

The Unconscious - Review of history and flight into the future - based on what can be heard and seen in the treatment room

„Ett stort tack för denna ära!”.

Descartes said: "I think therefore I am". Meditationes de prima philosophia (1641)

Many people think: this is an *optimistic* look ahead to an individualistic age of rationality as a secure base for an individual's Ego.

However, the "*Meditationes*" were written in 1641

- during the horrors of the 30-years war (1618-1648)
- after he lost a child he had fathered with a loved maid
- after the maid died, too.

This biographical background makes me conclude that the famous formula might be more a kind of intellectual self-consolation, self-assurance or even self-rescue. Other events have to be added:

He was prosecuted by the catholic inquisition and he fled to Stockholm, where he died in 1650. One may doubt if he was optimistic.

Followers of Decartes' formula - 1

Driven from civil-war experience in Britain - another solution showed up in Shakespeare: „Richard III“: I am I ! The „ego“ based on power, no emotions, no rationality, just power.

But then:

An age of *sensibilité*, *sentimentalité* arose initiated by and in protest against Descartes *rationalism* - it was felt that Descartes's formula excluded emotions.

Johann Gottfried Herder in 1760 (in his book: „Vom Sinn des Gefühls“) changed the formula and cried out: „I feel, therefore I am!“

Followers of Decartes' formula - 2

Fichte in Jena exclaimed: "The source of all reality is the Ego". But there arose a strong debate between realism and idealism, between "constructivism" and "empiricism". In 1809 *August Wilhelm Schlegel* looked back to what in Jena philosophers had made: They tried to integrate poetry and prose, natural science and art, intellect and emotion, the secular and the divine, life and death. **Samuel Taylor Coleridge**, **William Blake**, **Ralph Waldo Emerson** came to Jena, learned German and later founded the American "transcendentalists". The sense for fine arts and aesthetics developed and resulted in an overwhelming amount of sensitivity - think of **Jane Austen**, **William Thackeray**, **the Brontë sisters**, **George Elliot** „*Middlemarch*". In whole Europe a wave of „emotion writing“ and thinking run through the continent.

Followers of Descartes' formula - 3

Freud: „Where Id was, Ego shall be“ - and he added, the Ego shall become master in his house.

After the war **Max Horkheimer** in 1967 wrote: „The theme of this time is self-preservation, while there is no self to be preserved at all.“

Antonio Damasio (2002) later repeated **Herder**'s formula: „I feel, therefore I am“ exclaiming that the omission of feeling was „Descartes' Error“

Samuel Beckett's formula is full of resignation: „Say I. And do not believe it.“

Followers of Decartes' formula - 4

One prominent novelist, Harry Mulisch from the Netherlands, in his novel „Discovery of Heaven“ in 1992 wrote:

„When you were seventeen, you believed the world was made of the same substance as your theories, so you could access it at any time and shape it to your own ideas. But everyone one day got to feel the bitter truth that it didn't work that way; the world was the soup and thinking mostly a fork...“

It's a poetical and funny description of the conflict between realism and constructivism. Here is the voice of another novelist:

The Ego is another - 5

- This pervasive feeling of loss and alienation from one's own self, which cannot be spoken, is articulated bitter and ironically by **Richard Ford** in his novel “The Lay of the Country”, (2006), whose title refers to the American situation under **George W. Bush**.
- **Mike**, the business partner of the first-person narrator **Frank**, says:
- "Somehow you always see yourself as 'actually' someone else."
- Then, Frank and Mike, pass by a huge advertising billboard inviting to a self-help group. It reads strangely :
 - "WELCOME SUICIDE SURVIVORS."

Ego - a suicide loser - 6

- This irritating advertisement is followed by a revealing dialogue. Mike remarks: "I don't understand 'suicide survivor'". Frank answers by a counter question:
- "Would you go to a meeting of suicide *losers*?"
- Mike answers: "Possibly, if I had enough time. I could make up a good story. That's all they want. It's like Alcoholics Anonymous. It's all a process".
- In this view: opposite words - loser or survivor - achieve the same meaning, it's all a matter of self-marketing - self-advertising by creating productive lies.
- The ego does not lose. It's lost.

Beyond individualism ...!

- What is encountered in therapeutic practices as a psychological "disorder" can be understood less and less without the events in social life and discourses in "social" media. This is the dismaying experience of all who have treated anorectics and encountered that there are powerful influences from websites that encourage young women to eat less and less and "hang in there" until death.
- George Devereux (1967) coined the term "ethnopsychic disorder". He saw the rampage killing as *solutions* offered by societies for situations of hopelessness and desperation. The increasing number of school shootings is another tragic example. Clinical nosology could add Anorexia or obesity or drug addiction or alcoholism.
- Psychotherapeutic treatment turns to social relationships, but it's theory mostly remains individualistic. Does it ignore the basic social dimension?
- I want to propose another formula:

A conclusion - summary

- All the formulas that we have rushed through at speed here have something in common: an opposition between an individual EGO and natural and social ecology.

EGO < ---> WORLD

- Today, we urgently need a formula which does not oppose Self to environments – neither ecological, nor biological, nor social, nor genealogical ones.

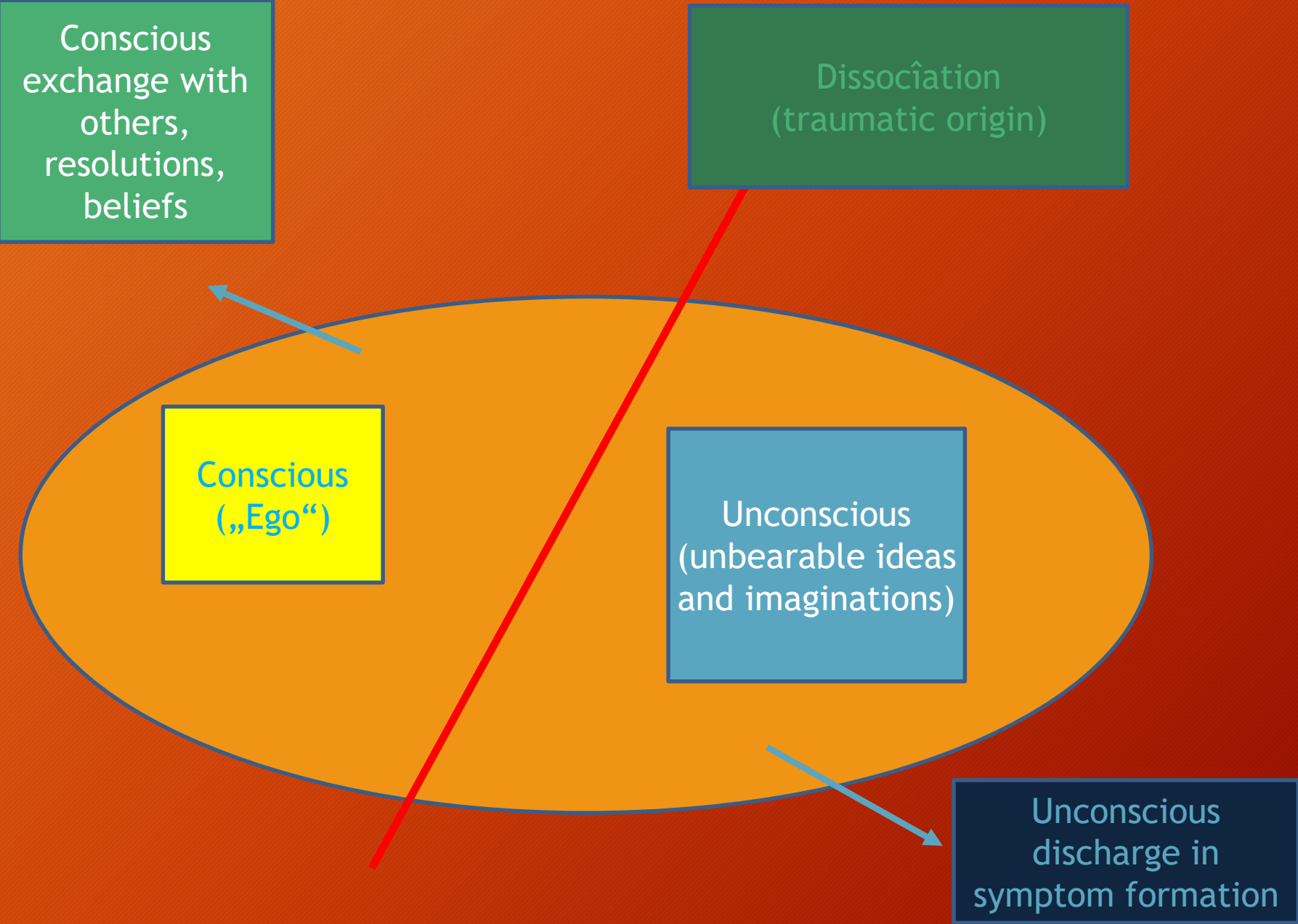
**Self-preservation and world-preservation
require the same effort.**

Psychoanalytic moves in parallel

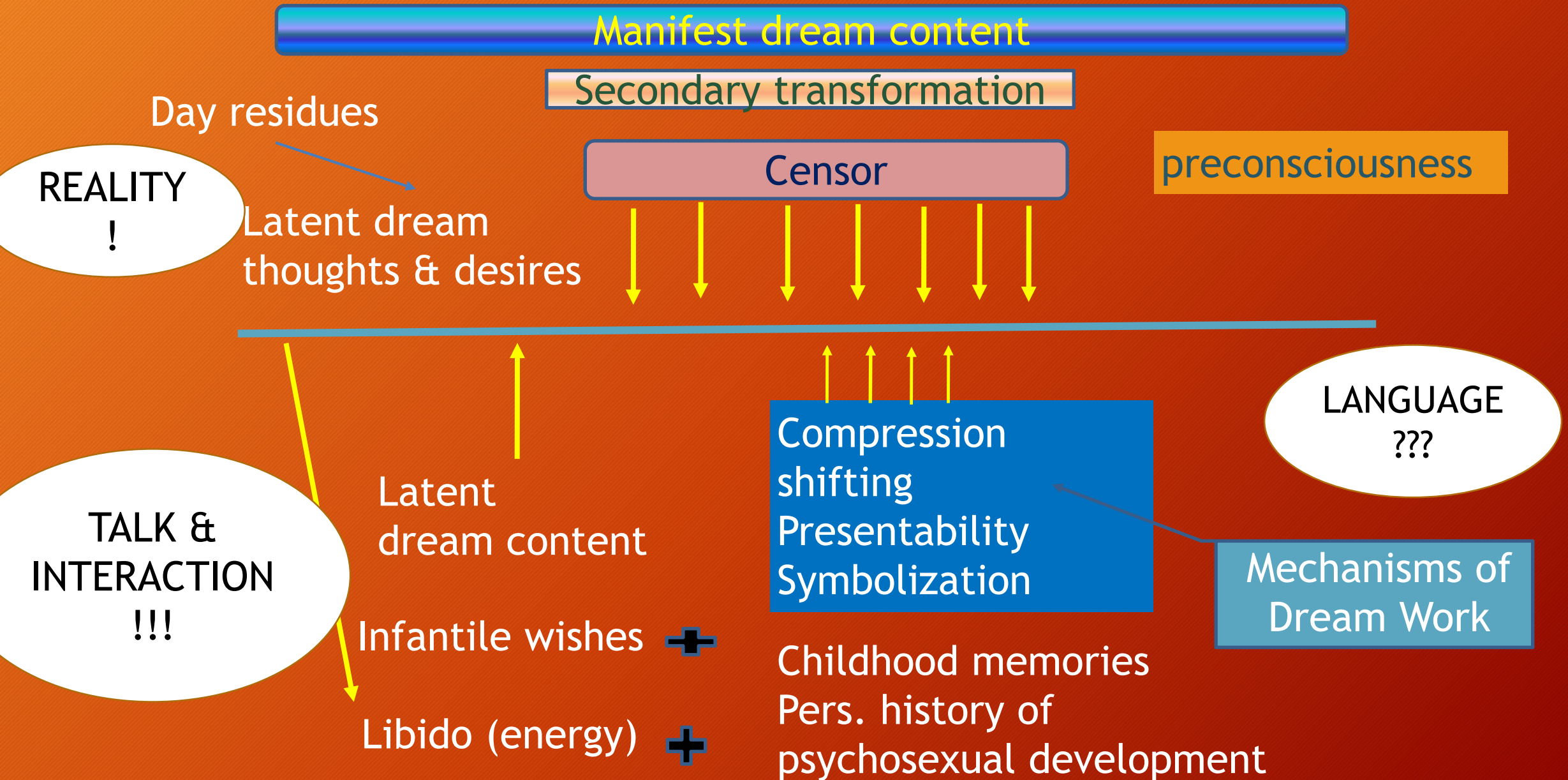
To quote Freud:

"Words were originally magic, and the word still retains much of its ancient magic power. Through words one man can make another blessed or drive him to despair, through words the teacher transmits his knowledge to the pupils, through words the speaker carries away the assembly of listeners and determines their judgments and decisions. Words evoke affects and are the general means of influencing people among themselves. So we will not disparage the use of words in psychotherapy and will be satisfied if we can be listeners to the words exchanged between the analyst and his patient."

