

Psychological Applications and Trends

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FOREWORD

Dear Participants,

This book contains a compilation of papers presented at the International Psychological Applications Conference and Trends (InPACT) 2025, organized by the World Institute for Advanced Research and Science (WIARS), held in International Psychological Applications Conference and Trends (InPACT) 2025, held in Budapest, Hungary, from 26 to 28 of April 2025. This conference serves as a platform for scholars, researchers, practitioners, and students to come together and share their latest findings, ideas, and insights in the field of psychology.

Over the next few days, we will be exploring some of the most cutting-edge research and theories in psychology. We have a diverse range of topics and speakers lined up for you, covering themes and sub-themes. The conference proceedings and program include eight main broad-ranging categories that cover diversified interest areas:

- **CLINICAL PSYCHOLOGY:** Emotions and related psychological processes; Assessment; Psychotherapy and counseling; Addictive behaviors; Eating disorders; Personality disorders; Quality of life and mental health; Communication within relationships; Services of mental health; and Psychopathology.
- **EDUCATIONAL PSYCHOLOGY:** Language and cognitive processes; School environment and childhood disorders; Parenting and parenting related processes; Learning and technology; Psychology in schools; Intelligence and creativity; Motivation in classroom; Perspectives on teaching; Assessment and evaluation; and Individual differences in learning.
- **SOCIAL PSYCHOLOGY:** Cross-cultural dimensions of mental disorders; Employment issues and training; Organizational psychology; Psychology in politics and international issues; Social factors in adolescence and its development; Social anxiety and self-esteem; Immigration and social policy; Self-efficacy and identity development; Parenting and social support; Addiction and stigmatization; Psychological and social impact of virtual networks.
- **LEGAL PSYCHOLOGY:** Violence and trauma; Mass-media and aggression; Intra-familial violence; Juvenile delinquency; Aggressive behavior in childhood; Internet offending; Working with crime perpetrators; Forensic psychology; Violent risk assessment; Law enforcement and stress.
- **COGNITIVE AND EXPERIMENTAL PSYCHOLOGY:** Perception, memory, and attention; Decision making and problem-solving; Concept formation, reasoning, and judgment; Language processing; Learning skills and education; Cognitive Neuroscience; Computer analogies and information processing (Artificial Intelligence and computer simulations); Social and cultural factors in the cognitive approach; Experimental methods, research and statistics; Biopsychology.
- **ENVIRONMENTAL PSYCHOLOGY:** Environmental behaviour studies; Place attachment, Restorative environments; Pro-environmental behavior; Architectural psychology; Environment Psychology Theories and Methods; Environmental risk perception and management; Environmental impact assessment; Environmental consciousness; Interdisciplinary research.
- **HEALTH PSYCHOLOGY:** Biological, Physiological and Cognitive Models; Research methods and measurement; Individual differences and Habits; Illness-related and sick role beliefs; Acute and chronic illness; Dealing with Pain; Health Promotion and Intervention.
- **PSYCHOANALYSIS AND PSYCHOANALYTICAL PSYCHOTHERAPY:** Psychoanalysis and psychology; The unconscious; The Oedipus complex; Psychoanalysis of children; Pathological mourning; Addictive personalities; Borderline organizations; Narcissistic personalities; Anxiety and phobias; Psychosis; Neuropsychoanalysis.

InPACT 2025 received 489 submissions, from more than 42 different countries all over the world, reviewed by a double-blind process. Submissions were prepared to take the form of Oral Presentations, Posters, Virtual Presentations and Workshops. 172 submissions (overall, 35% acceptance rate) were accepted for presentation at the conference.

As we all know, psychology is a vast and complex field that encompasses a wide range of topics, from the study of human behaviour to the workings of the brain. It is a field that has made enormous strides in recent years, and it continues to evolve at a rapid pace. At this conference, we hope to not only share the latest research and developments in psychology but also to foster a sense of community and collaboration among attendees. We believe that by working together, we can continue to advance the field of psychology and make important contributions to our understanding of the human mind and behaviour.

