



The Bulletin

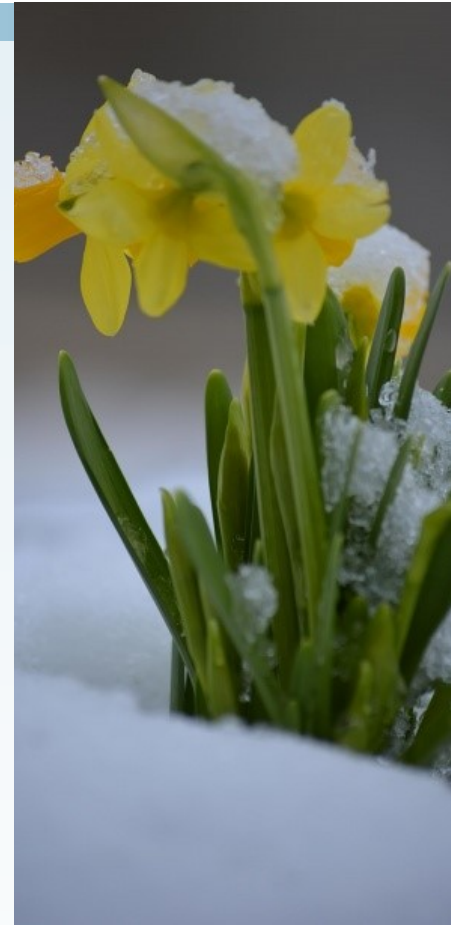
President’s Message

The future lies in giving to the present. I want to express much gratitude to all for continuing to contribute to the vitality and growth of our Institute and Society. Last September, Gill Straker travelled from Australia and generously shared a poignant, disruptive and thoughtful view with her workshop *Working with Extreme States*.

Sam Izenberg (*Another Crack at the Problem of Technique: A Guide to the Perplexed; or, It Takes One to Know One*), Angelika Mellema (*“Standing in the Spaces” of Multiple Language Selves*), Brent Willock (*The Wrongful Conviction of Oscar Pistorius*) and Mehr-Afarin Kohan (*On the State of “Speechlessness”: When Analysts are Mis-Recognized by their Patients*) made invaluable contributions to our scientific meetings inspiring a lively and inquisitive participation. They will be followed with a presentation by Bettina von Lieres (*Silent Citizenship, Dissociation and Political Participation: Learning from Psychoanalysis*). This spring also features an Extension Program on Sandor Ferenczi with invited instructor Peter Dales.

Nancy McWilliams was TICP’s distinguished Invited Speaker in February 2019 (*The Continuum of Madness with Special Attention to Narcissism*) Her warm and transformational presence garnered tremendous recognition and presence in the psychoanalytic community. In May, we welcome Sam Gerson and Shelley Nathans (*Progressive and Defensive Adaptations to the Challenges of Adult Life*).

The January 2019 winter party honoured Stephanie Bot and her contributions to the TICP 3-year Psychotherapy program and fundraising initiatives for the TICP Free Clinic. The graduation of 3 candidates was also celebrated: Christiane Martin, Adrienne Tan, and Sheri Turrel. Suzanne Pearen’s assistance with all the moving parts contributed to a memorable evening. The gathering of colleagues, family and friends exuded a warm and welcoming ambience and featured a live performance of jazz musician virtuoso Marilyn Lerner alongside the melodic voice of Keith Haartman with the inspiring and evocative lyrics of John Lennon’s 1971 *Imagine*.



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Save The Dates

- May 25, 2019:
Dr. Sam Gerson & Dr. Shelley Nathans
- November 2, 2019:
Dr. Edward Tronick
- January 25, 2020:
Dr. Josh Levy
- February 21, 2020
Dr. Virginia Goldner
- May 23, 2020:
Dr. Jeanne Wolff-Bernstein
- October 5, 2019:
Dr. Hilary Offman and Dr. Zoe Meleo-Erwin

President's Message . . . continued

We recently learned that we have received approval for the 3-year Psychotherapy program that was submitted to the College of Registered Psychotherapists of Ontario, the next step is an extensive application to the Ministry of Training Colleges and Universities: Private Career Colleges and following approval the program can be launched. In the interim, we are in the process of negotiating a proposed plan presented to the City of Toronto Buildings Department and ultimately securing a home for TICP.

We are eternally grateful to Keith Haartman and Suzanne Pearen whose efforts make the Bulletin a reality. In 2018 and now in 2019 the Board, committees, faculty, graduates, candidates and others have given generously of their time, energy and thoughtfulness which is deeply appreciated. These collective efforts are invaluable in imagining, enlivening and ensuring our continuing growth.

