



Society for
Social and Critical
Psychoanalysis

Clinical Training

CURRICULUM 2023/24

All Seminars take place on alternate Saturdays at Richmond House, Edward Street, Truro TR1 3AJ

Morning seminar: 10.00 am – 1.00 pm
Afternoon seminar: 2.00 pm – 5.00 pm

AUTUMN TERM

October 14 28, November 11 25, December 9

AM: Sally Sales: Reading Foucault for Psychoanalysis

‘Maybe the task nowadays is not to discover what we are but to refuse what we are..we have to promote new forms of subjectivity through the refusal of this kind of individuality which has been imposed on us for several centuries’ (Subject & Power P.212)

I decided to teach Foucault this year because not only do I find him inspirational for my clinic, but his work sustains my hope. Given the crisis’s that are unfolding in our world, it is easy to fall into despair. I intend these seminars to reinvigorate the idea of psychoanalysis as a radicalising intervention and one that can challenge the imprisoning effects of contemporary individuality. For Foucault, psychoanalysis was too embedded in the conditions of its production in western regimes of power to ever be a space of transformation. Yet, if following Foucault, our salvation lies in freeing ourselves of our contemporary subjectivity, where else might one be able to undertake such a task, if not in the consulting room? In these seminars we will explore the contribution that Foucault’s thinking has for revitalizing and radicalizing clinical work, not least his interrogation of ‘the subject’. Such thinking is timely as the crisis of neo liberal capitalism poses radical questions about who we are and who we need to be to survive.

These seminars will largely focus on Foucault’s later work. In this period he was more preoccupied with subject formation and the work is therefore more resonant with, and relevant to clinical practice. It has been said that Foucault’s work can be situated between phenomenology and hermeneutics; I would add that structuralism is another important framing. This makes his work highly relevant for this training as Foucault was concerned always with self-formation and self-interpretation within systems of domination. How much freedom do we have to go astray of structures of oppression? The seminars will trace some of Foucault’s major contributions to the history of the western subject and his work on excavating older and less enclosed practices of the self. We will read some key Foucault texts to trace his critique of the origin, the place of subjugated knowledges and his position about ethics.

Seminar One: The obligation to truth

How did it come about that all of western culture began to revolve around this obligation of truth, which has taken a lot of different forms?

In this opening seminar we will explore Foucault’s critique of the contemporary western subject. This critique is most fully explored in Volume I History of sexuality where Foucault explores what he sees as a transformation in western subjectivity. This transformation cannot be separated from the emergence of capitalism and its new mode of power. What

Foucault traces is the movement whereby individuals and populations were simultaneously regulated through what he termed an 'individualising and totalising form of power.' This 'pastoral power ' marked a change in how subjects were governed; this was a form of power that took charge of the individual subject from the inside, regulating the production of a conscience, governing by forms of care and education. Foucault's critique of psychoanalysis is rooted in this 'hermeneutics of the subject'. We are compelled to speak the truth of our 'erotic fatality' but never escape its grip.

Reading

Foucault, M (1979) *History of Sexuality Volume 1*, London: Penguin

I think this book is a gem and it is worth reading all of it. If you haven't the time, then read chapter 3 Domain and chapter 4 Periodization

Seminar Two: Reformulating history: Foucault's genealogy

Following on from seminar one, we will look at Foucault's critique of the origin within his development of the concept of genealogy. We will explore 2 questions: How far is what Foucault calls 'traditional history' used in psychoanalytic work? How useful is Foucault's concept of genealogy to our clinical practice?

Reading

Foucault, M (1971) 'Nietzsche, Genealogy, History' in J Faubion (ed) *Essential Works of Foucault Volume 2 Aesthetics*, London: Penguin

Foucault, M (1972) 'Introduction' *The Archaeology of Knowledge*, London: Tavistock

Seminar Three: Transforming or discovering the self: Foucault's last work

The subject does not have to transform himself. The subject only has to be what he is for him to have access in knowledge to the truth that is open to him through his own structure as subject. (P.190 Hermeneutics of the Subject)

In this seminar we will focus on a major transition in Foucault's work where he moved away from his earlier preoccupations with techniques of domination to techniques of the self. This transition marked a far bigger concern with power as productive – subjects are not just acted upon, but act upon themselves within and through available cultural practices. We will look at an important critique of Foucault's last work where he embraces neo liberalism as a new way of 'freeing' identities. Finally we will look at how Butler explores Foucault's idea of oppression as a resource in *Psychic Life of power*.