We would like to express our sincere gratitude to all of our speakers, sponsors, and attendees for making this conference possible. This book includes an extensive variety of contributors and presenters that are hereby sharing with us their different personal, academic, and cultural experiences.

The conference also includes:

- A keynote presentation by Dr. Isabel Mesquita (Professor at University of Évora, Portugal and a Didactic Psychoanalyst at Portuguese Association of Psychoanalysis and Psychoanalytic Psychotherapy).

This volume is composed with the full content of the accepted submissions of the International Psychological Applications Conference and Trends (InPACT 2025). We hope that this book of proceedings will be a valuable resource for those in attendance, as well as for those who could not join us. Thank you for your participation, and we look forward to a productive and stimulating event!

Lastly, we would like to thank all the authors and participants, the members of the academic scientific committee, and, of course, the organizing and administration team for making and putting this conference together.

Looking forward to continuing our collaboration in the future,

Prof. Clara Pracana

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KEYNOTE LECTURE

CHANGING INSIDE AND OUT: CONSIDERATIONS ON THE PSYCHOANALYTIC PROCESS AND THE ACTUALIZATION OF THE SELF

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Abstract

In psychoanalytic theories, as in human development, change is essential. The past is significant, the present is important, and creating the future is relevant. Stagnation in development is always a pathogenic factor that leads to illness and dissatisfaction. A key aspect of the psychoanalytic experience is the progressive recapture of the experience of the self, which may feel alienated and disconnected from personal and interpersonal discourse. This process enables the analysand to continually discover who they are and what they want to become, fostering a greater potential for both intrapersonal and interpersonal dialogue. Therefore, in the psychoanalytic process, it is crucial to understand and dismantle pathogenic relationships. This involves clarifying what the individual has done with their experiences and how these experiences shape their future. It is important to maintain the understanding that individuals are also influenced by their own actions in the present as they relate to their future. While a supportive, empathetic, and nurturing stance is necessary, a more interventionist approach is also required to help patients uncover new ways of experiencing themselves and their relationships. Additionally, the analyst must recognize the feelings and emotions that have not yet been expressed, so they can be acknowledged as real and integrated into the patient's personal experience.

Keywords: *Self-transcendence, transformation, experience of the self, new ways of being.*

The world is changing rapidly. Acceleration and consumerism push individuals to focus outward, drawing attention away from the self. This shift leads to a set of demands that disconnect people from their selves and from meaningful relationships, resulting in isolation and self-absorption as protective measures for a fragile and unstable identity. This makes it difficult for subjects to cope with pressures that disrupt, harm, and damage mental well-being.

It is through the interaction with other minds that we enrich our emotional lives and promote self actualization (Rogers, 1951, 1961) since relationships nourish and sustain the self (Mitchell, 1988, 1992, 2002, 2003; Blatt, S. J., Auerbach, J. S., & Behrends, R. S.; 2008; Blatt, S., & Luyten, P., 2009) so, the lack of interaction with others impoverishes personal development.

Today's patients differ significantly from those in Freud's time. Their needs no longer focus on resolving Oedipal conflicts or neurotic symptoms. Instead, many patients experience a fragmented sense of self and often lack a coherent narrative. Today's patients struggle for self-continuity; they cannot look back at their past experiences or envision their future. This void, caused by the absence of emotional experience, underlines the difficulty they face in searching for secure attachments throughout their lives. The absence of sustainable bonds limits the progress of establishing a secure identity. Such secure bonds are essential for trusting one's own emotions and those of others, ideally, based on well-formed and mature idealizations. In the absence of this developmental process, individuals tend to seek out idols or feel pressured to become the idealized version of themselves.

