

The William Alanson White Institute

Course # & Title: #221

Psychoanalysis in Context: A History of Ideas

Instructor:

Pascal Sauvayre, Ph.D.

Bulletin Description:

This course provides a historical and theoretical overview of psychoanalysis, from Descartes, Freud and the birth of modernism through Lacan, intersubjectivity, and postmodernism. Its aim is to try to contextualize key concepts and ideas for psychoanalysis and to clarify their relevance to our clinical experience.

Course Objectives:

1. To examine how the historical context refracts the contemporary field in which psychoanalytic theory and clinical work are carried out.
2. To examine the notion that we are all equally clinicians and philosophers of human experience.
3. To uncover the philosophical assumptions that organize the psychoanalytic project.

Trimester: Winter

Dates and Times:

Tuesdays, 8:45 - 10:00 p.m., 10 sessions

December 1 - December 15; January 19 – March 1, 2016

Clock Hours: 12.5 hrs.

Prerequisite Courses: #210, 211, 212

Corequisite Courses: #221, 222, 230, 231, 232

Teaching Methods: Seminar

Syllabus:

Class 1. To do theory, or not?

Can this course be relevant to your clinical work? Is theory relevant to clinical experience? Does it inform or intrude? What are key ideas and values embedded in the very structure clinical of the clinical situation?

Class 2. A self is born.

How do Descartes and Pascal differ in their conceptions of the self? And their views on the accessibility of truth? How might we find these expressed in the analytic project? What is the important overlap in the object and means of study in their search for truth?

Required Readings:

-Descartes, R. *Discourse on the Method*. Excerpts of Parts 1-4

-Pascal, B. *Pensees*. excerpts.

Supplementary Reading:

-Burstorn, D. & Frie, R. (2006) *Psychotherapy as a Human Science*. Duquesne U Press: Pittsburg, PA. pp. 24-37; "Truth, Method, and the Limits of Reason: Descartes and Pascal."

Classes 3 & 4. The pains of othering.

How is the emergence of the self scripted into the master-slave dialectic? How is it a struggle to the death? How does this struggle get stuck in 'alienation'? Does it eventually have a happy ending? What links might we trace between these ideas and analytic theory and clinical work?

Required Readings:

-Hegel, G. *Phenomenology of Spirit*. Sections 178-196, "Independence and Dependence of Self Consciousness: Lordship and Bondage" & Section 2 in the Preface.

-Marx, K. *Economic and Philosophic Manuscripts of 1844*. Sections entitled "Estranged Labour," "Private Property and Communism," "The Meaning of Human Requirements," & "The Power of Money in Bourgeois Society."

Sartre, J.P. *No Exit*.

Additional Reading:

-Burstorn & Frie, pp. 42-59 from "Reason, the Unconscious, and History: Kant, Hegel, and Marx."

Classes 5 & 6. Ego Troubles.

What is civilization based on? In what way is the death instinct of central importance? Is the ego a dependent or independent structure? Both? Is there a contradiction? How does Freud transcribe and articulate, both in theory and in practice, some of the core intellectual debates studied in the above classes?

Required Readings

-Freud, S. *Civilization and Its Discontents*.

The Ego and the Id.

(1912) "Recommendations for physicians on the psycho-analytic method of treatment."

Additional Reading:

-Burstorn & Frie, pp. 101-109 from "Psychology and the Unconscious: Freud and Jung."

Class 7. Self-realization?

How is the apparent pessimism of the clinical goal to transform 'neurotic misery into normal unhappiness' flipped in Marcuse's critique of the interpersonal school.

Required Reading:

-Marcuse, H. (1955) *Eros and Civilization*. Beacon Press: Boston. "Epilogue: Critique of Neo-Freudian Revisionism."

Classes 8 & 9. The Death of the Self.