Reading

Foucault, M(1988) 'Technologies of the Self' in *Technologies of the Self* ed. Martin, L et al university of Massachusetts press

Hutton, P (1988) 'Foucault, Freud and the technologies of the self' in *Technologies of the Self* ed. Martin, L et al university of Massachusetts press

Dean, M & Zamora, D (2021) 'chapter 7 Rogue Neoliberalism' in *The last man takes LSD: Foucault and the End of Revolution* London: Verso

Butler, J (1997) 'Subjection, Resistance, Resignification: Between Freud and Foucault' in *The Psychic Life of Power*, Stanford University press

Seminar Four: Subjugated Knowledges

Following on from seminar three, we will look at one of Foucault's most important contributions, subjugated knowledges. Which individuals, which communities get recognised as knowledgeable, and which get marginalised? We will also look at the related concept of standpoint epistemologies, an influential idea within feminism to challenge and expand what passes for knowledge and who gets to be the authorities on knowledge. These are foundationally important questions for us as psychoanalysts.

Reading

Foucault, M (1994) 'The Lives of Infamous Men' in *Essential works of Foucault Volume 3 Power*, ed J.Faubion, London: Penguin

Foucault, M (1980) 'Two Lectures' in *Michael Foucault Power/Knowledge*, ed C Gordon, London: Pearson education

Haraway, D (1988) Situated knowledges: The Science Question in Feminism and the Privilege of Partial Perspective in *Feminist Studies*, Vol. 14, No. 3 (Autumn, 1988), pp. 575-599 (Paper to be provided)

Seminar Five: Ethics

There is something that cannot be sublimated; libidinal demand exists, the demand for a certain dose, of a certain level of direct satisfaction, without which harm results, serious disturbances occur (Lacan, p.113, seminar on Ethics)

In this final seminar we will look at how Foucault conceptualised ethics and ethical practice and compare this to Lacan's work in the seminar on ethics. Taking his bearings from 'Civilization and its discontents, Lacan not only abhors the normative moralism of psychoanalysis, but reinstates the primacy of the drive and our helplessness before it. In the above short extract, Lacan makes it clear that disrupting our subjectivity can be catastrophic for mental health. It is this 'fatality' of Lacan's ethics that Foucault sought to challenge.

Ethics is a commonly neglected area within psychoanalytic trainings outside of the regulatory framework of complaint. Is there a way to install ethics within institutions and are Foucault and Lacan a guide with such a project?

Reading

Lacan, J (1992) *The Ethics of psychoanalysis, Book VII*, London: Routledge (Extracts to be decided)

Foucault, M 'The Ethics of the concern of the self as a practice of freedom' and 'On the Genealogy of Ethics' in Paul Rabinow (ed) *Essential works of Foucault volume One Ethics*, London: Penguin

PM: Ilric Shetland: Psychoanalysis and the Climate Emergency

How can psychoanalysis help us to think about climate change? The first time we visited this subject was 2018, a lot has happened since then in the world of global politics and in the environment. The 2022 film 'Don't Look Up' captures an ironic and alarming perspective on the changes I have witnessed since then, the confirmation of the melting of the Thwaites Glacier, the Cop talks becoming a trade show for the largest polluters etc. So what place does Freud's case history Ratman occupy here? Well, it could be the psychoanalytic script for Don't Look Up, but without the irony! We will use this case history to see how it may help us navigate and enhance an understanding of the current denial and failure in the face of global warming. It could serve to steer a new course by changing the current socio-economic model which is aimed at continuous growth, to one of sustainability and a liveable climate.

The environmental crisis is now being reported as a common presenting problem across the field of the talking therapies. To use a Lacanian term, the environmental disaster has been wonderfully described as the emergence of the real; as Lacan has so appositely stated "the real leaves its teeth marks"; in this case, however, it could swallow us whole. I am not suggesting a solution here, psychoanalysis is part of the political economy and has its hands in the till. Lacan's symbolic register has human exceptionalism at its theoretical heart, as Derrida so eloquently describes in his critique of *Écrit*. This is, however, a problem for the entire field of psychoanalysis, not just Lacan.