Today's patients experience a constant sense of risk, which leads to anxiety and panic, some of them are living in a provisioning situation, use it when needed, discarding it when it no longer serves a purpose. The identity is fragile, and individuals, often unaware of their own agency, seek new identities or sensory experiences that promise to evoke feelings of aliveness and a sense of vitality. However, this often shows that individuals do not know how to navigate their own existence or their relationships with others.

Our sense of self and identity is relational, shaped by our interactions with others as there is no self without another, and when relationships weaken or become absent, personal development can become stagnant. If the intersubjective connection between the self and others is missing, it undermines the entire process of self-transcendence (Summers, 1999, 2012; Mesquita, 2016), which refers to everyone's potential to develop aspects of themselves that have not been realized yet.

New relationships can lead to changes in what way we recognize ourselves and our relations with others. Conversely, as we develop new perceptions of ourselves, we seek more mature relationships, creating and expanding the circle of growth (Blatt, & Luyten, 2009; Mesquita & Silva, 2021). This process reflects our agency - the capacity to act with intention and awareness (Frie et Coburn, 2011) which enables us to enhance our relational lives while continuously evolving and transforming our relational life, reinforcing self-actualization.

We have an innate tendency for growth and self-actualization (Rogers, 1951), and we become ill when this tendency is blocked. Self-expansion is typically theorized as an important individual motivation, achieved through the diversity and complexity of the self-concept by increasing one's novel resources, perspectives, and incorporating that novelty into one's self-definitions (Aron, 1996) and to representations, simultaneously leading to more mature levels of interpersonal relatedness.

The origin of subjectivity is deeply rooted in the inseparable bodily, inter-bodily, emotional, and inter-emotional dimensions of human interactions. The development of self-definition and the development of interpersonal relationships are both central to the psychic development and are always in an interactive and reciprocal way (Blatt, 1996, 2008, 2009). As relationships mature, the possibility for self-development increases simultaneously, a mature self seeks more mature relationships, which in turn enhances emotional and relational life. As Campos & Mesquita (2014) pointed out, the stability, cohesion and development of the self will facilitate the establishment of mature and healthy relationships, which consequently will impel the development of the self, in its continuity and definition. In this perspective, development involves changes in the self, re-interpretations, and new editions that arise from relational experiences and mutual interactions, along with life.

As we know, the capacity to create representations is a highly adaptive trait of the mind (Eagle, 2011). However, along with development, it is essential to assimilate and integrate new realities into these previously formed representations and expectations to foster self-expansion. Rogers (1951, 1961) and Maslow (1968) noted that the self is continually evolving. They argued that the developmental journey involves moving forward by setting new goals and pursuing desires, which generates new meanings while maintaining a sufficient level of internal organization (Atwood & Stolorow, 2014).

The experiences of self and interactive regulation provide the basis for the construction of personal and interpersonal world (Beebe, 1986; Beebe & Lachmann, 1988; Demos, 1989, 1992; Emde, 1981; 1984, 1994; Stern, 1977, 1985). As we now know interactive regulation is present from the beginning of our life, the *competent baby* (Dornes, 1993) or a surprising one (Field, 2007), from the very first moments of his life, seeks a relationship with others rather than seeking pleasure. Stern (1985) and Beebe & Lachmann (1992, 2002) emphasized the importance of feeling effective and having agency over one's environment, highlighting the positive impact this has on self-development (Aron, 1996).

Neuroscience has shown that these interactions serve regulatory functions and became stored in procedural memory - originally developed in the context of a first relationship with the mother - which are typically adaptive and serve to maintain that relationship. However, these internal relational models can become maladaptive over time. As a result, patients may find themselves stuck in a continuous cycle of repeating past experiences, unable to envision a positive future. This can lead to symptoms that reflect the obstruction of their developmental process. A healthy life requires a sense of a meaningful future; however, if that future only offers the promise of sameness, it can be detrimental. When the experiences of the self and of the self in relationships with others remain unchanged, symptoms may arise, denoting a stagnation in personal development.