How does ‘where id was, ego shall be’ differ from ‘where it was, ego shall be’? How does this reading differ from ones we are used to? What are the implications of these different readings of Freud? How do mirror and fantasy extend the themes of Sartre’s and Hegel’s dialectic?

How would Foucault interpret the saying ‘knowledge is power’? in what way can we see this as completing the journey or interiorization begun with the cogito? How might these considerations be relevant to ‘mental illness’, ‘diagnosis’, and ‘cure’?

Required Readings:

-Lacan, J. (1977) *Ecrits*. Norton: NY. Chap. 1, pp. 1-7, “The mirror stage as formative of the function of the I as revealed in psychoanalytic experience.”

(1977) *The Four Fundamental Concepts of Psychoanalysis*. Norton: NY. Chap. 4, section 2, pp. 43-46.

-Zizek, S. (2006) *How to Read Lacan*. Introduction, pp.3-6 & chap. 3, pp. 40-60, “From *Che Vuoi?* to Fantasy: Lacan with *Eyes Wide Shut*.”

-Foucault, M. (1999) *Religion and Culture*. Routledge: NY. Chap. 9, pp. 115-130, “Sexuality and Power.”

DSM-IV Introduction (pp. xv-xxv); Cautionary Statement (xvii); Outline for Cultural Formulations and Glossary for Culturally-Bound Syndromes (pp 843-849)

Additional Reading:

-Burston & Frie, pp. 191-215, from “Recognition and the Limits of Reciprocity: Sartre, Lacan, and Laing.”

Class 10. Is the Self Dead?

Does agency disappear with the self? If so, is it possible to justify clinical work without it?

Evaluation by Student:

THE WILLIAM ALANSON WHITE INSTITUTE

EVALUATION OF COURSE AND INSTRUCTOR BY CANDIDATE

COURSE #: 221

TITLE: Psychoanalysis in Context: A History of Ideas

INSTRUCTOR(S): Pascal Sauvayre, Ph.D.

TRIMESTER: Winter

Learning objectives for this course were:

1. To examine how the historical context refracts the contemporary field in which psychoanalytic theory and clinical work are carried out.

Objective one was met:

AGREE 1 2 3 4 5 6 7 DISAGREE

2. To examine the notion that we are all equally clinicians and philosophers of human experience.

Objective two was met:

AGREE 1 2 3 4 5 6 7 DISAGREE

3. To uncover the philosophical assumptions that organize the psychoanalytic project.

Objective three was met:

AGREE 1 2 3 4 5 6 7 DISAGREE

On the same scale of 1-7, please rate and/or comment on the following:

- i. The quantity of assigned reading was adequate for the course objectives. _____
- ii. Assigned readings were satisfactorily relevant to the course objectives. _____
- iii. Lectures and class discussion were well balanced. _____
- iv. The course was meaningfully organized. _____
- v. The instructor(s) was(were) well prepared and knowledgeable. _____
- vi. The instructor(s) facilitated a free and open exchange of ideas. _____

Comments:

- 1. Please describe what you most liked about the course and the instructor(s).

- 2. What you liked least?

- 3. Please suggest improvements for the course. Use reverse side for further thoughts and reactions.

Thank you for your help in focusing the curriculum. Class representatives should collect and seal responses for direct delivery to Diane Amato, Registrar

Evaluation by Faculty:

THE WILLIAM ALANSON WHITE INSTITUTE

EVALUATION OF CANDIDATE BY INSTRUCTOR

COURSE #: 221 Psychoanalysis in Context: A History of Ideas

INSTRUCTOR : Pascal Sauvayre, Ph.D.

TRIMESTER: 2nd/Winter

CANDIDATE:

Please comment on the candidate's work in your course. Also, as an addendum to be shared with each candidate, the Curriculum and the Training Committees, please add your impression of the functioning of the class as a whole.

EVALUATION OF CANDIDATE:

EVALUATION OF CLASS INTERACTION:

Faculty Curriculum Vitae:

X(Copy recent c.v. here)