

Development of Psychoanalytic Thought and Theory

Instructors: Julie Wood, MA, and Melissa Stoker, MS

This course follows the historical development of psychoanalysis after Freud. By the end of the course we hope that each clinical associate will feel a personal connection from Freud to their own place in the classroom at SPSI. We will study the major transition points between schools of thought, including the social and historical context that may have influenced each shift in thinking. Often a shift in theories was psychoanalysts' responses to analysts of the prior generation, a kind of individuating from the parent theories often grounded in the thinker's own personal history. In that way we will create the family tree of psychoanalysis.

We will move from Freud, 1938 when the Anschluss forced his move to London, to the diaspora of psychoanalysis from Vienna, Berlin, and Budapest, to London, the United States of America, and to South America. We will follow the diaspora from the first generation, (roughly 1938-1960, including structural, ego, object relations, "The Controversies" and the early middle school in London, and psychoanalysis in France and South America); then circle back through the regional and historical movements into the next generation (roughly 1960- 90, including self-psychology, attachment theory, relational thought, and intersubjectivity). We'll end by considering Freud's original wish for psychoanalysis that it would be a neurological science, in addition to a theory of mind, by looking at developments in neuropsychanalysis. We will follow the historical development of psychoanalysis straight into the founding of SPSI in 1948.

Throughout our learning together, we will ground theory in the capacity to consider "otherness". Psychoanalysis emerged from an often excluded and marginalized intellectual culture, Judaism in Central Europe. Freud set the ground work for a more inclusive climate by advocating for lay analysts, women psychoanalysts, and ground breaking ideas about sexuality. We will consider the shifts of power and class from this climate and question the stereotype of a USA-centric psychoanalysis that privileged power, class, and exclusion, contrary to Freud's wishes.

Along the way we encourage you to consider why you like or dislike a theory, where you feel an affinity or a prejudice, and how you already practice and how you envision your future practice. We encourage you to wonder about why theory is valuable or not, how is it clinically useful and how it can be limiting. And we hope that you will feel the aliveness and vitality of where you sit at SPSI; that you are now a new branch in the family tree of psychoanalytic thinking.

Learning Objectives:

1. Clinical associates will learn the history of psychoanalysis, a theory of mind that emerged from a marginalized yet intellectual class of both men and women who carried a multigenerational transmission of trauma and exclusion. We will think critically together about psychoanalysis through the lens of race, power, inclusion/exclusion, religion and science; thus facilitating the associate's increased awareness of "otherness" that is rooted in the field.

2. Clinical associates will be able to articulate one key shift in the social and historical context that may have influenced each emerging new school of thought; thus enabling the associate to practice locating both patient and analyst experience within a larger social and historical context, leading to improved patient outcomes.
3. Clinical associates will reflect on the deeply personal nature of psychoanalysis, including why they may be drawn to or avoidant of various schools of thought; thus improving patient outcome by increasing associate awareness of personal theoretical biases.
4. Clinical associates will be able to identify a theoretically grounded intervention from each major school of thought; thus improving patient outcome by expanding associate's clinical repertoire and capacity to keep in mind the value and limitation of theory guided practice.

Text to purchase:

- Young-Bruehl, E. and Dunbar, C. (2009). One Hundred Years of Psychoanalysis, A Timeline: 1900-2000. Caversham Productions.
****This was purchased for you. An invoice has been sent to you from SPSI; please pick up the materials from the office, or request to have your copy mailed to you.****

Class 1, January 4, 2019

Psychoanalytic Diaspora: Vienna 1938 – Seattle 2019

We hope to look with fresh eyes at the history of how psychoanalysis grew and spread throughout history—unburdened and unbiased by what we know now (or think we know) about what psychoanalysis is and whom it is for.

We've included a recent article by Gaztambide in which he talks about his relationship to psychoanalysis, and the connection he makes to social justice and a sense of the "other." While the entire article is attached for anyone interested, we are only assigning the start, pages 700 through mid-703, as inspiration for how all of us might shape our own understanding of the history and tool of psychoanalysis.

With this in mind, when reading the other article this week, Freud's "The Question of Lay Analysis," try not to hear this coming from the myth that Freud has become in many of our minds – after a century of debate about his genius, his decadence, his misogyny, his iconoclasm... Instead, have in mind that Freud wrote this approximately a decade before he would have to leave his home to flee the Nazis. At this time we can imagine that another war was not expected, and he undoubtedly planned to remain in his home.

