

The Bulletin

Toronto Society for Contemporary Psychoanalysis



Centennial Anniversary 2010

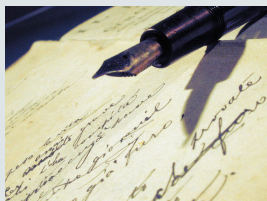
100th Anniversary of the Publication of Freud's Five Lectures on Psychoanalysis

In 1909, Sigmund Freud made his only visit to the United States. He was invited to present his theories at the Clark University 20th Anniversary Celebrations and on Tuesday September 7th 1909, Freud stepped onto the stage in Worcester, Mass and delivered the first of his five lectures on

Psychoanalysis. These Lectures were then published in the Journal of Psychology in 1910 – Happy Anniversary Sigmund!!

Front Row: Freud, G. Stanley Hall, C.J. Jung.
Back Row: Abraham A. Brill, Ernest Jones, Sandor Ferenczi. See Cover Story page 5

Meet the New Editors



Page 2

New E-Resources p. 3



Yes, TSCP now has a
BLOG!!!!

New in Books

pp. 13 & 39



IN THIS ISSUE

- **COVER STORY:** 100th Anniversary of the publication of Freud's *Five Lectures*
- **2010 Conferences**
- **Israel 2009:** Ron Ruskin and Hazel Ipp Report on the IAARP Conference
- **New in Books:**
 - 100 Years of Psychoanalysis by Dunbar and Young-Bruehl
 - Deborah Britzman on Psychoanalysis and Education
- **Josh Levy:** Teaching Freud's Interpretation of Dreams
- **Meet the Faculty**
 - Judi Kobrick
 - Marsha Hewitt
- **Meet the Candidates**
 - John Iddiols
 - Andrew Guthrie
- **Gary Taerk:** On The Wolfman
- **Book Review:** Is Oedipus Online?

From the Desk of the Editors

As editors of the Newsletter we hope that these regular issues will generate interest and strengthen the vibrancy and cohesion of the TICP/ TSCP community at large. We invite contributions and suggestions from candidates, faculty, society members, and guests. We aim to keep you informed of upcoming conferences and events, introduce faculty and candidates, provide reviews of current books, commemorate milestones and achievements, and offer columns and editorials on both clinical and applied psychoanalysis.

One of our goals is to make the newsletter informative and useful as a research tool, so be sure to keep an eye out for links throughout the text to take you to places on the web that you might not have known you needed – or wanted to go to.

In addition, we hope that between editions of the newsletters, our community will stay connected with our new Blog. The TSCP Blog is called Historical and Contemporary Explorations in Psychoanalysis (HCEP) and it is a new way to unite our community by sharing knowledge, scholarship, new ideas, and opinions. HCEP will take a very broad look at psychoanalysis, that will include the history of the discipline, culture and context, clinical issues, and will examine contemporary issues, such as neuroscience and the cognitive sciences (to name only a few) as they relate to psychoanalysis and the various psychoanalytic schools of thought. You can read more about the blog in this newsletter.

Please feel free to contact us – we welcome your thoughts and comments.

[Keith Haartman](#)

and

[Kate Harper](#)

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New E-Resources for TSCP

Want to see what's new in Psychoanalysis?

Want to know what the popular press is saying about the discipline? Want to keep pace with new research in the area? Want to see classic film clips of Jung, Ainsworth, or Freud? **OR** Do you just want to see a classic video of Woody Allen talking to Dick Cavett about his personal experiences in Psychoanalysis and LOL?



Whatever you are in the mood for - our new blog probably has it -scholarship, serious issues, research, and some fun. **TSCP**, has created

a blog called Historical and Contemporary Explorations in Psychoanalysis (**HCEP**). **HCEP** is a work in progress. Its intent is to aggregate news and notes pertaining to the past, present, and future of the discipline. The primary mission of **HCEP** will be to notify readers of publications, conferences, and other events or issues of interest to clinicians, researchers and students of psychoanalysis. This blog is also our **Psychoanalytic Resource Centre** - where you can find links to journals, associations, and teaching resources. We will make an effort to draw attention to articles and meetings that are "off the beaten track"- i.e., that are in journals or sponsored by scholarly societies beyond those with which most members of the discipline are already familiar. In addition, there will be the occasional commentary and review of issues that seems pertinent to our community. Readers are encouraged to submit their own comments as well, as is the custom with many blogs. **LOG ON AND SIGN UP FOR EMAIL ALERTS OR RSS FEEDS SO THAT YOU CAN BE NOTIFIED WHEN EACH ARTICLE IS POSTED !!** <http://k8harper.wordpress.com/>

TICP Scientific Meetings



TORONTO INSTITUTE FOR
CONTEMPORARY PSYCHOANALYSIS
SCIENTIFIC MEETING
FEATURING

DR. JOHN SLOANE

**THE LONELINESS OF THE ANALYST AND ITS
ALLEVIATION THROUGH FAITH IN O**

Discussant: Dr. Keith Haartman

Wednesday, January 13, 2010

8:00 p.m.

Faculty Club
41 Wilcocks St.
Toronto, ON

Speaker Affiliations:

Dr. Sloane is a psychoanalyst in private practice in Toronto, trained in the TIP. He has taught at the TCPP and at IASP, where he is also a supervisor. Dr. Sloane is a member of the Relational study group of the TICP and an Assistant Professor of Psychiatry at the University of Toronto, where he supervises residents in psychotherapy. He has published papers on the role of empathy in psychotherapy supervision, the relationship between empathic failure and malpractice, and on Self Psychology as a bridge between Psychoanalysis and Christianity. The present paper will be published in a book that Dr. Brent Willock is editing on "Loneliness and Yearnings".

Participation at these meetings is restricted to members and guests of the Society (TSCP) and TICP Guests. There is no charge for members to attend. To check your current membership status please contact: Neomi Offman, Accounts/Society Coordinator at neomio@rogers.com

RSVPs are appreciated

**PLEASE EMAIL TO REQUEST A COPY OF
THE ADVANCE READING**

E: suzanne_pearen@rogers.com Ph: 416.288.8060

February 3 – Bruce Herzog

March 3 – Marsha Hewitt (Gary Rodin as discussant)

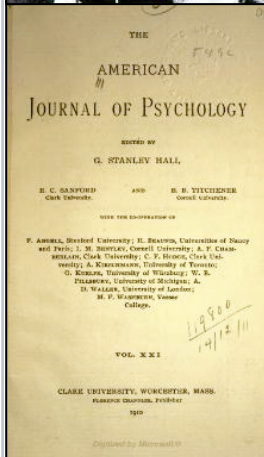
April 7 – Karl Loszak

May 5 – Judith Levene

[Click here for more info](#)

COVER STORY:

Five Lectures on Psychoanalysis (1910)



Five Lectures on Psychoanalysis (1910): Freud's Reception and the American Context

[Click here](#) to read Freud's Lectures and an Introduction and Commentary by Raymond Fancher PhD author of *Psychoanalytic Psychology: The Development of Freud's Thought* (1973).

[Click here to listen](#) to Podcast interview with Raymond Fancher discussing Freud's First and only trip to America where he disseminated his 5 lectures on Psychoanalysis

For more than 100 years, Freud has been influential in the humanities, science, and psychology. However, one pivotal event not only changed the course of psychology and psychoanalysis, but also propelled Freud's theories into the public domain, making him a household name. In September 1909, Freud delivered his *Five Lectures on Psychoanalysis* during his first and only visit to America. Today the subject matter of these lectures would not be regarded as shocking, however, in 1909 Freud's ideas were unique, revolutionary, and to some disturbing. Freud's visit to Clark University introduced America to psychoanalysis and catapulted it into the discipline of psychology and into the "...New world..." (Freud, 1925/89, p. 32). Article Continues.....

The 1909 Lectures – The 1910 Publication

Freud's paper, *The Origin and Development of Psychoanalysis*, also known as his *Five Lectures on Psychoanalysis*, was first published in the *American Journal of Psychology* in 1910. This paper was a written representation of Freud's oral lectures that had been presented one year earlier at Clark University's 20th Anniversary Conference. Freud's lectures began on Tuesday September 7th and continued until Saturday the 11th. They were presented in Freud's native German language and he spoke daily at 11 A.M. (Rosenzweig, 1992).

Tuesday September 7, 1909 - Freud's first lecture focused on the origins of psychoanalysis and he gave much of the credit for its development to his colleague, Josef Breuer. Freud presented the story of Anna O, who had been Breuer's patient, and utilized her as a case study to explain the origin and development of psychoanalysis. Hysteria was explained and differentiated from organic brain diseases and Freud discussed hypnosis and his eventual elimination of its use in psychoanalytic practice.

Wednesday September 8, 1909 - Freud's second lecture clarified his feelings regarding hypnosis and why he found it unfavorable as a psychoanalytic tool. He went on to discuss repression, resistance, and ego defense and how these could impact the treatment of a hysterical patient.

Thursday September 9, 1909 - Lecture three focused on specific techniques of psychoanalysis and Freud illustrated that wit, humor, slips of the tongue, dreams, and free association all had a role in this new psychological paradigm. Interestingly, Freud also mentioned that some of these techniques had been criticized in Europe because they fell outside the classical objective scientific framework.

Friday September 10, 1909 - On day four, Freud "...introduced and explored the most controversial of his theories-the development of sexuality beginning in infancy" (Rosenzweig, 1992, p. 127). Freud defined the psychosexual stages of development and discussed the role of auto-eroticism and the sexual significance of pathogenic wishes, repression, and sublimation. Furthermore, Freud defined sexuality in very broad terms and explained that it encompassed much more than just the act of procreation.

Saturday September 11, 1909 - Lecture five emphasized Freud's thoughts on artistic creation, regression to infantile stages of development, and transference. Freud also clearly defined mental health as a continuum "...Neurotics fall ill of the same complexes with which we sound people struggle" (Freud, 1909, p. 2).

Freud: The American Context

In 1925, 16 years after his one and only visit to America, Freud extolled his feelings about psychoanalysis and how the Europeans and Americans differed in their reception of him and his work, Freud stated:

In Europe I felt as though I was despised; but over there I found myself received by the foremost men as an equal. As I stepped on to the platform at Worcester...it seemed like the realization of some incredible daydream: Psychoanalysis was no longer a product of delusion, it had become a valuable part of reality" (Freud, 1925/89 p. 32).

The end of the 19th century featured an outcropping of experimentalism in both America and Europe. Wundt had opened his Leipzig laboratory in Germany in 1879 and by the end of the 19th century the United States had adopted the "New Psychology" which blended "...Wundtian psychology, French clinical work, evolutionary theory, and Scottish realism..." (Pickren & Dewsbury, 2002, p. 59). In spite of the similarities between the American and European approaches the Americans, both in the professional and public sectors, were far more open-minded with Freud's less objective and revolutionary method (Hornstein, 1992), but why?

