

columbia psychoanalysis

Delving Deep: A Comprehensive Guide to Columbia Psychoanalysis

Introduction:

Are you intrigued by the complexities of the human mind? Do you want to understand the legacy of psychoanalysis, its evolution, and its enduring impact? Then you've come to the right place. This in-depth exploration of Columbia Psychoanalysis will delve into the rich history, influential figures, current research, and lasting contributions of this prestigious institution to the field of psychoanalysis. We'll uncover the unique approaches, theoretical innovations, and ongoing dialogues that have shaped and continue to shape the landscape of psychological thought. Prepare to embark on a journey into the fascinating world of the unconscious, as we unravel the threads of Columbia's significant contributions to psychoanalysis.

I. A Historical Perspective: The Genesis of Psychoanalysis at Columbia

Columbia University's connection to psychoanalysis is not a recent phenomenon. It boasts a rich and complex history intertwined with the development and evolution of psychoanalytic theory and practice. While not initially a central focus, the university's influence grew organically alongside the rise of psychoanalysis in the United States. Early exposure came through visiting lecturers and the increasing integration of psychological concepts into other academic disciplines. The impact of prominent figures like Sigmund Freud, though not directly affiliated with Columbia, significantly influenced the intellectual climate, paving the way for the institution's eventual engagement with the field. This section will trace the early influences and the gradual emergence of psychoanalysis as a recognizable area of study and research within the university.

II. Key Figures and Their Contributions: Shaping the Columbia Psychoanalytic Landscape

Columbia's involvement in psychoanalysis wouldn't be what it is today without the contributions of several key figures. These individuals, through their research, teaching, and clinical practice, shaped the direction and character of psychoanalytic thought at the university. We'll explore the lives and work of pivotal individuals, examining their unique theoretical perspectives, methodological approaches, and their lasting influence on subsequent generations of psychoanalysts. Their contributions are often interconnected, representing a dynamic interplay of ideas that enriched and refined psychoanalytic understanding. We will analyze their work's impact, highlighting both continuities and divergences from the Freudian tradition.

III. Current Research and Innovative Approaches: Columbia Psychoanalysis Today

Columbia's commitment to psychoanalysis isn't confined to historical analysis. The university continues to be a vibrant center for ongoing research and innovative approaches to psychoanalytic theory and practice. This section will explore contemporary research initiatives, exploring how Columbia's psychoanalysts are engaging with current trends in the field. We will delve into the application of psychoanalysis to diverse areas, examining the ongoing evolution of psychoanalytic techniques, the integration of neuroscientific findings, and the exploration of new therapeutic approaches. We'll also investigate how Columbia's psychoanalysts address contemporary societal challenges, exploring the intersection of psychoanalysis with social justice and cultural critique.

IV. The Impact of Columbia Psychoanalysis: A Global Perspective

Columbia's contributions to psychoanalysis extend far beyond its campus walls. The university has played a significant role in disseminating psychoanalytic knowledge and fostering a global community of psychoanalysts. This section explores the global reach of Columbia's influence, examining the international network of scholars, clinicians, and institutions connected to the university. We will look at how Columbia's psychoanalytic perspectives have influenced research, training programs, and clinical practice in various parts of the world. This section will also address the ongoing dialogues and collaborations between Columbia and other prominent psychoanalytic centers worldwide.

V. The Future of Columbia Psychoanalysis: Challenges and Opportunities

Looking ahead, this section will address the future of psychoanalysis at Columbia and in the wider field. We'll discuss the challenges facing psychoanalysis, including criticisms and evolving therapeutic landscapes. However, we will also highlight the opportunities for growth and innovation. The role of technology, the integration of new research methods, and the continuing relevance of psychoanalysis in addressing complex human experiences will be explored. This will encompass the potential for collaborations across disciplines and the ongoing evolution of psychoanalytic training.

Book Outline: "Understanding Columbia Psychoanalysis: A Historical and Contemporary Exploration"

I. Introduction: Defining Psychoanalysis and its Historical Context; Columbia's Initial Engagement with Psychoanalysis

II. The Formative Years: Key early figures at Columbia and their contributions; Integration of psychoanalytic thought into existing academic departments.

III. The Rise of Psychoanalytic Influence: The establishment of formal psychoanalytic

programs; The impact of significant figures and their theoretical innovations.

IV. Contemporary Columbia Psychoanalysis: Current research and its implications; Innovative approaches to therapeutic practice; Interdisciplinary collaborations.

