

nipulation while also charting his vision of the path of German history (especially the periods of the Third Reich and the growth of a West German society he felt to be economically affluent but spiritually impoverished).

Often castigated as someone who expressed a solely subjective view, Fassbinder openly made use of a variety of sources—his own love affairs, Hollywood films, works from German literature—which he then filtered into his own entwining of the personal and the public spheres. A relatively static camera (especially in his early films), mirrors and frames, layers of sound, a heightened sense of melodrama—these are all elements of a cinematic style which Fassbinder employs in order to speak for those who have been denied a voice.

Those films where homosexual relationships form the main theme clearly demonstrate Fassbinder's concern and his techniques. *The Bitter Tears of Petra von Kant* (1972), *Fox and His Friends* (1975), and *In a Year with Thirteen Moons* (1978) all deal with same-sex relationships in which erotic desire becomes a function of the struggle for dominance of one partner over the other. His films of two literary masterpieces, *Berlin Alexanderplatz* (1980), a television mini-series, and *Querelle* (based on a novel of Jean Genet, 1982), explore intense homoerotic relationships between men as well as openly homosexual ones.

Yet Fassbinder, himself homosexual, shows that the failure of the relationships he depicts to survive or even to nurture does not stem from the nature of homosexuality itself. Rather, he makes evident that such love cannot succeed in this society under conditions where human beings have lost their ability to form any relationship except one based on objectification and exploitation.

In the end, though, what Fassbinder presented is not an analysis of the futility of love, be it homosexual or heterosexual in nature. By portraying the precari-

ous existence of relationships between love and manipulation and by using the fates of individual characters to portray the path of German history and its influence in shaping everyday existences, Fassbinder's films open the possibility for change.

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James W. Jones

## FELLATIO

See Oral Sex.

## FERENCZI, SANDOR (1873–1933)

Hungarian psychoanalyst. Born to a Jewish family in Miskolc in northeastern Hungary, he grew up in his father's bookstore and lending library. He studied medicine at the University of Vienna, graduating in 1894. Ferenczi met Sigmund Freud for the first time in 1907. He underwent analysis with Freud, and the two passed many summers together. Ferenczi became a central figure in the psychoanalytic movement and the founder of psychoanalysis in Hungary, where he played much the same role as did Karl Abraham in Berlin. He translated many of Freud's writings into Hungarian, and under the short-lived Communist regime of Béla Kun he was appointed professor of psychoanalysis at the University of Budapest.

*Major Contributions.* Ferenczi's reputation was established by his *Über die Entwicklungsstufen des Wirklichkeitssinnes* (On the Stages in the Development of the Sense of Reality), in which he described the feeling of infantile omnipotence. His second major book, *Thalassa:*

*Versuch einer Genitaltheorie* (Thalassa, an Essay on the Theory of Genitality) he began to write in 1914 and published in 1924. In it he described the "Thalassal regression," and for the first time used the word *bioanalysis*. During the same period Ferenczi developed a more active form of psychoanalytic technique, in which directives to the patient were used to provoke increasing tension that would mobilize unconscious material and overcome the patient's resistances. He urged active interference, role playing, and free expression of love and affection for the patient. While critical of some of his innovations, Freud could later say that Ferenczi "has made us all his pupils."

With Freud's British disciple, Ernest Jones, Ferenczi had an unhappy and ambivalent relationship. Jones underwent a training analysis with Ferenczi in the summer and autumn of 1913, but later composed a negative account of his analyst's last years, saying that an "unhappy deterioration of his mind" had set in and that he suffered from a "very deep layer of mental disturbance." Those who knew Ferenczi at the close of life dismiss Jones' allegations as mythical.

*Publications on Homosexuality.* Ferenczi's contribution to the study of homosexuality took the form of two papers, an early one in Hungarian on "Homosexualitas feminina," published in *Gyógyászat* in 1902, and a German article of 1914 entitled "Über die Nosologie der männlichen Homosexualität" (On the Nosology of Male Homosexuality), first delivered at a psychoanalytic congress in 1911. The first article described a lesbian transvestite named Roza K. who because of her sexual interests and manner of dressing had been rejected by her family and was in frequent conflict with the police. She led a pitiable existence of wandering between a charitable institution, a prison, a shelter for the homeless, and a psychiatric hospital. Ferenczi saw her as posing two problems: a clinical one and a political one; he proposed that "communal hos-

pices" be created where homosexual persons could find sufficient freedom to work if they chose, and at the same time a refuge from the hostility which they encountered in the outside world. The patient exhibited numerous masculine traits, but also, in his view, stigmata of degeneration, in particular a repellent ugliness. He concluded that the abnormality of her sexual drive was nature's infallible way of inhibiting her reproductive activity.

