

REFLEXIVE EXPLORATIONS OF MASCULINITY IN PSYCHOANALYTIC PSYCHOTHERAPY

**By
Thomas Burkhalter**

Supervisor: Professor Gillian Eagle

**A thesis submitted in fulfilment of the requirements
for the degree of Doctor of Philosophy in Psychology
at the University of the Witwatersrand**

DECLARATION

I declare that this is my own unaided work. It is being submitted for the degree of PhD in Psychology at the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination at another university.

Signed: _____

Date: _____ of _____ 2018

ABSTRACT

In response to the question as to how masculinity figures in psychoanalytic psychotherapy, this study produces a narrative in support of the notion that gender is an inescapable and constitutive dimension of both the psychotherapeutic relationship and psychoanalytic discourse. Drawing on a mix of autoethnography, case material, focus group data and psychoanalytic narratives on sex and gender, five papers are presented in the service of exploring the experience and performance of situated White masculinities, in Johannesburg, South Africa. The research supports the notion that masculinities are slippery, multiple, and contingent relational constructs, and argues for the importance of interrogating how the psychoanalytic practitioner is positioned within gender and other related identity positions. This study supports and argues for masculinities as complexly constituted within the reflexive tensions of subjectivity and subjectification, within the dynamic instability of the fixed and the fluid, and within a dialectic involving the play of sexuality, sex and gender, in context. In that regard, it illuminates masculinities in relation to social positioning and discursive formation, and is more concerned with how masculinity is understood, how it is constituted, positioned and performed, than what it essentially represents. Along with being situated within psychoanalytic practice and praxis, the study explores how masculinities stand in relation to femininities and the maternal feminine, to paternal representations and relations, and how this intersects with experiences of race, social roles and historicity. Among other theoretical constructs, the study draws strongly on notions of colonisation and interpellation, Edward Said's conception of exilic consciousness, and Jean Laplanche's theory of primary seduction and his elaboration of the notion of afterwardsness.

Key words: Masculinities, masculinity, fatherhood, gender, psychoanalysis, psychoanalytic psychotherapy, reflexivity, hermeneutics, exilic consciousness, primary seduction, enigmatic signifier.

ACKNOWLEDGEMENTS

While this manuscript is referenced under my name, it would never have gained traction or been completed without the support and direction of numerous others. Foremost among them was my academic supervisor, Professor Gillian Eagle, whose encouragement, experience, expertise, and guidance were critical to bringing this study to fruition. In that regard Gill, I am deeply appreciative of your steady hand, and your trust in my process and belief in my capabilities, which was necessary in order for me to find my way and my voice, and I am particularly grateful for the containment and direction you provided given my tendency to get lost in the margins.

I am also privileged to have been assisted by professors Garth Steven, Susan van Zyl, Carol Long, and Katherine Bain from the PhD supervision team, who provided valuable input and who as foils and inspirational interlocutors facilitated what was a very alive and stimulating learning experience. And further in that regard, I extend a special note of gratitude to Professor Cora Smith and Carly Vosters, who in their own specific ways provided supportive and sage guidance as I tried to find my bearings and bring this 'thing' into being.

There is also a special acknowledgement of gratitude due to my fellow PhD travellers, Dr Nick Davies, Nardus Saayman and Dr Clint van der Walt, who gave generously to my cause in both challenge and support, and who in their friendship remind me that I am not alone. My thanks, brothers. I would also like to recognise the uncanny presence and inspiration of Dr Barnaby Barratt. You gave me the confidence to wander and to follow my inclinations, and you brought me to Oedipus, and for that in particular, I am very grateful. My appreciation is also extended to the men who formed the focus group. The energy, passion, sincerity and generosity with which you invested in our meetings is deeply appreciated and fondly remembered. I acknowledge and give thanks to the patients I have worked with, in particular those who

directly provided material to this document, but also to those who haunt these pages through how they have shaped me across my professional career.

I wish also to acknowledge my gratitude to my colleagues who were either on the PhD programme with me or in the writing group I was a member of for a period during the study, who encouraged my endeavours and at various points provided valuable insight on the drafts of my papers. I also extend my appreciation to the editorial staff of the journals who published my work (as well as those involved in the processes of rejection), and the various visiting academics who have attended to and commented on work I presented. They have all contributed to this process, leaving me with a profound sense that the opportunities for learning at this level are a rare privilege.

To my wife Nina, I thank you for your support, love, and endurance, and for the richness of the longer journey we have shared together. I would not have had the legs for this project without you. To my sons Lucas and Vincent, my deep appreciation for all you have given and for how you have inspired. This thesis is dedicated to you.

TABLE OF CONTENTS

DECLARATION	ii
ABSTRACT	iii
ACKNOWLEDGEMENTS	iv
TABLE OF CONTENTS	vi
CHAPTER ONE: INTRODUCTION	
Introductory Remarks	1
Rationale	8
Research Aims	12
Structure of the Thesis	13
CHAPTER TWO: AN INTERPRETIVE ENGAGEMENT WITH EXISTING THEORY	
Preamble: Locating the Literature Review	17
Concerning Gendered Identity and Gendered Subjectivity	23
Oedipal Complexities: Masculinity Through Sexuality and the Symbolic	32
Masculinity and M/other	45
In Summary: A Reflection	58
CHAPTER THREE: RESEARCH DESIGN, APPROACH AND ETHICAL CONSIDERATIONS	
Introduction	62
Approach and Conceptual Orientation	
Locating post-empirical research	62
A consideration of hermeneutics	65
Psychoanalytic process observation	72
Focus Group Dimension of the Study	
Research objectives	75
Participant selection	76
Data production and collection	78
Data analysis	80
Case Material Dimension of the Study	84

Ethical Considerations	87
CHAPTER FOUR: PAPER ONE:	
Prescript	95
Foregrounding Masculinities in Psychoanalytic Psychotherapy	99
CHAPTER FIVE: PAPER TWO:	
Prescript to Commentaries and Reply	117
Commentary Papers:	
The Haunting of Men: Commentary on Thomas Burkhalter's	
"Foregrounding Masculinities in Psychoanalytic Psychotherapy"	119
The Man of the House: Commentary on Thomas Burkhalter's	
"Foregrounding Masculinities in Psychoanalytic Psychotherapy"	127
Paper Two:	
Enigmatic Masculinities: A Reply to Swartz and Grossmark	138
CHAPTER SIX: PAPER THREE:	
Prescript	147
Imagining Masculinities Through an Exilic Consciousness	153
CHAPTER SEVEN: PAPER FOUR:	
Prescript	174
The Masculinity of Male Psychotherapists: Towards Reflexive	
Praxis	177
CHAPTER EIGHT: PAPER FIVE:	
Prescript	204
Masculinity as a Gendered Form of Desire: Laplanche and	
Enigmatic Seduction	208
CHAPTER NINE: CONCLUSION: DISCUSSION OF RESEARCH STUDY	
FINDINGS	
Reflecting on the Outcome of Research Aims	
In review	232
The situated psychotherapist	232
Theorising masculinities	238
Limitations of the Study and Recommendations for Further	
Research	244
REFERENCES	249
APPENDIX A: Participant Information Sheet - Focus Group	286

APPENDIX B: Informed Consent Sheet – Focus Group Participation and Recording	289
APPENDIX C: Interview Schedule	290
APPENDIX D: Ethics Clearance Certificate	291
APPENDIX E: Publisher Permissions – Taylor and Francis	292

CHAPTER ONE

INTRODUCTION

Introductory Remarks

I used to believe, with regard to any problem whatever, that to know was to solve the problem; now I realize that it means to know how the problem concerns me.

Simone Weil – *Formative Writings 1921-1941*¹

This research emerged from the broad question as to how gender figures within psychoanalytic praxis. More specifically, it was concerned with masculinity and in particular with the masculinity of the male psychotherapist. In line with other masculinities studies, this study aimed to explore and to validate “men’s experiences as men” (Brod, 1987, p. 6), and in particular in this instance, to engage with masculinities within the context of psychotherapy. As such, this study should be understood as a psychoanalytically informed reflexive exercise that places the researcher at the centre of the inquiry. The exploratory process documented in the thesis seeks to illuminate the ways in which I, situated as a male psychotherapist, attempted to construct gendered meaning within the therapeutic context, while simultaneously immersed in reading psychoanalytic literature on the acquisition, being and performance of gender, and doing so in the service of undertaking a doctoral study.

Gender is a powerful organising principle in which we are fundamentally and inescapably situated, and this study aimed to engage with the complexity of how sexed difference, gender and sexuality find confluence to constitute our subjectivity. From among those complexities – and there are multiple dimensions that are inevitably marginalised or excluded in this account – our

¹ (Weil, 1987, p.48).

sense of self and the coherence of our experiences are gendered by way of language and the socio-cultural institutions in which we are embedded. Furthermore, I come to this examination of gender embodied as a man-in-the-world, located in time and space, and with that find 'my' gender established within the relational intimacies of my existential experience and personal history. Consequently, I inhabit the psychotherapy space as a gendered being engaged in the analytic situation in relation to a multiplicity of gendered others. For this study, and located within that context, I asked what it means that I am a man, and that my patient is sexed and gendered? How is that understood, and in what ways does it play out? How do I begin to explore and interrogate therapeutic encounters through the lens of gender and with the experience of masculinity, and how do I go about cohering an understanding of what that is, for me? This is the starting point from which I approached this research – a position that narrowed as the process advanced, becoming more involved in the processes of theorising and writing – in order to better comprehend how masculinities are constituted in this life sphere.

If we understand gender to be integral to and insurmountably implicated in, therapeutic praxis, then it is critical that the psychotherapist (or psychoanalyst) takes account of what this means to him/her; how gender is experienced, constructed, and expressed in this context. On that basis, my intended contribution was to add to the growing body of work that involves the reimagining of masculinity, to support a creative gendered engagement with, and reflection on, practice and praxis, and relatedly, with how one envisages research in this realm.

Despite being an experienced therapist of more than twenty years, and having invested in continuing education, I came to this study largely ignorant of psychoanalytic gender theory (barring a rudimentary understanding of Freudian theorising on the subject). Being steeped largely in British Independent School object relations thinking, in my application of theory and practice, gender was easily overlooked and the traditional centrality of the Oedipus complex significantly under-appreciated (see also Davies, 2015).

As a clinician, I was influenced and positioned within the “maternal turn” (Zaretsky, 2004), and to some extent within a particular notion and function of transference that privileges phantasized internal objects, suggesting that social context and ‘external reality’ could be largely ignored or otherwise interpretively engaged in relation to the hypothesised internal world of the patient, engaged in a dyadic (and perhaps largely pre-verbal) relationship. While I understood this to be deeply problematic and had increasingly become concerned with questions as to how I am situated and what I bring of myself to the therapeutic encounter, gender, as I experienced it in therapy, was something that was ‘under the radar’ and presumptively embedded. While I understood that I am more than a reflection of a set of internal object relations, I was interestingly, blind to a way of thinking through those implications. What was left unattended in that naiveté, or avoidance, was however obviously based on complex value-laden assumptions and beliefs that had not been interrogated.

I therefore came to this doctoral inquiry without much sophistication in psychoanalytic gender theory, and largely unaware of contemporary debates on the subject. As this became evident, my approach was to engage with the literature on gender and masculinity, initially more broadly, and then increasingly within the psychoanalytic corpus. In so doing I read widely and diversely, unacquainted with the terrain and often unsure as to how the arguments were related. What became evident was that while I was looking for clarity as to what masculinity might be, I was instead confronted with the problematisation of gender and the slippery indeterminacy of my quest. One of the consequences of playing catch-up in relation to existing and evolving theory, is that each step of the process seemed to alter something of what I had originally set out to do and what I was asking of the research endeavour as a whole.

Much of the explanatory frame of this research has been, in a sense, retrospectively assembled on the back of this exploratory engagement with the subjectivity of masculinities. While I may have had an idea and a direction as to how I intended the research study to unfold at the outset, this

was undone by the reflexivity of the arrangement, in and through the dialectics of the unfolding research project. As such, each of the published papers that form the content chapters of this thesis emerged ‘organically’, without consciously considered predetermination, but rather on the basis of preceding material and evolving conceptualisation. The papers are tethered here by the broadly defined overarching research aim. In light of this I would argue that this piece of work is a punctuation, part of what I would hope is an ongoing elaboration and refinement of exploratory possibility; not only with respect to gender, but also with respect to the constitution of subjectivities more broadly, and in relation to what can be understood as positioning and gaze with respect to the understanding of experience. These aspects are explored here through the context of the psychotherapeutic relationship and setting, and were experienced and reproduced with sensitivity to the complex relational dynamics of reflexivity (e.g., Brown, 2006; Frosh & Baraitser, 2009; Mills, 2017; Schmidt, 2006).

As will be discussed further, I had initially thought to elicit themes from a focus group to thematically structure the study, but became captured early on in the doctoral process by a different trajectory. I became driven by the conception of situated, contextual research, and with a fascination with how the subject of the inquiry concerned me and how that played out in my countertransference within the therapy and the research process. While I have for some time been concerned with and preoccupied by how countertransference (in the broad sense) influences therapeutic practice and my position within it, the encounter with the problematics of gender and gendered relations that are revealed in this study highlights how complex and complicated it is for a clinician to negotiate gender (see Mitchell, 1996). As Frosh (1994) states, “writing about sexual difference never turns out to be a neutral activity: it always brings one face to face with one’s own investments and desires” (p. 41). To speak is to assume a gendered position, and to seek understanding involves the exploration of how one is orientated within and towards gender, in so doing highlighting the importance of looking at how one is devoted to and implicated in, a particular subjectivity or description of it (Corbett, 2009c; Eagle & Long, 2011; Hollway

& Jefferson, 2000). We are thereby led, as is Ivey (2017) for example, to questions as to how we might improve on research and give a better account of the “psychotherapist’s inevitable emotional participation in this curious professional relationship?” (p. 44).

In an attempt to engage with this concern, this exploratory endeavour stands in part as a form of autoethnography, contextually located and situated at a particular point in space, time and history. Consequently, there are many interconnections and intersections within the context from which I think and write, involving those related to notions and experience of race, class, education, sexual orientation, and profession among others. The parameters that inform my voice include my age, my health, the roles I fulfil, the city and even in which part of the city I live, as well as my past experience, future expectation, and the spectral presence of my history and prehistory. These aspects are all lived as embodied and as located within discourse, and will be evident to the reader throughout this thesis. I must note however, that recognition of their complexity is inevitably greatly reduced on the grounds of chosen focus and attempts to convey awareness of such multiple perspectives.

In approaching my research questions (outlined here under the section on research aims) I set out to read as much as I could of the psychoanalytic literature on gender, while simultaneously attempting to observe myself and my therapeutic relationships through the lens of masculinity. Each endeavour to some extent informed the other. It is because of the pragmatic aims of the research question and the centrality of reflexivity in the exploration, that I employ not only a broad approach to gaze, but also draw from multiple perspectives. The postmodern turn – “the non-structure of an epoch” (see Baudrillard, in Gane, 1993, p.22), or, the demise or absence of a dominant meta-narrative (see Lyotard, in Benjamin, 1989) – is held to legitimise this strategy and to point to the utility of broadening the awareness of the range of influences that affect psychotherapeutic engagements.

Despite this aspiration to openness in research approach, as the inquiry progressed I became increasingly aware of how I am bound within something that is particular to how I am positioned along a specific existential trajectory that I have come to recognise as 'mine'. After an initial period of more arbitrary exposure to the writing on gender and masculinity, I found myself drawn along a theoretical path that, upon reflection, began to reveal to me where I 'choose' to direct my gaze, and therefore to some awareness of how I desire. I was consequently forced to recognise that this subjectivity (both conscious and unconscious) not only filters how and what I perceive, but that I am then I turn also affected or changed by this perception in a perpetually recursive loop. The study unfolded in accord with this experience and with how I tried to make sense of it.

The particularities of my personal context will be evident in various instances throughout the narrative I have constructed, and through the responses to that articulation by those reading the thesis and the published journal articles. I have, in many instances, tried to highlight these particularities along the way, to illustrate not only the contingency of identification but also my prejudice or bias with respect to interpretation. I am however, also aware that there are limits to self-interrogation. My self-awareness lacks transparency and my understanding is partial and often conflicted. These aspects of my experience are all gendered, and they speak to my masculinity – or perhaps more accurately to what might be termed my 'manhood', which is how I go about doing and being a man in context, and which includes aspects of what might culturally be considered feminine. While sympathetic to the writing of Ivey (2017) and Ross (2003) for example, this study is not exclusively or even largely, a self-deconstruction. I have nevertheless attempted to stay open to the resonance of the personal and social context in which I write – including the evocations of sensori-emotional experience – and to orientate myself towards the discipline of critical self-reflection during the course of conducting this doctoral project. I have been surprised along the way, and the process of reading and writing has revealed unexpected dimensions of experience, disturbed assumed coherences, and generated questions about my being in ways that still often

remain unsettled and unsettling; and that pointedly reference the Other. To clarify, I am and will throughout, be using the term ‘the Other’ (capitalised) in the Lacanian (1977a) sense, understood firstly, as the “Symbolic order”, the locus of the linguistic code and primary signifier, that which by standing outside gives meaning to the self and system of the relationship and secondly, as signifying the unconscious as a deceptive, opaque presence (see Frosh, 1994, 1995)².

In summary, I am curious about what is involved in navigating one’s way, as a particularly gendered being, through therapeutic praxis with gender in mind. Consequently, the study places as central to the inquiry the question of how masculinity is understood, theorised and constituted, what masculinity in this particular context looks like, and how those constructions ultimately shape what can and cannot be experienced, thought, seen and voiced. The study is thus largely constituted through a theoretical engagement with perceptions, affects, associations, interpretations and interventions related to experiences within the therapeutic relationship as exemplified in my own practice. In addition, in the process of undertaking the study I also conducted a focus group in order to elicit themes related to the concerns of other male psychotherapists in line with questions of interest to the study, and how this aspect is integrated will be discussed further below.

In service of the overarching project outlined thus far, the reader will encounter five papers (unpacked under the *Structure of the Thesis* section below) that emerged as moments along the process of exploration and writing, reflecting a developing focus on and elaboration of the concerns, and an evolving refinement of the questions framing the inquiry.

² The ‘Other’ is commonly used more broadly to denote the otherness of the other by various authors, but I have chosen to represent that meaning as non-capitalised ‘other’ in this thesis, in order to foreground a particular Lacanian representation.

Rationale

To locate this inquiry, I want to situate gender within psychotherapy practice in accord with studies conducted by other psychoanalytic researchers. As such, a contemporary view of psychotherapy can no longer assume its practice to be acontextual, as being situated outside of history, the social imaginary, or its institutions. The therapeutic relationship is constituted within a broader social order which “embodies and authorises ideals of femininity and masculinity”, and therefore “a psychoanalysis of gender entails decisions as to how social reality figures in the clinical situation” (Kaplan, 1990, p.3). Further, our personal explanatory systems are similarly situated and they serve to shape how we perceive and interpret (Werbart & Levander, 2006). Consequently, how one identifies and counter-identifies in line with theoretical adherence and professional affiliation, as Mitchell (1996) demonstrates, is also a determining factor in how one approaches gender in the therapeutic encounter. In this regard, the antagonisms between what are considered classical, objectivist conceptions of transference and countertransference, and constructivist considerations of the therapeutic relational dynamic, affect how gendered relationships are understood (Kernberg, 2000). The therapist's existential experience and social situatedness, ideological stance, and theoretical orientation, therefore all inform the therapist's understanding of gender, as well as the attitudes implied in that regard. This then has bearing on how they engage with the therapeutic relationship – on how they construct and interpret, what they expect and assume, and how they desire. Therapists are thus not immune, both consciously and not, from forms of “gender policing” (Butler, 1990; Drescher, 2015), which may involve perpetuating a range of cultural stereotypes and socio-cultural norms pertaining to gender (see Bernardez, 2004; Blechner, 1998; Domenici & Lesser, 1995; Flax & White, 1998; Frosh, 2002; Goldner, 1991; Hansell, 2011; Harris, 1991, 2005; Kalb, 2002; Kaplan, 1990; Kernberg, 2000; Kulish, 2010; Kulish & Mayman, 1993; Lasky, 1989; Lester, 1982, 1990, 1993; Maguire, 2011; Mann, 1988; Mitchell, 1996;

Nobus, 2002; Person, 1983, 1985; 1986; Samuels, 1993,1996; Schafer, 2002; Shapiro, 1993).

Since the 1980's, a strong and growing tradition of psychoanalytic writing on how gender plays out in psychoanalysis and psychotherapy has emerged. Most contemporary studies report that there are evident gender-linked differences in transference and countertransference. These studies also reveal however, that how gender figures, is often obscure, and that gender in many instances becomes conflated with other variables (Appelbaum & Diamond, 1993; Kalb, 2002). The gendered nature of social reality, the centrality of transference-countertransference to psychoanalytic practice, and the complexity entailed in disentangling gender from other relational processes, all suggest that considering gender as a focus of a therapist's self-reflective stance, while complicated, is important. As Kernberg (2000) states:

“The demeanor of patient and analyst in their mutual interaction conveys, from the very moment of their initial encounter, powerful signals of their core gender identity and gender role identity, with a corresponding potential influence on transference and gender development” (p. 861).

The relatively new focus on the relationship between gender and the therapeutic relationship in the psychoanalytic literature offers an attempt to address what Lester (1990) has termed the “dismissal” or “denial” of the influence of gender within psychoanalytic theorising. Mann (1988) suggests that this neglect may reflect the complex nature of what is held to constitute the gender-linked characteristics of the participants in the therapeutic process – the interdependence of biology, psychodynamics and culture – and perhaps the assumption among many therapists that individual and intrapsychic issues and dynamics can be understood as largely separate from and exclusive of context. Contemporary conceptions of the nature of the analytic endeavour however, both classical and relational, suggest that it is impossible to approach the therapeutic hour without considering gender, as

gender is understood to be a powerful organiser of both past and current experience (Lester, 1990). To quote Gabbard and Wilkinson (1996), the “practical implications of [the] tension between one’s own nominal gender and the gender of the transference object are that the analyst is constantly trying to discern the character he or she is playing in the patient’s internal drama through a subjectively filtered lens based on the analyst’s own gender and gender-related conflicts.” (p. 466).

The contemporary perspective employed in this research, entailing grappling with the theoretical tensions apparent in the literature, seeks to illustrate and examine how complex an appreciation of gender in the therapeutic relationship is, in particular because the subjectivity of the therapist is as fully implicated in the relational process as is that of the patient. We are required to interrogate how we construct meaning, to understand that we come to our constructions with presupposition and prejudice, and to appreciate that we cannot assume authorial mastery over these reproductions or representations. These comments are made to highlight that an engagement with the question as to how gender figures in psychotherapeutic practice and praxis also requires entertaining the question as to how a therapist might approach this complexity. Such questions, given how we understand a Freudian unconscious, must be considered integral to psychoanalytic practice, and they ask of us to interrogate our positioning, both relationally and theoretically, to locate our desire in how we inquire and to identify and reflect on how we are moved by our experiences.

Consequently, we must ask what we mean when we invoke the term masculinity. We are embedded in ways of thinking that are presumptive and functional, and they define what can and cannot be asked, spoken or experienced. We cannot assume that gendered subjectivity is in any way neutral. While assumptions of masculinity may have, in many contexts, been disrupted and undermined, we should not suppose that our re-imagining of masculinity has displaced (entirely or even largely) what preceded it. In

addition, given that it is not a monolithic construct, masculinity requires ongoing revisioning and an understanding of the contingent multiplicities of gender, both of which serve to justify an elaboration of masculinities in context – which in this instance is the particular context of psychoanalytic psychotherapy.

While there have been increasing contributions to the study and imagining of masculinities in psychoanalytic discourse, many commentators still make the point that masculinity within psychoanalysis is under-theorised (e.g., Barratt, 2015; Corbett, 2009a; Diamond, 2015; Quindeau, 2013; Reis & Grossmark, 2009). How we understand gender and masculinities in particular however, has been unambiguously and curiously neglected in psychoanalytic discourse outside of the academy in South Africa, and remains under-explored with regards to how it is implicated and positioned within psychotherapy practice and theorising³ – an interesting omission, given that South African society is pervasively gendered along traditional and stereotypical lines, and reflects a “patchwork of patriarchy” that while being culturally diverse, remains inherently sexist (Morrell, 1998, 2001).

In line with research trends that understand the interdependence of approach and outcomes, this study represents an attempt to not only understand masculinities and their relation to praxis, but also to explore and locate the possibilities of what psychoanalytic research entails. This objective is aligned with contemporary trends that seek to identify and develop psychoanalytic research methods that might apprehend psychoanalytic experience (e.g., Cartwright, 2004; Frosh, 2007; Frosh & Young, 2008; Hollway & Jefferson, 2000; Holmes, 2014; Ivey, 2017; Midgely, 2006a; Rapley, 2010; Schwartz, 2012). As addressed to some

³ There is however a larger body of psychological and social theorising on gender and masculinities from within psychosocial, critical, discourse and feminist theory locally, including among others the contributions of: Eagle (2006); Langa & Eagle (2008), Morrell, Jewkes, Lindegger, & Hamlall (2013), Ratele (2016), Saville-Young & Jackson (2011), Shefer, Ratele, Buikema, Shabalala, & Strebel (2007), the special issues 35 & 36 (2008) of the journal *Psychology in Society*, special issue 37 (1998) of the journal *Agenda*, and the various other references cited throughout this study.

extent previously and elaborated on throughout the thesis, the specific focus of approach in this study is one that embraces strong reflexivity, involving constant attention to the subjectivity of the researcher in a dialectical dynamic involving perception, experience and construction – the mutually influencing relationship between observer and observed – in relation to theory and practice.

Research Aims

Given the theoretical orientation within which the study was conducted, the aims of the research were multiple, but there were four dominant aims that informed the study:

1. To contribute to the literature on the theorisation of masculinities.
2. To explore the salience of masculinities in a situated psychotherapeutic relationship, and the form in which this takes shape.
3. To engage with how situated masculinity is performed, understood and represented, and through this to explore and to advocate for a reflexive stance towards therapeutic praxis.
4. To explore and engage with the adoption of a reflexive hermeneutics throughout the project.

Aims three and four in particular speak to an action objective (Guba & Lincoln, 2005) of this research and are directed at the professional community I am part of, namely I seek to advocate for a reflexive awareness with respect to gender (and to subjectivity generally), both within the therapeutic relationship and within the broader social context of which the therapy is part. What is being researched, in this respect, is a possible way for the therapist to apprehend and explore how gender figures for them within psychotherapeutic practice. This is advocated with a hope that the inquiry may serve to illuminate and challenge those implicit theoretical and normative preconceptions about masculinities held within our professional community.

It is important to acknowledge that it is possible (indeed very likely) that not all of the research aims are evident in the sense of being clearly elucidated at this point. Our self-awareness, psychoanalytically perceived, is limited, and our subjectivity opaque, and so there are aims in play here that may have only emerged after the fact and might only be surfaced or constructed by the reader.

Structure of the Thesis

This thesis has been put together in accord with the stipulations prescribed by the standing orders for the degree PhD including publications within the Humanities Faculty of the University of the Witwatersrand. The requirement for this form of PhD is to generate four articles for publication within reputable peer reviewed journals (of which at least one must be published internationally), and that these papers need to be related in focus around the stated research question/s. At the time of submission, in accord with the requirements stipulated, four papers have been published and a fifth has been accepted for publication. These journal articles or manuscripts are presented in chapters four to eight. The articles in question come to form the main body of this thesis and represent what would conventionally be understood to be the substance of the research; the description, exploration, elaboration and discussion of the 'findings' in response to the research question/s. The remaining chapters serve to contextualise the inquiry, by clarifying research aims, theoretical orientation and methodology, and by offering an engagement with related literature. The final chapter of the thesis draws together the process and findings of the study into a coherent narrative and discussion that addresses the research questions and aims in the form of a conclusion. The chapter contents are outlined as follows:

Chapter One:

The current chapter, framing the aims, rationale for, and questions addressed in the study, as well as providing some contextualisation of the overall project.

Chapter Two:

This chapter contains a partial and selective literature review that situates and frames the theoretical basis of the inquiry and its interpretative possibility within the psychoanalytic tradition. The review serves to locate a position on what is understood by gendered subjectivity, and then elaborates on the theorisation of male and masculine development within the psychoanalytic canon. This study, being largely representative of phenomenological experience that is theoretically interpreted, is generated partially through an engagement with and an immersion within, the psychoanalytic literature on gender and masculinities. It is through the evocations of that literature and how that intersects with the relational experience of the therapy setting that the content of this thesis has been generated and written. As will become evident in the 'approach' chapter to follow, method (interpretation) and 'data' are considered mutually determined.

The review must therefore also be understood as forming part of what could traditionally be understood as an elaboration of research method, data collection and analysis, in that it serves as a reference as to how the study is situated within a tradition that defines the scope of what can be asked, and thus shapes what can be found. This is understood in line with notions that argue that theoretical orientation and method are mutually informing, and that all knowledge is founded on particular presuppositions (see chapter three). There was strong debate between my supervisor and I as to the positioning of this chapter in relation to the 'method' chapter to follow. I had envisioned the 'methods' chapter to precede the 'literature' chapter, because I felt that the former determines how the latter is to be read, how it will be interpreted and organised. However, the argument can also be made that an immersion in the literature lends itself to a particular interpretive stance. This pertains directly to the aims of this research inquiry, which is in the service of reflexivity and the "psychodynamics of theory" (Brown, 2006, p.185), and involves crucially, questions as to how I come to construct my knowing and as to how my subjectivity is interactively constituted in context – given that

there is no truth independent of the practices that generate it (Frosh & Baraitser, 2008). As a result, we decided to revert to the traditional structure of a PhD thesis, where the literature review precedes the chapter on 'method'. While this review of existing theory is understood as a (re)production, interpreted and organised on the basis of a specific orientation that asks it to do particular work – “there is no experience but that which is inquired into” (Laplanche, 1992, p. 430) – it is recognised that the questions which this particular account has sought to engage with have been generated through participation in a tradition of theorising to which I am indebted.

Chapter Three:

This chapter extends the earlier introduction to the research stance taken in the study, focussing on the theoretical orientation adopted with respect to approach and interpretation, as it relates to method of research – what could be regarded as the overarching methodological approach or theoretical framing of the study. Chapter three also includes descriptions of the data aspects of the study, as well as a consideration of ethical issues related to the conducting and representation of the research project and findings.

Chapters Four to Eight:

Chapters four through eight contain the papers submitted for peer-review publication. Given that each of the papers are expected to stand independently as self-contained articles, there is a degree of repetition across papers, especially so with regards to how they are contextualised. The papers have also all been slightly modified in presentation, given that they required different formatting from that specified by the particular journals they were published in, in order to comply with the structure and formatting of this thesis. Spelling conventions of the original published versions are however maintained, resulting in some inconsistency in spelling across the thesis. In a further revision of presentation, the references for each paper are collected together and only presented in the final reference list attached to the monograph. Where necessary and on the grounds of overall coherence, occasional citations have thus needed to be altered from

those in the published journal articles in order to comply with the final reference list in the monograph. Other than these noted changes, there are no substantive differences in the content of the articles in relation to how they appeared in original print (or were accepted for publication in the case of the fifth paper).

A prescript for each paper is offered in order to reflect on the process of inquiry and to situate the individual papers within the broader context of the thesis. To some extent, the prescripts hold some reflection on the ‘findings’ of the papers they introduce, and in so doing they draw attention to the problems inherent to a linear structure in presenting recursive process – in that light we must also consider the introductory chapter to be a ‘finding’. The focus of each of the chapters and related articles is outlined in more detail below.

Chapter Nine:

Chapter nine serves as the conclusion of the study, which is reconciled primarily by means of a discussion of the overarching findings, as they pertain to the research aims. This discussion is situated from the vantage of orienting the clinician to negotiate gender in the psychotherapy setting, and seeks to claim some ground in both the theorisation of masculinities and in finding an approach to representing gendered experience through a psychoanalytically informed gaze. The chapter also includes an engagement with the shortcomings and limitations of the study, as well as some thoughts as to what might be asked and explored in order to contribute further to the questions that were posed within this study.

CHAPTER TWO

LITERATURE REVIEW: An Interpretive Engagement with Existing Theory

Preamble: Locating the Literature Review

As signalled in the previous chapter, and as will be discussed more fully in the chapter to follow, all knowledge is understood through processes of shared meaning, is indebted to positionality and interpretation, and thus comes into being under the influence of prejudgement and presupposition. Phenomenologically, we might understand this perspective to reflect that “every perception is the perception of a pattern against a background” (Lingis, 2011, p. 60). Given this, the theoretical underpinnings that determine the interpretative gaze of this project require elaboration, and in so doing, it is anticipated that they will reveal some of the recurring patterns of narrative construction in this particular study. The review of literature that follows is far from exhaustive, but reflects rather my selective exploration in and reading of, the psychoanalytic corpus of gender and masculinity theorising. As such, this review serves to situate how I am positioned within existing theory, and reveals that the material in this thesis has been read under the influence of the conceptual standpoint and approach discussed in the chapter to follow.

The review provides a frame from which I draw, and tries to do justice to what have been my theoretical influences with regards to producing this study, acknowledging the dimension of reflexivity that alerts us to the “self-referentiality of academic disciplines” (Frosh, 2012, p. 57). With that approach in mind, this literature review serves to illuminate aspects of my “preunderstanding”, which involves by means of Heidegger; “foresight”, the notion that what we gaze upon is already conceptually spoken for, and “foreconception”, the idea that how we assimilate experience is based on

pre-existing understandings (Schmidt, 2006).

Although presented somewhat statically in this chapter, in the sense that this material has been selected, integrated and written up in a 'final' form in the thesis, the process of exploring the literature was initially somewhat arbitrary or loose, and became revisioned along the way it was reflexively encountered, with both reader and text being re-imagined in how the papers were written as the project evolved. I have positioned my engagement with the literature on the grounds that "texts work on or *provoke* a reader" (Bereswill, Morgenroth & Redman, 2010, p. 223), and with the idea that this work of texts has the "inscription of affect" (Schwartz, 2012).

In a further note to method and as discussed briefly in the introduction, prior to formal engagement with the PhD process, I spent time reading on the basis of the books I encountered and an extensive search through psychoanalytic journals on the related topic. With hindsight, I came to realise that in this initial reading I was to some extent ignorant of the theoretical alignments of papers read. I understand this to be in part reflective of my schooling in, and our local affiliation to, the British Object Relations tradition, which along with the isolation fostered during apartheid and the resultant estrangement from North American psychoanalysis (from which most of those readings emerged), contributed to an unfamiliarity in situating much of what I read. This provided an interesting conceptual engagement, because this long period of reading diversely and without theoretical coherence or purity progressed not on the basis of seeking consistency of argument, but on the grounds of a resonance with particular articulations and with how the arguments spoke to illuminating my concerns. I have consequently had to contend with integrating the work of rather disparate theorists, which while limiting to a degree, has arguably offered an opportunity for creative possibility.

Psychoanalytic theories are diverse and contested. They straddle the modern and postmodern, and classical and relational divides (Chodorow,

2005), reflecting a body of knowledge that is partial, multiple and conflicted (Wallerstein, 2009), and subject to the vagaries of historical influence (see Buhle, 1998; Schwartz, 1999; Zaretsky, 2004). While psychoanalytic theories of gender tend to emphasise experiential narratives of development as primary in becoming gendered, they range from those that hold to an innately gendered body and mind, to a constructivist pole that sees gender as entirely socially constructed. Within this, there are a range of positions on gender from “nomothetic” theories that identify bedrock characteristics of gender, to “idiographic” theories that propose such characteristics to be arbitrary and unique (Hansell, 2011), as well as theories that combine those elements (e.g., Harris, 2005). Theories of gender acquisition also differ between those that privilege normativity and adaption and those that hold to multiplicity and a more ‘liberatory’ agenda – between centrality and marginality (Corbett, 2001). A further distinction in conception can be drawn between “theoretical” and “clinical” gender (Chodorow, 1999b), between individual experience of both cohesion and multiplicity (clinical gender), and the imaginative possibilities and presumptive limitations of its abstraction (theoretical gender). Consequently, how gender is understood within psychoanalysis varies considerably (see Buhle, 1998; Chodorow, 1999b; Maguire, 2004; Meissner, 2005a, 2005b; Young-Bruehl, 1996). While the psychoanalytic subject is embodied and intimately relationally constituted, it is also increasingly understood to be inescapably located within the broader context of human society that has historically supported gender differentiation and normative roles and expectations, and is understood to be deeply embedded in gendered cultural institutions and representational structures (Layton, 1998).

I will avoid the debate around what constitutes psychoanalysis, and will content myself with May's (1986) characterisation of psychoanalytic theory as requiring, “at bare minimum, a notion of the unconscious, a belief in the inevitability of conflict, a developmental and historical approach, and a respect for the body” (p.176). Psychoanalysis, in this instance, is primarily concerned with fantasy, sexuality and desire, and how this plays out in families and wider representational systems.

In seeking to comprehend gender and masculinity more fully, I have drawn from what might be termed Freudian oedipal theory, object relations, and other relational accounts, and have also incorporated certain psychosocial applications of psychoanalysis. I have engaged too with Lacanian theory, albeit largely from secondary sources, and have on the back of that been able to incorporate some of the precepts of linguistic structuralism as well as what might be understood as the discursive turn. Through this trajectory I have dipped into aspects of queer, post-colonial, cultural and critical theory – although these must be considered secondary theoretical sources – and these references to related theoretical resources are signalled along the way. An engagement with masculinity unavoidably also entails an involvement with the feminine and femininity, and so gender theory more broadly and feminist theorising in particular has comprised much of my reading.

There are also notable omissions in this literature review. Most prominently given its affinity to psychoanalysis, I have not engaged much with Jungian theory, although the work of Samuels (1989, 1993, 1996) and Zoja (2001) has been absorbing, significant and influential. While I found Pedersen (1991) interesting, the notion of archetypes and the seeming clarity of what constitutes masculine and feminine in that conception, along with the co-option of archetypal theorising in support of mythopoetic antifeminism (see Connell, 1994), were entrenched as negative bias at the time of reading.

There are Kleinian readings (e.g., Figlio, 2010; Steiner, 1989; Trowell & Etchegoyen, 2002), that while theoretically more familiar to me given my original training, have tended to be difficult to integrate in this instance – which I think is due to what I perceive to be the acontextuality of much of Kleinian theorising (as I have encountered it), and which consequently invokes for me some antipathy. There are exceptions however, and I have found the work of Kristeva, which has strong Kleinian influences, not only easily digestible but very compelling, and this is true too of Christiansen (1996), Piven (2003), Sweetnam (1996) and Wieland (2000, 2005, 2015),

who all carry strong Kleinian currents. In line with these inconsistencies, the inclusions and exclusions evident in this study must then also be understood as reflective of how theory relates to my critical orientation, my desire and psychodynamics.

Herein lies one of the weaknesses but arguably also one of the strengths of this interrogation. Given the broad understanding of the psychoanalytic that I have employed, and the theoretical plurality that I am inclined to, I have courted with ontological inconsistency and loose constructions. This proclivity might at worst be experienced as ungrounded and viewed as lacking academic rigor, or at best, represent engagement with a dialectical tension, holding a sensitivity to ambiguity, paradox and irony in embracing plurality. Given that all five of the papers to date have been accepted in respected peer-review journals, I trust that the manner in which I have engaged with diverse theoretical perspectives in writing about gender and masculinity has been adequately persuasive and sufficiently academically rigorous (given the 'validity' criteria employed), and I am hopeful that what binds the larger doctoral thesis is similarly compelling.

While not consistently the central focus of this investigation, I have engaged with various accounts that emphasise the contextual dimensions of subjectivities and how they are performed. Human subjectivity is located within a series of interconnections and intersections that form between individual subjectivities and group identities, and within historical and contemporary social and political structures (see Segal, 2007). Masculinity (and femininity) encompasses a diverse range and multiplicity that reflects variance according to class and race (e.g., Rutherford, 1988; Frosh, Phoenix & Pattman, 2002; Mercer & Julien, 1988; Morell, 2001; Reid & Walker, 2005), culture and historical context (e.g., Bloch, 1996; Chapman & Rutherford, 1996; Easthope, 1986; Gardiner, 2002; Gilmore, 1990; Kimmell, 1984; Laquer, 1990; Mansfield, 2006; Morrell, Jewkes, Lindegger & Hamlall, 2013; Zoja, 2001), and sexual orientation (e.g., Blechner, 1998; Corbett, 2009a; Domineci & Lesser, 1995; Kimmel, 2005; Meissner, 2005b), amongst

other significant features. These factors must be considered in understanding how my voice is positioned when reflecting on and interpreting what the research generates (see Eagle & Long, 2011). As a result, all understandings generated by this study should be considered comparative. While not exclusively so, it is important to note that the emphasis in this study is on heterosexual masculinities, and a heteronormative bias is, among others, evident here in the way it circumscribes how gaze is directed. I am aware too, as Strenger (2004) illuminates, that 'culture' is heterogeneous and differs along many lines, including those of the generations. I therefore appreciate that I engage and write as a middle-aged man, and further, that I do so as a father to young boys. That said however, it is understood that contextuality is complex and cannot be controlled for, and its appreciation requires that one is mindful that all accounts are specific, comparative, not entirely comprehensible and therefore, always subject to bias. I am making this point in response to far ranging critiques that psychoanalytic theorising continues to produce accounts that marginalise the context of the cultural (e.g., Flax, 2006; Harris, 2005; Layton, 1998). My intention here however, is to construct an account from within an emerging tradition that does not envision intrapsychic, relational and contextual dimensions to be distinct and separated. I have however, given the choice of focus, had to reduce the extent of intersectionality explored here.

The review to follow is structured around two questions; the first asking how gender is understood and positioned within psychoanalysis, and the second, relatedly, asking how masculinity has been theorised within the psychoanalytic tradition. With respect to the former, the question as to what constitutes a gendered sense of self, and how we understand identity and/or subjectivity within the broad scope of psychoanalytic theorising is explored. This exposition includes discussion of the contestations involving what gender represents, particularly those that have emerged between enlightenment modernist notions of a more stable, unified identity and postmodern ideas that "deconstruct naturalism, disarticulate identification, and relativise normativity" (Corbett, 2001, p. 319). A selective review of

writing on the masculine developmental trajectory in boys/men (or biologically identified males) as theorised within psychoanalysis, is then presented in order to situate the experience of male gender acquisition.