V. Global Impact and Future Directions: The international network of Columbia-trained psychoanalysts; Challenges and opportunities facing the field; The role of technology and future collaborations.

VI. Conclusion: Summarizing the key contributions of Columbia psychoanalysis; its lasting legacy and future potential.

(Detailed Explanation of each point from the Outline will follow in separate sections below, expanding on the content already introduced in the main body of the blog post. Due to the length restriction, I cannot fully elaborate on each point in this response. However, the following sections provide examples of how each section of the book outline would be developed.)

(Example - Section II: The Formative Years)

This chapter would delve into the early stages of Columbia's interaction with psychoanalytic thought. It would analyze the university's initial exposure to psychoanalytic ideas through visiting professors and the dissemination of Freud's work. The chapter would identify and profile early adopters of psychoanalysis within Columbia's academic community, focusing on how their research and teaching gradually introduced these concepts into various disciplines, establishing the groundwork for a more formal engagement with psychoanalysis in subsequent decades. The chapter would also explore any resistance or skepticism encountered during this formative period, providing a balanced perspective on the integration process.

(Example - Section IV: Contemporary Columbia Psychoanalysis)

This chapter would provide a detailed overview of current research and innovative approaches to psychoanalytic theory and practice within Columbia. Specific research projects, focusing on their methodology, findings, and broader implications, would be highlighted. The chapter would then transition to explore how Columbia is actively engaging with contemporary trends in the field. This could involve discussions about the integration of neuroscience, the development of new therapeutic techniques that address specific needs, and explorations of how psychoanalysis interacts with social justice issues. Further examples of successful collaborations between psychoanalysis and other academic fields at Columbia would illustrate the interdisciplinary nature of the university's approach.

FAQs:

1. What is the difference between Freudian psychoanalysis and other schools of thought

at Columbia? Columbia's approach to psychoanalysis is diverse; while acknowledging Freudian foundations, it incorporates various schools of thought, fostering a rich intellectual exchange and innovative therapeutic practices.

1. Is there a specific Columbia Psychoanalytic Institute? While there isn't a solely named "Columbia Psychoanalytic Institute," numerous departments and programs within Columbia University offer significant psychoanalytic training, research, and clinical opportunities.
1. How can I access resources on Columbia psychoanalysis? The Columbia University website, particularly departmental sites within relevant faculties (e.g., Psychology, Psychiatry), is a primary source. Scholarly databases like JSTOR and PubMed also provide access to publications and research from Columbia-affiliated psychoanalysts.
1. What are the admission requirements for psychoanalytic training at Columbia? The specific requirements vary depending on the program (e.g., doctoral programs, postdoctoral fellowships). Prospective students should refer to the respective departmental websites for details.
1. Are there online courses or resources related to Columbia psychoanalysis? While formal online programs may be limited, many faculty members' publications and presentations are available online, offering valuable insights into their work.
1. What is the role of neuroscience in Columbia's approach to psychoanalysis? Columbia's research incorporates neuroscientific findings to enhance the understanding of psychoanalytic concepts, creating a more integrated and holistic understanding of the mind.
1. How does Columbia psychoanalysis address contemporary social issues? Columbia's psychoanalysts address various contemporary social concerns, such as trauma, inequality, and cultural diversity, integrating these concerns into their theoretical framework and therapeutic approaches.

1. What are the career paths for graduates of Columbia's psychoanalytic programs? Graduates pursue careers as clinicians, researchers, educators, and writers in both academic and clinical settings.
1. How does Columbia psychoanalysis compare to other prominent psychoanalytic institutions worldwide? Columbia holds a strong position among leading psychoanalytic centers globally, distinguishing itself through its interdisciplinary approach and commitment to innovative research and training.

Related Articles:

1. The Evolution of Psychoanalytic Theory at Columbia University: A chronological exploration of the major theoretical shifts and influential figures.
1. Columbia Psychoanalysis and the Neuroscience Revolution: Examining the integration of neuroscience into contemporary psychoanalytic practice at Columbia.
1. Contemporary Applications of Columbia Psychoanalysis: Case studies demonstrating the application of Columbia's psychoanalytic approaches to various clinical presentations.
1. The Global Impact of Columbia-Trained Psychoanalysts: A geographical analysis of the influence of Columbia's training programs on the global psychoanalytic community.
1. The Future of Psychoanalytic Training at Columbia University: A discussion of current challenges and proposed innovations in psychoanalytic education.
1. Columbia Psychoanalysis and Social Justice: An exploration of the role of psychoanalysis in addressing social inequalities and promoting social justice.

1. Key Debates in Columbia Psychoanalysis: Examining ongoing discussions and controversies within Columbia's psychoanalytic community.

1. Comparing and Contrasting Psychoanalytic Approaches at Columbia: An in-depth analysis of different theoretical perspectives represented at Columbia.

1. The Legacy of [Specific prominent Columbia psychoanalyst]: A biography and analysis of the contributions of a specific influential figure associated with Columbia's psychoanalytic tradition.

columbia psychoanalysis: Freud's Free Clinics Elizabeth Ann Danto, 2005-04-26 Today many view Sigmund Freud as an elitist whose psychoanalytic treatment was reserved for the intellectually and financially advantaged. However, in this new work Elizabeth Ann Danto presents a strikingly different picture of Freud and the early psychoanalytic movement. Danto recovers the neglected history of Freud and other analysts' intense social activism and their commitment to treating the poor and working classes. Danto's narrative begins in the years following the end of World War I and the fall of the Habsburg Empire. Joining with the social democratic and artistic movements that were sweeping across Central and Western Europe, analysts such as Freud, Wilhelm Reich, Erik Erikson, Karen Horney, Erich Fromm, and Helene Deutsch envisioned a new role for psychoanalysis. These psychoanalysts saw themselves as brokers of social change and viewed psychoanalysis as a challenge to conventional political and social traditions. Between 1920 and 1938 and in ten different cities, they created outpatient centers that provided free mental health care. They believed that psychoanalysis would share in the transformation of civil society and that these new outpatient centers would help restore people to their inherently good and productive selves. Drawing on oral histories and new archival material, Danto offers vivid portraits of the movement's central figures and their beliefs. She explores the successes, failures, and challenges faced by free institutes such as the Berlin Poliklinik, the Vienna Ambulatorium, and Alfred Adler's child-guidance clinics. She also describes the efforts of Wilhelm Reich's Sex-Pol, a fusion of psychoanalysis and left-wing politics, which provided free counseling and sex education and aimed to end public repression of private sexuality. In addition to situating the efforts of psychoanalysts in the political and cultural contexts of Weimar Germany and Red Vienna, Danto also discusses the important treatments and methods developed during this period, including child analysis, short-term therapy, crisis intervention, task-centered treatment, active therapy, and clinical case presentations. Her work illuminates the importance of the social environment and the idea of community to the theory and practice of psychoanalysis.

columbia psychoanalysis: Fear of Breakdown Noëlle McAfee, 2019-06-04 What is behind the upsurge of virulent nationalism and intransigent politics across the globe today? In *Fear of Breakdown*, Noëlle McAfee uses psychoanalytic theory to explore the subterranean anxieties behind current crises and the ways in which democratic practices can help work through seemingly intractable political conflicts. Working at the intersection of psyche and society, McAfee draws on psychoanalyst D. W. Winnicott's concept of the fear of breakdown to show how hypernationalism

stems from unconscious anxieties over the origins of personal and social identities, giving rise to temptations to reify exclusionary phantasies of national origins. Fear of Breakdown contends that politics needs something that only psychoanalysis has been able to offer: an understanding of how to work through anxieties, ambiguity, fragility, and loss in order to create a more democratic politics. Coupling robust psychoanalytic theory with concrete democratic practice, Fear of Breakdown shows how a politics of working through can help counter a politics of splitting, paranoia, and demonization. McAfee argues for a new approach to deliberative democratic theory, not the usual philosopher-sanctioned process of reason-giving but an affective process of making difficult choices, encountering others, and mourning what cannot be had.

columbia psychoanalysis: Psychoanalytic Therapy and the Gay Man Jack Drescher, 2014-05-22 Do the conventional insights of depth psychology have anything to offer the gay patient? Can contemporary psychoanalytic theory be used to make sense of gay identities in ways that are helpful rather than hurtful, respectful rather than retraumatizing? In Psychoanalytic Therapy and the Gay Man Jack Drescher addresses these very questions as he outlines a therapeutic approach to issues of sexual identity that is informed by traditional therapeutic goals (such as psychological integration and more authentic living) while still respecting, even honoring, variations in sexual orientation. Drescher's exploration of the subjectivities of gay men in psychoanalytic psychotherapy is more than a long-overdue corrective to the inadequate and often pathologizing tomes of traditional psychoanalytic writers. It is a vitally human testament to the richly varied inner experiences of gay men. Drescher does not assume that sexual orientation is the entire or even major focus of intensive psychotherapy. But he does argue, passionately and convincingly, that issues of sexual identity - which encompass a spectrum of possibilities for any gay man - must be addressed in an atmosphere of honest encounter that allows not only for exploration of conflict and dissociation but also for restitutive confirmation of the patient's right to be himself. Through its abundance of first-person testimony from both clinical and literary sources, Psychoanalytic Therapy and the Gay Man provides the reader with an unforgettable grasp of what it is like to discover that one is gay in our society and then to find the courage and humanity to live with that knowledge. Any mental health professional - regardless of his or her sexual orientation - who wishes to deal therapeutically with gay men will find Drescher's work indispensable. But it will also be compelling reading for anyone seeking psychological insight into gay men's lives and concerns.

columbia psychoanalysis: Psychoanalysis and Cinema Vicky Lebeau, 2001 Lebeau examines the long and uneven history of developments in modern art, science, and technology that brought psychoanalysis and the cinema together towards the end of the nineteenth century. She explores the subsequent encounters between the two: the seductions of psychoanalysis and cinema as converging, though distinct, ways of talking about dream and desire, image and illusion, shock, and sexuality. Beginning with Freud's encounter with the spectacle of hysteria on display in fin-de-siecle Paris, this study offers a detailed reading of the texts and concepts which generated the field of psychoanalytic film theory.

columbia psychoanalysis: Critique on the Couch Amy Allen, 2020-12-01 Does critical theory still need psychoanalysis? In Critique on the Couch, Amy Allen offers a cogent and convincing defense of its ongoing relevance. Countering the overly rationalist and progressivist interpretations of psychoanalysis put forward by contemporary critical theorists such as Jürgen Habermas and Axel Honneth, Allen argues that the work of Melanie Klein offers an underutilized resource. She draws on Freud, Klein, and Lacan to develop a more realistic strand of psychoanalytic thinking that centers on notions of loss, negativity, ambivalence, and mourning. Far from leading to despair, such an understanding of human subjectivity functions as a foundation of creativity, productive self-transformation, and progressive social change. At a time when critical theorists are increasingly returning to psychoanalytic thought to diagnose the dysfunctions of our politics, this book opens up new ways of understanding the political implications of psychoanalysis while preserving the progressive, emancipatory aims of critique.

columbia psychoanalysis: Psychoanalytic Theory of Art Richard Kuhns, 1983 This book

places the contribution of psychoanalysis to the understanding of art within a philosophical framework and seeks to show by argument and example the potential and unrealized power of psychoanalytic theory for a philosophy of art and culture.

columbia psychoanalysis: The Subject of Torture Hilary Neroni, 2015-05-05 Considering representations of torture in such television series as *24*, *Alias*, and *Homeland*; the documentaries *Taxi to the Dark Side* (2007), *Ghosts of Abu Ghraib* (2007), and *Standard Operating Procedure* (2008); and torture porn feature films from the *Saw* and *Hostel* series, Hilary Neroni unites aesthetic and theoretical analysis to provide a unique portal into theorizing biopower and its relation to the desiring subject. Her work ultimately showcases film and television studies' singular ability to expose and potentially disable the fantasies that sustain torture and the regimes that deploy it.

columbia psychoanalysis: *Developments in Psychoanalysis at Columbia University* Columbia University. Psychoanalytic Clinic for Training and Research, 1966

columbia psychoanalysis: Derrida, Deleuze, Psychoanalysis Gabriele Schwab, 2007-11-23 *Derrida, Deleuze, Psychoanalysis* explores the critical relationship between psychoanalysis and the work of Derrida (*Speech and Phenomena*, *Of Grammatology*, and his later writing on autoimmunity, cruelty, war, and human rights) and Deleuze (*A Thousand Plateaus*, *Anti-Oedipus*, and more). Each essay illuminates a specific aspect of Derrida's and Deleuze's perspectives on psychoanalysis: the human-animal boundary; the child's polymorphism; the face or mouth as constitutive of ethical responsibility toward others; the connections between pain and suffering and political resistance; the role of masochism in psychoanalytic thinking; the use of psychoanalytic secondary revision in theorizing film; and the political dimension of the unconscious. Placing a particular emphasis on liminal figurations of the human and challenges to discourses on free will, the essays explore shared concerns in Derrida and Deleuze with regard to history, politics, the political unconscious, and resistance. By addressing the need to overcome the split between the psychological and the political, *Derrida, Deleuze, Psychoanalysis* illuminates the ongoing relevance of psychoanalysis to critical interrogations of culture and politics.

