

Gender as/in Psychoanalysis

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2 credits (divided into two 1 credit courses) spaced among four weekends over one year / meeting on Friday afternoon from 4:00PM-7:00PM and Sunday morning from 9:00AM to 12:30PM.

This seminar takes up psychoanalytic gender theory with an emphasis on relational psychoanalytic approaches to gender. At the same time, the course has as a meta-level of analysis, the study of gender's role in the unfolding story of relational psychoanalysis. By examining how "gender" and "psychoanalysis" work hand in hand, we can frame a contemporary goal: to read current events informed by psychoanalytic gender theory so as to further elaborate relational gender theory in view of current events.

We will trace concepts that were deployed to describe gender and gender relations and at the same time, to summon evidence for the relational perspective about mind, body, and human relations. Further, by studying how gender was used in the formulation of a relational psychoanalysis, we will study how gender works as a bridge from the psychic to the social that positions psychoanalysts to participate in culture. Psychoanalysis and gender thus map the iteration of psychic and social structure in an effort to make sense of how bodies occupy personal, clinical, and political space.

We will also examine how the questionable materiality of gender comes to bear in psychoanalytic considerations of transgender experience as well as discussions about the online representation of the body and desire. In these recent debates, gender and psychoanalysis are once again partners in staking out mutually useful theoretical and political positions.

As a consequence of feminist and queer interventions in the discipline, psychoanalysis began to consider subjectivities that had heretofore been repressed or relegated to the liminal margins of white male privilege. Theoretical advances were grounded in this regard by the telling of clinical stories that included the personal reflections of no-longer tight-lipped clinicians. We will make a special effort to bring memoirs and clinical material into our discussions so that postmodern positions about "the subject" can be reconciled with in-person subjectivities.

The course is divided into four sections. Rather than survey all the subtle transformations that occurred in the history of psychoanalytic gender theory to compose a master narrative, each section aims to study approaches to how to tell gender's story. Please do not get bogged down in the intricacies of theory or the historical details unless they fascinate you (particularly for readings marked with an * that are rich in detail). Our goal is to examine ways gender has been used in order to think about what kind of work a psychoanalytic gender story can do.

1. gender's history: fixed or fluid? (first weekend)

How does the concept "gender" come into psychoanalytic discourse, and how does the way theorists tell this history matter? How was gender put to use? And how do theoretical imperatives render *gender* to psychoanalysis?

a. composing a psychoanalytic history

Dimen and Goldner and Corbett survey frameworks that psychoanalysts have used to describe gender as a path toward articulating their particular relational spin. In addition, by reading Starr and Aron's account of gender's emergence in clinical psychoanalysis, we will discuss how "gender stories" demarcate moments in psychoanalytic time. We will use Leavitt's and Coates' memoirs, my clinical example, and Goldner's blog post to ask how personal experience might best be used to foster interventions in the narrative of psychoanalysis?

* Dimen, M. & Goldner, V. (2005), Gender and Sexuality. In Person, E.S., Cooper, A.M. & Gabbard, G.O. *The American Psychiatric Publishing Textbook of Psychoanalysis*, pp. 93-102.

* Starr, K. & Aron, L. (2011). Women on the couch: Genital stimulation and the birth of psychoanalysis, *Psychoanalytic Dialogues*, 21: 373-392.

Corbett, K. (2008). Gender now. *Psychoanalytic Dialogues*, 18: 838-856.

Leavitt, J. (2013). Lesbian desire in the age of AIDS: From the head of Medusa sprung. *Studies in Gender and Sexuality*, 14:144-152.

Hartman, S. (2011). Darren and Stephen: Erotic interludes in political transference. In M. Dimen, ed., *With Culture in Mind: Psychoanalytic Stories*. New York: Routledge, pp. 19-23.

Coates, T. (2018). Notes from the second year. In, *We Were Eight Years in Power; An American Tragedy*. New York: One World Publishing, pp. 35-43.

Goldner, G. (2018). Sexual harassment: Seeking the pleasures of consent under duress. Public Seminar, February 26, 2018:
<http://www.publicseminar.org/2018/02/sexual-harassment/>

b. gender in use

Historically, by studying how was gender was being used to argue a psychoanalytic case, we can map gender's usefulness to psychoanalysis. Ahmed's canny lecture is being used here to set a tone that is at once curious and subversive.