I have divided the latter section of the review into two sections, related respectively to that which might be metaphorically understood as paternal and maternal, in the spirit of how they are employed by Bollas (1999). Bollas, by way of these parental figures, employs masculine and feminine as metaphorical terms that have resonance within culture and within psychoanalytic theorising in particular. Bollas then assigns gender, and its psychoanalytic correlates, in this case maternal and paternal figures, to various psychoanalytic theories, and makes the case for viewing our relationship to theory in oedipal terms. He argues that adherents to theory have a tendency to kill off one or the other 'parental figure' and its function, in support of a dynamic of exclusionary hierarchic difference and binary opposition. As will become apparent to the reader, this distinction between masculine and feminine, between paternal and maternal, is held very loosely and tenuously throughout this study in a dialectic between embodiment, the structural, and the poststructural, and often, with a slippage between function and functionary. As such, it is open to the critique of supporting heteronormativity and as reifying the nuclear family. I use those distinctions, which should be considered to carry significant intersection, to provide structure for the review, but acknowledge too that deployment of these constructs and associated biases extended throughout the study, and must as such field the critique of aligning with an aspect of normativity.

Concerning Gendered Identity and Gendered Subjectivity

As a term, *gender* enters psychoanalytic discourse with Stoller (1968), who elaborates on gender in sympathy with the emphasis in ego psychology on identity (the antonym to alienation) – the experience of oneself as a being with continuity and sameness, and with the ability to behave in accord with

that experience (Erikson, 1950). Stoller's theorising allows for a distinction between a sexed (anatomic) identity and a gender identity, the differentiation being between what he terms core gender identity, and non-core gender identity; the latter hereafter more commonly referred to as gender role identity (see Person & Ovesey, 1983), corresponding to what in contemporary gender speak is often termed 'gender expression', and which draws attention to its performative dimension. The notion of a core gender identity took hold in Stoller's (1968) work with transsexuals, which alerted him to the idea that a transsexual man, for example, was not demonstrating a wish to be a woman, but was rather asserting the awareness that he *was* a woman. 'Core gender' is thus in most accounts considered to be a relatively unambiguous term (Diamond, 2006), referring to a binary identificatory choice of male or female⁴.

Core gender identity refers to one's self-identification as belonging to a biological sex category, male or female, and is commonly held to be non-conflicted, to be solidified unalterably at the end of the second year of life, and to be strongly biologically determined. I will however be assuming a position that is sensitive to the questions raised around the extent to which one can usefully separate the influences of biology and culture, or nature and nurture, in the acquisition of both core gender and gender role identity (e.g., Coates & Wolfe, 1995; Friedman & Downey, 2000, 2007; Hrdy, 2000; Kirkpatrick, 2003; Kriegman, 1999; Rutter, 2002; Robbins, 1996). Flax (1990) argues that the split between natural and cultural is both rooted in and reflective of gender arrangements, and reflects the problematics of exclusionary oppositions – rather, “embodiment is simultaneously natural and cultural” (p. 147)⁵.

⁴ That this binary attribution is restricted to two options, male and female, is challenged in particular by the literature on intersexed individuals who are present in all cultures (Drescher, 2007; Hester, 2004), by transsexual individuals, and by the presence for example, of a 'third gender' – neither masculine or feminine – reported in Samoa and Tahiti (Gilmore, 1990), and in other cultures (see Chiland, 2003).

⁵ I have, on the grounds of needing to focus, and for important strategic ends (see Fine, 2010), largely ignored engaging the biological influences on gender in this research. This marginalization does however, find a haunting at various points in the study. I also signal my awareness of the re-emergence of Lamarckian evolution in the form of epigenetics (e.g., Anway, Cupp, Uzumcu, & Skinner, 2005; Jones, 2002; Skinner, Manikkam, & Guenero-

Gender role identity on the other hand is an internally gendered self-image of oneself as masculine or feminine. This must be understood as reflecting identification with the behaviours and preferences associated with masculinity and femininity in context (Person, 2006). In line with this, Fast (1984, 1990) asserts that the meaning attributed to masculine and feminine is not constitutionally determined but is rather formed through the child's experience and cognitive organisation. Fast draws a distinction between what she terms subjective and objective gender. Objectively defined, gender characteristics are masculine or feminine depending on whether they are typical of either sex, given a particular social group in context, and are thus consensually defined. Subjective definitions however, are personal constructs of masculine and feminine as applied by individuals to themselves and to others. This distinction echoes the dialectic description of Money, for whom gender identity is the "private experience of gender role, and gender role [the] public expression of gender identity" (quoted in Young-Bruehl, 1996, p.12). From this perspective, gender is understood to precede sexuality, and is held to organise it (Person & Ovesey, 1983).

The Freudian argument would invert Person and Ovesey's equation of giving gender developmental primacy over sexuality, understanding instead that sexuality organises object relating and hence gender. Quindeau (2013) describes this difference in originary formulation in relation to Stoller's work (on which many core gender theories are built), stating that Stoller begins at a core (i.e. protofemininity) and then elaborates on what layers come to surround that. Quindeau's reading of Freud suggests that he starts with the visible exterior of gender and then questions the layers that lie beneath it. In addition, it is important to recognise that gender differentiation is also demonstrated as being set in motion by identifications defined in accordance with what parents assign a child, and in the gender-specific ways they rear him or her (Benjamin, 1988; Chodorow, 1978; Person, 2006; Stern &

Bosagna, 2015), and an engagement with the work of Malabou (2008), both accounts that speak more dynamically (and reflexively) to nurture/natures, and that afford the possibility of transcending that impasse.

Karraker, 1989). When coupled to the work of Laplanche (1999, 2011), the arguments for the distinctions in terms of organisational primacy and categorical distinction become more indeterminate, and so the dynamics of the relationship between gender, sex and sexuality (constituted in alterity) can perhaps then rather be viewed as a dialectic, as complexly recursive and mutually influential.

In line with many contemporary psychoanalytic theorists, Benjamin (1995, 1996) holds that the notion of gender identity implies a unitary, singular, inevitable coherence that does not sit comfortably with psychoanalytic notions of personality and subjectivity as constituted through fantasy, sexuality and the unconscious. Benjamin proposes alternatively that being a gender is “multiple” and “ambiguous”, that such being exists along a spectrum of fantasy and belief, and that the notion of a single unitary core gender identity tends to reduce and foreclose on clinical complexity (see also Corbett, 2009a; Dimen, 1991; Harris, 1991, 2005; Goldner, 1991; May, 1986; Person, 2006; Quindeau, 2013; Young-Bruehl, 2001). Further, on the grounds of the precariousness of repression and the polymorphous nature of the infant (Freud, 1905), we must understand the gendered subject to always be potentially variable and fundamentally unstable. It is also understood that gender development is generally no longer held to be linearly progressive (Coates, 1997; Kirkpatrick, 2003; Schafer, 2002), nor exclusively related to any particular developmental period (Diamond, 2004b, 2006, 2007; Levinson, Darrow, Klein, Levinson, and McKee, 1978; Quindeau, 2013; Teising, 2007).

A modernist view (arguably predominant in psychoanalytic discourse) assumes that subjectivity or selfhood can be known, and through that knowing, one can arrive at points of self-realisation. The arguments asserted through various postmodern critiques however, contest this knowability and deny a sense of telos or transcendence to selfhood. They challenge the very notion of unitary identities altogether, and see the relationship between the sign and the referent as disturbed and dissolved, maintaining that authorship is illusory (Easthope & McGowan, 1992). Reference to masculinity or

femininity then becomes problematic because identities are understood to be partial, fragmented, situated, and overlapping and not necessarily tied to the sexed body (Chodorow, 2005). The postmodern influence on psychoanalysis has drawn attention to the problems of essentializing and universalising gender, as well as to the normalising of heterosexuality that is deeply inscribed into the psychoanalytic narrative. Along these lines, a radical postmodern psychoanalytic vision, cut loose from the foundational presumptions of its more dominant structural discourses, and being concerned with sensuality and language and polymorphous potential with regard to sexuality and gender, makes no assumptions and does not “presume that there are any factors extraneous to the individual’s existential journey that are necessarily to be held to account for the character of this journey” (Barratt & Straus, 1994, p. 41).

The notion of the inherent instability of the subject is furthered within Lacanian schema too (see Birksted-Breen, Flanders, & Gibeault, 2010; Easthope & McGowan, 1992; Flax, 1990; Frosh, 1991, 1994, 1995; Grosz, 1990; Krips, 1999; Lacan, 1977a, 2008; Mitchell, 1974; Mitchell & Rose, 1982; Moncayo, 2012; Schwartz, 2012; Wright, 2000; Zizek, 1992). Lacan describes, from a decentred position, how a subject comes into Being through the function of linguistics, and with that, via the division of the sexes, comes to conform to an identification with what others perceive the subject to be (Mitchell & Rose, 1982). As I have read it through the references just cited, the infant is held to emerge from an amorphously undifferentiated experience that is felt to be continuous, to begin to differentiate self from other through a split sense of self, given differences in both perceiving and being perceived. This split is understood to be ‘reconciled’ through the imaginary coherence that is desired in and through the other (within the originary dyad), and then through the fiction of identificatory processes that are perceived to cover for the child’s experienced lack of power and control, the lack inherent in dependency. For Lacan, language is the structuralising agency that is understood to precede existence, and consequently, masculine and feminine exist only because of a division in language. Thus, the Oedipus complex functions to position the individual within language,

and castration in language is to be understood as Lack – this reads similarly for Barthes, for example, where castration is viewed as a reflexive anxiety about the possibilities of representation (Easthope & McGowan, 1992).

Through the failed achievement of the wish for totalising wholeness through the imaginary and the undermining of the sense of authorial mastery, a gap between the signifier and the signified emerges wherein the subject becomes aware that he or she is alienated from what was originally represented. Unconscious desire can then be understood as structured through a repetitive compulsion that seeks continually to endow the signifier with lost meaning, and which for Lacan, is then carried by language.

Such a Lacanian reading, as I have understood, then follows with the entry of the subject into language and the symbolic, whereby an “I” is constituted, not as representational of a pre-existing presence, but rather in accord with the order of difference that structures language, and which produces the subject through those very differences of “I” and “not I”; that which is other than itself. This further defines the inherent lack that constitutes subjectivity, and this is understood to drive desire and the fantasy of completeness.

Gender identity is thus constituted by a law (in language) that is put on the subject on the basis of either having or not having the phallus, and in relation to which boys and girls are understood to stand differently. To follow Lacan then, is to assert the self as an alienating fiction – albeit it arguably, a “necessary fiction” (Lacan, 1977a) – a fiction understood to be a defense against the painful limitations to the fulfilment of desire, reminding us that there can be no consolation of confident subjecthood.

Following from these assertions, and the structuralist view of the socio-cultural function of the subject (as will be discussed further in the following chapter), poststructuralist theories appreciate that it is discourse that both produces and regulates the subject. Gender is thus constituted and regulated in language, which is itself based on power and difference, and within this line of reasoning, all signs must be read as being gendered (Dooley & Kavanagh, 2007; Easthope & McGowan, 1992). This premise yields a view of gender as an irreducible binary in language, and so the

binary that is masculinity/femininity is arguably, as Derrida suggests, the most pervasive and powerful of all structuring binaries (in Spivak, 1983).

Poststructuralism as a whole speaks to the fictions of identity, and I have, in this study, drawn on Butler and Kristeva most consistently in this regard⁶. Butler (1990, 1993) for example, understands gender as fabrication, and in line with Foucault, as not a thing itself but a social construction in language that is the effect of power, a “regulatory ideal” in which cultural relations are mapped onto bodies. Identities are thus understood as produced effects. Butler’s (1990, 1993) position displaces essential identity categories and binary oppositions in an attempt to stand up to the effects of power. Butler locates identity as performative, as something that one does, and thus as something contingent and open to being rewritten (Beasley, 2005). Kristeva (see Beardsworth, 2004; Fletcher & Benjamin, 1990; Frosh, 1994; Kristeva, 1986) also challenges the concept of identity, which in her account is considered to be an elusive metaphysical notion. For Kristeva, as it is for Cixous (in Buhle, 1998), and Irigaray (1985), masculinity and femininity are positions, considered to be interdependent. Where masculinity claims Being and presence⁷, the position of femininity is that which is marginalised within the patriarchal symbolic. This marginality from the patriarchal is the frontier to the symbolic, the border between man and irrationality, between being and non-being, that is neither inside or outside, known or unknown, and therefore this marginality (the feminine) appears to merge with and be identified with chaos. In this way, female sexuality is understood and circumscribed on the grounds of “masculine parameters, ... within the dominant phallic economy” (Irigaray, 1985, p. 23-24). I will be holding to the notion, along with Segal (2007), that phallocentrism is a cultural reality that cannot be dismissed, and that gender is inescapably positioned within it.

⁶ Understanding that with respect to gender, Kristeva and Butler are differentiated most notably, along essentialist and constructivist dimensions.

⁷ Being and presence will be unpacked later in the chapter and further in the following chapter on theoretical approach.

This precariousness of the subject, evident across both modern and postmodern articulations of psychoanalysis, must be understood to hold both liberatory and threatening potential (Frosh, 1991). While carrying restrictive assumptions about gender, discourse must also be seen as enabling identities, including those that might be termed 'postconventional' or 'emerging'. It provides markers that legitimise what would otherwise be untethered fluidity and arbitrariness, and also provides the demarcations that give resistance their traction. Discourse both privileges and validates particular ways of being and doing masculinity and femininity within particular contexts, while providing a means to deconstruct them.

There is also the cautionary argument articulated by Flax (1990) among others, claiming that the exclusive emphasis on multiplicity and indeterminacy in many postmodern accounts underemphasises the need for psychic cohesion. Flax (1990) argues that "those who celebrate or call for a decentred self, seem self-deceptively naïve and unaware of the basic cohesion within themselves that makes the fragmentation of experiences something other than a terrifying slide into psychosis" (p. 218-219). While surely valuing the idea of gender uncertainty, psychoanalysis, being a "study of movement and its barriers" (Eigen, 1996, p. 168), must thus also be concerned with limits. But while Flax considers a sense of core self to be necessary in order to engage transitional spaces, she argues that this should not be confused with a unitary self. Perhaps given that we are fluid, multiple, contradictory and repressed, we seem to need to construct a rational coherence (albeit arguably, a distorted and illusory coherence) in the form of a psychological structure that holds the processes of mental experience in a seemingly stable and organised way (Frosh, 1991). But given that these kinds of notions about gender fixity and fluidity are also strategic and thus inescapably ideological, I would argue that adherence to gender multiplicity also belies an omnipotent wish, perhaps reflective of our age within the hegemony of Western cultural discourse (see Lasch, 1979), suggesting a will to power that attempts to transcend the limitations of corporeality and the differences between the sexes. This is an argument

taken up in some of the papers to follow (especially those in chapters 4, 5 and 6).

On these grounds, I have found a dialectic that attempts to maintain a dynamic tension between a more fixed and a flexibly fluid notion of identity, profoundly useful. It holds alongside multiplicity, the awareness of the need for integration, continuity, cohesion and consistency (see Aron, 1995; Corbett, 2001; Elise, 1998; Ogden, 1989; Sweetnam, 1996). Where I have employed the poststructural, I do so with an awareness that this is 'preceded' (recursively) by the structural. When I think this through a developmental lens, I understand that we require a structure to cohere what begins as fragmentary and discontinuous, and that once sufficiently established, we are then potentially able to usefully subvert this coherence, given that we then operate within orienting and containing internal parameters. Winnicott (1965) reminds us that our moving "towards independence" and our capacity for creative living, is determined by our ability to depend on a reliable internal framework (predicated on an external presence), which he references as *holding*.

It is increasingly common in contemporary psychoanalytic theorising to understand that individual experience and a sense of self is complexly situated within social, temporal and spatial dimensions. Human subjectivity is understood to be located within a series of interconnections and intersections that form between individual subjectivities and group identities, and within historical and contemporary social and political structures and relations. While not included in this review, given the need to focus the breadth of my gaze, I have however engaged with various accounts that emphasise the contextual positioning of subjectivities and how they are performed, and these references are cited throughout the study.

Oedipal complexities: Masculinity through sexuality and the Symbolic

Given that there are “conflicting fields of force that underlie” the “manifest architecture of Freudian thought” (Fletcher & Ray, 2014, p. 15), it is understandable that there are two apparently opposing theories of gender identity formation in Freud’s conception of sexed gender (Barratt, 2013; Christiansen, 1996; Flax, 2004; Kloppenborg, 2016; Person, 2006; Quindeau, 2013). The first is a structural-functional model that holds to a stable, predetermined developmental trajectory and an essential gender identity, and the second is a model that holds to the “instability of all sexuality and the always unique intrapsychic and intersubjective unfolding of gender and sexual identity” (Christiansen, 1996, p.102). The distinction in the two models is such as to allow interpretations of a Freudian understanding to span the modern/postmodern divide, while the Lacanian translation of Freud arguably allows for a similar breadth of application; the Freudian subject being inherently conflicted and the Lacanian subject ironically situated.

For Freud, as he has been traditionally understood, male and female emerge from procreative evolutionary necessity, and unfold in accordance with this position or in (pathological) deviation from it – although as stated above, Freud himself also maintained that gender development was inherently complicated, given that we are structured through conflict and that our ‘selfhood’ continually confronts its otherness. While early Freudian texts are ambivalent with respect to the origins of sexuality, Quindeau (2013) argues that Freud’s theorising became more endogenous, innate and biological with time. Freud held initially, that our earliest sexuality has no intrinsic object and that our developmental origins are bisexual in desire as well as identity (Freud, 1905). This later ceded to the notion that for both sexes, identities develop from a common masculinity – from which girls retreat when they become aware of their genital deficiency – and the

assumption of maleness and male sexuality as the norm (Freud, 1909, 1925).

Quindeau (2013), in keeping with Laplanche (1999, 2011) and Green (1995) among others, makes an argument for the importance of maintaining the notion of infantile sexuality in the face of the progressive desexualisation of contemporary psychoanalytic theorising. Infantile sexuality refers to the “non-endogenous, non-hierarchical, polymorphously perverse multiplied sexuality” (Quindeau, 2013, p. 67) of the *Three Essays on the Theory of Sexuality* (Freud, 1905), considered to be non-normative and autonomous, multiple and fluid, and perverse in the sense of being not restricted to genitality or to the service of reproduction (see also Flax, 2004, 2006). In contesting with structural notions of sexual difference, Quindeau suggests a more ambiguous and unstable sense of a Freudian gendered identity that is “reinscribed” across the lifespan in the dialectic between the polarities of masculine and feminine.

Along a path to a structural theory that came to supplant (or sublimate?) the theory of infantile sexuality, it is with the phallic stage and with genital awareness that “phallic monism” (Chasseguet-Smirgel, 1976) becomes apparent; the idea that there is only one genital, the penis, for both boys and girls until puberty (see Freud, 1909; 1925). In this account, it is the awareness of genital difference that is central to the development of a sense of femaleness or maleness; “anatomy is destiny” (Freud, 1923b). Thus, the masculine dominates the theoretical edifice of psychoanalysis, “genital primacy [being the] primacy of the phallus”, and within this phallocentric metaphor, phallic and castrated are what all sexes must negotiate (Quindeau, 2013, p. 49). I would understand this to translate through the Lacanian as reflecting a shared lineage for all subjects via the Imaginary that comes to confront Lack, but which, for the boy within patriarchy, includes the assumption of possessing the phallus. And so, within the symbolic code, the girl represents lack/no penis, while the boy represents presence and fear of lack. For Freud, with reproduction evolutionarily privileged, maleness then “combines [the factors of] subject, activity and possession of the penis, [and]

femaleness takes over [those of] object and passivity. The vagina is now valued as a place of shelter for the penis; it enters into the heritage of the womb” (Freud, 1923b, p.145). For Freud, the psychological categories of masculinity and femininity are thus superimposed onto male and female respectively (Chiland, 2003).

In the structural Freudian schema, we cannot speak of the sexual polarities of male and female until the ‘completion’ of development at puberty, which comes along with the attainment of genitality via the resolution of the Oedipus complex (Freud, 1924)⁸. In Freud’s formulation (1923a, 1924, 1925), the Oedipus complex is central in narrating not only desire, but with its resolution consolidates an individual’s unified sense of gender identity. The resolution of Oedipus is seen to initiate the subject into the social world, and in line with this secures a heterosexual orientation in its “positive” form and a homosexual orientation in its “negative” form. The ‘move to the father’, through Oedipus, is synonymous with the establishment of selfhood, which in gendered terms involves identification with sameness for the boy, and difference for the girl (Freud 1933). I would however contend that how the object of desire is narrated through this scenario is overdetermined and heteronormative, and many contemporary theorists find this aspect of theory particularly problematic.

For Freud (1909; 1923a; 1924, 1925), the boy enters the oedipal period aware of sexual difference, innately nascently masculine but bisexual in experience. For the boy (as for the girl), the mother is his first love object, and as he moves into the phallic phase he desires to possess her with the penis he has now discovered, in so doing sexualising (in the genital sense) his need for her to gratify him. Through this phase, the boy also becomes more interested in the father and his role, and in taking him as an ego ideal,

⁸ This is related to the distinction of “gender” and “sex” being represented by the same word, “Geschlecht”, in German (Quindeau, 2013).

wants to emulate and be like him⁹. But within the Oedipus complex, the father is also perceived as a rival in relation to the desires a boy has for his mother. The 'resolution' of bisexuality in a gendered identification with either mother or father, in a 'completed' Oedipus complex, means that gender identity is tied to object choice by making identification and desire incompatible unless complementary (Frommer, 2003). The dissolution of Oedipus in the form of the castration complex, is, for the boy, activated by the perceived retaliatory threat, real or imagined, of castration by his father, and is amplified by the assumption that by having no penis girls have already suffered such a fate (Freud, 1925). "Resolution" of Oedipus requires the boy to internalise a symbolic castration through the acceptance of the incest taboo by giving up on his possessive desire for his mother, and in the positive/active version, to identify with his father and his values – which in normative form includes his heterosexual choice of love object – and to turn to the world outside to eventually claim his reward. For that he will attain genitality, which in the aftermath of the Oedipus complex includes, through the internalization of parental prohibitions, the superego, which in some accounts includes the notion of an ego ideal (Laplanche & Pontalis, 1973).

The identification with and idealisation of the father, notwithstanding "identificatory love" (Benjamin, 1988; Thomas, 2003), must also be understood to be conflicted and insecure, because as described, the Freudian father is understood to have a castrating function that shapes the prohibitive limit of the son's desire. But equally, the fear of castration is said to exist independent of a punitive reality manifest by the father, and so a boy, in loving his father, must also deal with what is often a fearful retreat from his "own intended mayhem as well as from the spectre of retaliation" (Ross, 1986, p.65-6). There is a further complication, as Freud (1923a) indicates, in that a boy also engages his father with a passive, "feminine" affection in order to attract his desire, and in so doing he betrays a jealousy and rivalry with his mother. These desires and their resultant identifications

⁹ Freud (1914) however makes allowance that the choice of ego ideal is not restricted along gender-conforming lines, although this tends commonly, in social context, to be circumscribed within normative gendered prescriptions.

must, normatively within heteropatriarchy, be disavowed (Butler, 1997; Hansell, 1998), and can be reflected in the observation that males fear presenting with a ‘passive/feminine’ attitude to other males (Freud, 1937).

It has been argued by Barratt (2009) among others, that both the actual and symbolic father are strongly implicated in a “transgenerational dialectic of fathers and sons; specifically, how the (un)consciousness of the father structures the possibilities of the (un)consciousness of the son” (p. 318). In this regard, the acknowledgement of paternal ambivalence and complexity is seen by some commentators to be crucial to an understanding of masculinity (see Barratt, 2009, 2015, 2016; Dumas, 1997; Perelberg, 2009, 2013, Ross, 1982). This includes taking account of the father’s rivalrous feelings and infanticidal intentions towards his son, and relates with differing emphasis, to what Ross (1982) termed the “Laius complex” – illustrated in some readings (e.g., Barratt, 2009) through the mythic accounts of Ganesha’s becoming in relation to his parents, Parvathi and Shiva, and the biblical myth of Abraham and Isaac. With this emphasis, primitive pre-oedipal¹⁰ elements of a father’s own history come to life with the birth of a child, and particularly so with the birth of a son. The intensity of mother-child love also evokes insecurities in a father’s relationship with his partner, and this rivalry can extend to include not only the rivalry with a child for the mother, but also with the mother for the bond with the child (Dumas, 1997; Ross, 1982). Masculinity is thus founded on both the identifications and the contestations between father and son.

The instituting of the incest taboo and the repression barrier, the constituting of triadic representationality and ultimately, the apprehension of castratedness in language, all fall within the rubric of “oedipal complexities” and are crucially implicated in both the delimiting of desire and in the differentiation of masculine and feminine (Barratt, 2013). Moreover, Oedipus

¹⁰ I am using this convention for ease of understanding, despite an awareness of the contention, which is held in the papers to follow, that Oedipus predates the phallic phase (see Barratt, 2013; Green & Kohon, 2005; Ogden, 1989; Steiner, 1989), and that the distinction between oedipal and pre-oedipal is problematic.

establishes and confirms the idea that “reality is not only founded in the difference between the sexes, but also in the absolute correlative, the difference between the generations” (Chasseguet-Smirgel, 1976, p. 282). This is also reflected in observations within the critical theory of hegemonic masculinity¹¹. As Morrell (2001) notes, masculinity is constructed within the context of the “prism of age”, where the masculinity of boys develops in the context of being “deficient in relation to the adult masculinity of men”, setting the “determination to become a man” as a “powerful feature of masculinity” (p. 8). The resonances here with a Freudian Oedipus reflect generational difference and the differences in perceived phallic potency.

As Quindeau (2013) summarises, Oedipus primarily represents a structuring process that supports the development of the child’s superego and ego ideals, and the development of internal representation. Further, it locates the individual within a social network and sets up the recognition of the other as primary and not merely as a different subject, which are all vital components of the processes of gendering. To this oedipal structuring process, we can add a further dimension emphasised by Butler (1997) and Blechner (1998) for example, who argue that alongside the incest taboo rests the heteronormative prescription that underpins the taboo against homosexuality, forming an essential component of the social address spoken through what is termed Oedipus. There is thus an entrenched confluence of heterosexuality, men, masculinity and power, that is inherent across patriarchal cultures (Segal, 2007).

Oedipus and the “castration complex” thus function in response to the aspirations of phallicity and to omnipotence more broadly. Freud (1905), in describing an emerging sense of self in the movement from primary object relating to primary narcissism, emphasises an infant’s profound helplessness in relation to both internal and external experience. This passive dependence and helplessness is elaborated on and comes to define

¹¹ Hegemonic masculinity: contextually dominant masculinity that has the power to impose its definitions (Ratele, 2016).

the feminine as passive and the masculine as active, corresponding accordingly to female hysteria and male obsessiveness, and depicting masculinity in this sense to be a defense against the “pleasures of a passive and hysterically unpleasurable femininity” (Christiansen, 1996, p. 99). A boy’s relationship to the mother is thus associatively linked to feelings of passivity, dependency and vulnerability – which are then projected – and to the splitting of the “refound” heteronormative object of desire in relation to genital sexuality (Freud, 1912).

Freud (1909), in conjunction with many contemporary post and neoFreudian theorists, highlights the centrality of narcissism in the acquisition of a masculine identity, through the move from primary narcissism via the experience of phallicism. Freud’s (1914) construction of male development involves the creation of the ego ideal as a “substitute for the lost narcissism of childhood in which he was his own ideal” (p. 94). This response to what has been lost, and to the ultimate limitation of a boy’s achievements, is what must be faced with Oedipus. Along related lines, Diamond (2004a) describes a phallic narcissism, phallic ego ideal or “defensive phallicity”, which is “based on a promised transcendence of limitations, ... needed in order to manage narcissistic anxieties arising in the context of the less well defined, complex reality of gender differentiation and multiplicity” (p.372). For Diamond, the rejection of differentiation serves the omnipotent wish for the unlimited possibility of what is idealised in maintaining a merger with the maternal figure, as well as paradoxically asserting the phallus as the only thing a boy has to make him masculine. Diamond (2004a) terms this dual process “phallocentric gender ossification” (p.372). This relates to what Chasseguet-Smirgel terms “the archaic matrix of the Oedipus complex”, which refers to the “primary wish to rediscover a universe without obstacles, a smooth maternal belly, stripped of its contents, to which free access is desired” (in Wieland, 2015, p. 23). In this light, I would understand castration as a vital counterpoint to the omnipotence inherent in the nature of primary narcissism and the regressive wish for possession of the mother, that for writers such as Wieland is implicated in the development of totalitarian thinking.

It has been argued in line with this developmental trajectory, that there is a masculine tendency towards a “heroic phallic-narcissistic stance” which “becomes defined by personal isolation [and] requires repetitive re-creation of the self in the world through personal agency” (Kaftal, 1991, p. 309-10). Kaftal (1991, 2009) suggests a reading of Freud’s work as a whole as being reflective of a heroic/tragic ideal of what it is to be a man. This interpretation is echoed by Fast (1990), who asserts that Freud’s

“images of manhood are consistently military and heroic, embodied in such figures as Kronos, Oedipus, Narcissus, Faust and Moses. They are images of the brave, isolated human mind, dependent on reason alone for guidance through the thickets of biological irrationality and rapacity. A man’s life story, in Freud’s view, turns on decisive individual confrontation with the other in which manhood and death are inextricably bound together” (p.329).

In addition to being elaborated in the kinds of ways just discussed, Freud’s theorisation of gender identity and development and how the tradition has been advanced by the Freudian ‘school’ has also been heavily critiqued by those exploring gender and sexuality within psychoanalysis. The arguments based in anatomy have been challenged, especially by feminists of the second wave who have been very wary of emphasising the sexed-body (see Bloch, 1996; Chodorow, 2005; Shapiro, 2002; Wilson, 1981) and who, following on the work of Horney and Deutsch among others, have argued that Freud and his successors had confused biology, culture, anatomy and status, and so had failed to recognise female subjectivity and the significance of their reproductive capacity (Buhle, 1998). This critique is focused largely on Freud’s portrayal of female development, particularly with respect to the contentious issue of penis envy. On the basis of these critiques, one line of inquiry following on the work of Horney (1924, 1926, 1932), has understood masculinity to develop in reaction to femininity, out of a “dread of women” and their reproductive capacity, which is then understood to shape masculine development and to relate to the

subordination of women in patriarchal society (Buhle, 1998). This will be taken up further in the section to follow. There is also an argument, put forward by Chasseguet-Smirgel (1976), Chodorow (1978, 1989, 1994), Corbett (2009a), and Schafer (1992b) among others, that asserts strongly that structural Freudian theory is more pervasively and problematically phallogentric. These conclusions also find traction within this study.

In line with a notion of positional multiplicity however, I am reluctant to reconcile with either more classically oriented or more feminist sets of readings of Freud (or with the more structural or non-essentialised versions). By taking up a dialogic stance among voices (Flax, 1990, 1993, 1996; Mills, 2017), I hold rather to the dynamic tension between them with regard to the development of gendered subjectivity. While in agreement with the preceding feminist arguments, I would however also hold, in line with arguments made among others by Frosh (1994, 1995), that the structural Freudian view of gender development and maturation is deeply reflective of masculine concerns, and “is the site par excellence for uncovering the problematic and contradictions of male identity in general” (Christiansen, 1996, p.101). This interpretation of Freudian theory is echoed, although with a different theoretical emphasis, by Mitchell (1974), who famously observes that “psychoanalysis is not a recommendation *for* a patriarchal society, but an analysis *of* one” (p. xv).

In counterpoint, the enduring nature of infantile sexuality contained in the more radical Freud of polymorphously perverse sexuality allows for a view that privileges a more ambivalent and conflicted reading of identity positioning. This rendering has strong purchase in the work of Laplanche (1999, 2011) for example, in his theorising of the reflexive entanglement of sex, sexuality and gender through the ongoing processes of reinscription that are characteristic of afterwardsness (or *nachträglichkeit*-après coup-creative apperception). I would argue however, that the indeterminacy and lack of mastery implied by both ‘early’ Freud and within Laplanche’s decentred vision of gender identification (which is the focus of chapter eight), poses profound difficulty for the assumption of manhood in particular, and is

arguably part of what influenced the pull towards a more categorical and structural formulation within Freudian theory. Nobus (2002) makes a similar observation about the complexities entailed in adhering to Lacanian theory, an argument which points to the difficulty in sustaining ambiguous or ironic positions under conditions of change or perceived threat.

Freud's conceptions, especially with regard to the theorisation of gender, benefit from and are usefully augmented by their retranslation through Lacan's "return to Freud" (Birksted-Breen & Flanders, 2010). For Lacan (Flax, 1990; Frosh, 1991, 1994, 1995; Grosz, 1990; Lacan, 1971, 1977a, 2008; Mitchell, 1974; Mitchell & Rose, 1982; Moncayo, 2012; Schwartz, 2012; Wright, 2000; Žizek, 1992), identity is produced in the dialectic between the subject and Other. This notion of the Other, alluded to earlier as signifying both the symbolic order and the unconscious, is understood to be implicated in referencing a constitutional otherness – the alterity of subjectivity, the inescapable alienness of both self and other – and has been employed as such throughout this study. The Other has, in the course of this exploration and in masculine fashion, also not escaped being used as an allusion to the feminine. Further, if there are two Freud's, so to speak, then as I have come to understand it, the interpretive possibilities are even more extensive and open to play when it comes to the reading of Lacan.

Under the Lacanian banner, gender becomes apparent through the symbolic father, a signifier that sets limits and boundaries to Being by rupturing the formative symbiosis with 'mother', and in so doing comes to establish the conditions for subjectivity. For Lacan (in Frosh, 1994), Oedipus is a "linguistic imperative" where submission to the law of the father is the submission over time, to the law of language; under the symbolic authority mandated to the father both socially and linguistically within normative patriarchy, and 'given' his possession of the phallus, 'he' is represented as being *the* carrier of speech. To quote: "the accession to the Symbolic... is also the accession to a sexed position in language and culture, a sexed subjectivity constituted on the divide of sexual difference" (Frosh, 1994, p. 4).

The phallus referred to here is the master signifier, “the unrepresentable principle of the origin and organisation of all representationality, the generative source of signifiatory meaningfulness” (Barratt & Straus, 1994, p. 42). Despite patriarchal imagination however, the phallus is possessed by neither gender because, as Moncayo (2012) argues, the master’s discourse is undermined by the symbolic function of castration, and so the phallus must also be understood as a lack, and thus cannot be an emblem of masculine supremacy. Moncayo makes the case that for Lacan, Oedipus is not a structure, it is a “mythic defense... a construction erected against the void and what he came to call the lack in the Other” (2012, p. 151) – the “constitutive inconsistency of the symbolic order” (Žižek, 1992, p.22). As Frosh (1994, 1995) interprets it, the phallus cannot be known or owned because as a signifier reflecting power and mastery, it is performative rather than absolute. But in many cultures, manhood is a test with performance criteria, and in the words of Norman Mailer in virile pose: “Nobody was born a man; you earned manhood provided you were good enough, bold enough” (in Gilmore, 1990, p. 19). One might argue that this inability to attain the phallus, that which men are expected to claim, leaves men vulnerable to feeling insufficient and empty, and points to the possibility of the enactment of male dominance being built on a denial of this lack – “the real organ cannot match the imaginary one” (Frosh, 1994, p. 99). Along with Freud, Perelberg (2009) reads the phallus as not merely a unary signifier of meaning, but also as a symbol containing loss, the “wished-for”, the loss of what has been “renounced”. In that account, the phallus is a signifier of “completeness and plenitude” (p. 718). And yet, “masculinity is never the undivided, seamless construction it becomes in its symbolic manifestation. The promise of phallic power is precisely this guarantee of total inner coherence, of an unbroken and unbreakable, unquestioned and unquestionable masculinity” (Segal, 2007, p. 85-86).

Despite arguments to the effect that no sex has possession of the phallus, attempts to delink the phallus from the penis have remained problematic, largely because the phallus is inescapably a male symbol built on the model

of the penis (Frosh, 1991, 1994) – the penis, “the phallus as people imagine it” (Lacan, 1971, p.100). For Flax (1990), Lacanian theory bears profound masculinist assumptions, and Flax argues that the signifier phallus exists within the historical tradition of language and its uses, and as such, “signifies not culture itself, but rather a culture in which ‘what is called’ civilization has been primarily the work of men (qua embodied penis-possessing beings)” (p. 105). Given the conflation of the penis with actual political power, males are more likely to identify with and to feel as if they possess the phallus. If we equate the feminine with absence, then Saussurean linguistic logic assumes the masculine to claim presence. The Derridian notion that power privileges for itself presence, a claim to Being, to agency and authority and to pure and essential Truth within Western metaphysics (Barratt and Straus, 1994), serves then as an assumed legitimation of the patriarchal, and within that, the position of maleness and masculinity. In assuming power and mastery within the Symbolic order, man constructs woman and femininity as the marginal, something to be controlled lest it undermine that order (Wright, 2000). Frosh (1994) too argues that the construction of femininity as the frontier between rationality and irrationality secures the position of masculinity by marking its boundaries through reification and repudiation of the other, and that this is a negative distinction rather than a positive identity that engages with difference. As such, woman (and associated femininity), forms the contrast, the limit to what otherwise feels like an “incoherent self”, and in so doing renders the position of male masculinity as safe (Frosh, 1994).

For both Freud and Lacan, Oedipus is the critical fulcrum on which development turns, and is central to the formation of gendered identification. Both theorists’ accounts, considering the decline of the patriarchal law in contemporary theory, have been challenged and their centrality displaced. Despite sympathy for the turn towards an emphasis on early oedipal (pre-oedipal) dynamics, I would contend that the bias in the displacement of paternal law or the Oedipus complex diminishes our understanding, because not only is symbolic paternal law crucial for all subject positions, but as argued earlier, Oedipus has for masculinity in particular, strong valence that

cannot be easily discarded or overlooked. To remind the reader, I have taken forward the notion that pre-oedipal and oedipal dynamics are continuous and interrelated (see Green & Kohon, 2005; Ogden, 1989), and that the distinctions in positioning between them arguably set up a false dichotomy.

In a position that stands in contrast to the primacy of Oedipus, Benjamin (1988, 1995) suggests a preverbal symbolising experience predating Lacan's linguistic Symbolic, which allows for mutual recognition within the dyad and does not require subordination to the oedipal structure to overcome narcissism and omnipotence. This is possible given that the Oedipus complex erroneously assumes, in Benjamin's argument, "the ostensibly undifferentiated perfection – omnipotence as oneness – of the pre-oedipal dyad" (1995, p.98). Benjamin notes however, that while to presume to entirely replace oedipal complementarity is to assume one can be free of omnipotence, the maternal does not require the presence of the paternal in order to represent the phallic. Feminist arguments have more generally centred on how Freudian and Lacanian representations obscure female desire and suggest that this reflects the fear and denial of feminine power that emerges from out of infancy (Buhle, 1998). In the traditional Freudian narrative, the female is considered inferior, while the Lacanian narrative suggests she is non-existent, a non-subject. In the more female or feminine-centred theorisation of masculine development, the centrality of Oedipus is argued to be a defense against a return to the realm of the maternal, with "an incomplete and stereotypically masculine form of self, ...posited as the unalterable linchpin in the chain of signifiers said to constitute culture" (Flax, 1990, p. 107).

I take from this selected reading of the literature, the view expressed earlier that structural Freudian theory is strongly reflective of masculine concerns. While this dimension of Freud stands as a binary system with a heteronormative bias, we can understand it to be reflective of what is normative and pervasive in most cultures. The pre-structural Freud of bisexuality and indeterminacy – that Barratt (2013) argues predates 1914 –

allows for a dialogic antagonism or complementary dynamic with his structural proposals, and grounds the possibility for what we might term a postmodern reading of the enlightenment Freud. An appreciation of Lacan, by extending the Freudian narrative to include an expanded understanding of language and symbolic representation, opens the possibility of an engagement with the representation of experience through discourse and the structuring imperative of the symbolic. I appreciate too, from among other things, Lacan's ironic play within those structures and through this, his advancing of the subversion of any notion of a stable and coherent identity. Through both Freud and Lacan, we are compelled to see the subject and subjectivity as being constituted in otherness as "the object of the social Other and as a subject of the Unconscious" (Moncayo, 2012, p. 153). Through both theorists I am drawn to the theorised nature of Oedipus as representative of a range of 'necessary' positions: these include, the awareness that we are all originally constructed and nurtured through the bodies of our mothers and via their desire and seduction, and that we develop towards independence; that we develop in relation to generational difference and the incest taboo as restricted mortal beings situated within the limitations of language and representation; and that to be inserted in a system of representation requires a notion of boundary. I hold further to an understanding that 'Oedipus' carries little triumph, enjoys only partial resolution, and is implicated in a continual undoing and reworking of subject positioning across the lifespan, unless rigidly and defensively enforced.

Masculinity and M/other

Situated in the early period of psychoanalytic history, Horney (1924, 1926, 1932), Ernest Jones (1933) and Melanie Klein (1928) all argue that femininity and masculinity have origins that pre-date the phallic phase of development. This emphasis on understanding the formative influences on gender identity as emerging within the first three years of life was enlarged with the development of object relations, attachment theory and the work of Mahler and her associates, and is a body of theory that privileges the mother

(or maternal function) as the primary developmental influence on the child. Underpinning this conception is the view of the infant as innately seeking the establishment of an ongoing, loving bond with an empathic mother (Bowlby, 1958). This maternal turn within the psychoanalytic theorisation of psychological development and gender, brings a shift in emphasis from drive to object relating, and to foregrounding issues of autonomy and dependence rather than dynamics related to pleasure and refusal (Quindeau, 2013). It foregrounds a further difficulty, centrally grappled with by feminist gender theory, speaking to the relationship between the place of women and femininity in relation to the notion of motherhood as a biological imperative. This problematic has not escaped being implicated in the tensions in this study.