In this context, we can view the symptom not as a return of the repressed, but rather as an indicator of the self's inability to reveal its true essence. Bollas (1989) described the primary motivator of human experience as the need to be authentic. Rogers (1951) highlighted that when there is a discrepancy between the self-concept and actual experiences, anxiety can arise. This notion is further supported by Bromberg (2003), who asserts that traumatic experiences are linked to a discontinuity in the self's experience.

New ways of being and relating always require new experiences with others, which in turn lead to the continual transformation of our internal models of interaction. The implicit relational knowledge (Lyons-Ruth et al., 1998) must mature throughout life. As Blatt (1996, 2008a) noted, early internalization begins with sensorimotor experiences that help reestablish homeostatic equilibrium, but it is expected to become more complex as development progresses over time. These structures (Internal objects (British object relations theorists), internalized object relations (Fairbairn, 1952, 1963), internal working models (Bowlby, 1988), self -objects (Kohut, 1977), organizing principles of experience (Stolorow & Atwood,

1992; Stolorow, Atwood & Orange, 2002), generalized representations of interactions (Stern, 2000 [1985]), implicit relational knowledge (BCPSG, 2010), pre-symbolic relational representations (Beebe & Lachmann, 2002), implicit relational expectations (Beebe & Lachmann, 2002), self-other relational configurations (Mitchell, 1988), states of the self (Bromberg, 1998, 2006, 2011)) are not fixed; rather, they have been shaped and solidified by historical emotional and relational experiences. However, new emotional and relational experiences can help to expand, diversify, and enrich these structures. This assumption is one of the foundations of psychotherapy, as it facilitates the possibility of change.

The novel relationship in psychoanalysis

The psychoanalytic field has now a considerable number of schools each one focusing on one dimension of human experience (Harris, A; Kuchuck & Rozmarin, 2021), so psychoanalysis is no longer a unified discipline.

Contemporary perspectives suggests that psychoanalysis should shift from the emphasis on psychosexuality, which has traditionally been seen as fundamental for understanding psychic development, to highlighting the process of developing self-continuity and fostering affective attachments.

As we know now, the psychodynamic nature of the mind extends beyond what Freud originally proposed. Kohut (1984) already suggested that psychoanalysis should move away from a strict focus on Freud's theories and instead concentrate on understanding human beings. Fromm (1947, as cited in Sassenfeld, 2024) emphasized that psychoanalysis should prioritize the recognition and pursuit of happiness and health, which are fundamental aspects of human nature, consequently, psychoanalytic practice should embrace these potentialities.

Some perspectives on relational psychoanalysis suggests that individuals act based on their feelings, whether these feelings stem from conscious awareness or unconscious processes. Importantly, the way they feel is often influenced by the way significant others have done to them and managed their feelings. However, new relational experiences can gradually transform and enrich one's perspectives on the self and one's relationships with others. Repetitive patterns continue until a new relational experience arises that contradicts and challenges the unconscious models and beliefs that have been reinforced up until that point. The aim of psychoanalytic psychotherapy is to unravel past experiences, creating new possibilities for life, as the patient must create new ways of relating replacing old patterns.

As contemporary psychoanalytic thought and research finds that our minds are shaped and developed through mutual interactions, the notion that one mind influences another is not accurate. Therefore, psychoanalysis as a therapeutic stance should be a collaborative effort that fosters the investigation of more creative approaches to addressing suffering and enhancing individual freedom from the repetitive old patterns, ultimately allowing for real autonomy from infancy, placing the individual as the author of his own life. Psychoanalytic process is now an encounter between two minds (Aron, 1996; Schore, 2003, 2019; Sassenfeld, 2019a, 2019b) a special talk about meanings, a mutual investigation, a search for a meaning in the emotional life of a human being (Orange, 1995).

