SYLLABUS

DIALECTICAL CONSTRUCTIVISM I

Irwin Z. Hoffman, Ph.D.

This course will explore the meaning, the clinical, existential, and moral ramifications of the perspective on the analytic process that I’ve called “dialectical constructivism.” The main text for the course will be my book *Ritual and Spontaneity in the Psychoanalytic Process: A Dialectical-Constructivist View* (R and S) (The Analytic Press, 1998; pb 2001). We will also read a series of essays since 1998 that take the dialectical constructivist view to new frontiers. Required reading will include the Introduction to the book and 4 of the 10 chapters, in addition to 8 articles since the book, a total of 12 essays (not counting the introduction). Starred required readings are *especially* required. 😊 So if you have to skip a required reading skip the ones that are not starred first.

In general I’m listing, in required and optional readings, my own responses to critiques and reviews. Needless to say, it would be best if you were able to read the critiques and the reviews first, but I think you’ll be able to follow and, hopefully, get much from the responses alone. I do quote or paraphrase a lot that I take up to discuss.

Note that the Introduction and Chapters 1, 9, and 10 are published for the first time in the book. Versions of Chapters 2-8 were previously published between 1979 and 1996.

I am offering two independent courses on Dialectical constructivism: Dialectical Constructivism I in the fall and Dialectical Constructivism II in the spring. Dialectical Constructivism I will focus on readings from my own work. It will entail study of philosophy, theory, and extensive clinical illustrations from my own experience. Dialectical Constructivism II will be organized largely around case presentations by students complemented by considerations from the fall readings as well as several additional essays, some highlighting the interface of psychoanalytic process and social consciousness and activism. The two courses are complementary. I personally would hope that people enrolling in the fall would also be inclined to enroll in the spring in order to achieve the level of integration that emerges from dialogue about one’s own clinical work.

In the fall of 2017, the class will meet for two weekend workshops. The first will be Friday October 13 and Saturday October 14. The second will be Friday December 8 and Saturday December 9.

We will meet on the Fridays from 5:30 PM to 7:30 PM, and on the Saturdays from 9:30 AM to 3:30 PM.

In addition to the readings, several movies are recommended as reflecting aspects of dialectical constructivism and as useful for discussion: *Cider House Rules, Thirteen*...
Dialectical Constructivism I

Conversations About One Thing, Little Miss Sunshine, The Savages, Revolutionary Road.

FIRST FRIDAY (10-13-17)

Basic principles of dialectical constructivism; the ambiguity of experience; agency and choice in the construction of meaning; the ironic moral authority of the analyst; the impact of mortality on the construction of meaning; critical thinking in dialectical constructivism; bridging “modern” and “postmodern” perspectives; the dialectics of meaning and mortality, of construction and discovery, of ritual and spontaneity. Fast-forward to recent discussion of a clinical case just to illustrate, at the outset, application of the “dialectical-constructivist” model in clinical work.

Required reading:

R and S:

Introduction (pp. xi- xxxii).

*Chapter 1 (pp. 1-30)


Optional reading

R and S:

Chapters 2 – On “death anxiety” based on my doctoral thesis (1972), published in 1979, the only chapter not about psychoanalytic process.

Chapter 3 – On the analyst’s ironic authority


FIRST SATURDAY (10-14-17)

Epistemology of dialectical constructivism; from objectivism to constructivism, distinguished from movement from drive theory to relational theory; objectivism in relational theory; the emergence of the analyst’s subjectivity in the context of the asymmetry of the analytic relationship; multiple dialectics and figure-ground reversals; for example, the analyst as patient and the patient as analyst; existential versus epistemic uncertainty; critical constructivism versus open-minded positivism (e.g. Pine); critical constructivism versus limited constructivism (e.g. Schafer). Epistemology and ethics; uncertainty and conviction; the analyst’s authenticity; enactment and interpretation; enactment and new experience; new experience in the context of elements of repetition; the analyst’s participation before exploration and understanding; the ambiguity of the analyst’s participation.

Deeper explorations of clinical implications of dialectical constructivism; dialectical versus dichotomous thinking; sources of therapeutic action; the struggle with uncertainty as a core feature of the “good object”; shelving versus throwing away the book; oedipal dialectics and therapeutic action; the analyst’s “marriage” to analytic principles; the patient’s interest in winning “battles” but not the “war”; constructing meaning in the face of mortality; the interplay of existential and neurotic anxiety; overcoming the dark side of the analytic frame and of the human condition.

Issues highlighted by prospect of termination; constructing good enough endings in psychoanalysis; Factors of chance and of the patient’s will as they affect outcome; varieties of courses of analytic work; is termination always the wisest course and goal? reciprocal affirmation in the context of endings; recognizing the patient’s maturity; postanalytic contacts; the impact of writing about patients on the analytic relationship; mortality and termination; The patient’s idealization, envy, and choice to forgive the analyst his or her limitations; the patient’s progress as a reparative gift; mortality as humanizing common ground; rituals of affirmation in the face of death and loss.

Required readings:

In R and S:
Chapter 8 (pp. 193-217)
*Chapter 9 (pp. 219-244)
*Chapter 10 (pp. 245-273)
*Afterword to “At death’s door” in *Relational Psychoanalysis* Vol. 5

Optional readings:

R and S Chapters 4-7. Chapters 4 and 5 are probably the most widely known and cited. They’ve also been reprinted in other edited volumes.


SECOND FRIDAY (12-8-17)

Psychoanalysis and science; some false assumptions underlying so-called “systematic empirical research”; advantages of the intensive case study as “research” appropriate to this discipline; the uniqueness of each analytic pairing and the need for creative “application” of theory. Epistemology and politics. The dialectic of the existential and the political.

Required reading:


Optional readings:


SECOND SATURDAY (12-9-17)

Reflections on the responsibility of the patient and of the analyst within the analytic process and as political agents in the world. Overcoming the “influence taboo” in psychoanalysis. The dialectic of influence and responsiveness. The whole—that is, the analyst as a person, the patient as a person, and their encounter—is greater than the sum of its parts; The challenge of differentiation; From repetition to new ways of being: implicitly a movement from positivism to constructivism. Conventional psychoanalytic “escapes from freedom” via psychic determinism, free association, and evenly hovering attention. Technical rationality versus creative improvisation. The dialectic of the patient’s and the analyst’s caregiving responsibilities. Conformist versus critical psychoanalysis. The challenge of integrating psychoanalysis and politics. Is there a way? Is there such a thing as an apolitical psychoanalysis?

Required readings:


*Hoffman, I.Z. (unpublished) Willing to be willing; Willing to be good. Presented originally at the IARPP meeting in NY in March 2012. Expanded versions presented at various subsequent meetings in Chicago and New York.
Optional readings:


