



## **Psychopathology I: Hysteria and Obsessive- Compulsive Disorders 2021**

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### **Overview**

Psychopathology I, with its focus on Freud's early work on the neuroses, has been a historically important course. Modern students of psychoanalysis, however, often struggle to find the clinical relevance of this early work, which revolves around psychopathology and treatment.

One reason for this is that our view of "psychopathology" has changed dramatically. Freud's modern sensibility has been enlarged by a postmodern one. Freud's drive and defence models have given way to theories of object relations and intersubjectivity. Notions of psychopathology also have been transformed. In fact, as disturbances related to sexuality, aggression and repression have given way to emphases on subjectivity and meaning, the whole concept of "psychopathology" seems at times less relevant.

Another reason for this has to do with contemporary attitudes towards Freud himself. As we'll describe further in a week 1 handout, much of his thought, many of his bedrock assumptions, are politically odious to us today.

At the same time, Freud's early thinking matters, and over the next eight weeks we'd like to make this case. Psychoanalysis began with Freud's investigations into the structure of Hysteria and Obsessive-Compulsive Neurosis, and with this the understanding that psychopathological conditions could be usefully understood in terms of trauma and memory, and through the dynamic tension between the conscious and unconscious. Later Freud developed an appreciation of internal conflicts around unconscious aspects of aggression and sexuality. Our present-day theories represent generations of theoretical evolution from these seminal ideas. As Yarom (1997) writes: "The field of psychoanalysis originated a century ago from Freud's analysis of his hysterical patients".

Wherever we locate ourselves on the theoretical spectrum from neo-Freudian to post-Bionians, it is helpful to appreciate both the continuities *and* the transformations that have occurred over the past 120 years. This is true on a purely theoretical basis, and it is true when it comes to our clinical work. Moreover, it is true because theories cannot be well understood apart from the minds of the persons who have created them, and Freud is an important presence in every one of those theorists' minds.

## Aims

Specifically, we hope to:

- Examine classical readings on the neuroses with an eye to evolving central themes in Freud - trauma, the unconscious, drives, sexuality, and the place of reality, the father and the Oedipus.
- Take a look at how these themes have shaped, and emerged in, some admittedly selective tenets of today's psychoanalysis. We hope that this overview will prove to be useful context and foundation for your journey through analytic training.

In terms of classical themes, and their seminal influence on contemporary thinking, we'll explore:

- Trauma
- The mechanism of forgetting or not knowing as it has evolved from Freud's conceptions of repression.
- The evolution of gender from a primarily biological experience to a socially constructed one.
- The evolution from the triangular structure of the Oedipus, and the reality principle, to conceptualizations of thirdness and mentalization.

## Readings

Two years ago, this course morphed from a course focusing on Freud to a comparative theory course that aimed to explore how contemporary thought has evolved from Freudian thinking. We assigned two readings per week, one classical and one contemporary, with the aim of showing how today's theories have both evolved from previous theories, and how they also differ. We really didn't get complaints about the reading, perhaps because we were pretty laid back about them; our idea was that students would read what they were interested in, and that we would supplement the readings with handouts and class presentations. In this way, students were not at a huge disadvantage if they didn't get to the readings.

Last year we were asked to limit required readings to one per week.

This year that requirement has been loosened, but we still want to be respectful about the time pressures that students experience. In this spirit, we've created a multi-tiered reading list:

*Required reading: One per week.*

*Required skimming*

For a few weeks we have a "required skimming" reading. Read thoroughly if you'd like, but that's not required. Maybe spend 10 minutes or so looking these over. We'll speak about them in class, so no need to do a deep dive, unless you're moved to do so.

*Suggested reading:*

One step below “required skimming”, these are worth delving into if you have time, but seriously, they are not required! Again, we will cover the main ideas of the suggested readings with handouts and class presentations.

*Previous readings:*

These are meant as a reminder that you’ve encountered the reading before. Listing them reflects the hoped for continuity of the overall training program.

*Maybe some day...:*

Perhaps at some point in the future, when you are teaching, writing, or just plain curious, you may want to dig up this syllabus. Our aim with these “maybe some day....” readings is to provide an overview of the longer arc of psychoanalytic thought, and how it has evolved from some of Freud's early work.

**Clinical Focus**

Each week we also hope to have an informal clinical presentation (with the emphasis on informal!). We will have either a case or vignette to present, but if you would keep your mind open for interactions in your own work that illustrate the week’s reading, we welcome you to present in our place.

We look forward to thinking with all of you during the next eight weeks.

## Week 1 (September 23, 2021)

### Hysteria: Freud's appreciation of the role of trauma

In this first session we will review **Freud's** early work on Hysteria. The focus is what Freud called his "seduction theory". Because the word "seduction" does not capture the horrific realities of sexual abuse, we will use another term that is also used; "trauma theory".