The aforementioned shift in theoretical emphasis has entailed an elaboration of how object relations may differ for infants identified as male or female or as little girls or boys. Chodorow (1978, 1994) for example, working from an object relations framework, starts from the question of what it means that we are all born to a mother and that we are at the same time inescapably embedded within gender and reproductive politics – a fact which comes to shape our subjectivity and social organisation. For Chodorow, a boy needs to separate from an intimate, symbiotic bond with a mother who he comes to realise is a different sex from him, and is then ‘required’ to identify with a culturally normative and often remote father. Through this he gains his masculinity only indirectly by counter-identifying with, or rejecting the other (the maternal feminine). Masculinity is therefore supported by an underpinning of what it is not, and is consequently understood to be fundamentally unstable and insecure. In this account, the ‘regressive’ desire to maintain his attachment to his mother results in the boy rejecting or devaluing his dependency needs and any associations to his early attachment (Chodorow, 1978). This dynamic holds a privileged position in this study, and will be elaborated on further below.

Chodorow (1978) observes that mothers, as gendered beings, relate to boys and girls differently. A boy’s developmental trajectory is in this way affected

by his mother, who normatively displays a tendency to push him out of his formative attachment more readily and perhaps earlier than she would with a daughter. This push towards separation from primary love object (or conventionally a female gendered caretaker object) is held to exacerbate the effect of separation for boys, an effect that is already in play in relation to the societal prescript to 'dis-identify' with the mother as a differently sexed and gendered object. Girls, Chodorow argues, are considered to be (like the) self in their mother's fantasy, while boys are presumed to be other. On the basis of this kind of attachment dynamic, boys tend to construct their relationships on more of a subject-object basis than do girls, who tend to develop interpersonally on more of a subject-subject basis (Chodorow, 1978, 1994). It is further argued that a mother's attitude to her son's gender and maleness, and her ability to recognise and support it, is considered to be influential in how he manages his attachment-autonomy balance (Balbus, 2002; Diamond, 2004a; Herzog, 2001; Ogden, 1989a, 1989b). Thus, a boy's early identification with masculinity is shaped by his mother's perception of masculinity, shaped in part by the internalised paternal representation that she carries, as well as by her (un)conscious awareness of the gendered relationship she has with her son; as a woman, aware that he is a boy. This relationship is situated in the context of the child being born into a sociocultural, relational and representational milieu that is pervasively binary with regard to gender, and is made up of invested caretaker minds that are infused with narratives, fantasies and pre-assigned destinations about sexuality and gender, among other things, that profoundly shape an individual's subjectivity.

The arguments to the need for a boy to counter-identify in relation to his mother, emerge theoretically and draw currency from the idea that psychic development for all children involves a process of separation from the primary attachment object of the symbiotic phase (see Mahler, Pine & Bergman, 1975). In this Mahlerian understanding, both mother and child need to negotiate potentially antagonistic tendencies within their dyadic relating. For a mother, facilitating her child's separation and individuation often comes into conflict with feelings around maintaining and promoting the

exclusivity and intensity of their bond. The child too needs to find a balance between maintaining his/her dependency and nurturing needs associated with that relationship, and the fear of losing an emerging self-identity to the “engulfment” of an identification with her instead. In this scenario, there is a postulated fear in the child of re-engulfment by the “phallic mother” (Mahler, et al., 1975), and as will be discussed further below, this fear is held to have particular valence for a boy.

It is also evident that fathers have roles in relation to children and their identity development, and that these roles pre-date what was assumed in classical theory. For many writers (e.g., Abelin, 1975; Blos, 1985; Davies & Eagle, 2013; Diamond, 1986, 1997, 1998, 2017; Herzog, 2001; Ross, 1977, 1992), the degree to which separation from the mother is traumatic is influenced by the availability of a pre-oedipal father, a second other who is identified as nurturing, affectionate, engaging, stimulating, challenging and non-competitive. The response to the threat of re-engulfment in the rapprochement phase of development, a falling back into or being drawn back into a primary undifferentiated relationship, is assisted by the availability of an engaged father, or father figure, to support the child in resisting the lure of regression, and which is arguably especially so for a male child who will be expected to identify with a father, or male father-figure (Abelin, 1975; Diamond, 1998; Ross, 1977).

We must assume that fathers come to their children in gendered form too, and thus contribute powerfully to their children’s gendered sense of self (see Benjamin, 1988, Diamond, 2007). This dimension is often under-emphasised in object relations theorising, or in perspectives that privilege primary attachment. This transmission of early oedipal gendered subjectivity between fathers and sons emerges as a dominant theme in the course of this study, and is elaborated on further as the inquiry unfolds. For those exploring the possibilities of post-conventional identities (e.g., Benjamin, 1996; Corbett, 2001; Dimen; 1991; Goldner 1991; Layton, 1998), gender identity is formed through the splitting instigated by cultural instruction, and

so the influence of fathers (as with mothers) must be understood to be strongly culturally situated and specific to individual and family dynamics.

The theorisation of masculinity as it pertains to a boy's relationship to his maternal object, was strongly influenced by the work of Stoller. Stoller (1968, 1976, 1985) holds that boys develop a strong identification with their mothers, but because this initial identification with the mother (protofemininity) is felt to be uncertain, he argues this to be an identification that complicates the subsequent establishment of a secure masculine identity – an argument that resonates with that of Chodorow. In Mahlerian terms, Stoller asserts that the male has built into his core identity a sense of “gendered oneness” with his mother, based on infant-mother symbiosis. This means however, that for the boy to successfully establish a masculine identity he must “dis-identify” from the primary object (female/mother) and the associated identification he has made with her (Greenson, 1968). In Greenson's elaboration on Stoller, for a boy to successfully dis-identify from his mother requires the active facilitation of a present father, and failure to dis-identify is held to result in the boy being overly feminised. In this regard, Greenson (1968) argues that the boy needs to “use the father to form not only a counter but a contra-identification to the mother” (p.373). Consequently, masculinity for the boy is seen as being contra feminine, resonating with the recurring theme within the gender literature that masculinity tends to be normatively defined in opposition to femininity. This notion is reflected in certain ethnographic accounts that speak of boys' initiation into manhood involving a dramatic and complete distancing from the maternal feminine (e.g., Stephen, 2003; Stoller & Herdt, 1982), which is a coming of age distantiation recognisable in more or less moderated form across many cultures (see Badinter, 1989; Gilmore, 1990; Mead, 1950; Pedersen, 1991). While it is understood that processes of identification and disidentification with parental objects are essential factors in psychic development, the arguments for dis-identification in the forms discussed above are considered to be particularly conservative from within contemporary gender theorising; as will be further elaborated.

Klein (1928) also made the argument that a boy needs to claim distance from femininity in order to gain “full potency” as a man. Drawing largely on Kleinian theory, Wieland (2000, 2005) makes a compelling argument, illustrated in *The Oresteia*, the Greek myth of the murder of Clytemnestra by Orestes (see also Jacobs, 2007), that dis-identification from the ‘mother’ involves matricide. It is argued that through this act of matricide, the psyche is left with a deep fear of the return of the murdered mother that needs to be defended against. This “undead mother” is held to have deep significance for boys/men, and it is then argued to be reflected in what Christiansen (1996) describes as the “rigid autonomy and severity [of] the moral structure of the male superego” (p.110). Wieland (2000, 2005) argues that the masculine psyche in particular is dominated by a superego that serves to maintain the repression of the persecutory object that is the ‘murdered’ mother, the product of the matricidal solution to separation from the maternal object referred to earlier. As Wieland (2000) and Jacobs (2007) assert, the myths of Orestes and Oedipus must be considered founding myths that are central to the portrayal of how the Western masculine unconscious develops. There are two outcomes, Wieland tells us, presented in the face of the challenge of these myths, involving either the murder of the mother (matricide) or the murder of the father (patricide), and they suggest that separation from a parent cannot be achieved without murder (albeit only symbolic in the formation of the psyche). But whereas the Oedipus murder is followed by personal tragedy and social calamity, the murder of Clytemnestra is understood to be a “culturally sanctioned solution... ordered and sanctioned by the Gods, and exonerated by the Athenian court, ... [ending in] the creation of a new social and psychic equilibrium, arrived at via matricide and the paternal super-ego” (Wieland, 2000, p. 27). Wieland understands this to be a particularly masculine, patriarchal solution.

From a different perspective emphasising the quality of attachment however, it is proposed that “dis-identification” and “counter-identification” might be a transitional step for the boy in developing his gender identity (Fast, 1999). Diamond (2004a, 2006), drawing on the work of Fast, among others, has argued that the theory of dis-identification may contribute to a pathological

patterning, and that a strong need to repudiate maternal identifications among certain boys results in a tendency towards “a fragile, rigid masculine identity and narcissistic psychopathology” (2006, p. 1099). Diamond, drawing on Benjamin (1988) in particular, emphasises that sustaining pre-oedipal identifications with both parents, and especially the mother, allows for the reconstitution of early lost aspects and of a satisfying object relationship, and that dis-identification is a pathological solution common to narcissistic families where the different and separate subjective positions of individuals cannot be tolerated. Similarly, Pollack (1995, 1999) argues that historically salient parenting models emphasising a “separation morality” predispose boys to traumatically repeal their primary bond, leaving them vulnerable to a restricted masculinity based on a somewhat rigid, autonomous self-sufficiency and the related problems of impaired empathy and intimacy.

Building on, but revisioning Stoller, Fast (1984, 1990, 1999) proposes an alternative “differentiation model” of gender identity. The model argues that given biological and social influences, development for both boys and girls follows a gender appropriate direction, but is initially assumed to be “over-inclusive” (bisexual) because young children internalise characteristics from both sexes without excluding those later held to be gender inappropriate. These characteristics are experienced as “undifferentiated”, and only following the recognition of sex differences do children categorise these experiences retrospectively, as gendered. With this recognition comes an acknowledgement of limits, and through this for the child, the appreciation that “some sex and gender characteristics uncritically assumed for themselves, belong exclusively to persons of the other sex, [which is] associated in both girls and boys with feelings of loss, denial, envy and so forth” (Fast, 1984, p.4). In the oedipal period, the boy is pressured to relinquish those attributes held to be appropriate to girls and women, and so castration anxiety in this light is seen as not only related to the father's rivalrous threat, but also to the wishes for characteristics of the other sex that a boy is compelled to repudiate (see also Fogel, 1998). In this

formulation, “masculine protest, the contempt for all things feminine, [is thus] a defensive aversion to desired characteristics” (Fast, 1984, p.21).

In the service of theorising “postconventional subjects” and drawing on an extension of both Fast’s model and the Kohutian emphasis on self-assertion and recognition, Benjamin (1988, 1995, 1996) argues that identificatory love and object love, and being and having, are not that distinct in pre-oedipal experience and are thus able to be re-integrated less exclusively through Oedipus, as elaborated below. Benjamin (1995) sees separation and intersubjective connectedness (mutual recognition) as developing simultaneously, or dialectically. Benjamin proposes four main phases of early gender development, giving up the static notion of identity (as something achieved or achievable) and replacing it with identification “as internal psychic process” (1995, p. 51). The first phase in Benjamin’s theory is one of “nominal gender identification”, which as I understand relates to sexed characteristics and how these are assigned, and is based on pre-symbolic interaction. This is followed by early differentiation of identifications in the context of separation-individuation (self-other), and thereafter, Fast’s (1984) pre-oedipal “overinclusive” phase that contains the notion of bisexual identification with both parents, and which reflects wanting “what the other sex has, not instead of but in addition to what they have” (Benjamin, 1995, p.53). I interpret identifications in this realm not to be either/or, but to rather reflect the child’s omnipotent wish to have it all, and to be all – a wish for completeness which has a resonance (albeit with a relational emphasis) with the Lacanian Imaginary. The fourth phase, the oedipal phase, follows for a boy in this instance on the notion of identificatory love for the father – “the love that wants to be recognised by the other as like” (Benjamin, 1996, p.31), which is a relational reinterpretation of what is alternatively considered a narcissistic identification or the pull towards an ego ideal, or what Dumas (1997) otherwise describes as platonic homosexuality, and Samuels (1993, 1996), as homosociality. In the Freudian schema, the ego ideal and superego are often conflated and function both as prohibition and as that to which to aspire. The boy understands that he can be like his father but also unlike him, as some things are his father’s domain alone (Laplanche &

Pontalis, 1973). We have here an example of the antagonisms between predominantly relational theories that emphasise sameness and recognition, and those with the Freudian and Lacanian emphasis on difference – expressed through the assignment of different weights to ‘pre-oedipal’ and ‘oedipal’ dynamics in the constitution of gender, and subjectivity more broadly, and which in this study are held theoretically to be in recursive tension.

Although differently envisioned across theory, the process of increased autonomous functioning and separation from mother, and consequently the gender identification around difference for boys in relation to mother, is deeply implicated in masculine positioning. One corollary of this inference is the idea that boys develop with a tendency to envy the feminine, and in particular the reproductive capacity of women (Horney, 1932; Jones, 1933), and this finds salience in the accounts of male identity formation by psychoanalytic writers as diverse as Chodorow (1978, 1989), Dimen (1991), Dumas (1997), Fast (1994), Goldner (1991), Lax (1997), Minsky (1999), Ross (1979, 1986), and Stimmel (1996), to name some. Lax (1997), in reviewing research that stretches back to the 1930’s, emphasises that the renunciation of female procreative and generative capacities is for boys hard to bear, and that it engenders narcissistic pain and shame.

“The child’s fantasy that the mother is omnipotent and possesses the power to fulfil his wishes, to inflict and to ward off pain and evil, increases the boys rage at the mother for not having endowed him with her attributes and for having instead given them to a girl” (Lax, 1997, p.132).

This envy is underpinned for both boys and girls by a rebellion against the fact that he or she can only have or be a single sex, and must relinquish the omnipotence of the fantasy of bisexuality (Torok, in Quindeau, 2013). It is in part to this that Oedipus is presented as instilling a limit, a limit to the wish to be and to have all.

When foregrounding sexuality, the sense of inadequacy that boys experience in the oedipal phase has aspects that privilege, and are felt in

relation to, the mother (Dumas, 1997; Freud, 1920; Horney, 1932), and these operate alongside the threat of castration through rivalry and an awareness of inferiority in relation to the father. Chasseguet-Smirgel (1976) and McDougal (in Person, 2006) give voice to the narcissistic blows a boy receives when he cannot secure his mother's sexual love. This involves a sense that he is not "big enough" to compete with adult rivals and that his mother possesses a vagina that he cannot "(ful)fill" – "anxiety over performance and prowess is as basic to male sexuality as is its reputed aggressive content" (Person 2006, p.1171). Freud's view of femininity as associated with perceived deficiency might be understood in this light as reflective of a boy's projected sense of helplessness in response to the power of the mother (Person, 1986), which is a narcissistic wound or area of vulnerability that may be re-opened for men in later sexual relationships in response to the re-evocation of archaic experiences of feminine power (Ross, 1986). The female sexual partner is then experienced as both the empowering phallic internal object and the external, sexually desired object. Given that sexuality arises out of a relationship of dependency, it is unlikely to be free of dominance/submission connotations (Person, 2006), and being related to power and powerlessness, sexual engagements potentially leave men feeling vulnerable to humiliation and narcissistic mortification. Fear of humiliation is understood to be common within many contexts of male child rearing (Corbett, 1996, 2009a). From his vantage within French Freudian psychoanalysis, Dumas (1997) argues that it is not the feminine that men struggle with – for the feminine only "enhances" and "complements" a man's masculinity in his view – but rather that the difficulty is the maternal that is evoked in relation to women. He cites as illustrative of this kind of distinction or tension, the separation of the immaculate mother and the lover, or what has often been termed the Madonna/whore dichotomy in male perceptions of women.

Masculinity can also be read as being "characterised by the copresence of what is performed and what is split off" (Layton, 2000, p.54), and this is shown through much of the literature to be complicatedly related to cultural femininity and the experience of the maternal. Men are thus vulnerable to

the re-evocations of pre-oedipal dynamics related to the maternal feminine – ‘the dark continent’ – which then render the “reverberations of early development as exclusive to psychotic, borderline, perverse (or even female) psychic organisations” as questionable (Christiansen, 1996, p.107). Christiansen makes a case for male denial of passivity, helplessness, dependency, and non-genital and homosexual desires, and argues that confusion for men (otherwise fundamental to the human condition) can be understood as related to the terrifying power that men feel women (as maternal objects) hold over them. Later developments, as Christiansen observes, are often insufficient to “ameliorate these terrors...[and] early male terror of the feminine leads to a fragmentation which founds the ‘psychotic kernel’ of contemporary male identity” (ibid., p.109). Whether one entirely accepts this latter conclusion, it is evident that various writers highlight perceptions of the maternal as threatening as well as alluring. Invoking a similarly Kleinian developmental perspective, Dinnerstein (in Chodorow, 1978) argues that the mother is normatively experienced as the child’s adversary, and that boys never psychologically outgrow the initial ambivalence they feel toward their mothers. Dinnerstein asserts that boys subsequently enter adulthood with an overwhelming need to control women and what they represent. In this kind of understanding, dependence on women might be seen as a threat to a painfully won autonomy (see also Wieland, 2005).

For Benjamin (1988), speaking from within an intersubjective paradigm, the male escapes the dominance of the mother by establishing a separate masculine sense of self, a self which is confirmed through the negotiation of the Oedipus complex, and which is predicated on embracing freedom and “energetic striving” to cover for the primal loss. With some similarity, Oedipus is described by Loewald (1979, 1985) as an urge for emancipation, a striving that initiates the child into the adult world, the “moral order”, a rite of passage which is symbolic of the “first delineation of man’s love life beyond the empathic immersion in his environment” (1985, p.442). From within Ogden’s object relations vantage, the Oedipus complex refers to a critical transitional period of reorganisation, setting the stage for the emergence of qualitatively

new ways of object relating (Ogden, 1989a), the function of which, as with earlier transitional phenomena, “is the introduction of otherness” (p.118), of which the father is the principal symbolic representative. Entering Oedipus, the boy acquires phallic significance in the context of his relationship to his mother (Ogden, 1989b), and it is from this relationship that oedipal triangulation develops, and where the identification with maleness and idealisation of the father originate.

Following on Chodorow (1978), Benjamin (1988) sees gender primarily as a cultural construct, through which femininity comes to represent the reproductive sphere and masculinity the public sphere. Benjamin also notes that the “male mind” emphasises difference and autonomy, values the cognitive skill of abstraction and objectification, and has a tendency to polarise concepts. The need for self-sufficiency comes with a compromising handicap however, namely the repudiation of a need for and the ability to demonstrate nurturance, and a reduced capacity to bear ambiguity, which leaves men driven to search for the complementary missing aspect within themselves.

It is to phallicity that boys are then normatively directed/drawn in order to counter for the power of the mother (Frosh, 1994, 1995). The seductive allure of phallic supremacy and its feelings of omnipotence, and of the position of the ‘active’ that is attributed to the masculine, can also be understood to reflect the fear that males are said to carry, namely, that of psychic penetration (see Elise, 1998, 2001). Elise (2001) sketches a path for masculinity that lends itself to what she describes as a cloacal stronghold, “the citadel complex”. This complex includes, according to Elise, the following: male awareness of vulnerability in relation to their genitalia; the remains of confused experiences of differences between the sexes; the desire for and fear of the archaic mother; experience of the nursing couple; homosexual attachments; the experience of feeling bodily penetrated by the needs and rejection of parents; and the intrusion of the father on the mother-infant bond to compete with his child for the mother, which is the prerogative of the paternal law of patriarchy. To penetrate and not be penetrated may

thus be central to the construction of masculinity (see also Diamond, 1997, 2006; Dumas 1997; May, 1986). Dominant masculinity is then reflected in a tendency to be particularly vulnerable to shame (Krugman, 1995), in an aversion to intimacy (Formaini, 1990, Thomas, 2003), in the struggle against regressive sentimentality (Schafer, 1992c), and in attempted heroic feats that defy dependence via an allegiance to the culture of 'machismo' (Bilmes, 1992; Clare, 2000),

There is an alternative trajectory, asserted by Diamond (2004a, 2004b), that holds to the primacy of a pre-oedipal, narcissistic substructure of phallicism, that requires the reprocessing and reintegration of both dyadic and triadic aspects of that period throughout the lifespan in order to develop mature masculinity. For Diamond, identification with aspects of both parents and the incorporation of feminine identifications creates a basis for a mature masculine gender role identity that is flexibly able to tolerate and embrace multiple and ambiguous gender identifications. This is similarly suggested by Fogel (1998) who argues, "full psychosexual genitality... requires an equally respectable place for both outer (phallic) and inner (cloacal, spatial) genitality" (p. 684). This inner experience in men, which for Fogel represents a man's sense of his femininity, is held to be vulnerable to loss and attack – to symbolic castration. Figlio (2010) describes a similar attribute, and yet asserts that this inner sense is uniquely masculine and not a feminine part of men. For Figlio, "phallic masculinity" obscures "seminal masculinity", which is associated with the "contribution to procreation and the psychic reality of masculinity that goes with it" (p.91), a point echoed by Dumas (1997), who asserts that it is important for a boy to know that he too has the capacity within himself, through relationship, to creatively regenerate himself. Drawing on theories of testicular function, among them those developed by Friedman (1996) and Kestenberg (1968), Figlio describes, by way of the Kleinian tradition, an internal procreative space in males that is similar in status to that associated with females, and which is depressive in organisation as compared to the paranoid-schizoid organisation of "phallic dominance".

The arguments arranged here speak to the difficulties experienced by boys in association with the challenges and losses that development and 'maturation' bring, and to the fate of their object relations with respect to primary attachment which is normatively to a mother or female maternal object. This is especially problematic given the sexed and gendered nature of the social that tends to render the maternal as other for boys. This understanding of the described dimensions of the subjectivity of boys and men (in broad terms) is held to throughout the inquiry, and will be evident in many of the arguments made and observations offered in the journal articles that follow.

In Summary: A Reflection

Through my interpretation of the literature discussed, I approach this study with the idea that masculinity (and femininity) is constituted within a complex relational matrix of factors. These are related to biological sex, to what we understand as sexuality and sexual desire in the Freudian sense, and to the sets of representations and institutions of human social fabric that we gather under the cultural term gender. Moreover, gender must be further understood to include the notion that it is located in historical time (both historically and personally developmentally), and within temporality and socio-cultural context. I accept this to be a broad and loose definition, because gender, sex and sexuality are commonly held to represent different things within different theoretical affiliations. In this respect, I am taking a distinctly Laplanchean (1999, 2011) view, which will be elaborated on in the final paper. This conceptualisation of gendered subjectivity, expressed throughout this study, is founded within the tensions between subjectivity and subjectification – within the dynamic range where our Being in, and performance of, gender, is experienced within the play of what is agentic or scripted for us, as well as within the oscillations of self-experience between the fixed and the fluid. Each of the views reviewed above has its own way of integrating or excluding these aspects, and the papers generated through this doctoral process will illuminate how I have engaged with and articulated

that tension within the possibilities of a particularly situated set of masculinities.

It is appreciated that some aspects of the literature that I have engaged with may be viewed as being theoretically incompatible and further, that many strands of theorisation could have been developed further. But in this instance, the review was designed to give an overview of the corpus of theory I have drawn upon and to highlight my appreciation of its value. The material presented reflects the core aspects of theorisation I have covered in reading the literature on masculinities, and it gives a view on where to situate this research. It is also a reflection of how and what I have tried to integrate, from the theoretical 'tradition' I operate in. I am aware, however, that the attempted integration of theoretical material was not always conscious, and that some of my clarity as to what has shaped my inquiry is retrospectively constructed on the grounds of observing the threads I have followed. While not intended as such, this review in a sense then constitutes one of the 'findings' of the study. The whole PhD process is a finding of sorts, a process of finding new ways of seeing and processing, and of finding out how one sees, synthesizes and excludes.

It is also clear that I have interpreted theory in line with how I am constituted as a subject, which has shaped the ground from which I come to construct meaning. I have therefore appropriated theory in ways that may no longer adhere to or fit into what was conceived by the original authors, and as such, some of the integrity of the original theories may be lost. To illustrate, note that I have tended to translate into relational form that which would commonly be understood to be theoretically antagonistic to commonly held relational notions, and this is exemplified in my having tried, in at least four of the papers, to write what might be understood to be Freudian inflected theory within the scope of what are largely relational journals. As will be unpacked more comprehensively in the chapter to follow, I consider the success or failure of this project with respect to its 'validity' claims, to rely heavily on my ability to write this theory and its application compellingly and convincingly. As to the anticipated question of developing the strands of

theorisation further, the papers that follow are in the service of that aim. The papers stand as an attempt to use the theory introduced in this chapter, and to extend their range and play, within and towards a particular creative end.

Because my concern is also one of utility in the context of the multiple and diverse, and being concerned with how I make sense of and navigate gendered relations in therapeutic praxis and practice, I am interested to understand what I have excluded. As much as it is concerned with what is manifest, psychoanalysis is concerned with that which is absent from accounts, and also with what we do with antagonistic positions and self-experiences. My choice of what is 'in' and what is 'out', given the absence of a dominant meta-narrative and the acknowledgement of the validity of multiplicities, cannot therefore be defended purely on the grounds of theoretical consistency; of which more will be discussed in the subsequent chapter on approach. Further, I cannot assume in such a way as to discard work that has been deeply considered and has survived informed challenge, and so I choose rather to absorb the wide range of positions presented in the review and to see what adheres, what it provokes and invites, and what of that reveals itself through how I am haunted by it.

CHAPTER THREE

RESEARCH DESIGN, APPROACH AND ETHICAL CONSIDERATIONS

Introduction

This chapter is divided into three main sections. The first section locates the approach to this research study within a conceptual orientation, and more specifically, given that the study is densely theoretical and relies strongly on interpretive engagement with the material, engages with a consideration of hermeneutics. The second part of the chapter comprises a discussion around the 'data' related aspects of the research, and how these were conceived, derived and analysed. This section deals primarily with the focus group that was constituted as part of the study, and how the information it generated was processed; as well as offering some discussion on case material and therapeutic process observations as data forms (this latter issue is also touched on in the section considering hermeneutics). The third section provides a reflection on research ethics as these were relevant to the execution of this particular research study.

Approach and Conceptual Orientation

... the rule of the philosopher's discourse has always been to find the rule of his/her discourse. The philosopher is thus someone who speaks in order to find the rule of what s/he wishes to say, and who by virtue of that fact speaks before knowing the rule, and without knowing it.

Jean-Francois Lyotard – *The Lyotard Reader* ¹²

¹² (Benjamin, 1989, p. xv)

Locating Post-Empirical Research

This inquiry is situated within the tensions across modern and postmodern epistemologies. These are positioned largely within a range of historical realist and constructivist ontologies, with a critical-subjectivist epistemology, and a dialectical hermeneutic methodology (see Guba & Lincoln, 2005). There are points throughout the thesis however, where I have drawn on poststructural and other theories that are located within the postmodern that critique any metaphysical, and thus by implication, any specific ontological basis of inquiry. I have tried to hold a tension between an engagement with presumptions of truth, non-foundational conceptions and deconstructive process, and to take a stance that holds deconstruction to be an ambiguous form of hermeneutics (see Schmidt, 2006) – hermeneutics being the study of interpretive methods. In so doing I have attempted to hold, as suggested by Frosh (2007), a dialectic between parts and whole, and between fragmentation and integration, that while seeking some sense of constructed synthesis remains open to the view of Freudian interpretation as “a process of dismantling and de-composition” (Fletcher & Ray, 2014, p. 21). In recognition that this paragraph contains a dense summary, these ideas will be expanded and elaborated on further as the discussion unfolds in the course of this chapter.

Qualitative researchers in the field of psychology are increasingly engaging with the problem of subjectivity and with questions of interpretation (Spence, 1993; Willig & Stainton-Rogers, 2008). A research paradigm sensitive to postmodern critique, and especially given the reflexive positioning of this inquiry, holds that “inquiry and methodology” cannot be simply applied as “rules or abstractions”, and that “methodology is inevitably interwoven with and emerges from the nature of particular disciplines [and perspectives]” (Guba & Lincoln, 2005, p.191). As such, research alive to these issues is concerned not only with method, but also with “processes of interpretation” (ibid., p.192). Being engaged largely with processes of interpretation, this investigation was conducted within a hermeneutic spirit, with a form that stands outside of a foundationalist-empiricist-representationalist system and

the belief that this system can be independent of mind (see Schwandt, 2000). Schwandt (2000) speaks of the interpretive framework of hermeneutics as being lived and existential, and as having multiple points of entry. This stance allows for a form of qualitative research endeavour that employs pluralistic qualitative methods and processes that may productively mix interpretive paradigms in the service of this hermeneutic aim (see Frosh & Young, 2008). The current study therefore includes the secondary objective (points 3 and 4 of the research aims) of engaging with phenomena in order to reveal or refine an approach to understanding that best suits the subject and subjectivities involved, and that can furthermore inform an approach to gender for psychotherapists working psychoanalytically. It is argued that there is a parallel in the form that the research undertaking assumed and the form that personal interrogation of gendering in psychotherapy may take. As such, the process of inquiry aims to demonstrate and reveal a particular form of engagement with theory and data that is intentionally strongly reflexive.

It is understood that the applicability of validity in a traditional sense, with respect to both accuracy (internal validity) and generalisability (external validity), is problematic in post-empiricist qualitative research (Guba & Lincoln, 2005). This problem cannot be easily dismissed however as some form of rigour must apply to processes of interpretation, and as Guba and Lincoln state, such rigour demands transparency in the research process and entails a clear description of method, data, and analysis. Similarly, in Schwandt's (2000) discussion of post-empiricist approaches to the problems of validity and reliability, three broad but necessary requirements for research to claim justifiable understandings are laid out. The first is that rationality requires deconstruction, and secondly that this process should involve non-critical pluralism. The third point noted, and as already indicated, is an argument for what he claims are important rhetorical criteria, namely whether an interpretation "invites, persuades, compels, entertains, evokes or delights" (Schwandt, 2000, p.202). Schwandt asserts that these are the only "proper" criteria for asserting one interpretation in favour of another. Less radical hermeneutic holism would however also insist on "epistemic norms of

internal coherence”, “correctness based on empirical constraints”, or the grounds of “practical reasoning”, and that these should be aligned to “praxis, practice, discourse and practical truth” (ibid., p. 202). It is intended that attention to these kinds of understandings of research rigour should be sufficiently evident through this inquiry.

Additionally, Denzin and Lincoln (2003) argue in support of demonstrating methodological process, as this serves to establish the internal consistency and coherence of a study. In this respect, the logic of the inquiry, the theoretical underpinnings and their relation to the subject of inquiry need to be established and made evident. My intention is that these factors be demonstrated in the current and the preceding chapters, and it is anticipated that the methods of this study are sufficiently transparent for it to be seen as sufficiently objective (see Denzin & Lincoln, 2003), and as sustaining the requirement for “defensible reasoning” and “community consent” (Guba & Lincoln, 2005). It is argued that these points are made manifest (at least to a large extent) through the coherence in and affinity with the ‘tradition’ articulated, and through the validation of the peer review process entailed in the publishing of the papers that form a significant component of this thesis. I am guided by the extended validity claims within such “new-paradigm inquiry” that ask: “are these findings sufficiently authentic (isomorphic to some reality, trustworthy, related to the way others construct their social worlds) that I may trust myself in acting on their implications?” (Guba & Lincoln, 2005, p.205). This would extend too to the aforementioned pragmatic utility of the research, i.e., to the advocacy of a self-reflective awareness of reflexive positioning with respect to gender within our professional community, which forms the basis of the action aims of the study and of the emancipatory and transformative agenda (see Frosh, 2007) common to both psychoanalysis and hermeneutics. This is however an agenda which is constrained, given that “critical reflection is always characterised by both autonomy and authority” (Schwandt, 2000, p. 203).

A Consideration of Hermeneutics

Given that gaze and voice are inflected with prejudice, and that such bias is inescapably implicated in the construction and performance of research, it is hard to apprehend the experience of phenomena first hand. Arguably, all phenomena we research have already been pre-identified, described and classified, and are thus “media culture-specific” (Lingis, 1996), or from another angle, “the world is open to us only within radical finitude”, via a “historically mediated frame of preconcepts” (Zizek, 1992, p. 17). Therefore, an examination of how that scenario operates, what such presupposition or bias looks like and how it emerges, as far as this may be possible, is both useful and necessary. Being always only partially transparent, the prejudice in question is part of a located episteme within the Western philosophical tradition and its hermeneutic efforts, situated in a time of modernity orientated to knowledge production that is at best sceptical and at its extremes, arbitrary. Radical hermeneutics (“the interpretation of interpretation”) is problematic however, given, as Mills (2005, 2011) has argued, that it is subject to a collapse into “relativism and recalcitrant subjectivism”, and is as such unable to defend any claims it asserts (2011, p. 242). Mills argues that it is perspectivism as opposed to relativism that is better suited to account for context, and with that I remain open to the understanding that all knowledge constructions are “contingent, strategic and provisional” (Frosh & Baraitser, 2008, p. 358). The research orientation employed here then represents an attempt to engage with these concerns while recognising the irreconcilability of their problematics, and takes its bearings from dialogic, context-bound hermeneutics (Flax, 1990).

The perspective of this study is informed by how I am positioned both as researcher and psychotherapist, requiring an engagement with both psychoanalytic theory and my experiences of the therapeutic relationship. As such I have striven and continue to strive to be open to an encounter with phenomena, and have been reluctant to foreclose on and to marginalise an approach, or to offer an interpretation before the phenomenon is actively experienced and considered. Consequently, I am inherently sceptical about the broader “truth” of my reading and rather offer my thinking and

observations within a relationship to and based upon a respect for, both tradition and the complex matrix of the Other. My view however is not radically idealist in the sense that I do not subscribe to the exclusive primacy of discourse or the idea of language as being unrelated to the 'Real' in some form. Nor do I subscribe to a notion of the transparency of representation, and as such, my approach might be framed within a rather more moderate form of hermeneutic analysis (see Bouchard, 1995; Steele, 1979). In this exploration, I align myself with the hermeneutic dimension of psychoanalytic practice that attempts to generate meanings through the intersubjective processes of narrative creation, rather than with reference to causal explanation (see Schafer, 1976, 1992a), but in so doing I have aimed not to assume access to an integrated narrative and have attempted to keep the "fragmented subject" in play (see Frosh, 2007). In that regard, I am also influenced by Laplanche's (1992) anti-hermeneutic stance that is critical of tradition and of critical closure "away from reproduction of the foreknown answer towards the production of a question" (Felman in Stack, 2005, p. 146).

In acknowledgement of the limits of discourse, I want also to hold to the value of heuristics, to a psychoanalytic ethics "oriented towards the Real of *jouissance* by the compass of affect" (Schwartz, 2012, p. 222), and to the evocations of amnesic memory, the "unthought known" (Bollas, 1987). Consequently, my consideration of the usefulness of an interpretation or analytic observation (in the research sense) is driven by both aesthetics and by pragmatics (Rorty, 2000), by the ethics of performative accounts (Butler, 2005), by the questions generated and the movement facilitated, and by the usefulness of an observation in elaboratively attending to the research question. Guba and Lincoln (2005) argue that at best, qualitative and interpretive studies in this vein aim to be persuasive and to show the utility of the understanding that is constructed.

The study incorporates a view of causality that is non-linear, and that reflects a co-constructed and reciprocally influencing complex of dynamics. In this, I am also holding to the notion that as emotional beings we are complexly

socially constructed, emerging through particular relational and biographical experiences (Chodorow, 1999a) that contextualise how we orientate ourselves within cultural norms, and that give appreciation to how we are tied to issues of desire and anxiety (Hollway & Jefferson, 2000). To extend arguments presented earlier, while an individual must be considered to have agency, we must also consider this agency to be limited in that it is constituted both by our positioning within the social and its structuring representational system, and by the particulars of our unconscious being; the social both regulates and constitutes subjectivity, although this does not render subjecthood determined (see Butler, 1990, 1993, 1997; Sheridan, 1980). This engages with the poststructuralist view of subjectivity, that while “subjects are constructed by and in power, ... [and are] constituted by social forces that lie outside them”, they do have an “agentic status” which is what they are “produced with” through the practices of signification and action (Frosh, 2003, p. 1552) – or put another way: “the process and content of their constitution provide the foundation for reformulating the terms of discourse which produce subjects” (Guttermann, 1994, p. 224)¹³.

To locate the interpretive frame of this inquiry, I am indebted largely to the hermeneutics of tradition that develop predominantly from Heidegger, and to the extension into what is known as the hermeneutics of suspicion (see Bouchard, 1995; Karterud, 1989; Thompson, 1981; Schmidt, 2006; Schwandt, 2000). I hold to Ricoeur’s contention (in Thompson, 1981) that these views – both the privileging of tradition and sceptical, critical critique – are complimentary, and that they are to be held here within the dialectic of a postmodern-inflected modernism (see also Flax, 1990). The hermeneutics of tradition, which are reflected predominantly in the philosophical hermeneutics of Gadamer, allow for a reflection on interpretative method, while the hermeneutics of suspicion (also termed depth or negative hermeneutics), seek to dispel the illusion of knowing and are characterised by the work of Freud, Habermas, Lacan, Lorenzer, Ricoeur, and arguably Derrida, among others (Schmidt, 2006).

¹³ see also Baudrillard (1987).

Hermeneutics conforms to the idea of “being in language... [of] self-presentation, as revealed to us by the hermeneutical experience” (Bouchard, 1995, p. 535), and this dimension emerged as central to the approach of this study, and is to my mind, evident throughout. Gadamer emphasises this “hermeneutic experience”, which unlike the empiricist conception of the act of gaining knowledge, is not based on a cognitive structuring of data acquired by our senses, but represents alternatively a personal act, an encounter with the phenomenon which will change the questioner (see also Frosh & Baraitser, 2008; Karterud, 1989). The hermeneutic circle – to understand a part one must grasp the whole in a continuous dialectical movement between the local and the global – leads us to conceive of “understanding [as] participative, conversational, and dialogic”, as produced within exchange that is negotiated rather than independently constructed (Schwandt, 2000, p. 195). Central to this form of hermeneutics therefore is the notion that legitimacy is established in the convincing of others in dialogue (Schmidt, 2006). I take dialogue for my purposes not to mean a simple understanding and recognition, but also a recognition of otherness (e.g., Butler, 2005; Frosh, 2006), which allows for a way of discovering how and where one is positioned, so that difference is acknowledged alongside similarity.

Ricouer (Schmidt, 2006; Schwandt, 2000; Thompson, 1981) asserts that the text belongs neither to the author nor the reader, and that recognition of this “distantiation” by both parties is necessary for interpretation. Language “is realized as discourse in the dialectic of event and meaning”, which implies that “discourse is realized in the present, refers back to the speaker, is always about something and is addressed to someone” (Schmidt, 2006, p.155). As “event”, discourse is part of the historicity of being, while also simultaneously being about establishing new or renewed meaning, and Ricouer argues that a dialectic of explanation and understanding is required if interpretation is not to be considered naïve. Ricouer also makes use of the existentialist notion of appropriation, whereby the ultimate aim of hermeneutics is to make as one’s own that which was previously foreign –

this being neither dependent on an author's intent nor on whom it is addressed (Thompson, 1981). The narratives that emerge and are created in this inquiry are, in line with Ricoeur, not just descriptions of experience but are also performative, informed by how author and reader construct, inhabit, and maintain a self-identity or identity positions, and how those positions themselves inform (re)construction (see Schmidt, 2006; Thompson, 1981).

In line with a Freudian approach which is suspicious of the intelligibility of any manifest text, depth hermeneutics is primarily concerned with the unconscious dimension of the Other, and assumes an antagonistic subtext where threats from the unconscious slip through to subvert, distort and render perceptions and understandings uncertain, and where "neither selves nor accounts are transparent" (Hollway & Jefferson, 2000, p.3). There is thus a sense of an essential "alienness" to human subjectivity (Frosh, 2002). Within psychoanalytically inflected research that remains respectful of the Freudian unconscious, depth hermeneutics emphasises that these internally driven flaws should not be considered accidental but should rather be recognised to contain meaning. Further, with respect to the symbolic Other (Lacan, 1977b), including what we might gather under the idea of discursive formations or hegemonic epistemes (Sheridan, 1980) and the idea that all knowing is theory-laden (Flax, 1993), my research falls within an academic tradition that is situated in history and discourse, and as such I share in and am inescapably embedded within language and culture more broadly. As Butler (2005) informs, our capacity for self-reflection is "limited by what the discourse, the regime, [can and] cannot allow into speakability" (p. 121). Consequently, my gaze cannot be free and is neither distant nor objectively perceived (Schmidt, 2006), and as Ricoeur argues, can at best only reflect on the contingent and opaque signs that are presented in culture through language (Thompson, 1981). While the world is experienced and disclosed (although arguably, not exclusively) through language, meaning within language and representation cannot be mastered or completely understood. There is no "metalanguage", revealing that the subject lacks authority and control, and thus there is thus no absolute authorial position to voice (Barthes, 1977; Frosh, 1991, 1995; Moncayo, 2012; Žižek, 1992) – "as we

speak, so we are spoken” (Frosh, 1994, p. 73). It is therefore understood that there are “complex unconscious processes interacting with the research work, encouraging some ways of going about things, [and] inhibiting others” (Frosh & Baraitser, 2008, p. 360). I have kept this understanding strongly in mind as a guiding thread throughout this project, and the centrality of this perspective is reflected on at various points to illuminate some of the implications of these views for ‘doing’ the research in question.

To return to some of the tension between hermeneutics of tradition and hermeneutics of suspicion, there are also more overtly “political” considerations to entertain. Through Habermas we come to the emphasis on the need for the critical faculty of reason to reveal, reflect on, and critique prejudice and ideology (Schmidt, 2006). While it is understood within hermeneutics that all rhetoric is located in ideology and that all cultural production and knowledge construction is similarly grounded, Habermas argues that philosophical hermeneutics is naïve in relation to the play of power in tradition. Claims to knowledge are the basis on which claims to power are constituted (Lyotard in Benjamin, 1989). In addition to holding other characteristics, language is thus ideological, and as an exemplification of “tradition” is “formed within the historical process by actual modes of production and social power relations” (Schmidt, 2006, p. 144). Accordingly, and with respect to the use of language in this project, I have tried in particular to keep in mind the work of Butler (1990, 1993, 1997), along with other poststructuralists, in order to consider the notion of subjugated discourse, and to engage thinking about what the more sinister aspects of the knowledge power relationship may be. Gender along these lines is then understood to be constituted through discourse, and by implication through forms of knowledge that are contingent on particular social formations that reveal discourse to be a system of regulation – language games generate their own rules, and there is power behind knowledge and truth construction (Bem & Looren de Jong, 2006; Gutterman, 1994; Sheridan, 1980).