Firstly, interdisciplinary influence contributed to Freud's reception within psychology. G. Stanley Hall was highly influential in bringing Freud and his ideas to the American public and to the discipline itself (Rosenzweig, 1992).). Hall was the President of Clark University and had trained as an experimental psychologist. Having an experimentalist latch onto Freud's subjective science led others in the experimental realm to give credence to psychoanalysis, or at least give it consideration, where without Hall they might not have given Freud a second look (Rosenzweig, 1992). Hall also had a strong personal interest in psychoanalysis; he had begun lecturing about Freud's ideas at Clark in 1904 and was specifically interested in Freud's psychosexual theories (Evans & Koelsch, 1985).

Furthermore, the introduction of psychoanalysis led experimentalists, and later behaviorists, who felt psychoanalysis utilized unscientific methods, to begin co-opting it or trying to prove its validity in order to comply with the demands of the public during that time; popularizing psychoanalysis even more (Hornstein, 1992).

Secondly, Richards (1996) suggests one reason for the cultural and psychological success of psychoanalysis was that Freud's ideas appealed to the layperson. This may have accounted for the public's positive acceptance of this new method; American culture was ready for a framework that allowed them to re-evaluate their own human nature in a new light. The press coverage at this conference, contrived and to some extent manipulated by Hall, was also instrumental in catching the public's interest in psychoanalysis (Evans & Koelsch, 1985) and, consequently, the public began re-shaping the direction of psychology in the early 1900s (Hornstein, 1992). Psychotherapists may also have been ready for a method that helped them evaluate themselves and their patients through similar lenses (Richards, 1996). Moreover, "Freud emphasized the practicality, the optimism, and the comparative simplicity of psychoanalysis...He also displayed his literary style, personal charm, and appeal to the layman..." (Hale, 1971, p. 5).

Thirdly, "...it was about sex" (Richards, 1996, p. 85). Civilized morality was created by the religious doctrines of the 19th century. Clergy, doctors, and community leaders cultivated these religious virtues in society and established the social and sexual roles of men, women, and children. This dogma emphasized the importance of prudery and correct behavior; men were to be manly and women were to be womanly in a civilized society (Hale, 1971).). The European and American versions of civilized morality had been similar until 1900, but then the American outlook took a cultural turn. "The American version of civilized morality molded the American conscience and thus prepared the social ground for the reception of psychoanalysis" (Hale, 1971, p. 42). Freud's coming to America coincided with a breakdown of the American civilized morality that had ensconced its culture since the early 19th Century, creating another reason for the cultural and psychological success of psychoanalysis in America.

This cultural success of psychoanalysis and Freud started showing up in the popular press and it is thought that his coming to Clark was the catalyst for this success. Before 1900, Freud was virtually unknown in America; the *Readers' Guide to Periodical Literature* shows no evidence of Freud or psychoanalysis before its 1910-1914 issue, where suddenly four entries appear. The New York Times index also denotes no evidence of Freud's name before an article dated April 5, 1912. He had published frequently in Europe; his work on sexuality and its role in hysteria was somewhat controversial, but he had no trouble getting published there (Fancher, 2000). It seems ironic that with all Freud's European publications, his popularity there was meager and that with only one visit to America psychoanalysis took off and became more influential in the history of American psychology than Freud or the discipline ever expected.

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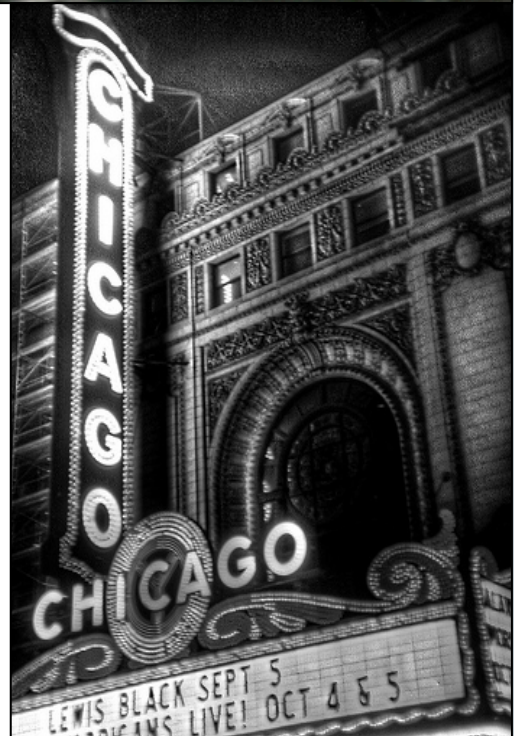
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by Kate Harper MA PhD (candidate)
York University, Toronto, ON
TICP - 4th year candidate

Div 39 - 30th Annual Spring Convention Chicago, Illinois, April 21-25, 2010



A century ago, Freud warned of the “dangers for patients and the cause of psychoanalysis resulting from the practice of ‘wild psychoanalysis.’” On the one hundredth anniversary of Freud’s paper “On ‘Wild’ Analysis,” this conference revisits the borders of our field. As Adam Phillips recently asked, “What is wild psychoanalysis, and what is wild about psychoanalysis?” Join us at the Renaissance Hotel Chicago, April 21-25, 2010, for the 30th Annual Spring Convention. The 2010 Chicago conference will explore the idea of wildness in our work both as a source of energy and a demarcation of limits. What is too turbulent, unruly, outrageous, or “edgy?” What dangers lie at this frontier, and what untapped opportunities emerge in pushing the limits of technique and relationship? We invite proposals drawing on theoretical considerations, clinical and empirical knowledge, scientific research and technique, and/or the artistic sensibility. <http://division39.org/>



Upcoming Conferences: 2010



For a listing of some of the most popular conferences for the upcoming year

[Click Here - for a printable PDF COPY](#)

or go to the [blog](#) and look under 2010 conferences

To see who is in this photo from the 1911 Psychoanalytic Congress at Weimar, Germany

[Click Here](#)

Meet the Candidates

**Andrew Guthrie PhD., TCPP dip.
Second Year TICP Candidate**



My passion for psychoanalysis began as a fourteen year-old when I discovered and read Freud. Soon after I began therapy with a psychoanalyst. I vividly recall my original, adolescent experience of this unique and fascinating method. I strongly desired to study psychoanalysis and ultimately practice it with children and adults. My analyst was proudly Kleinian, and so was I for several years. Later I began to practice and learned other ways of thinking that I added to my bag of tricks. Now in my practice I try to integrate my old Kleinian thinking with my newer excitement about Relational psychoanalysis, Intersubjectivity theory and Self Psychology.

I studied psychology at Concordia University where I acquired my B.A. I did not enjoy my studies very much, as I was specifically interested in psychoanalysis. Still, I was fortunate because I had discovered my passion relatively early in life and could now begin honing my skills. At this point I did not know about the Toronto Child Psychoanalytic Program (TCPP), and was at a bit of a loss over what to do after my undergraduate studies. I briefly studied social work at McGill, before going to OISE/UT for my M.A and Ph.D. in holism and aesthetics.

This wonderful program included courses on Eastern meditative practices and various branches of philosophy. The program also permitted me to take doctoral-level psychology courses and write two dissertations on psychoanalysis – one on Winnicott's Squiggle Game and the other on therapeutic action in child analysis. I felt that my studies in philosophy and holism prepared me better for clinical psychoanalysis than my psychology courses. I relished my time there.

By then I had discovered the TCPP and subsequently graduated in 2008. I worked with children, parents, teenagers and adults at the Willow Centre until 2008, when I left and started a private practice in Toronto. I have also worked at the Durham Children's Aid Society doing assessments and long term analytic therapy with children and adolescents since 2005.

I am an avid writer, past and present, of psychoanalytic topics in fiction, non-fiction and theatre. I took a minor in creative writing at Concordia and subsequently wrote a Kleinian-themed novel and a play about W. R. Bion that was performed at the Toronto Fringe Festival. Currently I am busy writing psychoanalytic articles of a more relational nature for my website www.therapyintoronto.com. I also have thoughts, but not enough time, of adapting my dissertation on therapeutic action into a book or learning manual for beginning child therapists. I enjoy singing and playing guitar, and I find the emotion evoked through playing music to be interwoven with feelings that sometimes emerge from my "playful" relationships with my patients.

It is with much excitement that I begin my second year at the TICP, and I hope to create interesting clinical ideas and ways of being with patients with my fellow candidates, teachers and supervisors that will help push our work forward.

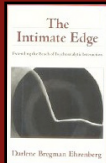
Andrew Guthrie's TOP Inspirations



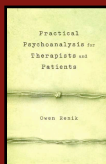
Adam Phillips [Terrors and Experts](#)
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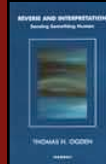
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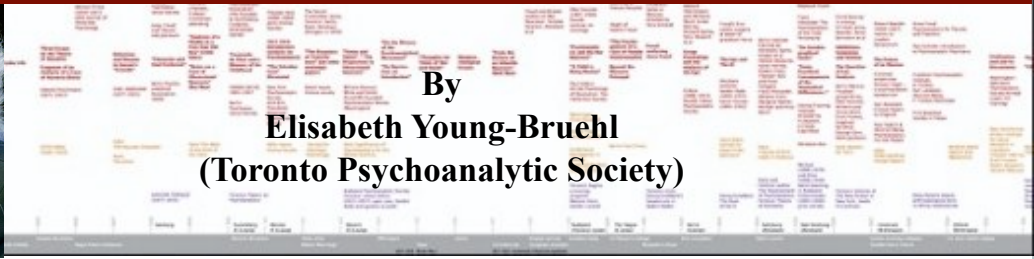


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[Caversham](#)

New In Books: The Timeline Project



By
Elisabeth Young-Bruehl
(Toronto Psychoanalytic Society)

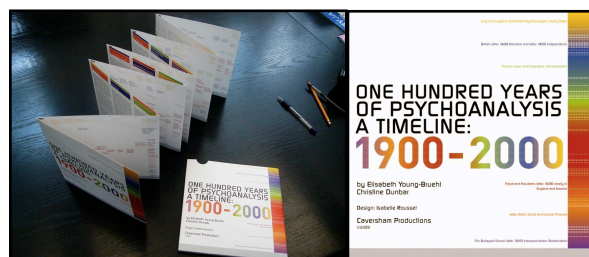


Christine Dunbar and I went to the Anna Freud Centre and the Freud Museum in September 2008 to celebrate the publication of a twentieth anniversary edition of my Anna Freud biography. During our London visit, we also went to the Tate Modern, where we were fascinated by a timeline of 20th century art installed as a fifty foot long mural in the entrance hallway. Later that day, Christine, examining a miniature of Sarah Fanelli's timeline which we had bought in the museum store, announced emphatically: "Psychoanalysis needs one of these."