Freud's approach represented a crucial break from Charcot and Janet. Whereas for Charcot a "degenerate nervous system" was seen as a precondition to hysteria, Freud began to view hysterical illness as more purely psychological. This led to the development of ideas such as defense, repression, the unconscious, a dynamic mind, the value of working through (over forgetting), and analysis (over suggestion).

For this first week's examination of trauma theory, we chose **Freud's Emmy von N.** case over those of Anna O. and Dora because this case really allows the reader to "feel" Freud at this early stage. His wonderfully curious and uncertain mind is more approachable in this paper than in most of his later writings. One can feel his growing awareness that a "talking cure" could allow a "wearing away process" (abreaction) that was more powerful and lasting than forgetting and suggestion. And one can sense his reluctant, halting efforts to relent, to relinquish control and power, in a way that allowed him to actually listen, something we analysts still struggle with today.

This paper also dovetails with the Bromberg paper in session 2. It's long, so when you read, the goal is to try to get a feel for Freud's sensibility.

In terms of suggested reading, these themes are nicely spelled out by **Roth's *Falling Into History: Freud's Case of Frau Emmy von N.*** (from *Dimen and Harris' Storms in her Head: Freud and the Construction of Hysteria*). Roth describes Freud struggling to actually listen, albeit somewhat begrudgingly, and he illustrates the way that, by giving up some of his absolute authority as doctor, Freud broke with Charcot's view that hypnosis could be used to *remove* or change the past that lived in patients' minds. With this he moved towards the idea of a "talking cure", one that fostered a "wearing away process" (abreaction) that was more effective than hypnosis and suggestion.

In terms of the previous readings, these ideas were further refined by the time of **Freud's** (1896) the Aetiology of Hysteria, a paper that came three years after the Emmy von N. case. Here Freud laid out his clear thesis that hysteria was caused by repressed sexual trauma. "(A)t the bottom of every case of hysteria there are one or more occurrences of premature sexual experience....". Here his understanding of trauma is stunningly accurate.

He writes that these experiences, in order to be traumatogenic, must suit two conditions. "They must possess" the relevant suitability to serve as a determinant and (they must recognizably possess) the necessary traumatic force."

The papers written during the period of Freud's trauma theory, between 1893 and 1896, all illustrate foundational psychoanalytic ideas, defense, repression, and the importance of the unconscious. In these seminal works we can see Freud's emerging view of a dynamic mind. While the characters that occupy this dynamic interplay change over the years, this paradigm proves lasting and foundational.

In terms of the "maybe someday...reading, **Brenner's** (1915) paper on repression continues reading you did in last year's Freud seminar (his 1915 paper "On repression"). The Brenner paper offers a sweeping overview of Freud's development of this concept, and it offers a larger window into his evolving thinking.

*Required reading:*

**Freud, S.** (1893). Frau Emmy von N, Case Histories from Studies on Hysteria. *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume II (1893-1895): Studies on Hysteria*, 48-105. [PEP Web Link](#).

*Suggested reading:*

**Roth, M.** (2014) pp 169-184. Falling Into History: Freud's Case of Frau Emmy von N. In Dimen, M and Harris, A. (Eds.), *Storms in her Head: Freud and the Construction of Hysteria* (pp. 343-358). New York, Other Press. [Download from the [Reading folder](#) or request from [library@bpsl.org](mailto:library@bpsl.org)].

*Previous readings:*

Previous: **Freud, S.** (1896). The Aetiology of Hysteria. SE 3, 191-221. [PEP Web Link](#).

Previous: **Freud, S.**, Volume II (1893-1895): Studies on Hysteria, 48-105. [PEP Web Link](#).

*Maybe someday reading:*

**Brenner, C.** (1957). The Nature and Development of the Concept of Repression in Freud's Writings. *Psychoanal. St. Child*, 12:19-46. [PEP Web Link](#).

**Learning objective:** At the conclusion of this session students will be able explain how Freud thought about the role of conflict and defense in the formation of symptoms

## **Week 2 (September 30, 2021)**

### **Hysteria: Repression, dissociation and classical and contemporary approaches to not knowing**

At its core, psychoanalysis remains an endeavor organized around knowing what is not yet known, knowing what was once known and is now no longer known, and, in very contemporary terms, what Bollas calls the "unthought known" (experiences in some way known, but about which the one is unable to "think"). The nature of how this knowing

takes place, and the nature of what is known and not known, has, however, changed a great deal over the course of psychoanalysis.