*Imagine all the people
Sharing all the world
You, you may say I'm a dreamer
But I'm not the only one
I hope someday you will join us
And the world will live as one.
John Lennon (1971)*

Judi B. Kobrick, President TICP

IN MEMORY OF

Dr. Lewis Aron (1952—2019)

On February 28, 2018 we lost a beloved and revered giant in our field, **Lew Aron**. His passing leaves a void in a myriad of ways for so very many. It feels unimaginable to picture our psychoanalytic terrain without his vibrant, keen and brilliant presence.

Following in the footsteps and inspiration of Stephen Mitchell, Lew Aron was a foundational part of the TICP community, as a scholar, as a mentor and as a friend. His radiant and infectious smile and warm presence will remain a beacon for us always. We were privileged to experience his generosity, his enthusiasm and his incredible intellectual and scholarly engagement. He will be deeply missed, remembered and alive in our hearts and minds.



Lew was passionately devoted to his work, loved ones, friends and colleagues and always leaving the door open for anyone to enter, to engage and to be recognized. He was prolific in his numerous accomplishments and always gifting others to pursue challenges and reach beyond personal limits.

Lew, as the director and leader of the New York University Postdoctoral Program in Psychotherapy and Psychoanalysis for 21 years, contributed to the pre-eminence of relational psychoanalysis on the world stage. During his incredible career, he held 28 academic and visiting faculty appointments; 32 editorial and administrative positions; authored 14 books and 112 articles and book chapters; founded and co-edited the Relational Book Series Perspectives (with Adrienne Harris) that included over 115 books and participated in numerous study groups. His notable books include: *A Meeting of the Minds: Mutuality in Psychoanalysis* (1996) and more recently *Dramatic Dialogue: Contemporary Clinical Practice* (2017, with Galit Atlas). Lew was the President of the Division of Psychoanalysis (39) of the American Psychological Association, as well as the International Association for Relational Psychoanalysis and Psychotherapy.

The TICP will be creating a tribute to honour the memory of Lew Aron in the spirit of his generosity and generativity.

Judi B. Kobrick, President TICP

TICP Winter 2019 Celebration

HIGHLIGHTS & MOMENTS

On **January 23, 2019**, TICP members, guests, faculty and candidates gathered at the Combination Room in Trinity College, to celebrate the accomplishments of the Institute and our newest graduates.



All guests enjoyed the musical stylings of **Marilyn Lerner** (piano) and **Keith Haartman** (vocals), aka "***The Sublimators***".

They performed several songs in honour of Stephanie Bot, including the selections *Imagine* (John Lennon) and *Stand By Me* (Ben E. King).

CONGRATULATIONS to TICP's most recent
program graduates:

Christiane Martin, MSW

Adrienne Tan, M.D.

Sheri Turrell, Ph.D.



We honoured our own **Dr. Stephanie Bot** for her incredible efforts in developing a new CRPO-recognized psychotherapy training program to be launched in the near future, as well as her ongoing dedication to fundraising efforts for the TICP Free Clinic. Her contributions have been extraordinary, and TICP is greatly appreciative of her generosity of time, energy and passion.

SCIENTIFIC MEETINGS

2019

Wednesday scientific meetings are free for all TSCP Members and Guests. They are held from **8:00 p.m. - 9:30 p.m.** RSVPs are appreciated in advance. Refreshments are provided.

LOCATION: St. Hilda's Residence, Adams Room
44 Devonshire Place, University of Toronto.

Wednesday, May 1, 2019

Bettina von Lieres, Ph.D.

Silent Citizenship, Dissociation and Political Participation:

Learning from Psychoanalysis

Advance reading available with RSVP.

Saturday, October 5, 2019

9:00 a.m. —12:30 p.m.

Hilary Offman, M.D. and Zoe Meleo-Erwin, Ph.D.

The Otherness of Fat

A small fee is charged for Saturday morning meetings; more details to follow.

Email info@tscp.on.ca or call 416.288.8060 to **RSVP**.

We welcome all Members and Guests of the Society (TSCP) and TICP candidates to participate.

*There is no charge for members to attend the Wednesday events;
a small fee is charged for Saturday morning events.*

We are constantly searching for new Scientific Meeting presenters.

If you would like to present, or can suggest a potential presenter, please do not hesitate to contact us.



UPCOMING CONFERENCES AT TICP

May 25, 2019

Progressive and Defensive Adaptations to the Challenges of Adult Life

Innis Town Hall Theatre, 2 Sussex Ave., Toronto, ON, M5S 1J5

Morning Session: Shelley Nathans, Ph.D.

Infidelity as Manic Defense

Afternoon Session: Sam Gerson, Ph.D.

Changing One's Mind: Adult Development and the Complexity of Internal Representations

REGISTER TODAY AT www.ticp.on.ca

Earlybird rates end May 10, 2019

November 2, 2019

Edward Tronick, Ph.D.

January 25, 2020

Joshua Levy, Ph.D., C.Psych.