This seed of inspiration fell on the ground of a conviction we share as former candidates and current teachers: the great weakness of most psychoanalytic institute curriculae is that the articles and books assigned are organized only by topic (or course title) and sometimes by author. There is no attention to historical context or to how the story of psychoanalysis' history is, tacitly, being told. If there is an acknowledgement of the field's history, that usually means only a required course on Freud. A candidate may eventually begin to get a sense of intellectual and clinical lineage over time. But, until that point, "the field" is overwhelming, like a jigsaw puzzle without its picture. A timeline, we thought, could be that missing picture.

But how could a timeline render such an exceedingly complex and embattled history? Could we do it without being simplistic, without producing just a "one damn thing after another" picture? Sarah Fanelli had represented 20th century art without any context –art for art's sake, as it were—and we knew that would be completely impossible for our field, which has had such a two-way interaction with world history.

We felt that a timeline of psychoanalysis should be Darwinian, showing descent from an original ancestor – Freud. We also wished to show graphically the evolution – often marked by splitting – of different groups and concerns.



The Timeline Project Cont'd

But we wanted to avoid the assumption of so many Freudians that the early schismatic history of psychoanalysis produced groups that simply had no place in the later history or stopped evolving or became extinct. I refer here to Adlerians, Rankians and Jungians. And since we did not want to imply that the sub-speciation of psychoanalysis was a “survival of the fittest” phenomenon, we avoided the Darwinian tree trunk with branches metaphor.



Further, we did not want to fall into any metaphor of Progress beyond Freud (or Devolution from Freud) or fall into accepting any kind of a successor to Freud or a true inheritor of Freudian ideas. So we organized our story on what might be called Plutarchian principles, showing “parallel lives” or lifeforms of psychoanalysis. The basic parallel relationship shown is among groups that concentrated theoretically on intrapsychic life; groups more focused on intrapsychic life and social/environmental influences upon people; and groups that tried to explore interactions of interpsychic and intrapsychic life. The nature/nurture controversy (and our own sense of the falseness of that dichotomy) subtends our big picture. Our first draft was made by Scotch-tapping together ten heavy watercolor pages (“the decade panels”) and making entries in pencil along banner-like bands of color. This was not a success. Yet we learned a great deal from the failure, particularly about how important it would be to show clearly the two periods in which psychoanalysis went into semi-moratorium in continental Europe, during WWI and during WWII. These traumas had defining impact upon how different analysts and schools of analysis related to the role of environmental influences in human development. We wanted our graphic to suggest the importance of trauma.

With a new set of relations among color bands, which had become like Anna Freudian “developmental lines,” we started again. This time we were satisfied, and could then work by accretion and adjustment, adding more and more entries from our “cannot imagine the timeline without X” files. Then, in a crucial meeting with our designer, Isabelle Rousset, we were prompted by her remark that we could use the verso of this thing. We did not have to follow the Sarah Fanelli precedent of making a beautiful fold-up scroll, perfect to be mounted on a wall. “You are thinking too much like book people –this is not a book, it is an object in space, you can walk around it, like in a museum.”

So, on the verso we offered a narrative introduction which sets out our organizational principles and accounts, frankly, for our bias (which is toward contributors in the Anglophone world after WWII). After the introduction, there are nineteen brief narrative histories of particular topics that we think are key to understanding how psychoanalysis has evolved. These, we thought, would be particularly helpful for students coming at this history without much preparation and thus unable to interpret at much depth the timeline itself. The narratives also extended our ability to argue for historiographical consciousness. They could prompt readers to reflect, as we ourselves had tried to do, on how this story was being told. You can visit the final result on the web at cavershamproductions.com. (and link to our Toronto distributor).

Click here to get 100 years of Psychoanalysis at Caversham Booksellers

Click here to go to Caversham Productions to see more on The Timeline Project

OR

See Young-Bruehl discussing the Timeline Project on YouTube



**Are you a Psychoanalytic History Buff?
Check these Resources Out!!**

Classic Papers in the History of Psychology & Psychoanalysis

Freud Museum



Advances in the History of Psychology Blog

Podcast Series: This Week in the History of Psychology

Meet the Candidates

Dr. John Iddiols PhD

Fourth Yr TICP Candidate



I am originally from Winchester, England. I immigrated to Canada in the 1980s, returning to full-time education at York University, where I completed undergraduate degrees in Psychology and Education. Working as teacher I soon developed an interest in working with adolescents diagnosed with behaviour problems. By this time I had also developed a deep and abiding passion for psychology, along with a steadily growing interest in psychoanalysis.

I began pursuing post-graduate studies in clinical and counselling psychology at the University of Toronto, completing internships at several local hospitals where I developed skills in assessment, psycho-diagnostics and psychotherapy.

After completing my Masters degree, I began working with a community organization providing treatment interventions (with an emphasis on a family systems approach) to a very diverse patient population, including patients diagnosed with severe mental illness ranging from schizophrenia, bipolar and personality disorders to major depression, phobias and other anxiety-related difficulties. This experience has proven invaluable over the years.

I completed a dissertation informed by psychoanalytic ideas in the subject area of panic disorder and agoraphobia before being awarded my Doctorate in Psychology. Shortly after, I fulfilled the training requirements for registration as a Clinical Psychologist.

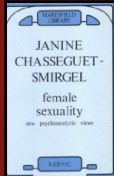
After working at private offices in Newmarket and the Beach, I began operating my own independent practice located on Bay Street in Toronto. I currently provide assessment and treatment services to adults, adolescents and their families.

My commitment to learning and professional growth has been constant in both my personal and professional life. Encouraged by Brent Willock, I commenced the training program at TICP in 2006. I was particularly attracted to TICP in that several of my former teachers including Brent, Morris Eagle, Sandra Palef, and Otto Weininger were involved in its inception. Along with other friends and colleagues, these valued individuals were instrumental in further arousing my interest in psychoanalysis and in particular, in helping me to appreciate the ubiquity and special power of the unconscious mind. The journey continues...



John Iddiols' TOP Inspirations

Freud, Klein and Winnicott (the foundational mainstays).



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[Amazon](#) [Caversham](#) [Other papers by author on PEP](#)

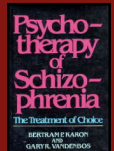


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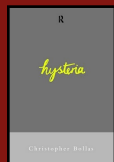
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MEET THE FACULTY

Marsha Hewitt PhD

I became interested in psychoanalysis in 1970, while studying for my Master's Degree in Religious Studies. My thesis supervisor, who eventually left the academic world to practice psychoanalysis, introduced me to Sigmund Freud's work. Reading his psychoanalytic theories and case studies opened up an entirely new world of understanding that was relevant not only to my academic studies, but to my own life experience. However, it wasn't until I read R.D. Laing's *The Divided Self*, a classic in the field of psychoanalysis and philosophy, that I began what has turned out to be a life-long intellectual, and now clinical, engagement with psychoanalysis.

In 1973 I began my teaching career. One of the first courses I taught, "The Family and the Madman," included some of Laing's major works. I still include Laing in most of my courses and I am impressed that students continue to be fascinated by him, and by psychoanalysis, as they were more than three decades ago.

In 1986 I moved from Montreal to teach at Trinity College, in the University of Toronto. For many years I taught in the

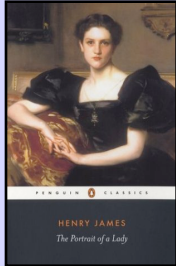
College's Psychoanalytic Thought Programme. Soon after I became Full Professor, I decided to seek psychoanalytic training, and was accepted as a candidate in the clinical stream at the TICP, from which I graduated. Since then, clinically informed psychoanalysis has become an increasingly central focus of my academic work, which explores the intersections between religion, social theory and psychoanalysis.



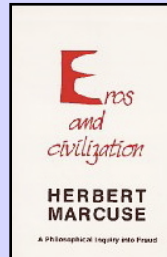
Many important contemporary social theorists seem to have largely forgotten psychoanalysis, thereby ignoring the vital role psychoanalytic theory can play in understanding, for example, why individuals embrace rigid ideologies,

religious beliefs and moral norms despite their destructive, often violent, social and political effects. My current research and writing is concerned with understanding the constitution of the democratic mind, or how individuals may develop emotionally and psychologically in ways that promote and strengthen democratic forms of life.

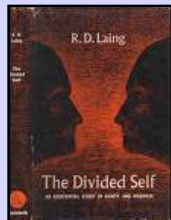
Marsha Hewitt Top Inspirations



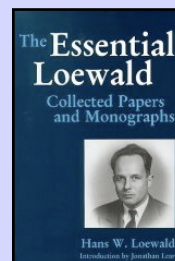
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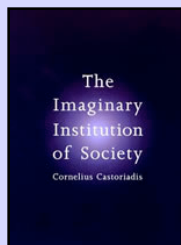
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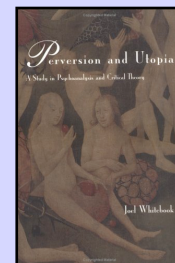
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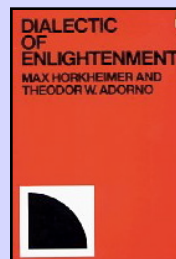
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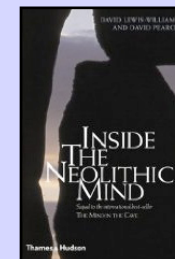
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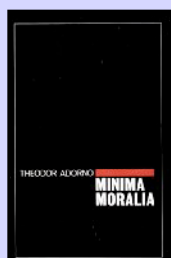
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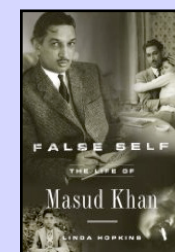
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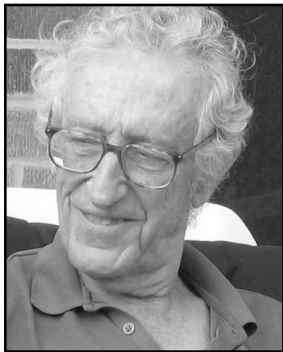
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Dr. Josh Levy

Teaching and Learning “The Book”



In September 2009, the [Journal of the American Psychoanalytic Association](#) published Josh Levy's article *Studying The Interpretation Of Dreams In The Company Of Analytic Candidates*. The editor of the journal referred to this paper as a significant contribution to psychoanalytic education. Dr. Levy's paper is the only one of its kind that deals with the

dynamics of teaching and learning Freud's seminal book. The following is a summary of the paper. If you want to receive a full version of the paper please contact Suzanne Pearen (Suzanne_pearen@rogers.com) or go to [PEP WEB](#) to view the paper.