- Freud, S. (1916). *Vorlesungen zur Einführung in die Psychoanalyse*. G.W., Bd. 11. Frankfurt: S. Fischer.



The formation of dreams

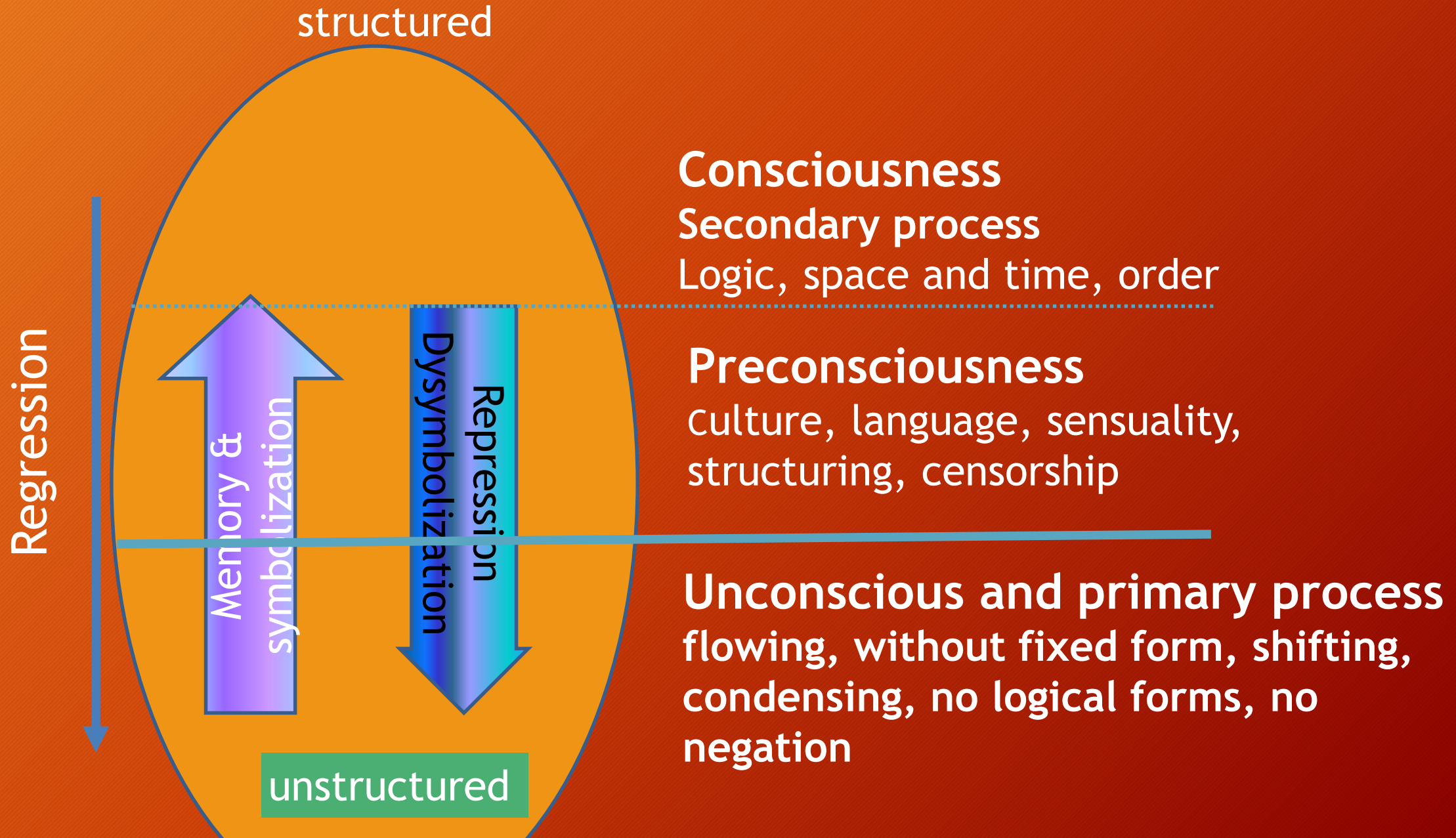


Do they have houses? (1971)





The topographic model or „Depth psychology“



Can we „apply“ Freudian theory in the treatment room?

- My answer: These so strongly influential and rich models *copy* cultural and social models onto the psychic apparatus. This is why Freud used so many cultural and social illustrations, took examples from Goethe, Wilhelm Busch, Shakespeare or from everyday life and thus endowed his theory with an enormous convincing power. But at the core his main distinctions in his theory are taken from the social and cultural sphere - and this is the potential for the future. But in an unexpected way.
- However, before I arrive at presenting my ideas I want to take a step into the treatment room, as here the entire problem arises:

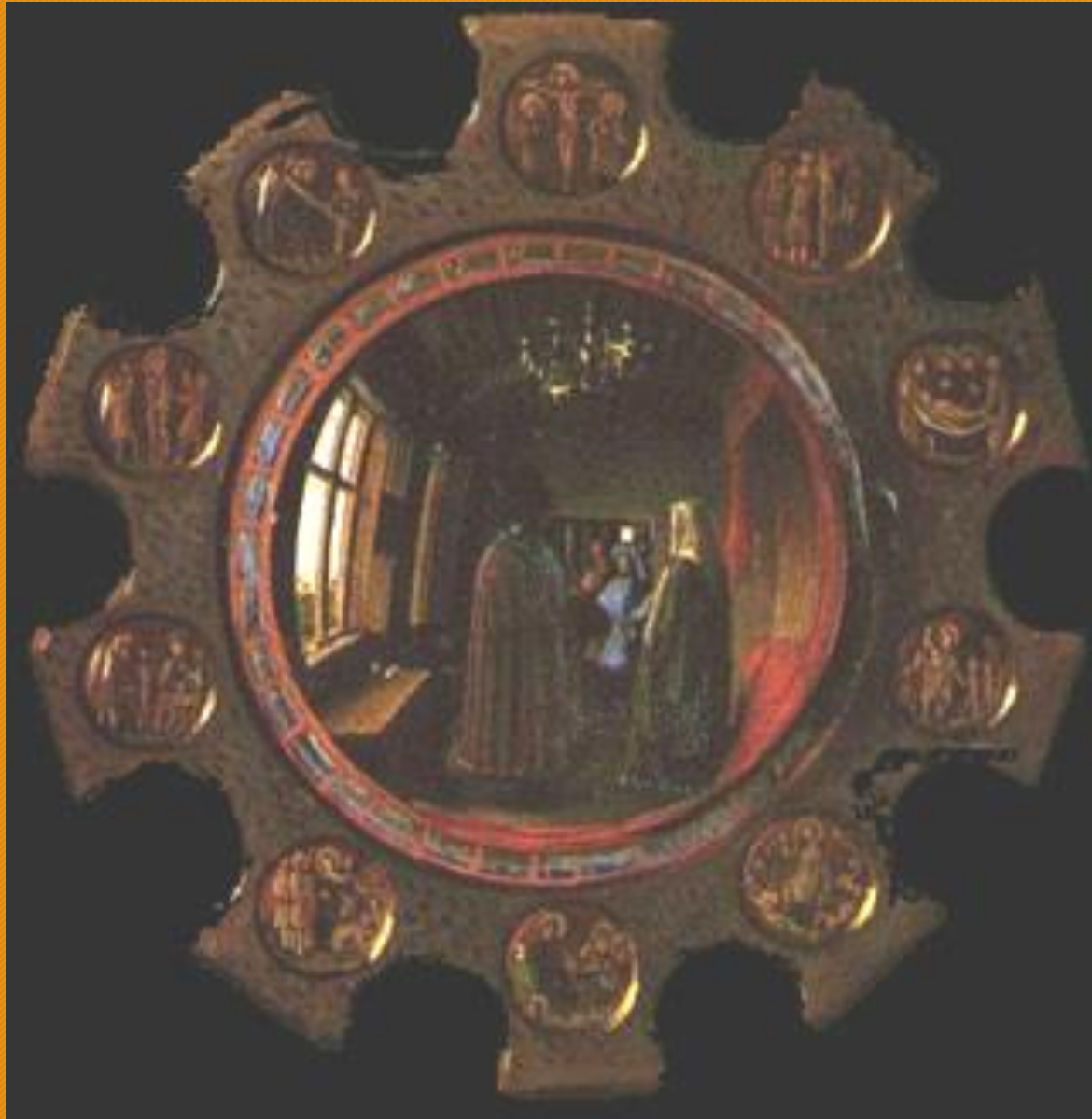
Two problems - a) verticality

- There is the problem of Verticality: The whole theory is guided by the idea to plumb the depths with images or comparisons like animal heritage, with the human task of ascending to higher levels - in his late writings Freud held to this strongly when he considers, if he still had a working life ahead of him, he would trust himself to look analytically at the “higher floors” of spiritual life, such as religion.
- The therapeutic task, then, was considered to do “reflection work” and the central metaphor for this is very traditional - a mirror. Here are some illustrations



Mirrors and reflexion - 1

Jan van Eyck,
The married
couple Arnolfini
(1434)



Mirrors and reflexion - 2

Jan van Eyck (1390-1441)

The married couple
Arnolfini,

Detail:

„Jan van Eyck fecit“

(„Jan van Eyck created it“)

Mirrors and reflexion - 3



Self-Awareness

Honoré de Daumier



Mirrors and reflexion - 4

Max Klinger (1910)

„The Philosopher“

Mirrors and reflexion - 5



Max Klinger

„Selfportrait“



M. Maclinet, Paris

Ed. Dentousches, Paris.

— Eh! bien en regardant ce tableau de près on finit par y découvrir des qualités, on voit que la couleur est bonne.