As Frederickson (2003) pointed out, what is important to discover in the analytical process is not only what was done to the patient in the past (the impersonal) but, what he is doing with that now (the personal), what he is struggling to maintain. Noticing that the past events cannot have impersonal governance over the present and the future life of the individuals.

We can perhaps consider that patient's problems do not reside in the past experiences but in the way they are made present, meaning how one reads the present with lenses borrowed from the past which perpetuate the cycle of *re-traumatization* (Bromberg, 2003; Mesquita, 2016).

In addition to analyzing what has happened to a person in the past, it is crucial to examine how they engage with that history in the present and how it influences their life, with their consent. The key focus should be on how the patient has processed his history, which aspects have dominated his experience, which has remained unexpressed, and, importantly, what can still be developed.

It is essential to analyze the maintenance of repetitive patterns and the relational experiences that contribute to their configuration. However, the primary focus of the psychoanalytic process should be on fostering the individual's potential for development. This approach contrasts with a defensive mindset that often results in *pathological accommodation* (Brandchaft, Doctors, & Sorter, 2010).

It is not possible to continue having a conception of the internal world as built by structures which are encrypted, sealed and barred from being transformed by experience (Wachtel, 2008). The unconscious cannot be seen as maintaining its original form without transformation throughout the development, remaining impenetrable in the face of life events and diverse relational experiences. Otherwise, internal world should be conceptualized as having non-metabolized aspects that result from interactions between the self and significant development others (Scharff, 1992; Summers, 2012; Shore, 2003).

Stolorow and Atwood (1992) differentiate between three types of unconscious processes:

1. Pre-reflective Unconscious: This consists of the organizing principles that shape our experiences.
2. Dynamic Unconscious: formed by traumatic experiences, which become defensively separated from our conscious awareness.
3. Unvalidated Unconscious: This includes aspects of experience that remain unconscious because they did not receive acknowledgment from the child's relational environment, failing to affirm their reality and existence.

The concept of the mind developing through an intersubjective relationship introduces new perspectives on the psychoanalytic setting. The analytic process offers the chance to develop a new relational dynamic between the analyst and the patient. Relational analysts emphasize that analysts should embody an attitude of optimal responsiveness (Bacal, 1985), *emotional availability* (Orange, 1995), and *clinical hospitality* (Orange, 2011). Lachmann and Fosshage viewed kindness as essential in the analytic process, and we believe it is also crucial to approach our work with curiosity. This curiosity helps us investigate what contributes to the development of defenses and the persistence of repetitive patterns in patients' lives. Additionally, it fosters hope and belief that we can assist patients in discovering new ways of being and engaging in relationships.

As we know, empathetic relationships alone are not enough for self-transformation and personal development, as it is insufficient for a child to be simply empathized with by a mother or caretaker because the child needs to create meaning through interactions with others. The analytic relationship is crucial for the emergence of unformulated states (Summers, 2012), highlighting the importance of authenticity and creation of new meanings. As a result, personal transformation and the development of new ways of relating to oneself and others are expected to occur within the psychoanalytic context.

The analyst's role is not one of neutrality; rather, it demands a sense of humanity that acknowledges and appreciates each patient's unique experiences, obviously, as Lévinas referred, with the minimal subjectivity that the analyst must have when focusing on the patient's suffering. This involves striving to understand the theories that patients have about their emotional and relational lives. Instead of maintaining a neutral and objective stance, therapists should present themselves as accessible partners in the therapeutic relationship, using a *transcendent empathy* (Summers, 2012) that reflects the analyst's anticipation of the patient's potential for development.

The relationship between the analyst and the patient is inherently asymmetrical, as one is the creator and the other the facilitator. The psychoanalyst empathizes with the patient's suffering while also promotes self-transcendence and transformation throughout the therapeutic process. The psychoanalyst shifts from a role of unquestionable authority regarding the patient's thoughts to one of collaboration, focusing, not just the patient's aggressive or seductive impulses, but the patient's potential to develop new ways of being and relating, which can lead to a more fulfilling relational life.