columbia psychoanalysis: Psychoanalysis and the Human Sciences Louis Althusser, 2016-09-06 What can psychoanalysis, a psychological approach developed more than a century ago, offer us in an age of rapidly evolving, hard-to-categorize ideas of sexuality and the self? Should we abandon Freud's theories completely or adapt them to new findings and the new relationships taking shape in modern liberal societies? In a remarkably prescient series of lectures delivered in the early 1960s, the French philosopher Louis Althusser anticipated the challenges that psychoanalytic theory would face as politics moved away from structuralist frameworks and toward the elastic possibilities of anthropological and sociological thought. *Psychoanalysis and the Human Sciences* translates Althusser's remarkable seminars into English for the first time, making available to a wider audience the origins and potential future of radical political theory. Althusser takes the important step in these lectures of distinguishing psychoanalysis from psychology and especially psychiatry, which long resisted Freud's analytical concepts of the unconscious and overdetermination. By freeing psychoanalysis from this bind, Althusser can then apply these analytical concepts to the social and the political, integrated with Marxist theory. The result is an enlivened methodology for comprehending social organization and change that had a profound influence on the Frankfurt School and scholars who continue to work at the forefront of radical thought today: Judith Butler, Étienne Balibar, and Alain Badiou.

columbia psychoanalysis: The Business of Psychotherapy Robert L. Barker, 1982-09-22 *The Business of Psychotherapy*

columbia psychoanalysis: *On Matricide* Amber Jacobs, 2007-09-04 Despite advances in feminism, the law of the father remains the dominant model of Western psychological and cultural analysis, and the law of the mother continues to exist as an underdeveloped and marginal concept. In her radical rereading of the Greek myth, *Oresteia*, Amber Jacobs hopes to rectify the occlusion of the mother and reinforce her role as an active agent in the laws that determine and reinforce our cultural organization. According to Greek myth, Metis, Athena's mother, was Zeus's first wife. Zeus

swallowed Metis to prevent her from bearing children who would overthrow him. Nevertheless, Metis bore Zeus a child-Athena-who sprang forth fully formed from his head. In Aeschylus's *Oresteia*, Athena's motherless status functions as a crucial justification for absolving Orestes of the crime of matricide. In his defense of Orestes, Zeus argues that the father is more important than the mother, using Athena's motherless birth as an example. Conducting a close reading of critical works on Aeschylus's text, Jacobs reveals that psychoanalytic theorists have unwittingly reproduced the denial of Metis in their own critiques. This repression, which can be found in the work of Sigmund Freud and Melanie Klein as well as in the work of more contemporary theorists such as André Green and Luce Irigaray, has resulted in both an incomplete analysis of *Oresteia* and an inability to account for the fantasies and unconscious processes that fall outside the oedipal/patricidal paradigm. By bringing the story of Athena's mother, Metis, to the forefront, Jacobs challenges the primacy of the Oedipus myth in Western culture and psychoanalysis and introduces a bold new theory of matricide and maternal law. She finds that the Metis myth exists in cryptic forms within Aeschylus's text, uncovering what she terms the latent content of the *Oresteian* myth, and argues that the occlusion of the law of the mother is proof of the patriarchal structures underlying our contemporary social and psychic realities. Jacobs's work not only provides new insight into the *Oresteian* trilogy but also advances a postpatriarchal model of the symbolic order that has strong ramifications for psychoanalysis, feminism, and theories of representation, as well as for clinical practice and epistemology.

columbia psychoanalysis: Conversion Disorder Jamieson Webster, 2018-11-27 Conversion disorder—a psychiatric term that names the enigmatic transformation of psychic energy into bodily manifestations—offers a way to rethink the present. With so many people suffering from unexplained bodily symptoms; with so many seeking recourse to pharmacological treatments or bodily modification; with young men and women seemingly willing to direct violence toward anybody, including themselves—a radical disordering in culture insists on the level of the body. Part memoir, part clinical case, part theoretical investigation, this book searches for the body. Is it a psychopathological entity; a crossroads for the cultural, political, and biological in the form of care; or the foundation of psychoanalytic work on the question of sexuality? Jamieson Webster traces conversion's shifting meanings—in religious, economic, and even chemical processes—revisiting the work of thinkers as diverse as Benjamin, Foucault, Agamben, and Lacan. She provides an intimate account of her own conversion from patient to psychoanalyst, as well as her continuing struggle to apprehend the complexities of the patient's body. When listening to dreams, symptoms, worries, or sexual impasses, the body becomes a defining trope that belies a vulnerable and urgent wish for transformation. Conversion Disorder names what is singular about the entanglement of the fractured body and the social world in order to imagine what kind of cure is possible.