Consequently, I have also tried to engage to some extent with an understanding of deconstruction (e.g., Dooley & Kavanagh, 2007; Malabou,

2011). Schmidt (2006) argues that deconstruction both is and is not hermeneutics. On the one hand, it is hermeneutics given that it does include a theory of understanding and of interpretation, and on the other hand is not because there is no single truth to discover, and no totalising possibility of presence – following from a decentred structure without a stable system of signifiers and signifieds. From a Derridian perspective, the Western philosophical tradition is dominated by the metaphysics of presence, a patriarchal metaphysics (phallogocentrism), namely the assertion and the claim to represent the Real (Dooley & Kavanagh, 2007). Such a metaphysics represents a scientific practice that Derrida understands as doing “violence to Being, ... [enclosing] its otherness, chance and heterogeneity within the homogeneity of a consciousness whose contents are to be transparent and not alien to itself” (Flax, 1990, p. 196). It has supported a tradition that holds to a subject-object dichotomy, is ahistorical and alienated, concerned with mastery and the intention to grasp Being in a world that is universal, knowable and predictable (ibid.). Derrida however, privileges absence, which is the trace in relation to the other, the inaccessible, invisible, intangible, and the non-phenomenal – Being not perfectly seen or re-presented in thought, that which cannot be captured but merely invoked (Dooley & Kavanagh, 2007). These notions have formed part of my curiosity and attempts at play at various points during this exploration, and have been central to my engagement with the postmodern.

I acknowledge and accept that my participation has been central to and active in the research process, that my involvement is value-laden and situated within power (Rapley, 2001) – in the tensions between subjectivity and subjectification (Frosh, 2003) – and so my interpretations are made with sensitivity to the concepts of voice and reflexivity (Brown, 2006; Eagle & Long, 2011; Frosh & Baraitser, 2008; Greenwood & Loewenthal, 2005). Through the processes of self-reflection and the use of supervisory input and other dialogic opportunities to review and challenge my understanding, it has been partially possible to illuminate ways in which prejudices and assumptions assimilated on the ‘school bench’ are implicated in my constructions. Most importantly, this interrogative aspect of the project has

been engaged by means of a commitment to strong reflexivity, as has been signalled at several points in this and previous chapters. Mills (2017) captures this position in his assertion that “dialectical instantiations emanate from and inform transmogrifications in ontological structure, which further condition how phenomenal appearances are made manifest and actualized by the individual and collective alike”, which consequently holds that “any reference to identity and difference, self and otherness, joint opposition, and their coparticipation must be mutually implicative and reciprocally determinative” (p.4).

Psychoanalytic Process Observation

In line with post-epistemic research, and because we understand the form and the function of desire to be central not only to the psychoanalytic project but to subjectivity more generally, a psychoanalytic approach to apprehending desire and its aim must be situated within liminality. Desire, as Flax (2004) argues is both psychic and somatic, and science alone is inadequately constituted to explore desire. It must be supplemented, Flax asserts, with a psychoanalysis which,

“like desire, exists across borders. It resists a dominant epistemological dichotomy that disciplines modern institutions of knowledge production, legitimation, and dispersal: science (real knowledge) – humanities (fictions). Its liminal existence sets it up for subsequent attacks by persons invested in this ordering of things. Even those friendly to psychoanalysis sometimes resist living with such ambivalence. Rather than celebrate psychoanalysis' hybrid qualities, too many have been tempted to fix it in one or the other (false) category” (2004, pp. 48-49).

Psychoanalytic concepts such as creative apperception, *nachträglichkeit*, *après coup* and *avant coup* (see Parsons, 2014b)¹⁴ allow us to understand

¹⁴ These notions are taken forward in this study largely with reference to ‘afterwardsness’ – see *Notes on Afterwardsness* (in Laplanche, 1999) – which is explored more fully in chapter eight.

that our present experience is shaped by the past, that our memories involve reconstructions shaped by the present, and that these largely unconscious processes both influence and are influenced by our projections onto the future. As such, experience is considered to be recursively shaped by a complexity that is situated within the Other, and is not bound exclusively to temporality and linear time. As Parsons (2014a) describes, this allows for the experience of the uncanny and the disruptive movement and potential it facilitates, which is strongly evident in the processes that gave rise to papers three and five (chapters six and eight). An example of this is elaborated on in the prescript to paper three in particular.

Psychoanalytic understanding is uniquely constructed in significant part by the utilisation of transference/countertransference; recognising that these terms are also open to variable interpretation. For the purposes of this inquiry and common to most psychoanalytically informed research, I employ an understanding of transference/countertransference that is broad enough to encompass the range and variance between classical and contemporary relational conceptions of the term (see Holmes, 2014). It is a conceptualisation that incorporates a dynamic tension between the projective aspects of the other and the text, that which I bring to the encounter with affect-laden perception and interpretation, and the intersubjective aspects of co-created thirdness (e.g., Ogden, 1994, 1996).

This envisioning of transference/countertransference is, in the course of this study, broadened to speak to an approach to research inquiry and psychotherapy praxis that includes an attendance to “inchoate feeling-state responses” (Cartwright, 2004, p. 226) and to the experience of *jouissance* through the prism of affect (Schwartz, 2012) in order to locate desire in each of these dimensions. In so doing, and as the study progresses, transference/countertransference comes to be translated in how it is written, through the notion of reflexivity; “reflexivity points to a potentially subversive procedure in which the conditions of emergence of knowledge are analysed as well as the apparent objects of knowledge themselves” (Frosh & Baraitser, 2008, p. 358). This style of engagement is adopted because the

concept of reflexivity is versatile and is both informed by and constitutive of, the understanding of transference/countertransference that I employ. It is particularly applicable here, because this research is not directly concerned with understanding or representing the experience of the other, and where something of this is encountered in the case material, the 'countertransference' is understood to include more than the interaction unfolding in the therapeutic relationship. That said, however, I have not sought to produce an exact correspondence between the manner in which material might be interpreted within the relational context of psychotherapy and within the process of the research. Meaning is here complexly generated under the conditions and agenda of a doctoral study, and is in that way not directly comparable to the therapeutic encounter (see Cartwright, 2004; Holmes, 2014; Parker, 2010). Consequently, in light of this problematic, the focus here is primarily on my constructions, not primarily those of the patient and other (focus group aside). When analysing the focus group data, and as will be discussed further below, the use of transference/countertransference was more tentatively employed.

If I understand the research relationship here to include the following: clinical experience; the focus group encounter; a relationship with others through engagement with their texts; relationships through the process of writing, and with others in seminar discussions and editorial reviews, then these scenarios must all been seen as relational. Under those conditions, the dynamic of transference and countertransference is a useful tool with which to process the research relationship. In a particularly pragmatic review on the use of countertransference in qualitative research, Holmes (2014) identifies the following as constituting likely manifestations of countertransference that have research value (in that instance in interview settings): a. the elusive but inescapable feelings that arise in the researcher; b. behavioural manifestations, or what we might term enactments, which include a noting of mistakes made; c. bodily effects; and d. the emotional dissonance that occurs both through the experience of projection and a mismatch in values and beliefs between parties. I would include too, in line with the earlier discussion on the unconscious, that consideration of

countertransference must also include a vigilance with regard to what is avoided and omitted.

While the methods employed in this inquiry have not included individual interviews, it is noted throughout at various points of the study that some of the kinds of manifestations identified by Holmes have served as evocations and provocations, and have consciously and unconsciously shifted my positioning and emphasis, shaped what I am open to, and influenced the questions I can ask. Reading transference/countertransference through the relational lens of Ogden (1994) or Benjamin (2004), and augmenting this with a notion of reflexivity (e.g., Brown, 2006; Frosh & Baraitser, 2008; Schmidt, 2006), has been central to how the research process has unfolded.

Focus Group Dimension of the Study

Research Objectives

The idea of conducting a focus group as part of the project was adopted at the outset with the anticipation that this would provide a means to learn from and elicit common themes from a group of male therapists. It was thought that such a focus group/s would allow for exploration of a wide range of responses in relation to the initial research aims and would serve to potentially guide the choice of themes to be investigated further. As will be discussed in the prescript to the first paper (chapter four), this initial step in data collection was 'derailed' as the project became more explicitly self-reflexive. Consequently, the focus group aspect of data collection was only re-engaged after a new trajectory had been opened.

The use of focus groups in research is increasingly common, and they are held to be valuable research instruments, especially for exploratory purposes (Hydén & Bülöw, 2003; Kvale & Brinkman, 2009; Lehoux, Poland & Daudelin, 2006; Madriz, 2000). When understood as an instance where ideas emerge in dialogic interaction among participants, they also offer opportunities for collective "sense-making" (Marková, Linell, Grossen &

Salazar Orvig, 2007). It was for the purposes of both wider exploration and collective sense-making, that the focus group method was primarily employed. The intention was to constitute a focus group in which male psychodynamic therapists would be invited to engage in a discussion around their experience in the therapy setting, of when their sense of masculinity and/or maleness had become particularly salient for them in the psychotherapy setting, and when they felt most strongly aware of their masculinity as implicated in transference, countertransference and other relational dynamics in the room.

The revised aim for the group was similar to the original intention, except that here, the focus group data was used to further contextualise the study within a community of practitioners and to assess the resonance of my emerging concerns with the expectation of generating further points of inquiry; as opposed to being employed as a launching point for the entire study. The paper produced from the group discussion is contained in chapter seven. The focus group process is described in additional detail in the introduction to the paper that forms chapter seven. In order to orient the reader at this point, the design aspects of the focus group dimension of data collection and analysis are elaborated as follows.

Participant Selection

The participant group from which the focus group members were recruited was identified through collegial networks and professional group affiliation (for example through membership of the South African Psychoanalytic Confederation and South African Psychoanalysis Initiative). The group was constituted from among male therapists, based in Johannesburg and in practice at the time of the study, who self-identified as being psychoanalytic in orientation and who belonged to a formally constituted psychodynamic or psychoanalytic group or organisation. It was also decided to approach reasonably well-experienced therapists who would hopefully have experiential material to reflect upon. The identified participants were initially contacted by email and invited to participate in a focus group, with the possible proviso that they would thereafter be asked to participate in

individual interviews in a person-to-person setting. Participants were informed that they could choose to involve themselves in both or either process. Ultimately, in line with the unfolding trajectory of the study, it was decided to conduct a follow-up focus group rather than to conduct individual interviews.

The emailed invitation to participate included the presentation of a personalised participation information sheet and a document pertaining to informed consent, including consent for audio recording of the interviews (see appendices A & B). Based on expressions of interest, potential participants were then followed up by email and a time and place for the first meeting was decided based on collective availability. Two people did not respond to the invitation, a further two declined the offer, and one person who had initially expressed interest failed to respond to follow up communication and therefore did not take part in the group. The focus group was finally comprised of six members, including the researcher. All the therapists were White (not altogether unrepresentative of the population sampled), ranging in age from their mid-thirties to early fifties, with their clinical experience falling within a five to twenty-two-year range, and most although not all, were self-identified as heterosexual. Given that there are relatively few male therapists who fit this description in Johannesburg, I am reluctant, on the grounds of confidentiality, to include too much further information on the group members. I will however disclose that most of the members had met in some context previously and that some shared a more intimately collegiate relationship given shared group membership and a history of working in the same city. As indicated just previously, over 80% of psychotherapists working in Johannesburg are White (as understood within previous racial categorisations) and over 80% are also female (and we can assume this to be more discrepant in the psychoanalytic community), thus making black male therapists very much a minority in the population. It is recognised as unfortunate that no black male therapists took part in the group despite invitations to those who met the initial inclusion criteria, as this would no doubt have enriched the discussion. It is also the case that amongst male psychoanalytically oriented psychotherapists in

Johannesburg, there is a fair proportion of openly gay men, such that it was not surprising that the group included members with a homosexual orientation. However, the homogeneity of the group in respect of the demographic profile outlined needs to be acknowledged in considering the material that emerged from the focus group discussions.

Data Production and Collection

The group met on two occasions, one week apart, for approximately 100 minutes each meeting. The first group meeting was facilitated with the aim of establishing an initial focus and to allow for an open-ended, non-directed conversational discussion to take its course. A list of questions and prompts that was used to guide the facilitation is included under the interview schedule in appendix C. I intended to hold the role of moderator or discussion leader, with the aim of producing and maintaining “a dynamic balance between the individuals, the group and an explicitly formulated topic” (Schorn, 2000, p. 2), and with a view to eliciting different viewpoints on the issue (Kvale & Brinkman, 2009). On reflection, however, while positioned to facilitate the discussion as intended, my role included and might best be described as, participant observer, and I was a reasonably active participant in the conversation. The second group, comprising the same members as the previous group, was held with the aim of deepening the discussion from the first meeting, and took off from where the first meeting ended. It included some reflection on the previous group meeting’s process, and this then also informed further exploration and elaboration of the topic.

The initial meeting, after welcoming, and where necessary, introductions, was followed by my initiating the discussion with the following statement. I quote:

“What I’m hoping for is that we can have a discussion about masculinity, as you experience it in the room. I don’t want to put too much into that, as to where we might take that, but it originates from the idea that in thinking about gender, and the gender of the therapist, I was left asking, what is the value in thinking it? What am I constructing here, what’s this thing?”

In what way is it important, how does it play out, when do I notice it? Do I notice it? That is what I'm interested in, and, I hope we might shed some light on this".

In response, a member asked, "Do you want us to free-associate to that?", to which I replied, "Just to see where it goes, to speak it and question it." The discussion was free flowing and members brought generously of their own experience and illustrated this with clinical examples. The discussion only abated because we had set aside a one-hundred-minute time limit. The group did not require many prompts, but I used questions to seek clarity on certain comments, or to invite expanding comments. On the whole the discussion unfolded in accord with a momentum generated by the participants as a collective.

The second group was initiated by me through the following comment:

"I just want to start off by saying, that if you feel inclined, you could offer some reflections about last session before we move on to anything new, or we can just move on. And I would just like to remind you of the focus. We are thinking about our own experience of masculinity in the room. Let's take it from there."

The discussion proceeded with a period of reflection on the previous meeting and also on what participants were left with in the time between, and these thoughts served as a springboard and a context for further exploration. While there were two instances in this meeting where I felt it necessary to redirect and refocus the discussion, so as not to drift down paths considered tangential to our focus, the meeting was, as with the first, generative and impassioned, and I was mindful of the importance of achieving and renegotiating a balance of distance and engagement in research process (see Holland, 2007). Holland demonstrates that researchers as well as participants can easily be seduced into roles, that care must be taken regarding positioning, and that this is especially so with respect to the power imbalances of research settings. The facilitator of a research group needs to maintain a reflective stance on what they bring to the setting, and to remain alive to the processes of reflexivity through an "immediate, continuing, dynamic and subjective self-awareness" (Finlay,

2003, p.108). I think this was sufficiently achieved, given the aims of the focus group, but there were moments where I found myself caught up in the momentum and passion of the discussion which reminded me of the difficulty in maintaining such a position and gaze. There is more discussion with respect to my participation in the group process to follow in the section on ethics, and to some extent in the introduction to chapter seven.

The two focus group discussions were conducted, recorded and transcribed with sensitivity to the guidelines and concerns for analysis and interpretation raised by Braun and Clarke (2006) and Kvale and Brinkman (2009). In that regard, while the transcription did not contain the level of detail the aforementioned authors apply (such as rigorously noting pauses and laughter), and the material was not subjected to the formality of the analyses they outline, care was given to capturing a sense of group interaction and the affective climate of the exchange in addition to the verbal content volunteered. This was partially achieved through the process of transcription, and by re-reading the transcripts while listening to the recording. The research aims were explored by both authors (myself and my supervisor) of the journal article that reflected the findings of the focus group part of the study, by qualitatively interpreting data from the transcripts and arranging them with respect to dominant themes, as described below. Because of the complexities of confidentiality (discussed further below), and given that this thesis will ultimately be housed in the public domain (university library), the transcripts of the two group sessions are not included in this publication. They are however available on request to the examiners should they be required.

Data Analysis

A focus group situation is inherently relational and the data gathered reflects the “constructed collectivity” of this interactive setting (Marková, et al., 2007). The participants in the two focus groups must be considered to be collaborators in my investigation, because discussions such as these are understood to be co-authored and positions taken within them need to be seen to be “mutually reinforced” within the group (Gough, 2004). We can

also understand that participants collaborate in groups in the service of producing identities (Madriz, 2000; Rapley, 2001), and in this instance, the members' identities as male psychotherapists practicing within the same broad community were considered to be salient to them/us. Rapley (2001) argues that interviews are "social encounters" that rely on the "local interactional contingencies" of their situation, and from which speakers extract and mutually construct the social norms they inhabit (p.303). Along these lines, Marková et al. (2007) note that the positioning of voice within focus groups is relative to social context, and that all speech carries within it the traces of the discourse that precedes it and wherein which it is located. These situations thus place moral demands on speakers and this may lead them to construct selves as "certain types-of-people in relation to the topic" (Rapley, 2001, p.303), which then shapes the information offered. This latter point relates to some of the concerns to be taken up under the section on ethics. For example, the participants (including the researcher), were/are not only embedded in culturally normed male interactions that are hegemonic (see Connell & Messerschmidt, 2005; Morrell, et al., 2013), but also share a professional community within which reputation and status, while important concerns, are not clearly defined and therefore open to alternative interpretations and contestation.

The narrative of the focus groups, involving opinions, emotions, stories and experiences was analysed both descriptively and interpretively (see Frosh & Young, 2008). In keeping with the approach to qualitative research discussed earlier, and because we could not employ the extended validity criteria discussed by Saville-Young (2009) for example, interpretation was employed not primarily in the service of understanding motivation or causality – although there are tentative allusions to understanding *why* – but was used rather as a form of meaning generation (Willig & Stainton-Rogers, 2008). We applied a predominantly thematic analysis to the focus group material in its entirety, which included both deductive and inductive approaches in relation to both explicit and underlying or implicit themes. Braun and Clarke (2006) advocate that this approach allows for the incorporation of grounded theory, without being overly constrained by the

commitment to a purist version of grounded theory. As indicated, thematic analysis allows for both theory driven interpretation and data driven explication of themes and ideas, whereas grounded theory is restricted to the latter. The analysis of the data reflects and is consistent with the interpretive possibilities of the psychoanalytic theories laid out in the literature review and draws meaning from a contextual analysis of the narratives as they relate to the subject of inquiry (see Frosh & Young, 2008).

My supervisor and I read through the transcripts independently, with the aim of familiarising ourselves with the data. While we did not systematically create codes to correspond with the data, as is common practice in formal Thematic Analysis (Braun & Clarke, 2006), we utilised the principle of data sorting and coding or alignment more loosely to identify groups of interchange that were foregrounded in the conversation, which we then collated and compared between ourselves. These groupings were then analysed into thematic concerns, on the grounds of what we understood to be both the implicit and explicit concerns expressed in the conversation by the participants. While our choice of themes was not exhaustive, we aimed to capture the dominant themes, and to create a thematic map that corresponded to what we assessed to be the participants' experience. We were also mindful of how the analysis and interpretation contributed to a coherence of themes that informed the 'big picture'; of how this contributed to addressing the research questions and aims, and of how the thematic material appeared to be situated within the existing literature.

There were occasions where the emphasis on a particular thematic rendering of a conversation was influenced by how I read my experience of the group dynamic, including its affective dimension, and which consequently gave nuance to how a theme was constructed. The themes, while data driven, must also be held to be interpretations, thematic constructions that cannot stand independent of the literature, the gaze, and the questions that gave rise to both the performance of the group and its analysis. This interpretive range reflects the reliability problems associated with this type of research (see Braun & Clarke, 2006), but these reliability

problems were mitigated because our analysis was *primarily* concerned with explicitly expressed accounts, and these derived from a group that was found to have a relatively sophisticated understanding of the topic. Thus, in many respects the participants ‘spoke for themselves’ even in the analysis. Further, given that the focus group material was written up collaboratively, there was a sense that a third, ‘outside’ perspective (that of my supervisor) served to create perspective that perhaps added traditional rigour to the identification of themes and to the coherence of the thematic map. The interpretation was thus enriched by both my experiential immersion in the performance of the group and interactional observation of group dynamics, and the more distantiated perspective of my supervisor, who also brought a differently gendered lens to a reading of the material.

Given that reflexive psychoanalytic research demands that cognisance be taken of the researcher’s affective responses to the process, both reflecting countertransference in the classical sense and being suggestive of other possible unconscious communications (in this instance between the participants in the group context), the possible interpretive range in our choice of discussion must be considered to be curtailed. In addition, in the writing-up of the focus group material into journal article form, some important aspects of relational process and of the reflexive understanding of the group process were necessarily set-aside. This decision was made on the basis of the proximity of the participants to each other and to the author/s, the relative intimacy of the professional community to which we/they belong, and the resultant need to maintain confidentiality. Something of this will be discussed further in the introduction to the paper in chapter seven, and in the ethics section to follow. In light of these concerns, it was/is important, ethically, to be tentative with assumptions drawn from countertransference experience (see Holmes, 2014). These ‘excluded’ insights however, are understood to have shaped my experience and have had an influence on how the broader inquiry developed and was understood.

Case Material Dimension of the Study

The case study method is widely applied within the social sciences (Edwards, Dattilio, & Bromley, 2004; Flyvbjerg, 2006), and the use of case material in psychoanalytic research is particularly common (Greenwood & Loewenthal, 2005; Midgley, 2006b; Stake, 2000; Tuckett, 1998). In this study, while case vignettes are liberally employed in four of the papers generated, none of them are presented with sufficient complexity to be regarded as 'case studies' in the rigorous application of the term; although the material in the paper in chapter eight might possibly be considered a case study, and this will be addressed below. The deployment of shorter 'vignette form' sections of case material to underpin key observations and arguments does not conform to more in-depth case study requirements. In my usage of patient-related material for example, there is minimal consideration of the patients' history, or of diagnostic considerations or process of therapy to date.

The vignettes are largely employed for illustrative purposes, but also and in the first and third papers in particular (chapters four and six), they serve the purpose of being the source and springboard for my reflexive engagement and associative elaboration. As they are all considered relational instances of masculine performance that provoked affective resonance or dissonance in me, the selected vignettes must be considered to function primarily as "evocative objects" (Bollas, 1993) that serve to illustrate theory, and to conjure and provoke a line of inquiry that generates new theoretical associations. I have largely resisted attempting to assign motivation to the patients referred to in the vignettes, or to analyse with any real intent how their performance and articulation reflects on them, as might be the case in a more clinically focused interpretive engagement with similar material. As stated, I have rather reflected on what the interaction and its content has evoked for me in a countertransferential and/or intersubjective sense.

Given that the paper in chapter eight might be considered to constitute a case study, I am obliged to engage to some extent with this form of research method. Case study research has been widely challenged and criticised (see Edwards, et al., 2004, Flyvbjerg, 2006; Greenwood & Loewenthal, 2005), primarily around problems concerning the reliability of observations, the validity of analyses and the problem of generalising beyond the particulars of the case (Midgley, 2006b). While the approach to research within a post-epistemic paradigm discussed above is intended to illustrate my engagement with these kinds of problems entailed in case-based research and to situate the method of this research differently, these concerns cannot be simply dismissed. The case material in chapter eight, therefore opens itself to the concerns that Spence (in Midgley, 2006b) raises, namely that if material is self-serving, selective, and biased with respect to privileging a singular and particular reading, then it is problematic. To illustrate, Corbett's (2009c) reflexive reading of the case of *Little Hans* (Freud, 1909), argues how Freud's interpretive position and engagement "foretold" an outcome and generated a self-fulfilling prophecy, a criticism commonly made of the hypothesis confirming and outcome manipulation aspects of case study research (see Edwards, et al., 2004). Laplanche (1992) makes this point in broader terms, stating that our meaning making "rehashes" what we already conform to, that the interpretations we make are translations of earlier translations. Through a need for a unifying coherence, we then seek explanations or "signifieds" from within our own repertoire of "signifieds" that confirm our identity or perspective.

The material in chapter eight is vulnerable to the propensity for confirmation bias and reflects the problems that traditional notions of validation highlight in using case material to illustrate theory. But I would contend that the material is not used here to test a hypothesis, and is understood and foregrounded as interpretive, as illustrative of various possibilities among others, and that it therefore remains open to multiple readings. I am inclined, along with Widlöcher (1994) and Spence (1982), towards reading my approach as a reaffirmation of "the tentative nature of our theory", which should be seen here more as "metaphor than established fact" (Spence,

1982, p. 296). It might be useful to conceive of the case material in this study as serving to embody and to flesh out the argument at various junctures.

The closest this research as a whole comes to adopting a case study approach in design would perhaps be in its autoethnographic character, which again, cannot be seen to qualify the thesis as constituting a conventional case study in an ‘empirical’ sense. As presented in preceding sections, this inquiry must be read to be, and stands and falls as, a “post-empiricist” study. However, “autoethnography is a form of qualitative research involving the vivid description and analysis of personal experience to illuminate the cultural context and significance of the experience in question”, and is observed to be the fastest growing form of qualitative research within the broad scope of social sciences (Ivey, 2017, p. 43). While there is a long-standing but not readily acknowledged tradition of self-analysis in psychoanalysis that traces back to Freud and others (see Anzieu, 1986), the use of self in psychoanalytic theorising and research is increasingly being engaged through processes of reflexivity, intersubjectivity, and other expanded relational notions of transference/countertransference. Ivey (2017) notes that by “combining disciplined self-reflection with the description of culturally embedded experience, autoethnography promises the mutually enhancing convergence of clinical self-understanding and qualitative research praxis” (p. 52). This form of situated gaze (autoethnography) as research tool is strongly implicated throughout the research, and is evidenced in this way in the papers that form chapters four, five and six in particular. The use of case material in this study, in the manner that has been outlined here, will be taken up further in the section on research ethics, and in the prescript sections introducing the papers. The case material in this exploration is deeply entwined with the complexity of interpretive process outlined in the ‘approach’ section, and is also inescapably bound to the literature surveyed. As such it seeks not to claim a truth as correspondence, but rather to afford a window to experience and its representation for which the validity claims made here will need to stand surety.

Ethical Considerations

Brinkman and Kvale (2008) and Kvale and Brinkman (2009) state that research ethics relate to two fundamental questions, namely *why* questions related to the ends of the research and *how* questions related to the means of inquiry. They ask how the research can be conducted responsibly and with sensitivity to the harm that may be caused in relation to both these issues. Brinkman and Kvale (2008) highlight five areas of ethical concern that need to be considered for what Schwandt (2000) refers to as the appropriate research ethics for “gazing”:

1. Questions as to what the beneficial consequences of the research might be, must be asked. This issue is addressed by the aims and rationale of the study, as stated in chapter one, and as will be discussed further in the final chapter of the study. Given the pragmatic dimension to the questions on validity discussed in the section on ‘*approach*’, we must understand that questions of ethics and validity intersect, and that ensuing from this, the basis on which this study will be evaluated is informed by how compellingly the argument for beneficial consequence is made and demonstrated.

2. Participants need to give informed consent. Participants of the focus group were informed of the primary objective of the study and that the research was being undertaken as part of a doctoral thesis. As stated previously, consent was sought and received for recording and transcribing the interviews, it was made clear to what end the material might be used, and participants were informed that direct quotations from the group might be employed in writing up the research. Focus group interview subjects were asked to participate voluntarily and had the option of withdrawing at any stage of the process. Such consent was considered to be open for review. For example, one of the participants had a concern as to how he might be portrayed in the paper to be written, and consequently it was offered that he could have an opportunity to see the paper before it went to print. After reading the draft, said participant re-affirmed his consent. This sensitivity

was felt to be particularly important given the collegial proximity within which the participants operate, and given that as was the case in this instance, initial consent is most commonly provided without being able to anticipate what will be evoked during the interview process (see Harvey, 2017; Hollway & Jefferson, 2000). The participants were also informed that the transcripts would be available to my supervisor – for which consent was requested and obtained.

One might argue too, given the presence of the Other, that the notion of ‘informed’ consent is a psychoanalytic misnomer (Gabbard, 2000; Kantrowitz, 2004a), and so consent should not be taken at face value. In the case material from patients in particular, the workings of the transference in the therapeutic relationship add complexity to a notion of consent and to the motivations attached to what is consented to or refused (Gabbard, 2000). These kinds of considerations, and my initial discomfort with the idea of appropriating the other, served to place interpretive restriction on the material of the focus group in particular – see point three below as well as the prescript to the focus group paper in chapter seven. In relation to patient material, as indicated previously, only brief excerpts were used and the primary emphasis was on my engagement with the material as (male) psychotherapist. It therefore seemed that the potential therapeutic pitfalls related to obtaining informed consent (Gabbard, 2000) were not applicable in every instance. In the case of the material included in paper one, for example, aside from the practical difficulty of getting retrospective consent for employment of a vignette, it was felt that the pursuit of patient consent would have been intrusive and unnecessary, and in this respect, potentially counter-therapeutic (harming rather than helping in ethical terms) (see Gabbard, 2000; Kantrowitz, 2004a, 2004c). Consent was however obtained for the use of case material recounted in paper three (chapter six) and paper five (chapter eight), for which there is further comment under the next section.

3. A related concern to the issue of consent is confidentiality. Focus group participants were asked whether they wanted to be identified but chose

rather to remain anonymous than have their contributions directly acknowledged. Given that the focus group participants were/are psychotherapists working in the same town and within a small professional community, and given that there is a relative paucity of male psychotherapists on the ground, anonymity was considered to be very important. In her interviews with psychoanalysts, Kantrowitz (2004c) notes that there was agreement among them with respect to writing about patients who worked in mental health and related fields. There was strong consensus that writing up these kinds of cases required considerably more caution than writing up case material that did not concern fellow practitioners, and that they would not for example, consider publishing the material in the same country where the patient practiced. In line with that concern, speakers associated with quoted dialogue in the published paper on the focus group are assigned numbers to identify, distinguish between, and reflect the order of speakers in a particular piece of conversation, rather than a number being employed to represent a particular participant consistently throughout the focus group. This form of presentation was used based on the concern that over the course of the paper, one might be able to identify a speaker by virtue of their accumulated comments. These concerns were exacerbated because the paper was published locally and the journal in question is widely subscribed to within our community. The decision to submit this particular manuscript to this particular journal was in keeping with the action aims of the study and motivated by the sense that the paper was likely to be particularly relevant to South African readers, and participants were alerted to our intention to publish locally, with the caveat that they could withdraw consent. Further, participants in the focus group were verbally requested to respect the confidentiality of the discussions, in line with the professional code of ethics as to how they safeguard work presented in supervisory groups in other contexts.

With respect to the use of aspects of case material that were illustratively offered by participants of the focus group, permission was sought from the particular clinician concerned in each instance through checking whether this information could be included within the journal article publication. As it

transpired, the material presented was considered to be sufficiently disguised in published form so as not to compromise participants' patients or themselves. It is for this reason amongst others, as indicated earlier, that the decision was made not to include copies of the focus group transcripts as part of this monograph.

The request for the use of the psychotherapy material from the patient Kenneth (chapter six) was relatively uncomplicated and he was open to content from his psychotherapy being used in the production of publications and the doctorate, providing his identity was not disclosed or evident. We had spoken of the possibility of my using the material from those particular sessions during his treatment, and the paper was written up after the end of his therapy. Kenneth gave both verbal and written (email) consent for sections of our dialogue to be written up and published. The published rendition of Kenneth as patient was considered to be in line with recommendations presented by Gabbard (2000) and Kantrowitz (2004a, 2004b, 2004c) on the use of "thick disguise" along with consent. The case of Mr Jones and his partner (chapter four) is sufficiently disguised, distant, and devoid of collateral information to warrant a waiver on consent – as discussed under consent above. In the case of Mr. A (chapter eight), he is considered similarly protected on the basis of "thick disguise", and in addition, I would ask the reader to accept that he has given his consent verbally, and that my treatment, in consultation, of the ethical issues in this regard has been sufficiently considered, in line with similar case material discussed by Kantrowitz (2004a, 2004c).

4. Points four and five relate to the performance and effects of power. With that in mind, consideration must be given to what the possible consequences for the participants might be of material being analysed, interpreted and presented in the form it has taken within this doctorate. Brinkman and Kvale (2008) and Long & Eagle (2009) state that considering such issues of power should be informed by guidelines relating to the principle of "beneficence" and "non-maleficence", which in practice would amount to an effort to do good and minimise risk of harm. I had anticipated

that an area of potential concern in the focus group might be that the group process would set in motion unanticipated group dynamics that would require consideration and containment, and I had positioned myself accordingly. In line with the sensitivity of what it means to be both a clinician and a researcher (see Long & Eagle, 2009), I tried to be mindful of the concealed power relations inherent in the group setting, to take care not to lead or to probe where I was not invited (see prescript to chapter seven), nor, as discussed above, to open the door to dynamics and emotions that would clearly provoke subsequent possible professional difficulties or other consequences.

Research, along with all therapeutic engagement that is transformative, has impact and effect that is not always pleasant or comfortable, and this must be understood as unavoidable and in many instances, necessary. The group was, however, constituted under the conditions of collegial affiliation, a concern that added weight to the consideration of unintended outcomes. While I was cautious not to foreclose on the discussion, nor to be overly cautious or overprotective, I did use my discretion in choosing not to pursue emerging group dynamic hypotheses that were at times evident in the process, in part because they would not serve the brief we had agreed upon, and also because they seemed potentially to be too exposing. Hollway & Jefferson (2000) emphasise honesty, sympathy and respect in qualitative research, while for Schwandt (2000), respect, the value of care, closeness and relatedness are emphasised for ethical research practice. Both these sources, among others, argue that research morality must be theorised from an experiential basis. As far as possible this attitudinal stance was adopted throughout the process of conducting the study.

With respect to concerns about effects in the case of Kenneth (chapter six), his consent included a wish to see the paper before it was published. This was agreed to. He was sent a draft copy by email and I scheduled an appointment with him without cost in order to discuss any concerns or questions he might have related to his portrayal and the content of the article. I had offered two appointments, but he felt that one was sufficient

and did not request any changes to the original copy. He indicated that he had found the article interesting and engaging although he did ask me to clarify aspects of the paper he felt were conceptually too dense, which I attempted to do. I understood his response to be consistent with how I had imagined him. The differences in interpretation from those offered in the session to those presented in the paper, as signalled by Hollway & Jefferson (2000), were contained/explained, given that the emphasis in the paper was on my experience more so than on his, and this appeared to alleviate any concerns he had in endorsing that the article appear in print.

5. Consideration must be given to the role of the researcher in exercising agency with regard not only to conducting but also to presenting research findings, and in this regard, Brinkman & Kvale (2008) note that care must be taken with regard to the dangers of over-identification as well as to those of overstepping the mandate. For example, the question of power with regard to voice and who gets to interpret the narrative was debated by the authors of the focus group paper and considered to be an inevitable tension in writing up this kind of material. There is always an unavoidable level of appropriation in any dialogic engagement (Frosh, 2006), and a thematic interpretation represents a closure of a kind that might be understood to inevitably be an ethically questionable and colonising account (see Butler, 2005). The consideration of power and warrants to speak (Eagle & Long, 2011), of who gets to interpret the narrative, remained a problematic for both authors in grappling with deciding how to select and present the thematic material. Again, an attempt was made to be as respectful to the participants as possible and to acknowledge the biased nature of any interpretation. At best, as authors, we contented ourselves with sensitivity to Brinkman & Kvale's (2008) argument that it is necessary for the research object to be allowed to object.

The concern about appropriation has resonance with Kantrowitz's (2004a) study that observes that analysts may commonly feel guilt over appropriating what belongs to the patient in the service of their own research interests and gratification, and yet they tend to recognise that the field of enquiry would

not develop without such forms of sharing. Psychoanalysts are generally conflicted about how they write about their patients, and even when material is disguised and writing has consent, the issue tends to evoke ambivalence and unease, or is avoided through rationalisation (Kantrowitz, 2004a). Kantrowitz asks whether “guilt (conscious or unconscious) over professional competition and the use of patient material to further ambition, in combination with other needs, makes some analysts who write avoid exploring their conflicts over this aspect of their motivation” (2004a, p. 97). In this regard, I have struggled not only with the deployment of patient and focus group material in this research, but perhaps most particularly with references to my family members, and most especially in relation to one of my sons. While it is clear that given his age, maturity and appreciation of the academic writing process, he could not have given informed consent, I nonetheless did not ask for his permission and neither did I initially sufficiently consider the impact that my writing and presentation of the material in the public sphere might have on him. I have spoken to him about this at various points after the initial fact and then thereafter throughout the study, but any resolution we have achieved on the back of his generosity carries the acknowledgment that I have used him or aspects of his experience for my own ends. This is an element of countertransference exploration that perhaps needs to be more carefully theorised and more fully thought about in psychoanalytic writing (see Saville-Young, 2009). This particular aspect of “relational ethics”, the implicating of “third parties” in research data or narratives (see Eagle & Bowman, 2010), along with the other ethical issues raised above, must be kept front of mind while simultaneously not succumbing to paralysis or an avoidance that renders research sterile.

The University Ethics Committee for Research on Human Subjects (non-Medical) at the University of the Witwatersrand, reviewed the documents submitted and granted formal clearance to undertake the research study in accordance with research ethics prescripts (see appendix D). However, as will be apparent, and as explored for example by Saville-Young (2009), consideration of ethical issues extends beyond formal or technical processes

and as such informs the entire body of any thesis and of this thesis in particular, exemplified in the strong attention to reflexivity and the stance of tentative assertion.

CHAPTER FOUR

PAPER ONE: 'Foregrounding Masculinities in Psychoanalytic Psychotherapy'

Prescript

This is the first paper of the series, titled *Foregrounding Masculinities in Psychoanalytic Psychotherapy*, accepted for publication in September 2014, and published in mid 2016 in *Psychoanalytic Dialogues*. This sequence is offered to clarify unfolding process, especially in relation to the papers written subsequently but published before both the paper in this chapter and the reply to commentaries paper in the following chapter. The paper seeks to illuminate the complacency of affiliation and positioning in a therapist's performance, and his response to vulnerability.

The article was originally planned and written as a theoretical paper, as an introduction that posed and reviewed the problem of how the clinician positions him or herself in relation to gender and gendering. This was considered in the context of the multiplicity of discourse within psychoanalysis, and located within the difficulty of negotiating gender in light of gender categorisation being problematized in contemporary theorising while still being ubiquitously represented in 'culture' – between fixity and fluidity. While the original version of the paper was rejected, the editor of the journal thought there were aspects pertaining to the situated South African examples I had used that would warrant further consideration, and that they would welcome considering such a paper if I were to rewrite it with greater attention to this context. In taking up the rewriting suggestions, a decision was made that ultimately altered the course of the entire project, in that it set a line of inquiry that would run through the papers that followed. As a result, this contributed to the abandonment of the initial research trajectory that entailed employing focus group data as primary in shaping the inquiry.

What the editor of *Psychoanalytic Dialogues* highlighted in the first rejection was a contemporary interest in contextual stories, and this brought social positioning as a dimension of the study to the fore. Up until the point of receiving this particular editorial feedback, my reading and conceptualisation of my project, while acknowledging context, had done so from a somewhat abstract position. The editor's challenge was to confront myself further with how my object of scrutiny (including my self-positioning) is/was located socially and historically.

My overarching interest in writing both the original and revisioned papers was to explore the experience of being undone, of finding myself surprised and 'compromised' by what could be termed my prejudice, within the therapeutic context. The process of conceiving this paper alerted me to the consolations inherent to both assumptions of knowing and to narratives of othering, and thus to the potential return of what is disavowed. The issues raised within the paper should not be considered exhaustive in the sense of engaging with the biases that I carry in relation to encounters such as the one described. However, the exploration highlighted in this first thesis paper reflects a greater awareness of my positioning, an awareness that continued to shape how the study unfolded. There were losses experienced in appreciating the constraints associated with such positioning that came to foreground a recognition of the melancholic dimension of gender.

The article emphasises the disrupted social relations that characterise contemporary South Africa in various ways, and the articulation of this context with aspects of a therapist's masculinity. It is located within a society in social transition, engaged in transformations that have, and that continue to interrupt pre-conceived notions and established hegemonic relations with regard to race, class, gender, sexuality, and the colonial, and specifically in this instance, to how we portray and perform masculinities (see Chadwick & Foster, 2007; Morrell, 2001, 2007; Ratele, 2016; Reid & Walker, 2005; Shefer, Ratele, Strebel, Shabalala, & Buikema, 2007). The observations put forward highlight a confrontation with masculinities under the gaze of the feminist challenge and

within the specifics of economic and technological evolutions which have produced a critical scrutiny of phallogentric assumptions. These conditions reveal the insecurity, uncertainty and insufficiency that have become the hallmarks of modern Western masculinities more generally (see Chapman & Rutherford, 1996; Easthope, 1986; Reid & Walker, 2005; Szalay, 2016; Walsh, 2010); which speaks more broadly to 'masculinity in crisis'.

While it is arguable that masculinity has always been in crisis and that crisis is reflective of the inherent insecurity of masculine identities (Kimmel, 1987, 1994), we are witnessing a transition from a period of recent history in which masculinity was assumed and was seemingly coherent and unambiguously supported by social institutions, to one where it has now been overtly challenged, exposed and subverted, and is thus unsure of how to be outside of what was considered a given (see Clare, 2000; Faludi, 1999; Formaini, 1990; Ratele, 2016; Rosin, 2012). In his poststructural portrayal, Walsh (2010) suggests that if not a crisis, might we speak rather of a "creative impasse", and argues that "we might see the discourse of masculinity in crisis as a cultural performative in its own right, rather than as an epistemology, as such" (p. 8.). In support of the argument I am making, Walsh adds that periods of crisis are often "recuperated" in rigidly reactive forms. Hayes (2002) reminds us that when we feel threatened and vulnerable we are more inclined towards othering and prejudice.

As a kind of aside but significant in the course of writing this paper, I think it is useful to include a brief note concerning some process observations and methodological reflexivity. There was a moment in writing this paper where I had become particularly stuck. I had been reading and processing a ream of postmodern inflected feminist theory and was feeling like I had become untethered and ungrounded, and I found myself unable to write. After a period of struggle I got involved with workmen doing renovations at my home and spent some time operating a power saw. After a weekend of 'generative potency' amidst dust, noise, and mechanical vibrations, within an experience of the sensorial, of physicality and a commune with men who labour within the pragmatic and concrete, I was able to sit and write again. I was initially

left feeling that I had become alienated by the feminine/feminist voice, and that a weekend of 'man's work' had regrounded me, put me in touch with my gendered sense of self. While this bought me a comforting familiarity, it also felt unnerving, both in its formulaic simplicity and the ease with which I assumed it. Soon thereafter, this understanding was displaced by another; the thought that my labour had been an engagement with concrete activity that was tangible and sensorial, and that this had served as the antidote to what was becoming a disturbingly slippery experience of abstraction, deconstruction, and perhaps alienation. It is that category of experience, perhaps more or equally so than the intellectual exercise itself, that consolidates my positioning within the tensions of fixity and fluidity.