We will be looking at a range of thinkers in the field of environmental politics to get a sense of what is on offer: the new subject of the Chthulucene, proposed by Donna Haraway, the exceptionalist split subject described by Bruno Latour, the Amerindian Perspectivist subject of Eduardo Kohn using the work of Charles Sanders Peirce and Jakob Von Uexküll and Deleuze. I am not proposing solutions to the clinical work we do with the neoliberal subject that walks into our consulting rooms. Our patients are not some accident of nature but the outcome of a structure, a political economy in action, one that psychoanalysis all too easily props up in the hyperindividualism that is the centre of its subject. Psychoanalysis is a practice where the individual is still largely explained as an ideological immaculate conception, and where the hope offered by Lacan to be free of this kind of psychoanalysis seems to run aground on the very symbolic register that offered that hope. These seminars will have as the central question – what kind of subject do we need to be to avoid the climate catastrophe?

Seminar One to Three

Focussing on Freud's Ratman Case History, we will look in detail at obsessionality, what it does as a neurosis, how structuring it is to ways of being and doing in particular to love, hate, doubt, aggression and agency. The defences characteristic of obsessionality are also examined as these are highly relevant in the clinic. We will think about what they do to the work and in particular the effects they can have on the analyst. This exploration will give us an insight into contemporary resistances to the climate emergency.

Seminar Four to Five

These two seminars will look at some of the ideas in circulation around subjectivity currently proposed by environmental thinkers. Bruno Latour's exceptionalist split subject, Timothy Morton's ontological subject and the hyper object, Donna Harrowby's new subjectivity of the "Terran," Eduardo Kohns Amerindian Perspectivist subject using the work of Charles Sanders Pierce.

The critique offered by Derrida of Lacan's *Ecrit* gives us a purchase on Latour, the "alienated" subject and its relationship to global warming. And finally, the curiously irresistible psychoanalytic detour found in Peter Sloterdijks *Sphereology*.

Reading:

Freud, Ratman Case History;

The Animal That Therefore I am, Jacques Derrida; 2008 Princetown University Press

Staying with the Trouble, Donna j. Haraway 2016 Duke University Press

The Ends of the Ends of the World.; Deborah Danowski and Eduardo Viveiros De Castro; 2017 Polity

How Forests Think, Eduardo Kohn; 2013 University of California Press

Hyperobjects, Timothy Morton; 2013 University of Minnesota Press

A Foray into the Worlds of Animals and Humans, Jakob Von Uexkull; University of Minnesota Press

Vibrant Matter A political ecology of things; Jane Bennett; 2010 Duke University Press

Unbecoming Human, philosophy of animality after Deleuze; 2020 Edinburgh University Press

Bubbles vol 1 *Sphereology* three volumes, Peter Sloterdijk; 2011 Semiotext MIT Press

Cinema vol1 and Vol 11, Deleuze; 2007 Continuum

SPRING TERM

Jan 20, Feb 3, 17

AM Linda Buckingham: Gender, Feminism & Psychoanalysis

Psychoanalysis, Feminism, Gender and Sexuality

Seminar One: Naming and its Consequences

Reading: **Herculine Barbin. Being the Recently Discovered Memoirs of a French Nineteenth Century Hermaphrodite. Introduced by Michel Foucault.** (Random House, 1980)

This is a book so please give yourselves time to read it.

Seminar Two: With reference to the above book, Judith Butler's critique of Foucault's theory of sexual categories.

Reading: **Subjects of Sex/Gender/Desire. Ch.1 of Gender Trouble. Judith Butler, Routledge, 1990**

Seminar Three: Poststructuralism and Feminism, from the late 1970 onwards.

Reading: **In the Age of The Vanishing Subject. Ch 9 of Feminism and its Discontents. A Century of struggle with Psychoanalysis. Mari Jo Buhle, Harvard University Press, 1998.** (Available in paperback.)