columbia psychoanalysis: The Socratic Method of Psychotherapy James C. Overholser, 2018-10-30 As the field of psychotherapy focuses more on treatment manuals and the regimented nature of clinical research, the practice risks losing the subtle nuances that guide the interactive fluidity of therapy sessions. Can clinicians combat this loss by incorporating ideals from ancient philosophy into contemporary psychotherapy? In *The Socratic Method of Psychotherapy*, James Overholser approaches cognitive therapy through the interactive dialogues of Socrates, aiming to reduce the gap between theory and practice. Clinicians and students will appreciate the flexibility and creativity that underlie effective psychotherapy sessions when guided by the Socratic method as an innovative approach to self-exploration.

columbia psychoanalysis: Disalienation Camille Robcis, 2021-05-03 From 1940 to 1945, forty thousand patients died in French psychiatric hospitals. The Vichy regime's "soft extermination" let patients die of cold, starvation, or lack of care. But in Saint-Alban-sur-Limagnole, a small village in central France, one psychiatric hospital attempted to resist. Hoarding food with the help of the local population, the staff not only worked to keep patients alive but began to rethink the practical and theoretical bases of psychiatric care. The movement that began at Saint-Alban came to be known as institutional psychotherapy and would go on to have a profound influence on postwar French

thought. In *Disalienation*, Camille Robcis grapples with the historical, intellectual, and psychiatric meaning of the ethics articulated at Saint-Alban by exploring the movement's key thinkers, including François Tosquelles, Frantz Fanon, Félix Guattari, and Michel Foucault. Anchored in the history of one hospital, Robcis's study draws on a wide geographic context—revolutionary Spain, occupied France, colonial Algeria, and beyond—and charts the movement's place within a broad political-economic landscape, from fascism to Stalinism to postwar capitalism.

columbia psychoanalysis: Psychoanalysis Online Jill Savege Scharff, 2018-04-17 This book is about teleanalysis, an exploration of teletherapy—psychotherapy by telephone, Voice over Internet Protocol (VoIP), or videoteleconference (VTC). It discusses advantages and disadvantages of psychotherapy and psychoanalysis conducted over the phone and internet.

columbia psychoanalysis: Transitional Subjects Amy Allen, Brian O'Connor, 2019-08-06 Critical social theory has long been marked by a deep, creative, and productive relationship with psychoanalysis. Whereas Freud and Fromm were important cornerstones for the early Frankfurt School, recent thinkers have drawn on the object-relations school of psychoanalysis. *Transitional Subjects* is the first book-length collection devoted to the engagement of critical theory with the work of Melanie Klein, Donald Winnicott, and other members of this school. Featuring contributions from some of the leading figures working in both of these fields, including Axel Honneth, Joel Whitebook, Noëlle McAfee, Sara Beardsworth, and C. Fred Alford, it provides a synoptic overview of current research at the intersection of these two theoretical traditions while also opening up space for further innovations. *Transitional Subjects* offers a range of perspectives on the critical potential of object-relations psychoanalysis, including feminist and Marxist views, to offer valuable insight into such fraught social issues as aggression, narcissism, “progress,” and torture. The productive dialogue that emerges augments our understanding of the self as intersubjectively and socially constituted and of contemporary “social pathologies.” *Transitional Subjects* shows how critical theory and object-relations psychoanalysis, considered together, have not only enriched critical theory but also invigorated psychoanalysis.

columbia psychoanalysis: Why Psychoanalysis? Elisabeth Roudinesco, 2004-03-10 Why do some people still choose psychoanalysis-Freud's so-called talking cure-when numerous medications are available that treat the symptoms of psychic distress so much faster? Elisabeth Roudinesco tackles this difficult question, exploring what she sees as a depressive society: an epidemic of distress addressed only by an increasing reliance on prescription drugs. Far from contesting the efficacy of new medications like Prozac, Zoloft, and Viagra in alleviating the symptoms of any number of mental or nervous conditions, Roudinesco argues that the use of such drugs fails to solve patients' real problems. In the man who takes Viagra without ever wondering why he is suffering from impotence and the woman who is given antidepressants to deal with the loss of a loved one, Roudinesco sees a society obsessed with efficiency and desperate for the quick fix. She argues that the talking cure and pharmacology represent not just different approaches to psychiatry, but different worldviews. The rush to treat symptoms is itself symptomatic of an antiseptic and depressive culture in which thought is reduced to the firing of neurons and desire is just a chemical secretion. In contrast, psychoanalysis testifies to human freedom and the power of language.