Mirrors and reflexion - 6

Honoré de Daumier:

„Ah! If we look at this picture very closely, we can discover its quality and realize that the color - is good”



Two problems: b) horizontality

Contrary to the vertical direction of the whole theory is what Freud recommended for the treatment room with his famous telephone receiver metaphor: The therapist should receive what comes from the patient. This is a clearly horizontal dimension. It was named „unconscious communication“ and the most prominent representatives were Theodor Reik and Sandor Ferenczi. Their „listening with the third ear“ let one discover phenomena and details which could not find any place in the vertical theory. Ideas of „mind reading“ arose, but more simple and much more often is that therapists often find words in their own thoughts which precisely fit to the patient's problem and state. How this comes about, by the way, was recently addressed by using an example of Farber (2017) about the therapist's „tuning fork“ and a conversation analysis of this event by Peräkylä (2019).

Edgar Levenson, New York Relationalist

- “Theoretical clarity does not necessarily aid in therapy; it may be harmful. Clinical practice does not appear to derive from theory in any straightforward fashion”.
- Levenson, E. A. (1983). *The ambiguity of Change*. New York: Basic Books.

... in short and very practical :

“And it is curious, you see, if you start thinking of what the person may feel – while one is thinking about that, time passes by and one isn’t able to listen to the patient or observe what is going on.”

- W. Bion, 1975, in Los Angeles, transcribed by J. Aguayo
- Aguayo, J. (2013). Wilfred Bion's "Caesura" - From Public Lecture to Published Text - (1975-1977). In H. B. Levine & Brown, Elliot, L. J. (Eds.), *Growth and turbulence in the Container/Contained: Bion's Continuing Legacy* (pp. 55–74). Routledge: Hove, East Sussex.

Conclusions drawn by Bion

"Freud considered the Oedipus complex to be one of the most important discoveries of psychoanalysis; it is quite remarkable that his use of the Oedipus fable (or Oedipus myth) enabled him to discover the human personality. It is not necessarily or of great importance for us to hear what Freud and others have discovered; what is important is to be informed about the value of what we now call psychological or psychoanalytic activity - practical psychoanalysis. This vast field must be explored and not ossified. It must not, at any price, be considered a closed subject." (Bion 1990, p.. 14-15)

"One of the major problems in dealing with countertransference is that it is unconscious. Some people talk about 'making use of their countertransference.' But they can't use it because they don't know what it is." (Bion 1980, 16)

Short views into the field of psychotherapy research

- „Studying transference patterns in the treatment of patients with personality disorders, they determined that the patient’s relationship with the therapist – **as perceived by the clinician** – can be described along five major dimensions: ...

(My colouring, MBB)

Research:

Where is the patient’s voice?

Lingiardi, V., et al. (2016). Relational Turn and Psychotherapy Research. *Contemporary Psychoanalysis*, 1–38.
<https://doi.org/10.1080/00107530.2015.1137177>

...the search for a „common ground“

- In 1990 Robert S. Wallerstein, president of the IPA, organized a conference in Rome titled „Psychoanalysis - The common ground“. He was convinced that common ground in theory could be found. However -reading the contributions (Int. J. PsA) you find contributions titled:
- „Common ground - The centrality of the oedipus complex“ (Michael Feldman 1990)
- „.....- schizoid-paranoid position“, „...depressive position“
- „The search for common ground“ (Lussier 1991, Richards 1991, Roy Schafer 1991)
- „Common ground, uncommon methods“ (Paniagua 1995)
- „The illusion of common ground“ (André Green 2005)

Modern research tells us: the equivalence paradox

- „ We identified 64 randomised controlled trials that provide evidence for the efficacy of PDT in common mental health disorders. Studies sufficiently powered to test for equivalence to established treatments did not find substantial differences in efficacy. These results were corroborated by several meta-analyses that suggest PDT is as efficacious as treatments established in efficacy.” (Leichsenring, Luyten, Hilsenroth et al., 2015)
- **But how was this positive result achieved?**
- The former editors-in-chief of the leading journal „Psychotherapy Research“ tell us about the equivalence paradox: "...manifestly nonequivalent therapeutic approaches have tended to produce equivalent positive outcomes".

Paradox: equivalence in outcome, but huge divergence in theories

Stiles, W. B., Hill, C. E., & Elliott, R. (2015). Looking both ways. *Psychotherapy Research*, 25(3), 282-293. <https://doi.org/10.1080/10503307.2014.981681>

Bruce Wampold

- "In other words, psychotherapists endeavor to **create a new therapy for each patient**. They do so by capitalizing on both the nomothetic and idiographic traditions: attuning psychotherapy to the particulars of the individual according to the generalities of the research findings."
- Norcross, J. C., & Wampold, B. E. (2018).
- "The intervention we discuss in this book is still mostly a human conversation—perhaps the ultimate in low technology. Something in the core of human connection and interaction has the power to heal."
- (Wampold & Imel 2015, The Great Psychotherapy Debate)

TALK and THERAPY → HEALING CONVERSATION (Symington 2006)

Something important has been overlooked

- "Much less consistent attention has been given by psychotherapy researchers over the years to the professional and personal characteristics and contributions of psychotherapists. As a rule, the study of psychotherapies has been favored over the study of psychotherapists - as if therapists, when properly trained, are more or less interchangeable". (Orlinsky & Ronnestad 2005)
- The task is not to study personal characteristics of therapists. Of course, this makes sense – in rare cases when an anorectic therapist treats an anorectic patient etc.
- "Social cognition is the key" (Tomasello 2003), it starts from the first moments of life !

„Told“ self and „Performed“ self

TOLD SELF:

Narration - biography -
telling details from
everyday life

Field of transition: Dreams

PERFORMED SELF:

The HOW of telling-a-story
- the unobserved, but
observable part of talk

THERAPEUTIC WORK:

Directed on *referents, emotions and relations*, embedded in narratives
and actualized emotional relationship with the therapist:

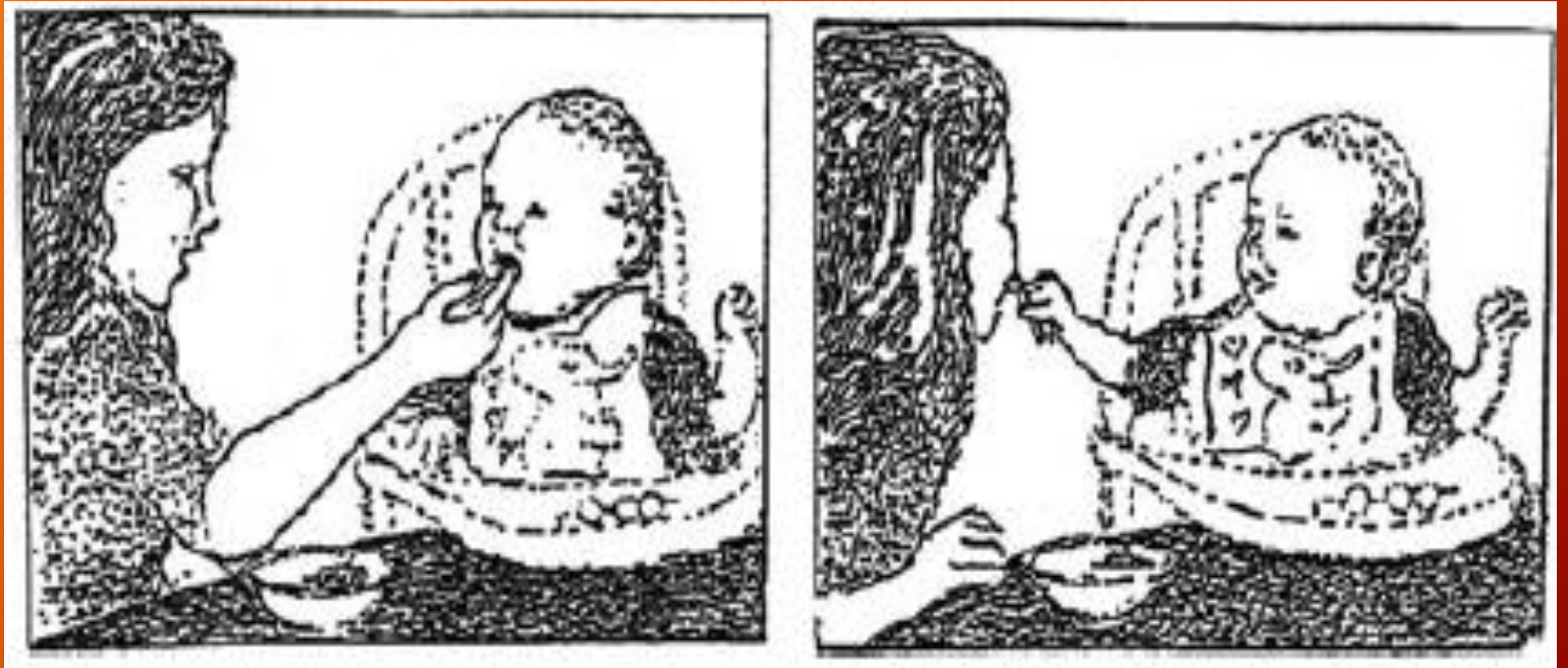
By what model do we want to understand what conversation is?



Patterns of Cooperation - „intervention“



Turning the table - „Participatory sense making“ Hanne de Jaegher





Lucas Cranach, d.J.; Caritas - Hamburger Kunsthalle

What did we overlook? Performance! HOW something is done...

- In research we apply the scheme

• Theory -----



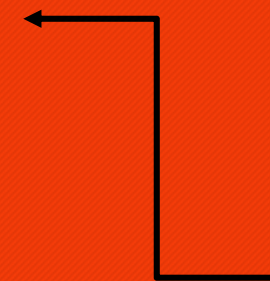
P E R F O R M A N C E

-----outcome



•

- In professional practice we apply the scheme



• Theory -----

-----professional

OUR DATA-BASE

Everything has to pass through the eye of the needle of performance.

How something is done - in less than 2 sec
you „see“ what's going on

„Monitoring the analytic surface“ - complications if interaction is ignored

- This is the title of a study by psychoanalyst Donald Spence and linguist Hartvig Dahl from 1994
- 600 transcribed sessions of a psychoanalysis
- „isolated sessions“ and „connected sessions“
- The patient executed a strong influence onto the therapist which the therapist could not recognize - it was beyond his perceptability! Thus, he could not reflect on it via „countertransference“

- a) The technological approach - "intervention" and "outcome - served administrative purposes, therapists were urged to use "tools"
- b) Talking about "material" instead of "person" ignored the most relevant dimension
- c) Lack of exploration of professional "judgement".
- d) Individualism of theory, which fictionalized the analyst as an "observer"
- e) Ignorance of details of talk=communicative dance

CONCLUSION:

- a) We should expand our interest from "case histories" to (detailed)"interaction histories"
- b) Therapists aren't "tooligans" !

What was
the
problem???

- a) We hear the patients' and therapist's original voices
- b) We can study the how, what and when
- c) We can develop professional competence: a fine sense for details, contradictions, situations with a special attention for "typical problematic situations"
- d) Not every "talk" = "cure" - what makes a "*healing* conversation" (Symington 2006)?
- e) We can observe - not single patients, but unique interaction patterns
- f) Psychoanalysis can build up a data corpus for various purposes
- g) We will achieve to understand why there is no uniformity in procedure, but in spirit
- h) We will learn and better understand how such a spirit is to be developed in candidates

What can be
won?

Short hint: who does this kind of research?