Psychoanalytic process should focus on uncovering affects that have lacked an appropriate context for expression within relationships. These unconscious elements have often been repressed because they do not fit with primary relationships, leading to their exclusion from relational contexts. Therefore, psychoanalysis as a therapeutic process serves as an empathetic exploration of the personal and subjective aspects of the patient's inner experience. The analytic pair should delve into the patient's unconscious, where a variety of affects may have gone unacknowledged due to a lack of a responsive and validating relationship. This investigation brings these affects to be recognized and expressed, allowing them to be integrated into the self and consequently, integrated into subject's relational experience.

The motivations and affects identified in the analysis are not psychic entities waiting to be consciously recognized. Instead, they are unformulated psychic states, or as Stern (1997) described, they are ways of being and relating in a potential state (Summers, 1999). The goal of the analytic process is to foster creativity, helping the patient develop new ways of being and relating within the therapeutic relationship. To achieve this, it is important to dismantle the harmful dynamics stemming from the patient's past experiences. This psychoanalytic relationship must be unique, as it encourages the emergence of innovative ways of being and, consequently, new ways of relating to others.

Essentially, the analytic process shifts from discovering our current identity to exploring who we have never been but have the potential to become. Consequently, we must think that individuals develop in relational contexts, but they are not victims of them, they are agents. We are always more than our environments in the sense that, as individuals, we select from context, through selective inattention (Sullivan, 1953), what confirms our inner experience, more often than selecting the opposite, and foremost as adults we can change our contexts. In relational contexts, individuals tend to choose experiences and relationships that help them maintain consistent self-representations developed during their emotional upbringing. This reinforcement of self-representations is often necessary to keep their internal relational models active, as these models provide a sense of security to a self that may feel insecure or fragile.

In recent psychoanalytic thinking as relational, intersubjective, and dyadic theories, emotions take precedence over drives in understanding mental life. Human development must be viewed within the context of affective relationships and the evolution of the ability to experience, communicate, and regulate emotions (Schorer, 2003). Additionally, this capacity can influence how we regulate our environment, thereby enhancing our sense of agency and effectiveness, which is essential for a healthy self-concept.

While the ability to express emotions is innate, affective dispositions are inborn (Tomkins, 1962) but they are nascent psychic states (Summers, 2012), they need a response from the caretaker to transform these affective states into affective experiences that can be formed into a self. The capacity for affective experience develops over time along with inter-affectivity (Stern, 1985). Aron (1996) emphasizes that affect and inter-affectivity are fundamental to understanding subjectivity and intersubjectivity. Although, we know that in trans-inter-affectivity contexts, some affects didn't receive validation, recognition, or acceptance. As a result, these affective psychic states remain disconnected from self-experience due to the lack of a relational framework for their expression in interpersonal interactions. This situation reflects a form of knowledge that is not easily articulated in verbal or cognitive terms; it is a "knowing how" rather than a "knowing what." This understanding consists of a set of affective-motor habits that are automatic and operate unconsciously.

Emotions and affects that have not yet been fully acknowledged need to be recognized by the analyst so that they can be experienced as real and integrated into personal experience. This process parallels the early stages of development, where a baby, despite having innate affects, requires another person to validate them so they can be experienced as part of their self (Bebbe & Lachmann, 1992). If these effects are not recognized/validated, they may be perceived as defective or illegitimate, leading to inhibition or expressed through behaviors or symptoms. Demos (1992) highlighted the importance of trusting one's emotions as a key factor in maintaining a positive and stable self-representation. Being aware of one's ability to manage emotions enhances self-confidence and fosters trust in others, which in turn broadens the opportunities for experiencing life.