PURPOSE

During my teaching and supervision at the Toronto Psychoanalytic Institutes over many years, I kept hearing from advanced candidates and graduates, frank comments to the effect that they had studied the basic dream concepts but have difficulty integrating and applying them during their analytic work. On hearing their patients say, “I had a dream,” they would shift into another gear, but the initial excitement would soon fizzle out, a potential bang ending with a whimper. Candidates felt they were missing opportunities to make productive use of dreams in their clinical work and were, thus, deprived of one of the main sources of satisfaction derived from a well-conducted analysis. To identify the sources of their difficulties, I worked with candidates and we studied together their clinical material, which was comprised of their patients' dreams and the exchanges that followed.

Josh Levy

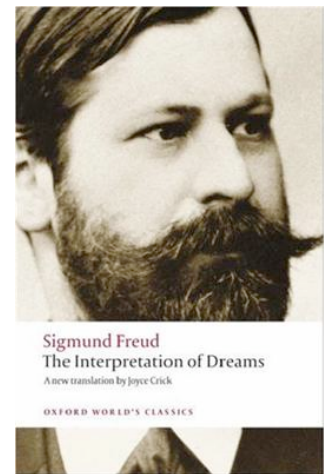
This step-by-step inquiry into the process of working with dreams revealed that the difficulties were multiple. We wondered whether the candidate's initial introduction to dreams might have been an important source of these difficulties and whether reading and studying Freud's *The Interpretation of Dreams* in a particular manner, would contribute to ameliorating these problems.

My purpose here is to share with you my ongoing search for effective ways to teach analytic candidates basic dream concepts in a meaningful way, starting with Freud's theory. In a future paper, not discussed here, I compare and integrate Freud's ideas with subsequent developments later dream theories.

THE LITERATURE

The literature on psychoanalytic pedagogy and methodology has been very sparse. Although *The Interpretation of Dreams* has been an essential text in introducing generations of candidates to the psychoanalytic concept of the mind, there has not been a single article detailing the experiences and conflicts that this seminal book generates in both the teacher and the candidates.

Why do teachers at psychoanalytic institutes shy away from revealing what happens in these seminars? For the purposes of this newsletter, I focus on one issue. I have found that the interactions that *The Interpretation of Dreams* stimulates between the teacher and the candidates, as well as among the candidates themselves, significantly shapes their attitude toward understanding and working with patients' dreams during training and afterwards. Some analysts claim that the Book possesses little more than historical relevance. I disagree.



Josh Levy

I have found that Freud's dream data still have exceptional and inspirational qualities, provided they are studied critically.

PEDAGOGICAL PRINCIPLES



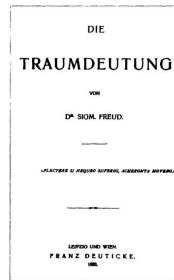
I have tried to delineate a teaching and learning approach to the Book. First, I make sure that the candidates understand the basic concepts in each chapter before raising critical questions that test the limitations of Freud's basic concepts. We know that Freud's hypotheses flowed largely from his self-analysis. As such, they are devoid of the lived experience of the analytic process. Unavoidably, countertransference factors influenced and limited his method. Knowingly or not, he selectively focused on certain conflicts while minimizing others to defending against narcissistic injuries. Though reticent and reluctant, Freud still revealed sufficient data about himself and his methodology. *No other analyst has ever been as candid.* Furthermore, the dream issues Freud grappled with, and was unable to resolve, remain strikingly relevant amid the controversies current in contemporary psychoanalysis.

Keeping in mind the limitations outlined above, I maintain that Freud's writings on dreams still contain superb data essential for analytic candidates to assimilate as they take their initial steps toward learning to integrate with their patients' dreams into the analytic process. In the seminars, the candidates are encouraged to dialogue with Freud by examining critically his hypotheses and by studying them as condensed mental products over-determined by multiple layers embedded in Freud's specific personal struggles as well as within their historical and cultural contexts.

Josh Levy

This allows the human Freud to emerge. The teachers of *The Interpretation of Dreams* need to be aware of their own countertransference to the Book, over-identifying with Freud and the high value placed on his discoveries. This might lead them to teach Freud's basic concepts as virtuoso solo performers that seek the candidates admiration, thereby ignoring their needs as students of psychoanalysis. To learn about the dynamic interplay between primary process and secondary process in the formation of dreams, we examine their operations in a sample of Freud's dreams in Chapters two through six, omitting chapter seven, where Freud presents his metapsychological theories. Thus, we adhere to the pedagogical principle of focusing on the clinical material, which is closer to the candidates experience as control cases. Considering Freud's his dream's figures, while studying his day residues, dreamwork, and wish-

analysands and as analysts in their associations to his dream images and basic concepts (manifest/latent content, fulfillment), helps us learn how Freud shifted between primary and secondary types of thinking. When relevant, we apply what we are learning from our study of Freud's dreams to the candidates clinical works and the analysis of resistance, transference, and countertransference. Candidates have no difficulty identifying with Freud's seemingly obvious question: "Who is responsible for the dream?" Who else but he dreamer? However, studying the intricacies of this simple question advances a significant learning objective in drawing attention to the multiple defenses dreamers use in attempting to avoid experiencing the deeper personal meanings of their dreams. Further, attention is drawn to the clinical reality that the process of establishing meaningful relations between dreamers and their dream figures involves the working through and the mutual understanding and interpretation of



Josh Levy

unconscious resistances. Multiple clinical illustrations foster the candidates' sensitivity to the processes that may lead to applying this learning to their analytic work.

THE PEDAGOGICAL METHODS



In what follows, I outline interwoven components related to the text, the candidates, and their teacher. The components illustrate both the atmosphere of the dream seminars and the nature of the multiple interactions taking place within them.

1. I discussed with the candidates the basic concepts that we were going to address in each seminar.
2. The candidates were to read the chapter closely and come prepared to discuss and raise questions about the main ideas. A candidate would start the seminar presenting briefly his/her understanding and questions regarding the weekly assignment. My aim was first to understand that Freud wished us to learn before entertaining any critical comments. We learned to appreciate the intricacies and subtleties of his concepts and methods of dream interpretation, primarily from his own dreams. Freud taught us how to make sense of something initially experienced as ridiculous, fantastic, and incomprehensible. It was difficult for some candidates to adopt this manner of studying Freud. They too hastily felt overwhelmed by the complexity of Freud's thought, or they dismissed him outright.
3. For the next step in our learning, we adopted the attitude that Freud was not the sole authority of the meanings of dreams. By relying on Freud's method of free association in our close readings observed the shifts in his associations at certain crucial junctures and we raised questions

Josh Levy

about his motives. Was he aware or unaware that the shifts resulted in his keeping a certain emotional distance from potentially distressing affective experiences?

4. Recognizing that no amount of disguise by Freud protects him from revealing his unresolved personal conflicts is a significant learning experience for the candidates. It reminded them of their personal struggles in their own analysis, where they avoid, delay, and compromise in revealing uncomfortable associations. This affinity to, or identification with Freud, whose dreams reveal distressing affects and wishes, facilitated openness to Freud's hypotheses.
5. Freud's enthusiasm about his discoveries, and our detecting inconsistencies and dogmatism in the text, aroused different feelings in the candidates. They alternated between awe, distance, and delight. They are encouraged in seminars to express their emotions and attitudes, which fosters dynamic interactions between themselves and myself. I try to create an atmosphere in which everyone listens respectfully to one another and tolerates the multiple feelings and opinions, which at times are quite strong. Hearing and processing one's colleagues' struggles is a significant learning experience. In this I try not to take sides or impose my personal views. I clarify implicit feelings and attitudes and encourage candidates to ask what could have been Freud's purpose in presenting his views as he did. The aim is to arouse curiosity rather than reactions of idealization, anger, or rejection. Candidates are given the opportunity to hear and examine various feelings and attitudes and to compare them to their own. Inevitably, candidates experience transference reactions to Freud and to me, which of course are not explored as such. Because they have only limited clinical experience (they are just beginning to analyze their first case under supervision), I learned to appreciate their quest for certainty, while at the same time introducing them to the

Josh Levy

complexity and ambiguity of dream data. Encouraging them to consider the relation to Freud's basic dream concepts to transference-countertansference interactions, using their own patients dreams, can be quite instructive.

6. After each seminar I posed two questions to the candidates and required that they answer in writing.

- a) What have you learned in this seminar that you find useful in understanding and working with your patients?
- b) What are your remaining questions and doubts?

I often receive signed and well considered candid responses from the candidates. Because they expressed their thoughts and subjective experiences, I forged a relationship with each candidate and tried to tune into their feelings, attitudes and questions. This gave me the opportunity to be sensitive to the candidate's individual needs and to respond accordingly. This manner of learning and teaching of *The Interpretation of Dreams* ensures that the candidates enjoy their reading of the text and any later re-readings en route to consolidating an analytic identity. The learning and teaching achieves success if it opens doors to future learning.



Josh Levy

7. I encourage candidates to share their ideas and I try to diminish the hierarchy between the candidates and the teacher; I am explicit that the candidates are not expected to guess what the teacher expects. As the seminars progress, candidates experience more freedom in expressing their ideas about dreams and what they have learned as therapists, as analysts, or talked about in other seminars. They even recall memories about relating their dreams to their parents. Quite spontaneously, candidates often admit that they are inadequate to the task of working meaningfully with their patients' dreams and are eager to learn. Listening to and comparing their various experiences with dreams, as well as the interactions among themselves and with the teacher, contribute significantly to the learning process.

LEARNING FREUD'S BASIC DREAM CONCEPTS

Since all psychoanalytic dream theories start with Freud's (and debate his theory) it is essential for the candidates to have an adequate understanding of Freud's basic dream concepts. We study Freud's basic concepts, as presented in the *Interpretation of Dreams* in the following order.

1. The method and its application to the exploration of the relationship between manifest and latent dream content.
2. The sources of dreams, day residues
3. The dream work
4. The dream as wish fulfillment (the specimen dream)

Processing both the candidates' interactions during the seminars and their written answers to the two questions following each seminar indicates reveals their reactions to Freud's concepts. It allows me to understand what they have learned, and what questions remain. What follows, is a composite picture and a summary drawn from the seminars over many years.

Josh Levy

The Method and its Application to Exploring the Relationship between Manifest and Latent Dream Content

We took note that Freud emphasizes the close connection between the method and the outcome, a method that leads to discovering the psychological meanings of dreams. He concludes that meanings are to be found neither in the interpreter (the symbolic method) nor in the text (the decoding), but rather are to be derived from the dreamers associations. The candidates resonate with Freud's enthusiasm and pride in discovering a systematic method, which enabled him to find meanings in strange and seemingly incomprehensible dreams. This made them curious about using the method in a systematic manner and motivated them to encourage their control patients to free associate. They soon met with difficulties, however, and realized that to help their patients to overcome the various obstacles to using the method productively, skill and proper interventions had to be learned. We learned that Freud hypothesized a sharp distinction between manifest and latent dream content, the former being a disguise and distortion of the latter. With numerous illustrations available in the text, we observed how Freud constructed the topographical model, postulating two psychic systems, conscious and unconscious and a censor in between. Most of the candidates grasped the essence of this model and found it helpful in organizing their dream data. Once the candidates learned Freud's ideas, they take a close look at Freud's illustrations and raised critical questions. Has Freud concentrated on his patient's unconscious libidinal wishes and bypassed data that would indicate unconscious aggressive wishes?

