



The Bulletin

President's Message

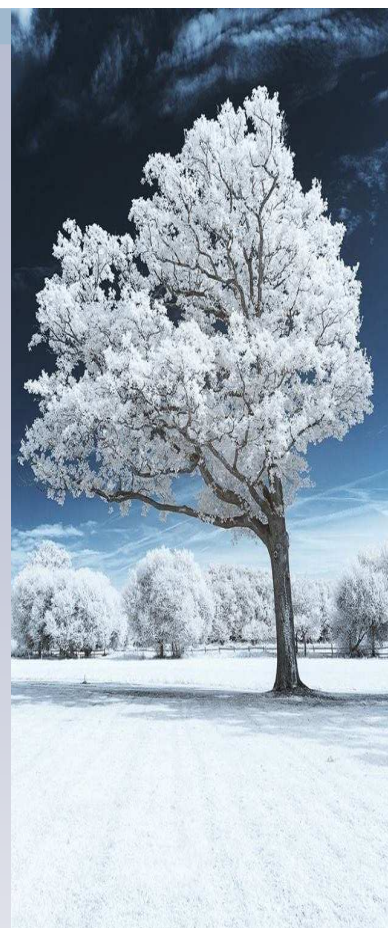
Judi Kobrick, Ph.D.

As we enter into 2015, I have the privilege to welcome and thank all the contributors of the January TICP Bulletin who have responded to Keith Haartman's energetic call for more voices and music. He is to be commended for his generous dedication and commitment to a never-ending project. I would also like to thank Suzanne Pearen who has given order and adornment to the lyrics and the score to the contributions in this latest issue.

As incoming President, I yearn for the wise and warm lyrics of an extraordinary President ... Brent Willock who has been the essence and the "Core" of the TICP for 26 years. I imagined that Brent would continue to "going on being" (à la Winnicott) President of TICP until the end of time and beyond the unexplored landscape. His legacy will continue to "go on being" as others who he has inspired contribute to the fruits of his labour facing new challenges and explorations.

Wishing everyone a healthy, peaceful and flourishing New Year!

Judi Kobrick,
President, TICP



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Save The Date

- **Dr. Joshua Levy Workshop:**
April 18, 2015 (page 4)
- **Essentials Program 2015-16**
Application Deadline May 31
- **IARPP Conference, Toronto:**
June 25—28, 2015
- September 26, 2015 TICP Conference: **Dr. Stephen Seligman**
- January 30, 2016 TICP Conference: **Dr. Muriel Dimen**

2015 Training Programs

The TICP offers several types of educational programs which examine, contrast, and where possible, integrate the thoughts and methods of major perspectives in contemporary psychoanalysis. We invite outstanding international investigators to Toronto, to present their cutting-edge work to professionals and scholars interested in expanding their knowledge of psychoanalysis. We welcome all potential applicants to learn more about the TICP and their own possibilities within our Institute and Society.

TICP Essentials Program in Psychoanalytic Psychotherapy

*class begins September 2015
(30-session program)*

This is a clinically-focused program for those desiring to learn the basic principles of psychoanalytic psychotherapy. It is suitable for mental health practitioners with little or no training in psychoanalytic psychotherapy, and those with an interest in psychoanalysis with little or no clinical experience.

Applications Due by May 31, 2015

For more information:

416-288-8060

info@ticip.on.ca

www.ticip.on.ca

FALL 2015 CONFERENCE

September 26, 2015

Dr. Stephen Seligman, D.M.H.

The Willock-Ipp Lecture Series

Seating is limited so be sure to reserve your space early.

Time: 10:00 a.m.—4:00 p.m.

Place: George Ignatieff Theatre, University of Toronto

Details & registration will be available online at www.ticip.on.ca in late Spring 2015



FALL 2015

FILM EXTENSION PROGRAM

“Shameless Perversions: 5 Shades of Noir”

A 5-part film extension series Friday evenings in Fall 2015.

Registration will be available online at www.ticip.on.ca in late Spring 2015

Seating is limited so be sure to reserve your space early.

Time/Dates, Place and Fee to be announced. Check www.ticip.on.ca for details!

SPRING 2015 EXTENSION PROGRAM

“There is no such thing as a transsexual”

A 6-part extension series, Saturday mornings in Spring 2015.

Dr. Oren Gozlan, Psy.D., C. Psych, ABPP

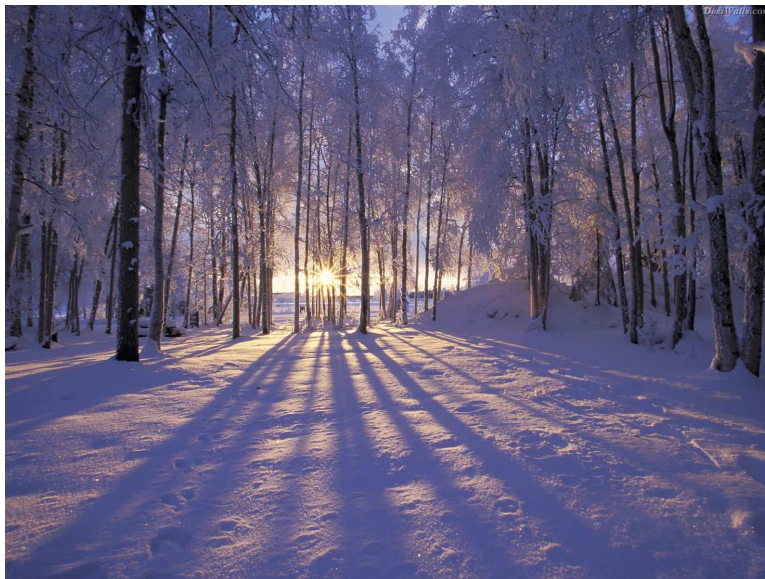
In echoing Winnicott’s famous sentence, “there is no such thing as a baby” the course will present the idea that “there is no such thing as a transsexual.” To speak of the transsexual is to confront a riot of meaning that belongs to the body that brings it forth and agonizes it. In this course gender identity will be explored through various registers: as desire for the other and for identity, as an imaginary and symbolic link to the other, as a thinking apparatus, as a representation of a phantasy object, and as an attempt at representation and an enactment of sexual difference. We will explore the ways in which the analytic ethos invites the patient to learn to make something from sexual difference.

Readings: Gozlan, O. (2014). Transsexuality and the Art of Transitioning: A Lacanian Approach, Routledge.

Registration will be available online at www.ticp.on.ca in early Spring 2015

Seating is limited so be sure to reserve your space early.

Time/Dates, Place and Fee to be announced. Check www.ticp.on.ca for details!



SPECIAL EVENT: DR. JOSHUA LEVY

“The unique place of multiple understanding and interpreting dreams during the various phases of the psychoanalytic treatment of developmental trauma”

Saturday, April 18, 2015

9:00 a.m. —5:00 p.m.

George Ignatieff Theatre, University of Toronto

REGISTER ONLINE NOW or visit www.ticp.on.ca for registration details

OVERVIEW OF THE DAY

Dr. Levy will present detailed clinical material from the beginning, middle and end phases of an analysis, to highlight the essential aspects of a step -by-step collaborative understanding and interpreting the patient's dreams to demonstrate how this process contributed to the amelioration of the patient's traumatic experiences. Attention will be paid to the patient's interactive engagement during the working through of her internalized traumatic experiences. Specific transference-countertransference will be discussed. The participants will have plenty of opportunities to question the presentation and to reflect on alternative understanding and interpreting the clinical material.



LEARNING OBJECTIVES

1. To learn about the issues related to working collaboratively with the patient's dreams in long term analytic treatment;
2. To raise questions and critically discuss the clinical presentation.

SCHEDULE OF THE DAY

9:00 a.m.	Registration & Coffee
9:30 a.m.	Introduction (Dr. Kobrick)
9:40 a.m.	The First Phase—The Therapeutic Alliance (Dr. Levy)
10:45 a.m.	Break
11:00 a.m.	The Second Phase—A Crisis (Dr. Levy)
12:30 p.m.	Lunch (on your own)
2:00 p.m.	The Third Phase—Working Through (Dr. Levy)
3:15 p.m.	Break
3:30 p.m.	The Fourth Phase—Termination and A Follow Up (Dr. Levy)
4:45 p.m.	Closing Remarks

BIOGRAPHY OF SPEAKER

Joshua Levy, Ph.D. has published papers on learning and teaching dreams in psychoanalysis, and on supervision. He is a Training and Supervising Analyst at the T.I.P., Faculty Member of the T.I.C.P., and Associate Professor Emeritus in the Psychiatry Department at the University of Toronto. He presented workshops on: Learning to appreciate the multiple perspectives of analytic interactions; Analytic listening, Analysts listening to analysts; Understanding and interpreting dreams in psychoanalysis from a Freudian and a Relational perspectives: A comparison.

SUGGESTED ADVANCE READING *(provided to registrants)*

Levy J.(2011), " The Dream in Beyond the Pleasure Principle and Beyond, in On Freud's " Beyond the Pleasure Principle", edited by S. Aktar and M. K. O' Neil, p. 128-153.

