. The evil part of her personality forces the "good" part to grieve at the river's "rock bottom." This process facilitates Ivanushka's re-mothering by mirroring his sadness through dialogue and symbolic reflection. Meanwhile, the witch fulfills social demands and forces her brother to grow up.

Maria Bloomfield is a Doctorate student in Clinical Psychology with an emphasis in Depth Psychology at the Pacifica Graduate Institute. She received her M.A. from Voronezh State University in Russia. Maria is a Member of APAGS, and her research interests lie in the intersection of psychoanalysis, somatic health, and feminist theory.