Thursday Group - Training Programme 2024-2025

Autumn Term 2024

Laura Chernaik
10, 17, 24, 31 October & 7 November

Phenomenology and Psychoanalysis

The seminar series is organised in 'afterwardsness' (nachträglichkeit, aprés coup), that is, we will look back at earlier readings in the light of later readings and the impact of later interpretations. We start with Sartre, who, despite focusing on consciousness and being dubious, to say the least, about the idea of the unconscious, has a great deal to say about a preoccupation that's central for many hysterics: the meaning of being. Sartre's arguments about existential choice and Levinas's arguments for ethics as first philosophy come out of a twentieth century context: the Shoah and the genocides that, it can be argued, had undermined/underpinned modernity and humanism since the beginnings of humanism in the seventeenth century. We go on, in week 2, to look at Emmanuel Levinas's work, focusing, first of all, on his notion of the Face; a way of thinking of relationality as something other than 'empathy', grounded in his arguments for ethics as first philosophy. We also will look at Levinas' engagement with Sartre and Merleau-Ponty's thought and his discussion of Freudian psychoanalytical concepts like the Ego. In week 3, our discussion of phenomenology in relation to psychoanalysis moves on to a number of influential ways in which phenomenological thinking moves us beyond phallologocentrism: from Kristeva's writing about abjection, to Cixous's influential ecriture feminine, and, to remind us of the Freudian context, a short text by Freud on the ego, castration, and perhaps, we might argue, abjection: "The splitting of the Ego in the process of defence". In week 4, we look at phenomenological philosophy and the body, focusing on a chapter from Merleau-Ponty's The Visible and the Invisible, Chapter 4, "The intertwining—the Chiasm" and Irigaray's interpretation of this in her An Ethics of Sexual Difference, "The invisible of the flesh". It can be argued that Sartre and to some extent Levinas are binaristic thinkers, and many critiques of this, influenced by Lacan or Derrida and also by Adorno, argue for writing or 'poetics' as outside of phallogocentrism. But, there are also many arguments based on polyglossic ways of thinking: creoleness or mestizaje. So, we conclude by looking at Edouard Glissant's Poetics of Relation. He argues, "We propose neither humanity's Being nor its models. We are not prompted solely by the defining of our identities but by their relation to everything possible as well—the mutual mutations generated by this interplay of relations. Creolizations bring into Relation but not to universalize; the principles of creoleness regress towards negritudes, ideas of Frenchness, of Latinness, all generalising concepts—more or less innocently". If you've read the writers Glissant discusses, from Cesaire to Faulkner, or if you've read his poems, or if you have clinical examples of the mutual mutations and regressions he shows us, please bring them into the discussion.

Syllabus and readings:

Week 1: Hysteria and the meaning of being:
Jean-Paul Sartre, *Being and Nothingness* (I recommend the following extracts):

Introduction, The Pursuit of Being
Section VI, Being-In-Itself
Part One, The Problem of Nothingness
Chapter One, Section V, The Origin of Nothingness
Chapter Two, Bad Faith
Part Three, Being-For-Others
Chapter One, The Existence of Others, Section 4, The Look
Chapter Two, The Body, Section I, The Body as Being-for-Itself: facticity
Part Four, Having, Doing, and Being
Chapter One, Being and Doing: Section III, Freedom and Responsibility

If you don't have time to read the full range of extracts, you could focus either on Bad Faith and Freedom and Responsibility or on The Look and The Body.

Week 2: The phenomenological critique of Sartre: Otherness

Emmanuel Levinas: extracts from *Totality and Infinity*, *Otherwise Than Being*, and a range of interviews with him:

Totality and Infinity (I recommend the following extracts):
Section III, Exteriority and the Face
Chapter B, Ethics and the Face
Chapter C, The Ethical Relation and Time

Otherwise than Being (I recommend the following extracts):
The Argument, Chapter I, Essence and Disinterest, pp 1-19 (especially 9. Subjectivity is not a Modality of Essence)
The Exposition, Chapter II.4. Saying and Subjectivity pp 45-57
Chapter V. Subjectivity and Infinity pp 131-171 especially The Responsible Subject that is not Absorbed in Being (pp 135-136) and Witness and Language (pp 145-149)