REGISTER NOW

[ONLINE](#) | CALL 416.288.8060 | info@ticp.on.ca | www.ticp.on.ca

FALL 2015 EXTENSION PROGRAM

LACAN ON LANGUAGE, THE SYMBOLIC, AND SUBJECTIVITY

September 23, 30, October 7, 21, 28, November 8, 2015 (six consecutive Wednesday evenings)

OVERVIEW

Our course will be devoted to five specific topics that are central within the psychoanalytic theory and practice of Jacques Lacan. The course will be team-taught, with all instructors present at each class. No previous experience with the work of Lacan is necessary for those who register for the course. Clinical material will be presented in each class.

The five topics are:

1. **Language.** In the first development of our course, the focus will be on the role of linguistic theory in Lacan's work. We will provide answers to questions like: what new developments in psychoanalysis did Ferdinand de Saussure allow Lacan to make?
2. **Symbolism and the Symbolic.** In his early teachings and throughout his career, Lacan developed his theoretical framework of the three registers—the symbolic, the imaginary, and the real. We will pay particular attention to Lacan's notion of the symbolic, and more particularly, the relationship between the symbolic and language.
3. **The Name of the Father.** We will focus on Lacan's understanding of pre-oedipal issues and how they take on their meaning retroactively. We will relate Lacan's work to Kleinian theory.
4. **Subjectivity.** We will introduce Lacan's work on the subject and desire, with an emphasis on his subversion of the notion of subjectivity adhered to by certain contemporary philosophers and analysts.
5. **Transference.** Lacan's radical revision of conventional understandings of transference is the topic that we will be addressed in our fifth class.

LEARNING OUTCOMES

At the end of the course, participants will have achieved an understanding of five key topics in the field of Lacanian theory. Participants will also be able to relate Lacanian theory to clinical practice.

INSTRUCTORS: (all instructors are members of *Lacan Toronto*):

Clive Thomson (course coordinator)

Clive Thomson, PhD, psychoanalyst in private practice. He is a professor and past Director, School of Languages & Literatures, University of Guelph. He is a graduate of the TICP and co-founder of Lacan Toronto.

Ines Anderson

Ines Anderson, MSW, is a member of the World Association of Psychoanalysis (WAPOL) and La Nueva Escuela Lacaniana (NEL) since 2000. She has a private psychoanalytic practice in downtown Toronto.

Dan Collins

Dan Collins, PhD, MSW, is a founding member of Affiliated Psychoanalytic Workgroups, an organization that promotes clinical Lacanian psychoanalysis through its conferences and events. He teaches in Buffalo, NY, and is a psychoanalyst in private practice. Dan is also a member of APPI.

Archontoula Giannopoulou

Archontoula Giannopoulou, PhD in Philosophy from EHESS (Paris), has published articles and reviews in French, Greek, and English. Her interest in psychoanalysis focuses on the Lacanian theory of subjectivity and its practical implications.

Carlos Rivas

Carlos Rivas, studied psychology, philosophy and social sciences in Venezuela. He trained in Gestalt Therapy, Hypnotherapy, Motivational Interviewing, Focusing, and EMDR, and in 2005 was the recipient of the Venezuelan National Award for Research in Psychotherapy. He has a private practice in psychoanalytic psychotherapy and uses this and other modalities as team leader and counsellor for Seniors at Family Service Toronto.

Randall Terada

Randall Terada, PhD, attends Extension Programs of the Toronto Psychoanalytic Society and has worked for many years in the social service sector. Specifically, his work with youth on the autistic spectrum spurred his interest in the work of Jacques Lacan. He is a teacher/professor who has published on Judith Butler and *objet (a)*, on the ethics of the real, and on the transition from the subject of desire to the subject of drive in the work of Lacanian film theorist Todd McGowan.

Registration will be available online at www.ticp.on.ca in Spring 2015

Seating is limited so be sure to reserve your space early.

Location and Fee to be announced. Check www.ticp.on.ca for details!

Film Extension Program Reviews, Spring 2014: Childhood Screenings: Early Reverberations of Trauma in the Familial-Cultural Continuum

This popular 5-night film series in spring 2014 included facilitation of films and discussions led by various members of the TICP. Our next film series will be held in Fall 2015: “Shameless Perversions: 5 Shades of Noire”. More details coming soon . . .

Pan’s Labyrinth

Dr. Deborah Levine

In this discussion Winnicott’s transitional phenomenon and Self Psychology theory were applied to the film *Pan’s Labyrinth*, in order to illuminate the psychological functions of the fantasies that appear in the film. First, the context was set whereby film can be understood as a transitional experience / potential space, for example existing between reality and fantasy, neither entirely internal nor external with inner and outer linked. We then applied these concepts of transitional experience and potential space to “Pan’s Labyrinth”, examining how they were evident throughout the film. Finally we examined the fantasies as self psychological functions which helped Ofelia to cope with the hardships she encountered.



This film series explored the complex and powerful force of familial and cultural trauma in childhood, as each film was viewed through an aesthetic, dramatic and psychoanalytic lens. Evenings involved the screening of the film, a discussion and then open-ended dialogue among all participants.

The Fallen Idol

Dr. Dan Merkur

The *Fallen Idol*, starring Ralph Richardson, was directed by Carol Reed (who later directed *The Third Man*, *Odd Man Out*, and *Oliver*), from a screenplay by Graham Greene, based on Greene's short story "The Basement Room." Phile (pronounced Philly) is 7 or 8, the only child of a French ambassador posted in England. His mother has been hospitalized for months, and he has been left in the care of Mr. and Mrs. Baines, the butler and chief housekeeper at the Embassy. The opening scene sets the stage, with Phile exchanging glances and smiles with Baines, while his father is busy with two aides as he prepares to go away for several days. The father remarks to his (male) secretary that Phile needs a haircut and looks neglected, but he does not speak with his son and leaves the building without a goodbye. From a balcony Phile waves to his father, who waves back, before he gets in the car and is driven off. When Baines goes out for a walk Phile secretly follows. Phile finds Baines meeting with Julie, a young, beautiful and Francophone Embassy employee. Phile is unaware of the significance of the adults' meeting in a tea shop. They ply him with baked goods and ask him to keep secret their meeting. Later, when asked why he is not hungry for supper, Phile lets out the secret. The balance of the film has Mrs. Baines discover and kill Phile's pet snake, and investigate her husband's relation with Julie. Meantime Baines presses Julie to move their relationship from social to sexual. Mrs. Baines accidentally falls to her death while snooping, and Phile, distraught after witnessing the Baineses quarrel and Mrs. Baines's corpse, wanders out in the night and ends up in a police station. When the police investigate the death, Phile lets drop a remark that makes the police suspect Baines of foul play. Before Baines's innocence is established, we learn that Phile imagined that Baines had deliberately killed his wife, in order to protect Phile from further emotional abuse by her. The film's title, *The Fallen Idol*, refers to Baines' de-idealization not because he was a murderer, but because he was not. Perhaps because Greene had 6 months of analysis when he was 16, the film lends itself to interpretation in terms of classical theory and object relations. The absent mother and the neglectful but idealized father are displaced, as bad and good objects, onto Mrs. Baines and her husband; the young Julie, with whom Phile can speak in French, is a good-mother figure. Phile enters into an Oedipal fantasy, involving Baines with Julie, that allows him to resolve his Oedipus complex and acquire a truth-telling superego.

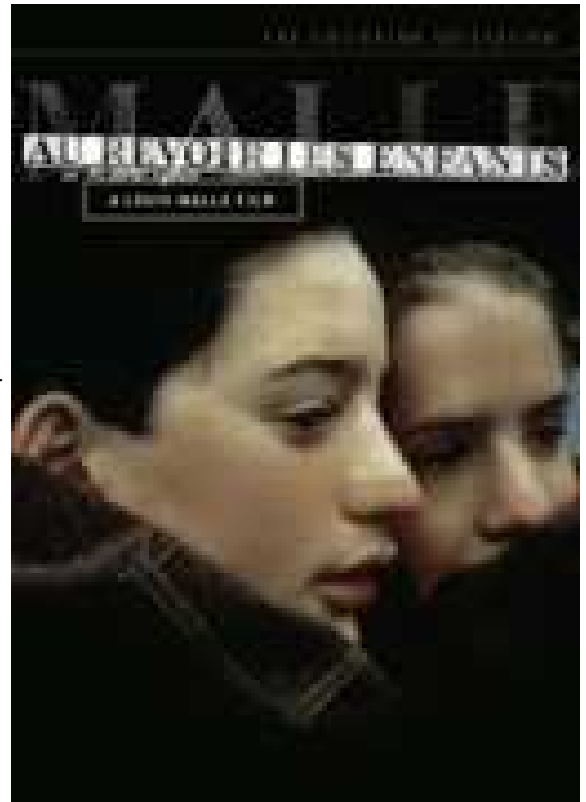


Louis Malle's *Au Revoir Les Enfants*

Dr. Keith Haartman

In Louis Malle's autobiographical *Au Revoir Les Enfants*, 13 year old Julian (who depicts the young Malle) and his older brother Francois, leave their home in Paris during the Nazi occupation and attend a Catholic Boarding school in rural France. The film highlights the relationship between Julian and Jean Bonnet, an adolescent jewish boy who flees the Nazi persecution by posing as a gentile in the safehaven offered by the Catholic clerics. The movingly tragic climax of the film depicts the apprehension and final departure of Bonnet and several other jewish boys discovered by the Nazis.