February 21, 2020

Virginia Goldner, Ph.D.

May 23, 2020

Jeanne Wolff-Bernstein, Ph.D.



Help Us Make Freud's Dream of The Free Clinic a Reality

"If you will it, it is no dream." Theodor Herzl

It's a neglected history, but we know the dawning of psychoanalysis was deeply rooted in social justice. Freud and the early psychoanalytic movement were unwavering in their commitment to treating the poor and working classes.

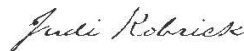
In 10 different cities, between 1920 and 1938, Freud and his colleagues created outpatient centres providing free mental health care. These revolutionary clinics would nurture people to their best and most productive selves.

We know full well the profound demand for mental health services in our city. Too many people struggling are simply not able to access the help that they need.

Let's make Freud's dream a reality in Toronto.

We need your support to bring the dream to fruition. Please consider making a gift today. As Freud said in 1918, "The poor man should have just as much right to assistance for his mind as he now has to the life-saving help offered by surgery."

Let us turn no one away.



Judi Kobrick, Ph.D
President



Stephanie Bot, Psy. D
Treasurer & Fundraising Chair

I believe in the dream of **The Free Clinic**. Please count on my support.

To donate now, please visit www.ticp.on.ca

Thank you for your commitment and generosity.

If you require assistance completing your donation, please
contact Suzanne Pearen at 416-288-8060.

Toronto Institute for Contemporary Psychoanalysis is a registered charity. All donations are tax deductible.

PROGRESSIVE AND DEFENSIVE ADAPTATIONS TO THE CHALLENGES OF ADULT LIFE

SAM GERSON, PH.D. & SHELLEY NATHANS, PH.D.

Innis Town Hall Theatre, University of Toronto, 2 Sussex Ave., Toronto

10:00 a.m. — 4:00 p.m.

ABOUT THE DAY

Morning: Shelly Nathans, Ph.D.

Infidelity as Manic Defense

The paths leading to infidelity in a couple's relationship are manifold and diverse; there is no singular cause, no simple, linear route. Using a contemporary Kleinian framework, Shelley Nathans, Ph.D. will present her paper "Infidelity as Manic Defense", in which she describes some of the important theoretical issues relevant to understanding affairs. The main focus of this paper is on the problems that one or both of the partners in a couple may have with mourning past or impending loss, and the consequent infidelity that may result from a manic attempt to replace depression or psychic pain with excitement. A developmental orientation will be used to delineate a range of psychological dilemmas that contribute to infidelity, including claustrophobic anxieties, difficulties with mourning past or impending loss, Oedipal problems and separation issues.

Afternoon: Sam Gerson, Ph.D.

Changing One's Mind: Adult Development and the Complexity of Internal Representations

Progressive adult development involves processes of internal alterations that are quite similar to what occurs in positive psychotherapeutic outcomes. The overlap between these domains has, however, been widely neglected to the detriment of both disciplines. In this presentation, a detailed case of a man in "mid-life crisis" is discussed in terms of the challenges posed by novel demands on structured self-and object-representations. The material illustrates how newly emergent contemporary demands that create conflict with established internal configurations create crises that can only be resolved through adaptive alterations in unconscious representations.

Learning Objectives

Morning Session:

- Participants will be able to describe Klein's concept of the manic defense.
- Participants will be able to describe how manic excitement may be used to defend against loss.
- Participants will be able to list two types of triangulations that may be relevant to understanding infidelity.

Afternoon Session:

- Participants will be able to identify the self and object-representations that are involved in navigating emergent developmental demands.
- Participants will be able to identify the transference and counter-transference dynamics involved in shifting internal representations.
- Participants will be able to identify the presence of "generative" dynamics as defined by Erickson.

Registration Details

Earlybird Registration rates end May 10, 2019

Registration is available online at www.ticp.on.ca

Rates:	Early	After May 10
TSCP Members	\$170	\$180
Regular Fee	\$180	\$190
Student Fee	\$100	\$120

Registration is available online at www.ticp.on.ca

SCHEDULE OF THE DAY:

- 10 a.m. Introduction (Dr. Judi Kobrick)
- 10 -11 Infidelity as Manic Defense (Dr. Shelley Nathans)
- 11 - 12 Discussion with Audience
- 12 - 2 Lunch (on your own)
- 2 - 3 Changing One's Mind (Dr. Sam Gerson)
- 3 - 4 Discussion with Audience
- 4:00 p.m. Closing Remarks (Dr. Judi Kobrick)

FREUD ON LOVE

Implications for Comparative Analysis

Recently Marsha Hewitt asked me to be a respondent at a scientific meeting at the Toronto Psychoanalytic Society. Marsha presented a trenchant critique of Ian Suttie taken from the final chapter of her superb study "Freud on Religion". In this chapter, entitled "What's love got to do with it? New psycho-mythologies", Marsha argues that depictions of Freud and Freudian psychoanalysis as discourses that repudiate love and attachment are myopic and misguided. In particular, Marsha challenges what she views as the anti-Semitic undertones in Ian Suttie's work. Suttie portrays Freud as an authoritarian, loveless, materialistic drive theorist devoid of tenderness. A disguised Christian triumphalism informs Suttie's distortion of Freud and the presentation of an object relations theory emphasizing the sociality of communion and the loving reciprocity of the early infant-mother relationship. Since Marsha's chapter was so convincing, my response focused on how Freud's complex views on love and sexuality shed light on differences between the various schools of psychoanalysis.

