

Course Syllabus– “Reading Thomas Ogden”
Instructor: Jill Gentile, PhD

*** This course will be adapted for spring 2016 for 4 Wed evening meetings and one immersive day meeting on Saturday March 12. Readings will be selected from the syllabus below.**

Thomas Ogden has been one of the leading psychoanalytic theorists of this generation, but his widely if quietly celebrated contributions have seldom been the subject of critical review or mined as a cohesive body of work. Inspired most notably by Klein, Bion, and Winnicott, Ogden’s theorizing has been particularly remarkable for his original lens on psychopathology in terms of “modes of organizing experience” rather than on distinctive diagnostic categories. His interest in psychoanalytic listening and “reverie” has fueled his recognition of an analytic “intersubjective third” and contributed to many reflections on the language, the poetry, the music of psychoanalytic process.

In this course, we will reflect on the evolution of Ogden’s thinking through the reading of primary sources. We will take as our mode of experiencing and contemplating Ogden that which he adopts in his recent studies of Loewald, Bion, Searles, and Winnicott, among others. We will listen “to (through) the roar of the destruction from its edge, not ever being certain where that edge lies” —for the intersubjective third that comes into being as we listen and read together. The course will culminate in candidates creating and sharing a brief piece of prose, poetry, music, or visual art that reflects their sense of intersubjective thirdness in the context of “Reading Tom Ogden.”

Class 1. We will begin by reading Ogden as he invites us into his conception of what is at stake in psychoanalysis. These selections are chosen to initiate us into a conversation with Ogden as theorist, supervisee, analyst, writer, subject. We begin to inhabit and to create that space between safety and fear, familiarity and strangeness.

Ogden, T. (1994). *Subjects of Analysis*, Chapter 1. On Becoming a Subject. Pp. 1-12

Ogden, T. (2005). *This art of psychoanalysis: Dreaming undreamt dreams and interrupted cries*. NY: Routledge, Chapter 1. pp. 1-18.

Ogden, T.H. (2005). On psychoanalytic supervision. *Int. J. Psycho-Anal.*, 86:1265-1280. (read especially section on Searles, one of Ogden’s supervisors).

Learning Objective: This class aims to help the candidate identify Ogden’s contributions to a dialectical conception of the human subject, and of the psychoanalytic process.

Class 2. We will examine one of Ogden’s most radical and impactful contributions, his conception of modes of organizing experience. Here, we take a particular focus on Melanie Klein’s influence on this turn in his thinking.

Ogden, T.H. (1984). Instinct, Phantasy, and Psychological Deep Structure—A Reinterpretation of Aspects of the Work of Melanie Klein. *Contemp. Psychoanal.*, 20:500-525.

(alternative *The Matrix of the Mind*, Chapter 2. Instinct, Phantasy, and Psychological Deep Structure in the Work of Melanie Klein, pp. 9-39).

Ogden, T.H. (1988). On the Dialectical Structure of Experience—Some Clinical and Theoretical implications. *Contemp. Psychoanal.*, 24:17-45.

(alternative: Ogden, T. H. (1989). *The Primitive Edge of Experience*, Chapter 2, The Structure of Experience, pp. 9-30. Northvale, NJ: Jason Aronson.)

Learning Objective: This segment will help the candidate recognize the influence of Klein's thinking (especially with respect to the identification of an autistic-contiguous position), on Ogden's early thinking,

Class 3. How does Ogden work? We'll examine the interplay between theory and technique with an emphasis on what he suggests is distinctive about analytic listening and speaking, beginning to trace the influence of Bion on Ogden's clinical style and theorizing.

Ogden, T.H. (1992). Comments on Transference and Countertransference in the Initial Analytic Meeting. *Psychoanal. Inq.*, 12:225-247. (alternatively: *Primitive Edge*, Chapter 7. The Initial Analytic Meeting. Pp. 169-194).

Ogden, T.H. (1996). Reconsidering Three Aspects Of Psychoanalytic Technique. *Int. J. Psycho-Anal.*, 77:883-899.

Learning Objective: The candidate will identify how Bion's influence impacts Ogden's thinking, particularly with respect to his ideas of listening and speaking.

Class 4. Ogden, by elaborating upon Bion's conception of reverie, has illuminated detailed portrayals of how he listens, experiences, shares (and preserves privacy) with his patients:

Ogden, T.H. (1995). Analysing Forms Of Aliveness And Deadness Of The Transference-Countertransference. *Int. J. Psycho-Anal.*, 76:695-709.
(or Chapter 2. *Reverie and Interpretation*, Analyzing Forms of Aliveness and Deadness, pp 21-64).