- There is an International Society of Conversation Analysis (ISCA),
- producing a huge body of research papers year for year.
- A segment of ISCA is the „International Conference on Conversation Analysis - Psychotherapy“, ICCA-P
- Prominent names: Anssi Peräkylä, Charles Antaki, Michael Leiman, Georgia Lepper, Peter Muntigl, Claudio Scarvalieri, Bill Stiles, Elena Weiste, Liisa Voutilainen, Jörg Bergmann, Silvia Bonacchi and many other prominent authors
- The last two ICCA-P conferences were held at IPU-Berlin 2019, September 2022 in Gent, Belgium

- At IPU we founded an associate Institut, named „Junktim“ - based on the idea that the Freudian „Junktim“ (of healing and research) cannot be performed in personnel union by single therapists, but by scientific cooperation between clinicians, researchers interested in speech, interaction, literature based on audio or video records.

- <https://junktim.online/>



Second part of my
lecture

Psychoanalytic Process Research

A fly-over in a few minutes

Freud's Position

„The analyst ... sets in motion a process, that of the resolving of existing repressions. He can supervise this *process*, further it, remove obstacles in its way, and he can undoubtedly vitiate much of it.

But on the whole, once begun, **it goes its own way** and does not allow either the direction it takes or the order in which it picks up its points to be prescribed for it.

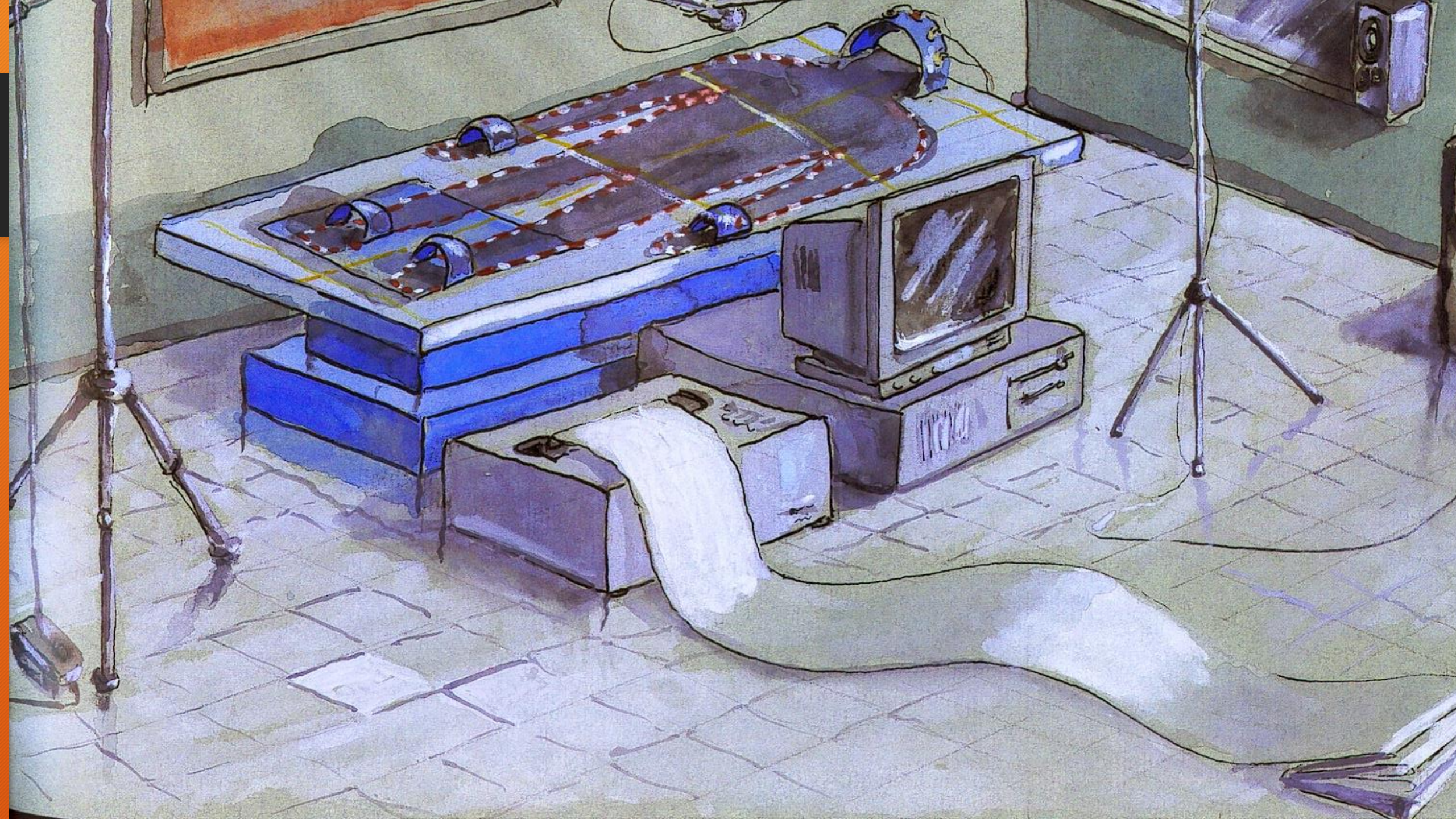
(1913c, p. 130, emphasis added)

Rangell's model of the process

- “The analyst’s neutral and objective intra-psychic position, observing and interpreting, is the essence and the *sine qua non* of the *psychoanalytic process*” (Rangell 1969, p. 72).
- therefore the process itself, explains Rangell, “takes place within the patient” (1968, p.22).



Conversation analysis (CA)



Examples of CA-research

Scenarios of contact

In-prison sexual offenders

Empathy in psychoanalysis and CBT

- "[...] persons must sense that they are close enough to be perceived in whatever they are doing, including their experiencing of others, and close enough to be **perceived in this sensing of being perceived.**"

- Goffman, E. (1964). The Neglected Situation. *American Anthropologist*, 66(6_PART2), 133–136.

Elements of a
social-
interactive
dimension

„Mutual
Monitoring“

From eyes to ears

- **Example 1 - trouble indication**

- ((ring))

- Ava: H'llo:?

- Bea: -> hHi:,

- Ava: Hi:?

Doing → expectation:
preferred / dispreferred

From eyes to ears

56

- ((ring))
- Cla: Hello::,
- Agn: -> Hi:::,
- Cla: Oh: hi:: 'ow are you Agne::s, (Schegloff 2007, p. 133)

Example 3

- 1 ((ring))
- 2 Nan: H'llo:::?
- 3 Hil: -> Hi: ,
- 4 Nan: Hl::.

Example 4

((ring ring))

Reb: H'lo,

Art: H'lo,

Reb: Hi

Art: How you doin

Reb: Arthur!

Art: Yes:.

Reb: H(huh [huh)i

Art: [.hh hoh hoh hoh hoh
(aaO, S. 134)

They dance -
dont' they?

A simple introduction

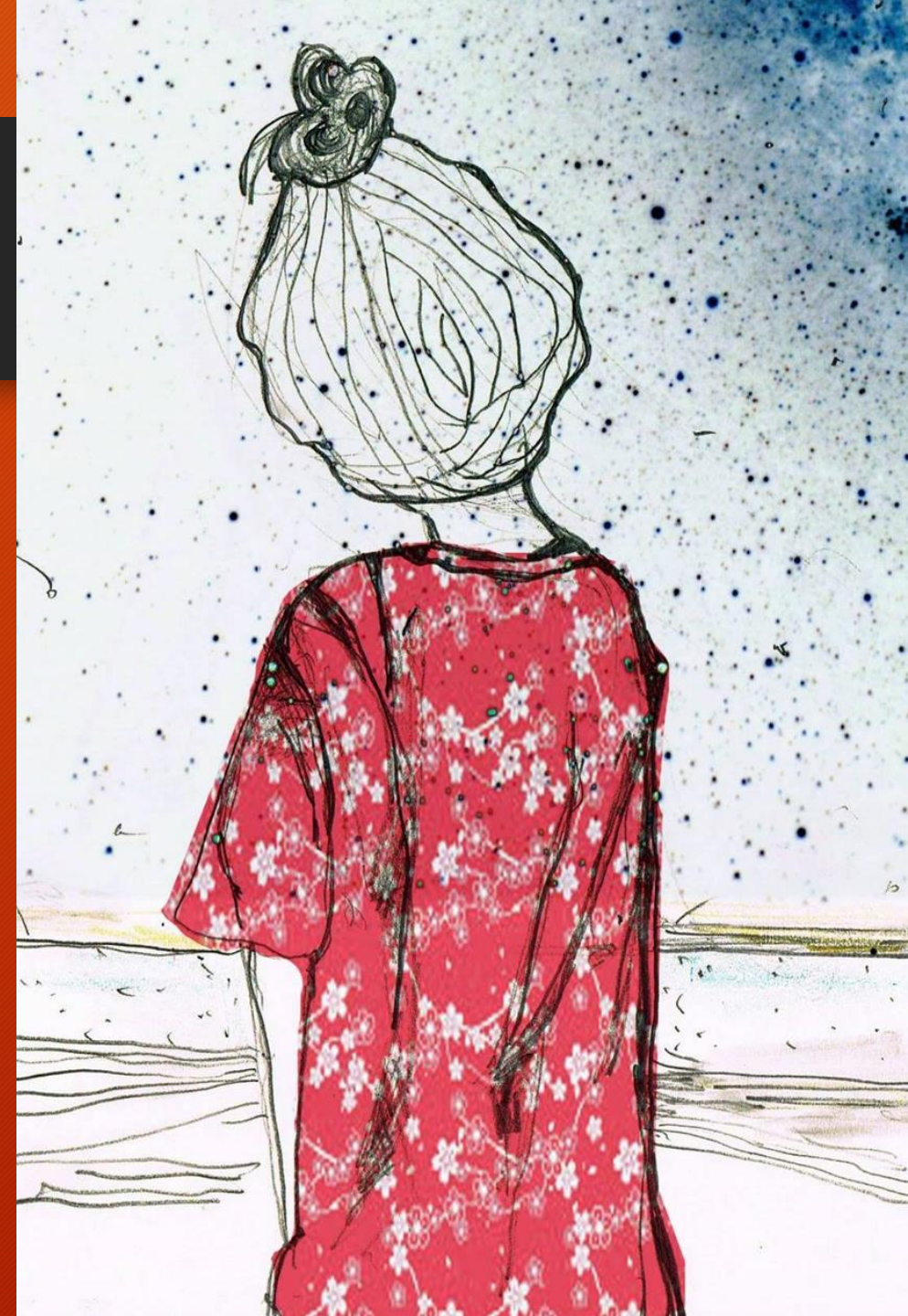
„Doing a question“:

„How late is it, please?“

- (dispreferred answer):
- (preferred answer)
- „Doing interaction“ is based on an expectation of preferred and dispreferred answers .
- Dispreferred answers can produce strong emotions
- Doing interaction creates contexts

Slightly different (John Heritage)

- „Why don't you come and see me sometimes?“
- What kind of question is this?
- Two categories: Invitation or reproach?
- The question - double meaning decision is irritated - strong emotions, again, follow but now on the side of the recipient
- The answer comes delayed



Two friends: Emma and Nancy (Paul Drew 2005)

Paul Drew
2005

Emma: Wanna c'm do:wn 'av [a bah:ta] lunch w]ith me?=


Nancy: [°It's js] ← ()°]

Emma: =Ah gut s'm beer'n stu:ff,

(0.3)

Nancy: Wul yer ril sweet hon: uh:m ←

(.)

Emma: [Or d'y]ou'av] sup'n [else ° ()° ←

Nancy: [L e t] I :] hu. [n:No: I haf to: uh call Roul's
mother, h I told'er I:'d call'er this morning . . .

