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SUMMARY

This research aims to discuss psychosomatics from the psychoanalytic perspective of Sándor Ferenczi, emphasizing the contributions of his trauma theory to the understanding of the manifestations of human suffering. Through bibliographic research, Ferencz's formulations on trauma, denial, splitting, and regression were analyzed, as well as the contributions of authors who engage with his thought to the field of psychosomatics. The study shows that traumatic experiences cannot be understood solely in terms of the event itself, but also in terms of the relational conditions in which they are received and recognized. From this perspective, it is observed that certain experiences can produce lasting effects on subjective constitution, especially when they do not find acceptance or validation in the environment. The analysis developed allowed us to understand that Ferenczi's work offers important contributions to psychosomatics by questioning the traditional separation between body and psyche. In this direction, psychosomatic phenomena are understood not as simple displacements of psychic contents into the body, but as expressions of an integrated subjective experience, in which body and psyche participate jointly in the constitution and manifestation of suffering. It is concluded that the Ferenczian perspective broadens the understanding of psychosomatics by recognizing the complexity of human experience and the inseparability between body and psyche.

Keywords: Psychosomatics; Psychoanalysis; Sándor Ferenczi; Trauma; Body and Psyche.

ABSTRACT

This study aims to discuss psychosomatics from the psychoanalytic perspective of Sándor Ferenczi, highlighting the contributions of his theory of trauma to the understanding of human suffering. Through a bibliographic review, Ferenczi's formulations concerning trauma, disavowal, splitting, and regression were analyzed, along with the contributions of authors who engage with his work in the field of psychosomatics. The study highlights that traumatic experiences cannot be understood solely through the event itself, but also through the relational conditions in which they are received and acknowledged. From this perspective, certain experiences may produce lasting effects on subjective constitution, particularly when they do not encounter acceptance or validation within the environment. The analysis demonstrates that Ferenczi's work offers important contributions to psychosomatic theory by challenging the traditional separation between body and psyche. In this framework, psychosomatic phenomena are understood not as simple displacements of psychic contents into the body, but as expressions of an integrated subjective experience in which body and psyche jointly participate in the constitution and manifestation of suffering. It is concluded that the Ferenczian perspective broadens the understanding of psychosomatics by recognizing the complexity of human experience and the inseparability of body and psyche.



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ABSTRACT

The present investigation aims to discuss psychosomatics from the psychoanalytic perspective of Sándor Ferenczi, highlighting the contributions of his theory of trauma to the understanding of the manifestations of human suffering. Through a bibliographic investigation, Ferenczian formulations on trauma, denial, excision and regression were analyzed, as well as the contributions of authors who dialogue with their thinking in the field of psychosomatics. The study shows that traumatic experiences cannot be understood solely from the lived event, but also from the relational conditions in which they are received and recognized. From this perspective, certain experiences can produce long-lasting effects on the subjective constitution, especially when they are not considered valid in their surroundings. The analysis developed allowed us to understand that Ferenczi's work offers important contributions to psychosomatics and questions the traditional separation between the body and the psyche. In this sense, psychosomatic phenomena are understood not as simple displacements of psychic contents into the body, but as expressions of an integrated subjective experience, in which the body and the psyche participate together in the constitution and manifestation of suffering. It is concluded that the Ferenczian perspective expands the understanding of psychosomatics to recognize the complexity of human experience and the inseparability between the body and the psyche.

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INTRODUCTION

The work of Sándor Ferenczi occupies a prominent place in the history of psychoanalysis because to broaden the understanding of the effects of traumatic experiences on the psychic constitution of subject. By shifting the focus of trauma from the event itself to the relational conditions in that it is lived, Ferenczi (1932/2011) emphasizes the importance of recognizing the subjective experience and the resulting impacts when this recognition fails. In their formulations, human suffering cannot be understood solely from processes. isolated intrapsychic factors, but must be considered in conjunction with the relationships established to throughout life.

Based on his studies of trauma, denial, and splitting, Ferenczi (1932/2011; 1932/1990) developed contributions that enabled new forms of to understand experiences that remain on the margins of symbolization processes. For the According to the author, certain experiences can produce lasting effects on subjective organization. especially when they don't find acceptance or validation in their environment. In these situations, Suffering does not disappear, but remains active, influencing different dimensions of life. human experience.

Although Ferenczi did not formulate a systematized psychosomatic theory, his Conceptions about the relationship between body and psyche have opened important avenues for... understanding psychosomatic phenomena. In his writings, the author demonstrates an interest through the bodily manifestations of suffering and proposes an integrated view of the functioning human, in which body and psyche do not constitute separate or independent entities. (Ferenczi, 1922/2011; 1926/2011). This perspective has been taken up again by authors contemporary authors who identify, in their works, fundamental contributions to the field of psychosomatic (Oliveira, 2024).