Freud makes his case for why analysis should not be restricted to practice just by physicians. Freud, the founder of psychoanalysis, in his seventh decade, was nonetheless opposed by many of his colleagues on this point, and history shows he lost this debate.

Using the vehicle of a spirited conversation, Freud lays out his vision of what psychoanalysis is, how it works, whom it's for, who should practice it, and how it should be practiced.

- **Gaztambide, D.** (2015). A Preferential Option for the Repressed: Psychoanalysis Through the Eyes of Liberation Theology. *Psychoanal. Dial.*, 25(6):700-713. [we will read **only pp. 700-703**; the entire article is included for any of you who might be interested] *attached*
- **Freud, S.** (1926). The Question of Lay Analysis. *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XX (1925-1926): An Autobiographical Study, Inhibitions, Symptoms and Anxiety, The Question of Lay Analysis and Other Works*, 177-258. *PEP*

Class 2, January 11, 2019

London: Anna Freud and Melanie Klein

London became one of the early centers of psychoanalysis (just behind Vienna and Berlin). Many Jewish analysts, like Freud, moved to London to escape the Nazis. One of the dominant events that shaped psychoanalysis in London, and its spread beyond, was the polarizing debate between Melanie Klein, who came to London in 1926, and Anna Freud, who arrived in 1938.

We've chosen readings from the early 1920s, before Klein and Anna Freud had to share a city and a Society, when the differences between their respective approaches to child analysis were first being fleshed out. Theoretical differences (somewhat evident here) are to become weighted with political issues, leading to the "Controversial Discussions" from 1942-4, and the near split of the British Society.

- **Klein, M.** (1927). Symposium on Child-Analysis. *Int. J. Psycho-Anal.*, 8:339-370. *PEP*
- **Freud, A.** (1947). *Psychoanalysis for Teachers and Parents*, Chapter 4: The Relation Between Psychoanalysis and Pedagogy, pp. 92-114. Translated by Barbara Low. (Typing the author and title into Google will result in the full pdf available online. While this edition is dated 1947, it was written in 1924). *Available online*

Class 3, January 18, 2019

London: Early middle school

The best efforts at détente in the British Society produced a training program that was more or less evenly split between teaching from a Kleinian perspective and an Anna Freudian perspective. As part of this compromise, candidates had to also have at least one supervisor who was not aligned with either side – someone from the 'middle group.' The name stuck (later changed to "Independent Group"). Of these folks, Winnicott is one of the more widely known.

- **Winnicott, D.W.** (1969). The Use of an Object. *Int. J. Psycho-Anal.*, 50:711-716. *PEP*
- Winnicott, D.W. (19--). Lecture - TBA

Class 4, January 25, 2019

Psychoanalysis in France

At Freud's request, Rudolph Lowenstein moved to France in 1925 to help establish a training institute there. He worked with colleagues such as Marie Bonaparte, another important figure in the early years, and was the training analyst of Jacques Lacan. In 1940 Lowenstein, a Jew, fled to southern France and then to the US in 1942, where he became a leading figure in ego psychology.

After a dormancy during World War II, psychoanalysis again flourished in France, and saw the rise and spread of Lacanian theory, which we will read about here. While Lacan doesn't represent all of French psychoanalysis, he is possibly one of the most widely known, if less well understood, figures.

- **Kennedy, R.** (1987). Jacques Lacan: Psychoanalyst and Thinker. *Brit. J. Psychother.*, 3(4):350-358. *PEP*
- **Luepnitz, D.A.** (2009). Thinking in the Space between Winnicott and Lacan. *Int. J. Psycho-Anal.*, 90(5):957-981. *PEP*

Class 5, February 1, 2019

Diaspora: Psychoanalysis in South America

Another group of psychoanalysts fleeing fascism before the war moved to South America. There they joined a fledgling group of analysts from the region. Psychoanalysis, particularly Kleinian theory and later Lacanian, grew and spread throughout the region. Psychoanalysis in much of South America has entered into the mainstream culture and is respected to a degree that is not matched anywhere else on the globe. We hope to look more closely at the mix of Latin American culture and psychoanalysis and consider how and why they have evolved together.