Measuring voices

P: well, I::

T: ° >mhm<°

*P: didn't notice, that somehow something was coming (2)
something somehow was creeping up on me, that was all*

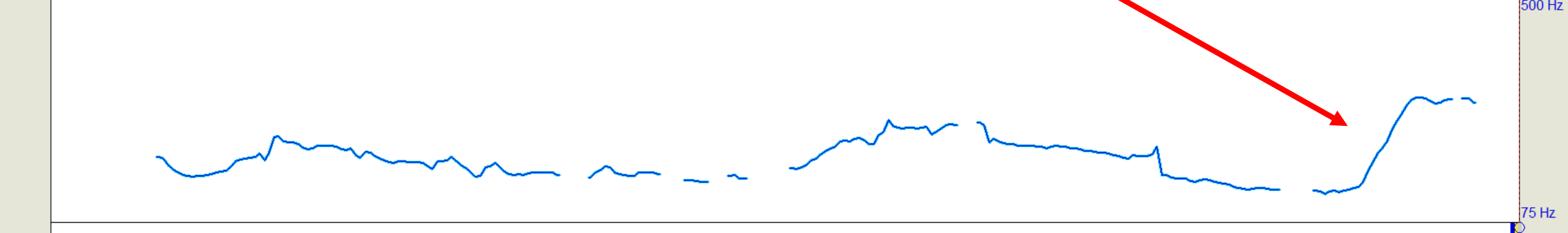
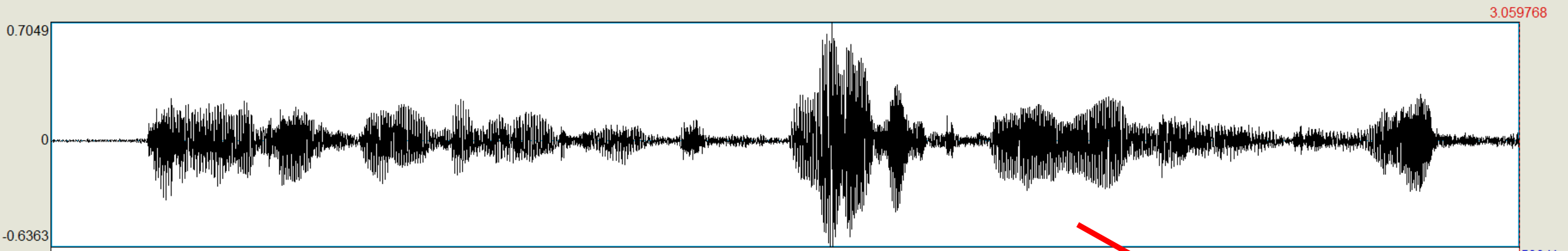
T: ° good°

P: somehow really=really far away

(15)

*T: strictly speaking you didn't stroll away the hours, you
actually ENJOYed them!*

*P: yeah exactly haha ((laughs)) that's right! that was bad
wor(h)d(h)ing [haha ((laughs))*



1 Pat (2/2)

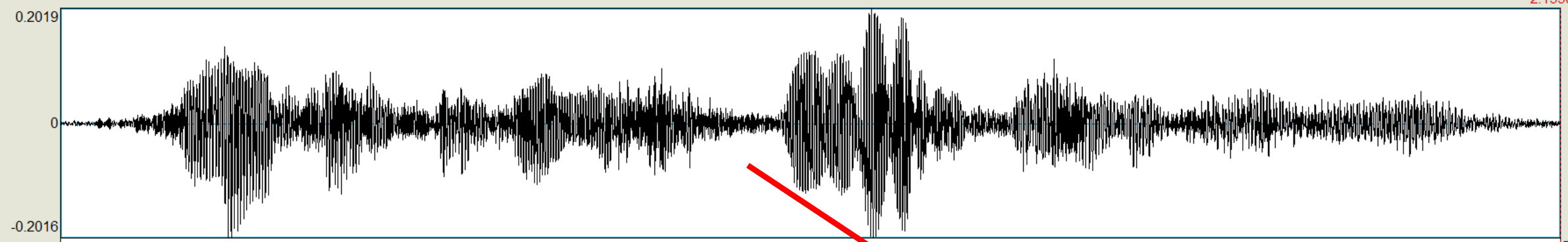
2 eigentlich haben Sie den Tag nicht rumbekommen, sondern genossen Ther (1)

3 eing lich ham se den Tag nich rum be kom son dern ge nossn silben (15)

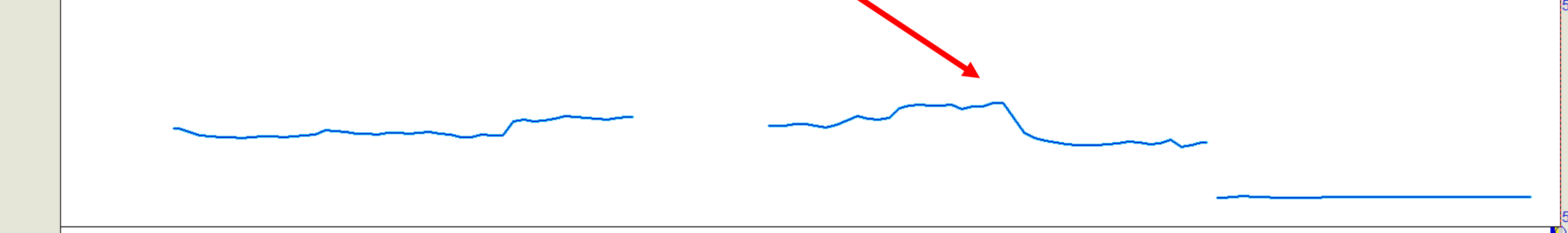
4 L- H- phras (2)

5 L*H L*H LH* akzton (3)

2.155019



500 Hz



50 Hz

1

kann ich das wirklich auch genießen [ähm]

Pat (2/2)

2

Ther (1)

3

kann ich das wirklich auch ge nie ßen ähm

silben (12)

4

L-

phras (1)

5

L*H

akzton (1)

Examples from the project of sexual offenders

- 8 participants, heavily sentenced to many years of prison, they misused children, raped women
- Group therapy in prison twice a week, 90 min per session, 4 years
- My colleagues **Franziska Lamott & Kathrin Mörtl** and I were offered to analyze the video tapes which were recorded by in-prison group psychotherapists, both male.
- After having viewed many of the session we selected 21 of them for transcription
- Here an example where one of the participants had told an impressive story and his feeling of being lost in guilt and depression using the following words

CA: Analysis of sequence

Martin (ending his story): Okay we::ll, one shall (.) not lose hope=

Therapist.: = I or you?

Martin: Shall I:--?

(1,5)

((Laughter in the group))

Martin: If I had again said ,one' then ((he joins the group laughter and swallows the rest of the utterance)). =

Bernd: = that would have worked if you had said "you"?

(1)

Martin K.: Well, so I look positively again into the future

A complex Blendgrenade

Sepp: I would be interested - with your son. Why can't you see him until he's 18? Or

(.)

Otto: Because it happened with my son =

Th: =What happened?

(1)

Otto: Since I once had abused him =

Th: = How?

Otto: = misused him (.) Although it is not true (-) He had only been there.

Th: He was present there?

Otto: He was present there

Th: present there

Otto: All right, I'll tell you again how it happened with my son. We::ll

Therapeut K.: That is perhaps also important.

Dictionary answer :

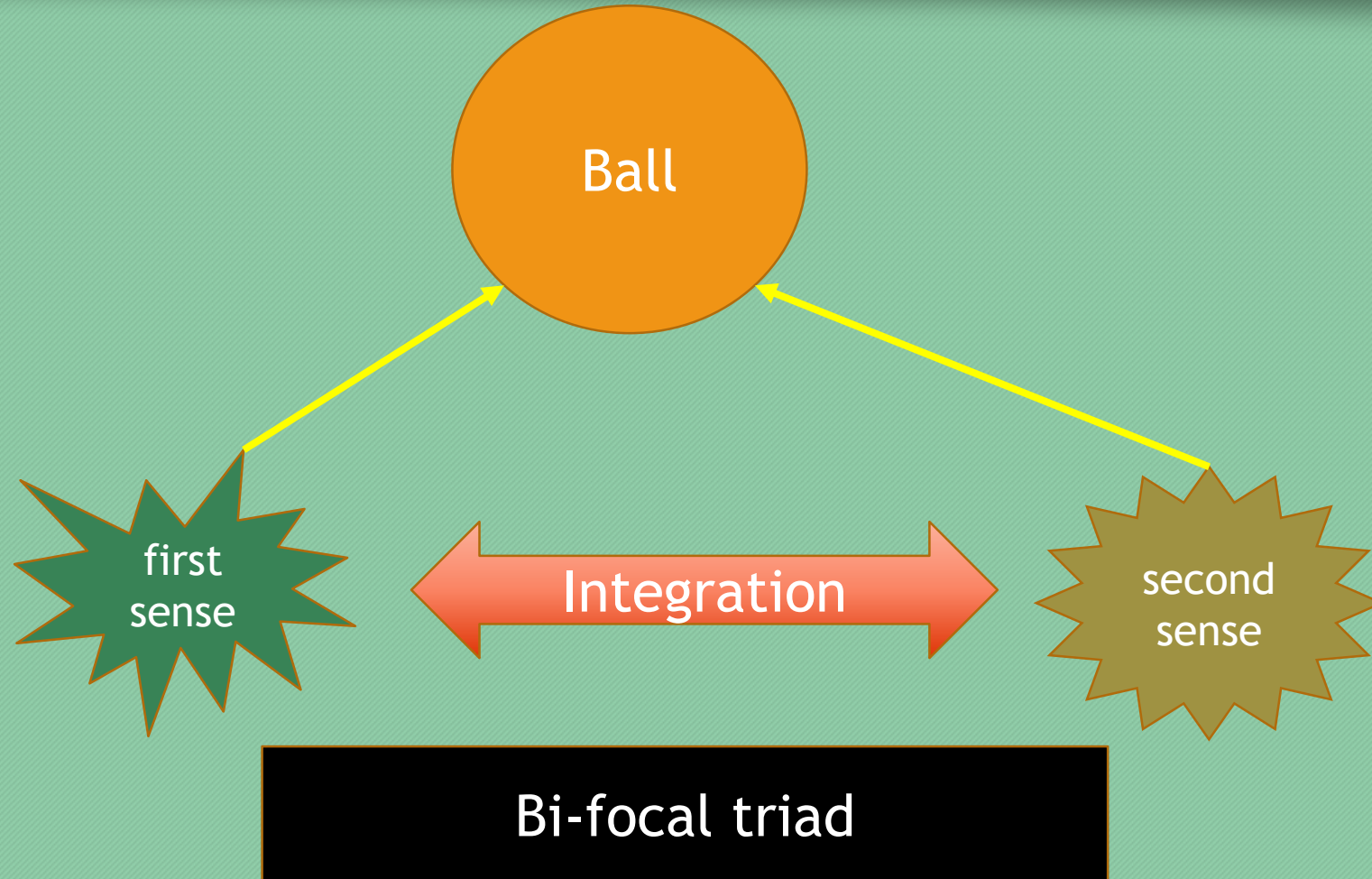
- **Rekursion**; see -> Rekursion
- Humboldt's definition was: to realize with limited means an unlimited number of possibilities (e.g. alphabet and the library of Babylon in Jorge Luis Borges, thinking of thinking, understanding of understanding, etc.).)
- Recursion is a building principle ("stone on stone, the little house will soon be finished"). Not only in the material, especially in the linguistic-symbolic world.