We can raise the same question regarding Freud's self-analysis of his dream "R is my uncle". In this dream, is Freud's sharp dichotomy between manifest and latent tenable? How had

Josh Levy

candidates' dreams in their own analysis been interpreted? By raising these questions, the candidates were beginning to feel affinity with Freud's struggles, putting themselves in his shoes and recalling their own defenses against revealing the full extent of their associations to their dreams.

The Sources of Dreams: The Dream's Day Residues

The candidates found Freud's specific connections between events and experiences of the previous day (s) and the dream extremely useful in understanding and interpreting their patients' dreams. They were motivated to search in their patients' daily interactions, feelings, and experiences for the triggers to their manifest dreams. This provided them a basis for beginning analytic work with dreams. The study of the sources of dreams, as represented in chapter five, is rich and lengthy. I focus on Freud's Dream of the botanical Monograph, one of Freud's most detailed dream reports. It includes associations and recollections linking different phases of his life. Most instructive for the candidates is learning to be open to a series of day residues that are readily available, as well as to the stirring suppressed or repressed materials connected to unconscious wishes. Furthermore, even the transference-countertransference interactions could be a powerful but disguised day residue for their patient's dreams. These are subtle dream instigators that are not presented on a silver platter; they must be searched for by the analysts and their patients. The candidates expressed great interest in this idea and immediately asked whether they tended to rely on superficial day residues, bypassing more stirring ones, especially those connected to themselves and the analytic situation.

Josh Levy

The Dream Work

On the road to our teaching and learning Freud's basic concepts, we reached a juncture at which the dream work becomes the focus of our attention. These seminars are complex and challenging for both the teachers and the candidates. Freud, in 1925, while taking stock of the fruits of his teaching basic dream concepts to psychoanalysts, noted with anxious concern that the essence of dreaming, the dream work, his unique and original contribution to interpreting dreams, was still overlooked by analysts. My study, 70 years later, examining the detailed interactions between analysis and their patients in the process of working with dreams, confirmed Freud's conclusions. In the seminars, we concentrated only on the understanding of the dream work to the clinical data presented in chapter six and its application to the candidate's analytic work.

Here are the headlines of the seminars. In teaching and learning the operations of the dream work we looked to four sources,

1. Freud's characterization of the dream work.
2. Freud's dreams.
3. Identification as an example of the operations of the dream work
4. The candidates' own clinical material

I recommended to the candidates that they present illustrations of their clinical work with dreams.

They were willing to let us examine in some detail their struggles with understanding and interpreting their patients dreams, especially the operations of the dream work.

Together we identified a number of difficulties. Briefly, the most frequent obstacle was their focusing on the manifest content and failing to utilize the patient's free associations.

Josh Levy

This resulted in their offering directive and didactic comments that tended to close off the elucidation of the role of condensation and displacement in the dream construction. In their previous training, many candidates were instructed to follow the patient's affects, which they now took to refer to the affect available in the dream's manifest content. Many candidates had formed the habit of regarding the manifest dream as making sense by itself. We reminded ourselves that we had learned that Freud's latent affect in his dream "R is my uncle" had been transformed by the dream work. Thus, they were encouraged to subject to psychoanalytic inquiry the overt affects prominent in the over-all narrative structure of their patients manifest dreams. We also observed an opposite obstacle. Some candidates in their interventions tended to bypass the patients' free associations, delving into the patient's latent content while ignoring the manifest content. Another difficulty was that many candidates did not consider the possibility that their patients' dreams might present multiple day residues, as we learned in processing Freud's associations to his own dream of the Botanical Monograph. In particular, the candidates did not pay sufficient attention to the possibility that the day residue might elude to the analytic situation. Our discussions of the candidates' struggles in applying an understanding of the operations of the dream work to their clinical work during the seminars was perceived by them as productive. Their written comments indicated that they experienced the scrutiny of their clinical work by their colleagues, and by me, as well meaning and constructive. Moreover, from their comments, it was clear that they wished we had more time to devote to examining the application of our theoretical understanding of the dream work to their clinical work. One perceptive candidate highlighted her experience in

Josh Levy

“It requires that we go back from the manifest dream through the jumble of the primary process to a comprehensive set of personal images, wishes, and fantasies.” Candidates tend to experience this process as somewhat disorganizing because they encounter the fluidity of the unconscious processes.

I would like to add that not only candidates, but all analysts, seek a helpful balance between primary and secondary process thinking in attempts to work productively with their patients dreams.

Wish Fulfillment (the specimen dream)

We left the study of Freud’s Specimen Dream (Freud, 1900, p. 106-121) to the end of the dream seminars for a number of reasons. I have learned over the years that Freud’s Irma Dream evokes mixed reaction when presented at the beginning of the seminars. On one hand, Freud’s systematic application of the method of free associations was appreciated. Candidates were in awe of the yield of this method, which highlighted the dream as a whole, having both manifest content and latent emotions and impulses. However, on the other hand, many candidates were overwhelmed, feeling flooded by Freud’s detailed presentation of his associations. His exhaustive analysis of the multiple dream elements was greatly removed from their own experiences as analysands. Furthermore, having learned Freud’s basis for dream concepts, manifest/latent content, dream day residues, and the dream work, the candidates could now dialogue with Freud’s text and appreciate his teaching, while at the same time raise critical questions. At this stage of learning, they were more able to get some distance from the text and evaluate its merits and limitations for their clinical work. Accordingly, this dream seminar consisted of two parts. The first was the study of Freud’s associations to his own dream. The second involved raising questions about Freud’s conclusions - questions based on Freud’s own rules and perspectives.

Josh Levy

We questioned whether Freud bypassed interpreting the meaning of his own association? Had he included them? Would he have arrived at a different dream interpretation from the one presented in the text? Certainly, Freud must have recognized the disguise and the distortion of the operations of the dream work in his presentation of the Irma Dream, but he preferred to postpone their elucidation until a later chapter. This presented us with a significant learning opportunity, namely, to scrutinize the various dream elements with the aim of making explicit the functions of the dream-work omitted from the text.

Concluding Remarks

Seminars on the learning and teaching of basic dream concepts were given to the second year analytic candidates at the Toronto Psychoanalytic Institutes. The candidates had recently begun their analytic work under supervision. The purpose of the seminars was to help the candidates lay a foundation for understanding and interpreting dreams and to foster an analytic identity at this early stage of their development. I assumed that they needed to be prepared and encouraged to enter dialogue with Freud by learning unique contributions to understanding and interpreting dreams. At the same time we raised critical questions about Freud's concepts. The hope is that candidates will learn to appreciate both Freud's merits and his limitations – that is, how his hypotheses both advance and impede the analysis of dreams.

Had the seminars achieved their intended goal? We know there are no valid and reliable outcome studies of the complexity inherent in the learning and teaching of psychoanalysis in our institutes. In an effort to gain some focus on this issue, the candidates were asked at the end of each seminar to indicate in writing what they had found useful in the seminar and to raise

Josh Levy

questions for further discussion. The written assignment encouraged them to reflect further on the issues that had been discussed in the seminars. These very reflections lead them to apply what they learned to their own analytic work, to assess what was relevant, and to raise questions about what needed further study. As the teacher, I adopted an attitude of openness to the various comments and evaluations, noting what had been meaningful and what needed further discussion.

Lastly, these dream seminars are but one component of psychoanalytic education leading to graduation. In the eyes of some candidates, they are of secondary importance in their efforts to obtain credits toward graduation. Keeping their supervised patients for the minimum length of time and receiving praiseworthy evaluations from supervisors are regarded as more central. Would the kind of teaching aspired to in this paper elevate the status of didactic seminars in candidates' eyes?

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Levy?
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**Documentary on Interpretation of Dreams on BBC
Radio 4**

Find Levy on PEP Web



Commentary on Levy Paper

by Dr. John Sloane MD



Josh:

I found your paper fascinating for several reasons. I can see why so many say how much they appreciate you as a teacher. I wish I'd had you as one of mine. I might have felt free to learn how to read critically as well as empathically, and to say what I have to say with more confidence long ago. Or not. Perhaps we only come to these things in our own ways and times.

You have a remarkable combination of:

- Systematic thoroughness and well-reasoned structure to your own pedagogical agenda that must ease whatever anxiety and animosity students feel approaching the “great men” of our field, especially Freud. Others, I imagine (or project), might find *you* formidable.
- Faithfulness to the text, context and intent of the author (*any* author) who deserves our respect, gratitude and careful study – yet is not beyond honest personal responses, reflections from different angles, questions including those peculiar to our field of personal motivation, and criticism,
- Openness to the personal truths and varieties of interpretation that the text (or any text) stimulates but is all too often used to overrule,
- Respectful dialogue among people with different points of view - who must find ways to go on learning from one another as colleagues and teachers,
- Invitation and encouragement of the value of informal, spontaneously expressive writing as a way of formulating what might otherwise remain unconscious, unattended or unspoken rather than becoming a valuable part of a *group* ‘analytic process’.
- Willingness to consider the effects of your own pedagogical zeal on those to whom you yearn to impart what you know and love.

By publishing your ways of being-with, studying with (and therefore teaching and learning from) candidates, you provide the field with a model of some very important principles that make it possible for others to follow suit as part of a larger group analytic process. God knows we need more empathic, respectful (but not always idealizing) listening and reading in an atmosphere that encourages free association and reflection, followed by serious consideration of *possible* interpretations and critical examination.

Sloane on Levy Cont'd

Kant once wrote something to this effect; "Act always in such a way that the principles upon which you act could be willed into universal law". It seems to me that is what you are doing, modestly modeling the value of both conviction and uncertainty, strictness and openness - a constructive, self-reflective synthesis of love and aggression. Quite a feat!

Your paper was also a useful reminder for me of Freud's way of thinking about dreams. Surprising and comfortingly familiar in some ways, but forgotten, overlooked, or taken for granted in others. Thank you for all of that.

Warmly,
John

Dr. John Sloane is a psychiatrist/psychoanalyst in private practice in Toronto and is a member of the Relational Study group of the TICP. He is an Assistant Professor in the Department of Psychiatry at the University of Toronto where he supervises residents in psychotherapy and also supervises candidates in the Institute for the Advancement of Self Psychology. He is interested in the balance between teaching what he understands about psychotherapy and understanding where his students are coming from. He has published on the role of empathy in psychotherapy supervision.