According to Oliveira (2024), reading psychosomatics from Ferenczi's perspective allows to understand the body and the psyche as inseparable dimensions of subjective experience. From this perspective, psychosomatic phenomena are not understood as simple Displacements of psychic conflicts onto the body, but as expressions of an organization. subjective experience in which both parties jointly participate in the experience of suffering.

Given these considerations, the aim of this paper is to discuss the Psychosomatics from a Ferenczian perspective, seeking to understand the contributions of concepts of trauma, denial, splitting, and regression for interpreting phenomena. psychosomatic. For this purpose, a bibliographic research was carried out based on the work of Ferenczi and authors who engage with his thought. Initially, the following will be presented. Ferenczian formulations on trauma and its effects on subjective constitution. Next, The contributions of psychoanalytic psychosomatics to the understanding of will be discussed. Bodily manifestations of suffering. Finally, the specificities of... will be addressed. Psychosomatics from a Ferenczian perspective, emphasizing the integrated conception between body and psyche.

THEORETICAL FOUNDATION

The concept of trauma developed by Sándor Ferenczi in his texts from 1932 shifts the focus shifts from the isolated traumatic event to the relational conditions in which the Experience is lived and subsequently received. In Confusion of tongues between adults and the According to Ferenczi (1932/2011), trauma occurs when a child, after a experiencing excessive or intrusive excitement, they turn to an adult for support and Instead, one encounters incomprehension, denial, or violence. The decisive element of trauma. It doesn't just lie in the impact of the initial experience, but also in the subsequent refutation.



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of the child's psychic reality.

Ferenczi (1932/2011) describes that, faced with the denial, the child finds himself confronted with a paradoxical situation: what was experienced intensely finds no confirmation in the other on whom it depends. To preserve the bond with the adult figure, the psyche may resorting to an internal division, separating the suffered experience from the functioning that remains adapted to external demands. This division, which Ferenczi calls cleavage, It does not correspond to a process of symbolic elaboration, but to a defensive solution in the face of... due to the impossibility of integrating the traumatic experience.

In his Clinical Diary, Ferenczi (1932/1990) elaborates on this concept by reporting that the Traumatic experiences marked by denial tend to produce parts of psychic life who remain outside the integration processes. The suffering linked to these experiences It doesn't organize itself into a recollection that can be elaborated, but persists as something that couldn't be connected. integrated or transformed by psychic activity. Under these conditions, the trauma is not forgotten. but it remains active in the form of lasting effects on the organization of the Self.

Ferenczi (1932/1990) observes that, in the face of early trauma, the Ego can develop a divided functioning, in which one part remains linked to the lived experience, while another organizes itself in a way that is prematurely adapted to external reality. This Adaptation does not indicate elaboration, but rather a form of self-preservation in the face of a The environment is perceived as unpredictable or threatening. The author describes this functioning. as a direct consequence of the environment's failure to recognize and sustain the experience of the child.

Based on Ferenczi's (1932) formulations on trauma and denial, Gondar (2016) proposes the notion of the analyst as a witness to experiences that could not be recognized at the time of their occurrence. By revisiting Ferenczi's later work, the author It argues that, in the face of traumatic experiences marked by denial, analytical listening does not... It can reproduce the logic of negation. It is up to the analyst to offer a space in which experience Subjectivity can be recognized without implying a factual reconstruction of the event. traumatic.

Thus, according to Ferenczi (1932/1990; 1932/2011), trauma is understood as a an experience that could not be integrated into psychic life due to denial and failure of environment. This is a suffering that is not primarily organized in the field of representation, but remains active in the organization of the Self, producing lasting effects on The subject's relationship with themselves and with others.



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Ferencz's conception of trauma, centered on the denial of experience and on the interruption of psychic integration processes offers a fundamental axis for the understanding of psychosomatic phenomena. When certain emotional experiences do not find recognition in the relational field and cannot be integrated into psychic life, their effects are not limited to the intrapsychic plane. On the contrary, such experiences tend to remain active, seeking other avenues of expression. It is at this point that psychosomatics comes into play. Psychoanalysis presents itself as a privileged theoretical-clinical field for thinking about destinies. Possible forms of suffering that could not be symbolized.

According to McDougall (1989), psychoanalytic psychosomatics encompasses the symptom. Physical expression can serve as a means of conveying emotional content that has not found other outlets, symbolic elaborations. From this perspective, the body can assume the function of supporting emotional experiences that could not be translated into words, becoming a form of expression used when the psyche fails to contain and connect emotions. Psychosomatic illness, thus, it is not reduced to the biological dimension, but acquires a specific psychic value, functioning as a silent language of suffering.