March 2 16

AM Guy Millon: Transfeminisms / Transpsychoanalytics

Seminar One

In 2014 Pope Francis declares gender to be a "diabolical ideology", while in Brazil effigies of Judith Butler are burned by chanting mobs. In July 2023, an image of a British trans woman breastfeeding gets over 40 million views on Twitter within a week; she is targeted by death threats, accusations of paedophilia and is baselessly reported to social services. We will begin by thinking through the figure of the monster, as evoked by trans writers such as Susan Stryker and Paul Preciado, looking at how psychoanalysis has contributed to the demonisation of trans people, and how the "unnatural" can prove generative, both in making life possible where it wasn't before, and in disrupting stultifying norms around personhood. We will explore how the enforcement of binary categories of gender is linked to colonialist histories, and how investments in whiteness lean upon cis- and hetero- norms.

Preciado, P. (2021). *Can the Monster Speak?* (F. Wynne trans.). London: Fitzcarraldo.

Thiem, Y. (2023). Transgender Quarrels and the Unspeakable Whiteness of Psychoanalysis. In P. Gherovici & M. Steinkoler (eds.) *Psychoanalysis, Gender and Sexualities* (pp.287-324). Oxon: Routledge.

Seminar Two

In this second seminar we will discuss how Judith Butler's use of Laplanche might be mobilised to depathologise psychoanalytic approaches to trans and non-binary people, and discuss Sara Ahmed's call to join a transfeminist "affinity of hammers". We will read Eve Kosofsky Sedgwick's classic essay on paranoid and reparative reading strategies to pose the question of how forming queer affinities and alliances could undermine the forms of exclusion and violence that are enacted towards trans and non-binary people.

Butler, J. (2014). Seduction, Gender and the Drive. In J. Fletcher & N. Ray (eds.) *Seductions and Enigmas* (pp.118-134). London: Lawrence & Wishart.

Ahmed, S. (2016). An Affinity of Hammers. *Transgender Studies Quarterly*, 3 (1-2), pp.22-34.

Sedgwick, E.K. (2003). Paranoid Reading and Reparative Reading, or, You're so Paranoid, You Probably Think This Essay is About You. In *Touching Feeling* (pp.123-151). Durham: Duke University Press.

Additional reading and viewing:

Alabanza, T. (2022). 'This Ain't a Thing We Do Round Here, Son.' In *None of the Above* (pp.94-121). Edinburgh: Canongate.

Ducournau, J. (Director). (2021). *Titane* [Film]. Kazak Productions; Frakas Productions; Arte France Cinéma; VOO; BeTV.

Gherovici, P. (2017). Depathologising Trans. *Transgender Studies Quarterly*, 4 (3-4), pp.534-555.

Mitchell, J.C. (Director). (2001). *Hedwig and the Angry Inch* [Film]. Killer Films.

Stryker, S. (1994). My Words to Victor Frankenstein Above the Village of Chamounix. *GLQ*, 1, pp.237-254.

Webster, J. (2022). Useless Organs. In *Disorganisation & Sex* (pp.168-179). Brussels: Divided.

PM 5 Seminar series on clinical positions across psychoanalytic traditions

We are inviting analysts from across the SW to describe and account for how they position themselves in their clinics

Jan 20 Working as a post lacanian in the social field: Karen Jackson

Feb 3 Working as a Jungian: Philippa Campbell

Feb 17 Working critically with Kleinian object relations: Richard Mizen

March 2 Working with psychoses: Spencer Rowell in conversation with Ilric Shetland

March 16 Clinical work after Lacan: Andrew Bryant

TRAINING WEEKEND April 27 28

Christos Tombros: Lacan 101: Introducing Lacan's key concepts and their progression in his work

Day 1: Revisiting Freud's Discovery

The invention of psychoanalysis

Material and Tools of Psychoanalysis

Basic Assumptions of Psychoanalysis

What –if anything– is the Unconscious?

How does the mental apparatus “work”?