**Bromberg's** paper, which is organized around a study of Freud's Emmy von N case, begins our exploration of the way that early thinking about knowing and not knowing has both catalyzed and given way to more modern approaches. As Bromberg writes, "an important shift is taking place that is leading away from the unconscious, preconscious, conscious continuum per se, toward a view of the mind as a configuration of discontinuous, shifting states of consciousness with varying degrees of access to perception and cognition". While Bromberg's work lies squarely within the American relational school, this quote reflects wide swaths of modern psychoanalytic approaches to the psychoanalytic endeavor of knowing.

During this course we'll do our best to resist reductive, binary comparisons. Freud's understanding of knowing and not knowing was often quite nuanced. Lucy R. tells Freud; "I didn't know. Or rather, I didn't want to know! Wanted to drive it out of my head and think of it again..." Here Freud describes a state of mind in which one both knows and doesn't know a thing at the same time. Lucy R.'s words reflect the experience we now describe as "dissociation", and of course that word, "dissociation" was very much central to the early work on hysteria.

The required skimming reading, **Zetzel's** semi famous "So Called Good Hysteric" paper, serves a few purposes.

It is an easy and legitimate target in terms of its treatment of gender, which dovetails with issues we'll think with you about in weeks V and VI, when we will contrast modern psychoanalytic approaches to gender with what can be found in Freud's early work.

The Zetzel is also reflective of a crucial development in thinking about psychopathology: the idea that there is an important distinction between oedipal and preoedipal issues. This thinking served as a crucial underpinning of the work of Winnicott, Klein, and other object relations theorists, which in turn served as a foundation for subsequent work in field theory and intersubjectivity.

Finally, the Zetzel serves a historical purpose. Bromberg and the American relational school evolved in part because of the exclusion of non M.D. analysts from the American Psychoanalytic Association. The American Psychoanalytic affiliated fairly strongly with the Anna Freudians, while in other parts of the world (Italy, South America) the primary influence was more Kleinian. That Kleinian influence served as a foundation for contemporary field theories. The interpersonal and intersubjective thinking of the American relational school had more of an affinity for Kleinian field theories than with the ego psychology of the American Psychoanalytic. This will be described more fully in the handout.

Even though the Zetzel and the Bromberg papers are separated by nearly 30 years, these two papers capture the divergence between major schools of American psychoanalysis in the late twentieth century.

In terms of the suggested reading, **Winnicott's** "The theory of the parent-infant relationship" is only read in a Year V elective, "Soma as Canvas". Yet this paper contains his famous "there is no such thing as a baby . . .". Winnicott's idea forms the basis of much of the today's approach to knowing found in such theorists as Ogden, Bion, Ferro, Hoffman, Bollas and others, and so it reflects the very important move away from the classical notion of an unconscious that holds fully formed thoughts and affects, to the contemporary notion that knowing is not an archaeological process, but one of mutual construction.

The **Davies** paper is from Muriel Dimen & Adrienne Harris (eds.), *Storms in Her Head: Freud and the Construction of Hysteria*. Other Press. pp.245-264 (2001). It's a book we have borrowed from a bit, as it contains some interesting modern reflections on Freud's early work. Davies quotes the poet T.S. Eliot in the preface to her chapter:

We shall not cease from exploration and the end of all our exploration Will be to arrive where we started and know the place for the first time.

In terms of the maybe someday readings, the two Donnel Stern papers describe the overlaps and differences between the field theory present in American relations theory, and the Bionian field theories found in Italy, South America, and elsewhere.

*Required reading:*

**Bromberg, P.M.** (1996). Hysteria, Dissociation, and Cure: Emmy von N Revisited. *Psychoanal. Dial.*, 6(1):55-71 [PEP Web Link](#) (You read other Bromberg, but not this paper, which is directly relevant to Freud's writing on hysteria).

*Required skimming:*

**Zetzel, E.R.** (1968). The So Called Good Hysteric. *Int. J. Psycho-Anal.*, 49:256-260. [PEP Web Link](#).

*Suggested reading:*

**Davies, JM.** Back to the future in psychoanalysis: Trauma, dissociation, and the nature of unconscious processes. In Muriel Dimen & Adrienne Harris (eds.), *Storms in Her Head: Freud and the Construction of Hysteria*. Other Press. pp. 243-264 (2001). [Download from the [Reading folder](#) or request from [library@bpsl.org](mailto:library@bpsl.org)].

*Maybe someday reading:*

**Stern, D.** (2013). Field Theory in Psychoanalysis, Part I: Harry Stack Sullivan and Madeleine and Willy Baranger. *Psychoanalytic Dialogues*, 23:487–501, 2013. [PEP Web Link](#).

**Stern** (2013). Field Theory in Psychoanalysis, Part 2: Bionian Field Theory and Contemporary Interpersonal/Relational Psychoanalysis *Psychoanalytic Dialogues*, 23:630–645, 2013. [PEP Web Link](#).