Foregrounding Masculinities in Psychoanalytic Psychotherapy

Burkhalter, T. (2016). *Psychoanalytic Dialogues*, 26:3, 339-351.

Abstract: *Against the backdrop of contemporary debates around constructions of masculinities, and explorations concerning how gender figures in psychotherapeutic process, personal reflections are presented by a male psychoanalytic therapist practicing in South Africa. A reflexive, contextual, and historicized conversation is offered, highlighting the precariousness of masculine identities, and their melancholic response to contextual dislocation within a society in transition and in relation to the decline of patriarchal authority. The observations offered emphasize the importance of maintaining a self-reflective stance in order to grapple with normative gender biases and stereotypic assumptions and to reduce the probability of gendered enactments in clinical practice.*

A clinical vignette is offered as a point of departure, from which reflections on how masculinity figures in the therapeutic relationship are elaborated along the lines that “gender is a point of crystallization, an entryway for re-examining the dynamics of the analytic situation and the interplay in it of the analytic process and the analyst’s theorizing and retheorizing” (Young-Bruehl, 1996, p. 17). A particular moment in a therapy process is offered as a contemporary example of this kind of entryway. The interaction was played out in a private practice consulting room in Johannesburg, South Africa, with a White, middle-class, heterosexual couple in their early 40s who presented as having relatively flexible and nonstereotypic gendered roles in the life they had established together. It was therefore surprising when, after a period of intense frustration and increasing vulnerability in the face of criticism from his partner, the man (whom I call Mr Jones¹⁵), exclaimed that

¹⁵ With reference to Mr Jones in Bob Dylan’s “Ballad of a Thin Man,” which in light of Benjamin (2004) in this instance renders the bewilderment and the enigmatic as more widely attributable

he was “drawing a line” and that he was “after all the man of the house.” There followed a stunned silence in which he slumped, dejected. I had wanted to ask him what he meant by this, but his face betrayed an awareness that he knew he had already said too much, and I hesitated, allowing the moment to pass and to be filled by the couple’s subsequent dialogue. Although the issue was taken up later in the session, the atmosphere was then tepid, and the evocations of the moment were placated and left insubstantially scrutinized.

I grew uneasy as the session progressed, and slowly became aware that my avoidance of taking up this assertion was some form of enactment. My avoidance stood in place of opening the possibility of exploration and creative elaboration, but also served to limit what I suspected to be a defensive reactivity on my part in the face of some perceived threat. When I reflected on the moment and on what followed, my unfolding affect revealed that I had wanted to punish him for the aspersions I felt he had cast on me by association. Alongside this, however, I also felt protective of him, which suggested that I harboured some identification with Mr Jones that was proving difficult for me, and that I was engaged in protecting myself as well as him. In the discussion that followed his claim, I also remember feeling, in part, smugly relieved that I was safely distant, that I was not like Mr Jones, that he was other, and that my authority in that context (as a therapist, in role) was still intact. But I was unable to shake the acute discomfort I felt when recalling his apparent “emasculatation,” which then set off ruminations on several broad trajectories that highlight what is increasingly understood to be the precariousness of the masculine construct.

The therapeutic relationship, situated as it is within a particular social reality, is pervasively and inescapably gendered (Kalb, 2002). And so, we are directed to how the interplay demonstrates what it means for Mr Jones and me as his therapist, to be relating as situated men, and as men in the presence of a female third party. It further illustrates the notion that one’s capacity to be open to identificatory ambiguity and multiplicity, and to one’s inherent otherness, is dependent on how threatened one feels.

Apprehending a gendered psychotherapy

The attempt in this paper to cast light on what unfolded in the recounted moment of therapy aligns itself with recent attempts from within the South African context to examine how race and culture figure in our consciousness and our consulting rooms (e.g., Eagle & Long, 2011; Esprey, 2013; Straker, 2004, 2011; Swartz, 2013) and with the spirit of the historicized, deconstructive challenge invited by Harris (2012), among others. The stark contrasts and juxtapositions of South African society make salient the problematics of generalizing experience, and of reading this experience independent of the complexities and traumas of its accumulated history, its current negotiation of social transition, and the resulting insecurity and uncertainty that this generates. It is a social context shaped by the formative influence of colonial and apartheid history, by deeply embedded structural inequalities, and by the diverse and competing cultural practices and understandings within its social imaginary (Smith, 2013). With this in mind, therapeutic work necessitates an ongoing reflexive engagement in, and struggle with, the politics of “positioning, identity and warrants to speak” (Eagle & Long, 2011, p. 336). I thus foreground that these are personal reflections, and note that I am, among other things, a well-educated, White, middle-aged heterosexual man of a professional class, who confronts himself as a father to young boys at this historical juncture in South Africa. We should be cautioned however, by an awareness that our acknowledgments and efforts to reveal also conspire to conceal, and that in so doing they can serve to disguise our castratedness and limitation (Straker, 2011).

My gendered experience within the therapeutic relationship, understood as co-constructed and constituted (Harris, 2012), draws on experiential narratives of gender acquisition, which, while reflecting the normative instructions and mythic signifieds of particular cultural and historical moments, are uniquely idiographic and embodied. These experiences are understood to stand as compromise formations, “constituted in the tension between objectification ... and agency” (Goldner, 2003, p. 131). Gender is a

vivid host to the intergenerational transmission of spectral losses of what went before (Harris, 2005), and the experience-near nature of psychotherapy, and a psychoanalytic emphasis on the frailty of human self-knowledge, makes the therapeutic setting fertile ground for such haunting. And so my experience of masculinities in my role as psychotherapist (acknowledging that attributing this “masculinity” to be “mine” is problematic on a variety of levels) is processed on the basis of my gendered subjectivity and my own gender-related conflicts.

The masculinities I experience in professional practice are performed within a social landscape, in a city where stark differences constantly rub up against each other. Vladislavić (2006), whose writing is resonant with the city, observed that Johannesburg is “a frontier city, a place of contested boundaries, [where] territory must be secured and defended or it will be lost” (p. 185). While his description is most overtly manifest in the threats inherent to survival within the city’s dramatic material inequalities, it relates more broadly to issues of identity that play out in a society in which referents are continually being subverted and redefined, in which social structures are in flux and transitory, and where experience of the social, for those with “developed world” sensibilities, can often feel chaotic, anarchic, fickle, opportunistic, risky, and threatening. In the words of a contemporary essayist, South Africa is a land where “everything [is] up for grabs, nothing [is] determined, everything [is] possible” (Dorfman, 2011, p. xiv). It is a space exemplifying multiplicity and fluidity, and can reflect in a single instance both extreme polarity and ambiguous difference. This perspective is emphasized in order to hold a paradox, to caution against the view that homogenizes South African masculinities as intractably determined but that also equally cautions against the complacent wish for agency to be transcendent.

This social amalgam lends itself to a range of creative possibilities that span, in Bollas’s (1989) terms, the repetitive to the elaborative. I often observe among young men in particular creative performances that are glimpses into the possible. Equally though, I commonly observe masculinities that manifest as foreclosure, as the symbolic repetition of self experience born in

large measure out of a sense of threat and traumatic experience. These defensively repetitive masculinities are present in my practice either in the form of amplified referents of control and potency or, more generally, as unacknowledged and assumed. We may presume, with respect to the latter, that reflecting on gendered maleness among many men is avoided because its articulation problematizes that which would otherwise, covertly, offer the assurance of a mooring in assumed stability and continuity. It may also reflect, among those sensitized to gender politics, an awareness that masculinities and maleness in the South African context in particular tend to carry problematic and even shameful attributions. My anger at Mr Jones betrays this association, while my “smug relief” hints that his otherness functions for me as a welcome repository for “that kind of man.”

While the possibilities offered within contemporary gender theory that “deconstruct naturalism, disarticulate identification, and relativize normativity” (Corbett, 2001, p. 319) are challenging and liberatory, we are reminded that our comprehensibility is dependent on the extent to which we conform to the cultural expectations of gender and sexuality (Butler, 1990). I am therefore left wondering about how often I unconsciously reconcile the threats to the exclusive coherences I subscribe to in the processes of psychotherapy? While analytic practitioners are known to tend intellectually toward “androgynized conceptualizations” and to the bisexuality of the psyche (Kalb, 2002), it is arguable that our ability to hold to fluid gender experience and unfamiliar or non-normative gender roles is dependent on the therapeutic nature of the analytic frame and the protective distance that this affords. This is appealing in that one might be inclined to fantasize that genderized enactments can be overcome.

A view that acknowledges that history cannot be transcended, and that our self-awareness is inescapably opaque, must presume that we are inclined to disguise and reconfigure vulnerabilities and prejudices when they sit uncomfortably with an adherence to conscious attitudes, beliefs, and theoretical constructs. Attempts at interrogating the countertransference and at resisting the reconciliation of its problematics are an invitation to confront

and question what one might be suppressing when affiliating with progressive gender politics, or when taking up a psychoanalytic stance that transcends corporeal and relational limitations through fantasy and transference, and which therefore allows the imagined possibility of neutralizing the complexities of social reality. The construction and performance of gender, sex, and sexuality is inescapably bound to the service of power (Butler, 1990; Foucault, 1976; Harris, 2005; Laqueur, 1990). It is thus imperative for clinicians to broaden their reflexive awareness and cultivate their social reflectivity in order to illuminate and mitigate the enactment and perpetuation of the often unconscious gender formulations inherent to all discourse (Harris, 2012).

“Maleness just isn’t what it used to be”

While it is evident that patriarchy’s justification and rationale have been fundamentally disturbed, and its authority increasingly resisted, it remains, however, pervasively entrenched within social institution and symbolic representation. From my observations, Mr Jones would not have consciously owned harboring a belief in the “natural” authority of patriarchy, nor of wishing for its return, and so his outburst served to betray him. From within his generation steeped historically in deeply authoritarian institutions, Mr Jones’ appeal to his “place in the home,” to a social order built on unquestioned patriarchy and the illusion of essential masculinity—the consolations of a time lost—is not mysterious. Against this background, his claim speaks directly to the precariousness of masculine identity, role, and sexuality more generally.

But there is also a more locally situated specificity to his response and to that of his therapist that invites deeper scrutiny. Psychoanalysis assumes that history is alive with both a conscious and unconscious presence that permeates all of our relationships and representations (Kovel, 1982). Apartheid South Africa in which Mr Jones and I were raised and are therefore implicated was predicated on a “patchwork of patriarchies” (Morrell, 1998), that while being culturally diverse were (and remain) inherently sexist.

Apartheid ideology held group identity – more broadly ethnic than simply classified in terms of race – to be privileged and to be essential and natural, which also reveals, ironically, a fear of these notions being artificial and fragile, and as vulnerable to dispersion if not protected. Inherent to apartheid discourse was the generalizing, across all social groups, of the “impossible quest” for a “pure identity that would be left when all others had been exteriorized” (Steyn, 2004, p. 149). In gendered terms, despite being constituted by a range of diverse cultural beliefs and practices, gender roles in apartheid South Africa were largely considered distinct and evident, and dominant masculinities were held to be assumed and understood. Within Whiteness, traditional, stereotypic, and hegemonic masculinities were reified in iconic images within the articulation of its history, in the heroic, ritualized pageantry of militarization (see Cock, 1991) and sporting competitiveness but also in the underlying awareness of an ever-present social precariousness that needed a bulwark. Shefer (2010) went so far as to argue that apartheid can be read as a “system of patriarchy founded on gender injustice and (white) male privilege” (p. 383). Mr Jones is of a generation of White male South Africans who still feel the echoes of a lineage that once “marched powerfully, dominantly and visibly across the historical stage” (Morrell, 1998, p. 8) but who now feel politically marginalized and economically vulnerable (e.g., Mr Jones considers himself to be disadvantaged within his working context by employment equity practices legislated to redress deep-rooted, racialized economic inequalities).

Given the dislocation of apartheid ideology, it is now Whiteness, as Steyn (2004) reminded us, that is considered to be other in relation to the range of other racial classification categories that existed in apartheid South Africa.¹⁶

¹⁶ One should not assume dislocated masculinities in South Africa to be exclusive to Whiteness. Research conducted by Sideris (2013), for example, attributes high rates of intimate partner abuse within certain Black rural communities to the vulnerabilities experienced by men in the frustrated tensions between recent gender equality legislation and consequently, the social empowerment of women, and the deeply patriarchal values of

Dislocation is understood here, drawing on Laclau, to occur when social changes result in the previously unseen or denied being made forcibly visible, where the representations and constructions that shaped identities are recognized, and the boundaries of the approved have moved to such an extent that new horizons for the social imaginary have to be forged.

(Steyn, 2004, p. 150)

Among the implications of such dislocations are that Whiteness, and White maleness in particular, in contemporary South Africa – and arguably masculinities more broadly – invite a melancholic mourning that can at best only ever be incomplete (Eng & Han, 2000). This melancholic view of “maleness,” in conjunction with South African Whiteness, is complicated by the idea that it must inevitably, given the moral vacuity of apartheid, be imbued with a sense of shame and guilt (Steyn, 2001; Straker, 2011).

Our relationship to identity in post-apartheid South Africa can therefore only be fraught and complex. Afrikaner culture, being historically more overtly conservative than that of the “other” Whites, the English speakers who could present under the guise of Anglo-liberalism, is always more conveniently held to be the repository for apartheid (Steyn, 2001). But even in that English-speaking, White, middle-class grouping in which I was raised, and remembering that I was schooled under “National Christian Education,” dominant masculinities had an aggressive and arrogant stance to them that suggested the need to counter a vague and pervasive sense of threat. This, I can only presume, reflected a contextual specificity over and above notions of how masculinities are more inherently defensively constructed. Given my politics, I am both comforted and repulsed by the familiarities evoked when I engage a White male patient of my cohort who has shared similar life experience and the often perverse machismo in which we were steeped.

their traditional culture.

When such patients recount how they learned to be men through the “dark arts” of the rugby front row, how they proudly notched the lashings of corporal punishment on their school ties in competitive “manly” accord with their friends, or how they struggled with their experiences as military conscripts, I recognize the normative dimension of the world I was raised in and the experiences that influence/d how I am gendered.

As suggested earlier, to stand in the tension between “objectification and agency” (Goldner, 2003) – sensitive to issues of dominance and submission, and other interpellative processes, and mindful of the limitations of ascribing authorship and agency to subjectivities – is a fluid and tenuous position. It is a stance that forms among ambiguous multiplicities that are vulnerable to anxieties about perceived threats to internal order, coherence, and familiarity. Social change and instability tend to provoke such vulnerabilities and foreground identity, which has the potential for rigidity in the adherence and expression of identities, as well as for fluidity (Corbett, 2001; Harris, 2005). There is a comfort in the illusory coherence of “knowing” and being “placed,” whether that takes the form of an accommodation of or a resistance against the authoritative instructions of dominant masculinities. To confront the idea that “masculinity” is ontologically insecure and that it discloses pretence (Moss, 2012) leaves me ambivalently inclined to want to reach out for the consolations of an authority I can subscribe to, while otherwise excited and anxious about its transgressive possibility. Given that we are intimately bound up in that which we resist, these struggles are often evident in the conflicted currents of my countertransference.

Man to man

The line of inquiry following from Mr Jones’s outburst invites thoughts about how encounters with men are read through the experience of masculinities. While gender is conspicuous, it can be difficult to discern, obscured and conflated as it is with other variables in the therapeutic relationship (Kalb, 2002). And yet I tend to note my masculinity in the therapy most prominently and directly in the company of men, so that the therapeutic relationship carries something about what it means to “be a man among men” in a given

context. It is frequently presumed by male patients that they are understood because we share in being men, a presumption with which I then might collude. Mr Jones's statement may have held this kind of assumed understanding and have been an invitation for me to conspire with him in legitimizing his assertion. Although my lack of response in the moment did not appear to be read as approval, my silence and failure to take up the comment adequately rendered me complicit in avoiding what I with hindsight understand to be a necessary mourning – the avoidance of a confrontation with "Lack."

With some men, in the initial stages of therapy at least, there is a sense that we are feeling each other out with respect to the hierarchies said to be inherent to male social relations (Connell & Messerschmidt, 2005) and with respect to where we place ourselves regarding the vulnerabilities or rewards these positions contain. The prescripts of undiluted patriarchy inform that the subservience of women is to be assumed, while among men within these structures there seems to be the suggestion that if there is "legitimate" opportunity, hegemonic relations can be contested – stand around a barbecue or in the locker room with a group of men engaged in the banter that such occasions elicit, and it becomes apparent that castration anxiety and penis envy are central to male experience. Morrell (2007) argued that we may comprehend the subjugation of women, including instances of gender violence, to also be driven by status concerns among men. And while I find a relief in being recognized in contemporary theorizing about heterosexual masculinities (e.g., Reis & Grossmark, 2009), and in not being ascribed, homogenized and simplified as a carrier of social dominance and "phallic defensiveness," I am left feeling uneasy about its consoling potential. Christiansen (1996) argued that the phallogentric bias in the classical, structural Freudian accounts of gender development and maturation is deeply reflective of masculine concerns and is arguably a "site par excellence for uncovering the problematics and contradictions of male identity in general" (p. 101). The feeling of emasculation, felt by Mr Jones, was not only at the hands of his partner but also potentially at the hands of his therapist. His protest can be understood as a reaction to shame affects

that emerged through feeling exposed and undermined in the company of another man, so that in addition to defending his position in relation to his wife, he was also attempting to regain his potency in relation to his therapist.

Masculinities will clearly vary in form and expression in the clinical situation dependent on the personality characteristics of the individuals involved (Kernberg, 2000), and will thus influence how masculinities are experienced. Overtly “effeminate” men, for example, or those whose self constructions render them otherwise vulnerable to subjugation by dominant or insecure men, leave me conscious of being gendered and how that tends to play a conspicuous role in establishing the therapeutic relationship. This may reflect the painful and traumatic struggles these men have often faced in relations with other men and with the cultural prescriptions assigned to how men should be. Encounters with socially dominant narcissistic men can evoke overt challenges to my sense of manliness and provoke reactive affects that would differ from those evoked by either masochistic or passively aggressive men for example. While conscious that I am asserting the stereotypic and monolithic attributions that Reis (2009) alerted us to, men tend to be sensitive as to whether they occupy positions of “top” or “bottom,” and psychotherapy does not offer us equal ground on which to contest. The patient is most vulnerable to this imbalance in power, as it is he who is invited to submit to the process, to regress, and to surrender to psychic penetration (Elise, 2001). In light of the hierarchic dimensions structuring relations among men, captured in the complexities of Oedipus, Mr Jones’s moment was his shame, and my avoidance involved an anxious attempt not to betray my experience of triumphant aloofness that implicated me in both his undoing, and his having been undone.

It would be convenient and understandable to attribute my act of avoidance to empathy for his sense of vulnerability and disorientation – he was being, he would argue, unfairly criticized. Along that line, I had wanted to shield him from his evident shame, and from his exposure to attack, and it is plausible that I may have perceived his “persecutor” as castrating. But to have acted on those affects risked being in conflict with a need to distance myself from

his stated position, and with what that reflected about attitudes toward gender that I would want to repudiate; that my need to maintain that “I am not that kind of man” was complicated by a punitive and self-interested impulse. While there might have been projective processes from Mr Jones that sought to draw me into collusion, I am also aware of a sensitivity within me to feminist charges that renders maleness to be at best problematic, and at worst, bad.

This latter concern is salient in South Africa, where one is inescapably confronted with masculinities and male behaviors that are often brutally unethical, and that consequently provoke strong counteridentification. We are a society with extraordinarily high incidences of violence among men, broad gender-based violence and intimate partner abuse, and our masculinities are implicated in disturbingly high instances of the rape of women and children (Kaminer & Eagle, 2010; Shefer, 2010). I am left questioning, however, whether I can understand such aberrant behaviors as merely perverse and pathological, and thus to what extent they reflect extreme manifestations of deeper discomforting masculine preoccupations, emerging in a context of cultural destabilisation and the breakdown of the structures of their transmission, and social alienation in a context of material and emotional deprivation. I am left, in accord with Morrell (2007), conscious of the problematic tendency to then ascribe to this violence an “otherness” that is entirely unrelated to me. It is thus understandable how identifying with masculinity in this context carries disturbing complications for many progressively minded men.

With respect to masculinity, men are normatively expected to strive toward what must be understood to be an unattainable object of idealization (Harris, 2005; Parlow, 2011). The construct of Whiteness can similarly also be understood in this light (Straker, 2004). These “universal [and] unremarkable categories” hold within each of them a “terrorising imperative,” which, in being a “tool of domination masking as an aspect of identity [that] marks others in a particular degraded way,” also “manages and interpellates even its ostensive members” (Harris, 2012, p. 211). In this way, Mr Jones’s

disclosure resonates with what Parlow (2011) described as the “stressed and challenged” state of the “social imaginary of the masculine” (p. 214), a “prosthetic reality” that “rests in culture and language” waiting for a man to “step into like a harness” (p. 216). Among the ways in which otherness bends back upon the subject, this “terrorizing imperative” speaks to the notion that the attributions we disavow and project with respect to identifications, linger outside of our peripheral vision to ultimately unsettle and disturb. Both Mr Jones and I revealed a susceptibility to the threats contained in the otherness of our self-constructions, to the unconscious specters that undermine our unitary notions and our perceptions of mastery, control, and self-awareness.

A haunting from the shadows

It may have struck the reader at this point that there is a glaring gap in the account, and that the trajectory of this exploration has negated Mrs. Jones entirely. In conceptualizing this paper, I had understood that the clinical encounter was triadic, and yet despite this, Mrs. Jones was not accorded any form, and was not invited to share in the construction of this narrative. I had even considered how the interchange might have unfolded had it occurred in an individual session with Mr Jones, or in a group comprised of men, where I imagined I would have confronted and challenged him more directly and immediately. It was only when I recounted the incident in supervision to a group of female colleagues that this omission became apparent. I elaborated on how, toward the end of the session in question, I had asked Mr Jones what he had meant by his comment, from which it emerged that his assertion had surprised him and that he felt it lacked legitimacy. He revealed feelings of desperation and embarrassment, anxiety and powerlessness. There followed some talk around that for a while, after which the session closed. One of my colleagues then posed the question: “Did you ask her how she felt about it?” thus confronting me with the realization that I had not engaged Mrs. Jones in that discussion. It might well be that his embarrassment was mine by association, and that I wanted to avoid her, or even wish her absent.

It is apparent that despite conscious aspirations toward gender equality, the pervasiveness of constructs of otherness, the hierarchies inherent to binary conceptualizations of gender, and the sexist instructions of the society I was raised in have an omnipresence that requires continual engagement and vigilance. It is the nature of hegemony, implicit in all relationships, that advantage is not readily relinquished but is rather more likely to be transformed into more “justifiable” and subtle means in order to have traction, and psychoanalytic theory and practice is not immune from perpetuating cultural stereotypes and shaping normative assumptions that include those pertaining to gender (Buhle, 1998; Chodorow, 1978, 1989; Nobus, 2002; Samuels, 1993). Further, patients are often referred to, or choose, a therapist with gender in mind, and in these instances particularly, patients project stereotypical sex roles and other gendered expectations onto their therapists, who are in turn often inclined to comply with these expectations (Person, 1983).

There is a rich and substantial canon of psychoanalytic literature, grown out of the concerns of feminist theorists, speaking to the threat that the feminine holds for men and how this relates to the feminine being perceived as a referent that is collapsed into the maternal, and conflated with experiences attributable to primary narcissism. Contemporary psychoanalytic theorizing on the development of masculinities has tended to understand these struggles by emphasizing the complexities surrounding the destiny of boys’ identifications with, attachments to, and separation from their mothers, and to the narcissistic vulnerabilities that are evoked in relation to that journey (Corbett, 2009a; Diamond, 2009; Person, 2006). How a boy negotiates the fate of his bisexual identifications, his desire for the body of his mother, and his dependency needs in relation to her, is held to be formative in the construction of his gendered identity, and thus to how dominance and submission will feature in his relations with women. Mr Jones’s nostalgic wish for patriarchal recognition and the status and authority associated with it can be read as exposing these precarious underpinnings of masculinities. While I consciously felt that Mrs. Jones’s criticism of her husband had been reasonable, and recognize it as understandable that she appeared to

experience his outburst as offensive, my reaction, which took me by surprise, was ultimately to negate her voice and to render her subjectivity marginal to the process.

The contemporary South African experience, given the disillusionment of the wish to transcend history and its emotionally embedded problematic of difference, offers a context in which difference can be engaged and struggled with as opposed to being entirely denied or overcome (e.g., Eagle & Long, 2011; Esprey, 2013; Straker, 2004, 2011; Swartz, 2013). It is the recognition of commonality in the context of difference (Benjamin, 1995, 2004) that appears to be most helpful. My constructions of the feminine are inescapably bound to my experience of the maternal, which is collapsed within the narcissistic fantasies and conflicted currents that constitute desire, dependency, and omnipotence. Among these experiences, given the threats they pose to the integrity of self-experience (Piven, 2003), are those that were rendered unconscious, and that have been retrospectively revised in line with the structurally embedded representations of my gendered context. I am thus, despite compelling arguments related to the problematics of difference and the attributions that follow (e.g., Flax, 1990), uneasily inclined toward Kristeva's descriptions of the maternal, and to how woman is represented within Judaeo-Christian culture, as the "unconscious of the symbolic order, as a timeless, drive-related jouissance, which through its very marginality threatens to break the symbolic chain" (Moi, 1986, p. 139).

It is through such accounts of presymbolic experience, offering access to what are otherwise only fleetingly glimpsed images that speak of the timeless and subterranean aspects of the maternal realm, that I am able to begin to access how the less "thinkable" foundations of my masculinities were shaped. Most of what I associate as my sense of masculinity in relation to women feels strangely vague. As much as this reflects the structural paternalism of my context, it also attests to the dynamics of my relational dependencies, to the evocations of my sexuality, and ultimately to the archaic reverberations of the maternal, all of which tend to resist clear articulation. While not wishing to reduce the feminine into m/other – and

recognizing the artificiality in that conflation – I am loathe to reconcile its problematic and assume that the profound unconscious valence it carries for males in particular can be overcome. Integral to the threat associated with that realm is its “unknowability,” standing as a qualitatively different experience to the illusion of “knowing” offered by the symbolic order. Given that the intimate relationship to the maternal is charged for the child with feelings of helplessness and fantasies of omnipotence, experienced within the context of pleasure and displeasure, and that their relationship is gendered in the mind of the mother (Ogden, 1989), it is fertile ground for what will later emerge as unconscious gender bias.

I will assume for the sake of making the argument that my efforts at marginalizing Mrs. Jones attest to the presence of such bias in relation to the maternal feminine. Given the repressions associated to the journey of acquiring gender, we are cautioned to vigilance and to the necessity of exploring the circumstances under which these ghosts are liable to return. I will turn to the insights of a 4-year-old boy, who is somewhat closer to the scene in question to cast some light on how this haunting was constructed. I had inquired about a playground game he had just been involved in, and asked what he and the others were up to. He informed me that they were “catching the girls and locking them up.” When I inquired as to why, he stated that it was “to protect them.” “From what?” I asked, to which he replied, “They make us dizzy.”

The boy’s struggle it seems, given that he now both differentiates gender and is setting about organizing himself around that differentiation, involves something about what he is to do with the effect that these other distinguishable beings appear to have on him. There is the clear implication that those in possession of this powerful dizzying effect, namely, girls, need to be brought under control, restrained, and at least temporarily rendered powerless. It is not particularly clear, given the logic of childhood causality and narrative, as to who is in need of protection, but his vulnerability to vertigo is nevertheless apparent. He also displayed an excitement in the fray that suggested he would have been disappointed had the girls decided to

leave the playground or to not attempt to escape being “imprisoned.” There are nuanced variations in psychoanalytic theory that speak of what this may be about. We could understand this to involve his attempts to gain mastery in negotiating stepping outside of the realm of his mother, from she who holds him in sway, and to whom he seeks although ambivalently, to return – if he could just keep her to himself on his own terms, uncomplicated by her subjectivity. We might also imagine him to be struggling to make sense of the losses and challenges that come from claiming identifications, that while providing a steadying reference by means of their exclusivity also thinly disguise their precarious underpinnings – including the disorientation felt in the loss of an “overinclusive” identification, that is implicated in gender differentiation (Benjamin, 1995). He will in time need to elaborate on ways to deal with these vertiginous feelings, without resorting to locking up or to fetishizing them – the feelings and the girls – and thus learn to resist complacently accepting his initial intuitions without shutting himself off from their evocations.

Coda

I have attempted to show, by way of an illustrative example, how a moment can surprise and disturb, and reveal aspects of self-experience that undermine the “achievements” of consciousness. It illuminates that, despite a deeply felt aversion to gender inequality, a discomfort with respect to authoritative and affiliative prescripts, and the reflectivity afforded by an analytic attitude, I remain vulnerable, as I imagine do many other therapists, to genderized enactments in therapeutic encounters. It reflects among other things that the coherences attributable to gender, and ultimately to the differences between the sexes, however they are understood, are integral to comprehensible self-experience. In that regard, the structures of a gendered order mask deeper and often unconscious anxieties about unintegration, which are commonly consoled by an adherence to unity, continuity, and predictability. It is this pull toward the certainties offered by tradition and stereotypy that invite reflection. An engagement with reflexivity, through a historicized and complexly situated deconstructive psychoanalytic stance, can serve to mitigate these tendencies, while not, as psychoanalysis

continually demonstrates, allowing us to assume that they can be transcended.

CHAPTER FIVE

COMMENTARIES ON PAPER ONE, AND PAPER TWO: 'Enigmatic Masculinity: Reply to Swartz and Grossmark'

Prescript to Commentaries and Reply

The paper of the preceding chapter was published with two commentary papers, as is common in relation to selected papers within *Psychoanalytic Dialogues*, and the commentary papers and the reply to commentaries are presented in this chapter. The commentary papers by Sally Swartz and Robert Grossmark are included as they cast light on my work, and further, they serve to situate my response to the commentaries. Publishing consent for reproduction of these papers in the thesis is attached in appendix E.

The reply to commentaries is somewhat out of sequence here, written a full eighteen months after *Foregrounding Masculinities* (chapter four) was submitted, after the papers in chapter six and seven were written and published, and while the final paper from chapter eight was being conceived. As such it addresses not only the commentaries, but also my growing awareness of the problematics of knowing, and it signals something of the concerns to be raised in the final paper of the series. I was reading texts on hermeneutics more closely and was becoming more acquainted with the notion and nuance of reflexivity, which was not as developed for me in writing the exilic and focus group papers which followed-on from the original paper being commented on here. It is placed in this chapter for proximity to the commentaries, but is perhaps better situated and read at a later juncture, between chapters seven and eight, but this is left for the reader to decide.

The encounter with commentary on my paper from others outside of my immediate process highlighted the importance and impact of dialogue; the

outcome of which was, however, understood not necessarily to be the attainment of common ground, reconciliation, or resolution. I found the critiques and alternative readings, especially those of Swartz, to be illuminating and informative and to strengthen my imagination, and I am grateful that my paper was so thoughtfully engaged and expanded on in ways that take the questions forward into deeper territory. On re-reading my reply to the two commentaries (all presented within this chapter), I am aware that my concerns at that juncture were tied to questions of interpretation, and relate directly to the chapter on approach, specifically, to my engagement with hermeneutics. The concerns engaged with signal blind spots in my contemplation and highlight various aspects of my presupposition and prejudice, which is an aspect of what is central to Swartz's reading. Language "brings beings into presence within historically effected consciousness" (Schmidt, 2006, p.126), revealing that processes of understanding require us to "examine our historically inherited and unreflectively held prejudices" (Schwandt, 2000, p.195). My reply convinces me that what is at stake in the writing reflected on here, is not an engagement with truth per se, but a dialogue between subjectivities and the interpretations they generate that take narratives forward in more or less contextually compelling ways.

The Haunting of Men: Commentary on Thomas Burkhalter's "Foregrounding Masculinities in Psychoanalytic Psychotherapy"

Swartz, S. (2016). The Haunting of Men: Commentary on Thomas Burkhalter's "Foregrounding Masculinities in Psychoanalytic Psychotherapy". *Psychoanalytic Dialogues* 26(3): 360-364. Reprinted by permission of Taylor & Francis LLC (<http://www.tandfonline.com>).

Abstract: *Thomas Burkhalter's paper opens an important conversation about the fate of White masculinity in post-Apartheid South Africa. The commentary celebrates the nuance and complexity of the analysis but also suggests that social and historical context would deepen its reach. This concerns taking account of the ways in which the therapeutic moment described owes its formation to a historically and socially specific form of White liberal masculinity. The implications of this for women gendered as female are explored.*

This densely argued paper tackles the fate of White masculinity in post-apartheid South Africa, a world in which the assertion of the power of some men to dominate some women, and to make decisions on their behalf, is no longer a naturalized discourse. It is the world of liberal identity, predicated on class privilege, in which overt racism and sexism are vehemently eschewed. The paper enters the terrain of consciously unsettled gender roles and an unconscious mourning for authority conferred by a "natural" social order in which men dominate through sharpness of thought and language.

There are several moments in which the paper draws together the intricacies of the argument to reveal the tender and vulnerable relational dilemma of both Mr Jones and his therapist. Mr Jones declares he is, after all, "the man of the house"; Thomas Burkhalter (2016) suggests that "Mr Jones would not have consciously owned harboring a belief in the 'natural' authority of patriarchy, nor of wishing for its return, and so his outburst served to betray

him” (p. 342)¹⁷. Levels of consciousness implicated in the outburst are further unpacked in the idea that “gender is a vivid host to the intergenerational transmission of spectral losses of what went before,” a “haunting” that devolves to both previous social order and to archaic relational configurations (pp. 340–341). Given these hauntings, and the guilt and shame that color meanings of White masculinity in South Africa, “Mr Jones’s moment was his shame, and my avoidance involved an anxious attempt not to betray my experience of triumphant aloofness that implicated me in both his undoing, and his having been undone” (p. 345). An unsettled landscape, evocative of further questions, and inviting readers, as they engage, into deeper unsettlement. This is indeed a paper about haunting. My response is about the ghosts it calls up, and how we might think about them in terms of relational psychoanalytic theory.

The first ghost: White liberal masculinity

Burkhalter (2016) identifies the “consolations of an authority” once conferred by hegemonic masculinity (p. 344). Structured by culture and language, this “prosthetic reality” (Parlow, 2011, p. 214) haunts the session as a longed-for escape from two further spectral presences: one the clammy embrace of ambiguity and dissonance in current social configurations of masculinity, and the other the guilt and shame infusing White liberal masculinity in South Africa. Trying to disentangle these ghosts from the mists surrounding each is a significant challenge, but a critical one in terms of the meanings of Mr Jones’s enactment and Burkhalter’s “triumphant aloofness” (p. 345). One layer reads quite simply as mourning for patriarchy, frequently evoked, dodged, resisted, and nevertheless resonating in studies of masculinities, however they are conceived. So while Mr Jones blurts out his longing for the certainties of the past, Burkhalter is able in the moment to dodge a conscious identification with that mourning through a defensive aloofness, which in itself identifies his own loss. This layer of the analysis is finely and sharply captured, and is a pivotal point in the argument.

¹⁷ The page references refer to those in the journal, not in the monograph, held throughout this paper and those that follow.

The second layer is altogether more difficult to pin down and yet is a spectral presence in Burkhalter's paper. The freedom of identification (conscious or unconscious) implied by positioning oneself as opposing patriarchy in post-apartheid South Africa inevitably involves privilege. Burkhalter quotes Dorfman as describing South Africa as a land in which "everything (is) up for grabs" (Dorfman, 2011). I would argue that holding multiplicity and ambiguity with respect to one's gender roles grows in proportion to freedom from economic oppression; access to education; and, through this, ample opportunity for tolerant experimentation with varieties of gender identities. Frontier societies in which daily living feels "chaotic, anarchic, fickle, opportunistic, risky and threatening" (p. 341) has frequently translated into the assertion of violent and uncompromising masculinity, of the kind that results in devastating levels of violence against women, persecution of LGBTI groups and a resounding affirmation of patriarchy. If there is a mourning then, for a patriarchy past, against which Burkhalter defends, it is perhaps complicated by being simultaneously an identification with White liberal patriarchy, a colonizing consciousness that in its presentation as both humane and protective toward women continues to infuse the hearts and bones of many South African institutions (Swartz, 2015).

To return then to the moment of the blurted assertion by Mr Jones that he is "the man of the house," and Burkhalter's ensuing silence, with its overtones of rivalry and complicity in a shared shame, it seems that the implicit pact might be to maintain a fabric of masculinity that continues to present itself as both penetrable and vulnerable to disruption: reasonable, open to gender equality, and yet stepping into an assumption of protective responsibility and compassion. Wanting to be the man of the house is perhaps therefore not a simple assertion of masculinity but of a form of masculinity that defers in overt ways to women's power, and yet covertly feels saddled by manly burdens. To be the man of the house is a wish that comes unbidden, but once spoken it is immediately metabolized as transgressive and potentially shaming for both men in the room because it gives words to this unthought ambiguity.

What is less accessible to experience in the moment is “lack,” the emasculation resulting from eschewing identification with previous dominant masculinities. While Burkhalter suggests experience of “lack” is potentially at the root of a mourning disavowed, it is not clear that this therapeutic moment illustrates this. To be specific, is the deflated collapse of Mr Jones about castration, or a momentary impotence, followed by a silence in which the men in the house search for new ways to embody potency?

There is a lack to be mourned, of course, embedded in a context that has emasculated White men in particular. The paper captures the complexity that might be implicated in a White liberal masculinity that must distance itself from the “brutally unethical” violence that has been a constant thread in the tapestry of post-apartheid society. What is problematic – in terms of both the argument and the working through of the moment therapeutically – is that ascribing violence defensively to the “otherness” of Black men in power is not itself a mourning but a reinscription of power, an assertion of the “civilized standards” that were the bulwark of colonial patriarchal oppression. In Benjamin’s terms, Burkhalter and Mr Jones were not able to reach beyond an object relationship which inscribed them both into a “doer–done to” complementarity, to a relationship in which each could come up against, recognizes, and survive the differences between them, despite their gender. Both are portrayed in this case as persecuted internally by the dangers of identification with violent Black masculinity and the risk of collapse into relinquishing power to the feminine (Benjamin, 1990). To grapple with difference, and to create the possibility of recognition, would have entailed destruction of this jointly held object relation, and through this a new shape for survival of the relationship, which would not necessarily entail mourning at all.

The second ghost: Real women

I turn now to another ghost, Mrs. Jones. Initially inscribed in the narrative as a “gap,” she brings a critical dimension to the analysis. Burkhalter (2016) disconcertingly places her in the “timeless and subterranean aspects of the

maternal realm” (p. 347). To position the maternal as belonging to a presymbolic order, albeit a powerful and formative one, allows Mrs. Jones to be incorporated diffusely and voicelessly, a presence so overwhelming that she cannot be thought about at all. Refusal to recognize her subjectivity by resisting her presence as an other suggests the strength of the anxiety her imagined anger or woundedness might evoke. The “unknowability” of the maternal in this account of relational gendering does risk disposing of women as both voiceless and as objects, as opposed to subjects, with access to agency of their own. Burkhalter makes clear that he believes this to be a defensive maneuver, predicated on the “precarious underpinnings” following disidentification with the maternal (p. 348).

Whatever one’s theoretical orientation the place of the maternal in the psychic life of infants gendered as boys, it is not detached from social and historical configurations: This is precisely why describing masculinity as emerging from the timeless and archaic maternal realm might be problematic. Within first world, developed economies and societies, gender roles have the potential to be entertained as multiple and fertile ground for power negotiation. This is dependent on women’s access to education, to competition with men at all levels of the economy, to political power, freedom of movement, and access to voice across public and social domains. In South Africa, inequality continues to limit the ways in which gender roles might be negotiated in ways that do not result in traumatic exploitation and reinscription of male dominance. So for example, many South African women find themselves heading households as the sole breadwinner, in poorly paid and precarious employment, subject to cultural prescriptions about their gender roles, and acutely vulnerable to gender-based violence (Long, 2009; Moolman, 2013). The implications of this for the ways in which mothering might be negotiated vary across individual families and communities. In other words, “the maternal,” the subjectivities of women who become mothers, and the gender journeys of children are contingent on complex social circumstances.

This has implications for the ways in which we might understand Mrs.

Jones's position. The encounter between Burkhalter and Mr Jones can usefully be amplified by insisting once again on the ways in which it has been structured by White liberal society, which has almost certainly offered Mrs. Jones the opportunity to negotiate power in her relationship to Mr Jones, through challenge to prescribed gender roles. The paper writes Mrs. Jones into a narrative that first leaves her out, and then includes her as a presymbolic placeholder. Burkhalter talks of "the repressions associated to the journey of acquiring gender" (p. 348); in a delightful illustration he describes boys in a playground, pretending to catch and lock up girls, because of their "dizzying effect" (p. 348). While Burkhalter is inclined to attribute the vertigo to attempts to differentiate from the mother, both alluring as well as threatening to the project of psychic differentiation, there is another explanation, rendered ghostly indeed in this paper: Mrs. Jones, as subject, and potentially "thinkable" as competitive with men in their own domain, on their terms, and not being chased, but chasing and chastening her "melancholic" men. It seems that envy as well as shame might be at work here.

The paper offers therefore a description of a therapeutic enactment of a gendered past longed for and disavowed, and then a further enactment that recovers Mrs. Jones from a narrative basement, only to consign her there again as the repository of the archaic and unworded swamp out of which life emerges.

Other ghosts

The description of girls' dizzying effect on boys in the playground opens a way of thinking about the intricacies of shame so delicately opened in this paper. This speaks particularly to multiplicity and ghosts of selves partly disavowed and sequestered (Bromberg, 2008). The "man of the house" clinical moment is perhaps best described in terms of multiplicity of selves. A wish to be men of the house in the face of the otherness of a woman's claim to an independent subjectivity becomes the occasion for a dissociative split, one that momentarily allows the expression of a desire to bond as brothers and simultaneously to refuse to hold women in mind. It is not unconscious so

much as channeled into the confines of socially sanctioned and gender-differentiated moments of meeting. As Burkhalter suggests, these selves are readily accessed around the barbecue, and are lively sources of humor, bravado, and lines drawn with respect to who might tend the fire.