David Bakan's "The Duality of Human Existence" (1966) explores two fundamental modes in living forms: "agency for the existence of an organism as an individual, and communion for the participation of the individual in some larger organism of which the individual is a part" (pp. 14-15). Bakan explores how these modes play out in various human domains. For the purposes of my discussion, I limit myself to Bakan's thoughts on Freud's treatment of sexuality via the concepts of libido, Eros, and Thanatos.

Agency refers to a set of features that cluster around the concept of the individual: self-protection, self-assertion, acquisitiveness, and the urge to master. Agency is characterized by a tightened, poised musculature and the discharge of tensions, by separations and a detachment from the environment, and by the repression of thought and feeling. In short agency coincides with narcissism in the non-technical, conversational sense of the term. Because it separates the self from the larger environment, agency constricts and subtracts.

Communion refers to the participation of the individual in a larger organismic whole of which the individual is a part. Communion is characterized by union, by the lack of separations and by contact and openness, by symmetry and reciprocity, by a relaxed musculature, by the removal of repression, and by the capacity to contain and maintain a fixed level of tension that allows for complex forms of association.

This dichotomy is by no means unfamiliar. We find it, for example, in Gilligan's study of gendered morality, "In a Different Voice", as well as Blatt's "Polarities of Experience" (2008).

Freud used two terms to describe sexuality - libido and Eros. While Freud links the two, Bakan argues that they fundamentally differ from each other and that intractable contradictions arose in Freud's thinking because the notions were used somewhat interchangeably. In combing through Freud's "Three Essays on Sexuality", Bakan highlights how the earlier libido refers to an energetically driven sexuality. The libido creates an internal tension that demands muscular action and, in line with the pleasure principle, culminates finally in tension discharge. Freud likened the libido to hunger. He claimed that even in women, the libido maintains a masculine character.

Around the First World War, however, Freud became preoccupied with a view of sexuality that emphasized union, communion, affiliation and love. Bakan argues that Freud now struggled to reconcile newer communitive, qualitative notions with older quantitative, energetic ones. Because the two notions became entangled, Freud lost valuable clarity. Whereas before libido implied an energy directed towards an object in the form of a cathexis, the term now acquired strong overtones of unitive love still presented, of course, under the presiding banner of sexual union. In "Beyond the Pleasure Principle", as Hewitt points out, Freud used the term Eros, to coincide "with both the notion of Eros in Plato's philosophy and the love extolled by 'the apostle Paul' in his letter to the Corinthians" (2014, p. 119). A non-agentic focus on sexual and social relationality emerged in the language Freud chose to describe Eros (a life-force, ever-larger unities, the devotion to concrete objects and abstract ideas, self-sacrifice, the longing for proximity and so on). This focus also appeared in the many sociological texts Freud penned during and after this period (e.g., "Group Psychology and the Analysis of the Ego", "The Future of an Illusion", "Civilization and its Discontents", "Moses and Monotheism"). Hewitt cites these texts to prove that Freudian theory cannot be dismissed as portraying merely the loveless hedonism of isolated or atomized individuals.

Freud's complex views on love and sexuality shed light on differences between the various schools of psychoanalysis.

Bakan's argument runs basically as follows. Freud had grown more aware of the importance of the communion aspect of sexuality, and revamped his metapsychology by introducing the dual life and death instincts. Yet Freud failed to reconcile older notions with newer ones. The stalemate led to logical conundrums, like a desexualized eros, or a death instinct whose aim of tension reduction rhymed awkwardly with the earlier depiction of the libido and with the pleasure principle. In my own view, Bakan convincingly shows that many of these impasses give way if we distinguish between two kinds of sexuality: agentic and communal.