**What is
recursion ?**

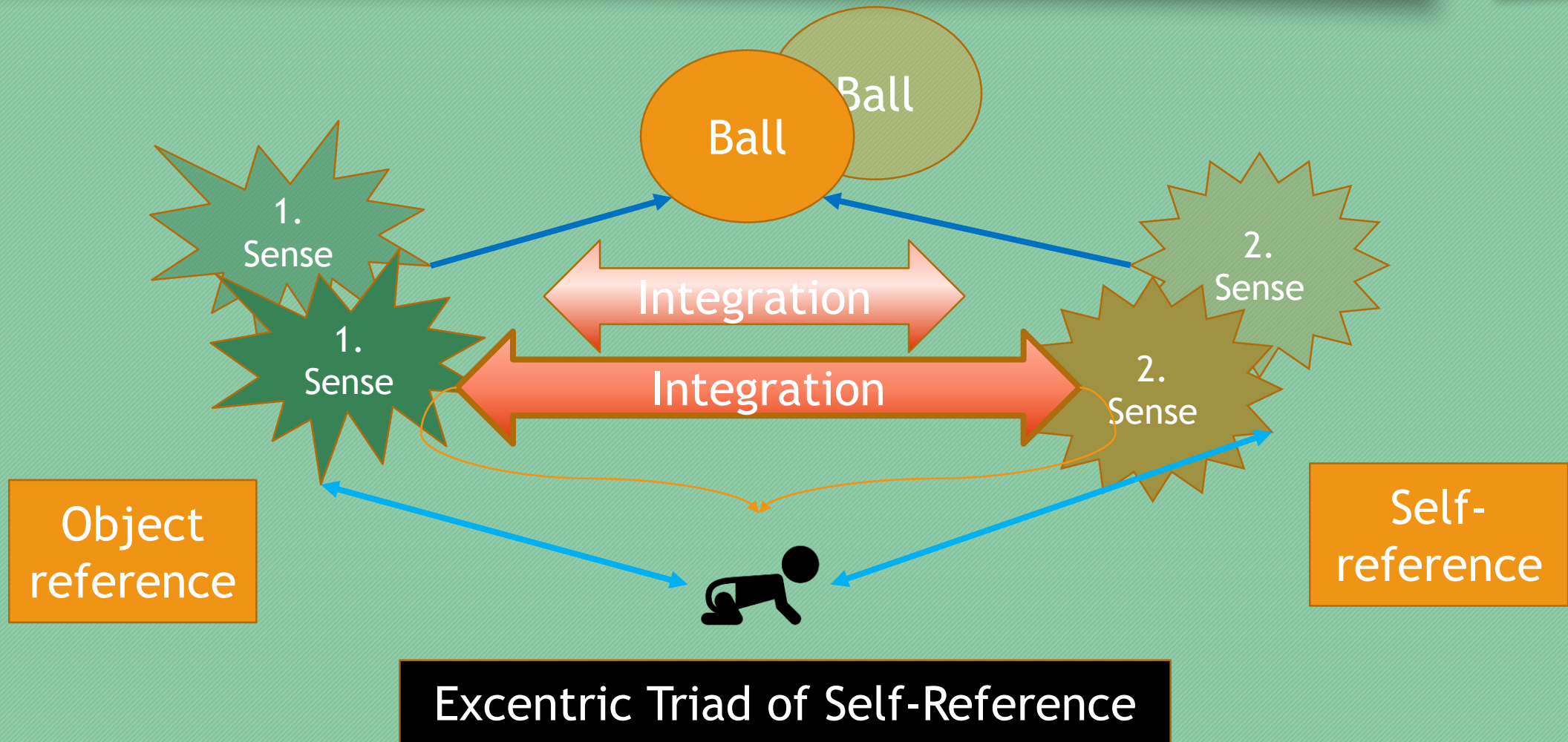
An illustration:
social referencing



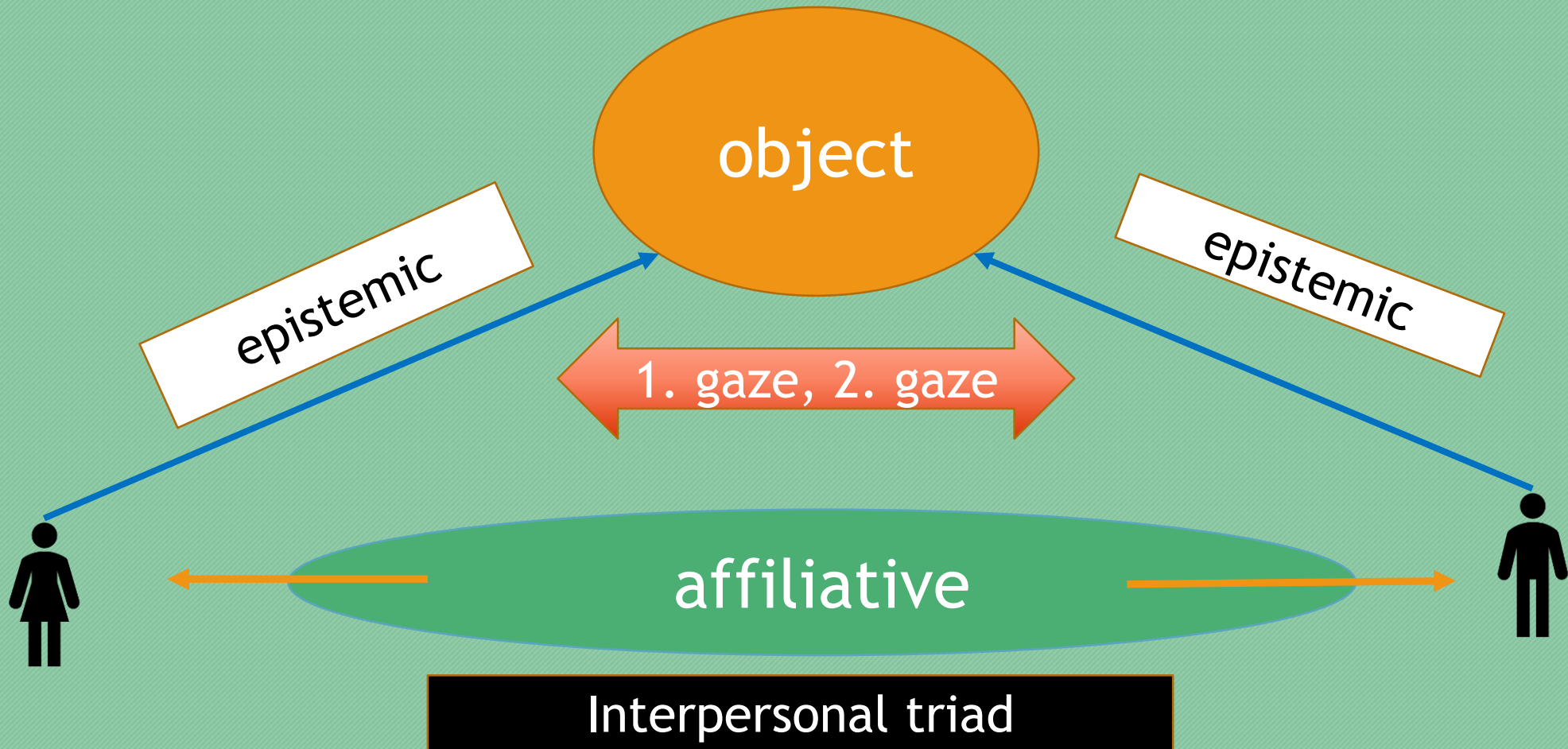
How do we perceive something as really "real"?



The next day



Two Persons establishing and sharing a common ground



What if the "object" of "pointing" is an
interaction?

Horst Kächele and the „Student“

- Short therapy of 28 sessions
- Audio records available, here my transcription
- Obsessive-compulsive student, who feels forced to execute certain actions which makes him suffer a lot
- Many comparative studies with different methods
- Here is the beginning of the 7th therapy session:

1 *Rustling of fabrics*
2 P: *so, it's not you beginning;*
((snorting with laughter))
3 (1,2)
4 P: *.h*
5 T: *°hm.°*
6 (2,8)
7 P: *°mhm,°*
8 (2,5)
9 T: *°is this important for you, or;*
(1,2) °if I would [begin°,
10 P: *[.h no:]no:, (-)*
11 *I was just thinking today, I'm not*
going to say anything today. ((grin
in his voice)) at the

Common Ground
Level 1: Pointing

CG Level 2
Conversational rhythms

CG Level 3
Conversational link
with an evaluation

12 *beginning ((laughs)) and look*
what happens, .h=
13 T: *=mhm;*
14 (1,9)
15 P: *((clearing his throat))*
16 (3,1)
17 T: *so it's more kind of a [TEST*
18 P: *[yeah;*
(--) °really°]
19 T: *a: little bit (1,8) little bit*
of a wrestling match
20 (2,0)
21 P: *°hm yes;°*
22 (2,2)

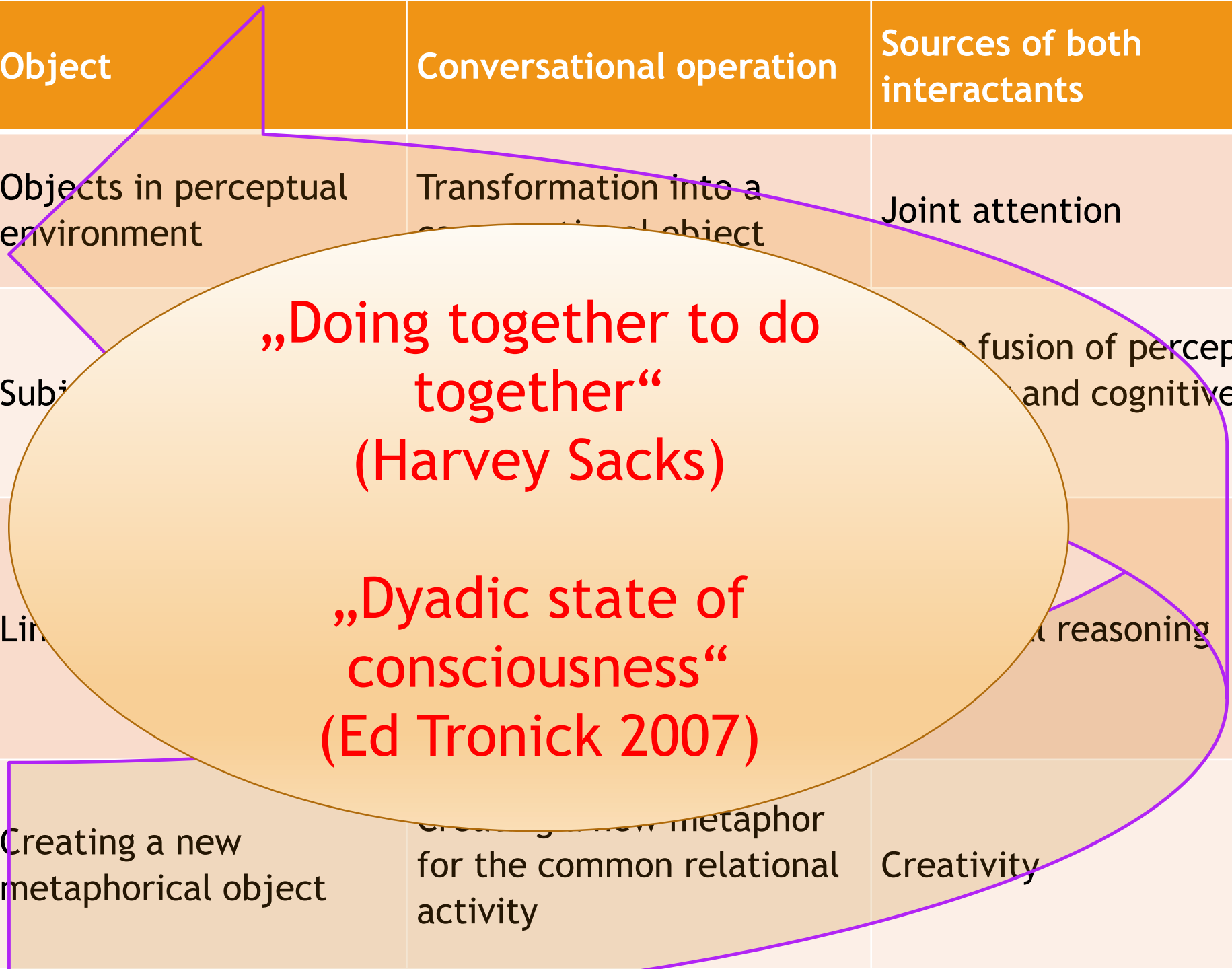
CG Level 3
Conversational link
indirect proposal for a
metaphor