Instincts, Drives, Desire

Identity and the mirror

RSI

Desire and the Signifierisation of the Real

Indicative reading:

S. Freud [1940a]: An outline of psychoanalysis

S. Freud [1915e]: The Unconscious

C. Tombras [2019]: Back to Freud, and Beyond (DOI:10.1007/978-3-030-13662-8_4 In book: Discourse Ontology (pp.87-128))

Day 2: Lacanian Metapsychology

The subject of psychoanalysis

The signifying chain

Law and Cause in the psychic space

Knowledge, Truth, Metalanguage

Logical time and temporality

Retroaction

Theory of discourses

Jouissance and the body

Sexuation

Knots and spaces

Indicative reading:

J. Lacan [1966]: On Structure as an Inmixing of an Otherness Prerequisite to any Subject Whatever

J. Lacan [1970]: Television

C. Tombras [2017]: Lacanian Metapsychology (DOI:10.1007/978-3-030-13662-8_5 In book: Discourse Ontology (pp.129-182))

SUMMER TERM

May 11 Critical Klein: Jem Thomas

In this seminar we will critically and comparatively explore Klein's contribution to psychoanalytic theory and practice. Central to this will be the longstanding 'dialogue' between Kleinian and Lacanian thinkers.

Klein, M. (1997) *Envy and Gratitude and Other Works 1946-1963*. London: Vintage Classics

Likierman, M. (2002) *Melanie Klein: Her Work in Context*. London: Bloomsbury

Ruti, M. & Allen, A. (2021) *Critical Theory Between Klein and Lacan: A Dialogue*. London: Bloomsbury

May 25 Traumatophobia and/or Traumatophilia? A Critical Examination of Robert Stolorow's and Avgi Saketopoulou's approaches to working with trauma: Anastasios Gaitanidis

In this seminar, we will critically examine two contemporary approaches to working with trauma. First, we will explore Robert Stolorow's idea of traumatic loss as constantly undermining the foundations of human existence and how careful intersubjective attunement could create a 'relational home' for the alienated and alienating experience of death and dying of the other. We will also discuss several criticisms of Stolorow's position, including his overemphasis of trauma as the central organising principle of human experience and the framing of trauma in solely existential and intersubjective terms which might overlook its intrapsychic and social-cultural contexts.

Second, we will examine the recent idea of 'traumatophilia' proposed by Avgi Saketopoulou and consider her claim that she provides an antidote to the 'traumatophobic' approaches (including Stolorow's) which mainly focus on trauma integration and healing. We will explore the clinical advantages of her approach from a Laplanchean point of view and criticise its fascination with 'traumatic jouissance' as a catalyst to therapeutic 'unbinding' which could potentially lead to sado-masochistic re-enactments.

The seminar will mainly focus on the examination of the following two books (extracts will be provided):

Robert D. Stolorow (2007). *Trauma and Human Existence*. New York and London: The Analytic Press.

Avgi Saketopoulou (2023). *Risk, Race, Traumatophilia: Sexuality Beyond Consent*. New York: NYU Press

June 8 The post Jungian field: Jung in conversation with psychoanalytic thinkers: Chris Williams

In this seminar Jung's approach to the psyche will be presented through post Jungian writers who have engaged with the wider psychoanalytic field. My approach is comparative in order to illustrate the differences and similarities of Jungian practice to different psychoanalytic traditions.

Morning seminar: Eros in the therapeutic relationship: Jung, Hillman & Lacan

Savitz, C. (1990) **The Burning Cauldron: Transference as paradox** *JAP vol. 35. no. 1 pp. 41-58*

Webb, R, Bushnell, F & Wisdeth, J. (1993) **Tiresias and the Breast: Thinking of Lacan, Interpretation and caring** *IJPA vol 74 pt 3 pp 597-613*

Hillman, J. (1972) **The Myth of Analysis**. New York: Harper Perennial, 1992. pp 79-113.
(Chris will supply nearer the time)

Afternoon seminar: Jung's synchronicity, Winnicott's total psychology, & Bion's primitive emotional states

Bright, G. (1997) **Synchronicity as a basis of analytic attitude** . *Journal of Analytical Psychology (JAP) vol. 42 no. 4 pp.613-635*

Zabriskie, B. (1997) **Thawing the frozen accidents: the archetypal view in countertransference**. *JAP vol. 42 no.1 pp. 25-40*

Rainer, A. (2005) **Synchronicity and the capacity to think: a clinical exploration** *JAP vol. 51 no.4 pp 553-573*

June 22 Working with Psychoses: Dorothee Bonnigal-Katz

Details to follow

July 6 Samo Tomsic (topic and outline in process)

Samo's teaching will be online