And these shorter pieces:
On intersubjectivity: notes on Merleau-Ponty, in *Outside The Subject* (1994, Stanford UP)
Bad Conscience and the Inexorable, in *Face to Face with Levinas* (1986, Suny UP)
The Face & Responsibility for the Other, both in *Ethics and Infinity* (1985, Duquesne UP)
The Ego and the Totality, in *Collected Philosophical Papers*, (1987, Martinus Nijhof Publishers)

If you want to explore the arguments about humanism further, please see Emmanuel Levinas, *Humanism of the Other*, and see Adorno: "The critique of culture is confronted with the last stage in the dialectic of culture and barbarism: to write a poem after Auschwitz is barbaric, and that corrodes also the knowledge which expresses why it has become impossible to write poetry today." *Prisms*, 1955, MIT Press. Reprinted London, 1967.

If you don't have time to do all the reading, you could focus on the interview about the Face in *Ethics and Infinity*, the paper on The Ego and the Totality in *Collected Philosophical Papers*, and The Responsible Subject that is not Absorbed in Being (pp 135-136) and Witness and Language (pp 145-149) from *Otherwise than Being*.

Week 3 Phenomenology and the writing of the other: from abjection to *ecriture feminine*:

Julia Kristeva, Powers of Horror, I: Approaching Abjection (*online*: thing.net)

Helene Cixous, The Laugh of the Medusa, cixous_the_laugh_of_the_medusa.pdf (wordpress.com)
Sigmund Freud, The splitting of the Ego in the process of defence.

Week 4 The body—Irigaray and Merleau-Ponty
Merleau-Ponty, *The Visible and the Invisible*
Chapter 4, The intertwining—the Chiasm
Luce Irigaray, *An Ethics of Sexual Difference*
Part 4, Love of the Other, The invisible of the flesh, a reading of Merleau-Ponty's "The Interwining"

Both Merleau-Ponty and Irigaray have written expressively and poetically about the body. We contrast this 'poetic' style with Sartre and Levinas's more conventional philosophical language.

If you can, please read some more of Merleau-Ponty's *The Visible and the Invisible*: Chapters 1, 2, and 3 are less 'poetic'.

Week 5 The plantation, creolisation, and poetics: Edouard Glissant's *Poetics of Relation*:

Glissant argues that creolisation gives us a way of thinking that's radically different to a Sartrean focus on Being. Self and Other relate in what he calls "mutual mutations". If you don't have time to read the entire book, please read the last part, Poetics (pp 185-224).

If you've read the writers Glissant discusses (from Cesaire to Faulkner), or if you've read Glissant's poems, or if you have clinical examples of the mutual mutations and regressions he shows us, please bring them into the discussion.

Training Weekend
Dates Unconfirmed

Andie Newman

Transference

Details TBC

Mark Maclean
21, 28 November & 5, 12 December

Navigating Intersubjectivity in the Therapeutic Encounter

This series of seminars will explore the theory and functions of intersubjectivity in psychoanalytic practice. We'll engage critically with the relational turn in psychoanalysis, and will consider the ways that analysts attend to the interplay of their patients' unconscious communications and their own. We will discuss different framings of the countertransference and the analyst's subjectivity, and how this may be both a barrier and a vital compass in the therapeutic process. What are the risks and benefits of making expressive use of the countertransference and of disrupting the classical stance of neutrality?

We will look at two conceptualisations of the Third in psychoanalytic theory, reading the work of Thomas Ogden and Jessica Benjamin and their theories of mutuality. Finally, we will explore contrasting positions on the place of the body and non-verbal experience in therapeutic technique, opening the question of how somatic approaches can be integrated within psychoanalytic work.