columbia psychoanalysis: Death and Mastery Benjamin Y. Fong, 2016-11-08 The first philosophers of the Frankfurt School famously turned to the psychoanalytic theories of Sigmund Freud to supplement their Marxist analyses of ideological subjectification. Since the collapse of their proposed marriage of Marx and Freud, psychology and social theory have grown apart to the impoverishment of both. Returning to this union, Benjamin Y. Fong reconstructs the psychoanalytic foundation stone of critical theory in an effort to once again think together the possibility of psychic and social transformation. Drawing on the work of Hans Loewald and Jacques Lacan, Fong complicates the famous antagonism between Eros and the death drive in reference to a third term: the woefully undertheorized drive to mastery. Rejuvenating Freudian metapsychology through the lens of this pivotal concept, he then provides fresh perspective on Theodor Adorno, Max Horkheimer, and Herbert Marcuse's critiques of psychic life under the influence of modern cultural

and technological change. The result is a novel vision of critical theory that rearticulates the nature of subjection in late capitalism and renews an old project of resistance.

columbia psychoanalysis: Freud's Library J. Keith Davies, Gerhard Fichtner, 2006
Accompanying CD-ROM includes catalog of Freud's library including descriptions of titles, ownership signatures, dedications, and marginalia, with illustrations in JPEG format.

columbia psychoanalysis: Textbook of Psychoanalysis Glen O. Gabbard, Bonnie E. Litowitz, Paul Williams, 2012-09-24 The second edition of this groundbreaking text represents a complete departure from the structure and format of its predecessor. Though still exhaustive in scope and designed to provide a knowledge base for a broad audience -- from the beginning student to the seasoned analyst or academician -- this revision emphasizes the interdisciplinary nature of psychoanalytic thought and boldly focuses on current American psychoanalysis in all its conceptual and clinical diversity. This approach reflects the perspective of the two new co-editors, whose backgrounds in linguistics and social anthropology inform and enrich their clinical practice, and the six new section editors, who themselves reflect the diversity of backgrounds and thinking in contemporary American psychoanalysis. The book begins with Freud and his circle, and the origins of psychoanalysis, and goes on to explore its development in the post-Freud era. This general introduction orients the reader and helps to contextualize the six sections that follow. The most important tenets of psychoanalysis are defined and described in the Core Concepts section, including theories of motivation, unconscious processes, transference and countertransference, defense and resistance, and gender and sexuality). These eight chapters constitute an excellent introduction to the field of psychoanalysis. The Schools of Thought section features chapters on the most influential theories -- from object relations to self psychology, to attachment theory and relational psychoanalysis, and includes the contributions of Klein and Bion and of Lacan. Rather than making developmental theory a separate section, as in the last edition, developmental themes now permeate the Schools of Thought section and illuminate other theories and topics throughout the edition. Taking a more clinical turn, the Treatment and Technique section addresses critical subjects such as transference and countertransference; theories of therapeutic action; process, interpretation, and resistance, termination and reanalysis; combined psychoanalysis and psychopharmacotherapy, child analysis, ethics, and the relationship between psychoanalysis and psychodynamic psychotherapy. A substantive, utterly current, and meticulously referenced section on Research provides an in-depth discussion of outcome, process, and developmental research. The section entitled Psychoanalysis and Other Disciplines takes the reader on a fascinating tour through the many fields that psychoanalysis has enriched and been enriched by, including the neurosciences, philosophy, anthropology, race/ethnicity, literature, visual arts, film, and music. A comprehensive Glossary completes this indispensable text. The Textbook of Psychoanalysis is the only comprehensive textbook of psychoanalysis available in the United States. This masterful revision will both instruct and engage those who are learning psychoanalysis, those who practice it, and those who apply its theories to related disciplines. Though always controversial, this model of the human psyche still provides the best and most comprehensive insight into human nature.

columbia psychoanalysis: The Quiet Revolution in American Psychoanalysis Arnold M. Cooper, 2005 The selected papers of one of the leading intellectual figures in psychoanalysis, Arnold M. Cooper M.D., record his unique ability to reflect upon the process of change and help us understand not only where, but even what, psychoanalysis is.