TICP Presents: Dr. Neil Altman



"Psychoanalysis in Cultural
Context:
Bion, his Theory, and War"
*The 2010 Stephen A. Mitchell Memorial
Lecture & Workshop*
January 9, 2010
Toronto, ON, Canada

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Gary Taerk Comments on Levy Paper

Josh Levy's report brings to light the vast potential contained in the teaching of Freud's Interpretation of Dreams. Josh meticulously describes his pedagogical method which ignites his students' curiosity in relation to the dreams of their patients as well as to dreams of their own.

Josh demonstrates that a close study of Freud's dream book provides a gateway for the students to encounter central psychoanalytic concepts such as the unconscious, primary process and free association. Furthermore through the study of the Interpretation of Dreams, the students begin to appreciate the complexity of the ego and its role in compromise and symptom formation.

Josh has truly bestowed a gift upon all of us with this description of his teaching methods. In the end, however, what stands out most is Josh's passion for his subject and his respect for his students.

Gary Taerk

Dr. Gary Taerk MD FRCP (C) is a psychiatrist/psychoanalyst in private practice in Toronto. He is also an Assistant Professor in the Department of Psychiatry at the University of Toronto. He is also a Training and Supervising Analyst at the Toronto Institute of Psychoanalysis and a faculty member and supervisor at TICP

Congratulations to the TICP 2009 Graduates

Fadi Abou-Rihan

Deborah Britzman



Oren Gozlan

Martin Svartberg

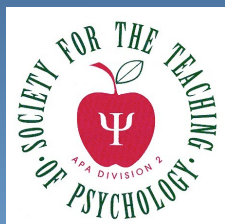
Barbara Whelan

Speaking of Teaching

Teaching Resources

Want to Continue your
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in Education?

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Association's division 2

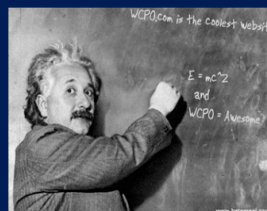


"The Society for the Teaching of Psychology"

Whether you teach at an Institute
or University, this is a great
resource for those who specifically
teach psychology.

This Resource has ideas for in-class
activities, problem-based learning
assignments, and ways for students
to think critically about
psychology.

Some Great Books on Teaching



Angelo, T. & Cross, K.P. (1993).
Classroom
Assessment
Techniques: A
Handbook for
College Teachers.

Dunn, D., Halonen, J., & Smith, R. (2008). Teaching critical thinking in psychology.

McKeachie, W., & Svinicki, M. (2006).
Teaching tips: Strategies, research, and
theory for college and university
teachers.

Meyers, C. & Jones, T. (1993).
Promoting Active Learning: Strategies
for the Classroom.

Prichard, K and Sawyer, R (2004,Eds.)
Handbook of College Teaching: Theory
and Applications.

Ramsden, P. (1992). Learning to Teach
in Higher Education. London:
Routledge

Sutherland, T. & Bonwell, C. (Eds.) (1996/Fall). Using Active Learning in
College Classes: A Range of Options for
Faculty. New Directions for Teaching
and Learning in Higher Education, No.
67.



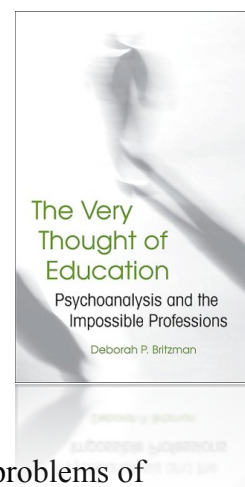
New in Books

[The Very Thought of Education: Psychoanalysis and the Impossible Professions](#)

SUNY Press, 2009

Deborah P. Britzman PhD

When Freud first named the fields of education, politics, and psychoanalysis “the impossible professions” he signaled their social necessity, their inextricability, their subjective force, and their aesthetic incompleteness. Freud was speaking to educators and thus linked the work of psychoanalysis to their project of becoming. Yet the affective world of our education is not readily admitted into theorizing scenes of teaching and learning since it opens education to experiences that are other to education. This book develops the psychoanalytic question of what it can mean to educate for the impossible professions and so mediates on education touching on psychical reality as much as proposes a set of conscious attitudes and procedures. It engages conceptions of thinking, drawn from contemporary literature, philosophy, and psychoanalysis, with the idea that these three fields of thought are needed to enter into the uncertainties made from the impossible profession’s practices and expressions. It also proposes the idea that the very thought of education is difficult to move beyond what has already happened, that is to say, beyond the idea of childhood and thus reduces education to its most infantile qualities. Chapters are organized around the key terms of education-- thinking, development, reading, psychology, transference, counter-transference, and the impossible professions—for the purpose of opening our pedagogical imagination beyond the classroom and toward a way to think about what is most incomplete and uncertain in the educational relation, namely encountering others who have their own desires while attempting to influence modes of existence. The book considers contemporary problems of adult learning such as inhibition, failure, anxiety, and the work reparation—illustrated by an interdisciplinary approach to novels, art, clinical material, and speculative research. From the collapse of contemporary pedagogical themes to the work of their repair, this book, by drawing upon literature and life, opens awareness into phantasies of education that may be analyzed for the purpose of returning to the impossible profession ideas of grace, hope, and humanity. [Britzman’s Books at Caversham](#)



Deborah Britzman is Distinguished Professor of Research at York University in the Faculty of Education and carries a small psychoanalytic practice. She is the author of five books and over 70 articles and book chapters. Her current project is a short book, [Education after Freud: An Introduction](#).

Gary Taerk M.D.

**The Wolf Man Revisited:
A Perspective from Self Psychology**



One of the central problems of a comparative psychoanalysis resides in the fact that from any one of the psychoanalytic perspectives, the theories and data of any other framework are inevitably viewed as flawed. Bearing this limitation in mind, I will nonetheless attempt to

present an alternative view of the case of the Wolf Man from the vantage point of self psychology and relational theory. I hope to highlight the transference-countertransference interplay which is generally absent from Freud's case report.

Background

The "Wolf-Man" is Freud's most extensive case history. Although the name Freud chose for him may evoke the image of a man turning into a wolf, the patient, a Russian aristocrat, in fact, suffered as a small child from an excessive fear of wolves. Freud treated him for severe adult incapacities, but this case history dealt with the man's childhood phobia. Freud brilliantly illustrates how **the sexual instinct and its derivative wishes, desires and phantasies** take hold of life events to construct an exciting and frightening personal theory of sexual gratification. Freud understood the Wolf-Man as beset by ambivalent conflicts with his father and with all later father surrogates. Freud theorized that the Wolf-Man's fear of his father and simultaneous desire for sexual gratification from him dominated his life.

Gary Taerk on the Wolfman Cont'd

Freud's analysis of the Wolf Man (Serge Pankejeff) demonstrates the general importance of childhood sexuality, particularly the primal scene and the Oedipus complex, in the development of neuroses. Freud's theory remained the primary template upon which psychoanalytic case formulation was based until the late 1960's when Heinz Kohut reported on the analysis of a group of patients, who suffered from disorders of self esteem and affect regulation, and formed unique transferences, seeming to use the relationship with the analyst to replace missing internal psychic structure. In contrast to the classical analyst's belief that psychosexual development and its derailments lay at the center of analytic inquiry, Kohut's selfobject theory of development privileged the establishment and maintenance of narcissistic equilibrium as a supraordinate developmental imperative.

According to Kohut, narcissistic equilibrium is achieved through certain types of relational experiences with objects that are experienced intrapsychically as providing **functions** that evoke, maintain or positively affect the sense of self. These selfobject relationships are a necessary condition for mental health. When the selfobjects of childhood provide needed vitalization and soothing for the developing child, a healthy, resilient, cohesive sense of self results. The child develops a secure base from which to discover the world. Fears are manageable. Furthermore, the child is able to intimately affiliate with others without the perceived threat of having to sacrifice his/her subjectivity, integrity, or core sense of self. However, as occurred in the case of the Wolf-Man, when the selfobjects of childhood fail to provide needed regulating experiences, the self is left in a depleted fragmentation- prone state.

Gary Taerk on the Wolfman Cont'd

The sense of self will oscillate between sequestered grandiose fantasies and painful feelings of smallness and depletion, which necessitate lonely efforts at restorative inflation and vitalization in driven sexual or aggressive behaviors and thoughts or through forming archaic connections to idealized others. Furthermore, when the psychological organization of the parent cannot sufficiently accommodate to the changing phase-specific needs of the developing child, then the more malleable and vulnerable psychological structure of the child will accommodate to the archaic needs of the parent. The child will sell his real interest, excitement and joyful engagement of the world to preserve an attachment to the selfobject. A masochistic relational pattern of pathological accommodation or compulsive compliance can result.

I propose that given the needs of his hypochondriachal mother and his manic depressive father, masochistic surrender became a mode of connection for the Wolfman throughout his life, but was unrecognized and uninterpreted by Freud especially as it was manifested in the transference and led to the Wolfman's crippling lifelong archaic dependence on Freud and the psychoanalytic movement.

I will attempt to validate my hypothesis regarding the transference-countertransference interplay through a re-analysis of two dreams the WM presented to Freud. Much of the credit for the following dream analyses should go to my colleague Barry Magid (1992), whose re-examination of Freud's early case reports from a self and relational perspective inspired me to write this paper.

The Dream of the "Espe"

The masochistic nature of the Wolfman's connection to Freud is given explicit expression in the dream of the "Espe". "I had a dream," he said "of a man tearing the wings off an initials).

Gary Taerk on the Wolfman Cont'd

Freud interpreted the dream as follows: “The Espe was of course a mutilated Wespe. The dream said clearly that he was avenging himself on his nursemaid for her threat of castration”. Freud’s elaborate and intellectually exciting interpretation seizes on all the associations he can muster to the sexual connotations of the butterfly/wasp, which culminate in Serge’s attempted reenactment with Grusha of the primal scene which Freud believed that Serge witnessed at a year and a half.

The first thing we might say is that Freud’s interpretation appears to ignore Serge’s own insight—that he S.P. is the Espe/Wespe. Freud, in fact, after his long reconstruction of the various childhood scenes, introduces the dream itself as evidence for his having correctly deduced the existence of the primal scene and its aftermath.

But I do not believe that one needs the reconstructed primal scene to explain what is going on in the dream. Instead one might follow-up on Serge’s insight namely, that someone is tearing his wings off. If in line with our earlier formulation that Serge is attempting to reinstate his selfobject needs for mirroring and idealization in the transference, then it is not unreasonable to see the dream as a report of a narcissistic injury. We might speculate that the image of having one’s wings torn off connects with his being deprived of his ability to fly- a common image of grandiosity. In trying to understand the transference implications of the dream we would be particularly interested if the hands of the unnamed man in the dream were those of the analyst. Freud however, perhaps in his desire to use the dream as confirmation of his interpretive reconstruction and his theory of the importance of infantile sexuality and the primal scene, does not mention the transferential aspect of the dream. Indeed, this dream reinforces our perception of the Wolfman’s connection to Freud as

Gary Taerk on the Wolfman Cont'd

persistently masochistic. Serge's selfobject needs, unrecognized by Freud, seem to have been consistently sacrificed to Freud's theoretical agenda, in order to maintain a desperately needed idealized tie to his analyst.