Seminar 1: Engaging Countertransference

Required reading

Bollas, C. (1983) 'Expressive Uses of the Countertransference', in Contemporary Psychoanalysis, 19:1

Mills, J. (2004) 'Countertransference Revisited', in The Psychoanalytic Review, 9:4

Suggested reading

Bernstein, J.W. (1999) 'Countertransference: Our New Royal Road to the Unconscious?', in Psychoanalytic Dialogues, 9:3

Seminar 2: The Analytic Third and Receptive Mutuality

Required reading

Ogden, T.H. (2004) 'The Analytic Third: Implications for Psychoanalytic Theory and Technique', in The Psychoanalytic Quarterly, 73:1

Grossmark, R. (2012) 'The Unobtrusive Relational Analyst', in Psychoanalytic Dialogues, 22:6

Suggested reading

Bollas, C. (2018) 'The Transformational Object' in *The Shadow of the Object: Psychoanalysis of the Unthought Known*, Routledge

Seminar 3: Thirdness and Recognition

Required reading

Benjamin, J. (2017) 'Beyond Doer and Done To: An Intersubjective View of Thirdness', in *Beyond Doer and Done To: Recognition Theory, Intersubjectivity and the Third*, Routledge

Aron, L. (2006) 'Analytic Impasse and the Third: Clinical Implications of Intersubjectivity Theory', in The International Journal of Psychoanalysis, 87:3

Suggested reading

Benjamin, J. (2016) ' "Moving Beyond Violence": What We Learn from Two Former Combatants about the Transition from Aggression to Recognition', in Gobodo-Madikizela, P. (Ed.) *Breaking Intergenerational Cycles of Repetition: A Global Dialogue on Historical Trauma and Memory*, Barbara Budrich Publishers

Seminar 4: Working with the Body

Required reading

van der Kolk, B.A. (2002) 'Beyond the Talking Cure: Somatic Experience and Subcortical Imprints in the Treatment of Trauma', in Shapiro, F. (Ed.), *EMDR as an Integrative Psychotherapy*, American Psychological Association

Lombardi, R. (2011) 'The Body, Feelings, and the Unheard Music of the Senses', in Contemporary Psychoanalysis, 47:1

Suggested reading

Levit, D. (2018) 'Somatic Experiencing: In the Realms of Trauma and Dissociation—What We Can Do, When What We Do, Is Really Not Good Enough', in Psychoanalytic Dialogues, 28:5

Lombardi, R. (2018) 'Beyond the Psychosexual: The Body–Mind Relationship—Discussion of "Somatic Experiencing" ', in Psychoanalytic Dialogues, 28:5

Spring Term 2025

Eli Jesner
9, 16, 23, 30 January & 6 February

Ethics and Psychotherapy: An Exploration

The aim of these seminars is to explore the complex interplay between ethics and psychotherapy. This will involve a philosophical exploration of what ethics might be, and reflection on the work that ethics might be doing in the practice of psychotherapy. At the very least I hope to help us see that there are deep questions in this field, and that it is worth our while, both as therapists and as human beings, to think carefully about them.

A rough outline of our seminars is as follows, with the qualification that it is not always easy to keep matters neatly separate and demarcated in these areas:

Week 1 - What is Ethics? What are its origins? What is the history of ethical thinking?

Week 2 - Ethics in Therapy - What are the issues here, for therapists, clients and for broader questions of theory? Looking at the centrality of guilt and shame in clinical work.

Week 3 - Virtue Ethics and Psychotherapy - Exploring one philosophical orientation towards working with ethics, with a focus on exploring human nature and character development.

Week 4 - Introducing Kantian Ethics - a different philosophical approach to ethics, with a focus on reason, rationality, autonomy and freedom.

Week 5 - Kantian Ethics and Psychotherapy - reflecting on the potential application of this model to our therapeutic work.

The recommended reading for the seminars is as follows:

Week 1:
Peter Singer - The Expanding Circle - It would be helpful to read the whole book but for these seminars I particularly recommend Chapters 1 and 2 Worth buying or available as a pdf here: The Expanding Circle: Ethics, Evolution, and Moral Progress (stafforini.com)

Week 2:
It would be good to start to think about how often you encounter questions of guilt and/or shame in your work with clients.
For a psychoanalytic account of guilt and how much of a factor it is in many presentations of anxiety, it would be good to read "On The Theory of Anxiety and Guilt" by Melanie Klein, which can be found in her book Envy and Gratitude, Chapter 2.