As the title of the film suggests, Malle's film articulates an end of childhood theme that contemplates Julian's precocious exposure to the social trauma of war while managing the emotional conflicts of a burgeoning masculine identity, a rage towards a conspicuously absent father, and longing to regress back to an earlier phase of dependency. Throughout the film Julian oscillates between the counterphobic posture of a hypermasculine tough guy, and a frightened little boy longing for his mother and secretly peeing his bed in the dormitory at night. My presentation analyzed the relationship between Jean Bonnet and Julian. From the moment Bonnet enters the film he displays superior skills as a student, musician, and athlete. He is clearly advanced in his emotional maturity. I argued that not only do Julian's rivalrous feelings towards Bonnet reveal an oedipal component (Bonnet as an adolescent chum/father figure), it is precisely this component that allows for a momentous developmental transformation in Julian. Julian's brittle, two dimensional masculinity is gradually transformed - especially as the 2 boys develop a deep bond - into a more integrated masculine identity characterized by a moral epiphany about care and responsibility.



The White Ribbon

Dr. Art Caspary

The paper argues that the film captures one strand of the multiple factors contributing to the creation of a fascist psychosocial organization. Parents who are incapable of recognizing the existence of the subjectivity of others tend to be captured by the illusion that there is only one truth, one reality. This leads them to experience relationships as either dominant or submissive, e.g.: as sado-masochistic and this translates into parenting characterized by lack of empathy, authoritarianism and cruelty. The offspring of such parents tend to perpetuate these qualities and, in order to “cleanse” the self of intolerable self-states, must project them on-to others who then must be destroyed.

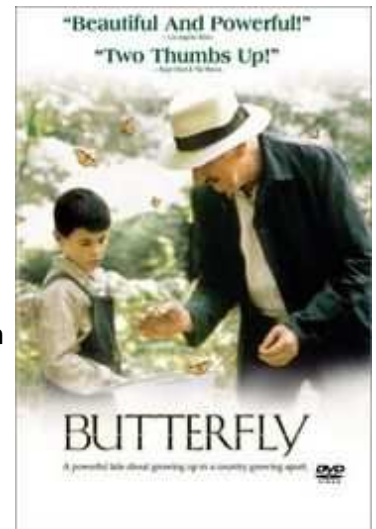


Butterfly

Dr. Phil Classen

The 1999 Spanish film, “Butterfly” (directed by José Luis Cuerda) is set in a village in Galicia in 1936, and it tells the story of a little boy (“Moncho”) in his first year of primary school, who builds a relationship with his compassionate and loving teacher (“Don Gregorio”). While the narrative centres on Moncho’s relationship with his teacher, and ordinary coming of age experiences, tensions related to the looming Spanish Civil War interrupt Moncho’s personal growth and daily life. The landed gentry, the Church and the fascists line up on one side. And “republicans” who espouse secular and democratic principles, such as the teacher, Don Gregorio, is on the other side, and risks being branded a “Red” and attacked by the fascists.

“Butterfly” has, among its many strengths, the remarkable achievement of effectively portraying the developmental journey of a boy at multiple levels; individually, in his family, and in the context of the wider national, cultural and political environment. The film joins all great narratives in creating characters that defy simplistic categorization of good and bad. In this same vein, I observed that a powerful theme in the film is the development of key characters’ demonstration of privileging and protection of relationships above divisive and destructive ideology.



Don Gregorio inspires a love for learning in Moncho and his classmates both in the classroom and in the beautiful hills and meadows of Galicia. He shows protection and kindness to Moncho, who at his first day of school is mortified when he wets his pants in front of the class. Moncho’s mother, “Rosa,” and Moncho’s father, “Ramon” both show the capacity to privilege love and respect for each other above their political/ideological differences. This is consistently portrayed through Rosa and Ramon’s tender affection for each other, in their mutual love for their sons, and ultimately in their survival based mutual protection of their family. Additionally, Rosa shows love and respect toward Don Gregorio even though she is on the opposite side of the ideological fence from him (e.g., Though Rosa is devoutly religious, and though she is chagrined that Don Gregorio rejects religious dogma, she is beautifully hospitable to him, and she encourages her husband, who is a tailor by profession, to sew and give Don Gregorio a finely made suit). Thus, the relationships between Rosa and Ramon and Moncho and Don Gregorio impact the viewer with warm feelings of the respect and kind treatment that these characters demonstrate in their actions and care toward each other. Having said the above, in the last gut-wrenching scenes of the film, Don Gregorio is arrested by the fascists and carted off to imprisonment or death, and Rosa, who fears that her husband could be arrested because of his republican sympathies, compels Ramon and both of their sons to join a taunting crowd in their insults and vile repudiations of Don Gregorio and other republicans that fascist officials have arrested. These

final scenes of the film have been described by some reviewers as evidence of a crushing end to the film; of cowardice being displayed by the whole family, including by Moncho, in his obedience to his mother's encouragement that he join the crowd to berate and condemn the teacher – who he loved. This betrayal and attack of “the other” was proposed by some reviewers as having the final say in the film.

Though some might argue that polarization and attack ends up defining the relationships between these same key characters, I would argue differently: I believe that a compassionate view of how Rosa acted in the final scenes of the film regarding her publically displayed condemnation and “attack” of Don Gregorio, and her inciting of her sons and husband to do the same, can be best understood as revealing how basic issues of survival can lie behind some immoral behavior and that some immoral behavior is “only human.” Thus, Rosa, and Ramon and their boy's actions in the final scenes of the film when they were under great threat of being attacked by the fascist leaders, can be compassionately viewed as Rosa simply finding a pragmatic way to survive the moment. Lastly the final revealing lines of the film uttered by Moncho to his beloved teacher is the greatest evidence to support my contention that respect and relationship is communicated in the end to Don Gregorio, not polarization and attack.

Key models in the psychoanalytic literature describe health and maturity by the capacity to privilege protection of relationship over polarization and attack. For example, John Bowlby described the universal need for a “secure base” in order to express non-reactive “secure attachment” behaviours. Thus we might conceive of the character's “secure base” love and kindness as helping them privilege relationship over divisiveness. Through another lens, one could describe the maturity and spiritual depth that Rosa and Ramon and Don Gregorio show in their love and tolerance for difference in Kleinian terms as maintaining “a depressive position,” or avoiding “paranoid-schizoid” thinking and behaviour. Klein described individuals and groups who become entrenched in “paranoid-schizoid” defenses as utilizing splitting of bad and good feelings and projecting the badness onto others as a primary defense....Seeing the other as all bad – and thus attacking/needing to eliminate the “bad” other. Likewise, Jessica Benjamin helps us understand that under the duress of conflict many experience the other as “doer” and oneself as “done-to” (as victim and the other as persecutor). A healthy alternative in Benjamin's language is the achievement of “mutual subjectivity” or accessing empathy toward the other, and protecting and respecting the other's subjectivity.

In conclusion, I believe that “Butterfly,” has both a lot to say about the enormous political and social tragedy that was about to befall Spain, and it also provides deep insights into the nature of humanity itself. The worst in humanity is revealed in splitting, devaluing and attacking of the other, such as what took place in the most evil ways imaginable in the civil war in Spain. Violent clashes and ultimately several years of civil war killed thousands of people and traumatized millions. However, the seed of democratic ideals and healthy relating, marked by the ability to get along with those with whom you differ ideologically, can be planted by those like Don Gregorio and Rosa and Ramon who retain the capacity to behave in ways that privilege relationship over ideology.

Books & Publications

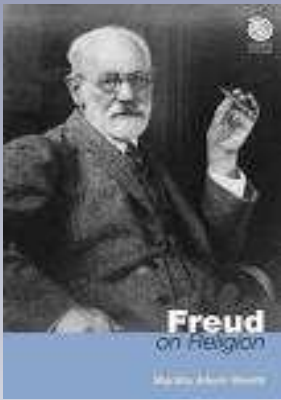
Freud on Religion

Author: Dr. Marsha Hewitt

Published by Acumen Press, 2014

Freud argued that religions originate in the unconscious needs, longings and fantasies of human minds. His work has served to highlight how any analysis of religion must explore mental life, both the cognitive and the unconscious.

'Freud on Religion' examines Freud's complex understanding of religious belief and practice. The book brings together contemporary psychoanalytic theory and case material from Freud's clinical practice to illustrate how the operations of the unconscious mind support various forms of religious belief, from mainstream to occult. 'Freud on Religion' offers a new way of understanding Freud's thinking and demonstrates how



valuable psychoanalysis is for the study of religion.
Introduction: Freud and the Psychoanalytic Study of Religion

Chapter 1: Psychoanalysis as a critical theory of religion.

Chapter 2: "The mind is its own place, and in itself/Can make a Heaven of Hell, a Hell of Heaven."

Chapter 3: Crime, punishment, and the return of the repressed: the triumph of the intellectual and the moral mind.

Chapter 4: Telepathy and the "occult" unconscious.

Chapter 5: What's love got to do with it? New psycho-mythologies.

Epilogue

Seeking the Sacred with Psychoactive

Substances (2 volumes):

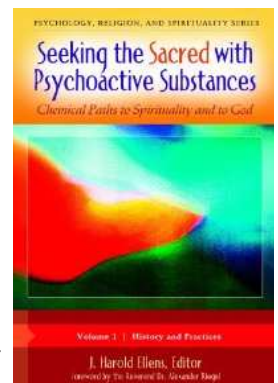
**Chemical Paths to Spirituality and to God
(Psychology, Religion and Spirituality)**

Contributor: Dr. Dan Merkur

Publication Date: October 31, 2014, Praeger Press

The first of its kind, this intriguing two-volume set objectively reports on and assesses this modern psycho-social movement in world culture: the constructive medical use of entheogens and related mind-altering substances. Covering the use of substances such as ayahuasca, cannabis, LSD, peyote, and psilocybin, the work seeks to illuminate the topic in a scholarly and scientific fashion so as to lift the typical division between those who are supporters of research and exploration of entheogens and those who are strongly opposed to any such experimentation altogether.