In the latter article Ferenczi expounded the difference between subject and object homoeroticism, that is to say, he rejected the notion that "homosexuality" was a single clinical entity. The "active" homosexual feels himself a man in every respect, is as a rule very energetic and aggressive, and nothing effeminate can be discovered in his physical or mental type. The object of his sexual drive is his own sex, so that he is a homoerotic through transfer of the love object. The "passive" homosexual, whom Ferenczi styles "inverted," alone exhibits the reversal of the normal secondary and tertiary sexual characteristics. In intercourse with men, and in all relations of life, he feels himself a woman and thus is inverted in respect of his own ego, so that he is a homoerotic through subject inversion. The first type, the object homoerotic, is almost exclusively interested in young, delicate boys with a feminine appearance, yet feels pronounced antipathy to the adult woman. The second, the subject homoerotic, feels attracted to more mature, powerful men, but can relate to women on terms of equality. The true invert, said Ferenczi, is seldom impelled to seek psychoanalytic advice; he accepts the passive role completely, and has no wish other than to be left alone and allowed to pursue the kind of gratification that suits him. The object homoerotic, on the other hand, suffers acute dysphoria, is tormented by the consciousness of his abnormality, never satisfied by his sexual activity, plagued by qualms of conscience, and overestimates the object of his desires as well. It is he who

seeks analytic help for his problems, and also is promiscuous because of repeated disappointment with his love object. Subject and object homoeroticism, concluded Ferenczi, are different conditions; the former is a developmental anomaly, a true "sexual intermediate stage," while the second is suffering from an obsessional neurosis.

Besides these articles, in April 1906 Ferenczi presented to the Budapest Medical Association a paper entitled "Sexualis átmeneti fokozatokról" (On Sexual Intermediate Stages), which was his report, as a neuro-psychiatrist, on the 1905 volume of the *Jahrbuch für sexuelle Zwischenstufen* which the Scientific-Humanitarian Committee in Berlin had sent to the Association, asking it to take a stand against the penal sanctions to which homosexuals were subjected. In the report, published in *Gyógyászat* the same year, Ferenczi fully endorsed the position of Hirschfeld and his supporters, saying: "I consider the repression of the homosexuals profoundly unjust and utterly useless, and I think that we should give our firm support to the petition drafted by the Scientific-Humanitarian Committee and signed, since the beginning of 1905, by some 2800 German physicians." Thus Ferenczi was one of those who even at the turn of the century spoke out against the archaic penal statutes and in favor of legal and social toleration.

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Warren Johansson

## FETISHISM

A fetish is an object or, in fact, any focal point which has come to stir irrational reverence or obsessive devotion. A sexual fetish, unlike a mere preference, usually amounts to an exclusive demand, in that full arousal cannot occur in the absence of the fetish—be it a black shoe, a particular piece of underwear, or some partner-attribute such as perhaps broad shoulders, narrow or broad hips, large breasts in women or a large penis in men, an extreme presence or absence of fat, an abundance or absence of body hair, and the like.

Fetishistic demands usually stem from an early, particularly pleasurable experience, although it can perhaps never be precisely determined how one person's pleasurable experience is transformed into a lifelong fetishistic requirement, while a similar event for someone else may hardly stand out as exceptional, let alone as an ongoing fetish. And yet the basic mechanisms of strong preference-formations are known.

The pre-adolescent male's sexual response tends to be extremely diverse (polymorphous) and easily triggered by virtually any exciting event—anything from fast rides, big fires, and loud noises to being called on in class, seeing animals in coitus, or imagining close bodily contact with other children or adults. The onset of puberty quickly brings a narrowing down of sexual response to a much reduced number of specifically sexual items. The range is narrowed still further by the conditioning effects of a person's individual experience and basic disposition, until only a few strong preferences prevail—preferences that tend to become narrowed to ever fewer targets as a person builds up aversion reactions to "opposite" alternatives. At the extreme end of this whole conditioning process are the narrow, intense fetishistic preferences.

And yet all this work of conditioning applies almost exclusively to males. For reasons that are still not fully under-