Week 3:
For an introduction to the relationship between therapy and virtue ethics, please read my paper "Virtue Ethics and Psychotherapy".

If you are interested in more background reading on virtue ethics, then you could look at the Stanford Encyclopedia of Philosophy entry on Virtue Ethics, GEM Anscombe's paper "Modern Moral Philosophy" (available online), Alasdair Macintyre's "After Virtue" especially chapters 1-3 and 9-12 or Rosalind Hursthouse's "On Virtue Ethics".

If you want to go properly back to the sources, Aristotle's Nicomachean Ethics is the key historical text, though modern theorists tend to be more interested in his approach and perspective than in the details of his specific ethical teachings.
Weeks 4 and 5:
For an introduction and background to Kantian Ethics and its application to therapy, please read my paper "Kantian Ethics and Psychotherapy". I am currently editing a draft of this and will send it along in the next few weeks (i.e. by the end of September).

Again, for further background you could look at the entry on "Kant's Moral Philosophy" on the Stanford Encyclopedia of Philosophy. And if you are feeling brave and ambitious you could read Kant's Groundwork of the Metaphysics of Morals. It is challenging, but not too long. Various editions are available, the one I refer to is the Cambridge Edition of the works of Kant, in the Practical Philosophy volume.

For a modern reading of Kant, you could look at Christine Korsgaard's "The Sources of Normativity" available here korsgaard94.pdf (utah.edu).

It may also be helpful, for thinking about reason and rationality, to read Chapter 4, titled "Reason", of Peter Singer's book "The Expanding Circle", mentioned above.

Katia Houghton
13, 20, 27 February & 6, 13 March

Klein in the Contemporary Clinic

Melanie Klein differentiates between the black-and-white splitting of the paranoid-schizoid state and the more integrated ambivalence of the depressive position, but in a post-object-relations training, it can sometimes be difficult to discuss Kleinian theory without also

slipping into paranoid-schizoid certainty and reduction. Over five weeks, we will explore the development and complexity of some key Kleinian ideas, their influence on and differences from later theorists (e.g. Bion, Winnicott, Lacan) and, thinking primarily from a clinical perspective, taking the 'total situation', transference and counter-transference into account, consider how they may influence and enhance work in the contemporary psychoanalytic clinic.

There is not always time to catch up with all of the reading (especially when the reading list comes relatively late), so * marks the most essential texts.

Week 1

The earliest experiences: introjection and projection. Klein sees herself as extending the work of Freud with a focus on the infant subject's primitive capacity for object relations and unconscious fantasy (phantasy), including anxiety and envy, from the beginning of life.

*Klein, M. (1930) The Importance of Symbol-Formation in the Development of the Ego. International Journal of Psychoanalysis 11:24-39

*Isaacs, S. (1948) The Nature and Function of Phantasy. International Journal of Psychoanalysis 29:73-97

Useful additional reading

Klein, M. (1975) 8. The Psycho-Analytic Play Technique: Its History and Significance (1955). Envy and Gratitude and Other Works 1946–1963 104:122-140

Freud, S. (1917) Mourning and Melancholia. The Standard Edition of the Complete Psychological Works of Sigmund Freud 14:237-258

Week 2

The paranoid-schizoid and depressive positions.

*Klein, M. (1975) 1. Notes on Some Schizoid Mechanisms (1946). Envy and Gratitude and Other Works 1946–1963 104:1-24

Joseph, B. (1985) Transference: The Total Situation. International Journal of Psychoanalysis 66:447-454

Bion, W. R. (2013) Attacks on Linking. Psychoanalytic Quarterly 82:285-300

Additional reading

Segal, H. (1957) Notes on Symbol Formation. International Journal of Psychoanalysis 38:391-397

Week 3

Projective identification and counter-transference, and their implications for clinical work.

*Klein, M. (1975) 4. The Origins of Transference (1952). Envy and Gratitude and Other Works 1946–1963 104:48-56

* Ogden, T. H. (1979) On Projective Identification. International Journal of Psychoanalysis 60:357-373

Heimann, P. (1950) On Counter-Transference. International Journal of Psychoanalysis 31:81-84

Week 4

The relationship between envy, greed, aggression, guilt : love, gratitude, reparation.