**Winnicott, D.** (1960). The theory of the parent-infant relationship. *International Journal of Psychoanalysis*, 41, 585-595. [PEP Web Link](#).

**Bollas, C.** (1987). *The Shadow of the Object*: Columbia University Press: New York. [Two copies are available in the library. Email [library@bpsi.org](mailto:library@bpsi.org) to request a book loan – please specify your shipping address. First come, first served].

Learning objective: At the conclusion of this session candidates will be able to describe two ways patients might protect themselves from knowing something they can't bear to know.

### **Session 3 (October 7, 2021)**

#### **From trauma theory to a theory based on instincts and wishes**

This week aims to describe a crucial moment in the development of Freud's thinking, the move from trauma theory to instinct and structural theory.

By the time of *Three Essays on the Theory of Sexuality* in 1905, **Freud** had largely given up the trauma theory of the neuroses ("largely" because, despite popular criticism from [Masson](#) and others, Freud really never fully abandoned any of his ideas). Now, instead of believing that repressed memories of externally impinging sexual traumas formed the core of the neuroses, he believed that it was our conflictual relationship to forces *within* us - instincts, drives and wishes - that form the basis for our suffering.

**Freud's** *Hysterical Phantasies and their Relation to Bisexuality* is a pretty simple and straightforward read. It is a direct and clear expression of his post trauma theory understanding of hysteria.

The suggested reading is a paper by Bergmann. Bergmann criticizes Freud's rejection of Breuer's concept of autohypnosis, believing that this rejection led us away from an appreciation of the importance of dissociation. From another angle, however, one could argue that today's focus on psychoanalysis as a treatment for the ordinary human misery is a consequence of this shift. **Bergmann** captures the importance of this theoretical shift when he writes, "The unconscious will be of interest not only to the neurotically ill, but to all those who wish to know themselves".

#### *Required reading:*

**Freud, S.** (1908). *Hysterical Phantasies and their Relation to Bisexuality*. The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume IX, 155-166. [PEP Web Link](#).

#### *Suggested reading:*

**Bergmann, M.** (2001). The leap from the studies on hysteria to the interpretation of dreams. In Dimen, M and Harris, A. (Eds.), *Storms in her Head: Freud and the*



*Construction of Hysteria* (pp. 343-358). New York, Other Press. [Download from the [Reading folder](#) or request from [library@bpsl.org](mailto:library@bpsl.org)].

*Previous reading:*

**Freud, S.** (1905). *Three Essays on the Theory of Sexuality*. SE 7, 130-243. (Focus for that reading was on the summary, 231-243). [PEP Web Link](#).

Learning objective: At the conclusion of this session candidates will be able to explain the relevance of Freud's shift from a theory based on repressed memory of trauma, to one based on the belief that it is our relationship to forces *within* us - instincts and wishes - that form the basis for our suffering.

## **Session 4 (October 14, 2021)**

### **Obsessional Neuroses**

We have concentrated so far on the development of Freud's theories in relation to his treatment of hysterical patients. He, of course, saw patients with other maladies. Among these were obsessionals who he found most interesting and a challenge to understand. In 1909, he published *Notes on the Case of an Obsessional Neurosis*, a report in the treatment of Ernst Lanzer, known as the Rat Man. Throughout his analysis of the Rat Man, Freud struggled to understand the origins of obsessional neuroses and tried to fit it into theories of infantile sexuality that he was already developing. We will compare and contrast the symptomatology presented by hysterics and obsessionals and discuss Freud's notion of the origins of each.

Ernst Lanzer, alias the "Rat Man," had been studying law without obtaining a degree for 10 years. He consulted Freud on October 1, 1907, and began an analysis that lasted a little more than eleven months and ended in a cure. The patient's presenting symptoms were florid: obsessions had intensified most dramatically in the previous four years since his father's death. They involved intrusive fantasies of the lethal injury of his girlfriend or even of his dead father. Lanzer also complained about compulsive impulses, such as cutting his own throat with a razor. His obsessive procrastination affected both his personal and professional life, including the efforts to finish his legal education and to marry.

During his treatment of the Rat Man duration, Freud had given four "progress reports" to the Vienna Psychoanalytic Society. He also made it the subject of his lecture at the First International Congress of Psychoanalysis in Salzburg in 1908.

During his second hour on the couch Lanzer recounted an incident that was the origin of his famous pseudonym.

While on maneuvers the previous summer, he lost his pince-nez; subsequently on the same day he heard a "cruel captain" describe an Asian torture in which a heated pot containing live rats is applied to the buttocks of the intended victim. Upon hearing the sadistic story, the Rat Man imagined that the torture was being applied simultaneously

to both his lady friend and to his father. An immediate derivative of the rat story was Lanzer's crazed compulsions about reimbursing his military comrade who paid for his new pair of pince-nez, sent by post. His compulsive efforts to return the money is described in tortuous detail by Freud, giving the reader a clear picture of Lanzer's pain and distress.

In terms of the required reading, we have chosen not to assign the entire case of the Rat Man (When you have time, the paper is well worth reading in its entirety). Instead, we have chosen a very small portion of it focusing on Freud's ideas of instinctual life. In terms of "suggested watching", we have coupled this short reading with a suggestion you watch a most interesting film *The Rat Man: Freud and Beyond* that can be found on You-tube. It is a little over an hour long. It is a very good explication and critique of Freud's analysis of Lanzer.

We hope you will have time to watch it.

In terms of the Mahoney suggested reading, Freud concentrated on Lanzer's relationship with his father. Mahony tries to address his relationship with his mother.

And in the Freud 1913 essay, we see how he struggles to differentiate the origins of Obsessional and Hysterical neuroses.

*Required reading:*

**Freud, S.** (1909) *Notes on the Case of an Obsessive Neurosis*. Section on "The Instinctual life of Obsessional Neurotics. SE X: pp 237-249. [PEP Web Link](#).

*Suggested watching:*

The Rat Man: Freud and Beyond. [YouTube Link](#).

*Suggested Reading:*

**Mahony, P.J.** (2007). Reading the Notes on the Rat Man Case: Freud's Own Obsessional Character and Mother Complex. *Canadian J. Psychoanal.*, 15(1):93-117. [PEP Web Link](#).

**Freud, S.** (1913). The Disposition to Obsessional Neurosis, a Contribution to the Problem of the Choice of Neurosis. SE XII pp 311-326. [PEP Web Link](#).

There is also *The Rat Man by Patrick Mahony* that discusses the case in great depth with further information about Lanzer and his family and a critique of Freud's treatment.

## **Session 5 (October 28, 2021) Gender**

Gender, obviously, is not a psychopathology. However, when one reads classical psychoanalytic texts on the neuroses, it's clear that this proposition was not clear to Freud and his contemporaries. Week 2's Zetzel paper, with, among other things, its

reference to “(b)ad little girls and curl’s”, embodies what has been objectionable in psychoanalysis’ treatment of women and gender.

The **Horney** paper is an early (1928) feminist critique of a male-dominated theory. It is prescient and brave. Horney is simply worth reading, and, surprisingly, you don’t read her elsewhere in the curriculum. As you read, look beyond the question of gender to the way in which Horney broaches the importance of subjective as opposed to objective knowledge.

Springsteen once said of “Born to Run; “It still holds up pretty good”. In terms of the required skimming, the same can be said of **Corbett’s** paper. Written in 2008, it is smart, and interesting, worth the time, and it still holds up pretty good. This paper is actually the precursor to the required reading for next week, an updated Corbett paper. We’ve asked you to take a quick look at it here so that you can begin to get an overview appreciation of the evolution of thinking about gender from Freud, through Horney, to the present day. For those of you who have not been exposed to contemporary thinking about gender, the Corbett will give you a good introduction, as well as an appreciation for how radical Horney’s thinking is.

For the maybe someday reading, gender studies are a fascinating and exploding field of inquiry. When it comes to modern feminist critiques of classical psychoanalytic views on gender and hysteria, there are lots of good choices. These are but a sampling.

The **Devereaux** paper represents an interesting and thoughtful feminist critique of the feminist embrace of the concept of hysteria.

**Goldner’s** paper is an iconic study not only of gender, but also of the post-modern, constructivist influence that has transformed psychoanalysis.

And the **Benjamin** paper is both an excellent feminist critique and it also, like the Goldner, embodies important ideas that follow from the rejection of a binary approach to gender constructed meaning, intersubjectivity, the problem of complementary relations, and more.

*Required reading:*

**Horney, K.** (1926). The flight from womanhood: the masculinity-complex in women, as viewed by men and by women. *The International Journal of Psychoanalysis*, 7, 324-339. [PEP Web Link](#).

*Required skimming:*

**Corbett, K.** (2008). Gender Now. *Psychoanalytic Dialogues*, 18: 838 – 856. [PEP Web Link](#).

*Maybe someday reading:*

**Benjamin, J.** (2001). Freud, feminism and the vicissitudes of the transference. In Dimen, M and Harris, A. (Eds.), *Storms in her Head: Freud and the Construction of*

*Hysteria* (pp. 31 - 65). New York, Other Press. [Download from the [Reading folder](#) or request from [library@bpsl.org](mailto:library@bpsl.org)].

**Goldner, V.** (1991). Towards a Critical Relational Theory of Gender. *Psychoanalytic Dialogues*: 249 – 272. [PEP Web Link](#).

**Devereux, C.** (2014) *Hysteria, Feminism, and Gender Revisited: The Case of the Second Wave*. *ESC English Studies in Canada*. 40(1)19-45. [Download from the [Reading folder](#) or request from [library@bpsl.org](mailto:library@bpsl.org)].

*Previous reading:*

Previous: **Freud, S.** (1905). Three Essays on the Theory of Sexuality. SE 7, 218-221 (section on “The Differentiation between Men and Women”). [PEP Web Link](#).

Learning objective: At the conclusion of this session candidates will be able to list two criticisms Horney and Benjamin had of Freud’s theory.

## **Session 6 (November 4, 2020) Gender Now**

Freud suggested that gender development begins between ages 3 and 6 years of age, the phallic stage. Biology/anatomy were determinants of gender in his mind. Prior to that period Freud believed that infants and very small children (up to age 5) were polymorphously perverse, able to derive pleasure from any part of the body. While now we recognize that many variables need to be considered when it comes to the formation of gender identity - the nature of the parent/child relationship, nature of partners’ relationship, mental health of each parent, siblings, trauma, deaths, social and cultural influences, socioeconomic status, education of parents and child, where they live and more - Freud did not consider gender to be socially constructed.

**Corbett** examines social transformations of gender and the ways in which modern theories signify these transformations as they seek to undo the normative regulation of gender. With changes in pronoun use, the Supreme Court ruling that same-sex marriages are legal (we’ll see), the more fluid gender roles in families, Corbett argues that embodiment and gendered identifications are open to a range of possibilities and differences.

As you read the Corbett, please think about what he is saying not only in terms of gender, but also in terms of the larger, intersubjective, social constructive movement that now organizes psychoanalytic thinking. As Goldner writes in last week’s suggested reading, ““(A)s a “postmodern tide of uncertainty .... undermines the intellectual status and truth claims of virtually all academic disciplines, there has been an extraordinary resurgence of scholarly interest in psychoanalysis as the discipline most practiced in the art of uncertainty”.

In terms of suggested reading, **Roughton’s** article is about the original analysis of a man in 1975 who was conflicted about his sexuality. In 1990, Roughton returned to his notes from 1975 and elaborated on what he would say or not say in 1990. The analyst himself, also, undergoes a significant transformation during that time.

In the chapter by an anonymous writer, a man discusses his 4-year therapy in which he discovered that he had always wanted to have a man's body but was born a female. He discusses the ways he tried to make his body look masculine before he transitioned as well as his gender dysphoria.

In the maybe someday reading, **Phillips** writes an interesting article about a case that involves his heteropatent patient learning that he, Dr. Phillips, is homosexual.

*Required reading:*

**Corbett, Ken.** (2020) Gender Now. In Hertzmann, L. & Newbigin, J. (eds). Sexuality and Gender Now. Routledge: New York, pp. 240-255. [Download from the [Reading folder](#) or request from [library@bps.org](mailto:library@bps.org)].

*Suggested Reading:*

**Roughton, R.E.** (2002). The Two Analyses of a Gay Man: The Interplay of Social Change and Psychoanalytic Understanding. Ann. Psychoanal., 30:83-99. [PEP Web Link](#).

*Maybe someday reading:*

**Bollas, C.** (1995) Cracking Up: The Work of Unconscious Experience. Psychology Press: London. [Can be requested from the [library](#) by BPSI members and partners].

**Phillips, S.** (1996). A New Analytic Dyad: Homosexual Analyst, Heterosexual Patient.

Learning Objective: At the conclusion of this course, candidates will be able to describe how gender is socially constructed.

## **Session 7 (November 11, 2020)**

### **Following the progression from the Oedipus and the reality principle to thirdness and mentalization**

Continuing our exploration of the evolution of more recent thinking from its classical origins, we'll spend our last two sessions on a broad cornerstone of contemporary psychoanalysis, one that can be seen to have derived from Freud's work around the resolution of the Oedipus: the way development is catalyzed by the "good enough" frustration of drives, needs and wishes, and the way that this good enough frustration occurs through the developmentally facilitative presence of a third figure outside the mother/infant dyad. This line can be traced from Freud through Klein, Winnicott, Lacan, Green, The Barangers, Ogden and many more.

In this course we hope to give merely an introduction into this vast issue in contemporary thinking, and to show the way that these ideas flow from Freud's early thinking about the father as a third.

You might consider sequencing this week's reading to help organize the sense of progression from Freud forward. Also, there is a lot of reading here. If you'd like you can consider yourself to have satisfied the "required skimming" simply by making it through this week's syllabus entry.

Begin with two required skimmings.

The first, **Freud's** "Dissolution of the Oedipus Complex", is classic and succinct. You will also read it in Freud II, along with the much longer "The Ego and the Id". It's easy to read twice, worth the time, but here, in Freud's words, is the core idea from this paper.

"To an ever-increasing extent the Oedipus complex reveals its importance as the central phenomenon of the sexual period of early childhood. After that, its dissolution takes place; it succumbs to repression, as we say, and is followed by the latency period. It has not yet become clear, however, what it is that brings about its destruction. Analyses seem to show that it is the experience of painful disappointments. Even when no special events occur .... the absence of the satisfaction hoped for, the continued denial of the desired baby, must in the end lead the small lover to turn away from his hopeless longing."

Freud's work on the Oedipus, triangulation, the father and the reality principle are core to present day thinking about both thirdness, and the way that development proceeds from frustration. In the words of Blass, "the presence of the (Oedipal) third becomes the source of all ambivalence and conflict..."

**Coelho Jr.s** paper is an excellent and up to date overview of various approaches to thirdness, and you don't read it or him elsewhere in the curriculum. The paper is complex, but in simple terms it describes the way in which, from a thousand miles up, psychoanalysis can be understood to have evolved from the psychology of one mind, to that of two minds, to, with the seminal contribution of Winnicott, the study of minds interacting, intersubjectively, in ways that can be understood to add a third dimension.

Coelho describes the way that notions of thirdness facilitate communication among what he calls the often "sectarian ghettos" of psychoanalytic theory, and they serve as cornerstones for some of the most seminal thinkers in contemporary psychoanalysis, Lacan, Green, Benjamin, Ogden, Coelho Jr. and many others.

As for the required reading, **Fonagy's** paper is the fourth in his series of important papers on development, and it represents a valuable, non-category-based way of thinking about the kind of psychopathology we encounter in our offices today. Much of this organizes around the degree to which one is able to achieve the capacity for "mentalization", or the ability to realize that what lies in another's mind is *different* from the experience of our own subjectivity. In other words, it requires the ability to have a third perspective, from outside the dyad, that is able to perceive one's own experience, that of the other, *and* that of oneself and the other in interaction. As Fonagy writes, "With the arrival of mentalization, the child suddenly recognizes that he cannot be sure what the minds within other bodies think or feel."

As you read the Fonagy, make a note of the concepts of markedness and contingency, and the ways that these have evolved from Freud's appreciation of the role of frustration in development.

There is a fair amount of someday reading this week. If you ever feel like doing a dive into conceptualizations of the third, these readings are a good place to start.

*Suggested skimming:*

**Freud, S.** (1924). The Dissolution of the Oedipus Complex. *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XIX (1923-1925): The Ego and the Id and Other Works*, 171-180. [PEP Web Link](#).

**Coelho, Nelson** (2015). 'Origins and destinies of the idea of thirdness in contemporary psychoanalysis. *International Journal of Psychoanalysis*, 97(4), 1105-1127. [PEP Web Link](#).

*Required reading:*

**Fonagy, P., & Target, M.** (2007). Playing with reality: IV. A theory of external reality rooted in intersubjectivity. *International Journal of Psychoanalysis*, 88 (Pt 4), 917-937. [PEP Web Link](#).

*Maybe someday reading:*

**Ogden, T.** (2004) The analytic third: implications for Psychoanalytic theory and technique. *Psych Q* 73: 167-195. [PEP Web Link](#).

**Busch, F.** (2019). Three post Bionians. In *The Analyst's Reveries*. Oxon: Routledge, London. [Download from the [Reading folder](#) or request from [library@bpsl.org](mailto:library@bpsl.org)].

**Freud, S.** (1923). The Ego and the Id. *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XIX (1923-1925): The Ego and the Id and Other Works*, 1-66. [PEP Web Link](#).

**Blum, H.P.** (2007). Little Hans: A Centennial Review and Reconsideration. *J. Amer. Psychoanal. Assn.*, 55(3):749-765. [PEP Web Link](#).

**Chused, J.F.** (2007). Little Hans "Analyzed" in the Twenty-First Century. *J. Amer. Psychoanal. Assn.*, 55(3):767-778. [PEP Web Link](#).

**Green A. (1975).** The analyst, symbolisation and absence in the analytic setting (On changes in analytic practice and analytic experience). *International Journal of Psychoanalysis*, 56:1-22. [PEP Web Link](#).

**The entire volume 73, issue 1 of Psychoanalytic Quarterly** deals with the subject of the third.

Learning objective: At the conclusion of this session candidates will be able to explain the relationship between Freud's concept of the Oedipus and the current concept of "thirdness."