The volumes address the history and use of mind-altering drugs in medical research and religious practice in the endeavor to expand and heighten spirituality and the sense of the divine, providing unbiased coverage of the relevant arguments and controversies regarding the subject matter. Chapters include examinations of how psychoactive agents are used to achieve altered states in Judaism, Christianity, Islam, and Buddhism as well as in the rituals of shamanism and other less widely known faiths. This highly readable work will appeal to everyone from high school students to seasoned professors, in both the secular world and in devoted church groups and religious colleges.



RELATING TO GOD

Clinical Psychoanalysis, Spirituality, and Theism

By Dan Merkur



RELATING TO GOD

CLINICAL PSYCHOANALYSIS, SPIRITUALITY, AND THEISM

DAN MERKUR



“With a background in both the history of religions and in clinical psychoanalysis, Dan Merkur provides a thoughtful and thorough survey of a century of psychoanalytic thinking about religion and spirituality. His discussions of prayer, mysticism, the numinous, contemplative practice, and the image of God culminate in a thoughtful reflection on the therapeutic relationship as a Buberian ‘I-Thou’ encounter in which trust, meaning, and faith can emerge. Designed primarily for clinicians, the volume will also interest scholars of religion.” —**Diane Jonte-Pace, PhD, Santa Clara University**

“Dan Merkur is one of those increasingly rare scholars who can insightfully and authoritatively relate the history of religions to the different schools of psychoanalysis, and vice versa. The present volume is a classic Merkurian performance, ranging from the Prophet Dance of the Beaver Indians of Canada and Freudian discussions of animism and cultural evolution, through the later ego and object relations psychologists and the Anglo-american conversion experience, to Bion’s mysterious O and the ‘negative

way’ of Buddhist, Christian and Jewish mystical literature. A very impressive volume witnessing once again to the historical fact that robust comparativism never went away, nor should it.” —**Jeffrey J. Kripal, PhD**, author of *Roads of Excess, Palaces of Wisdom: Eroticism and Reflexivity in the Study of Mysticism*

ABOUT THE BOOK

In *Relating to God: Clinical Psychoanalysis, Spirituality, and Theism*, Dan Merkur presents a clinical alternative to both the dismissal and the culturally relative endorsement of the client's religion, proposing a contemporary psychoanalytic distinction between wholesome spirituality and its symbolic and symptomatic displacements. Spirituality compatible with psychoanalysis is identified with the *via negativa*, “way of negating,” that is found historically in selected Christian and Jewish encounters with God.

ABOUT THE AUTHOR

Dan Merkur, PhD, is a clinical psychoanalyst in private practice in Toronto and a faculty member at both the Toronto Institute for Contemporary Psychoanalysis and the Living Institute. He is also a visiting scholar in the Department for the Study of Religion at the University of Toronto.

SPECIAL COMMEMORATIVE SECTION:

TRIBUTE TO BRENT WILLOCK

John Munn, Ph.D.

I met Brent when he first came to the Hincks Treatment Center in the early 1980's. He impressed us all as a bright, genuine, thorough, patient individual with a cheerful nature and infectious hearty laugh. As a diehard psychoanalytic therapist and scholar he quickly started to contribute to the staff and student seminars which provided a welcome addition to the neurolinguistic programming, family systems therapy and CBT which was prevalent before his arrival. In the late 1980's he was instrumental as a founding member of the Psychoanalytic Section of the OPA. At the same time he was also a founding member of the Canadian Association for the Accessibility to Psychological Services, which was a group of psychologists fighting for psychologists to be included in the provincial healthcare plan. Brent accepted a leadership role and along with several colleagues worked for years on this effort but their efforts were finally exhausted by a determined medical lobby. Up until the 1980's psychologists were rarely accepted for psychoanalytic training in Toronto. Again, Brent and several colleagues (Art Caspary, Hazel Ipp, Judi Kobrick, Nira Kolers and John Munn) recognized the need and set about founding the TICP in the early 90's, with Brent as the first president.

For the TICP to have been able to survive the initial resistance from the existing psychoanalytic community and to continue to thrive is due to the hard work of the students, dedicated professionals but also in large part to Brent's collaborative unpretentious leadership. It is unique for any group of individuals or organization to remain focused, free of power struggles and remain united under the leadership of one individual. In addition to the work of the staff and students in my view Brent's leadership style has played a significant role through his writings, editing teaching and interpersonal skills in helping the TICP grow to become an internationally recognized psychoanalytic institute. And as all of this is not enough, Dr. Willock through his thoughtful, cautious, insightful manner has become a noteworthy Scotch Whiskey sommelier. Indeed there is growing lobby to put his name forward for a position on the prestigious tasting panel at the Scotch Malt whiskey Society in Edinburgh.

Thank-you Brent for your significant, generous contributions to psychology, to psychoanalysis, for your good humour, for your scholarship, for your incredible filing system and your friendship.

Tribute by Hazel Ipp, Ph.D.

As presented at the TICP Winter “Brent and Jam” Party on January 24, 2015

I feel deeply honoured to have been invited to offer a tribute to Brent, my project partner and fellow traveller through an incredible journey, spanning over 3 decades. I do so with a sense of unalloyed pleasure, privilege and gratitude, and indeed, with considerable sadness. Sadness that this day has come. Sadness that this day signifies the passing of time, of shifting landscapes, of loss. Loss positioned in the context of the bountiful riches that have accrued through our journey together.

Brent, our professional lives and aspirations have been deeply intertwined ever since we met those thirty some years ago and I cannot and do not wish to imagine how much less this life would have been without our unwavering partnership. I feel so very gifted by you and our alliance.

Your decision to step down from the presidency remains almost impossible to metabolize. You have been the heart and mind of TICP from the very beginning. Its life blood so to speak. A position you took on with unwavering dedication, with soul, with mind, with heart, not to mention the tireless work and endless time commitments you have provided TICP for over 26 years. You have steered the ship with quiet determination and steely resolve. And in your quiet and unflappable way, you have brought this ship along to destinations unimaginable, to heights indescribable and to a level of excellence that has brought international recognition and respect for TICP. We will forever be deeply indebted to you.

Your modesty, your embodied dignity, your deep integrity and your gentle style at times belie the formidable leader and creator you are.

From the get go, I had to learn to read your particular subtext so as to more fully grasp and enjoy the utter brilliance of your perceptions, observations, opinions and incredible wit.

Always so respectful of others, you spoke little of concerns or frustrations. And there were plenty!

Your most penetrating insights were always there, but often they had to be carefully fathomed out as you chose to say less.

It was my ongoing challenge and triumph when I could decipher the Brent codes. I soon learned the pleasures of being able to converse with you at multiple levels simultaneously - levels we both recognized and enjoyed even as we planned and created more and more together. Always with much laughter, often with fine wine and good food too.

The one code that still eludes me is your decision to step down. It always will.

Starting with the OPA Section in Psychoanalysis, to CAPS, to the creation of TICP hatched around weekly Sunday morning meetings around my dining room table (along with John, Nira, Art and Judi), we have planned and worked together since the early '80s. You as the brilliant and steady navigator, me as the more fiery, sometimes irascible propeller. What a team! And what an opportunity to get to grow and share so much with someone so utterly remarkable, admirable, gentle, kind, brilliant, perspicacious, witty and just plain wonderful.

It's hard not to gush even as I am aware that you will feel embarrassed and would prefer to do this with less fanfare. But if anyone ever deserved fanfare it is you. You ask for so little. You give so much. And you need to be recognized for all you are and all you bring to every venture you have ever put your mind to.

I have chosen to make this a more personal tribute rather than elaborating on your extraordinary curriculum vitae that brims with success in every way - untold achievements, important awards, publications aplenty.

We recognize the auspiciousness of this moment with the comfort of knowing that while you're not at the helm officially, you, our founding and foundational leader, are right there with us, for the foreseeable future and for wherever the journey might take us.

Even more remarkable is the book series emergent from these conferences that you have created along with Curtis and Baum, offering unprecedented opportunities to many new writers in the TICP community. For those who know how much is involved in editing and bringing work up to speed, we can only marvel at Brent's tenacity as he spends countless hours enabling new writers' to achieve publishable manuscripts. And these books have received acclaim. The 2009 Grady award no less. An award added to your many other awards over the years.

Undaunted by obstacles, you always persevere and bring marvellous magical possibilities to so many. You have overseen countless numbers of students and candidates and have fostered their development so generously. Your venture with the TICP and the New York Psychoanalytic Institutes is yet another example of your bringing fresh opportunities to many in our community, giving them the chance to think, write and present at diverse conferences in interesting venues. Quietly and doggedly you give and give. And many reap the benefits. And too often you elude the credit due. May these tributes allow you to feel duly celebrated and recognized. Please know Brent that our gratitude, awe, and indebtedness is immeasurable.

We recognize the auspiciousness of this moment with the comfort of knowing that while you're not at the helm officially, you, our founding and foundational leader, are right there with us, for the foreseeable future and for wherever the journey might take us.