* Klein, M. (1975) Envy and Gratitude (1957). Envy and Gratitude and Other Works 1946–1963 104:176-235. This is a long paper, but even a partial reading is still useful.

Etchegoyen, R. H., Lopez, B. M. & Rabih, M. (1987) On Envy and How to Interpret it. International Journal of Psychoanalysis 68:49-60

Butler, Judith (1998) Moral Sadism and Doubting One's Own Love, 179–189

Rose, J. (1998) Negativity in the Work of Melanie Klein, in J. Phillips and L. Stonebridge, Reading Melanie Klein, pp. 126–159

Week 5

Discussions of technique: in these four papers, Kleinian and relational analysts discuss different perspectives on technique with regard to a specific vignette.

*Likierman, M. (2006) Unconscious Experience: Relational Perspectives. Psychoanalytic Dialogues 16:365-376

*Benjamin, J. (2006) Crash: What We Do When We Cannot Touch: Commentary on Paper by Meira Likierman. Psychoanalytic Dialogues 16:377-385

Slavin, M. O. (2006) How a Kleinian Analysis Also Tells a Relational and Intersubjective Story: Commentary on Paper by Meira Likierman. Psychoanalytic Dialogues 16:387-396

Seligman, S. (2006) The Analyst's Theoretical Persuasion and the Construction of a Conscientious Analysis: Commentary on Paper by Meira Likierman. Psychoanalytic Dialogues 16:397-405

Further Reading

Young, R. (1999) Phantasy and Psychotic Anxieties, in Burgoyne, B and Sullivan, M., Klein-Lacan Dialogues, Other Press, pp. 65–81.

Leader, D. Phantasy in Klein and Lacan, in Burgoyne, B and Sullivan, M., Klein-Lacan Dialogues, Other Press, pp. 83–95.

Winnicott, D. W. (1965) A Personal View of the Kleinian Contribution (1962). The

Maturational Processes and the Facilitating Environment: Studies in the Theory of Emotional Development 64:171-178

Torok, M., Sylwan, B., and Covello, A. (1998) Melanie Mell By Herself, in J. Phillips and L. Stonebridge, Reading Melanie Klein, pp. 51–80.

Training Weekend
26 & 27 April

Psychoanalysis and Buddhism

A Question and a Practice

Psychoanalysis and Buddhism are both rich in narratives and models of what it is to be alive. Buddhism is traditionally concerned for the welfare of all sentient beings and marks out human being as critical in relation to the faculty (Sanskrit 'Skhanda') of consciousness. It offers a path to deconstruct what we assume to be a satisfactory life and an enduring entity which we call a self.

Both are practices which aim to reveal and, in so doing, relieve suffering. The methods are familiar to our culture. The analytic couch and the meditator's cushion furnish the patient and the seeker in their path to discover what it might mean to be born as a human being and what might be the causes of our troubles.

We will do some practice and aim to create a contemplative space throughout the weekend to explore some of our own thinking in relation to psychoanalysis, the unconscious, desire, mindfulness, craziness, identity, sex, conflict, equanimity, caritas… all in no particular order.

Some reading to be going on with:

Zen Mind, Beginners Mind Shunryu Suzuki 1970

The Art of Solitude Stephen Batchelor 2020

Beyond the Pleasure Principle Sigmund Freud 1920

Vita Contemplativa Byung-Chul Han

Stephen Gee
James O'Neill

Summer Term 2025

Peter Nevins
1, 8, 15, 22 May

Queer Phenomenology

Below is the reading list for the seminars on Queer Phenomenology. The main text for the first three weeks is Sara Ahmed's *Queer Phenomenology*, so I recommend acquiring a copy. Additional readings and PDFs are provided for each week, along with excerpts and citations if you wish to consult the full texts of those excerpts. I have chosen Paul B. Preciado's Can The Monster Speak, a forceful address to the École de la Cause Freudienne which I hope will frame the context of the 4 seminars.

You will be divided into groups to prepare short presentations (5-10 minutes) based on your assigned exercise for the designated week.

