Foundations of Intersubjectivity—An Introduction to the Philosophy that Grounds a New Paradigm in Psychoanalysis

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Many of the themes addressed in contemporary psychoanalytic theory find their origins in the phenomenological “turn” in 20th century continental philosophy. In this seminar we will examine the shift in basic assumptions regarding the nature of being (ontology) and knowing (epistemology) that led to a number of psychoanalytic innovations in theory and practice.

Each session will include readings from original philosophical texts; secondary readings; and a reading that touches on the relevance of the perspective for psychoanalysis and psychoanalytic work. We will begin by examining Hegel’s formulation of the dialectic of desire in his chapter on “Lordship and Bondage.” This situates intersubjectivity in a split of consciousness in order to become a social subject. The examination of this split and the bridging of this split take two paths after Hegel. One path pursues the vagaries of experience, taking us into phenomenology; the second path pursues the vagaries of language, taking us into hermeneutics, the structuralism/poststructuralism of Lacan, and the practical discourse of Habermas and pragmatic philosophy (Pierce, James, Rorty, Wittgenstein).

Given our limited time, we are going to mostly take one fork in this road, looking at intersubjectivity as elaborated by phenomenology. Thus, we move from Hegel to a study of Husserl’s phenomenological reduction. This is a method of research that begins with the radical notion that we can learn most about experience by studying experience itself rather than looking for the causes of experience. This provides a basic shift in attitude toward clinical understanding and technique. We will continue by exploring the work of Heidegger, Sartre, and Merleau-Ponty, each who offers a different window into intersubjective experiencing. We end with Gadamer, a hermeneutic philosopher, one representative of a tradition that we might explore later in subsequent seminars.

Throughout, we will look for connections to contemporary thinkers who have, in one way or another, been influenced by this turn of thought. This will include Jessica Benjamin’s work on recognition; the perspectival orientation of early Roy Schafer and Edgar Levenson; Don Stern’s notion of unformulated experience; Irwin Hoffman’s co-construction; and Philip Bromberg’s ideas of multiple self-states and safe surprises. We will consider paths to greater rigor in our psychoanalytic conceptions of intersubjectivity as we think about the philosophy in relation to what we do.

Finally, we will look for tensions between different conceptual polarities: intrapsychic/interpersonal; interpretation/deconstruction; containment/collaboration. Clinical process is welcome to make the connection with our daily work.
This is a deep theory seminar and will entail reading difficult texts. We are meeting for four hours on three Saturdays, each day will include two parts. For each part/thinker, I will give you “cliff notes” to help you through, and we’ll work both to understand the concepts and to locate the clinical application/relevance. Be ready for an exhilarating dive into ideas that ground many contemporary perspectives.

Session 1 (April 23):

**Part I: G. W. F. Hegel’s Dialectics of Desire**


2) Ogden on Hegel: Excerpts from his writing (pdf compiled by Jack)


**Learning Objective:** After attending this session, participants will be able to list the specific steps of Hegel’s Master-Slave dialectic

**Part II: Edmund Husserl’s Phenomenological Reduction: The Epoché**


2) Foehl, J. (2010). The play’s the thing: The primacy of process and the persistence of pluralism in contemporary psychoanalysis. *Contemporary Psychoanalysis*, 46(1), 48-86. **read only pp. 55-64**


**Learning Objective:** After attending this session, participants will be able to describe the phenomenological reduction.

Session 2 (May 7):

**Part I: Martin Heidegger’s Being-in-the-World**

1962, pp. 78-90.


**Learning Objective:** After attending this session, participants will be able to define *Dasein*.

**Part II: Jean-Paul Sartre’s Existential Psychoanalysis**


   **read only 568-575**


**Learning Objective:** After attending this session, participants will be able to explain why “Hell is other people.”

**Session 3 (May 14):**

**Part I: Maurice Merleau-Ponty’s Lived Body and Intercorporeality**


**Learning Objective:** After attending this session, participants will be able to describe the phantom limb as an experience of world.
Part II: Hans Georg Gadamer’s *Hermeneutic Circle*


**Learning Objective:** After attending this session, participants will be able to describe the hermeneutic circle and its role in dialogue.

**Recommended Additional Readings**

**Session 1: Hegel**


**Session 2: Husserl**


### Session 3: Heidegger


Session 4: Sartre


Session 5: Merleau-Ponty


**Session 6: Gadamer**