- **Etchegoyen, H.R. and Zysman, S.** (2005). Melanie Klein in Buenos Aires. *Int. J. Psycho-Anal.*, 86(3):869-894. *PEP*

Class 6, February 15, 2019

London: The Middle School to Contemporary

The Middle School created the groundwork for a theory of mind that considers the earliest emotional experiences of the infant. The war time Hampstead Nursery (Anna Freud and Dorothy Burlingham) and baby orphanages (Rene Spitz) vividly showed the harm of separation and loss to infants, an idea new to psychoanalysis. Bowlby researched this phenomenon leading the way to attachment theory. The Anna Freud Center became the center for attachment theory, led by Fonagy and Target in London and Main and Ainsworth in the USA.

Odgen builds on Winnicott's ideas in contemporary British Object Relations, rooted in Klein's work.

- **Ogden** (2016). Destruction reconceived: on Winnicott's Use of the Object. *International Journal of Psycho-Analysis*, 97(5):1243-1262 *PEP*
- **Fonagy, P. and Target, M.** (2007). The Rooting of the Mind in the Body: New Links between Attachment Theory and Psychoanalytic Thought. *J. Amer. Psychoanal. Assn.*, 55(2):411-456 *PEP*

Class 7, February 22, 2019

USA: Early Roots

Committed to Freudian tradition, and enriched by interdisciplinary and sociological study, the William Alanson White Institute in NYC and Chestnut Lodge in the DC-Baltimore region were the focal points for what became known as “the interpersonal school” of psychoanalysis. Clara Thompson MD, intending to be a medical missionary, studied with Ferenczi in Budapest and returned to the states to collaborate with the American and German “Neo-Freudians”: Fromm, Horney, Sullivan, and Fromm-Reichman to found WAWI.

- **Hirsch, I.** (1998). Discussion of Interview with Otto Will: Interpersonal Psychoanalysis Then and Now. *Contemp. Psychoanal.*, 34(2):305-322 *PEP*
- **Wolstein, B.** (1984). The Interpersonal Perspective of the American School¹. *Contemp. Psychoanal.*, 20:204-223. *PEP*

Class 8, March 1, 2019

USA: Ego Psychology – Then and Now

In its earliest phase, ego psychology in the US aligned itself closely with the Anna Freudians in London, and was promulgated in the states by European analysts – many of whom had been colleagues on the continent and had spent time with Anna Freud in London, on their way to their ultimate destination in the US.

Hartmann, Lowenstein, and Kris are members of the first generation of analysts from Europe. Hartmann was widely respected for his theorizing at the time. Most of his writings we might now find dry and difficult to read, lacking any clinical material. It represents a metapsychology that has lost favor. Hartmann had a grand vision of turning psychoanalysis into a general psychology for all.

Fred Bush is a later day ego psychologist. This article is one of his most widely read. We've also included it because he pays homage to Hartmann, while addressing where he feels Hartmann went wrong.

- **Hartmann, H. Kris, E. Loewenstein, R.M.** (1949). Notes on the Theory of Aggression. *Psychoanal. St. Child*, 3:9-36. *PEP*

- **Busch, F.** (1993). "In the Neighborhood": Aspects of a Good Interpretation and a "Developmental Lag" in Ego Psychology. *J. Amer. Psychoanal. Assn.*, 41:151-177. *PEP*

Class 9, March 8, 2019

USA: Self psychology and Life Span Development

Erikson is often neglected in the history of psychoanalysis, yet his contribution of attending to the entirety of the human life span was foundational to psychology, education, and the emerging science of human development. He considered himself a classical ego psychologist. Kohut began his career as a classical ego psychologist, but then shifted his focus to the narcissistic needs and injuries to one's developing sense of self.

Erikson and Kohut both helped shape the historical shift to a focus on the healthy growth and development of a sense of self, not just in early childhood, but into adulthood.

- **Erikson, E.H.** (1984). Reflections on the Last Stage—and the First. *Psychoanal. St. Child*, 39:155-165. *PEP*
- **Kohut, H.** (2010). On Empathy¹. *Int. J. Psychoanal. Self Psychol.*, 5(2):122-131. *PEP*
- **Summers, F.** (1996). Self-Psychology and Its Place among Contemporary Psychoanalytic Theories. *Annu. Psychoanal.*, 24:157-171. *PEP*

Class 10, March 15, 2019

USA: Rethinking Authority

Kernberg's biography and thinking mirrors the historical shifts of psychoanalysis. Born in Vienna, his family fled the Nazi's, immigrated to Chile, where he studied object relations, before moving to the USA. Kernberg is a synthesizer; he is known for integrating ego psychology with contemporary object relations. In this paper he considers the concept of "authority" from a variety of perspectives. While surveying the larger field of psychoanalysis and varying ideas about authority, he makes his case for a more familiar picture of authority in the psychoanalytic setting.