CG Level 4
Metaphor for
an interaction

CG-Level	Object	Conversational operation	Sources of both interactants
1 - perceptual	Objects in perceptual environment	Transformation into a common relational object	Joint attention
2 - conversational	Subjective		Fusion of perception, and cognitive
3 - linking	Linking		Joint reasoning
4 - metaphorical-creational	Creating a new metaphorical object	Creating a new metaphor for the common relational activity	Creativity

„Doing together to do together“
(Harvey Sacks)

„Dyadic state of consciousness“
(Ed Tronick 2007)



An extended example

From my own analytical work

Auxiliary Ego and Auxiliary Mouth

This is now about a woman middle of her twenties who in turn finds an imaginative description for the relationship with me as her therapist.

She tells in the session, that for the first time in her life she spends a week of holidays with her new friend; but she does not dare to tell this to her mother (who shares everything) or her sister (who does not have a friend and is much more unhappy than my patient is).

P: ...and then can I tell mom? (1.4) and then I said 'no! not at first' (.) and then I thought about whether I should tell anyone at all because no one will know where I am. but no one really knows where I am (0.3).

CG Level 1 pointing:

(0.3)

T: I do! I know it too

CG Level 2 conversational

P: YES! YOU know it too, but=

T: °(h) (h) ((silent laughter)

P: =Yes right You know that (.) I forget this anyhow sometimes (.) for me >its so natural that you know that (-) that (.) as if have incorporated this (2) as if you=you were my second HEAD °although (.) this would be beautiful then I would think more° (6) or as if I have four EARS (.) so to speak

CG Level 3 link + creating a metaphor

(6)

T: which is (.) ° a beautiful metaphor °

P: Four EARS?

CG Level 4 metaphorical

T: ((laughing softly)) (2)

T: °ya° (4)

T: Well then these are ears (0.4)

CG Level 1a pointing:

P: °h:m° (0.3)

T: which would listen to your own listening again (1)

CG Level 2a conversational

P: Yea:hh

T: °can I put it that (.) [way?°

P: [Yeah (.) so (-) an=then I also thought about (-) and a mouth quasi (.) an auxiliary mouth

CG Level 3a link + creating a metaphor

T: HM::(7)

P: °Ya!°

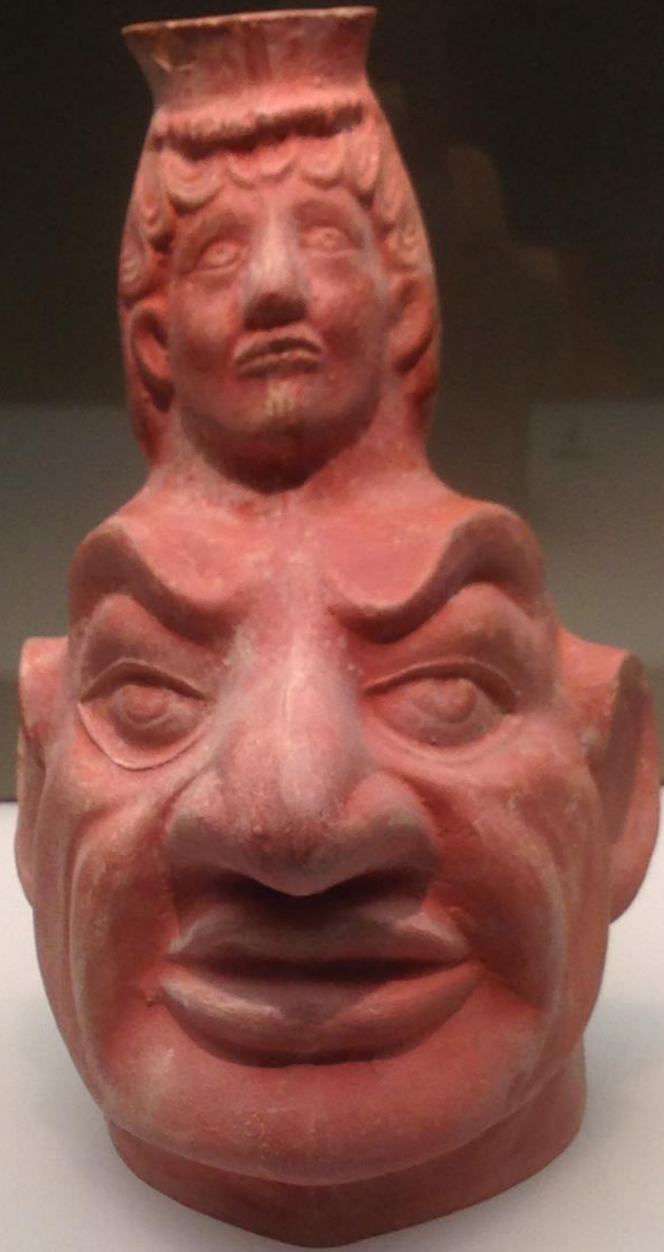
CG Level 4a metaphorical

(1)

P: °so I would understand that° (6)

T: the auxiliary mouth (.) that's [me

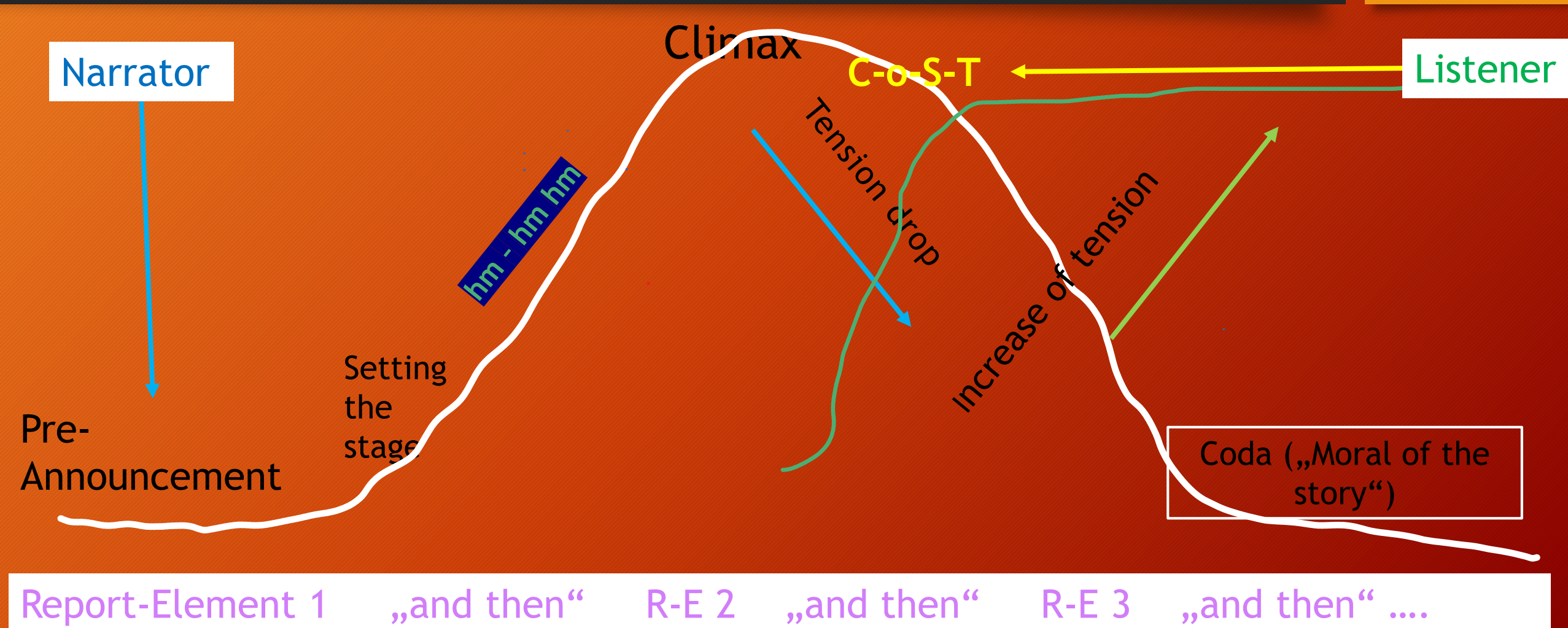
P: [oh yeah (.) of course



5
5

What if conversation cannot be imaginatively
enriched?

Peräkylä, Anssi; Henttonen, P.; Voutilainen, Liisa; Kahri, M.; Stevanovic, Melisa; Sams, M.; Ravaja, N. (2015): Sharing the Emotional Load. Recipient Affiliation Calms Down the Storyteller. In: *Social Psychology Quarterly* 78 (4), S. 301-323.



P: deswegn (.) °also° (.) >i: hab mi da eigentlich schon selber entscheidn dürfn; weil wie gsagt mit< .h wie alt is ma da; (.) zehn elf Ja:hr;

T: **mhmh=**

P: =denk ich [mir da]nn, (.) da war halt ja die <is:=nah

T: **[mhmh,]**

P: die Schul, (.) i°ch° kenn des scho,> .h und a Schwimmbad hams a: ghabt, °un=des,° joa! (.) da möcht=i: hingehn. also i: hab da nitt so viel weiter nachgedacht; °drüber.°
[.hh]

T: **[mhmh,]**

P: ((schluckt)) h

T: und ähm (.) >Sie sachtn< dann .h <was das fü:r, Konsequenzn auch hat>=

P: =mh°mh°=

T: **=also; (.) ne? so was war das dann, [wie habn] Sie (.) das;=**

P: **=jA:;=also i: mein des (.)**

#m::=es#=is halt also, (--) #äh# i: bin=#n:# >i: i:< kann immer un=des is ja jetzt wieder das Problem, >was i: auf der Universität hab;<

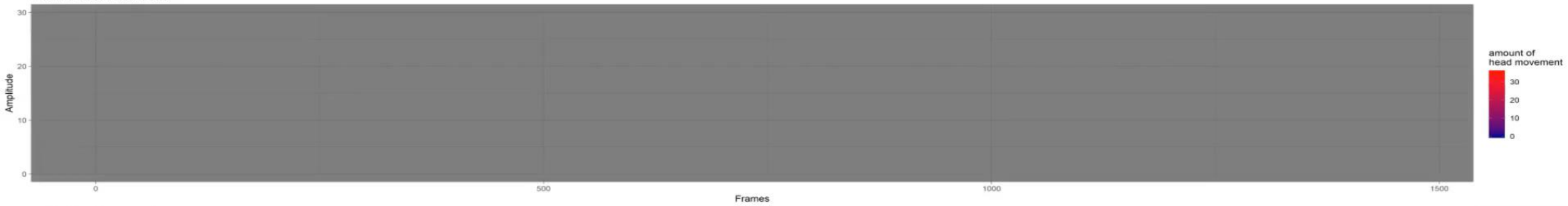
Einige verbale affiliative Äußerungen des Therapeuten