I agree with Hewitt that Freud appreciated the importance of the early mother-infant relationship. Marsha quotes Freud as saying that after weaning, the infant is convinced it's feeding was "too short and too little" (quoted in Hewitt, p.116). Even this little gem, steeped in Freud's awareness of inescapable ambivalence, might still be profitably kept in mind by contemporary infant researchers. But while Freud acknowledged the importance of maternal love, he had a far dimmer awareness of the pre-Oedipal relationship than he did of other developmental phases. Freud hadn't fully fathomed the importance of what Klein deemed the depressive position, the earlier form of conscience in which dependency is accepted and the object is loved and regarded as separate from the self. This oversight led to an overemphasis on agency in Freud's portrayal of the Oedipus complex. I find it instructive to think about this overemphasis because it might also shed light on the metaphoric aspects that shape the core differences between psychoanalytic schools loosely grouped under agency and communion. I refer here of drive based models versus attachment based intersubjective models. I also want to reflect on the spatial metaphors of horizontal repression and vertical dissociation which respectively characterizes the drive based models and the attachment based models. Repression implies an up/down trajectory while dissociation implies a side to side, across movement between adjacent self-states

In short, I want to playfully extend Bakan's insights. I suggest that an on-going dynamism exists between two irreducible categories of object love - libido and Eros - and that clinically and theoretically they possess equal importance. I also suggest that the two are frequently split in a manner that champions one pole and vilifies or erases the other. Later I will briefly suggest that this split occurs in Ian Suttie's critique of Freud. Also, exploring the clashes and reconciliations between Eros and libido in the Oedipus complex allows to us clarify Freud's invaluable contribution to the question of love.

In "Totem and Taboo", Freud tells the origin story of the primal horde in which an up/down hierarchical power struggle ensues between an older and younger generation of males. We might compare the struggle over possession of the women to the concept of repression because the father quashes the threat by forcefully expelling the sons from the horde. And we might liken the expelled brothers to drive derivatives who, in their push to get back in, symbolize the return of the repressed by themselves returning to overthrow the tyrannical father. The sons cannibalize the father to incorporate his strength. Though this act literally reunites father and son, the reunion differs from Eros because it is an oral drive incorporation that aggressively and acquisitively obliterates the father. After triumphing, the sons feel remorse and guilt. But where do these affects come from? This pre-superego guilt which, structurally, lies at the heart of the Oedipal conflict, remains under-theorized in Freud's largely agentic narrative. Why? Because these emotions are more closely aligned with Eros. The regretful pining of the sons points to an earlier developmental consolidation of conscience in the depressive position. The guilt that flows from this conscience is not directed to the sexualized Oedipal father, but to the protective pre-Oedipal father, the same paternal attachment figure highlighted in the "Future of an Illusion". The point I stress is that in Freud's description of the primal horde, the mythological blueprint of the Oedipus complex, Eros and libido must be logically distinguished because the clash between these two kinds of object love forms the nub of the conflict itself. The need to manage tension between the attachment and the drive is the engine or catalyst of the genital Oedipal superego, or in this case, the superego writ large in the atonement structure of Totemism -the beginning of civilization and complex social forms.

Developmentally, Eros and libido must vie with each other so that a genital superego linked to a humane and loving conscience will crystalize out of the Oedipus complex. One compelling example of the confusion that results from a blurry distinction between Eros and libido occurs when Freud describes the end of the Oedipus phase as demolition, a shock, as aggression turned inward. What's love got to do with it? Without Eros somewhere in the picture, the traumatic shock of aggression turned against the self simply cannot lead to healthy social conscience. This point runs like a golden thread throughout Carveth's book on conscience, "The Still Small Voice" (2003). These self-demolishing, super egos certainly exist. They represent unmitigated agency and their masochism contrasts absolutely with the reparative aims of a loving conscience.

In the primal horde story, after contrition counteracts revenge, Freud chronicles a series of momentous changes. He describes a shift from expulsive hierarchy to inclusive reciprocity. The members of the clan no longer relate to each other primarily through up-down generational differences, but as symbolic siblings in an adjacent, side to side frame. The members achieve social affiliation through mutually identifying with each other as offspring of the totemic father. The atonement structure of side to side affiliation works to prevent hierarchical agency, that is, the Hobbesian rising up of one man against another. Next, Freud explains that the tension between drive and affiliation produces the impetus for a social, cultural, and religious evolution marked by increasing differentiation and complexity, a description that tallies with Freud's depiction of Eros on the cellular level. When Freud relates the life instincts to cellular organisms in "Beyond the Pleasure Principle", he claims that individual cells become devoted to each other, or more precisely, the cells devote themselves to the form of the entire organism, to the differentiated and complexifying structure of the whole. With Thanatos, particles detach, form collapses and tensions decline. With Eros, a stable level of cathexis must be maintained just as the brothers now need to stably regulate their antisocial drives by binding the tension through reciprocal identifications and love. Consequently, complex forms of civilization persist and evolve because Eros binds libido.