It seems useful to distinguish this disavowal from the painful conflicts evoked by the radical identity change that has been demanded of White liberal men, in the face of post-apartheid life. The contradictions of this demand a properly intersectional analysis, one that takes account of earliest acquisition of gendered identities (in themselves not homogeneous), as well as societies deeply riven by both class and racial division. Some of these contradictions are inaccessible to expression in the kind of encounter the paper describes. The kind of violent (Black) masculinities that Burkhalter (albeit uneasily) places in the realm of men living in a context of “cultural destabilisation ... and social alienation in a context of material and emotional deprivation” (pp. 345–346) allows a double disavowal: a distancing of himself and Mr Jones from men who by virtue of their race and class position are living with a legacy of underresourced education, slim opportunities, and unemployment, and from a longer history of violence that created the Apartheid system in the first place, a system that had its roots in the segregative and deeply racialized policies of the colonial project. This was after all the occasion for White men to protect (and silence) White women in the face of the imagined savagery of Black masculinity. It is the longer history, the deeper disavowals, that seems to me to belong to an analysis of traumatic dissociation more buried somewhat less accessible to scrutiny than the multiplicity of the White men gathered around their barbecue. Beyond this, and inaccessible to consciousness, are the object relations scripts entailing the originary violence of gender identification and differentiation.

I have read this paper as taking seriously a quandary. It is a lament: for the passing of one version of patriarchy; for the identity dilemma facing men raced as White in a country in which opportunities are constrained by a ruling Black middle class; for the disappeared archaic and wordless mother

who can only be conjured by robbing the woman of the house of words. It is a quandary transparently addressed, and its evocation and understanding of shame and envy is an important contribution. The enactment represented in the paper itself, with its complicated and apologetic inclusion of Mrs. Jones in a walk-on part offers a significant moment to think through the “violent innocence” of an apparently deflated masculinity (Bollas, 1993). My reading returns me to a place of principle that I believe marks the relational canon: We are not our biology; there is no timeless unfolding of internal conflict. We step into harnesses, yes (Parlow, 2011). These are derived historically and socially and in relation.

Contributor

Sally Swartz, Ph.D., is a Member of the University of Cape Town’s Psychology Department training faculty in the clinical psychology program. She also teaches Relational theory in the Cape Town Self Psychoanalytic Psychology group. She has published widely in the fields of colonial psychiatric history and psychoanalytic psychotherapy in South Africa.

The Man of the House: Commentary on Thomas Burkhalter's "Foregrounding Masculinities in Psychoanalytic Psychotherapy"

Grossmark, R. (2016). The Man of the House: Commentary on Thomas Burkhalter's "Foregrounding Masculinities in Psychoanalytic Psychotherapy". *Psychoanalytic Dialogues*, 26 (3): 352-359. Reprinted by permission of Taylor & Francis LLC (<http://www.tandfonline.com>).

Abstract: *Thomas Burkhalter is complemented on so vividly bringing the reader into his personal struggles to find a true masculinity in the unforgiving context of contemporary South Africa where White masculinity is associated with apartheid. The struggle to be free of old identifications with the patriarchal order and gender binaries saturate the paper, and attention is drawn to the lingering presence of older conceptions of masculinity as a monolithic concept that leaves women as victims and nurturers and the male as dominant. Burkhalter's clinical vignette is examined and found to illustrate well his struggle and to capture the vulnerability to genderized enactments and the enduring presence of the old order manifested by a reliance on defense analysis that constrains his construal of Mr Jones's statement that he is "after all the man in the house." Potential alternative meanings of this phrase that foreground grief, hope, and a plea for companioning in pain are offered and a deeper engagement with Mr and Mrs. Jones's conscious and unconscious worlds is encouraged.*

"I couldn't figure it out

Even as a young boy I was the man of the house

So, fuck" (Fashawn, 2015) [Reprinted with permission]

Thomas Burkhalter (2016) draws us into the pain, fluidity, and transformative potential that make up the experience of contemporary South Africa and the challenges involved in finding a path as a man, a father, and a therapist in

this unforgiving context. He has written a brave personal essay that captures the challenges of finding and understanding his own masculinity in this sea of powerful historical and social cross currents and “the resulting insecurity and uncertainty that this generates” (p. 340). Burkhalter wisely warns us of the “problematics of generalizing” his observations and the need to understand his work in the context of the “complexities and traumas” of this very moment in South Africa’s history (p. 340). We can thus read this paper as a cogent and passionate struggle located in this very particular moment in this very particular place and history of racial, social and economic struggle.

Burkhalter thus takes on a formidable task: to take us into the complexities of the world that he lives in and co-constructs as he lives it, and simultaneously to attempt to step outside of it to attain some degree of clarity and freedom of thought. He embraces this complexity and acknowledges that “efforts to reveal also conspire to conceal” (p. 340). He humbly concludes that despite his vigorous efforts he, and others, remain enduringly vulnerable to painful and perplexing genderized enactments (p. 349). Burkhalter thus renders the “melancholic response to contextual dislocation within a society in transition” (p. 339) and his valiant attempt to maintain his own and his patients’ integrity within this seismic historical moment, territory not unfamiliar to the readers of this journal (Lobban, 2012; Suchet, 2004, 2007; Straker, 2004, 2015; White, 2007).

The attempt to find a new and true masculine within the context of the decline of patriarchal authority in this turbulent and violent context is a considerable challenge and involves confronting no small amount of threat. Indeed he makes the salutary point that “one’s capacity to be open to identificatory ambiguity and multiplicity, and to one’s inherent otherness, is dependent on how threatened one feels” (p. 340). One cannot read this line without appreciating the complexity of reconfiguring the idea of White masculine privilege through the prism of the contemporary South African context that he so vividly renders. I am not sure that we in the United States or Western Europe would be describing a masculinity “born in large measure out of a sense of threat and traumatic experience” (p. 341), or at least not

with quite the same quality of threat and trauma that Burkhalter refers to. The association of White masculinity with apartheid would appear to be an onerous and shameful burden that, as Burkhalter describes, saturates even the most intimate of relations.

Burkhalter is both “comforted and repulsed” when engaging with White male Afrikaner patients who evoke his own development in the “National Christian Education” system characterized by a “perverse machismo” (p. 343) and exemplified by the “dark arts” of rugby and the manliness of receiving the “lashings of corporal punishment.” He honestly admits to finding comfort in the illusory coherence offered by this structure and the melancholy that appears to be a daily struggle as he, and I take it many others, attempt to reshape their gendered realities and relations. In this dimension, Burkhalter’s paper captures in stark relief the complexity of social change, the personal work involved in transcending history and the enduring vulnerability to “genderized enactments in therapeutic encounters” (p. 349).

The push–pull between the comforts of the older patriarchy and the liberation of a more contemporary gender consciousness that is at the center of Burkhalter’s struggle infuses his personal reflections as he tries to foreground masculinity, and the paper evinces both the freedoms and the constraints that this struggle involves. Indeed he tells us “that we are intimately bound up in that which we resist” (p. 344). In expressing this sentiment, Burkhalter captures the core of every personal struggle (and perhaps especially that of therapists in a gender fluid environment) to break free from whom and what inexorably shaped us, and that with which we are deeply identified. It also reverberates through the relational landscape where the embrace of freedom is both a theoretical and clinical north star (Hoffman, 2001; Maroda, 2004; Mitchell, 1995, 2005) most recently and powerfully rendered by D. B. Stern (2015).

Indeed Burkhalter wrestles with the idea of masculinity itself. While referring to masculinities, plural, it seems that he remains somewhat captured by the dominant conception of masculinity as a monolithic concept. Having

uncoupled masculinity from maleness and heterosexual men, relational psychoanalysts have widened the discussion of masculinities. Rather than viewing the concept of masculinity as one thing, we are more inclined now to see multiple approaches to a fluid conception that is difficult, if not impossible, to locate as one entity. Person (2009) captured this position: Masculinity cannot be regarded as a single entity. Both within Western culture and across cultures, a wide variety of masculinities are easily observable. Yet masculinity is so often contrasted with femininity that the many differences among men are at times obscured. (p. 1). In a similar spirit Harris (2005) made the point that women certainly may occupy positions of masculinity, and Corbett (2009a) and Blechner (1998) made the case for homosexual men being not construed as feminine but as occupying a form of the masculine.

This conception of masculinity as purely male constrains the possibilities inherent in Burkhalter's project to find and foreground different masculinities in his context. The monolithic masculinity of the prior order seems to still hold him captive. He sees Mr Jones's assertion that he is "man of the house" as purely defensive and a statement of the patient's shame. Further he struggles with his own sense of triumphant aloofness in the face of his patient's surrender. Burkhalter does not seem to include receptivity and surrender (as opposed to submission à la Ghent, 1990) as qualities of the masculine. He finds himself time and again painfully struggling with the patriarchy and monolithic masculinity of competition and domination that characterized his National Christian Education, upbringing and identifications. Not seeing women as occupying a position of masculinity would also seem to lead to the disappearance of the feminine in his analysis and literally to the disappearance of the woman in the session, which I return to later.

The older apartheid order and Afrikaner society relied heavily on rigid social and racial binaries and the gender binary that Burkhalter struggles to disentangle himself from with such stout purpose just won't let him go. He admits that "most of what I associate as my sense of masculinity in relation

to women feels strangely vague” (p. 347) and women come across as greatly reduced: They hover spectrally over his musings as victims and nurturers, and little more. Both the female and the masculine are reduced in this conception. He foregrounds the more classical psychoanalytic view that “the intimate relationship to the maternal is charged for the child with feelings of helplessness and fantasies of omnipotence, experienced within the context of pleasure and displeasure” (p. 348). We may contrast this with the contemporary psycho-analytic views that envision the mother as located in her own internal world of fluid identifications. From this point of view, for instance, we might see the development of masculinity in the boy as being partially constructed by the mother’s view of her own father (Diamond, 2009). The mother is vitally involved with the growth of the masculine in her sons’ and daughters’ psyches.

Burkhalter’s engagement with the monolithic masculinity from which he seeks to free himself appears in his apparent association of “effeminate men” with vulnerability and subjugation (p. 345) and with the challenges to his own manliness that he experiences in relation to socially dominant narcissistic men (p. 345). He acknowledges that he is invoking the monolithic and stereotypic attributions that Reis (2009) seeks to have us be free of, but ineluctably seems to tilt back to a masculinity that always involves the age-old tussle of dominance and submission. Psychotherapy with men thus always involves a power struggle where the man “is invited to submit to the process, to regress, and to surrender to psychic penetration (Elise, 2001)” (p. 345). There is no place here for a masculinity that involves receptivity, openness and co-operation, along with strength and assertion. We find only the dynamics of domination/submission and penetrate/penetrated. Men and women, masculinity and femininity, are impoverished in this formulation, and gender relations are once more captive to the monolithic and unforgiving. It is a bleak and melancholic picture, where masculinity is almost always defensively constructed and where one has to stretch mightily to imagine relatedness, joy, assertiveness, and power that are not subsumed in the realm of domination and submission.

In his clinical example Burkhalter shows us how this sensibility shapes his clinical engagement and practice. He says, “Given that we are intimately bound up in that which we resist, these struggles are often evident in the conflicted currents of my countertransference” (p. 344). Burkhalter bravely takes us into his thoughts in response to an incident with a couple and captures his process as it emerges in this moment. We are told that in response to difficult criticism from his partner, Mr Jones became frustrated and exclaimed that he was “drawing a line” and that he was “after all the man of the house” (p. 339). Burkhalter offers us no more than these ten words and his subsequent contemplations and considerations. The reader is given no orientation to the couple beyond his observation that they hold relatively flexible and nonstereotypic gendered roles. We are not told their reason for seeking help, at what point they are in the treatment, or information as to their personalities or the prior substance of their relationship and their treatment. Hence any commentary is by definition no more than speculation and hypotheses. However, it does seem that the manner of this clinical rendition potentially captures the issues Burkhalter is demonstrating: that he remains vulnerable “as I imagine do many other therapists, to genderized enactments in therapeutic encounters” (p. 349).

Burkhalter tells us that after uttering these words, Mr Jones slumped and seemed dejected. He had “said too much” (p. 339). Burkhalter does not interject to examine these words and what they might mean, and Mr and Mrs. Jones continue to talk to each other. The issue is taken up later, but by that point the atmosphere was “tepid” and the issues that Burkhalter wished to address were “insubstantially scrutinized.” In this rendition Burkhalter would seem to betray a psychotherapeutic stance imbued with a hierarchical and monolithic ethos. He believes that the patient’s words need to be scrutinized and seems to give no attention to unfolding process. Hence, what the couple talked about after Mr Jones’s words has no relevance, or at least no presence in this account. He has concluded that this moment is the crux of the issue and deletes from the account any other information. One struggles to find relatedness or emergence in clinical process. Rather we are confronted with a therapist who feels he has let himself down by not

addressing an issue head-on. He suffers in this session because the idea of clinical process and change embedded here is one that involves conscious discussion of what is available to be verbally and symbolically engaged with. There is no image of the emergence of what might be unformulated (Stern, 1997), of the logic of association (Bollas, 2009), or of mutual regulation (Beebe & Lachmann, 2005) or mutual containment (Cooper, 2000). When the couple returns to the issue and the atmosphere is tepid, one might ask whether the couple is affectively self-regulating, not to avoid dealing with an issue, but preparing to do so. Burkhalter is freighted with a prerelational view that relies primarily on the idea of defense. Clinical work seems to rely on the exploration of what may be behind such defensiveness. Hence the couple is portrayed as defensive and avoidant, and he himself fears that he has defensively avoided dealing with the issue and masculinity itself is constructed as a defensive operation. Accordingly the therapist seems to be the one who is supposed to know (Lacan, 1964) and it is his job to bring his knowledge to his patients. Burkhalter is constrained by this hierarchical straightjacket. He tells us that he seeks to reduce the possibility of enactments, rather like classical analysts sought to reduce countertransference. He suffers because there is no vision of the benefit of welcoming and working through enactments (Bass, 2003; Director, in press; Grossmark, 2012a, 2012b, in press; Reis, 2010). Indeed he removes himself from any feeling of sympathy with Mr Jones and honestly tells us that he was “relieved that I was safely distant, that I was not like Mr Jones, that he was other, and also that my authority ... was still intact” (p. 340). Many of us know the wrenching work of encountering the not-me in our clinical interactions and the relief when we remove ourselves from the primary mix-up that patients often induce. However, our notions of therapeutic action now embrace these moments and ask us to engage with what may be dissociated or to consider that such vivid arousal engendered in the therapist is often a signal of projective identification that speaks to a more primitive self state calling out for recognition and witness (Eshel, 2013; Grossmark, 2012a, 2012b).

Trapped in the straightjacket of a drive-defense psychology, Burkhalter takes

Mr Jones's words that he is "after all the man in the house" and his behaviour as manifesting a defensive manoeuvre. However given the melancholy tone of the whole paper, I wonder if we might consider, in the absence of other clinical data, that we might be hearing here the expression of an abiding unconscious connection to a lost object. Perhaps a yearning for the father and for the "comfort in the illusory coherence of 'knowing' and being 'placed', whether that takes the form of an accommodation of, or a resistance against, the authoritative instructions of dominant masculinities" (p. 344): the very conflict Burkhalter is engaged in within himself. Such a reading of Mr Jones's words would see them as a plea for companionship in this mourning and transition, a reaching to his therapist to join him in the struggle to grow. Burkhalter is overwhelmed by the threat of the moment and finds that he has to distance between himself and what is emerging: to control the situation, it would seem, and to restore the hierarchy and safety of the therapist who is supposed to know.

The contemporary African American young rapper Fashawn has written a song called "Man of the House." I borrowed some lines for the epigraph. In this very moving neo-realist rap tale, the writer documents his tortuous relationship with a barely present father who is interested only in women and drugs and least of all in his son, the writer. Now an international music star, the writer laments with searing melancholy the burden of having to be "the man of the house" all his young life. He is burdened, bitter, tired, and confused, and mostly sorely hurt by this father. The song, however, captures in both melody and words the resignation, strength, regret, grief, and hope that is involved in his assumption of the moniker: a multilayered appreciation of what it can mean to feel that one is "the man of the house." Understanding that this song emanates from an entirely different social-economic-racial context to that of Burkhalter's session, I offer it to illustrate that there would seem to be many subtle meanings potentially embedded in Mr Jones's words, especially the sense of grief, mourning, and hope that are more encompassing than a mere "nostalgic wish" (p. 347).

When Burkhalter talks with his female colleagues in supervision, he realizes

that he has totally “negated Mrs. Jones” and that “in his account she was not accorded any form” (p. 346). He had not asked her what she thought of Mr Jones’s words. I would add that in negating Mrs. Jones, he negates the couple, and by doing so he denies both the man and woman their reality, depriving both of them the lived context in which they and Mr Jones’s words might be understood and empathized with. He wonders what Mr Jones’s words mean as a reflection of two men “in the presence of a female third party.” This construal of the wife as a third party in whose presence he and Mr Jones sit underlines the degree to which any sense of unity, couplehood, and with-ness has been lost in his formulation. Assuming that the couple has an unconscious, if not semiconscious, understanding of Burkhalter’s perspective (Aron, 1991), might we not understand Mr Jones’s exclamation as a voice from the couple or from the field of this couple’s treatment? The words would seem to cry out for Burkhalter to attend to and recognize who is in the room with him. From such a perspective, it is not a defensive maneuver but a legitimate call for the couple to be allowed the space to take back their own treatment: This is our house (therapy), not yours! One could hypothesize that this lack of recognition might be an enacted rendition of a part of their dynamic or the ghostly presence of a parental figure that has sought to negate their individual or joint legitimacy (Kalb, 2015). It certainly is perilously close to an enactment of the most profound “terrorizing imperative” (p. 346) of the apartheid regime where many forms of coupling such as groups meeting together, the sharing of ideas, and thought itself (conceived as a psychological coupling in the mind; Bion, 1967) was seen as dangerous.

The negation of the couple points to the immense difficulty involved in attempting to study and think about masculinities outside of the immediate presenting context. In his attempt to “foreground” masculinities Burkhalter seems to have decontextualized masculinity: the very thing he is so dedicated to not doing. Mr Jones cannot be understood outside of the couple. Likewise one is impoverished when one engages with masculinities uncoupled from the feminine and the socioeconomic-historical reality.

Burkhalter seeks to understand his own “marginalization” of Mrs. Jones, (though it is hard to see how she is “marginalized”: it seems more accurate to say that she is disappeared) and says that his sense of masculinity in relation to women feels “strangely vague” and grounded in “archaic reverberations of the maternal, all of which tend to resist clear articulation” (pp. 347–348). The maternal holds a mysterious and unnamable threat to his sense of self. One appreciates the frankness with which Burkhalter outlines these personal realms and looks to them for clarification in relation to his clinical lacunae. He remains, though, frustrated in this endeavor, and seems to fall back on a notion of feminine mystery that is unknowable to the male and concludes with an attempt to find comfort in that realm of the unknowable. He leaves us to ponder how easily aspects of self-experience can “undermine the ‘achievements’ of consciousness” (pp. 348–349). Certainly this is a worthy point, but I wonder if he is actually closer to a path forward than he seems to take credit for. He leans uneasily on Kristeva’s description of the representation of the maternal as the “unconscious of the symbolic order” (p. 347). Perhaps we can suggest that in banishing Mrs. Jones he has banished the realm of the unconscious from both the treatment and from his discussion. Hence the “achievements of consciousness” have been undermined. His struggles with masculinity as outlined in this paper and his clinical praxis, which relies on scrutinizing and discussing rather than the allowing of an unfolding process that might “court surprise” (Stern, 1997, 2010, 2015), all point to a valiant attempt to engage with consciousness. As psychoanalysts, we know that it is what we do not yet know and what defies verbal formulation that holds the key to our deep dilemmas. We appreciate association, enactment, and negative capability. We live within and through enactments, not knowing where we are going and what personal changes lie in wait for our patients and for us (Bass, 2003; Director, in press; Grossmark, 2012a, 2012b). In short, we value nonconsciousness. We do think, but we do not try to think our way into the unconscious and the unformulated. We are open and receptive to its annunciation. This is the very position that does not seem to appear in the world of the masculine as described by Burkhalter. Like coupling, I imagine that the unconscious was not a realm that the apartheid regime had much

tolerance for. He may find much relational (and gender) freedom (Stern, 2015) in a deeper engagement with Mrs. Jones, with the Jones as a couple and with the surrender to whatever process might unfold in their treatment. I thank Thomas Burkhalter for so bravely bringing us into the complexity and melancholy of his struggle to locate and foreground masculinity in such a charged historical and social context.

Contributor

Robert Grossmark, Ph.D., teaches and supervises at the New York University Postdoctoral Program in Psychoanalysis, The National Institute for the Psychotherapies, The Eastern Group Psychotherapy Society, and the clinical psychology doctoral program at the City University of New York. He co-edited *The One & The Many: Relational Approaches to Group Psychotherapy and Heterosexual Masculinities: Contemporary Perspectives from Psychoanalytic Gender Theory*, both published by Routledge.

Enigmatic Masculinities: A Reply to Swartz and Grossmark

Burkhalter, T. (2016). *Psychoanalytic Dialogues*, 26(3): 365-371.

Abstract: *In reply to Swartz and Grossmark's commentaries on my paper about encounters with the masculine, I elaborate from a reflexive stance on the notions of context, positionality, and warrants to speak in my writing and the responses. My account is part of an unfolding exploration of how I stand as a gendered being within psychotherapeutic praxis, and in line with that, how what was intimated in my original paper points to Laplanche's theorizing on the sexual and to his notion of enigmatic seduction in ongoing gendering processes. The reply finds itself haunted by the abject and its position within the postcolony, and with a desire for what is an illusory transcendence.*

I convey my appreciation to Swartz (2016) and Grossmark (2016) for their thoughtful engagement with my paper “Foregrounding Masculinities in Psychoanalytic Psychotherapy” and to this journal for the opportunity to further the dialogue. Their commentary has provoked thought beyond the scope of my aims in this reply, and it is a welcome opportunity for me to confront myself and my thinking in relation to others—to appropriate Stephen Fry, How can I tell you what I think when I haven’t heard myself speak yet?

To contextualize the paper, it is the first of a series from within a doctoral program by publication through the University of the Witwatersrand, Johannesburg, South Africa (see Long, Eagle, & Stevens, 2015). As such, it is part of an unfolding process, an exploration of masculinity through reflexivity, or more specifically, how male therapists are positioned as gendered beings within psychoanalytic praxis (see Burkhalter, 2015; Burkhalter & Eagle, 2015). I am drawn to ask, What does it mean to my practice of psychotherapy that I am male, and more pointedly, how does that

shape how I construct meaning? The dialogue stands as reflective of the multiplicity of gender construction, and in that regard I find both Grossmark's and Swartz's commentaries to be very useful in elaborating and expanding on the range within which I am able to think. I take as valuable, too, that their engagement has unsettled and disturbed in ways that serve to clarify my position.

Gender, while ubiquitous, is also something we cannot be dispassionate about, and because gender is inescapably part of how I construct meaning, I am obliged as a psychotherapist to interrogate how my hermeneutics are shaped, and to thus expose myself to my bias. It is this notion of reflexivity that I want to foreground in reply to Swartz's and Grossmark's comments. I am taking reflexivity here to represent "an interactively critical practice that is constantly reflecting back on itself and is always suspicious of the productions of its own knowledge" (Frosh & Baraitser, 2008, p. 350). In that way I would like to take up and elaborate on social location and intersectional positioning, to reflect on interpellation, intersubjectivity, and relationships to power, and out of this to ask, On what basis do we decide what gets included and excluded in our thinking and our practice? From there I want to put forward some ideas about expanding notions of relationality.

My engagement with Grossmark's (2016) and Swartz's (2016) commentaries reveals that there is much that I resonate with and much that feels other, and within the ambits of what feels like recognition and misrecognition (because my account is personal), I am not only challenged and stretched but also made aware of how I am bounded. There are various points in how I am represented at which I feel misunderstood, which is something with which I feel complicit, and it interests me that I have communicated the fluidity of my experience as a struggle to extricate myself from a monolithic conception, as Grossmark reads it, when much of my struggle is a search for some purchase on solid ground (see Burkhalter, 2015). It is in Swartz's response, perhaps because she is more proximally situated, that I most recognize myself, although this is a recognition that is

not always comfortable. There were also moments where I felt interpellated in particular ways. On various occasions in reading both accounts, I found myself accommodating to how I was rendered. This was felt to be subtle and seductive, not only because I share many of the concerns raised and am theoretically sympathetic but also because Swartz and Grossmark come to me with a relative authority in the field. In this process of recognition/misrecognition, dynamics around resistance and accommodation were invoked, which led to my thinking about intersubjective engagement and to questions about how I distinguish what is “mine” and what is “other.”

This dialogue with Swartz and Grossmark is a celebration of heterogeneity, an engagement with the rich difference of interpretive multiplicity that reminds us of the ways our theoretical lenses constrict and expand our experiential range, thus setting the boundaries for what we allow, what we foreclose on, and what we cast aside. In that regard in particular, I find the intersection of race, class, and gender in Swartz’s psychosocial account very helpful in elaborating on the complexities of context and positioning, and consequently of warrants to speak. How we write, and are written, is contextual.

Swartz rightfully argues that “holding multiplicity and ambiguity with respect to one’s gender roles grows in proportion to freedom from economic oppression, access to education, and through this, ample opportunity for tolerant experimentation with varieties of gender identities” (p. 361). This illumination involves an argument that stresses that there are limits to conceptual and performative possibility, and on that basis there are multiple layers to positioning in the three texts in question that warrant exploration. To cite one example, it interests me that Grossmark finds my melancholic stance remarkable, while Swartz seems not to. What might this “melancholia” represent? Is it reflective of the losses around Whiteness and patriarchy in the South African context more broadly, as argued in the paper, or is it also situated in other personal losses, which then find traction and evocation within particular theoretical affiliations? There are layers to this story. A reading of Grossmark’s narrative from my vantage in the diaspora

(Swartz, 2007) includes that it is characterized by optimism and suggestive of ease of purpose. It induces a context of possibility not burdened by constraints, a sense of agency securely centered and thus the ability to be creatively expansive. There is to me in Grossmark's account, the intimation that the limits to masculinities are the limits of imagination. Perhaps that too is reflective of a cultural orientation born through a historical trajectory that is particular to North America? Although Grossmark hints to acknowledge his situatedness, I find it interesting that context is commonly more easily attributed to the margins than it is to the centre.

I raise this issue to challenge Grossmark's critique about how he understands my reading of transference/countertransference because I am interested in the therapeutic relationship in line with the questions Hansell (2012) generates, concerning the seductions of the analyst/therapist and how this shapes how we read meaning (Barratt, 1994; Laplanche, 1992). How we roll and how we are rendered, and the positions we consequently assume, are governed by forces that are not altogether transparent. Without a reflective engagement with the "total countertransference situation" (Hansell, 2011, p. 105) that includes an interpretative stance that acknowledges that I am prejudiced by my aims and my desires, I am unable to ascertain which enactments might be useful and which may, for example, disguise the seductive enactment of power—which is a more fluid description of what I am referring to when I speak of dominance and submission, and to which I will return later.

Gender, being complexly determined, has multiple points of entry, and the trajectory of my exploration has led me to a fascination with masculinity and desire and to the awareness of how opaque the link is. I understand the gendered sense of self that I feel to be mine to be partially constructed within the context of an internal otherness founded through the disavowals and repressions that constitute unconsciousness and the antagonisms inherent within it. As such, I lack transparency in knowing what it is that I want. When I extend this, I get to thinking of Butler's (2005) account of interpellative processes, and engage thus with Laplanche's (1997) theorizing, pointing to

how my desire is formed in response to the desire of others, those purveyors of the “socii” in which I am infused. This would inform that I am constituted through the question (which is here not articulated through Lacan), “What does the other want from me?” And so, when I understand my masculinity to be engendered broadly within processes of agency and objectification (Goldner, 2003), I include more intimately, within processes of seduction and translation (Fletcher, 2007). It is here, in relation to this latter aspect of gendering – for which I did not have a clear theoretical appreciation at the time of writing the original paper – that the boy and the man observing become vertiginous (see House & Slotnick, 2015).

While accepting something of Grossmark’s depiction of my struggle to “reshape” my “gendered realities and relations” (p. 353), I feel compelled to argue on the grounds of emphasis. I have no illusion of “transcending history” (p. 353). I am engaging my experiences in order to try to expand my awareness of how I have been gendered, how I construct and am constructed by what it means to be a man, and how that informs my relatedness and performance. I do not seek a “new and authentic” masculinity, for I am suspicious of what that means. I can strive only to reveal to myself how I inhabit my masculinities and to do so under conditions that accept that I lack transparency to myself and am often conflicted and ambivalent. I am aware that my masculinities can be fluid and can take many forms, including effeminate performances, and that these, given the ambiguities of authorship, are always relational. What I am discovering through this process of writing and being written is the surprise of confronting myself in ways other than what I consciously imagined. What is revealed is something of my prejudice in how I render and how I want. Under these conditions I am disinclined to seek, and fail to see the viability of, the consolations born of creatively reimagining the new—other than to trust that translations will shape growth.

Grossmark (2016) is accurate in his reading that I “wrestle with the idea of masculinity itself” (p. 353). This is a complex issue with a long-standing and contested theoretical engagement, and I am grateful to Grossmark and

Swartz, who invite me to confront where I stand, both at this juncture and at writing the original paper. I do not understand masculinity as reified, as “a thing,” but I do conceive of it as constituted within certain relational constraints that operate according to context. Chief among these constraints in the context of being human and mortal is sexed difference. I do not intend this to be reified, or that I understand being sexed to be prescriptive of what masculinity or femininity should authentically be. I do, however, hold the position that sexual difference is deeply implicated in how we have structured human society and how we have survived reproductively as a species and that this must have profound valence within the human condition—notwithstanding the *jouissance* that poststructuralism affords me. We have corporeal limitations that confound the wish that sex can be transcended on the grounds that we can imaginatively construct it as such. And so, although I am comfortable uncoupling masculinity from sexual orientation, which relates to the many ways in which men identify, relate, and take pleasure, I find it arbitrary to uncouple my masculinity from maleness, or to uncouple a woman’s masculinity from her being a woman-in-the-world, and under those exclusions I would be more inclined to different terminology, such as to speak of yin and yang. Although I acknowledge that I am cutting across the stream of what is a long tradition of deeply considered arguments, this is a sentiment that stands as reflective of my current gendered experience and is thus vital to what I bring to the therapeutic encounter. Such is my bias.

My arguments here are intended neither to minimize the intricacies involved in theorizing ontologies nor to underplay the problems of essentialism and determinism in what is part of a complex debate within the constructionist turn. Both Swartz and Grossmark, however, take up what they understand to be a biological determinism in my work, and I was surprised to encounter Swartz’s assertion that we are not our biology at the end of her commentary. In response, I am inclined to resist the reduction of my sensorial and embodied being to my own and others’ constructions of that experience, and in line with what I have just argued, I would argue that to exclude a corporeal existence that has commonalities across the species, speaks of the abject,

to that which we render taboo (Butler, 2003)¹⁸. How do we decide which discourse to discard, and more specifically, on what grounds do we do so given a relational perspective? By negating biology, splitting off the nonconceptual body in this way, do we not foreclose on the possibility of developing a more relational notion of biology?

It is with this issue of discursive dominance and notions of primacy that I return to the matter of power, and to the claim that positioning within the dialogue in question involves the contestation of space. However sensitive we are to the importance of processes of mutual recognition, the argument around difference implies the assignation of value, which is both implicitly and explicitly hierarchic, and in which the play of power seems to be inescapably implicated. I am thus uncomfortable with the idea that in the realm of gender and sexuality, in an arena where I am deeply and in some ways passionately invested, I will be sufficiently aware and consistently able enough to neutralize my wants and my vulnerabilities, my desires and my fears. The symbolic system I employ and am employed by is structured as hierarchic and categorically exclusive, and since I possess a human mind that seeks synthesis, this will by necessity mean that I foreclose on other possibilities. It is not that I can only conceive of masculinity in terms of dominance and submission – although Chodorow (2015) recently pointed to the significance of this issue among men, alongside the strong tradition of masculinities studies conceived on this basis (see Connell & Messerschmidt, 2005) – but rather that I am suspicious of any interpretation that suggests it has circumvented or transcended power relations. Again, I do not mean to suggest that power always needs to be enacted, or that there cannot be ethical ways of relating, but rather that these are tenuously maintained, oscillating within fixity and fluidity, and subject to context, opportunity for advantage and to perceptions of threat. The paper under review and the project it forms part of is specifically concerned with the presumptive complacency that comes with othering, and because it was not my

¹⁸ I suspect that Butler might consider my appropriation of her work in this citation to be in the service of nefarious ends

conscious politic, my dislocation in the processes described in the paper, involved among the others described, that of assuming mastery of my narrative.

While there are, as Swartz and Grossmark deftly illuminate, various readings of the scenario I sketched in my paper concerning the exclusion of the feminine and the account of the boy and his vertigo, it is with regard to specific resonances around my exploratory processes that I interpreted as I did. It is to the notion of masculinity as a gendered form of desire that I was drifting, under the sway of a re-encounter with the maternal feminine when confronting the little boy at the end of my paper, which then subsequently found further elaboration (see Burkhalter, 2015) – gender positioning need not be static. And while not unproblematic, I allude to the maternal feminine as the repository for the primal semiotic experience from which we all emerge (see Kristeva, 2014), and to which in relation masculinities are uncomfortably situated. From this perspective, it is with Swartz's (2016) binary inference that I disagree.

Swartz infers that my reading renders the feminine as unthinking and thus positions feminine intellect as a threat. My first question would ask, On what grounds do we discard the legitimacy of insights drawn from the weight of literature on masculinities that Chodorow (2015) assigns to second-wave feminism? Second, my position need not necessarily imply that the threat is from "thinking" femininity but should include my argument that the threat resides in the "dizzying" effects of what is unthought. I would emphasize that presymbolic experience, unfolding within an unequal power relationship, becomes, for both male and female retrospectively gendered and thus subconsciously and problematically associated with a relationship to the feminine. Perhaps because of this, the masculine seeks to gain secure purchase by its claim to the symbolic, to the phallus (see Burkhalter, 2015; Frosh, 1995).

I suggest that Laplanche (2007) be employed here to bind the various strands I have argued, by theorizing how a Freudian notion of sexuality

operates as a third to the sex and gender binary. Laplanche asserts that our sense of self is formed within “otherness,” in that we are constructed in infancy in part through the enigmatic seductions of our caregivers in their provision of everyday care, by gendered adults whose unconscious communications consequently constitute and gender our drives (Laplanche, 1997; Stein, 2007). But I would argue further, in line with Laplanche, that these seductions are not exclusively the domain of primary care. If we think of the proximal and involved father as a libidinally invested caregiver, engaging as do all caregivers from within the play of *nachträglichkeit* (House & Slotnick, 2015), then “he” too is an unconscious purveyor of “sexuality,” an unthinkingly seductive presence who is enigmatically complicit in how our desire is gendered.

I argue along these lines to distinguish the masculinities/femininities of men from the masculinities/femininities of women, and to demonstrate awareness in response to the commentaries, that no one, however gendered, has possession of the phallus (Frosh, 1995). And it is through experiences of interchange between different voices that I am reminded of how we unfold through relational engagement, under the necessary conditions of both recognition and otherness, and for which processes such as this dialogue are invaluable. Further, this process reiterates for me the understanding that my choice of constructive possibility, from among the multiplicity of voice available to me, is made (and made for me) largely on the basis of an idiosyncratic resonance and dissonance that is the hallmark of my desire.

CHAPTER SIX

PAPER THREE: 'Imagining Masculinities Through an Exilic Consciousness'

Prescript

Joseph Brodsky was right. So were Nabokov and Conrad. They were artists who never returned. Each had tried, in his own way, to cure himself of his country. What you have left behind has dissolved. Return and you will face the absence or the defacement of what you treasured. But Dimitri Shostakovich and Boris Pasternak and Naguib Mahfouz were also right: never leave the homeland. Leave and your connections to the source will be severed. You will be like a dead trunk, hard and hollow.

Hisham Matar – *The Return: Fathers, Sons and the Land in Between*¹⁹

Mike Tyson's story reminded me of those legendary tales of abandoned children so particularly cherished by the European imagination... such tales appeal to our sense of wonder, mystery, and dread; and to our collective guilt. These children, invariably boys, are 'natural' and 'wild'; not precisely mute but lacking a language; wholly innocent of the rudiments of human social relations. They are homeless, parentless, and nameless, 'redeemable' only by way of the devotion of a teacher father.

Joyce Carol Oates – *On Boxing*²⁰

The paper to follow, accepted in December 2014, emerges from out of the paper that preceded it, *Foregrounding Masculinities in Psychoanalytic Psychotherapy*, and more specifically, in response to the "vertigo" expressed by the boy at the point in the paper at which the effect of what we might term

¹⁹ (Matar, 2016, p.2)

²⁰ (Oates, 2006, p. 135)

the realm of the maternal and what we might apportion to the unconscious, is conveyed; the problematics of that conflation aside. It speaks to a difficulty held to be central to masculine identifications, namely, to what is involved in the processes of acquiring a masculine identity that is the symbolic binary to the sexed other, the maternal feminine. It attempts also to articulate something of the losses inherent to the movement from the Imaginary to the Symbolic (Lacan, 1977b), to oedipal complexities more broadly and to what these may mean for male gendered subjectivity. It follows from the notion that a subject experiences lack in the helplessness it feels with regard to its ongoing dependency needs, for which the symbolic order is held to compensate (Krips, 1999; Moncayo, 2012), and in relation to which male development is understood to be particularly problematically situated.

While writing the first paper I began to concretise an awareness that the consolations offered by masculine identifications had been exposed and felt to be precarious and insubstantial. The paper in this chapter is a personal take on a phrase that I later came across that captured what I was trying to articulate, namely the assertion that it is in “phallic uncertainty and the power of the mother”, where “the seeds of masculine sexuality [are] sown” (Frosh, 1994; Frosh, 1995, p.187). The intention in this paper was to speak to my emerging awareness of this idea through Edward Said’s concept of the exilic, with the hope that this is conveyed (to follow Britton and Steiner (1994) cited in Midgley (2006a, 2006b)) as a creatively emergent “selected fact” as contrasted with an “overvalued idea”; the latter being a “pre-selected fact” that seeks to force the phenomena under scrutiny into a stable, coherent, and hypothesis confirming story. The deployment of the ‘exilic’ in this paper is also reflective of arguments made earlier about the irreconcilability of language and reality. Further, in a shift from descriptions of origin to those of function, I hold the concept of the exilic to speak predominantly to my *experience* of things as opposed to what these things might be, and it is a concept which I found to be a useful container for the evocations of this exploration. The exilic therefore, stands as a developmental metaphor as well as a position in relation to the transience of time and representation, and is intended to speak to alterity and

otherness.

From such exilic origins, I come then to the father seeking both tangible representation and purchase on solid ground, as ‘bearer of the phallus’. I imagine the Phallus as a kind of objet a (Lacan, 1977c), a “phantasm” that compensates for loss and originary lack, and which is expressed as such by Rutherford (1988) commenting on Kafka’s letter to his father. Kafka holds his father to be the “measure of all things”, and Rutherford’s reading speaks to the Lacanian conceived need for “identification that is usually a lifelong and unfulfilled quest for that intangible something that will make us whole” (Rutherford, 1988, p. 56). Moncayo (2012) informs that this “nostalgia for an ideal father is a defense against emptiness, and it is emptiness, correctly understood, that underpins the symbolic order without producing the excesses of the father figure or of the master” (p. 143). It is to this, and its resonance with the actual father, that the paper seeks to speak.

A note on process observation and ‘method’: I had written up the vignette that opens the paper and its relation to Kenneth’s case material some years earlier, both for possible research purposes and for clinical insight into the case, and I recalled it more recently on the back of reading Bollas’ (2003) introduction to Said’s *Freud and the Non-European*, where a link between childhood development and an exilic consciousness was inferred. I did not know at the time that the associative links I had made in relation to the therapeutic processes I will be describing in the paper held any relation to the exilic, nor to abjection (which is central to the argument presented in the paper), and neither was I aware of the notion of abjection at the time the interactions were experienced. Reading Kristeva (1982) at the end of the first paper, and then re-engaging with an older relationship to the work of Said, spoke of a resonance with something I had been sitting with, but for which I had no representation; a sort of theoretical “unthought known”, the amnesic memory related to the unrepressed unconscious (Bollas, 1989).²¹

²¹ Julia Kristeva: *Readings of Exile and Estrangement* (Smith, 1996), which I came across at the close of compiling the larger study, compellingly elucidates this very dimension of Kristeva’s work that I was trying to capture in relation to that of Said.

Similarly, I was also unaware at the time that Cormac McCarthy's writing, with which I have had a long engagement and which features prominently in my associations in the paper, had also been read through the vantage of the abject. I am making the point that I find it fascinating that there was an underlying theoretical coherence to my associations, based on the resonance between the evocations of texts, affective experience in current and perhaps pre-symbolic lived experience, and attempts to then represent those effects through what they asked of me. I recently came upon an account in Parsons' (2014a) chapter, *In Defence of the Uncanny*, where the author comments that it felt uncanny "to find I had chosen a paper that would ambush me with this connection" (p.56). This process of allowing and trusting a coherence to emerge has become a crucial aspect of what revealed itself as 'method' in this study, the finding of the *rules of one's discourse*, and the value of *speaking before knowing* those rules (Lyotard, in Benjamin, 1989).

My thinking in this paper is influenced by the aim of playing voices off against one another (contrapuntal) in the hope of exploring how things hang together, and tilts towards the "project of finding new, better, more interesting, and more fruitful ways of speaking" (Flax, 1990, p. 201). When this paper was accepted by *Studies in Gender & Sexuality*, among the editorial recommendations given was to address the concern expressed by one of the readers who argued against the likes of Butler (1990, 1993) being thrown-in with classical, oedipal Freud – and to a lesser extent with the object relations sociology of Chodorow. I felt strongly however that this theoretical hybridity needed to be maintained, especially with regard to Butler and Freud, and this despite the awareness that I could easily have referenced the paper differently to satisfy that vision of consistency. I am drawn, albeit with only an emerging understanding, to the possibilities offered by Malabou (2011) in negotiating sexual difference without rendering essentialism and anti-essentialism as binaries.