And for that I draw comfort.

Brent, to the making of many more memories together!



Tribute by Judi Kobrick, Ph.D.

BRENT ... A MAN FOR ALL SEASONS

Brent has dedicated innumerable years to stellar endeavors and initiatives in the realms of the personal, scholarly and clinical. He has brought warmth, sensitivity and enlightenment to many, including myself, who have been privileged to have accompanied him on his journey. He has embodied the constant pursuit of reflecting, inquiring and learning in a complex and changing psychoanalytic landscape. Sir Thomas More comes to mind, his character portrayed in ...” A Man for all Seasons”, initially in Robert Bolt’s play and later in an academy award winning film and in many iterations spanning over 30 years. Brent like More ... is the ultimate man of conscience, a scholar and a statesman, remaining true to his principles under all circumstances and at all times, envied by rivals and loved by family, friends and colleagues. In 1991, The Ontario Society for Contemporary Psychoanalysis came into being as the first Canadian Chapter of Division 39 of the American Psychological Association under Brent’s leadership. In 1992, the TICP as an innovative psychoanalytic training program was launched with Brent at the helm. He has taken us on a fantastic voyage exploring many vistas and navigating adeptly both the calm and turbulent waters providing an “integration” of the many threads of a complex tapestry. He prepared us for both the unexpected and unpredictable. He has led us on many adventures from Niagara-on-the-Lake to lands beyond our shores ... Dublin, Cape Town, Vancouver, Edinburgh, Auckland, and Florence ... inspiring others to have a voice, to write and be their personal best. He chronicled these travels in a series of edited books as well as his own personal and prolific publications. I imagined that Brent would continue to “going on being” President of TICP until the end of time and beyond the unexplored landscape. His legacy will continue to “go on being” as others who he has inspired contribute to the fruits of his labour facing new challenges and explorations.

To Brent ... A Man For all Seasons ...with gratitude and appreciation ... Judi



*Keith Haartman and Brent Willock,
at the TICP Winter Party, January 24, 2015
Photo courtesy of Art Caspary*



*Judi Kobrick and Brent Willock,
at the TICP Winter Party, January 24, 2015
Photo courtesy of Art Caspary*

Tribute To Brent

by Art Caspary, Ph.D.

It's rather startling to realize that I've known Brent for over thirty years. We both seem far too young for that to be so. When we first met he was the Chief Psychologist at the Hincks Treatment Centre, a responsibility he carried out with a gentle insistence on excellence and a quiet, but well founded, contempt for the powers that be.

It would be something of an understatement to say that Brent is understated. Generally, in meetings he is courteous, considerate and, for the most part tends to privilege the opinions of others over his own. What can sometimes be overlooked is that, with rare exceptions, Brent is the smartest person in the room.

In keeping with his consideration for others, it should come as no surprise that, while he can be fiercely articulate for a cause he believes in, he rarely gets openly angry on his own behalf. Given some of the sometime infuriating people that Brent has had to deal with, this has created something of a waste disposal problem for him. What to do with the untidy feelings of being really pissed off? I must say that I take some small pleasure for serving as a handy trash can as I recall the times when he and I would have an innocent chat about various scoundrels. He would leave smiling. I would leave gnashing my teeth.

And then there's his humor. How many people do you know that, in the context of one of the best, most scholarly, books written on comparative-integrative psychoanalysis, would refer to the question of mixed models as "Mangy Mongrels or Marvelous Mutts?" Obviously Brent has a penchant for doggerel.

And then we come to Brent's role in the Toronto Institute for Contemporary Psychoanalysis. He was there from the beginning. He was one of the group that had the original idea of forming a new institute. He was instrumental in developing the notion of a comparative-integrative focus and was a major contributor in shaping a curriculum that reflected this point of view. For more than twenty years he chaired the Executive Committee and lived with the excitement, triumphs, acrimony and tedium of monthly meetings. He has also chaired and participated in various other committees, always to the great benefit of our institute. On a number of occasions he has presented papers at scientific meetings that have been unfailingly eloquent and thought provoking. In addition to his book on comparative-integrative psychoanalysis, he has published award-winning papers in major journals and has contributed to and edited award-winning books on psychoanalytic thought.

In addition to his committee work, Brent has spearheaded the visiting scholar program and deserves much of the credit for the contributions these programs have brought to the city and to our candidates. As participants, we are used to hearing Brent introduce the speaker with warmth, eloquence and graciousness.

So here we are, honoring a man who we owe so much to. For my part, I see him as responsible for a great many of the successes of our institute. I have told him in no uncertain terms that I wish he would not resign as President. But, in his own unassuming way, Brent is a stubborn son-of-a-bitch and has never listened to my good advice. The good news for all of us is that he will continue to serve on the Executive Committee and to teach. The additional good news for me is that he will continue to be my friend.

Brent: An Appreciation

by Nira Kolers, Ph.D.

To do justice to Brent and his contributions to the TICP one needs Brent's eloquence. But such eloquence is not easily come by: We all know Brent from his books, from his introductions to our Institute's guest speakers, from his teaching. Always the 'bon mot', the erudition, the subtle and gentle sense of humour: All the icing on the cake of original thought, clinical subtlety, and the ability to absorb and integrate the old and the new. We at the TICP have been lucky to have had Brent at our helm for all these years and to have benefitted from his unique gifts.

In the beginning, there was the idea, and six souls in search of a psychoanalytic institute. The "beginning" took place in the 1980s and the "6 souls in search of" were Brent Willock, John Munn and Art Caspary then from the Hincks; Hazel Ipp, and myself (Nira Kolers) then from Thitletown and Judi Kobrick, with four of us still active on the Board.

I can't quite remember how we decided on Brent as a President, as that early small group was rather informal, collegial and democratic rather than hierarchical in nature. But in retrospect it seems that Brent's choice as President was rather inspired: With his modesty, his gift for listening, his openness and his evenhandedness, all in addition of course, to his many scholarly virtues, Brent was able to lead without having us fall into many of the ills that inflict, and have habitually inflicted, many other nascent institutions: such pitfalls as institutional splits, power struggles and suicidal internal rivalries. He was able to navigate us through our crucial early years, and, along with the significant contributions of many others, have brought us to where we are today: A strong, vibrant, forward looking and valued advocate for psychoanalysis in Toronto, and a strong presence on the international psychoanalytic scene.

For all this, and much more, we thank you Brent. We will miss your leadership as President, but are happy that you will continue to contribute and support us as a member of the Executive, as a teacher and as a scholar.

Reflections on Passion in Florence

Dr. John Sloane, M.D.

There were several of us from Toronto who attended and presented at the 7th Joint International Conference in Florence, July 4 – 6, on the theme of “Passion” – a ‘coming together’ that was deeply stimulating, satisfying and memorable in ways that cannot be adequately captured or conveyed in writing. And yet, what was written and spoken was a major part of it – and will be made available, in good time, as yet another book in the excellent series that Brent Willock, Lori Bohm, and Rebecca Curtis edit every two years!

There were two simultaneous panels through two full days – so difficult choices had to be made, and each person’s impressions will differ. But its fair to say that there was a spirit in the air, not only of “passionate intensity” about one or another facet of analytic understanding, but also genuine openness to diverse points of view that led to rich analytic reflection on personal and clinical experience. No mean feat to be both expressive and receptive at the same time! But as one presenter, speaking of mutually responsive improvisation, put it, “Jazz, like psychoanalysis, strips you bare and touches you deep inside” – each in his or her own ways. Male or female, the experience is the same.

It began on the Friday evening after an opening cocktail party with our host, Carlo Bonomi, delivering a keynote address based on his personal, passionate curiosity about the history of psychoanalysis and the origins of Freud’s central concern with castration anxiety – one man’s fear of losing his ability to fulfill sexual passion. Carlo had gathered evidence to demonstrate that this was not mere fantasy, but rooted in Freud’s own preverbal experience of circumcision; his actual physical-emotional-relational trauma – one that was shared, of course, by others.

From there, we all went our separate but parallel ways, from “fears and wishes in romantic attachments” to “middle aged men who have had affairs”, to “wanderlust”, to “passion gone awry”, to “passionate countertransference”, to “com-passion”, to “the passion of Christ”, to passion as deadening “pain, shame and grief” – or as enlivening “fire in the belly” for the practice of analysis, even as we age. There was also a paper rooted in passionate concern for the impact of the environmental crisis on “our mother”, Earth, and whether or not she will survive to sustain future generations without our becoming conscious of what we do to her.

And, of course, there were papers on passion as portrayed and evoked by art, which is everywhere in Florence. We were surrounded by classic Greek and Roman sculpture celebrating ideal human forms, through religious icons celebrating abstract ideals, through Renaissance recognition of perspective and realistic landscape backgrounds, through detailed renderings of life and death, to impressionist evocations of beauty – and expressionist glimpses of ugliness and chaos. Powerful stuff!

On the Saturday evening we were hosted for a delicious dinner and animated conversation on the grassy banks of the Arno River at the Florence Rowing Club. We were watched over by the Ponte Vecchio, that historic symbol of a city that has seen so much – including a flood in 1966 that had made the bridge inaccessible when my wife and I were there on our honeymoon. It was illuminated, at first, by the setting sun, and then by the rising moon - all of which reminded me, personally, of a water-color done by my mother from much the same vantage point, when she was young;



It still looks the same:



All in all, a magical evening at which we were serenaded by Anthony Wilson's guitar and the irresistible urge of many to sing along...

On our walk back to the hotel, along the Borgo SS Apostoli, we came upon one sculptor's vision of evolution (animal heads on human bodies):



Could it be
that we
will one day be free
of Gravity?

Not likely.

But for moments here and there?
Definitely!

President's Report: September 2013 — August 2014

Brent Willock, Ph.D.

The past year has, once again, been highly productive and rewarding for our Institute and Society.

Three stimulating weekend events were held. On Oct. 5, 2013, Dr. Michael Eigen commenced the year's Visiting Scholar Series. He presented two papers, *Variants of Mystical Participation* and *Beauty and Destruction*. On January 25, 2014, Dr. Jessica Benjamin discussed *Mutuality and Intersubjectivity from Birth to Termination: Mothers, Babies and Analysts in light of the Third* as our 12th Annual Stephen Mitchell Memorial Lecture. On May 25, 2014, Dr. Beatrice Beebe presented the First Annual Willock-Ipp Lecture sponsored by the Esther & Bernard Besner Infant Research Fund. Her talk was entitled *Infant Research and Adult Treatment: Videotaping Mother-Infant Interaction and Videotaping the Analyst's Face*. We are very grateful to the Besner family foundation's support of the TICP.

Monthly scientific meetings were coordinated by Dr. Gary Rodin, Beth Goldstein, and Hilary Offman. Discussions were consistently spirited and enlightening. During the past year, at Dr. Rodin's suggestion, we added a pre-symposium dinner at the Faculty Club which has made these evenings even more enjoyable. At the first scientific meeting on September 18, 2013, Dr. Chana Ullman (Tel Aviv) presented *The Personal is political, the political is personal: On the subjectivity of an Israeli psychoanalyst*. On Sept. 24, Professor Lawrence Friedman (Boston) discussed *The Lives of Erich Fromm*. On Oct. 16, Dr. Brent Willock talked on *Incest*. Nov. 20, Dr. Sarah Usher presented *A Psychoanalytic Approach to Couples Therapy*. Jan. 25, 2014 Dr. Heather MacIntosh talked on *Dyadic Traumatic Reenactment: An integration of psychoanalytic concepts to the study of couple therapy with childhood trauma survivors*. Feb. 19, Prof. Mari Ruti discussed her book, *The Call of Character: Living a life worth living*. March 19, Dr. Graeme Taylor talked on *Varieties of Castration Experience: The influence of early trauma*. April 19, Dr. Hilary Offman presented *The Princess and the Penis: a post postmodern queer-y tale*. May 28, Dr. Judith Levene discussed *Complex Empathy: Multiplicity and Empathic Understanding*.

As an Extension Course, we presented a well-attended series of film nights entitled *Childhood Screenings: Early reverberations of trauma in the familial-cultural continuum*. On Oct. 25, Prof. Deborah Levine discussed *Pan's Labyrinthe*. Nov. 22, Dr. Art Caspary commented on *The White Ribbon*. Jan. 24, Dr. Dan Merkur presented on *The Fallen Idol*. Feb. 28, Dr. Phil Classen discussed *Butterfly*. March 28, *Au Revoir les Enfants* was analyzed by Dr. Keith Haartman.

Study groups for graduates, faculty, candidates, and guests continue to provide yet another rich mode for continuing education. Our robust *Writer's Study Group* continues under the leadership of Drs. Judith Levene & Ann Baranowski. Dr. Hazel Ipp's longstanding group on *Relational Psychoanalysis* continues its active discussions. Dr. Scott Bishop leads the study group on *Psychosis*. Dr. Dan Merkur coordinates the group focusing on *Religion and Spirituality*. Two other groups (on Freud, and on Contemporary Psychoanalytic Writers) are not able to accept new members at this time.

Over the summer, Beth Goldstein has been creating an exciting new mentoring program to encourage writing by new graduates. She has already confirmed participation by several of our experienced writers. As part of our ongoing encouragement of scholarly research, study, and presentations, we continue to engage in a number of exciting international ventures. We co-host Joint International Conferences with the psychoanalytic societies of New York University's Postdoctoral Program in Psychoanalysis and Psychotherapy, the William Alanson White Institute, and Adelphi University's Postdoctoral Program in Psychoanalysis and Psychotherapy. In July 2014, our 7th conference was held in Florence on the topic of Passion.

These international symposia inspired our award-winning book series for which Dr. Brent Willock serves as lead editor. Dr. Lori C. Bohm (White Institute) and Prof. Rebecca Coleman Curtis (Adelphi University) are co-editors. Based on our Fifth Conference held at the University of Edinburgh in 2010 (co-hosted with the Scottish Institute for Human Relations), our book on *Understanding and Coping with Failure: Psychoanalytic Perspectives* rolled off Routledge's press in May 2014. This volume contains contributions by the following members of the TICP community: Drs. Ann Baranowski, Michelle Flax, Marsha Hewitt, Judith Levene, Karl Loszak, Christopher McIntosh, John Sloane, Gail White, and Brent Willock. Inspired by our 6th Conference held two years ago in New Zealand, we are putting the finishing touches on a volume entitled *Alike/Different: Psychoanalytic Perspectives on Navigating the Divide*. This volume will have contributions by TICP members: Mark Egit and Brent Willock. Work on our next publication, *Passion*, has already begun.

In addition to these books, members of our community have been busy organizing conferences, making presentations, writing articles and book chapters and, in four cases, books (Prof. Marsha Hewitt's *Critical Theory of Religion: A Feminist Analysis*, Dr. Oren Gozlan's *Transsexuality and the Art of Transitioning: A Lacanian Approach*, Prof. Clive Thomson's *Georges Hérélle: archéologue de l'inversion sexuelle "fin de siècle"*; and Dr. Dan Merkur's *Relating to God: Clinical Psychoanalysis, Spirituality, and Theism*).

Responding to the interest of some of our Academic Stream candidates to pursue clinical training, Drs. Frances Newman, Scott Bishop, and Rex Kay have been working to create a course on Core Clinical Competencies while also looking for ways to provide appropriate clinical experiences.

For their creative, hard work over the past year, great thanks are due to the Chairs of all our standing committees: Dr. Hazel Ipp (Admissions), Dr. Judi Kobrick & Kadri-Ann Laar (Candidate Progress), Dr. Sam Izenberg (Ethics), Dr. Gary Rodin (Scientific Program & Scholarly Papers), Dr. Sarah Turnbull (Society Development Committee), and Dr. Ann Baranowski (Curriculum). Our finances continue to be in good shape thanks to the conscientious labour of Treasurer Dr. Karl Loszak. Our Secretary, Dr. Nira Kolers, continues to perform many valuable services, including liaison with all support staff. Drs. Kadri-Ann Laar and Neomi Stein provide very useful service to the community and candidates by coordinating our Referral Service. Drs. Keith Haartman & Dr. Robert Besner have done an excellent job producing our newsletter, *The Bulletin of the Toronto Society for Contemporary Psychoanalysis*. Neomi Offman has kept our weekend conferences humming along smoothly. Administrative coordinator, Suzanne Pearen, labours mightily to keep all the above matters on track.

In sum, the past year was full of continuing, meaningful developments for our Institute and Society. Our Board, committees, faculty, graduates, candidates, and many others have given generously of their time, energy, and thoughtfulness to make all this happen. These contributions are all deeply appreciated. These spirited efforts have sustained the high quality of our endeavour. Everyone can feel proud of all that has been collectively accomplished.

Respectfully submitted,

Brent Willock, Ph.D., C.Psych.
President, TICP

From Freud's theory of Polymorphous Perversity to Transsexuality.

Psychoanalysis today.

by Oren Gozlan, Psy. D., C. Psych, ABPP

Freud's understanding of infantile sexuality as polymorphous-perverse establishes the accidental nature of gender identifications and the unpredictability of desire. In this sense, the Freudian insight that our sexuality is thoroughly traversed by the primary process of the unconscious means that the psyche is marked by difference rather than by categorical gender opposition (Bass 2006). Yet, while in contemporary cultural life, the visibility of transsexuality is part of a larger cultural revolution reorienting the nature of identity, sociality, and modes of self-fashioning, in the therapeutic clinic, transsexuality is still often considered a pathological condition. By and large, the transsexual subject is thought of as a problematic figure whose insistence on becoming a "real" man or woman is seen as an inability to accept the limits of the sexed body. As the theory goes, the transsexual treats his/her body as a fetish in her/his struggle with the presence or absence of the penis, and therefore, the desire for surgery is seen as a means to become a complete, whole subject. Sex re-assignment surgery is interpreted as evidence for such conceptualization, and is construed as an omnipotent attempt to enact a phantasy of re-birth or reach an ideal construction of self through the transformation of one's biological sex. What is problematic about such conceptualizations, however, is the disavowal of the fundamental Freudian insight that fetishism is inherent to the imaginary construction of gender. From this perspective one could argue that any claim to identity involves a "mystification" of the phallus, a certain degree of concretization and certitude.

In examining what he terms "infantile sexual theories" Freud universalizes the role of fetishism as the mechanism through which the psyche simultaneously registers and disavows the maternal phallus. The simultaneous denial and recognition of the absence of the maternal phallus (castration) can only be maintained through the fetishistic eroticization of an object that comes to represent absence. Because the fetish functions as a veil that both signals and hides the absence of the maternal phallus, it serves as a defence against a traumatic perception (the absence of the penis) and as a transitional object with the potential to be used as an enigmatic object that facilitates transition (temporalization) through the work of the imagination. To the extent that the fetish can function as a transitional object, it can potentially unite materiality with phantasy.