## Session 8 (November 18, 2021)

### The neuroses and the progression from the Oedipus and the reality principle to thirdness and mentalization

Freud, Lacan, Green and others saw the father as the embodiment of the third of a facilitatively frustrating reality principle that exists outside the mother/infant dyad. In "Beyond Doer and Being Done To", Jessica Benjamin describes a model in which thirdness occurs *within* the infant mother dyad. She uses this idea to describe a familiar impasse that occurs with more difficult patients.

There is also a trap here. In a relationship of twoness, there appear to be only two choices: "it's either you or me" or to put it another way, submission or resistance to the other. Two-ness, a dyad without the organizing and catalyzing presence of a third, is relentlessly prone to collapse into states of doing and being done to, and with this the forced choice of submission or resistance. Repair is arrived at when the presence of a third can be reestablished.

The clinical material in this paper is very useful.

Also, as you read the Benjamin, keep in mind the idea that the foundational underpinning of intersubjectivity is the idea that in the interactions between analyst and analysand, neither one can be understood to be independent of the other. This is true of all dyads. Rather, interactions must always be seen as mutually influencing.

This traces back to **Winnicott's** (suggested reading) ideas of potential or transitional space are core to all notions of modern intersubjectivity. His "There's no such thing as a baby", meaning the baby creates the mother, the mother creates the baby, is the iconic line of the move into three-dimensional, intersubjective thought.

**Andre Green** may be one of the more underrepresented theorists in the BPSI curriculum. At present he is only read in one course, and that is an elective. He is, however, a deep and influential thinker. His paper, perhaps as well as any, illuminates the arc from Freud to much of what you will be reading over the next four years and beyond.

*Required reading:*

**Benjamin, J.** (2004). Beyond Doer and Done to. *Psychoanal. Q.*, 73(1):5-46. [PEP Web Link](#).

*Suggested Reading:*

**Green, A.** (2004). Thirdness and Psychoanalytic Concepts. *Psychoanal. Q.*, 73(1):99-135. [PEP Web Link](#).



**Mitchell, S.** (1997). Influence and Autonomy in Psychoanalysis. Hillsdale, NJ: Analytic Press. [Can be requested from the [library](#) by BPSI members and partners].

**Winnicott, D.W.** (1971). Playing and Reality, 1-156. London: Tavistock Publications. [PEP Web Link](#).

**Freud, S.** (1920). Beyond the Pleasure Principle. SE 18, 1-64. [PEP Web Link](#).

*Reminder reading:*

**Freud, S.** (1908). On the Sexual Theories of Children. SE 9, 209-226. [PEP Web Link](#).

**Freud, S.** (1915). Instincts and their Vicissitudes. SE 14, 117-140 (special focus of our discussion will be pp. 117-127, 134-140). [PEP Web Link](#).

**Freud, S.** (1911). Formulations on the two principles of mental functioning. In SE XII (213-226). [PEP Web Link](#).

Learning objective: At the conclusion of this class, candidates will be able to explain why the “third” is important in psychoanalytic work.

### **Other suggested readings**

Throughout this course we will reference changing conceptualizations of the unconscious. The concept of the unconscious is of course central to Freud and tracing evolving ways of thinking about the unconscious is a pretty good way to trace changes in psychoanalytic thinking. Current theory has a radically different view of the nature of the unconscious than classical theory.

Consider, as one of many possible examples, **Bion's** notion that “conscious experience remains an ‘undigested fact’ until it is processed by dream-work and turned into a memory that may be linked with other memories in an individual's self-narrative”.

We'll keep this in mind during class lectures and discussions, but if you are interested in some additional reading, here are a few suggestions:

**Brown, L.J.** (2012). Bion's Classical reading: Discovery of Alpha Function: Thinking under Fire on the Battlefield and in the Consulting Room. Int. J. Psycho-Anal., 93(5):1191-1214. [PEP Web Link](#).

**Brown, L. B.** (2011). Intersubjective Processes and the Unconscious: An Integration of Freudian, Kleinian and Bionian Perspectives. London: Karnac. (Pages 2 – 9). [Download from the [Reading folder](#) or request from [library@bpsi.org](mailto:library@bpsi.org)].

**Stern, D.** (2013) Field Theory in Psychoanalysis, Part I: Harry Stack Sullivan and Madeleine and Willy Baranger. Psychoanalytic Dialogues, 23:487–501. [PEP Web Link](#).

**Busch, F.N.** (2017). A model for integrating actual neurotic or unrepresented states and symbolized aspects of intrapsychic conflict. *Psychoanalytic Quarterly*, 86(1), 75-108.  
[PEP Web Link](#).

Also recall a couple of papers you read in your Year I Basic Concepts course:  
**Civitarese and Ferro's** (2013) The meaning and use of metaphor in analytic field theory, and **Brown's** (2007). On dreaming one's patient: reflections on an aspect of countertransference.