Ahmed, S. (2018). Uses of use: Diversity, Utility and the University. (Video lecture available on YouTube):
<https://www.youtube.com/watch?v=avKJ2w1mhng>

* Freud, S. (1925). Some psychic consequences of the anatomical differences between the sexes, *Standard Edition, XIX*: 241-258. (PEP Archive).

Horney, K. (1926). The flight from womanhood: The masculinity complex in women, as viewed by men and women. *IJP*, 7: 324-339.

Riviere, J. (1929). Womanliness as a masquerade. *IJP* 9: 303-313.

Stoller, R.J. (1964), A contribution to the study of gender identity. *IJP*, 45:220-226.

Person, E. & Ovesey (1983). Psychoanalytic theories of gender identity. *Journal of the American Academy of Psychoanalysis*, 11:203-226.

Fast, I. (1990). Aspects of gender development: Toward a reformulation. *Psychoanalytic Dialogues*, 7 Suppl:105-117.

2. relational uses of gender (second weekend)

Psychoanalytic feminists advanced relational theory while advocating for clinical populations or dyadic pairings that might otherwise go un-served or unmarked for their particularity by the mainstream. The personal political expressly became part of the relational approach to gender.

a. gender relations

Accounting for others as subjects and objects.

* Dimen, M. (2003). The engagement between psychoanalysis and feminism: A report from the front. In, M. Dimen, *Sexuality/Intimacy/Power*. Hillsdale, NJ: The Analytic Press, pp. 41-62.

Dimen, M. (1991). Deconstructing difference: gender, splitting, and transitional space. *Psychoanalytic Dialogues*, 1:335-352.

Goldner, V. (1991). Toward a critical relational theory of gender. *Psychoanalytic Dialogues*, 1: 249-272.

Benjamin, J. (1995), Father and daughter, identification with difference: a contribution to gender heterodoxy. In, *Like Subjects, Love Objects*. New York: Yale University Press, pp. 115-142.

Butler, J. (1995). Melancholy gender—refused identification. *Psychoanalytic Dialogues* 5: 165-180.

Sweetnam, A. (1996). The changing contexts of gender: between fixed and fluid experience. *Psychoanalytic Dialogues*, 6:437-459.

Gonzalez, F. (2012). Loosening the bonds: Psychoanalysis, feminism, and the problem of the group. *Studies in Gender and Psychoanalysis*, 13: 253-267.

b. gender states and the State of gender—intersectional encounters

The postmodernism suspicion of metanarratives led relational psychoanalysts to theorize gender in terms of shifting self-states and as one register in an intersectional view of the subject. Recently, political realities have led theorists to ask how intersectionality fares when threatened by ideology.

Harris, A. (2005). Tomboy's stories. In, *Gender as Soft Assembly*. Hillsdale, NJ: The Analytic Press, pp. 131-153.

Harris, A. (2005). Gender as a strange attractor: gender's multidimensionality. In, *Gender as Soft Assembly*. Hillsdale, NJ: The Analytic Press, pp. 155-173.

Suchet, M. (2004). A Relational encounter with race. *Psychoanalytic Dialogues*, 14:423-438.

Guralnik, O. (2011). Ede: Race, the law, and I. In, M. Dimen, ed., *With Culture in Mind: Psychoanalytic Stories*. New York: Routledge, pp. 41-48.

Simon, T. (2017). Squeezed. Paper presented at the IPA, Buenos Aires, July 2017. (Unpublished manuscript).

Hartman, S. (2018). Carter is so Handsome. Paper presented at the IPA, Buenos Aires, July 2017. (Unpublished manuscript).

3. bodies that matter (third weekend)

As the materiality of the body becomes contested turf and biology is no longer destiny, links between gender and “the social” come increasingly into view.

a. unconscious bodies: sameness, difference, mystery, and lack

How bodies perform gender carries many legacies and traces psychic and social currents in the unconscious. How does gender’s unconscious life give psychoanalysis a self-conscious text?

Dimen, M. (2000). The body as rorschach. *Studies in Gender and Sexuality*, 1:9-39.

* Laplanche, J. (2003/2011). Gender, sex, and *the sexual*. In J. Fletcher, ed., *Freud and the sexual: Essays 2000-2006*. New York: International Psychoanalytic Books, pp. 159-180.