I want briefly to explore another famous Oedipus complex, that of little Hans. In short, Little Hans' horse phobia is the end result of a compromise formation between the horizontal-agentic axis and the vertical-communion axis. Because Little Hans loves his patient, devoted father, his lust and rage are displaced into the terrifying symbol of an angry horse who is bent on biting little Hans, and who is at risk of toppling in the street. The horizontal component is seen not only in the repression, but also in the up-down regression of genital castration anxiety into the orally sadistic fear of biting. As with the primal horde, Hans' love for his father cannot be explained via the hedonism of the libido, because the conflict resides in how the hedonic pressures conflict with Hans' tender feelings. For example, one cannot plausibly argue that little Hans' devotion is simply a sublimation of the negative oedipus complex, in the same way that in our current state of psychoanalytic theorizing one cannot plausibly argue, especially after Bowlby, that early attachment love is a secondary artifact flowing out of the drive gratifications of the oral phase. Nor can we attribute Hans' tenderness to a pre-existing paternal superego ideal because the Freudian superego forms only after this conflict is more or less resolved. Little Hans' fondness for his father, his depressive position conscience, is characterized by attachment love, by what Freud later calls Eros, and the symptom is a less than optimal compromise between two forms of object love: between libido and Eros, between discharge and union.

I make these clarifications to link back to Hewitt's critique of Suttie and his various supporters who claim that Freud misunderstood love, and presented a curtailed theory that reduced human nature to drive needs, to mere lust, rage, and appetite. I concur with Marsha that Freud had a different approach than Suttie's, one that steadfastly kept in mind the ambivalent complexities of love, along with the complexities of our polymorphous bodies. In clarifying the differences between libido and Eros in the Oedipus complex, we see, along with the examples Marsha provides via Gradiva, Mourning and Melancholia, and the Leonardo paper, that a portrayal of Freud as someone who understood next to nothing about love is simply an atrocious simplification.

In talking about the dynamic tensions between libido and Eros, agency and communion, in the Oedipus complex, I have been at pains to keep track of the spatial metaphors that accompany each term and buttress their meanings. I do so in the spirit of Lakoff and Johnson whose work shows how human thoughts, whether they are expansive ideologies or simple cognitive conceptions, involve spatial metaphors that reinforce the semantic aspects of ideation. The spatial metaphors that regularly crop up in relation to agency and communion might be regarded as unconscious fantasies that shape both the creative scope as well as the conceptual limitations of the epistemologies of any particular school of psychoanalytic thought. These underlying spatial metaphors might also shed light on why certain cross currents of criticism between the schools are often predictable and cliched. I offer some possible examples.

Agentic assertion is spatially hierarchical because the self is privileged over and above the other and the environment. Communitive reciprocity is an across movement because the other is accorded a more equal status and therefore stands on the same playing field.

Again, with regard to drive models versus attachment based intersubjective models, I wonder if the cardinal defense mechanisms of each position carry spatial connotations that reflect the moral values of agency versus communion. For example, might the dissociation model of the intersubjective schools, and in particular, in the American relational school, champion the democratic egalitarian goal of verbally elaborating in the transference/countertransference adjacent and polarized self states so that each pole gets its say while arbitrating with its opposing partner? Bromberg's compelling vertical metaphor of standing in the spaces applies well here. Or, might dissociation unconsciously embody the prime critique of drive theory as literally dis-associative, as disaffiliate, procrustean, and castrating? I am thinking of Bakan's depiction of agency as subtractive, constricting and isolating. There are, of course, judicious applications of disaffiliation and distancing in clinical practice, and it goes without saying that every school appreciates the fundamental importance of boundaries. Yet it has always been my impression that the groups which gravitate more closely around the Freudian model, including the Kleinians, place that much more emphasis on the necessity of abstinence and the importance of mourning as part of therapeutic growth. Do these agentic emphases become subtly modified and subtly devalued through the spatial lenses of the communion schools? For example, when relational analysts reflect on classical theory, they frequently relay themes of constriction and subtraction, they describe feeling constrained (perhaps repressed or oppressed) by conservative concepts, or by the hyper-abstinent expectations of Freudian case supervisors during their training. Classical theory and its close relatives are portrayed as discourses that excommunicate crucial therapeutic dimensions of an analyst's subjectivity.