The Dream of the Wolves

Freud tells us that the dream "came at a very early stage of the analysis and that the patient very soon came to share my conviction that the causes of his infantile neurosis lay concealed behind it" (p 177). He also states that the Wolfman "required a long education to induce him to take an independent share in the work" (pg 157). In this one sentence we note an odd tension between "induce" and "independent." The process of "sharing my conviction" is also the product of "a long education." When the first years of the treatment produced "scarcely any change", he at last resorted to the technique of setting a fixed date for termination. Under this "inexorable pressure.....Serge's resistance and fixation to the illness gave way....." (pg157). Thus the so called *spontaneous work* on the patient's part only came about as a result of "inexorable pressure." According to some critics (Magid1992) the picture that emerges is of a countertransference enactment of the Wolfman's desire to submit to his father, in which Freud elaborately weaves an interpretive schema that Serge must at first be educated in and then progressively comply with, as the price for maintaining his desperately needed selfobject ties to Freud.

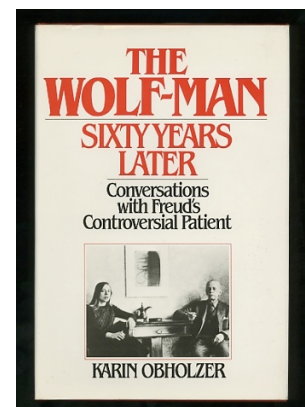
Freud's deciphering of the distortions, transpositions, condensations, reversals and denials eventually reveals the underlying primal scene Serge was said to have witnessed at age one and a half. The window opening meaning **I was awake**, the wolves staring representing a reversal of **the child staring at the parents**, being still, another reversal, in this instance of the **sexual movement**

Gary Taerk on the Wolfman Cont'd

of the parents , and so on. Freud remarks “this method is the same in every case!” As with any theory held too tightly by the analyst, the patient is gradually drawn into an interpretive scheme that gives shape to his experience so that at last the “facts” are indistinguishable from their interpretation. The primal scene which Freud claims to have uncovered is not a newly discovered fact about Serge’s childhood; it is, in Freud’s words’ an *assumption* that is necessary to make sense of all that has gone before. For Freud the correctness of this reconstruction was synonymous with its capacity to incorporate the myriad details of the case into a dynamically coherent whole.

If we eliminate the assumption that the primal scene is crucial to the development of psychopathology, we can play with alternative views of the dream. I believe that if we again, as in the “Espe” dream, stay close to Serge’s own associations and view them in the light of his troubled attempts to idealize his father, a far more straightforward interpretation based on *lived experience* emerges.

The dream depicts a traumatic disruption in the patient’s relationship to his need for the father’s mirroring response to Serge’s grandiose self. Serge’s fear of his father was not based on sexual conflict and castration anxiety but on narcissistic vulnerability. The staring wolves concretize two incidents we know of that traumatized him in his attempts to idealize his father. His first association as to why the wolves were white (p.p. 174-175) told us of the incident where his father , who had hitherto proudly shown off his flocks of sheep to his son, had inadvertently inoculated them incorrectly causing many to die. Wolves are also recalled in his recollections of his humiliations by his sister.



Gary Taerk on the Wolfman Cont'd

He recalls screaming at the sight of the wolf about to swallow Little Red Riding Hood and tells us straightforwardly again in his memoirs that the outburst of his rage was not so much his fear of the wolf as “my disappointment for her teasing me”. Finally the element of staring gives us a connection with another traumatic event, his father’s humiliating him for being unable to play his accordion in front of company. The Wolfman recalled that the incident embarrassed him greatly. “I failed miserably, and my father dismissed me.” Exposed to his father’s withering glare, Serge not only loses his chance to show off, but sees his father transformed into a dangerous persecutor.

The terrifying stare of the wolves would thus appear symbolically to concretize the malignant transformation of the mirroring he wished to receive. As a “self-state dream”, this dream seems to be an attempt to deal with the psychological danger by covering frightening nameless processes with nameable visual imagery. Rather than being an elaborate disguise of a hidden sexual wish, this dream seems to “encapsulate the danger to the self and reflect a concretizing effort at self-restoration”, an attempt to cope with a traumatic frustration of his exhibitionistic needs.

Again Freud seems to be relentlessly pursuing the goal of proving his hypotheses regarding infantile sexuality so much so that he misses the transference implications of this dream as well. [That it was to recur in various forms throughout the analysis, speaks to its transference meaning. Otto Rank (1926) challenged Freud by declaring that the dream was strictly transferential and not simply a recollection of any childhood dream. For Rank, the bed simply equaled Freud’s couch, the wolves were photos of Freud’s disciples looking down from the waiting-room wall and so on.]

Gary Taerk on the Wolfman Cont'd

If we reconstruct the dream using selfobject development we can incorporate both the childhood origin and the transference aspects. Thus let us surmise that the experience of lying on Freud's couch under the analyst's penetrating stare contributed to Serge's recall. In "My recollections of Sigmund Freud" the Wolfman remembered that Freud's most impressive feature was his intelligent dark eyes which looked at me penetratingly".

Given this patient's profound archaic needs for mirroring of his grandiosity and for attaching himself to a stabilizing idealized figure, might not his experience with Freud have encapsulated both the hopes and disappointments we know occurred with his father? And especially given that Freud's interpretations demanded the mapping of Serge's subjective experience of his narcissistic needs onto Freud's schema of oedipal conflict and the primal scene, might not the analysis indeed have recapitulated the trauma that he suffered under his father's stare? Atwood has pointed out that Freud's interpretation of the young Serge's retreat into sexual passivity and animal phobia as a result of the castration threat posed by his father and the Wolfman's acquiescence to this interpretation as underlying the wolf dream in the face of Freud's threat of termination, reveal, in their parallelism, the unrecognized transference pattern that had emerged between Freud and his patient.

The Wolfman was repeatedly required to accommodate his own subjective reality to the powerful influence of Freud's vision in order to maintain the desperately needed selfobject tie. On one level this enabled him to preserve a modicum of narcissistic equilibrium by submissively attaching himself to the powerful selfobject but the validity of his own perception was repeatedly sacrificed in the process.

Gary Taerk on the Wolfman Cont'd

The Wolfman's tie to Freud was essentially masochistic, a desperate style of connection that he would resort to throughout his life and which likely contributed to his life-long difficulties. In contrast to the Freudian perspective, in which the



Wolfman's wish to be sexually gratified by his father is central, the self psychological view of masochism focuses instead on the painful submission or truncation of one's self as the price to be paid for sustaining selfobject ties; a compromise solution to the developmental conflict between self creation and attachment. As defined by Stolorow, Atwood and Brandchaft (1988) masochism becomes structuralized as an invariant organizing principle and is repeated in the analysis whenever critical information regarding the analyst's effect on the patient is interpreted solely as reflecting the patient's

malignant intrapsychic mechanisms.

Conclusion

I have attempted to reframe the case of the Wolfman from a self psychological and relational perspective. In particular, I have attempted to illustrate the

transference- countertransference interplay which was absent from the original case report.

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Photo above – Sergei Pankejeff and his wife 1910

IARPP Conference Tel Aviv June 2009 by Hazel Ipp PhD

This past June almost 500 people from over 25 countries across the world gathered in Tel Aviv for the IARPP Conference organized around the theme of “The Shadow Of Memory.” It was a remarkable conference, transformational for many at multiple levels. The feeling afterwards was that we had been involved together in a significant experience – an experience that set this apart from most other conferences we had attended – a veritable feast at many levels.



The setting was at once luxurious and beautiful, tragic, conflictual and fraught with losses and contradictions. The David Intercontinental Hotel (our venue) stands on the ruins of the Arab neighborhood Manshia, facing the sea. Adjacent to it is the Dolfinarium that used to be a lively discotheque until a suicide bomber took the lives of scores of Israeli youths. It is perhaps this intensity of a locale that reverberates with traumatic memories covered by such comfortable surroundings that created a tension and an emotional tide that engulfed us throughout this conference.

The formal presentations including five exceptional plenaries each dedicated to a different aspect of remembering and forgetting. The parallel sessions included scores of incisive papers that challenged us intellectually and emotionally. Deliberately framed to maximize interaction and discussion amongst all the attendees, the atmosphere was electric with an energy of sharing, discovery, and vigorous dialogue as we struggled with the complexities that abound in this beautiful, diverse and multifarious country. Side stories emerged as people discovered old ties to fellow inmates in the concentration camps. Some shared a history of being hidden children during the war. Others recognized new aspects of their own history that had never been known and reconsidered the transgenerational transmission of trauma and its perpetual shadow on their own personal lives. Together we felt transformed – as part of an international community who had shared something deep and abiding that would bind us in new ways going forward.

IARPP has indeed struck a chord internationally. This conference cemented that feeling absolutely. I am so grateful to this Organization for opening the possibilities it has, to Steve Mitchell for conceiving it, and, in terms of this conference, to my co-chairs Rina Lazar and Chana Ullman for all their energy, brilliance and emotional capacity to pull this together in such an extraordinarily memorable way.



IARPP Conference

Tel Aviv June 2009 by Ron Ruskin MD



As psychoanalysts, we are informed and shaped not only by our past and future, but also by the political and cultural events which surround and penetrate to the deepest aspects of our psyches. “The Shadow of Memory: Relational Perspectives of Remembering & Forgetting” was held at the David Intercontinental Hotel from Wednesday June 24 to Saturday June 27, attended by 450 international participants in Tel Aviv, Israel. The deeply moving conference evoked the echo of memory and forgetting experienced on multiple levels, dividing and uniting aspects of our selves and others in a country bearing the impact of many wars.

The fact that such a conference could be pulled together one year after the Gaza hostilities, attests to the effort of conference organizers, presenters, and Toronto’s Hazel Ipp.

There were many excellent papers, discussions, and plenary sessions. Space does not permit their description but many of the plenary addresses were outstanding. Mal Slavins presented a wonderful psychoanalytic exposition of Scheherazade’s courageous and empathic sensitivity to the King Shahryar’s narcissistic trauma as a metaphor for our psychoanalytic search for narratives to heal the pain of the other. Sam Gerson described the traumatized lives of great artists, Jean Amery, Paul Celan, and Primo Levy, who suffered depression and who ultimately found their lives to be unbearable. “The suicides...confront us with the paradox that in facilitating the mourning process of others, the active witness is thrust into his own crisis of caring, and falls into great melancholic vulnerabilities.” Ruth Stein articulated a fascinating clinical paper on the notion of “memory-as-creating-awareness-and-interiority, in contrast to the notion of memory as summoning discrete events from the past.” She linked the former process to *Erinnerung*, signifying memory in the sense of becoming aware, associated with implicit, procedural memory as illustrated by the Boston Change Group and Fonagy.