Unklare Nachfrage

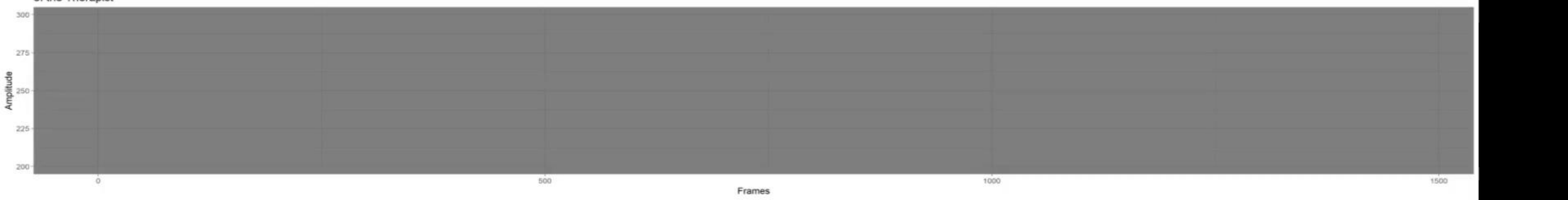
Antwort auf unklare Frage nach einem „hesitation marker“



Patients' head movement

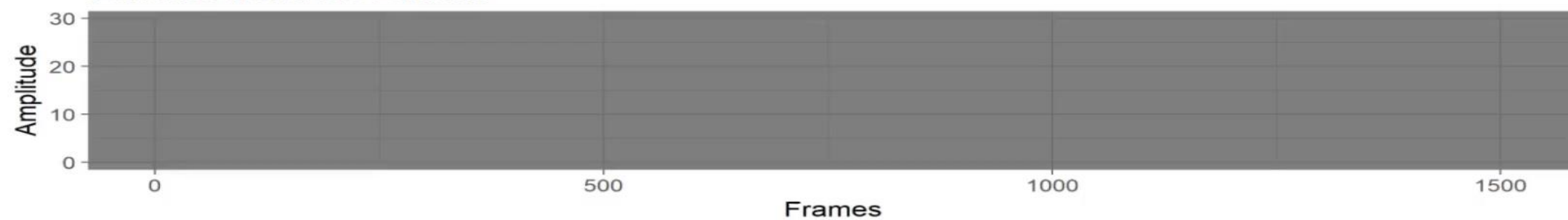


vertical head movement
of the Therapist

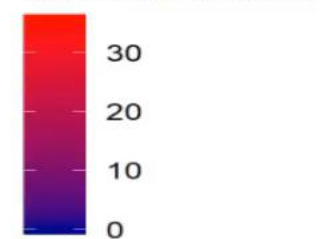




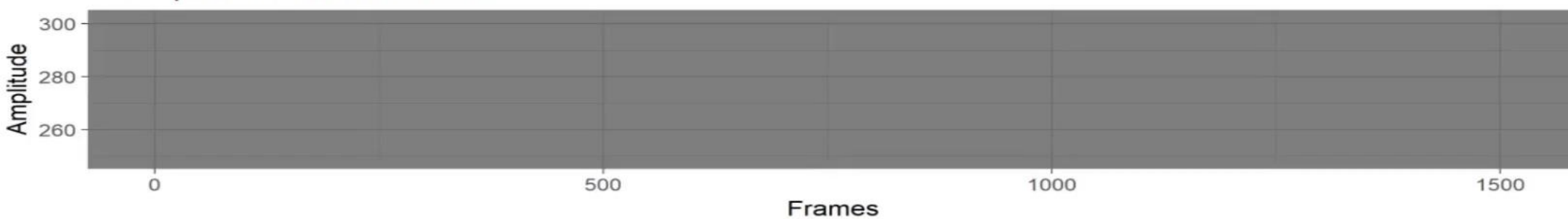
Patient's head movement



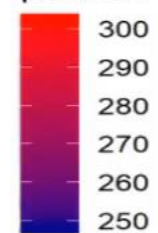
amount of head movement

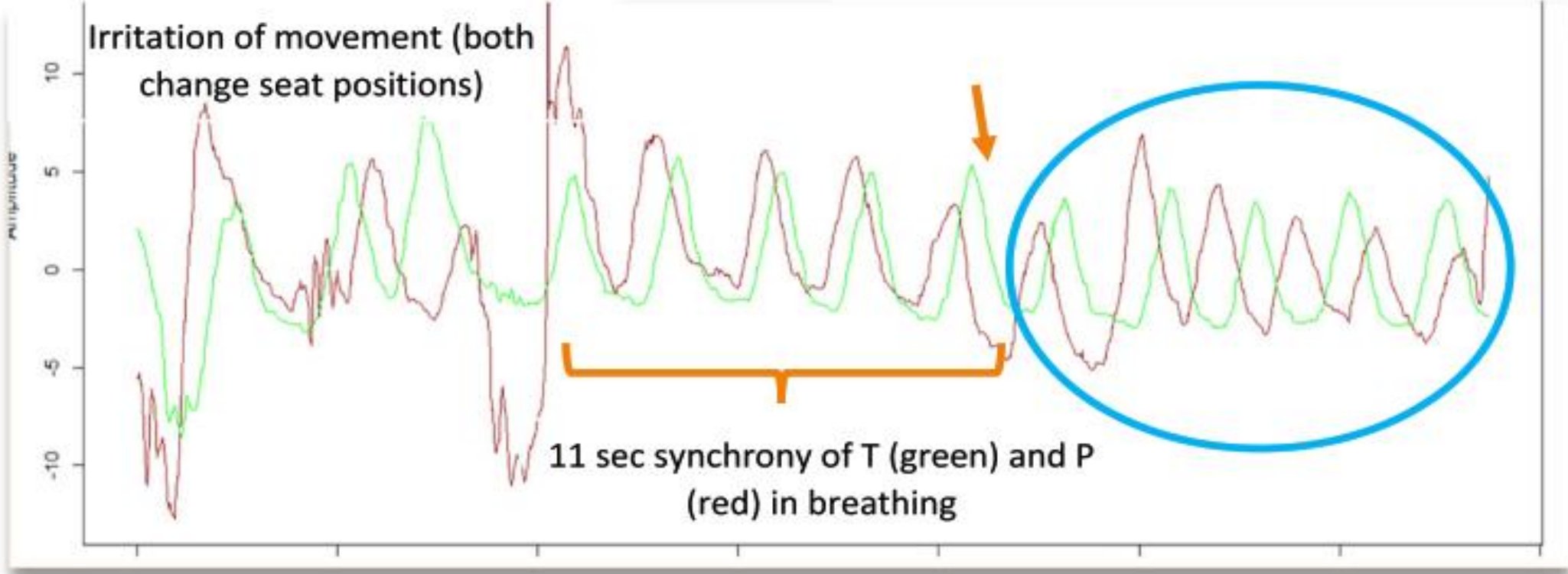


Therapist's head movement



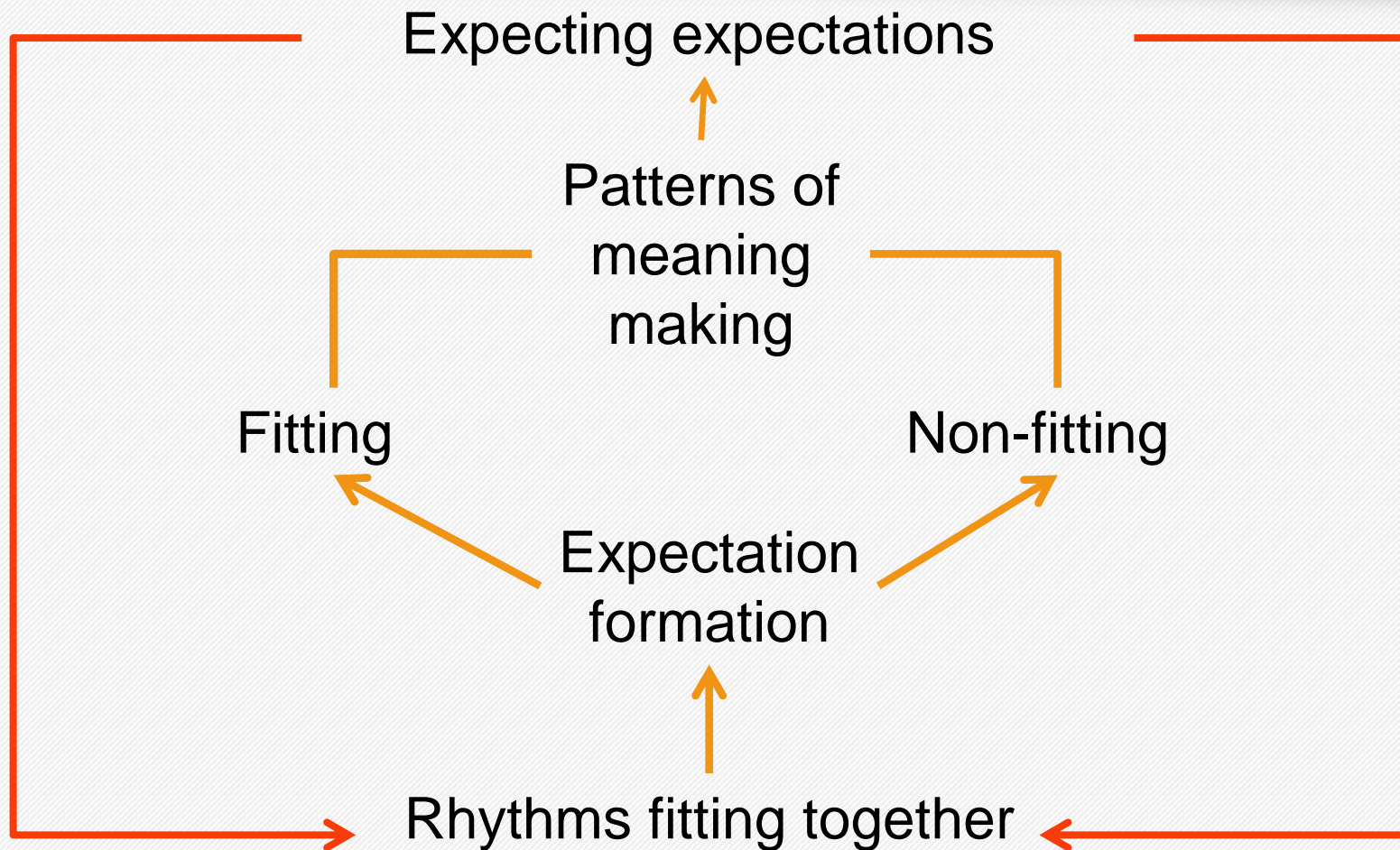
Nose position





Silenced

Model of interactive microstructures



Conclusion - I hope you understand, ...

- ... how it can be a pleasure to listen to tapes and read transcripts
- ... how many interesting discoveries can be made...
- ... how important it is to have such recordings available - with due regard for privacy and confidentiality
- ... how much the next generation could learn from our mistakes, if only they can be looked at closely enough
- ... that a treasure trove of such recordings would give psychoanalysis a real empirical basis and enable research that is not far from practice
- ... that hearing oneself as a therapist speak in actu could become an essential part of self-awareness, initiated in training

Tack för din uppmärksamhet!

