

explore what is valorized but not valued (Dowling, 2016) that lurks and creates an uneven distribution of pain in the heart of the resistance. How the feminization of care work presents problems yet holds an answer for the different temporalities of action the movement needs to face will also be taken into account. Hence, the endeavour explored in this presentation could share some trajectory echoed by Subcomandante Galeano, "one that transforms pain into rage, rage into rebellion, and rebellion into tomorrow."

Considerations on the Popular Teaching of Psychoanalysis

Luíza Girolamo Canato Magro

This abstract aims to present fragment of an ongoing doctoral research that seeks to understand the contributions of the Freirean legacy to the process of teaching and learning in a critical-liberating psychoanalytic listening context. The work is grounded in Paulo Freire's *Pedagogy of the Oppressed* (1968) and studies on psychoanalytic theory (Bicudo, 2019, Dunker, 2020, Ferenczi, 1990; 1992, Figueiredo, 1994; 1996; 2003, Freud, 1912; 1914; 1916-1917; 1937, Gaztambide, 2019, Nobus 2022; 2023, Pellegrino; 2006, Soreanu, 2018; 2023), among others. The research is methodologically developed through a qualitative research-training approach, offering a free course on psychoanalytic listening to contextualize and redefine the learning and the very meaning of listening in a critical-liberating perspective. This course, named "SER MAIS" - Popular Workshop of Psychoanalytic Listening," is distinctive in that it integrates activities in the realms of Teaching and Research. The interventions are rooted in an epistemological field that draws from the legacy of psychoanalysts like Sigmund Freud, Sandor Ferenczi, Donald W. Winnicott, Helio Pellegrino, and contemporary thinkers, as well as the pedagogical contributions of Paulo Freire and bell hooks, as well as philosophers and sociologists such as Karl Marx, Paul Preciado, Franz Fanon, Lélia González, among others. These authors help us guide this ongoing problematizing educational process. Therefore, this is an interdisciplinary proposal aimed at contextualizing the development of educational practices that create spaces for listening. Finally, for the Midlands Conference in Critical Thought, we intend to present an analysis of some experiences within the SER MAIS, emphasizing the importance of creating a welcoming environment guided by listening and empathy for an affective experience, essential for the educator-learner relationship and the collective production of knowledge, to help us to reflect on questions and themes such as the following:

- Limits and potentials of contemporary academic psychoanalysis teaching; • Community work; engaged and participatory research;
- Social psychoanalytic approach;
- Decolonial thinking practices;
- Social engaged practices, ethics of collaboration and learning; • Non-hierarchical approaches to knowledge exchange;

11:00-11:30 – Break

11:30 – 13:00 – Parallel Sessions 6

N28B Level 2 - Apocalypse, crisis, and constructing our endings

Aloof and flooded: Marie Redonnet's girl-places and their watery end

Maria Gil Ulldemolins

The swamp smell invades the garden of the Splendid Hotel.

Mountains are reflected on the surface of the reservoir where Forever Valley used to be.

And in the Markers Street in Ôat there are no houses left, having all been carried away in a flood.

In Marie Redonnet's triptych of fictional novels, composed of *Hôtel Splendid* (1986), *Forever Valley* (1986), and *Rose Mellie Rose* (1987) (all translations by Jordan Stump, 1994), the apocalypse does not come at once: it happens every day. And it most often is embodied by water. As the waterline comes closer and closer, or rises higher and higher, the protagonists of these stories (most often teenage girls) grow not only resigned, but busy.

Their monotone inner monologues chug along, and they carry on with their daily tasks: plunging, digging, clerking. There is always something to do, even as the worlds they inhabit change unrecognizably. Others move away, die, adapt, but Redonnet's protagonists develop complex, parous relationships with their sites, and simply plough on - heroic, foolish, or possibly both.

This creative-critical paper will study Redonnet's triptych as an alternative to the understandable and common dramatic associations with apocalyptic scenes. By following and juxtaposing these girl-places and their toils, we can learn more about the relationship between impassibility and the apocalypse. Can the apocalypse ever be normalised? What does it mean to maintain a sense of normalcy when the world around us is changing radically? Can one's normalcy and others' distress ever be reconciled? If Žižec proposes that an event does not occur "within" the world, but in our perception, what do these character's dispassionate behaviour say about the apocalyptic event and experience?

From Daytime Remnants to the Remnants of History: An Analysis of the Dreams of the Covid-19 Pandemic
Jaquelyne Rosatto Melo and Ivan Estevão Ramos

The dreams collected by Brazilian researchers during the year 2020 expose the sociocultural reality of those who experienced the COVID-19 pandemic and were subjectively marked by its effects. These dreams, to some extent, tell a story that is often left untold – the remnants of history, as Walter Benjamin argued, the history against the grain.