In writing this paper, I am also drawn to Frosh and Baraitser (2008), who in representing Latour state that we should find ways to resist "the tendency to

invest the events and objects we encounter with a kind of familiarity”, and to seek rather “ways of making-strange, so that we can encounter the oddness and newness of these objects, their resistance to appropriation” (p.350). The writing speaks to the estrangement and the exilic that is held by Kristeva to be necessary for curious inquiry, and to how for Kristeva, that process is “simultaneously destroyed and recreated by the pressures exerted on language from an affect-driven body” (Smith, 1996, p. 5); which is also taken up further in chapter eight. Along those lines, the paper in this chapter is an attempt to queer (the deviant Other) the ‘disidentification’ hypothesis²² and to subvert paternal law, while giving recognition and place to both those positions. It is a performance of “troubled” masculinity, with the intention of being a “troubling” masculinity (Walsh, 2010)²³, and it begins to engage with what is often the perversity of the performed violence of men.

Writing this paper is also an attempt to convey Bhabha’s (1994) assertion that “between mimesis and mimicry is a writing, a representation that mocks essentiality” (p. 128), where mimicry is a taking on of the dominant discourse in seeming compliance with how it subjectifies, and which with self-consciousness and as irony stands as resistance. Among the ironies one might read into the paper, is the appropriation of ‘maternal feminine’ discourse for masculinity (see Spivak, 1983), and a claim to the exilic and to the postcolonial by a White South African male of my generation. Sometimes the very form of our interrogation betrays or reveals that which it critiques (Baudrillard, 1987). I am however also aware, in line with Walsh and Butler, that these attempts are made within the context of a gendered positioning that remains hegemonic. Swartz (2016) makes this point with respect to class and education in her commentary (chapter five), and Segal (2007) does so with respect to normative sexuality in arguing that “a straight man can personally ironise and question the fictions of iconic manhood, without either losing the acceptance it bestows on him, or seriously undermining the

²² See Diamond (2004a) and Stoller (1976, 1985) on the ‘dis-identification’ hypothesis.

²³ Walsh (2010) examines how “overlapping positions of abjection, emasculation, masochism, sacrifice, victimization, and corporeal im/penetrability work to articulate and negotiate trouble” (p.10). When repeatedly articulated however, he argues that this trouble, in line with Butler, serves to secure identity.

multiple codings securing its ties to cultural power, phallic assertiveness and 'heteronormativity'" (p. xxvii) – Thomas (2008), for example, aside.

Imagining Masculinities Through an Exilic Consciousness

Burkhalter, T. (2015). *Studies in Gender and Sexuality*, 16(4), 290-303.

Abstract: *A description of masculinities through the experience of fatherhood is presented as psychic exile in light of Edward Said's notion of exilic consciousness. This is an attempt to write the exilic, understood by Said as that which stands as, both located and displaced, familiar and estranged, and simultaneously within and without. This elaboration on masculinities is presented in a polyphonic psychoanalytic voice utilizing the concepts of exile, mimicry, mourning, nostalgia, and the contrapuntal to expand on the ambiguities of the necessarily discontinuous and precarious nature of male gender development. The notion of abjection is incorporated to give salience to the perverse dimensions of an exilic position. Associations to, and evocations from, case material and personal reflections are offered to give voice to a situated South African narrative, sensitive to the transience of that lived experience.*

Something to contain us or to stay our hand. Otherwise there are no boundaries to our being and we too must extend our claims until we lose all definition. Until we must be swallowed up at last by the very void to which we wished to stand opposed.

Cormac McCarthy - *The Crossing*

A brief personal vignette is offered both as a point of departure and as a point of reference throughout the article. It relates to a series of daydreams and associations that followed the experience of watching my 3-year-old son blissfully lying with his mother on a bed, the two of them entwined, in semi-undress, still and peaceful. They folded into each other's bodies, seamlessly and with familiar ease, as if one. I looked on at some remove with pride, joy, and awe but also in longing, and soon found myself tearful. I did not want to disturb or jeopardize their being, nor did I at that point consciously feel

rivalrous. I was taken instead by how sublime and immaculate an image this was and of how protective I felt in witnessing them. As I watched, unnoticed, I slowly began to feel deeply, lovingly melancholic. I wanted to preserve this vision, in part for my son, for whom I felt an impending loss in knowing that his pleasure could not be sustained and that his time there was already long on the wane. But I also wanted to preserve an image that allowed me the poignancy of knowing that I had also once been there, while recognizing that I would never get to be there or to have that experience again. I became aware that where I had experienced the feeling of something similar subsequently, it had only been a fleeting and mediated approximation. After some time I found this image difficult to bear and I left the room. As the morning progressed I caught myself slipping between the grief of what felt to be a lost familiarity and doubtful wonder as to whether I had ever had much of that experience myself to begin with. It became apparent that what was in play for me was an encounter with a problematic central to psychoanalytic theorizing on the passage of masculinities, namely, the boy's turning from his mother to adopt a masculine identity.²⁴

We are all born to/from mothers, and we are, dependent on the trajectory of growth expected of us, typically asked to wean from a progressively less fusional, foundational relationship of dependence with the maternal object. We "mature" along a developmental path of relational transmutation, where increasing cognitive and representational complexity of embodied relational experience engenders a sense of agency and self-reliance and where processes of repression distance us from our "origins." To grow up, in this story, involves losses for which we seek and expect compensation and that include the losses implicated in becoming gendered (Jay, 2007). Along lines suggested by these ideas, I employ, metaphorically, the notion of the exilic as theorized by Said (1993, 2000, 2001, 2003) in order to contribute to further elaborations on the conditions of masculine identifications as experienced through fatherhood in particular.

²⁴ This I accept as a partial reading, given the complex entanglements of gender.

In a comment on Said's (2000) reflections on exile – which was embryonic in the evolution of the ideas presented in this article – Bollas (2003) suggests that we all, however gendered, share in what he describes with Lacanian inflection as the movement from the maternal to the paternal order, an experience akin to that of exile. The intent in this article, however, is to expand on how this exilic experience has specific resonance for males in relation to their adoption of masculinities. Within the dominant sociosymbolic order there is for males, in contrast to what is normative for females, the expectation to adopt predominant gender role identifications that differ from those of the primary object of attachment and identification, alerting us to the differences between male and female experiences along developmental trajectories (Chodorow, 1978, 1994; Benjamin, 1988, 1995; Diamond, 2004a). This inherent discontinuity in male development, along with the consequent need to bind to masculine identifications with fragile and tenuous underpinnings (Moss, 2012), lends itself to a view of “masculinity,” and of some masculinities in particular, as exilic.

To be exiled, Said (1993) tells us, is not to be “totally cut off, isolated, [and] hopelessly separated from your place of origin” but rather to stand in a state between, “neither completely one with the new setting, nor fully disencumbered of the old, beset with half involvements and half detachments, nostalgic and sentimental on one level, an adept mimic or a secret outcast on another” (pp. 370–371). Exilic consciousness refers to the paradoxical inhabiting of the “belongingness [of both], the state of unwanted separation and the home from which the exile has been estranged” (Spanos, 2012, p. 53), playing with the dialectic of identity and difference and with the inference of what it means to learn to inhabit precariously delineated circumstances (Said, 1993). These notions of exile speak to our estrangement from experiences rendered unconscious, to the splits between body and representation in the limits of language (Wright, 2000), and to the tensions inherent between recognition and alienation and objectification and agency. These tensions are at play in relation to how we construct our sense of self, and as such, the exilic evoked in this article can be held to be

operative on various levels.

In employing the idea of an exilic consciousness, I am articulating an argument in line with other theorists on gender that asks us to welcome, tolerate, and interpret the multiple, the ambiguous, and the ambivalent while simultaneously recognizing and exposing our need to impose a unitary order to our experiences (Flax, 1990; Corbett, 2001; Goldner, 2003; Harris, 2005). In accord with Frosh (1994) among others, both the claim to and the repudiation of an identity are problematic and untenable positions, and despite this, both positions invite to be asserted and employed. Similarly, as Armstrong (2003) notes, an exilic consciousness as lived experience is for Said defined by the contradiction that is the “doubled condition of desiring a unified, assimilated, rocklike identity . . . and of enjoying the liberating, expansive pleasures of multiple identities that never fully cohere” (p. 101), and which thus speaks to the inherent irresolution of the otherness of one’s self.

An exilic consciousness views lived experience and identity formation as occurring within temporal transience (Spanos, 2012). In so doing, it recognizes the anxieties inherent to such experience and thus to our perceived need to bind to identificatory exclusivity and relational positioning in order to contain these fears. Said’s (2000, 2003) accounts of the relationship between exile and the affirmations of nationalism, where fortified identities serve as a counterpoint to the insecure discontinuity of exile, speak to this point. It is paradoxically about being both inside and outside, apart from and part of at the same time, never leaving but taking the old world with one instead, and in so doing, engaging in the struggle to work through attachments rather than rejecting them (Said, 2000; Spanos, 2009, 2012). A psychic contrapuntal (Bollas, 2003), extrapolating from a musical term describing a “plurality of vision [that] gives rise to an awareness of simultaneous dimensions” (Said, 2000, p. 186), is thus employed to capture the processes involved in relation to these identities. It is within the polyphonic combination of voices coexisting along porous borders, emphasizing different articulations dependent on performance and context

(Bayoumi and Rubin, 1999; Harris, 2011), that masculinities might be held to inhabit seemingly incongruous positions.

Although gender identifications are increasingly held to be variable and ambiguous (Harris, 2005; Corbett, 2008), they are also conspicuous and largely recognizable within their sociocultural context. The tensions inhering to masculinities conveyed in this article are thus reflective of a located gender, within a culturally heterogeneous and socioeconomically disparate society in transition, among disrupted hegemonic relations, haunted by the past and uncertain of the future, and wherein the “free play of signifiers” is paradoxically both inhibited and evoked. Although I imaginatively hold to nonfoundational notions of gender and to postfeminist constructs that transcend the sexed body and its binary construction, my experience of “masculinity,” in this instance in particular, feels inescapably and problematically male. I am thus, along with Frosh (1994), Malabou (2011), and Moss (2012) among others, conscious that I write from a sexed gender and, more specifically, as a white, middle-aged man of a professional class. I challenge, in accord with Malabou (2011) and on the ground of my situated context, the unlimited constructive possibility of gender and the applicability of such constructions in contexts where the performative range of gender is restricted and where warrants to speak cannot be assumed. I am therefore reminded that experience is embodied, that discourse and representation have materiality (Mbembe, 2001).

My application of exilic consciousness is necessarily reflective of the gender-related conflicts born out of personal experience within the particulars of the social imaginary I inhabit, including insertion into heteropatriarchal normativity – unpacked more thoroughly in a previous article (Burkhalter, accepted for publication)²⁵. As such, as a white male of my generation implicated in apartheid by virtue of privilege (see Straker, 2004; Swartz, 2013), I carry some discomfort in my appropriation of the exilic. Given that exile as an actual condition of tragic dislocation, displacement, and rupture

²⁵ In the monograph, as (Burkhalter, 2016a).

produces suffering of a kind that is quite different from what I hope to describe here, to be claiming an association with a displaced and dispossessed status, within what remains a starkly dominant patriarchy in South Africa, is disquietingly ironic. But then I would argue too that the impossibilities of mastering one's narration and the imperialist reach of the imaginative project of patriarchy, to borrow Said's voice, make the articulation of masculinity, inescapably, at best always ironic.

Clinical associations

In the time immediately following my observation of mother and child, two overlapping associations were evoked in me: one to a specific piece of literature and another to a session that took place in my practice in Johannesburg, South Africa. In the first instance, I found myself haunted by what I had absorbed in reading Cormac McCarthy's *Border Trilogy* (1992, 1994, 1998) some years earlier, involving images of young men actively compelled to transgress borders and boundaries, dislocated, alienated, and abject, unable to impose personal narratives on their experiences (Dudley, 2013; Monk, 2013). In the other association, I found myself drifting in and out of recollections of a therapy session from some days previously with a patient whom I shall call Kenneth, which had left me unsettled and bewildered. Over the previous months of a 5-year psychoanalytically informed psychotherapy, Kenneth had, among other preoccupations, offered a narrative that asked what it is to be a man. Kenneth is a professional white man of means in early middle age who was raised in an uneducated, working-class family. He is what would be considered a "man's man": physically strong; competitive; decisive; determined; and if sufficiently provoked, physically aggressive. He is independent-minded and self-reliant and consequently emotionally alone. During his time in therapy he was preoccupied with searching for a personal mythology with which he could engage and give meaning to his life. Kenneth can be sensitive, sentimental, and tender, and his outward confidence belies deep vulnerabilities that have at times manifested in symptomatic anxieties.

In the session in question, Kenneth spoke about his reading of Joseph

Campbell's work on James Joyce, specifically with regard to Aristotle's tragic emotions. He talked of "terror" and "pity" in the presence of the "grave and constant in human suffering." He spoke of the "manner of our dying being indifferent" and suggested that the "mystical awe in the face of the mystery of dying" is often insufficiently considered. He was communicating that this represented something about what his masculinity meant to him. I was struggling to understand and had lost him in abstraction. Then, in response to my attempts to elicit further associations, he opened his laptop and invited me to watch. I was caught by surprise, lacking a response at hand for this unusual gesture. By the time I had gathered myself I was curiously observing the video reportage of the killing of Andries Tatane. It covered the service delivery protests against local government that occurred in Ficksburg, South Africa, in April 2011, some months previous to the session. The footage shows mass demonstrations, and eventually the focus falls on an isolated Tatane, a community activist and leader, standing bare-chested in front of an armored vehicle, unarmed, angry, defiant, and separated from the crowd. He is suddenly surrounded by a group of policemen who beat him, and then two rubber bullets are discharged into his chest at close range. The policemen disperse and we are left to watch as Tatane staggers around bewildered, eventually collapsing to succumb to his injuries shortly thereafter.

Although I had watched the footage previously, it is always highly distressing to watch someone die, and watching this event replayed was no exception. Kenneth responded to my probes to inform that he felt the incident captured and conveyed his association of masculinity with the tragic emotions and to the "irrelevance of our manner of dying." As the session progressed, I felt a deep vulnerability and a terrible sense of isolation and aloneness, which given that I was also feeling overwhelmed, confused, and redundant in the unfolding process, left me unsure as to the origins of my associations. These feelings persisted in the aftermath of the session, where I was haunted by thoughts evoked in me of power and powerlessness, killing and dying, isolation and belonging, risk and the confident assertion of principle, and how these thoughts might relate to Kenneth's articulation of masculinity. My

associations also spoke of the struggles between Kenneth and me on our journey together and perhaps specifically of the kind of hegemonic struggles among men whose relationships commonly involve the “measure of a man” in relation to the other.

Given that we cannot interpret experience within the South African context independent of race and class (Smith, Lobban, and O’Loughlin, 2013), I note that the observable players in the documentary, both the police and demonstrators, are black and that the community in question is semirural and impoverished. Kenneth nevertheless understood himself as identifying with both the policemen and Tatane as men. I too on reflection am disinclined to understand my associations here as an instance of racial othering beyond acknowledging how both my own and Kenneth’s associative engagement might reflect the dislocated state of hegemonic whiteness in post apartheid South Africa (Straker, 2011) and how this may contribute in subtle ways to the palpable presence of marginality in this article. I would emphasize, however, that the experiences of Kenneth and me are located in a social context that straddles competing social discourse and lived experience and where the order of things is often distinctly provisional. These differences often problematize how one makes meaning of individual experience and can arouse a sense of instability and disorientation, which here seemed to invite an uncomfortable identification.

My understanding of the processes explored in this article thus draws on an affinity with notions of abjection that speak to that which we cast out, including those aspects between one subject and another, between subject and Other, and also to how dominant narratives marginalize other voices by creating zones of meaninglessness and unintelligibility (Kristeva, 1982; Butler, 1993; Thomas, 2008). Although what is resonant for me, as it was for Kenneth, is a recognition of commonality, I cannot ignore – considering the “dark continent” that haunts this narrative – that Africa has consistently been portrayed as Other in Western discourse, as a referent for primordial chaos, as “innocent” of reason, stability, hierarchy, and order (Mbembe, 2001).

I return now to the therapy encounter and report that in the subsequent session, which chronologically followed my voyeuristic observation of mother and child, Kenneth reflected on the previous session and then told me that he now understood why he was here and for what purpose; it was about the relationship of father and son and of learning from a father. When I asked which of us stood there as father, he replied with surprise, that it was “clearly” me. He then began to speak of his struggle to be empathic with his own son, whom he frustratingly and anxiously felt to be mollycoddled by his mother. He then expressed sadness about being estranged from his own parents and reflected that despite their considerable failures, he was now feeling deep empathy for them. He sobbed as he thought of his disconnection from his mother and despaired that his wife could not understand that he might feel sad about this estrangement. Given my confusion and my concern about contaminating his experience before understanding my own transference, I had resisted offering any interpretation of this or the previous session. And so the material he now offered suggested “independently” that as much as his narrative the previous week pointed to the masculine and the paternal (as he read it), it spoke too of something in relation to the maternal and of how these figures stand in relation to each other with respect to the masculine.

Although accepting that we are engendered along a range of possible trajectories and influences, a focus on the associative processes articulated earlier invites a reading that emphasizes the maternal and paternal dimensions of gender. The salience of such readings in the clinical setting (Frosh, 1994; Bollas, 1999) and the normative proximity of parental figures, who as purveyors of cultural experience and representation are living conduits through which the social is more intimately conveyed, provides the field in which my rendering is grounded.

Evocations of the maternal

Although the initial idealized narrative about observing the 3-year-old boy and his mother speaks of a later period in development, it also evokes traces of an earlier haunting. In Kristevan terms, these traces emanate from within

the inarticulate boundlessness of the maternal order, the Chora, the temporal state connected to the mother's body that disrupts the subject and in so doing supports the illusion of fusional oneness (Moi, 1986; Clément and Kristeva, 2001). The description I offered as father illustrates the underlying ambivalence and struggle inherent to experiences born prior to, and then within, the mirage of primary narcissism and to the retrospective revisionist memories of life within the realm of the maternal. The image and related associations remind us that despite relational and identificatory continuities there are losses attributable to growth and idealized (or denigrated) fantasies associated with what was lost—here including m/other—that continue to haunt adult male experience. Among the losses evident in the voyeur's narrative is the relinquishment by the child of the mother's body in accord with an awareness of his or her generational position and the consequential acknowledgment of the finiteness of life (Barratt, 2009; Green, 2009). Kenneth's narrative reminds us too, with reference to the tragic emotions and to Tatane's killing, that nothing lasts forever, and with that of transient materiality and mortality.

It is through the power accorded to presymbolic experiences within the sensual dimensions of the mother-child relationship that the primordial foundations of an intersubjective self-creation are laid and through which each infant emerges to perform gender (Moi, 1986; Grosz, 1990; Benjamin, 1995). The "mother" has a presence that lends her to being experienced by the child as omnipotent (Benjamin, 1995; Wright, 2000), an experience that for the dependent infant can be both stifling and securing and into which the child fears falling back (Kristeva, 1982). The unconscious associations to the maternal order must include then, among others, the unintelligible experiences of annihilation, unintegration, engulfment, and helplessness. And given that masculinity rarely valorizes passivity, vulnerability, and fluster, for a boy, these fears retrospectively reverberate within male identity formation as terrors related to the feminine (Christiansen, 1996; Piven, 2003; Stephen, 2003). These terrors are suggestive of the loss of the whole body as opposed to the partial losses represented by castration (Kristeva, 1982), and they complicate the child's encounters with and emergence from its

indeterminate visceral origins. And so we may read my associations to the killing of Tatane, while caught in the sway of evocations arising from the maternal, as a sacrificial gesture to ward off fears of an identity receding into the permeable uncertainties of the maternal realm.

For a boy, weaning from the realm of the maternal not only entails the mourning of a relational transmutation, it also heralds the additional expectation for him to consolidate an identity in gendered terms, the normative form of which will be a gender identification that differs from his mother's and that will later come to be culturally prescribed as "not feminine" (Chodorow, 1978; Benjamin, 1995; Diamond, 2004a; Corbett, 2009a). Further, in keeping with Chodorow and Benjamin among others, a mother's relationship to her son is infused with her own subjectivity and is thus not, among many things, gender neutral. This aspect of their being together stands, often subliminally, within relations of power and influences how a boy will experience his sense of being gendered in relation to the maternal feminine.

It is widely recounted within psychoanalytic literature that boys commonly seek to defend against feminine identifications and that they are inclined to envy the mother's regenerative capacity (Chodorow, 1994; Minsky, 1999). Within heteronormativity, it is to the girl that a mother bequeaths her maternal feminine powers, and although "both" sexes, through the experience of being mothered, know what it is to be affected by a woman, only one sex – discounting transgendered identities and transvestite performances – ultimately gets to have that effect in turn (Phillips, 2011). Furthermore, although we should not assume that any specific mother is exclusively "she who gives life" in contrast to "he who gives meaning," within the patrocentric normative, a mother may at best be employed only "slyly" and "secretly" by her son as an ego ideal (Clément and Kristeva, 2001). These are arrangements that can easily manifest as a boy's sense of estrangement from the maternal feminine.

Although we could draw on multiple readings of the vignettes provided, it is

on the basis of a particular haunting with the aforementioned in mind, and through my associations to McCarthy, that I am inclined to privilege an understanding through the vantage of abjection. Abjection may be considered an exilic condition in that it is out of the “straying on excluded ground” that the abject “draws his jouissance” and for which his ceaseless separation from his “land of oblivion” is “constantly remembered” (Kristeva, 1982, p. 8). For Kristeva, the infant experiences abjection within presymbolic separation in the moment of apprehending self/object differentiation. For although the object offers a degree of stability for the subject, the abject “signals the fading or disappearance, the absolute mortality and vulnerability of the subject’s relation to and dependence on the object” (Grosz, as cited in Frosh, 1994, p. 135). The abject disrupts the self/other binary and thus refers to that which “disturbs identity, system, [and] order”; that which “does not respect borders, positions, [and] rules”; the “in-between, the ambiguous, the composite” (Kristeva, 1982, p. 4). This description of the abject is resonant with the exilic and with notions of gender that recognize the dispersed and unstable subject. To the extent that these processes haunt male gender formation, they contribute to the sense of indeterminacy evident in this father’s narrative and to his nostalgic preoccupations. Further, in privileging this perspective, I evoke Spivak’s (1983) caution that this father’s “imperialist reach” may betray a desire to claim as his own the displaced position of woman, and in so doing may reveal as Spivak suggests, his desire for the “name of the mother.”

Nostalgic paternal reflections

Said (2000) tells us that “what is true of all exile is not that home and love of home are lost, but that loss is inherent in the very existence of both” (p. 185). Thus, for the exile, “habits of life, expression, or activity in the new environment inevitably occur against the memory of these things in another environment” (p. 186). This is evident in the account of a father looking in as witness to mother and child, who as an “observing third experiences nostalgia for something forever lost to him” (Green, 2009, p. 28). Green’s use of the word “nostalgia” reminds us that there is loss and mourning implicated here that is held to be incomplete. Nostalgia, the “painful longing

for home,” can in light of Freud (1917) be read to involve an avoidance of mourning and a reunion with, or a holding on to, the idealized lost object (Bassin, 1993) – a split-off reengagement with the maternal feminine (Frosh, 1994).

This nostalgic interpretation shares affinities with Zoja’s (2001) observation that leaving appears to be deeply embedded in men while integral to fatherhood is assumed to be a return. We could imagine this to include a man’s reengagement with his origins and through this another opportunity to negotiate his childhood (Diamond, 2007). But in light of the arguments proposed and examples offered earlier, we might also read into this the “return of the repressed” (Laplanche and Pontalis, 1973) and, specifically, to the evocations of threats related to the Kristevan semiotic, the bodily jouissance of the mother-infant relationship (Grosz, 1990). The resultant anxieties have variously been understood to drive the narcissistic endeavors of men for control, mastery, omnipotence, and domination (Piven, 2003; Diamond, 2004a).

Such themes, typically characteristic of masculinities that identify as agential and authorial, manifest in performance and discourse that seek to marginalize others by imposing their will. The fragility of this state, and the denial of castratedness or Lack (Frosh, 1994; Barratt, 2009), is also elaborated on in the work of McCarthy, where the words and actions employed to keep the abject away are rituals of male homosociality that dismiss feminine subjectivity and which then reveal the inability of these characters to traverse the initiation rituals set up to negotiate their liminality (Dudley, 2013). In the Lacanian arrangement, the infant’s separation from the mother’s body is experienced retrospectively as “the first castration, consequent upon the subject’s entry into language,” generating a sense of lack and the desire for the unattainable lost object (Wright, 2000, p. 69). And so it is in the Symbolic order – in language, the Law – that patriarchal masculine discourse takes fetishized refuge and where the presignifying impulses and desires of the semiotic are subsumed within the hierarchical, sexed subjectivity of Oedipus (Frosh, 1994).

We may add here too the Kristevan stance, taken up by Butler (1993) with exilic nuance, that speaks of language as displacement and condensation, as a substitute satisfaction that aims to surmount, restore, and deny that which was lost. For Kristeva, “the referential impulse of language is to return to that lost originary presence” where the maternal body becomes “the paradigm or figure for any subsequent referent” (Butler, 1993, p. 70). Consequently, as Butler emphasizes, and as writing this article attests, because the motivation for language is held to be an ungrievable loss, its efforts at representation function to signify and repeat this very loss. In this light, and integral to this articulation, the notion of abjection as a problem of writing, as “a disturbance in the relation between identity and its representation” (Thomas, 2008, p. xvi), seems pertinent. It is the instability of the representation of subject/object, and its juxtaposition to language as the order through which gender differentiation is given meaning (Kristeva, 1982; Barratt and Straus, 1994; Frosh, 1994), that is arguably, for masculine genders in particular, a deeply entrenched problematic.

The father’s reengagement with his past emanates from this precarious position, echoed in the indeterminacy with which we have come to define what we mean when we invoke the paternal. He has a figurative quality and is represented as absence in the processes of symbolization that differentiate male ontology from what is held to be naturalized maternal embodiment (Freeman, 2008). Outside of, and arguably even within, Lacanian discourse the paternal tends toward vagueness and a disembodied idealization that is resonant with an exilic status. This is compounded within the prevailing zeitgeist in cultures where the fragility of patriarchal authority has been exposed, where the father is found asking whether the “only ground of [his] command is that [he] commands it” (Scruton, 1992, p. 88). It is on reflection, here perhaps, stripped of metaphysical foundations and indeterminate function, that the redemptive agenda of my appropriation of the exile motif is revealed, the father “exiled” from what he assumed, phallogocentrically, to be his domain. What is revealed then is the inherent vulnerability of masculinity, fatherhood, and

paternal representation—as function and functionary bound together within the heteropatriarchal—that depends on the authority of “he who gives meaning” for its social constitution. I would hold this to reveal the frailty of what is understood to be the idealized abstraction that stands in place of the unmourned lost love object (Freud, 1917) and raise questions as to how this mourning can ever be completed.

“Because nothing is secure” Said (2000) tells us, exile is held to be “a jealous state” (p. 178). Within the context in question, the birth of a son²⁶ arouses within the father the ghostly presence of internalized representations of his experiences of, and fantasies about, his own origins. Given the emphasis on exclusion and marginalization and the positionality of fathers and sons in the examples offered earlier, I argue along oedipal lines that whereas the father might identify with the boy and his struggle, the intensity of mother-child love evokes insecurities and sets up rivalries with both mother and child for what he is excluded from (Barratt, 2009). Especially because this is a reading that is antagonistic to my conscious identity as a father, it interests me that I follow my reverie with mother and child with associations not only to loss but also to murder on contested ground. This adversarial position, resonant in Kenneth’s communications too, aligns with observations that the identifications fathers and sons share in each other are inescapably acts of contestation (Barratt, 2009).

Along lines sensitive to the sensuality implicit in the mother-child interaction that set this narration off, we are reminded that neither father nor son “ever gets to have a woman fully” and given that, they envy the privileged position that each fantasizes the other has in relation to that one woman desired by both (Barratt, 2009, p. 322). Within the Freudian schema, and perhaps reflective of that which is deeply inscribed within heteropatriarchy, namely, control over access to women, the father is for the son at best ambivalently perceived. Although the father may be offered as compensation, as another

²⁶ This is true for fathers and daughters too but within the heteropatriarchal and patrilineal, with arguably different cultural prescripts.

to love and be loved by – which includes homoerotic aspects that “must” in time be renounced (Jay, 2007; Moss, 2012) – he should not be confused with being a maternal replacement or an unambiguously secure refuge. Neither should the father assume that the son will claim his inheritance benignly, as being an ego ideal entails a status for which the father will later need to survive being leveled. In this light, the compensations for exile offered by the father cannot be said to easily root a new sense of belonging.

Phallic illusions

It is from within this idiosyncratically opaque world as an experiencing and participating being that a boy must emerge and normatively identify with what is increasingly observed to be the precarious construct of masculinity. In response, and with the aim of surmounting his exilic status, he is “offered” the ideal of a masculinity that secures itself by “intense scrutiny of its own boundaries,” by pervasive othering and the repudiation of anything that it cannot assimilate within those limits (Frosh, 1994, p. 103). Such acts of repudiation are evident even among “emerging masculinities” that themselves aim to repudiate the “repudiations of their predecessors” (Moss, 2012, p. 2).

To argue along these lines suggests that the unstable underpinnings of masculinity tilt it not only toward claiming power and exclusivity but also toward desperately seeking certainty. McCarthy’s critique of the quest of heroic, mythopoetic masculinity, for what amounts to an unattainable longing for completeness, closure, and transcendence (Dudley, 2013), can be understood in this light. Given a local context of disrupted patriarchal authority, and that of phallocentric discourse more broadly, masculinities expose themselves as vulnerable to the need to defend advantage and to reify the certainties proffered through a fixed identity. I would argue this to be evident in patriarchy’s erection of, and claim to, the phallus, wherein the patriarchal order inversely assumes the male as agential, authorial, and defined and the female as Other, and which operates despite the illusory status of the phallus and the impossibility of phallic mastery (Barratt and Straus, 1994; Frosh, 1994).

Manhood in control of itself and its environment, thus subverted, finds sympathy in the account of the exile's existence as provisional, as feeling isolated within the context of multiplicity, either living in the past or in an idealized future, and where the irreconcilability of this state is tragically inflected (Said, 2001). In this respect, reference to the exile is ultimately to a decentred being who, given his endowment with fragile and finite language, is "not-at-home-in-the-world" (Spanos, 2009, p. 22). We might consider similarly that the view from within both the imaginary and the symbolic realms, across the unstable borderline that separates them, is infused with a sense of chaotic otherness that reveals the sense of order in these distinctions to be an illusion (Clément and Kristeva, 2001). The apprehension of discrete experience and exclusive difference is thus, in this context, rendered elusive. McCarthy's characters are resonant here too, as they inhabit an "unpoliced, provisional, and wild borderland," creating a "contact zone" along permeable boundaries that juxtapose different discourses, forming a "third space" that is simultaneously both and neither of the two entities that it divides (Monk, 2013, p. 123).

Mimicry and marginality

In line with the sense of marginality being articulated here, and given that a child's subjectivity emerges within the context of an instructive and often prescriptive parental and cultural authority, I would invite the reader to entertain that becoming gendered can be described metaphorically as having a colonizing dimension. I am, along with Butler (2003), asserting the notion that gender is both constituted and interpellated by our relations and is not only experienced as a possession but also as "a mode of being dispossessed," as a positional way of being "for another or by virtue of another" (p. 13).²⁷ This view of gender as compromise formation, as coming into being in the tensions between objectification and agency (Goldner, 2003), alongside the notion of masculinity as pretense (Moss, 2012), lends

²⁷ I have subsequently come to discover that the arguments put forward in this paper would be well served by the work of Laplanche (1999, 2011).

itself to the employment of a postcolonial voice and to its use of mimicry.

For Said (as cited in Bhabha, 1994), building on the theoretical tradition of Césaire and Fanon (Fanon, 1952), mimicry represents an ironic compromise between identity and difference. Bhabha (1994) uses mimicry to describe the performance of colonial identities that sit between regulation and recalcitrance, the “representation of difference that is itself a process of disavowal” (p. 86). Mimicry, as I understand its deployment in postcolonial writing, is a discourse that falls between, namely, an instrument of resistance employed by the colonial subject in order to belong while simultaneously and secretly also maintaining his or her difference.

Mimicry has applicability to notions of performativity that discard any concept of foundational authenticity and thus consequently foreground the inherence of pretense or masquerade. Its appropriation also has traction where the vulnerabilities attached to being insufficiently manly are deeply subsumed within cultures where masculinity is typically as prescriptive as it is insubstantial. And so mimicry becomes a useful masculine performative strategy where marginalization proves to be too painful. This deployment of mimicry is also evident in the performative multiplicity expected of masculinities sensitive to feminism or to cultural difference, depending on whom one is performing to. An awareness of the capacity or need to recognizably fit in, alongside the simultaneous experience of estrangement, can be considered an instance of exilic consciousness.

In counterpoint

I have argued that the exilic, and in particular its abject variant, resonates with the masculinities portrayed here. This elaboration of an exilic view of masculinities speaks to the exile of both relational and identificatory losses inherent to growing up and accepting gender, to the processes of othering and disavowal that are adopted along that journey, and to the precarious or illusory certainties of affiliative constructs – all of which have particular bearing in normative male development. This is an articulation shaped by the struggles associated with the complexities of a transient South African

experience, which juxtaposes limitation and possibility and foregrounds the intrinsic difficulties held within the threats implied in recognizing the subjectivity of others considered alien or unfamiliar, without reconciling the counterpoint tensions of recognition and estrangement.

With respect to masculinities, I am asserting that the complexities of a gendered engagement with sameness and difference, between self and other, against which the patriarchal Law stands “protectively” in defense, reflects an exilic status that is containable within the construct of an exilic consciousness. This stands in contrast to phallogentric masculine discourse, which privileges clearly delineated hierarchic order and then seeks to impose this order by subjugating or marginalizing any discourse that threatens its coherence or hegemony. Despite the illusory status of the phallus, and therefore the notion that there can only be castrated manhood (Barratt and Straus, 1994), “masculinity” continues to portray itself “as a strong and silent anchoring point, the presumably non-deformed referent against which all of [the other] deformed categories [such as gays, lesbians, women in general], meet their measure” (Moss, 2012, p. 4).

And yet, although a view of gender identity formation that privileges ambiguity, indeterminacy, and multiplicity is compelling, life on the peripheries is generally experienced as being stressful (Flax, 1990; Layton, 1998; Corbett, 2001). And so, although Said’s view stands as antagonistic to unified identities and is always attempting to hold the tensions between voices that play off each other, we observe that the fixity of identity retains pervasive appeal. This constriction is particularly evident when transitions are felt to be traumatic, resulting in the tendency to form identities that are rigid, dogmatic, and coercive (Rose, 2003). The description of what is often observed to be the “rigid autonomy and severity [of] the moral structure of the male superego” (Christiansen, 1996, p. 110) can be appreciated in relation to such vulnerabilities.

Encounters with processes of differentiation and othering require agile representations that facilitate the ongoing reprocessing and reintegration of

gender experiences. In this regard, an exilic consciousness speaks to the challenge of negotiating the ambit of these possibilities without neutralizing them and without, as Said (1993) cautions, becoming accustomed to a state of being where standing in between takes on a rigid adherence or alternatively, without claiming abjection, perversely, as the object of desire. We might thus understand an exilic masculinity to stand as an involved third in relation to abject and obsessive-compulsive, phallic masculinities, respectively.

It is from this vantage that the demarcations and prohibitions understood to be held by the paternal in the realm of the symbolic (Grosz, 1990; Frosh, 1994) must be recognized to stand alongside, and to inform, transgressive potential. The idea that we hold, alongside multiplicity, an awareness of the need for integration and continuity highlights the value of a dialectic that allows for more discretely dichotomous thinking to disturb integrations and to thus allow for new incorporations (Sweetnam, 1996). It is in this way that our capacities to stretch and play with the possibilities that widen the affiliative and performative range of masculinities, are offered punctuations that serve to locate and demarcate subjective experience. As Tatane's killing highlights, when lacking sufficient flexibility, masculinities seem particularly vulnerable to the threats that arise when the exclusionary separations of the symbolic order fail to be sustained, thus lending themselves to responding to these threats with nonritualized acts of defilement and violence (Kristeva, 1982).

In writing the exilic I am unavoidably left engaging jarring narratives and traversing the frontiers between past and future and between clarity and ambiguity, irredeemably tragic and ironic. This is echoed along the porous borderlands that McCarthy's narratives explore, where the "contact zone" is a "third space" (Monk, 2013, p. 123) that engages with and provokes the struggles around difference. To return to the father narrating his masculinities, I am inclined to invoke the third space in his relational contact zone and to employ the father as a bearer of questions and as both representative of the Law and disruptive but enabling challenger, a figure

who looks on absence as “the space between the listener and a reflector capable of resisting destruction” (Green, 2009, p. 32).

CHAPTER SEVEN

PAPER FOUR: 'The Masculinity of Male Psychotherapists: Towards Reflexive Praxis'

Prescript

This chapter contains the paper co-authored with my supervisor, Professor Gillian Eagle, and was accepted for publication in late 2015, and published in *Psychoanalytic Psychotherapy in South Africa*, (23:2, 2015). The paper thematically gathers and examines the conversation of a focus group of psychoanalytically orientated white male psychotherapists practicing in Johannesburg, South Africa, reflecting on how they conceptualise masculinity, and how it figures for them in their practice.

As discussed in chapter two, the focus group was initially understood to serve an exploratory function to generate themes that would then be explored further by in-depth individual interviews with the participants. As things unfolded however, the first two papers (chapters four and six) developed quickly and organically from one to the other and in so doing, the course and the focus of the project was altered. However, it was considered interesting at a point in the exploratory process to see how marginal or how shared my experience and my concerns were, and this concern with marginality and centrality and the generalisability of what the research generates, suggested a return to the idea of constituting a focus group as part of this study. Further, I was also curious as to whether the therapists participating in the group would raise similar concerns as those generated in the literature of other studies. One of my assumptions, stated as an action aim of the study, was that gender is a marginal variable in how the psychotherapy setting is conceived in the collegiate community I am affiliated to.

The focus group reminds me that gender is a social, relationally situated

construct, and is in this context performed by men who are in the company of other men. These are highly educated, economically comfortable, White men. Further, the group is constituted by a further particularity, in that these are 'psychotherapist men', and it is worth thinking about the kinds of men that are inclined towards this profession, and more particularly, as being those drawn to a psychoanalytic conception of mind and practice. I do not seek to answer this question, but the masculinities articulated in the group reflect not only a variance among gendered subjectivities, but importantly also reveal the need to bind to some kind of group identification: ... *getting together with these masculine men, my men, because they are psychology men*, as one of the group participants stated.

In line with the use of countertransference in research process (see Holmes, 2014), I felt strongly that my experience of the group included something of what belonged to the group itself. I have come to read this as suggesting anxieties related to intimacy and exposure, fuelled by the unstructured and unformalised intimacy of the proceedings, and thus to an excited vulnerability in coming together as men to speak in a voice that was both vulnerable in sharing and yet free to play. This was a very unusual experience for us professionally, given that we are part of a community numerically dominated by female therapists.

It would have been interesting to pursue further an exploration of what was suggested as group dynamic. As described earlier however, there are ethical problems to be considered when interviewing colleagues and this was felt to be apparent in the context of this group. It was thought that these variables would have been difficult to contain if brought to light. Contrary to some of the ethical concerns raised regarding the local publishing of collegiate data (see Kantrowitz, 2004c), however, and perhaps because some of the experience was guarded, it was decided to publish the article locally. This was done in large part because the material is located and speaks to our collegiate community and to what I considered to be a gap in our discourse.

In line with this and whatever else the paper aspires to, the paper advocates

for both a foregrounding of gender and masculinity in therapeutic process and relationship, and for community dialogue on the issue of subjectivity as it serves practice and praxis. The paper is a broader reflection on gender in the consulting room, and as such addresses some of the research aims in an arguably more direct and overt way than the other papers do. I alert the reader that the paper here in particular, carries repetitions from other sections of the study. This is unavoidable because, as stated earlier, the papers are expected to stand alone as well as be integrated herein.

Being a collaborative paper co-written with my supervisor, the introduction of another voice is also a distinguishing variable that must be considered. What does it mean to work in close collaboration with an other, working together toward a common end but with different traditions, experience, and desires? The paper bears this mark and makes more explicit the collaborative voices involved in all the work presented in this thesis. This doctoral study is produced not only with the substantial aid of my supervisor, but also from within a particular collegiate student cohort and group of supervisory academics.

The Masculinity of Male Psychotherapists: Towards Reflexive Praxis

Burkhalter, T. & Eagle, G. (2015). *Psycho-analytic Psychotherapy in South Africa*, 23(2): 73-106

Abstract: *This article is an attempt to engage questions around how psychotherapists are positioned as gendered beings within psychoanalytic praxis, and more specifically, how male psychotherapists experience their masculinity within the therapeutic encounter. To this end, the deliberations stemming from a focus group process are offered to illustrate the impossibility and potential pitfalls of approaching the therapeutic hour without an awareness or appreciation of gender. An interpretive thematic analysis of the group discussion and process yielded the following preoccupations among participants in the constitution of their masculinities, namely: a difficulty defining masculinity; masculinity as socially constructed; a 'disidentification' from the feminine; a foregrounding of issues of hegemony and dominance, and; the intimate relationship between gender and desire. With reference to the group discussion and from a perspective that appreciates that the place of gender and the position of the therapist require ongoing theorization within psychoanalytic praxis, the importance of nurturing a reflexive stance is emphasized.*

Introduction

What does it mean to our practice of psychotherapy that we are sexed and gendered as therapists? How does gender play a role both in what is brought to us and in what we bring to the therapeutic encounter? It is these questions that this article aims to explore within the context of psychoanalytic psychotherapy practice in Johannesburg. More specifically, and in line with the burgeoning body of writing on masculinity within gender studies and a renewed psychoanalytic interest in the place of men, maleness and masculinity, the article seeks to explore gender and therapeutic identity and practice in relation to masculinity in particular.