McDougall (1989) argues that when the symbolic function is compromised, language loses its capacity to contain emotions, opening space for forms of release, more concrete. Under these conditions, emotional tension can manifest itself through symptoms, bodily or performance-based, configuring attempts at psychic regulation in the face of experiences that exceed the capacity for processing. The author emphasizes that the psychosomatic symptom does not stem from the mere presence of conflict, but from the impossibility of representing it psychologically.

According to McDougall (1989), the choice of symptom is not random and is related to the unique way each individual deals with their unconscious conflicts. Given similar emotional experiences, some individuals may develop neurotic responses, while others find in the body a privileged way of expressing suffering. This diversity of symptomatic outcomes points to the importance of considering the psychic history and the relational role of each individual in understanding psychosomatic illness.

Volich (2006), in turn, proposes a critical reading of classifications, rigid psychopathological approaches and those that understand illness as a failure or deficit. According to the author, psychosomatic symptoms should be understood as a subjective attempt to... psychological survival in the face of emotional situations that exceed one's capacity to symbolize. From this perspective, illness does not represent the absence of psychic work.

But it is a possible way—albeit a costly one—to maintain a certain internal consistency.

Oliveira (2024) revisits this field of questions from a contemporary perspective, anchored in Ferenczian thought, recognizing in Ferenczi a fundamental precursor of psychoanalytic psychosomatics. In developing his work from this theoretical heritage, the author proposes an understanding of psychosomatic suffering that goes beyond the mere recording of symptoms, exclusively pathological.

When considering the phenomenon from the extrapolation of a natural, vital, or playful function from an organ, Oliveira (2024) understands illness as an event of being, and not from this perspective, bodily suffering is not organized merely as an expression of dysfunction, not as a symbolic message open to interpretation, but as a manifestation of a psychic experience that could not be symbolized and remains inaccessible to interpretation, the which justifies the use of the term psychosomatic phenomenon to describe such conditions.

Based on the readings carried out and the theoretical approach adopted here, starting from a Ferenczian perspective, it becomes possible to argue that body and psyche do not constitute separate instances, but inseparable dimensions of subjective experience. In the face of trauma, when the processes of psychic integration are interrupted, suffering does not... It limits it to a single record. In contrast, body and mind respond in a unified way, so that that which cannot be sustained or elaborated on the psychic plane can find expression in the body. In this sense, psychosomatic illness can be understood as an attempt to sustain the experience in the face of excessive trauma.

Oliveira (2024) highlights that Sándor Ferenczi's theory is profoundly marked by a study of the effects of regression on psychic functioning. In this context, the author suggests Ferencz's thought is characterized by a constant return to earlier states, primitive stages of development as a way of understanding human suffering. Thus, faced with experiences of dissatisfaction or conflict, the individual may mobilize modes of psychic functioning that refers to earlier moments in their history.

Oliveira (2024) explains that regression corresponds to a return to a more pre-existing state, primitive in relation to the subject's current experience. This movement can manifest itself in different ways throughout life. In adults, for example, regression can manifest itself through symptoms or certain forms of psychological distress. Even in childhood, it can be observed when the child, facing difficulties in their current context, begins to exhibit behaviors characteristic of earlier stages of development.

Ferenczi (1909/2011) emphasizes the persistence of the infantile dimension in the psyche when



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to claim that, by "scraping away the adult," one finds the child that remains within. This formulation evidence shows that childhood experiences continue to exert influence on the organization. psychic changes throughout life, which reinforces the importance of considering them in understanding the manifestations of suffering in adulthood.

Oliveira (2024) also highlights that, in Ferenczi's thinking, the concept of Childhood omnipotence plays a central role in understanding development. psychic. This concept refers to the initial moment in life when the child experiences the a feeling that one's desires can be fully satisfied. During this period, there is still no... a clear distinction between the inner world and external reality, which contributes to subjective experience of completeness.

Ferenczi (1913/2011) defines omnipotence as the impression of possessing everything one has. He desires, without anything left to desire. However, throughout development, the subject goes through confronting the limits imposed by reality. This process enables the construction progressive sense of reality and fosters the formation of a more complex relationship with the outside world.

According to Oliveira (2024), the constitution of the sense of reality occurs precisely from the overcoming of this fantasy of infantile omnipotence. As the subject encounters Despite frustrations and limitations, it becomes possible to develop new ways of relating to the environment and with others. In this way, psychological maturation implies a gradual transformation of that initial experience of completeness.

Oliveira (2024) also points out that, in Ferencz's theory, body and psyche should not to be understood as separate instances. For Ferenczi, the body is not just one. neither a consequence of psychic processes, nor an autonomous instance that determines the Thoughts and emotions, on the contrary, participate in an integrated functioning. in which they mutually influence each other.

In the interpretation proposed by Oliveira (2024), this integrated functioning is described as ultracystic, which indicates a relationship of interdependence between the body and the psyche. This This concept becomes particularly relevant to the field of psychosomatics, as it allows to understand bodily manifestations as part of a broader process of expression. of psychological suffering.

Oliveira (2024) emphasizes that, in the study of psychosomatics from a Ferenczian perspective, The concept of the language of tenderness takes on special importance. This concept refers to the forms affective communication is present in the initial relationships between the child and their caregiver.



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When these relational experiences are marked by conflicts or ruptures, problems may arise. different forms of expressing suffering, including bodily manifestations.

Oliveira (2024) observes that, for Ferenczi, the manifestations of psychic suffering and Psychosomatic symptoms do not necessarily respond to a fixed structural organization. Instead Furthermore, they can result from the interaction between individual predispositions and experiences over time. of development and situational factors in the subject's life.

According to Oliveira (2024), this perspective allows us to understand that the same subject Suffering can manifest in various forms throughout life. Certain situations They can trigger psychic responses that hark back to more primitive levels of functioning. highlighting the complexity of the relationship between psychic experiences and manifestations bodily.

Oliveira (2024) highlights that the understanding of psychosomatic phenomena, from the The Ferenczian framework involves the articulation of concepts such as infantile omnipotence, the Thalassic regression and the language of tenderness. These concepts allow us to understand the human being. as an integrated system, in which body and psyche are deeply intertwined. interconnected.

Oliveira (2024) also points out that Ferenczi demonstrated great interest in The ways in which the body expresses itself in the context of psychological suffering. Its gaze does not... It was restricted to the verbal content of communications, but also included manifestations. bodily and instinctual drives that transcend the limits of language.

Ferenczi (1926/2011) states that several illnesses can have a psychic origin and, furthermore Thus, it manifests itself through real organic changes in certain organs of the body. These conditions have been termed organ neuroses because they present simultaneously. subjective and objective aspects, which makes distinguishing it from hysteria or... certain organic diseases.

Ferenczi (1926/2011) adds that, in these neuroses, certain bodily functions They may receive excessive erotic or playful investment. This investment may interfere. in the usual functioning of the body, producing changes that go beyond the field exclusively psychic.

Ferenczi (1922/2011) further observes that the experience of illness can provoke a A movement of withdrawal of the subject's affective investment in relation to the external world. In this The process, the interest and the love, previously directed towards objects, become concentrated on The subject itself or the organ affected by the disease, configuring a regressive movement to

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earlier stages of development.

Câmara (2021) proposes that understanding the symptom should not be restricted to the search for a repressed content to be interpreted. For the author, it becomes necessary to investigate the forms through which suffering manifests itself, shifting attention from the hidden content to the way it manifests itself. how the symptom is expressed in the subject's current experience.

Câmara (2021) adds that each form of expression of suffering involves a specific organization, in which certain aspects — sensory, motor or verbal — They can become predominant. Even so, the other processes are still present, though. that are not immediately perceived, as they are part of the dynamics that structure the subjective experience.

Based on these theoretical contributions, it becomes possible to understand psychosomatics. From a Ferenczian perspective, as a field that emphasizes the profound articulation between body and psyche. In this sense, bodily manifestations cease to be interpreted solely as Isolated phenomena are now understood as forms of expression of processes. psychic processes that are intertwined with the subject's history and experiences.

FINAL CONSIDERATIONS

Based on the theoretical path taken in this work, we were able to understand that Psychosomatics, from a Ferenczian perspective, as a field that questions conceptions which traditionally separate the body and the psyche. The contributions of Sándor Ferenczi, especially through the concepts of trauma, denial, and splitting, they enable a an understanding of human suffering that goes beyond purely psychological explanations or bodily, in recognizing the profound connection between these dimensions of subjective experience.

Throughout this study, it was observed that traumatic experiences marked by Lack of recognition and validation can produce lasting effects on the constitution. Subjective. However, such effects are not limited to a single register of human experience. From a Ferenczian perspective, body and psyche participate jointly in the experience of suffering, expressing, in different ways, the same subjective reality.

The contributions of contemporary authors who engage with the work of Ferenczi, especially that of Oliveira (2024), allowed us to broaden this understanding by highlighting the An integrated conception of the relationship between body and psyche. From this perspective, the phenomena Psychosomatic symptoms are not understood as simple overflows of content.



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psychic manifestations for the body, but as manifestations of a subject whose experience is constituted simultaneously in bodily and psychic registers.

Thus, this work has allowed us to reflect on the relevance of the theory.

Ferencz's approach to the field of psychosomatics, highlighting its contribution to a

A broader and more complex understanding of human suffering. Finally, it is understood that

Thinking about psychosomatics from Ferenczi's perspective implies recognizing that body and psyche are not separate entities.

These constitute separate instances, but inseparable dimensions of subjective experience, which...

They are continuously articulated in the constitution and expression of suffering.

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