One of the most lively and troubling plenary discussions involved the screening of “Waltz with Bashir” [2008, Golden Globe] with a distinguished panel chaired by Emanuel Berman[psychoanalyst], Ari Folman [former IDF soldier, writer, producer, and director], Adrienne Harris[psychoanalyst discussant] and Mustafa Quassaqi [Palestinian psychologist discussant]. The animated film is a semi-autobiographic narrative of Folman when he was 19 serving in the IDF infantry in 1982, surprised that he cannot remember events of the war. Folman reconstructs his memory [and ours] by meeting with members of his infantry unit over twenty years later, asking about their memories. The film leads the viewer through graphic first person impact narratives of war’s violence, loss, and tragedy until the final scene when the aftermath of the Sabra and Shatila massacres are no longer animation but “real video”. Who does the viewer identify with—the soldier as predator, the civilian as prey, the central character who has lost his memory in the face of the unspeakable horror of the massacre? The discussion, like many at the conference carried on in corridors and could have gone on all night. Mustafa Quassaqi, a Palestinian psychologist praised the film for technical craft but was critical since it did not represent the Palestinian perspective. Folman replied he did not seek to make a film of the Palestinian perspective, but added that he hoped Palestinians could express their artistic perspective and produce a film of the same event.

IARPP Conference Tel Aviv June 2009 by Ron Ruskin MD

On another level the film, a “waltz” expresses the tension of individuals locked in a tragic embrace, an impasse of cultures and politics for which no solution or “step” appeared imminent. Indeed, as analysts we know that disruptions and impasses form the burden of our clinical work. How do we address such difficulties? Phillip Bromberg discussing impasses at the end of the conference suggested: “When patients push me when I am finally *able to hear* what they are trying to tell me, it is like a gift to me, because not only does it make analysis better, it makes me better.”

Is Bromberg’s formulation applicable to resolving difficult impasses? Or are some impasses inevitably bound to fail, no matter what we do? Neil Altman in a concluding paper suggested that while trauma remains ongoing, so does beauty and love-- “hope resides in the human potential to respond to the full complexity of what life provides.”

Toronto was well represented at the conference with many psychoanalysts and candidates, We had the opportunity to participate in analytic debate and see a land that opened the gates of its cities and the doors of its heart.

Ron Ruskin is a psychiatrist, psychoanalyst, and on faculty at TPS and TICP

[IARPP Tel Aviv June 2009](#)

UPCOMING IARPP CONFERENCE
[IARPP San Francisco - Feb 25-28, 2010](#)

[CONFERENCE BROCHURE](#)



Meet the Faculty

Judy Kobrick PhD

My involvement and passion for psychoanalysis started long ago. In the 1960s as an undergraduate in psychology at University of the Toronto and York University, I searched for courses and clinical experience that took me to the Clarke Institute, Surrey Place and the Wellesley Hospital. Graduate studies spanned from New York at CUNY to Toronto at OISE. In New York, I had the privilege to meet and spend time with Jean Piaget who had been invited to lecture on his theory and its bearing on psychoanalysis. At OISE, I studied Melanie Klein whose books were then out of print but coveted by Otto Weininger who taught untitled reading courses in the U of T syllabus behind closed doors. This led to invaluable clinical experiences at Kinark (then Browndale) and my unforgettable flying adventures in a four-seat plane to Haliburton and Peterborough, which came to a close with a pregnancy and graduating in 1977.

I remained closer to the ground lecturing at OISE and began a private practice as a clinical psychologist, supervising and consulting to Peel Family Court, TVOntario, WSIB, Credit Valley Hospital, the College of Psychologists of Ontario. I was a founding member and later president of the Section on Psychoanalytic Psychology of OPA. Formal psychoanalytic training began in 1985 at the Toronto Institute of Psychoanalysis. Later I became involved as a faculty member,

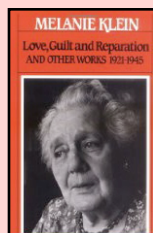


supervisor and chair of the student progress committee for the ATPPP, chair of the Annual Day in Psychoanalysis, a member of the CPS Executive Council and eventually the president of the TPS. The year of 1990 marked two seminal involvements and initiatives. I collaborated with Harvey Golombek's controversial launching of the ATPPP and when I was honored by the TPS in 2008 for my contributions to psychoanalysis he spoke generously on my behalf. Also in 1990, following the inspiration of Stephen Mitchell and the dedication of a group of wonderful colleagues that included Hazel Ipp, Brent Willock, Nira Kolers and others the TICP training program became a reality. As a member of the

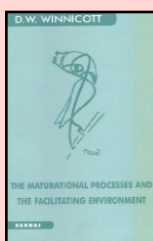
Executive, Chair of the CPC, faculty and supervising analyst my journey has been enhanced and enlivened. Following two years of burning the midnight oil as Co-Chair of the APA Division 39 Toronto Meeting in 2007, the words "momentum" and "complexity" took on new meaning. I again took flight in my desire for learning and adventure participating in IARPP from the first inaugural meeting in New York in 2001, to other destinations, to Tel Aviv in 2009 and on to San Francisco in 2010.

I have been privileged to be involved in a variety of psychoanalytic organizations and initiatives, hopefully energetically engaging and involving others in the pursuit of reflecting, inquiring and constantly learning to be with others and ourselves in a complex and changing psychoanalytic landscape.

Judy Kobrick's Top Influences



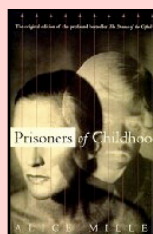
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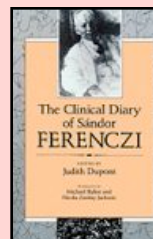
Donald W. Winnicott (1965): Maturational Processes and the Facilitating Environment [PEP Web Classic Book](#)



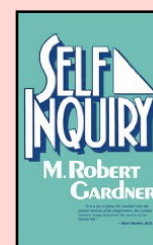
Michael Balint: The Basic Fault : Therapeutic Aspects of Regression (1969) [PEP Web Classic Book](#) [Caversham](#)



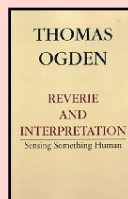
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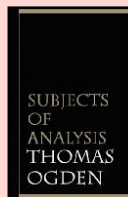
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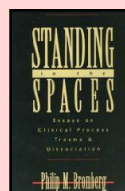
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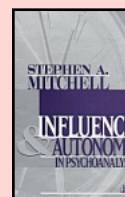
[Philip M. Bromberg](#) (1998) Standing in the Spaces [Caversham](#)



[Bromberg, Philip](#) (2006) Awakening the Dreamer [Caversham](#)



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Book Review

Is Oedipus Online? Siting Freud after Freud



by **Jerry Aline Flieger**. Cambridge, Massachusetts: [The MIT Press, 2005](#). 332 pp. \$19.95 (paper). ISBN 0-262-56207-3

2006 marked the 150th anniversary of Sigmund Freud's birth and, not surprisingly, this anniversary also made headline news. For example, the cover story of Newsweek for the week of March 27, 2006 read *Freud is not Dead* and went on ask whether or not Freud was still alive in science, psychology, culture, and society. Jerry Aline Flieger, in her book *Is Oedipus*

Online?: Siting Freud after Freud, asks the same question.

Flieger's book is part of Slavoj Žižek's "Short Circuit" series, each of which examines a classic text, author, or notion and views it through a new and/or different critical lens. Flieger's contribution to this series is interesting because part one of her book analyzes the work of millennial theorists that resist the contemporary use of oedipal theory, while part two argues that an upgraded oedipal paradigm has a place in millennial theory as Flieger explores Freudian and Lacanian theory alongside knot theory and the nonlinear theories of emergence and fractal scaling.

In part one, Flieger examines a number of millennial theories, with an emphasis on the works of Žižek, Jean-Francois Lyotard, Jean Baudrillard, and Gilles Deleuze. Žižek, Lyotard, and Baudrillard's theories are similar in that they all emphasize the dehumanizing effect of technology. These "panic post-modernists" argue that technology has created a hyper-visible culture where there is a loss of dimensionality, intersubjectivity, and community (p. 69). They argue that cyberspace allows for communication without community, leaving no room for a mirroring "real"

Book Review Cont'd

other or object; a virtual image replaces real objects allowing the real and the imaginary to merge. These three theorists argue that oedipal theory is outdated for post-modern society because cyberspace replaces the face to face interactions necessary for the theory to be applicable.

Flieger counters these arguments with the idea that that virtual experiences and the Internet constitute a new reality, a new “real life.” Because cyberspace is the place where intersubjective experiences now occur, Flieger suggests that Oedipus is online, “making the computer itself an important player in the intersubjective process” (p. 60). In the last chapter of part one, Flieger takes on Gilles Deleuze and Felix Guattari, arguing that their work, *Anti-Oedipus* (1983), reduces and limits Freud’s oedipal theory “...to the story of Mommy, Daddy, and me” (p. 92) rather than understanding the theory from a broader social, economic, and political paradigm that can be used to analyze the “connections, disruptions, and refractions of desire that constitute human social interaction” (p. 94). Throughout the book, Flieger makes reference to both Freudian and Lacanian theory of the mirroring object or other and discusses how technology has augmented these. However, Lacan’s postmodern revision of Freud dominates the text, particularly his theory of desire and his psychic schema, which are used to support her arguments.

Part two of Flieger’s book focuses on nonlinearity and psychoanalysis. Flieger begins by explaining twelve millennial concepts (nodal sites and nonlinearity) that can be found in contemporary culture and argues that these current research topics intersect with psychoanalysis. Flieger states, “Surfing the millennial web has made one thing clear: if Freud’s theory may enrich our understanding of ‘millennialism,’ psychoanalysis may in turn be enriched by examining new techno-cultural phenomena” (p.155).

Book Review Cont'd

To support this statement, Flieger goes on to explain knot theory, emergence, fractals, and bifurcation as they relate to the psychoanalytic theories of identification, projection, and intersubjective desire. In addition, Flieger examines Lacanian network theory, arguing that his concepts of the imaginary, the real, and the symbolic intersect in a nonlinear fashion, thereby creating psychical and cultural realities that are multidimensional and fractal in nature.

Is Oedipus Online? Siting Freud after Freud provides the reader with an interesting amalgam of modern (Freud) and postmodern (Lacan) psychoanalytic theory, millennial theory, and other concepts from contemporary science and culture. Flieger responds to critics of psychoanalysis while laying out a new framework with which to explore psychoanalytic theory. Thus, this

book offers the reader a postmodern analysis that is both enlightening and thought provoking.

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