Stephen Mitchell is sometimes described as the founder of relational theory. In this article he references Kernberg's earlier article, and explains his own vision of authority from a relational perspective, differentiating it from Kernberg's.

- **Kernberg, O.F.** (1996). The Analyst's Authority In The Psychoanalytic Situation.. *Psychoanal Q.*, 65:137-157. *PEP*
- **Mitchell, S.A.** (1998). The Analyst's Knowledge and Authority. *Psychoanal Q.*, 67(1):1-31. *PEP*

Class 11, March 22, 2019

Neuropsychanalysis – a return to Freud?

For our final week, we've come full circle to 'Freud the neuroscientist,' a term often used in the neuropsychanalysis community. The first article in Discover magazine is written for a curious but uninformed reader. It discusses the relationship between neuroscience and psychoanalysis in easily grasped terms. The second article is a more technical treatise. In it the authors try to bridge the gap between neuroscience and psychoanalysis, addressing the obstacles on each side. We've included here a portion addressing some advances in the neurosciences and a short clinical example that demonstrates how neuroscience can inform and complement clinical psychoanalysis.

We'll wrap up with the history of psychoanalysis in Seattle. We were founded by a richly diverse community of men and women leaders from many theoretical perspectives. As we've moved through the trimester, we hope you have a sense of being rooted in the family tree of psychoanalysis, and of being one of its newest branches.

- **McGowan, K.** (2014). The Second Coming of Freud, Discover: Science for the Curious, pp. 54-61. *attached*
- **Yovell, Y. Solms, M. Fotopoulou, A.** (2015). The Case for Neuropsychanalysis: Why a Dialogue with Neuroscience is Necessary but Not Sufficient for Psychoanalysis. Int. J. Psycho-Anal., 96(6):1515-1553. [we will be reading pages 1519-1522 and 1528-1537] *attached*

If this were a 12 week course...

...week 12 would have included the readings:

- **Ferenczi, S.** (1949). Confusion of the Tongues Between the Adults and the Child—(The Language of Tenderness and of Passion). *Int. J. Psycho-Anal.*, 30:225-230. *PEP*
- **Maroda, K.** (1998). Why Mutual Analysis Failed: The Case of Ferenczi and Rn. *Contemp. Psychoanal.*, 34(1):115-132. *PEP*

We still hope to find a way to touch on this important work and the impact it's had. This first article (an address that Ferenczi made at the psychoanalytic congress in 1932) represents a split between Freud and Ferenczi. The article, suppressed for years, has been framed in recent years as a portent of the more recent evolution in interpersonal and relational theories.

Ferenczi is a complicated character in the history of psychoanalysis and hasn't always been viewed in a fair light. Ernst Jones tried to reject his contribution outright saying Ferenczi (with whom he'd been in analysis) was mentally ill. Maroda is both a sympathetic and critical reader, bringing a thoughtful critique to Ferenczi's ideas.

For further study:

Texts that offer accessible and overarching theory and history of psychoanalytic thought:

1. Auchincloss, E. (2015). *The Psychoanalytic Model of the Mind*. American Psychiatric Publishing.
2. Makari, (20--). *The Revolution of Mind*
3. Mitchell s. and Black, M (2016). *Freud and Beyond: A History of Modern Psychoanalytic Thought*, 2nd Edition. Basic Books, NY.