Week 1: 1st May 2025
Queer Phenomenology and Psychoanalysis – An Introduction
Key Texts:

- Paul B. Preciado, Can the Monster Speak, Fitzcarraldo, 2020. pdf provided
- Sara Ahmed, *Queer Phenomenology* (Introduction and Chapter 1) Ahmed, Sara *Queer Phenomenology,* Duke University Press, 2006
- Maurice Merleau-Ponty, *Phenomenology of Perception* (Introduction) pdf provided
- Sigmund Freud, *Three Essays on the Theory of Sexuality* (Excerpt on orientation) From Freud, Sigmund. *Three Essays on the Theory of Sexuality*. Translated and edited by James Strachey, Basic Books, 2000.

Week 2: 8th May
Objects of Desire and the Phenomenology of the Other
Key Texts:

- Sara Ahmed, *Queer Phenomenology* (Chapter 3: "The Orient and Other Others")
- Maurice Merleau-Ponty, *The Visible and the Invisible* (Selection on the "flesh" of the world) from Merleau-Ponty, Maurice. *The Visible and the Invisible*. Edited by Claude Lefort, translated by Alphonso Lingis, Northwestern University Press, 1968.
- Melanie Klein, *Love, Guilt, and Reparation* (Excerpt on object relations) from Klein, Melanie. *Love, Guilt, and Reparation and Other Works 1921-1945*. Free Press, 1975

Week 3: 15th May
The Body in Space – Disorientation and Reorientation
Key Texts:

- Sara Ahmed, *Queer Phenomenology* (Conclusion: "Disorientation and Queer Objects")
- Maurice Merleau-Ponty, *Phenomenology of Perception* (Chapter on "The Spatiality of One's Own Body") from Merleau-Ponty, Maurice. *Phenomenology of Perception*. Translated by Donald A. Landes, Routledge, 2012.
- Jacques Lacan, *The Four Fundamental Concepts of Psychoanalysis* (Mirror Stage and spatial disorientation) from Lacan, Jacques. *The Four Fundamental Concepts of*

Psychoanalysis. Edited by Jacques-Alain Miller, translated by Alan Sheridan, W.W. Norton & Company, 1998.

- Lauren Berlant & Lee Edelman, *Sex, or the Unbearable* (2014) living with Negativity; Endelman, Lee and Berlant Lauren, *Sex or the unbearable,* Duke University Press, 2014 pdf provided

Week 4: 22nd May
Queer Time, Queer Space – Temporal and Spatial Reconfigurations
Key Texts:

- Amber Jamilla Musser, *Sensational Flesh: Race, Power, and Masochism*, New York University Press, (2014) chapter 4 section Temporality, subjectivity and suffering (page 24) pdf provided

- Maurice Merleau-Ponty, *Phenomenology of Perception* (Chapter on "Temporality") from Merleau-Ponty, Maurice. *Phenomenology of Perception*. Translated by Donald A. Landes, Routledge, 2012. pdf provided

- Judith Butler, *Gender Trouble* (Excerpt on performativity and temporality) from Butler, Judith. *Gender Trouble: Feminism and the Subversion of Identity*. Routledge, 1990

Anastasios Gaitanidis
5, 12, 19, 26 June & 3 July

Siblings and Twins in Psychoanalytic Theory and Practice

Seminar 1:

We will begin this seminar series by examining Juliet Mitchell's (2000) *Mad Men and Medusas* and her challenge to classical psychoanalytic theory's neglect of lateral relationships - specifically, sibling dynamics. Mitchell claims that hysteria has not disappeared but has been obscured due to a theoretical oversight: the neglect of the psychic trauma induced by the birth of a sibling. According to Mitchell, the distress of an elder child facing displacement by a younger sibling constitutes the fundamental origin of hysteria, a claim that significantly reframes classical Oedipal theory.

I recommend that if you do not have time to read Micthell's book, you can have a look at Prophecy Coles' review of this book as well as Mitchell's recent paper (2022) *Why Siblings? Introducing the "Sibling Trauma" and the "Law of the Mother" on the "Horizontal" Axis* – See references below.