One of the main purposes of the psychoanalytic experience is to progressively reclaim the experience of the self that has become alienated and, as a result, remains distant from personal and interpersonal dialogue. This process allows the patient's to continually discover who they are and who they want to be. We argue that the unconscious contains affects as potentialities that have not yet had the opportunity for expression within a relational context.

In psychoanalysis it is commonly understood (Stern et al., 1988; Summers, 1999) that insight is not sufficient for facilitating change. Simply knowing the reason why the individual behaves in a certain way and how he relates to others, may not be enough to promote change. In the psychoanalytic process, the everyday narrative should be transformed into a psychoanalytic narrative that focuses on the search for meaning. By examining current relational experiences, individuals can begin to make connections with their past experiences. It is precisely because the old patterns, expectations, desires, and emotional schemas become active in psychoanalytic sessions that we can help patients in examining, understanding, and renovating them.

This process helps them develop a sense of presence in their own lives and allows them to gradually recognize themselves not just as containers to events but as active agents – being the authors of their own story. Exploring past experiences goes beyond mere reporting or observation; it is a way to establish emotional connections between past and present, shaping ways of being and constructing a relational framework. The dismantling of pathogenic relationships is related to the fact that the subjects must emancipate themselves from unconscious models that continue subjugating them unconsciously.

The analyst, while helping to explore how past relationships shape ways of being and relating, must also provide a new perspective of the self and its relational experiences. The maintenance of the same patterns is driven by an internal model of relationships that links past experiences of the self to established relationships. This, however, also highlights the patient's fear of embracing new experiences.

In terms of transformative potential, it's important to recognize that we are all different. At the core of psychoanalytic work is the significance of the past, the dismantling of relationships that have shaped one's self-experience, highlighting the development of a new relationship with the therapist and the emergence of new potentialities within that analytic relationship, which should be experienced beyond.

If transformation is central to the analytic process, the analyst must promote the patient's ability to develop mental capacities that allow for new ways of being. An analytic relationship as a novel one means that the analyst should offer another perspective, another version of the analysand self and other possibilities to embrace relationships. It is crucial for the analyst to avoid simply repeating the patterns of the analysand's past relational experiences. As Mitchell (1993) suggested that there is a fundamental conflict in therapy: the hope for a relationship with the therapist that can heal past traumas, versus the fear that this therapeutic relationship will merely replicate the previous painful relational and emotional experiences.

Along with the analytic process, as the analysand begins to perceive himself differently and develop a more valid self-representation that fosters emotional self-synchrony, which enables him to influence his environment, developing a sense of efficacy. This shift allows a movement toward the future, promoting relational changes that can alter emotional dynamics, consciousness, and security. These transformations may affect the inter-affective context, leading to new ways of relating to others and ultimately facilitating the transcendence of the Self.

In this novel relationship between the analysand and the analyst, as new ways of being and relating are discovered and developed, these insights should be extended beyond the therapeutic setting. This process involves transferring the new relationship into the analysand's broader relational world, where the analysand participate actively and feel a sense of agency while exploring new ways of relating. This exploration can promote personal growth and lead to self-transcendence, which means that we, as human beings, are in a continuous process of self-development.

Conclusion

We considered that development is one way to feel in accordance with our human condition. The capacity to create ourselves as human beings searching for relationships that empower our tendency to growth is an important achievement. The relational psychoanalytic perspective proposed here emphasizes that the analytic process should focus on the analysand's potential for development. This involves dismantling internal relationships that constrain new ways of being and relating to others. As we understand, simply having insight and the analyst's empathetic approach is not enough to encourage changes in the self or foster new ways of relating to others. Therefore, we propose a more proactive role for the analyst, one that provides the analysand with a novel perspective on their self and introduces new possibilities for relationships that were previously only potential. So, the novel relationship with the analyst should be transferred to the analysands relational world providing the possibility to have new relations with others enhance the sense of agency. As these new relationships foster the development of the self, a matured self will seek out more meaningful and mature relationships in an expanding manner.

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Biography

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