Psychoanalysis in Seattle: <http://www.historylink.org>:

1. Dr. George "Mike" Allison
2. Edith Buxbaum, PhD
3. Pinel Foundation Psychiatric Hospital, 1948-58
4. Dr. Douglas Winnett Orr, Father of Seattle Psychoanalysis

Week 1 - Psychoanalytic diaspora

1. *A Life for Our Time*, a biography of Sigmund Freud by Peter Gay, W.W. Norton & Co., Inc.; originally published in 1988. "Anna" pp. 428-446.
2. Falzeder, E. (1998). Family tree matters. *J. Anal. Psychol.*, 43(1):127-154

Week 2 - London: Anna Freud and Melanie Klein

1. Freud, A. (1966). A Short History of Child Analysis. *Psychoanal. St. Child*, 21:7-14
2. Klein, M. (1952). The Origins of Transference1. *Int. J. Psycho-Anal.*, 33:433-438
3. King, P. and Steiner, R. (1991). The Freud–Klein Controversies 1941–45. *New Lib. of Psycho-Anal.*, 11:1-942. London and New York: Tavistock/Routledge.
4. Likierman, M. (1995). The Debate Between Anna Freud and Melanie Klein: An Historical Survey. *J. Child Psychother.*, 21(3):313-325

Week 4 - Psychoanalysis in France

1. Aguayo, J. (1986). Charcot and Freud. *Psychoanal. Contemp. Thought*, 9(2):223-260
2. Gazzola, L. (2005). Did Jacques Lacan Say Anything New?. *J. Am. Acad. Psychoanal. Dyn. Psychiatr.*, 33(2):323-332

3. Glassgold, E. (2014). When Freud Was New Again: The Pleasure of Reading French Psychoanalysis. *Psychoanal. Q.*, 83(1):151-167
4. Sechaud, E. (2008). The Handling of the Transference in French Psychoanalysis. *Int. J. Psycho-Anal.*, 89(5):1011-1028
5. Waintrater, R. (2012). Intersubjectivity and French Psychoanalysis: A Misunderstanding?. *Stud. Gend. Sex.*, 13(4):295-302

Week 5 - Diaspora: Psychoanalysis in South America

Bernardi, R. (2002). The Need for True Controversies in Psychoanalysis. *Int. J. Psycho-Anal.*, 83(4):851-873

The pioneers of psychoanalysis in South America: An essential guide edited by Nydia Lisman-Pieczanski and Alberto Pieczanski New Library of Psychoanalysis, Routledge, London, 2014

Week 7 - USA: Early roots

1. Grey, A. (1994). Ferenczi and the Interpersonal School. *Int. Forum Psychoanal.*, 3(2):103-108
2. Wolstein, B. (1991). The Hungarian School. *Contemp. Psychoanal.*, 27:167-175

Week 10 - USA: Self psychology

1. Jessica Benjamin (2004). Beyond Doer and Done to: An Intersubjective View of Thirdness. *Psychoanal Q.*, 73(1):5-46.
2. Prince, R. (1997). Is Talk Cheap or Silence Golden: The Negotiation of Activity in Psychotherapy. *Psychoanal. Inq.*, 17(4):549-558.

Week 11 - Full circle: Freud the neurologist and SPSI

1. Chodorow, N.J. (2004). The American Independent Tradition: Loewald, Erikson, and the (Possible) Rise of Intersubjective Ego Psychology. *Psychoanal. Dial.*, 14(2):207-232.
2. Chodorow, N.J. (1992). Heterosexuality as a Compromise Formation: Reflections on the Psychoanalytic Theory of Sexual Development. *Psychoanalysis and Contemporary Thought*, 15:267-304
3. Hewison, D., Leichsenring, F. & Klein, S. (2014). Evidence for psychodynamic psychotherapy in specific mental disorders: a systematic review. *Psychoanalytic Psychotherapy*, 28,1. *J. Anal. Psychol.*, 59(4)596-599.
4. Lane, R.C. and Harris, M. (2002). The Changing Place of the Dream in Psychoanalytic History, Part I: Freud, Ego Psychology, and the Interpersonal School. *Psychoanal. Rev.*, 89(6):829-859
5. Leichsenring, F. and Klein, S. (2014). Evidence for psychodynamic psychotherapy in specific mental disorders: a systematic review. *Psychoanal. Psychother.*, 28(1):4-32
6. Shedler, J. (2010). The efficacy of psychodynamic psychotherapy. *American Psychologist*, 65(2), 98-109.
7. Solms, M. (1995). Is the Brain more Real than the Mind?. *Psychoanal. Psychother.*, 9(2):107-120
8. <http://www.edithbuxbaum.com/HamidaBosmajian.html>
9. Solms, M. (2012). Depression: A neuropsychoanalytic perspective. *Int. Forum Psychoanal.*, 21(3):207-213