References

Mitchell, J. (2000). *Mad Men and Medusa: Reclaiming Hysteria and the Effects of Sibling Relations on the Human Condition*. London: Allen Lane, Penguin Press.
Coles, P. (2001). "Mad Men and Medusa: Reclaiming Hysteria and the Effects of Sibling Relations on the Human Condition by Juliet Mitchell. Published by Allen Lane, Penguin Press, London, 2000; 381 pages; £20.00". *Brit. J. Psychother.*, (17)(3): 400-403.
Mitchel, J. (2022). "Why Siblings? Introducing the "Sibling Trauma" and the "Law of the Mother" on the "Horizontal" Axis". *The Psychoanalytic Study of the Child*, 75 (1): 121–139

Seminar 2:

Prophecy Coles' (2003) *The Importance of Sibling Relationships in Psychoanalysis* (2003) represents an important attempt to correct the psychoanalytic oversight of sibling relations, arguing that the neglect of sibling dynamics in psychoanalysis stems from Freud's own "only child" fantasy and his personal biographical resistances. However, Juliet Mitchell's (2004) review critiques Coles' methodological approach and theoretical assumptions, suggesting that her work ultimately fails to bridge the gap between personal history and psychoanalytic universals.

We will critically examine Mitchell's arguments, assessing the validity of her concerns while also reconsidering the strengths of Coles' contributions. While Mitchell effectively highlights Coles' conflation of personal history with psychoanalytic theory, her critique risks dismissing the significance of siblings in a way that mirrors the very oversight Coles aims to address.

References

Coles, P. (2003) *The Importance of Sibling Relationships in Psychoanalysis*. London: Karnac.
Mitchell, J. (2004). "The Importance of Sibling Relationships in Psychoanalysis". Karnac. 2003, 97 pp + references, index. *Int. J. Psychoanal.*, (85)(2): 557-561.

Seminar 3:

In this seminar we will critically examine Vivienne Lewin's (1994) paper *Working with a Twin: Implications on the Transference*. Lewin provides an in-depth exploration of the psychoanalytic challenges in working with patients who are twins, emphasising the complexities of twin identity, projective identification, and the unique dynamics of transference. Drawing on Kleinian and Bionian concepts, Lewin argues that twins often struggle with a lack of differentiation, leading to a transference dynamic where the therapist is unconsciously treated as a twin rather than as a containing maternal figure.

References

Lewin, V. (1994). "Working with a Twin: Implications for the Transference". *Brit. J. Psychother.*, (10)(4): 499-510.

Seminar 4:

In this seminar, we will explore Heinz Kohut's concept of "twinship" by critically examining Togashi and Kottler's (2012) article *The Many Faces of Twinship* that provides a detailed and multifaceted exploration of this concept's development within self psychology. By identifying and elaborating upon seven "faces" of twinship - ranging from its developmental and regulatory functions to its role in trauma - the authors highlight the concept's complexity and evolution in Kohut's thought. (I am also including a paper by Paul and Anna Ornstein (1995) on Kohut's contributions for those who are not familiar with Kohut's work).

References

Togashi, K. and Kottler, A. (2012). "The Many Faces of Twinship: From the Psychology of the Self to the Psychology of Being Human". *International Journal of Psychoanalytic Self Psychology*, 7: 331–351.

Ornstein, P. H. and Ornstein, A. (1995). "Some Distinguishing Features of Heinz Kohut's Self Psychology". *Psychoanalytic Dialogues*, 5(3): 385-391.

Seminar 5:

In the last seminar of the series, we will read my paper *Recovering the Traces of the Lost Intimate Companion - Psychoanalytic Work with Twin Loss* in order to understand the distinct qualities involved in working with twins, particularly regarding twin loss, within the context of psychoanalysis. I propose that working with twins may offer psychoanalysts distinctive perspectives on the significance of horizontal relationships for the psychological growth of both twins and singletons. This is because these perspectives both challenge and surpass conventional psychoanalytic concepts that are rooted in hierarchical parent-child relations.

References

Gaitanidis, A. (2025). "Recovering the Traces of the Lost Intimate Companion - Psychoanalytic Work with Twin Loss". *Psychoanalytic Perspectives* (in print).