columbia psychoanalysis: Psychoanalysis And The Humanities Laurie Adams, Jacques Szaluta, 2013-08-21 First published in 1996. Written by distinguished artists and scholars with psychoanalytic training, this seminal collection of essays spans the humanities-painting, sculpture, literature, history, anthropology, and philosophy-illustrating how psychoanalytic thinking can powerfully enhance these disciplines. The essayists address a question first posed by Freud in his 1919 article, Should Psychoanalysis Be Taught at the University? With a resounding Yes, they underline the intellectual enrichment to be gained from the application of the psychoanalytic method to humanistic disciplines and, conversely, the need for contemporary psychoanalysts to acquire the

kind of historical and classical education taken for granted by their counterparts earlier in this century.

columbia psychoanalysis: Spirit, Mind, & Brain Mortimer Ostow, 2007 Preeminent psychoanalyst Mortimer Ostow believes that early childhood emotional attachments form the cognitive underpinnings of spiritual experience and religious motivation. His hypothesis, which is verifiable, relies on psychological and neurobiological evidence but is respectful of the human need for spiritual value. Ostow begins by classifying the three parts of the spiritual experience: awe, Spirituality proper, and mysticism. After he pinpoints the psychological origins of these feelings in infancy, he discusses the foundations of religious sentiment and practice and the brain processes associated with spiritual experience. He then focuses on spirituality's relationship to mood regulation, and the role of negative spirituality in fostering religious fundamentalism and demonic possession. Ostow concludes with an analysis of an essay by the psychoanalyst Donald M. Marcus, who recounts his own spiritual experience during a Native American-style vision quest in the woods. Marcus's account demonstrates the constructive potential of spirituality and the way in which spirituality retrieves and recapitulates feelings of attachment to the mother. Persuasively and brilliantly argued, *Spirit, Mind, and Brain* brings the disciplines of religion, behavioral neuroscience, and philosophy to bear on a groundbreaking new method for understanding religious ritual and belief.

columbia psychoanalysis: *The Columbia History of Twentieth-century French Thought* Lawrence D. Kritzman, Brian J. Reilly, 2006 Unrivaled in its scope and depth, *The Columbia History of Twentieth-Century French Thought* assesses the intellectual figures, movements, and publications that helped shape and define fields as diverse as history and historiography, psychoanalysis, film, literary theory, cognitive and life sciences, literary criticism, philosophy, and economics. More than two hundred entries by leading intellectuals discuss developments in French thought on such subjects as pacifism, fashion, gastronomy, technology, and urbanism. Contributors include prominent French thinkers, many of whom have played an integral role in the development of French thought, and American, British, and Canadian scholars who have been vital in the dissemination of French ideas.

columbia psychoanalysis: *Psychology of a Superpower* Christopher J. Fettweis, 2018
Introduction -- Unipolarity and the system -- Unipolarity and nuclear weapons -- Unipolarity and perception -- Identifying the enemy image -- Unipolarity and strategy -- Unipolarity and grand strategy -- Unipolarity and its conclusion

columbia psychoanalysis: 22 Minutes of Unconditional Love Daphne Merkin, 2020-07-07
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psychoanalysis. Tracing reverberations of racism, anti-Semitism, misogyny, and homophobia, they show that psychoanalysis, associated with phallic masculinity, penetration, heterosexuality, autonomy, and culture, was defined in opposition to suggestion and psychotherapy, which were seen as promoting dependence, feminine passivity, and relationality. Aron and Starr deconstruct these dichotomies, leading the way for a return to Freud's progressive vision, in which psychoanalysis, defined broadly and flexibly, is revitalized for a new era. A Psychotherapy for the People will be of interest to psychotherapists, psychoanalysts, clinical psychologists, psychiatrists--and their patients--and to those studying feminism, cultural studies and Judaism.

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creativity and hinder candidates' progress. In this compelling work, Otto Kernberg sets out clear suggestions for how these issues can be addressed, and how he sees the future of psychoanalytic education across all psychoanalytic settings and schools of thought. The first part of this volume is focused primarily on the analysis of the nature of these problems and their effects on the personal analysis and supervision of candidates; on theoretical and clinical seminars; on selection, progression, and graduation; on educational principles and requirements, developments of theory and technique and, in particular, limitation versus expansion of the realm of interests and applications of psychoanalysis. The second part of this volume deals with proposals of solutions to the problems encountered, and major suggestions for innovation in psychoanalytic education. The author's work in this area has been hugely influential. Kernberg has made a substantive difference in the development of psychoanalytic institutes and education, and continues to do so. Psychoanalytic Education at the Crossroads will be essential reading to anyone involved in psychoanalytic education, whether as a psychoanalyst, psychoanalytic psychotherapist, trainee, trainer, or supervisor.

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