Conversely, from the drive model perspective, consider Paul Grey and Fred Bush. The up-down hierarchical metaphor is explicit in Grey's approach which prioritizes an experience near, highly attuned defense analysis. Because instinctual impulses move in only one direction - up - Grey recommends that we spend less time interpreting drive derivatives, and more time listening for split-second defenses whose repressive force also flows in one direction - down. Grey holds that this style of work preserves analytic neutrality and avoids the pitfalls of countertransference analysis. I detect in this an aversion to the unavoidable "unitive" or reciprocal aspect of the analytic relationship. I refer here to what others have variously labeled the bi-personal field, the third, or co-construction. In his recent book, "Creating a Psychoanalytic Mind", Fred Bush, another skilled proponent of experience near drive-defense analysis, ponders "a seeming conundrum" (p.18). When he and a group of analytic colleagues asked themselves what they remembered most about their own analysis, the unanimous response was unequivocally relational: "what immediately came to everyone's mind were times when the analyst was especially humane or unempathic" (p.18). Bush continues, "what seemed like an inescapable conclusion was the significance of the atmosphere in the analytic setting in comparison to insight...no line of interpretation was as memorable as the affective coloring of the analysis" (p. 18). Bush solves the conundrum by arguing that interpretations work silently over time to effect change, and are, therefore, easily forgotten. He also relegates Eros to a necessary, yet secondary role by stating that the emotional atmosphere, like a supporting actor, allows for the actual analysis, that is, the primary interpretive work, to occur. To be clear, if relational analysts claim that their classical supervisors were rigid, I am not concretely disputing the verity of their accounts. Nor do I disagree with Bush's claim that the cumulative power of daily interpretations is less memorable than the analyst's emotional presence. But I do draw attention to the conspicuous repetition of ideological themes that, in their predictability, transcend the factuality of any particular story or claim.

To conclude, I return to Ian Suttie by way of Ronald Fairbairn. In the "Three Essays on Sexuality", Freud stated that, unlike the instinctual source and aim, the object is interchangeable. Fairbairn, in repudiating drive theory, argued instead that sex is a signpost to the object. In other words, sex is a handmaiden and relationality is the final destination. While I find this argument provocative and elegant, I continue to be uncertain if I agree. Figuratively speaking, if we drop the distinction between the id and the ego as Fairbairn did, or if we confuse libido with Eros as Freud did, might we lose sight of valuable theoretic and clinical insights? The disruption of a secure attachment base by drive demands is a commonplace occurrence in our lives and in our transferences. The phenomenon is legion: siblings whose familial bonds are destroyed by unconscious sexual attractions, heterosexual men whose search for paternal self objects unleash shameful homoerotic fantasies, frightening shifts in the transference from Winnicottian holding issues to sexual issues, or vice versa, or, as mentioned, Oedipus complexes in which lust and jealousy contend with attachment needs. Hewitt also eloquently makes this point when she critiques Suttie for, amongst other things, minimizing the conflict between sex and attachment. Hewitt writes, "Freud understood that before they are mothers, women are children and sexual human beings. Like all human beings women also struggle with their own internal conflicts, fantasies, repressed desires, and ambivalences towards those they love, including their children" (p. 132).

Hewitt argues that Suttie's repudiation of Freud reflects an anti-Judaic bias, "an ancient but stubbornly persistent supercessionist, triumphalist Christian theological tradition" (p. 126). Hewitt describes Suttie's polemic as follows: "The 'repressive and propitiary' legacy of Judaism in psychoanalysis could only be countered by a shift in focus on the innate reciprocal love of mother and child that refutes the authoritarian law of the father, which accords with Christian teaching" (p.125). Note how the horizontal and vertical co-ordinates line up: hierarchical repressive and propitiary authority versus the reciprocity of maternal and Christian love. My impression is that Suttie's position evinces the same conflict I describe via David Bakan. Suttie resolved the conflict by dismissing Freud and thereby splitting attachment and drive, hailing communion, and vilifying agency.

Bakan, D. 1966. *The Duality of Human Existence: Isolation and Communion in Western Man*. Chicago: University of Chicago. 1966

Hewitt, M. A. 2014. *Freud on Religion*. Bristol: Acumen

CLASSIFIEDS

To place an advertisement in this section, please email info@ticip.on.ca

SEEKING OFFICE SPACE

Semi-retired psychoanalyst, looking for part-time office space suitable for face-to-face psychotherapy, preferably in North Toronto, 2 days a week or 3 half-days, beginning in the Fall of 2019. Please contact John Sloane at sloanejohna@gmail.com or (416) 485-7037

SEEKING OFFICE SPACE

A training candidate is seeking office space beginning July 2019; one half day a week, possibility to extend to 2 half days; Tuesday, Wednesday, Thursday or Friday. Prefer a location on Yonge line, North York area. Please contact Jeong-Hee Kim jeongheekim704@gmail.com

TICP 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

Next class begins September 2019

(30-session program)

This is a program for those desiring to learn the basic principles and applications of psychoanalysis. This program will also help those interested in applying to the four-year psychoanalytic training program at the TICP who do not have training in psychoanalytic therapy. The program consists of weekly 2-hour seminars, for thirty weeks.

APPLICATIONS NOW BEING ACCEPTED; APPLICATION DEADLINE IS JUNE 1, 2019

TICP 4-Year Training Program in Psychoanalysis

Next class begins September 2020

Balancing professional training and scholarly education, this intensive program offers comprehensive, intellectually rigorous clinically-relevant seminars thirty weeks per year, supplemented by three Annual Weekends with visiting faculty.