Ogden, T. (1997). Reverie And Metaphor : Some Thoughts On How I Work As A Psychoanalyst. *Int. J. Psycho-Anal.*, 78:719-732.

Learning Objective: The candidate will be able to identify how Ogden utilizes Bion's conception of reverie in his evolving intersubjective framework.

Class 4. Ogden's elaboration of Bion's conception of reverie also contributes to his conception of the analytic third. This concept simultaneously draws its heritage from Freud, Klein, and most notably, Winnicott. In this class, we will trace this continued evolution in Ogden's thinking on this subject.

Ogden, T.H. (1994). The Analytic Third: Working with Intersubjective Clinical Facts. *Int. J. Psycho-Anal.*, 75:3-19. (alternatively, *Subjects of Analysis*, Chapter 5. The Analytic Third: Working with Intersubjective Clinical Facts, Northvale, NJ: Jason Aronson, pp. 61-96).

Ogden, T.H. (2004). The Analytic Third: Implications for Psychoanalytic Theory and Technique. *Psychoanal Q.*, 73:167-195.

- Ogden, T.H. (1987). The Transitional Oedipal Relationship in Female Development. *Int. J. Psycho-Anal.*, 68:485-498. (alternative: From *The Primitive Edge of Experience*, Chapter 5., The Transitional Oedipal Relationship in Female Development, pp. 109-140). (optional)

Learning Objective: The candidate will elaborate aspects of Winnicott's thinking that contribute to Ogden's conceptualization of intersubjectivity and thirdness.

Class 5. Ogden's passion for writing, psychoanalysis, and language come together in his creation of an intersubjective third as he reads, listens to, engages with the writing of our psychoanalytic forebears. In this class, we will cultivate our ears, our capacity for listening, and deepen our intersubjective reverie as we delve into these conversations between Ogden and our forebears.

Ogden, T.H. (2006). Reading Loewald: Oedipus Reconceived. *Int. J. Psycho-Anal.*, 87:651-666. (or *Rediscovering Psychoanalysis* Chapter 7. Reading Loewald, Oedipus Reconceived. Pp. 114-131).

Ogden, T.H. (2007). Reading Harold Searles. *Int. J. Psycho-Anal.*, 88:353-369 (or *Rediscovering Psychoanalysis*.Chapter 8. Reading Howard Searles, pp. 133-153).

Learning Objective: This class illuminates for the candidate the lived experience of thirdness that emerges through Ogden's (and the class's) reconsideration of the writing of Loewald and Searles.

Class 6: We continue this journey through psychoanalytic history, textual analysis, listening and intersubjective experience, between Ogden's voice, that of Bion's, Winnicott's, Fairbairn's & our own.

Ogden, T.H. (2005) *This Art of Psychoanalysis*, Chapter 6, Reading Bion, NY: Routledge, pp 77-92.

Ogden, T.H. (2001). Reading Winnicott. *Psychoanal Q.*, 70:299-323. (or, chapter 9 in Donal Winnicott Today, ed. J. Abram, New Library of Psychoanalysis, NY: Routledge, pp. 213-234.

Optional: Ogden, T.H. (2010). Why read Fairbairn?. *Int. J. Psycho-Anal.*, 91:101-118.

Learning Objective: The candidate will demonstrate an understanding of thirdness through identifying the dialectical conversation between Ogden and the writing of Bion; and Winnicott.

Class 7. We'll return from our reverie and venture into conversations between Ogden and the psychoanalytic theorists from the previous weeks, by returning to two of Ogden's recent essays that weave together much of his thinking on psychoanalytic phenomenology and ways of organizing experience, allowing us to reflect on his dialectical conceptions of the invention/discovery of subjectivity and intersubjectivity.

From Ogden, T.H. (2005) *This Art of Psychoanalysis This Art of Psychoanalysis*, Chapter 4, "On Not Being Able to Dream" pp56-60.
Chapter 5, "What's true and whose ideas was it?" pp. 61-76.

Ogden, T.H. (2010). On Three Forms of Thinking: Magical Thinking, Dream Thinking, and Transformative Thinking. *Psychoanal Q.*, 79:317-347.

Learning Objective: This class aims to help the candidate apply Ogden's conceptions of dialectical thinking and waking-as-dreaming to the clinical situation.

Class 8: Reading Tom Ogden. Candidates will share brief essays (perhaps also, poetry, musical sketches, and or visual art) that capture or evoke their experience of the analytic third that came into being between them and their experience of reading Ogden, and/or of the class experience of being together with (while) reading Ogden.

Learning Objective: Candidates will participate in articulating their experience of Ogden's conception of the analytic third through experiential sharing.