This work is the result of an ongoing doctoral research project at the University of São Paulo in the Clinical Psychology program. It seeks to integrate the psychoanalytic method of dream interpretation with historical and structural concepts, aiming to construct a historical narrative of the COVID-19 pandemic and its social and subjective effects based on over a thousand dreams collected by a group of researchers during the years 2020 and 2021.

The premise is that there is something structural in dreams, but also something in service to history, changing over time and revealing in its content the anxieties of its era. Thus, it becomes possible to build a historical narrative from an unconscious manifestation – in this case, dreams. We are studying the effects on history in the unconscious and, consequently, on the mental health of an era.

There is an undeniable radicality in Freudian formulations that relate to this issue – namely, that all reality is ultimately psychic, and all psychology is social. This logic cuts across the separation between "individual" and "collective," leading psychoanalysis to traverse the disciplines that sustain this separation and founding the research method used in this work. It utilizes the individual productions of the subject, dreams, to contemplate the social bond and the dialectical movement that unites them.

Dreams have proven to be a rich source of information about the effects of the pandemic, not only on the individual level, as might be supposed, but also on what occurred in the social sphere. We observe news and significant historical events replicated by various dreamers on similar dates, indicating that the communal experience strongly manifested in the dream life of individuals. Thus, by proposing a historical narrative based on dreams, we seek to shed light on the harrowing period experienced by Brazilians in 2020 and its mental health effects.

If words are the possibility of recounting a dream and thus bringing something into existence, this work, by writing about the dream productions of this humanitarian tragedy, also aims to offer words and memorialize a historical moment that causes pain and suffering. The intention is that this history is not repressed by time and does not repeat as a symptom.

At war with the future: The role of dystopias in terrorist manifestos

Andrew Fergus Wilson

This paper will show the importance of dystopias to the written justifications for terrorist attacks. The focus will be predominantly on the manifestos of white nationalists (such as Brenton Tarrant, Anders Breivik, Dylann Roof) and dystopian themes in their sources. These themes show debts to other extremists; Breivik, for example, cites Bat Ye'or and Tarrant referred to Renaud Camus' *La Grand Remplacement*, and David Lane's '14 words'. There is also clearly an intertextuality at work: Breivik borrowed from Ted Kaczynski (the Unabomber), Tarrant cites Breivik. This shared repertoire of ideas coheres around a common tendency to be mobilised by fears of a future that is typically depicted as an intense protension from the present. The dominant force in each dystopia varies – immigrants, Muslims, feminists, technology feature frequently – but the basic structure is repeated. society (national, international) is in a state of collapse and a threatening future looms but the terrorist actor will act as a catalyst for a social and cultural reaction that will remove human societies from their courses and instead return them, renewed, to a future-past state of grace.

This palingenetic tendency is a common feature of fascism (and forms the basis of Roger Griffin's 'fascist minimum'). What is less commonly recognised is the millenarian structure of these manifestos. Following Emilio Gentile's work on political religions, this paper will show the manifestos to be rooted in religious rather than political thought – as much apocalypses as manifestos. As such, they represent a fundamentalist form of political theology. The implication of this is that current approaches to countering violent extremism and deradicalisation are misguided in their framing of the issue.

N27A Level 2 - Co-production in Research – The Emperor's New Clothes? 2

The wheel of consent; a tool for refocusing on the balance of requests and benefits in the everyday of participatory research, and disrupting normative ways of thinking and working in academia (workshop proposal)

Hannah Gardiner

Recent years saw rising use of the terms co-production, co-design and participatory research (Brown, 2022; Smith et al., 2022). Although previously these types of research projects were harder to justify to universities and funding bodies (Baines, 2007; Facer and Enright, 2016), we now see some expecting this level of engagement (e.g. NIHR, 2019; UKRI, 2022). Yet delivery is highly variable, with terms like co-production and co-design and used differently by different studies, or even within the same study (Hoekstra et al., 2020; Masterson et al., 2022). There is also potential for harm to be caused through these methods (Oliver et al., 2019), and critique that their use can easily become tokenistic (Jagosh et al., 2012; Beresford, 2020). In attempting to ensure quality in delivery, many tools have been created, such as principles for delivery (e.g. Israel et al., 1998; Centre for Social Justice and Community Action, 2022), measures of the level of participation (e.g. Arnstein, 2019; Vaughn and Jacquez, 2020), and even quality measures (e.g. McLean et al., 2023). But these are all hard to apply, and also tend towards application at the 'macro' level - focusing on project design.

This misses the point that participatory research is a praxis. That is, something you must learn by doing, and by questioning your own assumptions about how research is done. For example, breaking down the separate distinct roles of researchers and participants (Lenette et al., 2019), and potentially challenging the 'expert' role researchers may have worked hard to gain (Nind, 2011; Boaz et al., 2021). There are also likely to be different priorities and ways of working for those in academia or from community or other backgrounds (Morford, 2004).