The program's comparative-integrative perspectives facilitate candidates exploring and contrasting theoretical frameworks and learning to formulate clinical material from diverse, mutually enhancing viewpoints. Applicants generally have (or are nearing completion) licensure to practice as psychologists, psychiatrists or social workers. An Academic stream is available to applicants who do not wish to pursue clinical practice.

APPLICATIONS WILL BE ACCEPTED BEGINNING JANUARY 2020

For more information about TICP's Training Programs:

416-288-8060

info@ticip.on.ca

www.ticip.on.ca

BELONGING

BY JOHN SLOANE

On August 10-12, 2018, the **Ninth Joint International Conference** was held in Halifax on the topic of Belonging. It was organized by colleagues from several psychoanalytic institutes, the TICP, NYU, Adelphi U, and William Alanson White as well as the psychotherapeutic community of the host city.

For those of you who may not know, Brent Willock has been a gentle force to be reckoned with from the beginning of this remarkable series of conferences in different cities around the world, on pithy topics like Deaths and Endings, Taboo or Not Taboo, Loneliness, Failure, Passion, Similarity and Difference, Knowing and Being Known...

Papers from each have been peer-reviewed, edited and published in books that have won or been nominated for the Goethe and Gradiva awards. In other words, the quality of the presentations and the climate they have created among the relatively small numbers of participants has been remarkable – and well worth raising awareness of those who may not have known about them to the possibility of attending, two years from now.

This most recent conference was no exception to the rule of sublimated stimulation and satisfaction – although the synchrony between the topic and tone of this surprisingly intimate but diverse gathering was certainly exceptional – as expressed spontaneously in a starburst of appreciative emails afterwards.

In response to my two cents worth, Brent suggested I re-write it for inclusion in the TICP newsletter for those who don't know what they're missing. Here it is:

I'd like to add my voice to the chorus of thanksgiving for such a wonderful conference that may take years to digest!

From the opening address, through the small-group personal reflections, to the fascinating panels that pulled us in opposite directions and required difficult choices, to the haunting voice of Billie Holiday (Ros Kindler) and the unexpected moments of personal connection, it was full beyond words. But which of us lets that stop us from trying?

Being embodied spirits, empowered and limited by language, we cannot be in more than one panel at a time. Therefore we make choices to turn toward, away, or against whatever's offered. It helps enormously to have others who understand and accept our feelings and 'attention deficits' without being hurt or holding them against us.

After one very stimulating panel, Whitehead's words came to me, describing the experience of infancy as a "blooming, buzzing confusion". So many different ideas, impressions and emotional stimuli arriving from outside and inside, all at once! Except that, strangely, I didn't feel overwhelmed as I often do. I felt more enlightened and enabled rather than disabled. There was a joyful generosity and clarity to them all that moved me to mention Whitehead's words to someone – and then revise them. To me, it felt like a blooming, buzzing profusion, more illuminating than confusing, even though I could not, then or now, recall the details even if my life depended on it. That person responded, "You just have to have faith that it's in there, somewhere". So many different points of view and colourful points of light, all converging on and co-creating a single sense of belonging!

Pondering it afterwards, I could not help wondering if that's the experience of an infant born into a lovingly attuned family in which he or she feels held and able to hold – understood and able to understand, filled with mutual wonder and amazement at what's blooming and becoming real all 'round – even though it remains non-verbal. What Balint called "harmonious, interpenetrating mix-up".

Just sayin'... Formulating, if you like.

*Come to think of it, I also mentioned to whoever it was that the experience had a kaleidoscopic quality, beautifully ever-changing colours and patterns, never to be repeated, let alone remembered or adequately described. And that got me thinking about Mike Eigen's use of that image somewhere in his book, *Faith and Transformation*, where he also describes an early, essential sense of "boundless support" (belonging? basic trust?) for who one is and what's out there. A feeling that can be re-found in analysis through "faith in O" – and lost, of course. And found again. What he calls "basic rhythms" and "constant conjunctions"...*

Now, I have a much better idea of what he means...

Warmly and thankfully,

John Sloane

TICP Scientific Meetings

We welcome all Members and Guests of the Society (TSCP) and TICP candidates to participate in the ongoing Scientific Meetings. There is no charge for members to attend the Wednesday events; a small fee is charged for the Saturday morning Scientific Meetings. To check your current membership status please contact Suzanne Pearen at info@ticp.on.ca

We are constantly searching for new presenters. If you would like to present, or can suggest a potential presenter, please do not hesitate to contact us.

The Bulletin

Editor

Keith Haartman, Ph.D.

Contact:

info@ticp.on.ca

www.ticp.on.ca

416.288.8060

We welcome your input!

The Bulletin is always looking for new material and contributions for upcoming editions.

If you've read a paper or book and would like to submit a review, have a paper to share, or know of an upcoming event or any other item that would be of interest to others in our community, we would very much like to hear from you. All material will be considered.

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