Corbett, K. (2009). Fantastic phallicism. In *Boyhoods*. New Haven: Yale University Press, pp. 208-234.

Gherovici, P. (2018). *Trans Psychoanalysis and Livable Embodiments*. (Unpublished manuscript).

b. rogue bodies

How does the Other-ed body look, feel, find itself among others as anything other than lacking? Adding to that inquiry, trans studies help us factor in the questionable materiality of the body.

O’Neill, R. “Panti Bliss” (August 10, 2016). Panti’s Noble Call at the Abbey Theatre. (Available on YouTube):
<https://www.youtube.com/watch?v=Wwh40sXhLp0>

Fanon, F. (1952/2008). The Black man and psychopathology. *Black Skin/White Masks*. New York: Grove Press, pp. 120-143.

* Chasseguet-Smirgel, J. (1976). Freud and female sexuality—The Consideration of some blind spots in the exploration of ‘the dark continent.’ *IJP*, 57: 275-286.

Salamon, G. (2010). The bodily ego and the contested domain of the material. In G. Salamon, *Assuming a Body*. New York: Columbia University Press, pp. 13-42.

Saketopoulou, A. (2011). Minding the Gap: Intersections Between Gender, Race, and Class in Work With Gender Variant Children. *Psychoanalytic Dialogues*, 21(2), 192–209.

Hainsbury, G. (2011). King-kong and Goldilocks: Imagining transmasculinities through the trans-trans dyad. *Psychoanalytic Dialogues*, 21: 210-220.

4. gender's currency (fourth weekend)

Gender happens in a psychic economy and it works in a social economy based on neoliberal values of individualism and the renunciation of dependence. By contextualizing gender in material, social, political, racial, and tech contexts, how are our gender stories given a run for their money?

a. political gender

As gender becomes a manner of engaging in the political world, how does it change the way we encounter bodies and choices about lifestyles? How is gender used to give psychoanalysts a political voice? In turn, how does that political voice open up new clinical space?

Layton, L. (2002), Cultural hierarchies, splitting, and the heterosexist unconscious. In, Fairfield, S., Layton, L. & Stack, C. eds., *Bringing the Plague: Toward a Postmodern Psychoanalysis*. New York: Other Press, pp. 107-117.

* Gentile, K. (2016). Bridging psychoanalytic and cultural times – using psychoanalytic theory to understand better how reprofuturity and biomedicalization produces subjectivities. In, *The Business of Being Made*. New York: Routledge, pp. 21-47.

Gentile, J. (2016). Naming the vagina: on the feminine dimension of truth. In *Feminine Law: Freud, Free Speech, and the Voice of Desire*. London: Karnac, pp. 193-208.

* Rozmarin, M. (2016). Staying alive: Matricide and the ethical-political aspect of mother-daughter relations. *Studies in Gender and Sexuality*, 17: 242-253.

Rozmarin, R. (2015). Little Samsons. *Studies in Gender and Sexuality*, 16: 285-289.

Gentile, K. (2018): Give A Woman an Inch, She'll Take a Penis. Public Seminar, January 19, 2018:

<http://www.publicseminar.org/2018/01/give-a-woman-an-inch-shell-take-a-penis/>

b. Cybergender and the non-human

Gender enters the next frontier with a mix of excitement, trepidation and, once again, wrangles with the problem of lack. What role ought psychoanalysis play in a post-gender / post-human world?

* Tylim, I. (2012). The Techno-body and the future of psychoanalysis. *Psychoanalytic Inquiry*, 32: 468-479.

* Clough, P. (2010). The Affective turn: political economy, biomedica, and bodies. In, Gregg, M. & Seidworth, G.J. eds., *The Affect Theory Reader*. New York: Duke University Press, pp. 206-225.

Hartman, S. (2017). The Poetic timestamp of digital erotic objects. *Psychoanalytic Perspectives*, 14: 159-174.

Clough, P. (2018). The Other-Than-Human and the “user unconscious. *Studies in Gender and Sexuality*, 19: 73-80.

Hartman, S. (2018). #mania. (Unpublished manuscript).

Gentile, K. (2018). Animals as the symptom of psychoanalysis or, The potential for interspecies co-emergence in psychoanalysis. *Studies in Gender and Sexuality*, 19: 7-13.