And yet, as Alan Bass observes (2000), Freud's theory of sexual difference reiterates the same fetishistic thinking that his theory is meant to explain insofar as it treats castration as fact rather than as fantasy, thus reinforcing the phallic monism that characterizes his theories of infantile sexuality. In other words, in arguing that the fetishist disavows the "fact of castration", Freud forgets that castration is as much a fantasy as is the maternal phallus and therefore, that to embrace the reality of sexual difference what needs to be overcome is the fetishistic phantasy of phallic monism (non-castrated/castrated).

Psychoanalytic theories of transsexuality are themselves caught in the aporetic encounter between nature and culture; normative sexuality and polymorphous perversion, but are seldom able to hold in tension the traumatic quality of that which cannot be known or the implications of the irreconcilability of these terms.

In this paper I am going to think about transsexuality as an experience that thwarts the ideal of subjectivity. I would like to formulate transsexuality as a psychic position and as a metaphor for the transitional experience of the transformation of the psyche. I suggest that we consider transsexuality through an aesthetic approach to the question of sexual difference, under the assumption that transsexuality may open rigid, naturalized, and concretized understandings of gender. To do so, I will turn briefly to literature. Literature allows us to take our time to observe the masculinizations of origin. We are allowed to individuate from our objects, slowly take distance from them, and treat them softly, as malleable and transitional.

It is particularly difficult to individuate transsexuality from its known meaning and consider it through the plays of a transitional object and as a question of object relations. A move to literature will help us make this gradual move from treating the body as object of certainty to a study of its enigmas. When thinking of the intrigue of the sexual body in the last century, two literary characters and two different solutions to the question "am I a boy or a girl" come to mind: Foucault's *Herculine Barbin* (1980) and Eugenides' contemporary character Calliope ("Cal"). We know of Herculine through Michele Foucault's publishing of her diary in 1980. She was a hermaphrodite living in France from 1830 to 1860, attending an all girl school and then committing suicide. Calliope, a character in Eugenides' novel *Middlesex* (2002) found Herculine's story inspiring. Living in different times and contexts their complex theories of origin and becoming represent two different ways to construct gender and the phantasized Other. Both provide the possibility of writing the sexual body and capture the phantasies of intersex and transsexuality circulating then and now in public imaginary. Both of their narratives touch upon a collapse of meaning, forms of madness and notions of transformation. And yet, the narrative of their embodiment is strikingly different.

As enigma, gender presents as riddle: "am I a boy or a girl"? And to consider the interface between body and language we face a choice. Can our narrative be of one gender and our body of another? What is entailed in such a choice? In the act of recounting their history, memory and forgetting come ever closer. We encounter adolescent passion, nostalgia, ideality and primal scenes. Reading Herculine's memoir and Eugenides' novel we may wonder, can narrative be read as memory? Freud reminds us that successful history is always forgotten and memories carry the enigma of sexuality. A failure to remember along with an attempt to recapture something felt to have been **lost in time, is the paradox of narrative.**

We witness in *Middlesex*, the close connection between memory and imagination when Calliope (Cal) says: "I was born twice, once as a baby girl, on a remarkable smogless day in January 1960; and then again, as a teenage boy; in an emergency room near Petoskey, Michigan, in August of 1974" (Eugenides 2002, 3). The second birth occurs as Cal is rushed to the hospital following an "accident" and where her enigmatic sexuality is discovered, causing "confusion". For Calliope, we learn, re-birth is tightly bound with confusion. The confusion on the doctor's face upon discovering Calliope ambiguous genitalia when she is examined in an emergency room, the confusion of her parents upon given the news that their daughter is a boy and Calliope's own confusion are responses to an **enigmatic situation that creates a porous membrane at the heart of experience.**

Through *Middlesex*, we accompany Calliope retrospective search to trace the origin of an "accident" that can explain her gender, only to find ourselves at the beginning of the story, now-

The confusion on the doctor's face upon discovering Calliope ambiguous genitalia when she is examined in an emergency room, the confusion of her parents upon given the news that their daughter is a boy and Calliope's own confusion are responses to an enigmatic situation that creates a porous membrane at the heart of experience.

retold by Cal. Calliope's time travel is made through Eugenides's writing and so *Middlesex* opens an enigma for us the readers: can writing be an act of re-birth? What kind of a novel would we have to write that would re-write us? Calliope's narrative and the reader's struggle with gender positioning reflect the difficulty of thinking about gender without recourse to an origin story. As our character struggles with what is experienced as an enigmatic history handed down through the generations, the question for the reader becomes, what meaning can we make from our own accident of gender?

The question of meaning and sexuality is one invoked by Freud. He insists on the paradox of sexuality that is beyond meaning: "it goes lower and also higher than its popular sense" (Freud 1953, 221-22). The paradox of sexuality is that it is predicated upon its inhibition, upon lack. To be sexual we must continue making meaning but we must also be duped by the meaning we make rather than become absorbed in its literality. Like the drive, we must miss our own aim, to desire. By definition, sexuality is a violation of doxa, is transgressive and rules out normalcy. In Freud's notion of the sexed body, the body is propelled to survive not to unite with an external object that **will gratify all its needs but rather, only through the failure of gratification and the drive's circumvention of the object, can the drive be temporarily gratified.**

The transsexual and intersex bodies seem to literalize the complex relationship between sexuality and meaning given that they transgress stable theories of origin at the same time their bodies desire certification from the other.

Such estranging affirms the way in which our sexuality becomes the Other that both exhilarates and terrifies, permits and prohibits. Reading Cal's narrative fight with desire may help us to elaborate the transsexual dilemma with seeking comfort in a fantasy of "settled" gender. But it may also broaden the dilemma of gender as a human condition, not limited to the transsexual position.

Unlike Eugenide's novel, which starts with a re-birth, Herculine Barbin's memoir begins with a proclamation of death and despair: "I am beyond doubt approaching the hour of my death...forsaken by everyone"(Foucault 1980, 3). Herculine, as Foucault describes, has "left (her) childhood only to draw apart from the world, condemned, by the strangeness of her body, to love as stranger" (Foucault 1980, 3). We learn, however, that there is a precursor to this estrangement associated with the entrance into adolescence; that she never knew her father and by age seven, her mother gave her away. In fact, Herculin's memoir can be read as a relentless search for lost mother. The maternal space is replaced by other maternal figures from which Herculine derives passive pleasure. Living in girl's schools and convents, she experiences the pleasure of "having been touched by words of the mother superior, taken into the homes of the nuns or under their "wings," kissed and caressed, "gazed" at (Foucault 1980, 5). "The mother" plays a dominant role in the narrative despite the fact that she is barely mentioned or remembered. She is found in the teachers, the mother superior, and finally her supervisor at the convent, who replays an uncanny repetition when she sends Herculine away upon the discovery of her "true" gender. The search for the mother culminates in yet another abandonment from which Herculin never recovers. And yet there is her testimony.

The convent experience as a whole is described as a transitional womb-like space that

In Freud's notion of the sexed body, the body is propelled to survive not to unite with an external object that will gratify all its needs but rather, only through the failure of gratification and the drive's circumvention of the object, can the drive be temporarily gratified.

permits ambiguity, an intermediate space, where Herculine can hold on to the enigma of gender. The convent is a place where sexuality is atmospheric, both absent and intensely present. Being declared man by a priest and a doctor, Herculine is sent away from the convent. It marks a paradoxical moment where all at once she receives the desired certitude that will settle her nagging ambiguity and confront the unbearable.

Like Calliope's narrative, Herculine's memoir addresses the history of her transgression. A genetic mistake, an error of nature that "baffles any attempt to make an identification" (Foucault 1980, xii).

The uncertainty of identification had shaken the coordinates of time, turning mute objects to speaking subjects. But the speaking subject is also baffled. We may wonder, why did an answer to her bafflement about her body rendered her mute? Something in Herculine resisted transformation, could not imagine herself in transition. She could not ask herself: am I a man or woman? Does the literalization of her desire to become a man foreclose all possibility of a return to this enigmatic state where she could hold her mother as both present-absent?

Our capacity to listen to our character's struggles with their enigmatic embodiment as a struggle to make meaning from history, also elaborate the way in which we are transformed through our reading. The capacity to tolerate enigma, anxiety and vulnerability in our own countertransference to the novel, opens our experience to what Britzman calls "novel education" (Britzman 2006, 1). To become analytic readers of the story we allow ourselves to be duped by its literality-that which we cannot explain. The act of reading, like the analytic act involves making the literary into literature. The analytic act requires risk, idealization and a position of being idealized. The analytic act therefore is an acrobatic act on a tight rope between ideality and emptiness – an attempt to orient oneself while walking on a tenuous link between what is known and what is unknown. De-idealization occurs bit by bit, through fragments of experiences that disappoint, miss and reveal the analyst as lacking. It is a position where the analyst's enigmatic response and her temporal presence allow the incremental internalization of the capacity to stay with desire.

Cal's shattered object of phantasy leaves his body with its unending desire, which in its hunger for an answer gives rise to archaic objects, infusing them with meaning. But as Cal's belief in the stability of language erodes, his satisfaction is dispersed, no longer bound to a lost object of the past. For the reader too, a something becomes unstable and permits a transitioning where history is opened to narrative and what is known is put in transit. Cal's journey captures the way in which the psychic apparatus and the analytic process may share a similar structure. In analysis the analysand's narrative is an attempt to present the enigma of the body, its unruliness, its unconscious desire, and its unpredictability.

Like Proust's retrieval of lost time through the pathos of writing, the narratives of *Middlesex* and *Herculine*, expose one's origin as a phantasy, a place that, much like analysis, is always "no longer" and "not yet," "fugitive traces cut off from past or present" (Spivak 2010, 58). Through literature we have encountered two scenes of survival: the author's capacity to deal with the emotional scene that produces a character, and the character that elaborates the material to be worked through, that of course belongs to the author. The book tells us a story of the narrative of the body, of writing on the body and of writing a body.

We are dealing with the author's social phantasy of transsexuality which goes against the transsexual discourse that is also caught in a phantasy of knowledge, where the story of origin often begins with certainty: "I always knew", which serves as "after education"- Nachträglichkeit – and a negation: there is no "always" for the temporal subjects who keeps re-writing herself from the moment of speech.

Conceptualize gender as a response to "libidinal difficulty" (Pluth 2007, 160), we come to place gender closer to a symptom. Gender is a site of collapse, a deadlock, a condensation of signifiers that, through analysis, transforms into a tolerable myth. But as a psychic response gender is also a container for the irreducible split that cannot be represented, only repeated as a feigned performance—a wink that enables us to survive and transform. *Middlesex* and *Herculine Barbin* also show us the way in which it is within our nature to go against nature and that there is no grand plan to put us in a reproductive scheme.

The dilemma psychoanalysis confronts is that the psyche is not biology at the same time that it is subject to the determinants of the body. The reader, like the analysand or the writer begins

Our capacity to listen to our character's struggles with their enigmatic embodiment as a struggle to make meaning from history, also elaborate the way in which we are transformed through our reading.

in misrecognition and oddly the self goes missing. Our narratives as well carry a kernel of indecipherability, as our expression of loss. The truth of the body is that there is never an original body and therefore, no body is ever false. Coming to term with our own indecipherability permits us the freedom of kneading raw material into shape that can bring unexpected coherence to experience. In analysis we tell our story of gender and our theories of becoming that are revealed as pathos. Our re-birth is ushered by giving voice to the parts in ourselves that cannot speak, that can only be represented in writing and to which we can "return" through the pathos of imagination. The body as a representation cannot give expression to the unspeakable, to sexual difference, only brush against it through the way it is narrated. This means that we always read and write our bodies in the shadow of death and that temporality preserves our desire for transformation, for a renewed life.

Psychoanalysis, as a discourse concerned with representation also takes heed of the fact that the pressure of presenting in the world is universal. We may therefore ask ourselves, is psychoanalysis (as opposed to psychiatry or psychology) not interested in the effort involved (the drive) and the capacity to live without falling apart (suicide or murder)? If so, Why would we not consider the possibility of surgery as a radical intervention that is also an act of hope or an expression of the transformative nature of the human? As a discourse concerned with the unconscious, however, there is also recognition in psychoanalysis that there cannot be control over the way our presentation is received. It is this catch that makes presentation hysterical.

We must therefore ask ourselves: is psychoanalysis to be a watchdog for medical profession? Or, is it an experiment in meaning affected by technique? If we agree that psychical life is determined by a force that we don't know, how do we link those desires to our choice and how do we live creatively with the symptom? The unruliness of sexuality also reminds us that analysis cannot privilege meaning, as we are bound to encounter only fragments, traces, and partial objects. It invites us to transgress.

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* This paper contains excerpts from Oren Gozlan's book titled: Transsexuality and the art of transitioning: a Lacanian perspective (Routledge 2014).

Response to: “In the Light of Eternity: A Personal Point of View on War and Peace in the Middle East”. (TICP Bulletin Apr 2014)

By Sam Izenberg MD

While I have misgivings about the use of this Bulletin to conduct exchanges concerning political matters that are peripheral to the shared interest of our Society and which, moreover, are likely to prove contentious and divisive, I feel compelled to respond to the paper by John Sloane – “In the Light of Eternity: A Personal Point of View on War and Peace in the Middle East”, published in the April 2-14 issue of the TICP Bulletin, originally presented at the IARPP conference in Chile in 2013.

There are two very troubling though very common errors in the paper which unfortunately have ramifications for the attitudes of others to the situation in the Middle East. The first is the fundamental conceptual mistake of equating individual psychology (and even more restrictively, the unique context of a patient choosing freely to engage a therapist), with the complex geopolitical realities of nations, states and sects engaging in multilayered societal, sectarian, ideological and military/economic entanglements with one another. The second basic error is even more difficult. It is a fundamental empathic insensitivity to the real reason for the disappointment, dismay and, at times, anger with which certain kinds of statements such as Dr. Sloane’s may be met. I will deal with this matter first.

Dr. Sloane says: “I felt deep shame that my country, Canada, voted against the resolution just as it had failed the European Jews seeking refuge from Nazi Germany”. This remark unmistakably equates the situation of the Palestinians in the region with that of the Jews in Nazi Europe. This is not a simple or benign error. Jews faced a deliberate, dedicated, and systematic effort to exterminate each and every one of them simply for the fact of being Jews. Palestinians do not and any implication that they do lends support to what is a lie and a calumny. The comparison in itself borders on the obscene. To make matters worse, the implication is that those who are doing what is supposedly being done to the Palestinians are not just Israelis as citizens of a sovereign state but “the Jews”. Put bluntly, the implication of Dr. Sloane’s equal shame over Canada’s failure in the two situations is that the Jews are now doing to Palestinians what the Nazis did to them.

I can well imagine that the response to my observation would be that such a comparison was not intended or meant. I would expect, indeed, that the author would be horrified to be considered to have made it intentionally. But the comparison is there in the choice of words and as psychoanalysts (if not simply on the basis of common sense) we have to wonder what kind of conviction would lie behind it. The import of this equivalence is that it supports a kind of libel with whose consequences we Jews are unfortunately only too familiar and which consequences we are beginning to witness once again today in the frightening rise of anti-Semitism.

But Dr. Sloane goes on to compound this error. He says that he felt "guilty and fearful" that his "concern for the plight of the Palestinians" would put him "in the camp of Israel's enemies in the eyes of some of my Jewish friends". While I do not consider Dr. Sloane to be Israel's enemy, it is hardly "concern for the plight of the Palestinians" that would put him in this camp, but rather the chilling slander that is so easily put forward. Jews are not upset because the Palestinians arouse sympathy. Jews are upset because they are too often solely blamed for the plight of the Palestinians, while the ongoing existential threat to Israel (and to Jews), much of which, by

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the way, continues to be promoted in Palestinian schools and the speeches (in Arabic) of Palestinian leaders is ignored in facile depictions of the situation and even more facile recommendations for solutions.

As to the extrapolation of dynamics and resolutions that are appropriate in individual psychotherapy to large-scale complex national and international entanglements there are several problems that stand out. Dr. Sloane says that "explosions of homicidal/suicidal rage are not only destructive in aim, but represent a desperate attempt to reach an Other who might hear, understand and survive our aggression". Tell that to the lynching victims of the Ku Klux Klan. He adds "A good listener makes all the difference between the escalation and proliferation of shame-rage cycles..." Does he really believe that what ISIS lacks, is waiting for, is a "good listener"?

He says that "Retaliation has its place as a means of communicating how unacceptable violence is – by giving the other a taste of what it's like". But "vengeful retaliation" is only one kind of motivation for responding to lethal attacks. Another may be a message to one's countrymen that one will not stand idly by as they are being murdered. Yet another may be that the enemy must know that murder will not be met by retreat. All in all Dr. Sloane clearly parallels the unarguable virtue of listening in the consulting room with "listening" as rockets are being fired at homes. Hamas is not firing them because it is desperate to be "heard" and "understood"; Israel's destruction is its very reason for being, as it openly proclaims .

I do not enjoy writing this response to Dr. Sloane. We have been colleagues, partners and friends for a great many years and we have shared many vital and deeply felt experiences. It gives me no pleasure to take this public an adversarial position, but I concluded that if I did not, my burden of shame would be great and deserved.



TICP Scientific Meetings ~ Spring 2015

We welcome all Members and Guests of the Society (TSCP) and TICP candidates to participate in the monthly Scientific Meetings. They are usually held on the 3rd Wednesday of each month from September until May. There is no charge for members to attend. To check your current membership status please contact Suzanne Pearen, info@ticp.on.ca

Meetings are held at the U of T Faculty Club, 41 Willcocks St., Toronto. The presentation begins at 8:00 p.m. RSVPs are appreciated; please email us to request a copy of the reading.

Please join us each month for a **Pre-Meeting Dinner** at the Faculty Club Pub before each presentation. The Dinner is a prix-fixe menu for \$25 for appetizer, entrée and dessert. Please join us for these collegial occasions with fellow members, guests and the speaker. Dinner begins at 6:30 p.m. and registration is **available online at** www.ticp.on.ca

UPCOMING SCIENTIFIC MEETINGS

March 11, 2015: Mavis Himes, Ph.D., C. Psych

April and May 2015: TBA

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Please contact Keith Haartman at 416-513-0707 or at keithhaartman@sympatico.ca

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