If we understand our formative experience within primary process to be gendered, and further, that our forms of representation in language within secondary processes are gendered, then gender is intrinsic and inescapably part of how we constitute experience of self. To be and to speak is thus to assume a gendered position, and this demands from us, in keeping with Frosh (1994) and Moss (2012) among others, an engagement with how we invest and how we desire, including within our practice as psychotherapists. Current psychoanalytic conceptions of the nature of the psychoanalytic endeavour, both 'classical' and 'relational', argue that it is impossible to approach the therapeutic hour without an awareness or appreciation of gender (Hansell, 2011; Kulish, 2010; Maguire, 2004). On the basis of our personal histories, our contextualized experience, our ideological underpinnings and our theoretical orientation, we all carry assumptions and prejudice with regard to how we are rooted and positioned within gender. Given that the participants in the therapeutic relationship are gendered, and that the transferential objects in play within that relationship are also gendered, the therapist is bound to process and understand the patient's communication and what he or she represents in the patient's internal world, through his or her own gender-related filters and conflicts (Gabbard & Wilkinson, 1996; Kalb, 2002; Kernberg, 2000). This gendered bias, an integral part of what we might call our 'programmatic intent' (Mitchell, 1996), unavoidably shapes how we stand in relation to psychotherapy and to our patients. Consequently, questions as to how we are positioned, as gendered beings within psychoanalytic praxis, require reflexive engagement – reflexive understood here to be 'an interactively critical practice that is constantly reflecting back on itself and is always suspicious of the productions of its own knowledge' (Frosh & Baraitser, 2008, p. 350).

The complexity of gendered positioning for the psychoanalytic practitioner within, and in relation to particular theory (see also Bollas, 1999), ensures that we cannot assume gender to be predictably or unambiguously apprehended or performed in the consulting room. Notions of observer neutrality have long been successfully challenged to reveal that processes of

theorizing unavoidably influence the analyst's understanding and functioning (Barratt, 1994; Laplanche, 1992). This demands of us that we examine our assumptions regarding theory and practice, and informs that our understanding of what plays out within therapeutic process is profoundly influenced by what we have been trained to see, and what we expect to find (Welles & Wrye, 1991; Werbart & Levander, 2006; Wilson, 2003). The more recent awareness of the importance of gender in psychoanalytic theorizing (Lester, 1990) has been attributed to contemporary notions that no longer hold to the ideal of a 'sexually neutral' and 'emotionally detached' observer in the chair of the analyst/therapist, and to the shift from an understanding of transference as being predominantly a reprint or a displacement towards more constructionist and relational notions (Kernberg, 2000; Mitchell, 1996).

However one constructs transference, contemporary research reveals a broad consensus that gender influences how the analyst understands aspects of transference, and that gender is a particularly significant organizer of patients' transferences although these dynamics are often obscured and conflated with other variables (Kalb, 2002; Maguire, 2004). We may further understand the therapeutic relationship to not be exclusively transferenceal, as its intelligibility also incorporates relational dynamics that take into account cultural and other forms of located context and their influence, directly implicating gender (Goldner, 1991; Layton, 1998, 2004).

With the intention to explore the experience and salience of masculinity from the perspective of therapists in a local psychotherapy context, a focus group design was employed to gather data which was then subject to an interpretive thematic analysis. Acknowledging that sex and gender should not be uncritically conflated, it was assumed that male psychotherapists would be able to offer more extended reflections upon masculinity within the psychotherapeutic context. A purposive sampling method was employed to recruit participants into the study. On this basis, male psychotherapists practicing in Johannesburg, who identified as psychoanalytically orientated, and who were experienced (having practiced psychotherapy for at least three years), were approached to take part in the study. Given the fairly

small number of male practitioners in Johannesburg²⁸, potential candidates were relatively easy to identify through psychoanalytic networks. Emailed invitations were sent to those identified. Of those initially approached, four people did not respond, one person declined, and one person failed to follow up on the request to indicate time availability. The focus group therefore comprised of five volunteers and the first author. The participants were all white males (reflecting historical demographic trends in the profile of South African psychologists) and ranged in age from those in their mid-thirties to those in their early fifties. The group members were predominantly, although not exclusively, heterosexually orientated.

The broad brief for the focus group was to explore how each participant experienced their masculinity in the psychotherapy setting, and to reflect on how that experience was viewed as shaping their perception and understanding of the psychotherapeutic relationship and how they situate themselves within it. The group met twice, for approximately one hundred minutes on each occasion. The first author facilitated the meetings and was present as a participant observer, actively taking part in aspects of the group discussion. He played a role in keeping the discussion focused on the topic, in seeking clarification of key points, in stimulating debate and in highlighting points of tension and disagreement.

In keeping with guidelines for interpretive thematic analysis (Braun & Clarke, 2006), the recorded focus group discussions were transcribed and then scrutinized for dominant themes. Both authors read the transcripts independently and then compared notes on observations, highlighting common themes in particular. In addition, an initial interpretive reading of the material was presented to a group of colleagues who gave some feedback on the coherence of the thematic interpretation, contributing to further refinement of constructs. It was also evident that both content and process

²⁸ The paucity of male practitioners and the decline in their numbers, and what could be understood as the 'feminization' of the psychological profession, is not restricted to South Africa (see Johns, 2000; Zaretsky, 2004)

elements of the group discussion were interesting, and the ensuing discussion will attempt to do justice to both of these aspects of the material.

Having condensed the material and identified significant themes, it became apparent that there was considerable resonance between the clusters of ideas generated from the focus group data and those of Kulish (2010), who in a non-exhaustive summary, suggests that contemporary thinking about gender in psychoanalytic practice straddles five interrelated topics: gender as socially constructed; gender as complex and fluid; gender as distinguishable from object choice; gender as implicating considerations of normality and marginality; and gender as embodiment. Despite being located in what some have termed the diaspora (Swartz, 2007) with regard to mainstream psychoanalytic circles, and despite questions around the role of gender in psychoanalytic therapy having been largely neglected within psychoanalytic writing and its application in South Africa, the focus group participants interestingly touched on all five of these issues, albeit with differing emphasis to Kulish. It will be apparent that all of these concerns are threaded into the discussion, although the elaboration of themes within this article is structured according to the most dominant pre-occupations that emerged within the group; these being: 1) Grappling to get a fix on masculinity; 2) Being socially constructed as masculine; 3) 'Disidentification' from the feminine; 4) Hegemony and dominance, and; 5) A gendered form of desire. It is interesting to note that the effect of race, class and cultural difference was not discussed, despite the heterogeneity of South African society and the salience of these issues within local psychoanalytic discourse. As will become evident in the discussion of themes, it seemed that the focus on masculinity brought predominantly relational material with regard to the feminine into view rather than considerations of other aspects of identity that may intersect with gender. Each of the five themes listed is elaborated in the somewhat narrative style that characterized the group's discussions. It should be emphasized that the discussion here offers a partial account, and an interpretation of the group's exploration of masculinity in psychodynamic psychotherapy. We also subscribe to the observation that all interpretive endeavours betray researcher intent and

may foreclose on alternative possibilities, and therefore remain open to deconstructive critique of what is presented in the elaboration of themes.

Given the sample size of the group, and the relatively small number of male practitioners within what is a close psychoanalytic community in Johannesburg, we have taken extra care to preserve the anonymity of the participants. In that regard, we have assigned numbers to different speakers when using direct quotes in dialogue, and not when quoted in isolation. We felt that participants might be identifiable if their quotes could be collated. Thus numbers are assigned only to identify different speakers within a particular conversation, in order to give the conversation coherence, and do not reference the same speaker in subsequent conversations. While this might be a departure from convention, we felt that this practice was justifiable because we are interested in what the talk suggests about masculinity and psychoanalytic psychotherapy in general, rather than about the positions in dialogue held by particular individuals.

Grappling to get a fix on masculinity

An important emergent theme framing much of the ensuing discussion involved contestation concerning the extent to which the therapist's maleness matters as a given that has to be taken account of, as opposed to being 'divest-able' or 'escape-able' as an influence on the psychotherapeutic process. This in turn generated energized debate about what constituted masculinity. One of the therapists presented a position at the outset, which set the tone for discussions to follow. He was non-ambivalent and clear. He argued – in what might be evocative of arguments from the debates distinguishing theoretical and clinical gender (see Chodorow, 1999b; Hansell, 2011) – that while gender may differ in its manifest form from one individual to another, his experience of his own masculinity revealed it to be fixed and particular. He recounted how an awareness of himself as a specifically gendered being had become increasingly important to him, and that this was largely due to his experiences as a patient. He told of how he had become very critical of the ideas concerning masculinities he had held under the rubric of postmodern critiques as a student. He indicated that he

had thought that gender or masculinity was '*just something arbitrary that coalesces at some point*', without '*substance in and of itself*'. It was pleasurable to '*play with*' and to '*mess around*' with, but it had no form. However, he had subsequently come to experience this as a defensive notion, and he now understood masculinity, for himself, to be '*kind of set*', asserting that while it was '*informed by many things*', it had a '*particular impact on life and work*'. He said that while it may be constructed over time, and be specifically situated, it was not, in his experience, fluid. He stressed that for him, masculinity '*is a thing that does very powerful work in the mind*'. He understood masculinity to be a gendered form of desire. He contrasted his position with that presented by another participant who, on reflecting what others were articulating, postulated masculinity a 'a multiple something, perhaps not a thing, but perhaps something that coalesces and comes together as a thing in each individual.'

The responses to the first assertion of position ranged from those in broad agreement, to those who variously contested the assertion either in relation to the emphasis on desire, to the assumption of the fixity of gender, or to the centrality and inescapability of masculinity within the context of psychotherapy. Arguments were made in support of a notion that masculinity could be and needed to be, transcended, and that a therapist could suspend their gender. These arguments however, were not made with the same level of conviction. They were proposed rather as a form of problematization that suggested a resistance to the fixity and limitation presented in the first proposal – a wish, as we might interpret it, to not be integrally bound to, and to thus assume the agentic freedom to surmount, the coercive imposition of gendered discourse, and gendered positioning.

In pursuing the discussion, the group tended towards rendering the construct of masculinity slippery and indeterminate, which partly reflects the complexity of gender identity at this juncture in modernity, but also suggested, as we have read it, a group dynamic invested in the avoidance of positionality. Considering the interpersonal dynamics in the focus group itself, we might interpret the vagueness of the referents within the

counterclaims to be a form of mystification, an evasion and resistance to the establishment of a dominant discourse among the participants that was not necessarily conscious – hinting at a vulnerability and awareness of potential tensions between group participants that will be taken up later in the paper.

The following interchange serves to illustrate:

[1]: *In a way that does feel the answer to me. There is an acknowledgement that there are a whole lot of strands different for each one of us, rather than a single thing. That feels so much more comfortable.*

[2]: *Well then we don't have to measure up, do we?*

[1]: *Absolutely, we don't compete (general murmurs of agreement).*

The transcripts throughout the conversations about what could broadly be referred to as the fixity/fluidity debate, and/or between what are either nomothetic (bedrock) or idiographic theories (Hansell, 2011), interestingly reveal a relationship between strong disagreements on the topic discussed and the very fact that (with the exception of the initial position asserted), no-one could identify specifically what it was that they were referring to when they spoke of masculinity. In what might suggest the invisibility of things too familiar, too proximal (see Bowker, 2012), one therapist reflecting on this process of apprehending masculinity noted:

When we say that gender or masculinity does not play a role in the therapy, are we not saying something like, it's so inherent and fundamental to the way we see things that it is invisible to us.... we don't feel our masculinity because it is so obvious, ingrained in the texture of things.

Later, in response to what was being revealed as the slipperiness of the construct within the group, a comment was made that, '*... it's a thing that is not a thing, and yet it has so much power, and that's the thing. Masculinity has massive power and impact, but no-one fucking knows what it is.*'

Perhaps in light of this slipperiness, the participants struggled to remain focused on their experiences and were constantly drawn to trying to more

abstractly define, to '*pin down*' what they meant when referring to gendered experience and masculinity in particular. It was notable that reflectively foregrounding one's masculinity in the therapy experience was somewhat novel for most of the therapists involved. This was evident in one participant who commented, '*this is fascinating, I have never asked myself, so how does this person construct their masculinity*', suggesting that for some group participants, gender was not that visible to conscious experience, and that attempts to represent that experience therefore lacked coherence and specificity.

When pressed to identify the experience of masculinity, group members most easily accessed this through identification of roles or relational positioning. As such, there was evident slippage between masculinity and embodied maleness, and masculinity and paternal role and function. The conversation around maternal and paternal representations centred largely on reproductive realities, parental functions, and how these positions were situated.

There is a commonly noted difficulty in distinguishing gender from other relational attributes in the therapy setting (Kalb, 2002), a complexity that serves to disguise the specificity of gendered experience, contributing to its invisibility within traditional conceptions of therapeutic practice. The group's struggle to foreground masculinity should thus not be viewed as unusual in this respect. The obscure and contested articulation of masculinity/ies suggests that there is recognition of the multiplicity and complexities that constitute gendered constructions (Benjamin, 1996; Corbett, 2008; Flax, 1990; Harris, 2005; Layton, 1998), and that this complexity renders representation elusive as was appreciated and illustrated throughout the group discussions. It was evident that just as one of the contributors seemed to have masculinity pinned down, challenges to this position almost immediately rendered such representations unstable.

Being socially constructed as masculine

The members of the focus group all demonstrated a particular sensitivity to

being socially situated, to the experience of being part of a ‘*machine*’, the prescriptive imperative that Parlow (2011) calls, the burdened privilege that is masculinity within language and culture. As one therapist put it:

... our struggle as male therapists [involves] this constant battle against the machine that we're supposed to fit... [what] masculinity is supposed to be... and sometimes I don't want to be a man that day because of what it means I have to carry²⁹...

His comments in this instance referred to attacks by two female patients, related to stereotypic attributions of masculine response-set behaviour on his part. As will be elaborated further, being constructed as typically masculine was experienced as burdensome irrespective of whether this was associated with negative or positive attributes.

It was variously acknowledged that all of the participants have felt the ‘*intrusion*’ of social positioning within the therapy space, involving the experience of gender being ‘*put on*’ them through encounters with the gendered expectations of patients, parents of child patients, or referring colleagues. These usually related to role assignments and presumptions about the gendered characteristics they assumed a male therapist would bring to the relationship, and which was often conveyed in a distinctly interpellative manner (see Dimen, 2011). To illustrate:

Often with children, when the mom thinks he doesn't have a lot of contact with the father, and she thinks it would be sort of important for him to have a male therapist

... it is interesting that there are already expectations

²⁹ We are not insinuating that this is exclusive to masculine experience, but that our social dues differ normatively, with respect to gender behaviour on his part.

placed on me around what the mother wants me to be.

Where the mother would almost be relating to me as the man that is there where the father isn't.

I am also aware in the room, how people's ideas of masculinity are put onto me, ... the what kind of man they think I am, the father stuff, the brother stuff, ... I pick up on that more easily.

... working with violent kids and adults, and that the expectation from colleagues is that ... I must be super-masculine.

There are similar observations in the literature, indicating that patients are often referred to or choose, a therapist with gender in mind, and that under these circumstances stereotypical sex roles and other gendered expectations are projected onto their therapists, who in turn are often inclined to comply with these expectations (Gabbard & Wilkinson, 1996; Person, 1983). However, within the focus group, there was a strong reaction to the imposition and inescapability of these kinds of projections, interpellations and role demands. The resistance to these expectations seemed for some participants to reveal a self-protective need to claim the experience of gender as personal and specific, most especially when negatively attributed.

They are caricaturing me as a typical male ... and that is what it means to be a male in the room today, and it sucks. I feel revolted by it, I feel abused, violated, caricatured. I am holding all these shit men for these patients and I hate it.

There was also some resistance to what had been the dominant therapeutic stance inculcated in training for these therapists, namely the emphasis on

provision of the *'feminized'* or *'maternal'* stance/s of holding, containment and empathic relatedness, which was experienced by some as perhaps subtly coercive. One therapist in the group commented that there is an expectation to be *'soft and in-touch with your feminine side to be a therapist, and it irks me that I don't get to be soft ... in a masculine way, in a male gendered kindness or caring or holding'*. This was met with affirming grunts from among the men around him. He continued to say that there were times *'where [he] would almost scrutinize [himself] for being too soft, or too tender in an attempt to be holding'*, and volunteered that he values being able to speak *'in a way that embodies something more yourself, more congruent'*, more aligned with his personal experience of his masculinity. Thus it was apparent that in the main, socially imposed forms of gendering were experienced as constricting, burdensome and depersonalizing to a degree. While participants did not want to be interpellated as typically masculine, they equally did not want to become de-masculinized and overly feminized. While wrestling with the inescapability of gendered positioning led back to attempts to define masculinity as well as to considerations of the possibility of the gender-neutral therapist, there was also inevitably some engagement with the gender polarities of masculine and feminine, as illustrated in some of the previous material.

'Disidentification' from the feminine

One focus group member, remarking on the ubiquity of gender difference, noted that *'there is this thing that [asks] if I do this am I being more manlike, or if I do this am I being more feminine?'* He observed that these questions reflect just how *'fundamentally gendered'* we are, and that *'we want to divide up things into being more boyish or more girlish'*. Masculinity and femininity are more broadly understood to be relational concepts that have no meaning independent of each other, and yet they are often problematically understood to be exclusive, complementary binaries, prone to processes of splitting (Layton, 1998). All signs are gendered, and they reside irreducibly within language as the most pervasive and powerful of all binaries, namely masculine/feminine (Frosh, 1994). Therapeutic relationships cannot stand independent of these effects, and, if we consider poststructural arguments,

therapists themselves are vulnerable to and arguably inescapably implicated in, the legitimization of this status quo.

An exchange is offered to illustrate how the pervasiveness of gender binaries played out in the focus group, and which in this instance reflect social dues that have particular resonance for masculinity.

[1]: *The other is the experience of, I had my boy, my first boy, and somebody came up to me in the shop and said 'what a beautiful little girl you have', and I was appalled at myself, I was fucking furious. [My son] didn't know or care, but I did.*

[2]: *So you were appalled at him being feminized?*

[1]: *Ja, and at my reaction, at being so furious. And then, ... my sister, I remember, went through a stage of wanting to dress him in a certain way, and then, my postmodern ideas of gender and all completely disintegrated into 'don't dress him like that'. I felt very strongly, and I was enacting something very visceral and powerful that was against my intellectual politic.*

[3]: *... your son is entirely rooted in being gendered, in the sense that it doesn't matter to him, ... and so if it is all set then why does it feel so fragile? If it is so clear in your perception of it, why is it so problematic that someone sees him as a little girl?*

[1]: *Ja.*

[4]: *But I've had it both ways, with my son with long hair, and also from my daughter being a nice boy, because [of being] dressed in gender neutral clothes, and in both instances I was unhappy with it because it challenged something about the reality, that this is my son and this is my daughter. It's not just about masculinity.*

The notion that femininity is a deep problematic for masculinity, and that masculinity develops with an at best ambivalent identification with the maternal feminine, is elaborated on by a variety of theoretically diverse writers (e.g., Burkhalter, in press a³⁰; Diamond, 2004a). The echoes and evocations from within the realm of the maternal are commonly disavowed in the experiences of men, and as the above discussion reveals, the need to keep masculine identifications separate from, and undisturbed by, femininity, is pervasive even among men whose ‘intellectual politic’ would ostensibly sanction such ambiguities. The example thus gives evidence to the opacity of self-awareness, and the conflicted nature of our self-constructions, as was appreciated by the participants in the course of the discussion. It also bears witness to the notion that despite our ability to theorize fluid gender identities; bounded gender identities appear vital for psychic cohesion (Hansell, 1998; Layton, 1998). The emergence of this section of discussion, as almost in the form of a confession about resistance to the feminization of a male child and the ‘*then why does it feel so fragile*’ observation by a second participant, may be understood to speak to a particular precariousness associated with masculine identities that has been suggested in many theorized accounts (e.g., Moss, 2012). While participant 4 in the interchange indicated that the mis-attribution of gendered identity to his female child was also disturbing, it was evident that the tension entailed in wanting to claim a masculine identity while simultaneously resisting stereotyping, misogyny and conservatism, produced considerable affect in the group of both an anxious and intense nature.

Hegemony and dominance

Perhaps not surprisingly, given that power and positioning are critically related to how the therapeutic relationship is constituted, this group of therapists not only spoke of their concerns in that regard, but also enacted sensitivity to positionality within the group itself. Feminist and postmodern theorists, among them Benjamin (1988), Flax (1990), and Layton (1998), have commented how the gender binaries of masculine and feminine lend

³⁰ In monograph as (Burkhalter, 2015)

themselves to being assigned values, and that within patriarchy, these value attributes are used even unconsciously to legitimize positions of dominance and submission – binaries, and arguably differences, lend themselves to the assignment of value. Connell's (1995) articulation of 'hegemonic masculinity' extends the understanding of relations of power in gender beyond feminist concerns, to be descriptive of relations among men too. The contested nature of male homosocial relations, and the positionality among men articulated in the hegemonic masculinities narratives, was subtly present in the group process. The vulnerabilities associated with intimacies between men (Kaftal, 2009) were strongly evident within and after group proceedings. We could read them to reflect anxieties about being exposed that relate to both the measure of a man in line with dominant masculinity, but also to vulnerabilities about what it means to identify with that ideal.

There was something about claiming ground and defending it that involved a stepping-up to some assumed criteria of masculinity, and this fulfilment suggested a hierarchic dimension. There were various forms of challenge and dispute within the focus group discussions that hinted at the centrality of repudiation in masculine identity (cf. Moss, 2012). What is self and other, what is in and what is out, was highlighted in one instance by a group participant on the basis of what he experienced to be the marginality of his sexual orientation, when he explained that he had a '*discomfort*' he had to '*work through ... on the one hand feeling that this is a male group that I feel very part of, and on the other hand feeling like an outsider*'.

We may have imagined that male psychotherapists would be less inclined to enact issues of hierarchy, of dominance and status, but the contestations and inhibitions – the points at which discussions were truncated, or issues avoided – suggest that these issues and dynamics were perhaps merely more masked within this population of men. If we consider that these acts of contestation reflect something deeply rooted in male psyches, then what might we imagine to have happened to those aggressive, exclusionary self-assertions in this context? There was a palpable excitement in the meeting together as male psychotherapists within both group sessions that could be

described as carrying an almost manic energy.

The speculations around the rivalry and contestation among men, has a long tradition within Freudian theorizing of fathers and sons (e.g., Barratt, 2009). In line with this theorizing, Josephs (2007) observes that men who have internalized 'progressive' social values often struggle with this necessarily aggressive, dominance-contesting dimension of masculinity. As one group participant acknowledged, he held his claim to what he understood to be masculine desire to be problematic because *'to desire puts me into the realm of taking something from the other.'* As Moss (2012, p.2) argues, 'masculine identities remain tied to successful acts of repudiation', and while men with reformist views may consciously repudiate patriarchal dues (Josephs, 2007), psychoanalysis informs us that our repudiations have a tendency to return in ways not immediately apparent. This notion of something repudiated was periodically hinted at, although not further explored within the group discussions. For example, in the interchange to follow, the challenge within the group was averted by reference to the other 'room'. Here, one narrative speaks of suspending masculinity in the therapeutic encounter, while the challenge from the other is about what is being repudiated at that moment, not only with reference to therapeutic identity but also in relation to the group process:

[1]: *I just want to go back to something earlier I said about suspending masculinity or femininity, not many other professions ask you to suspend anything like that about yourself, and to think about what effect that may have on our masculinities. Is it a refreshing break, is it threatening, explorative, any of that?*

[2]: *Is that culturally non-masculine, I wonder?*

[3]: *What are we suspending, what are you afraid to?*

[1]: *Well I suppose, different for everyone, but there has to be a suspension of something in order to be present to another in some way (pause). It is interesting to think*

what gets suspended.

One of the group participants noted that there had been '*several guilt ridden stories*' in play that evening, all of enacted masculinity doing something unpleasant. There is an implicit question here as to whether the participants needed to collectively repudiate stereotypic masculinity in order to join as a group of male therapists. The same person further stated that earlier in his career as a therapist he had been '*massively suspicious of masculinity, a hegemonic, hyperpatriarchal machine that pre-dates me, and is going to come in and fuck it all up*'. He said that '*you bring your masculinity; you wear it and put it in the room. It's always questionable. Ideologically it is a dangerous and scary thing*'. At this point it became apparent that the 'room' was not restricted to the therapy context but was also the 'room' within which the focus group was taking place. He referred to reflecting upon some of his earlier comments in the group and wondering '*whether I was being a bit of a hegemonic asshole, that privileges this idea in a way that would make me insensitive ... it was a question for me, it unsettled me*'. In a similar vein, another participant commented that the articulation of his masculinity had left him '*with a feeling of it being a taboo, of having transgressed somewhere*', with a sense that this transgression was felt by him to have been against or observable to his fellow participants in the group.

Although the content of these contributions clearly revisits some of the earlier themes, what we wish to highlight here is the attempt to negotiate taking up positions of dominance within the group with regard to asserting discursive parameters and negation or affirmation of contributions from other group members. Although it was easier to talk about concerns regarding dominance in interchanges external to the group, there was evidence of rivalry and negotiation and re-negotiation of hierarchy within the group, and vacillation between enthusiasm and guilt in relation to this dimension. One area of contestation, perhaps not unexpectedly, was constellated around masculinity, desire, sexuality and sexual orientation.

'A gendered form of desire'

Sexuality as a dimension of psychotherapy, and its relation to the experience of masculinity within that relationship, was a central focus, entailing some discussion around the play of erotic transference and countertransference, and other sexualized relational dynamics. As will be illustrated, the influence and prevalence of these dynamics was however, contested or otherwise ambivalently engaged.

As recounted earlier, at the outset of the initial group meeting, one of the therapists proposed that for him, masculinity was a gendered form of desire, related to how we have constructed our wanting. This construct, which was then read as predominantly sexualized desire within the group, was ambivalently received by some members, and despite the fact that their conversation frequently turned to sexuality as a salient dimension through which they experienced masculinity they displayed some discomfort or a resistance to, the foregrounding of sexuality. This dynamic may (in part at least) be a consequence of the de-emphasis on sexuality in contemporary theorizing (see Green, 1995), and the dominance of a form of object relational discourse within psychoanalytic training in Johannesburg, which arguably minimizes the importance of libidinality, genital sexuality, and the dynamics associated with oedipal complexities (see May, 1986; Samuels, 1996).

Kernberg (2000) contends that the most salient gender difference in therapy 'lies in the timing and intensity of the development of erotic transferences and defenses against them' (p. 862-3). There are numerous research accounts of the differences between male and female therapists with respect to erotic transference (Lester, 1990; Person, 1983, 1985), and among the most commonly cited differences are those ascribed to aspects of sexuality, interpersonal power, and the meaning of intimacy (Turkel, 1992), to which desire is intrinsic.

We can imagine a range of dynamics that implicate sexuality and gender along these dimensions. For example, one group member responding to an account of another participant's response to a patient's eroticized

communication, made the suggestion that the material reflected the possibility of being '*neutered*' by a female patient, which he interpreted as functioning to '*cut you off from your experience of your masculinity so that you could be receptive to her [desexualized] projection, ... which makes me wonder whether patients do neuter us on some level to make it safe*'. Some therapists might also be inclined to '*self-neuter*', so to speak. One of the therapists said he found it difficult to attach his masculinity to sexual desire. He said that within the therapeutic encounter, he was '*cautious about that, perhaps cut off from that, and perhaps recently more aware of it, but it feels dangerous, for me, ...something I must keep in check, and I suppose one can be blind to it*'. He said further, that he thought he '*shielded talking about it in the room*', and that it did not commonly emerge for him in the transference to which the therapist who foregrounded desire earlier then responded:

When you say that about keeping your desire in check, that's for me the closest I get to that discomfort. Because there is something about desiring, about being a desiring man, feeling something about in my loins, feeling something that fires me up and turns me on. ... And that's the thing that has left me feeling so edgy and uncomfortable, that does damage and hurtful things, and that's the thing that I have taken back, and has felt, the beginning of things that feel solid.

There was also, and importantly, some concern expressed within the group about a tendency to de-sexualize our experience and understanding of the therapeutic relationship. Gabbard and Lester (1995), Kulish and Holtzman (2003), and Person (1983, 1985) are among a host of commentators who have noted that there is compelling evidence indicating that males are more prone to acting both seductively and explicitly towards patients on the basis of strong erotic countertransference. To then read desire within the psychotherapeutic relationship as asexual, as unrelated to the sensuality of our primary attachments, may be to render these engagements particularly

vulnerable to sexualized enactments (Samuels, 1996).

In contrast to concerns about non-recognition of sexualized interactions, discussion within the group also highlighted a degree of normative conformity in line with sexual orientation. Gabbard and Wilkinson (1996) intimate that this is not exceptional, reporting that male analysts commonly display a tendency to be uncomfortable with transference roles that lie outside their predominant gender or sexual orientation, and that they may be less attuned to gender discrepant forms of transference and countertransference. This was illustrated in the group by a participant who shared his associations to a patient's account of an erotic dream she had had about him. Given his heterosexual bias, and the fact that he shared what appeared to be a mutual attraction and was aware of feeling flattered by the attention of this patient, he was unable to read himself in her dream as representing a maternal transference object. He described how he was only able to come to this later more useful interpretation of the material when reflecting on why he had not been turned-on by the recounting of the dream, as he might have anticipated given its erotic content. This and other examples of transference relations that might or might not reflect sexualized or desiring dynamics, led to considered discussion about whether and how it might be possible to disentangle these different kinds of forces at play. Problems were seen as potentially arising from under recognition or over-emphasis of gendered desire.

The notion of familiarity and congruence in sexually charged therapeutic relationships led the focus group to discussions that emphasized sexual orientation, the prominence of heteronormativity, and homophobia. It was also hinted at, although not further explored, how masculinity and homosexuality are uncomfortable bedfellows, even as evidenced at points within the group narrative. One group participant came to ask whether one can *'feel free enough to be open to the desire, and be responsive to it, regardless of the patient's orientation?'* His question about whether one had the mind-space to explore seemingly unfamiliar desires, those that one might feel to be *'abhorrent'* or threatening to one's masculinity, further

highlighted the risk of foreclosing on relational and interpretive possibilities, and to a predisposition to associated enactments. It has been well noted, for instance, that heterosexual therapists' countertransference with homosexual patients can be obscured on the basis of heteronormative experience, and that this bias is then legitimized not only by cultural homophobia, but also by the homophobia inherent in much of psychoanalytic theory (Butler, 1993; Domineci, 1995; Frommer, 1995). The group's engagement with issues of sexual orientation reflected considerable complexity, in part perhaps because of the awareness of different orientations amongst the participants.

In the second focus group, one therapist commented that he had observed '*light-hearted moments last week*' that seemed to indicate something essentially homophobic in being men. Similarly, another contributor noted, in keeping with Butler's (1997) observation regarding melancholic disidentification in this regard, that, '*you have to be fundamentally homophobic in order to be able to own your straightness*'. However, there also exists a tendency within contemporary psychoanalytic discourse to now seek to pathologize homophobia (Moss, 2012). In line with this insight, one participant spoke of the pressure he feels to be '*politically correct about [his] desire*', to have to develop an appreciation of 'his' homoerotics as '*something to explore or experience*'. He argued that to do so would be to delegitimize his personal countertransference in these kinds of situations which reflected that he was '*perturbed*' by something that he felt was '*other*'. He elaborated that locating his aversion to homosexuality '*adds to the legitimacy of something other*', and argued for holding '*the differences between others as opposed to saying there is a spectrum, and where on the spectrum you will feel more or less comfortable*'. This therapist seemed to be arguing that it was as problematic to feel compelled to take up the politically correct position of engaging with one's bisexuality, and assuming non-aversion to '*othered*' forms of desire along with the associated inauthenticity that this might produce, as it might be to take on board and work with one's aversion or prejudice.

It was evident in these discussions that fixity could be associated with

stability as well as calcification, and that mindful engagement with masculinity as a therapist left one with the awareness of having to live with inevitable tensions in this respect. At this point however, and given that our intention is to initiate a conversation, it seems apposite to offer some overarching reflective commentary on the material and its implications for gender identity and therapeutic work.

How fluid is gendered experience?

The preceding discussions reveal that issues of sexuality and gender are deeply personal and affect laden, which renders our identities vulnerable. One therapist in the group commented on how susceptible male therapists seemed to be to feeling '*threatened or affronted*' when their personal sense of masculinity was challenged, and suggested that patients might threaten in this respect in the most subtle of ways, both by '*stroking*' their therapists' masculinities and by contesting them.

And yet, the centrality of transference and the prominence of what are appreciated to be variably interpretable internal representations in psychoanalytic practice, foster the notion that gender can be transcended, as suggested in some of the material. The concept of bisexuality – as opposed to neutrality – can be employed to argue for the analyst's androgynous position, and to thus support the notion that this controls for the play of gender difference. This is a consoling perspective, resonant with the paradoxical way in which psychoanalysis appears to have positioned itself in entertaining competing claims, simultaneously subscribing to the significance and centrality of sexual difference (Oedipus) and to notions that assume the creative capacity to transcend or transgress gender categories (Frosh, 1994). These positions were posed and challenged within the group, as illustrated for example in the following interchange:

[1]: *You are taking a line that says we can transcend this?*

[2] *Well it may be idealistic, but I would hope. Maybe it is*

*not to be transcended, but something to be kept in mind
... (and later), that's not what I think I am saying. I am
saying that if one knows oneself well enough then one
can suspend who one is in the room.*

The 'hope' articulated here is theoretically located in line with some of the writing alluded to in the introduction that suggests the possibility of positional neutrality. The ongoing tendency by some group members to entertain the possibility of transcending the effects of gender in psychotherapy was advanced in the interests of non-contamination of the reading of patient experience.

Bollas (1999) has elucidated how the emphasis we assume in our gendered experience is reflective of our theoretical adherence. We see this for example, in theorization from within the object relational tradition that tends to facilitate the assumption that one can fluidly inhabit psychic bisexuality in transference work. Freud (1931) on the other hand, was sceptical about his ability to arouse a maternal transference³¹. We might argue however, that even if one has theorized the problem, confronted or identified it, we cannot assume that its effects are necessarily controlled. This was appreciated by the group at various points in the discussion, and articulated by one participant in the following way:

*... It is a myth to think we can approach our patients as
polymorphously perverse, like bring me anything, any
form of sexuality or desire and I will resonate with it. And
yet there is somehow, some idea that we have to present
that, bring it on, and yet we cannot because we are stuck
with this thing called masculinity, stuck with an identity.
And therefore the only way we can really know about*

³¹ This is not to suggest that there are only two variants of this position, or that there is necessarily consistency within theoretical orientations.

what is being projected onto us is dependent on how well we know ourselves, how well we know our desire, know what turns us on, what repels us... in what ways we are men and what ways not, because otherwise we can't read what we are doing, and we are pretending for our patients that we can be polymorphously perverse for our patients, we can be any gender for them, and I don't think that's true.

Whether we understand desire as a bedrock in the constitution of self or not, we must nonetheless continually ask what it is we may want, and what the other may want of us within the therapeutic encounter – *'I just want to say that we cannot do therapy without desire... desire has to be there, and desire is fundamentally gendered'*. Confronting our desires may illuminate interesting questions about the nature of our intent, of what we want as therapists, and how that not only shapes how we position ourselves relationally, but also in what way our motivations for becoming therapists are gendered, as illustrated in the following dialogue within the focus group:

[1]: *as a male therapist, can I understand something about the desire of breastfeeding, or what it may feel like, from a maternal perspective, of what it means when I use the metaphor of positioning a baby for a feed and you feel the patient just won't latch?*

[2]: *So like you position the baby for a feed? But where is the envy of not having the breast, and the envy of not having a penis, that is a reality?*

[1]: *Maybe the envy is one of the reasons that I have become a therapist.*

Towards reflection and reflexivity

It was evident within the group discussion, and in line with theories that challenge observer neutrality, that how we understand and represent gender

is critical to what we expect to find when we engage discursively and relationally, as well as when we attempt to reflect upon our identities and presence as therapists. The group members were in broad agreement that one's gendered experience is an important dimension of the co-construction of the therapeutic relationship. As has hopefully been illustrated in the presentation of material, the group process gave weight to the observation that while the gendered nature of the therapeutic encounter is salient, it is also ambiguous (Kalb, 2002).

As was evident in the group discussions, the tendency towards assuming culturally normative roles involving women as nurturing and containing, and men as authoritative and interpretative is deeply embedded in our thinking. One participant noted that in his experience, many therapists '*work on caricatures*' when it comes to reading gender in therapy, and that this is '*facile [and] superficial rather than inhabiting something*'. He added that he carries a '*discomfort in recognizing that I actually inhabit something that's pretty fucking conservative*'.

The gender-coded polarities of associating femininity with emotional expressiveness and masculinity with reason, which are value-laden, normative and exaggerated beliefs about gender, are common to psychoanalytic orthodoxy (Davies & Eagle, 2013; Kalb, 2002) - with masculine and feminine respectively reflected to be: active/passive; authoritative/nurturing; phallic/containing; penetrating /receptive; interpretive/relational (Bollas, 1999; Fogel, 2006; Gabbard & Wilkinson, 1996). These discursive and relational positions, conflated with maleness and femaleness, shape what Layton (2004) has termed our 'normative unconscious', and can as Fogel (2006) observes, often lead to unintentional bias and countertransference distortion. For all the emphasis on self-reflection and the privileging of countertransference, psychoanalytic theory and psychodynamic practitioners, including those within the focus group, are not immune from perpetuating cultural stereotypes and prescribing normative assumptions. For example, some of the group discussion linking paternal positioning and masculine experience could be viewed as

illustrative of Kulish and Holtzman's (2003) observation that males can tend towards fostering traditional female sex roles and patriarchal power structures by unconsciously assuming, or colluding with, the paternal role in psychotherapy with female patients.

An interpretation of group process, the anecdotal accounts of engagement with the evocation of sexually charged content within psychotherapy, and the references to '*guilty stories*', alongside what was interpreted as the aversion to the prominence of desire in the group narrative, were resonant of research showing how sexual dynamics, an oft highlighted gender issue in psychoanalytic practice, may mask issues of power (Maguire, 2004; Mann, 1988). While analysts may claim to be able to minimize the likely effects of 'sex- related characteristics' that reflect attitudes and values that they no longer consciously subscribe to (Turkel, 1992), gendered asymmetrical patterns of relational engagement appear very persistent. The complexities of our context suggest that South African practitioners may be particularly vulnerable to enactments related to historically laden hierarchies and over-determined forms of interaction (Burkhalter, in press³²; Eagle & Long, 2011; Shefer, 2001), and warrants further exploration.

There is a need to keep interrogating how we situate ourselves within theory, as the consolations of 'knowing', and the blind-spots generated by intelligibility, can serve to uncritically maintain gender assumptions that mask unconscious personal, socially prescribed, or ideological investments, which inevitably manifest in how we engage relationally and thus predispose us to mutual unconscious collusive enactments that serve to sustain normative structures (Layton, 1998). It appears that it is the acknowledgement of positionality and related dynamic effects that is critical to reflective therapeutic praxis with regard to gender. Thus we would argue that therapists need to steer some way between negation of gender identity and difference on the one hand, and enactment and reinforcement (be this conscious or unconscious) of gender stereotypes and patriarchal forms of

³² In monograph referenced as (Burkhalter, 2016).

relating on the other. As reflected both in the content of the discussion and in the process of coming to and then undoing the adoption of positions, the group appeared to appreciate the considerable difficulty of steering such a path. There was a growing appreciation amongst these therapists, at least in part it seemed as a consequence of taking part in the group discussions, that it would only be through reflexive work on their personal sense of being, thinking about and demonstrating masculinity, that they might hope to more fully come to terms with this aspect of their therapeutic identity.

We are aware that we have ourselves revealed particular allegiances in constructing and offering our readings of gender and identity in this paper as they emerged out of the focus group discussions. It has been interesting to observe how differences in our roles as group participant and outsider/supervisor, and as male and female identified, have provided opportunities for debating and refining interpretations. What we hope to have achieved in writing this paper is not only to have surfaced the thoughtful interrogation of masculinity and psychotherapy that emerged from the group contributions, but also to have illustrated how much the complexity of engagement with this issue that is documented in the literature is reflected in tangible, experiential ways in the focus group processes and conversations. If we are to end with any concluding comment it is to observe that most of the questions raised in the paper remain open and that it is to this lack of resolution that we must perhaps initially subscribe in becoming and remaining reflexive about gender in psychoanalytic psychotherapy.

CHAPTER EIGHT

PAPER FIVE: 'Masculinity as a Gendered Form of Desire: Laplanche and Enigmatic Seduction'

Prescript

The sighs and moans of another that pulse through our nervous excitability, the spasms of pleasure and torment in contact with the nonprehensile surfaces of our bodies, our cheeks, our bellies, our thighs, irradiate across the substance of our sensitive and vulnerable nakedness.

*Alphonso Lingis – Dangerous Emotions*³³

The circuit of rational discourse which is developed and deployed, the technological and sociocultural manufacture that we toil over to wrest ourselves free from the demands of our biological composition, and the community of modern individuals that each one of us is born into – all of this is pre-empted by our encounters with other bodies, intruder or seducer bodies, and the appeals they make of our own.

*Tom Sparrow, Bodies in Transit*³⁴

All history present in that visage, the child the father of the man.

*Cormac McCarthy, Blood Meridian*³⁵

³³ (Lingis, 2000, p. 38)

³⁴ (Sparrow, 2007, p. 110)

³⁵ (McCarthy, 1990, p. 3)

The paper contained within this chapter developed out of the provocations of the *Exilic* paper and the experience of the focus group. With regards the latter, one of the participants made an impassioned case in the group discussion for the link between subjectivity and desire. The articulation of this therapist in the group resonated with what I was grappling with, namely, a situated desire, and I came out of that encounter with the notion of masculinity as a gendered form of desire, which is here rendered in Laplanchean form. There is also a Lacanian insight speaking to this notion, suggesting that the human subject is formed by submitting to the mark of the “passion of the signifier”, which is something that is “both creative and coercive in form” (Frosh, 1995, p. 170). The paper in this chapter is an attempt to find and to write that sense of subjective positioning, with respect to masculinity, and in particular with how the father haunts these pages.

I was introduced to the work of Laplanche while the *Exilic* paper was in final edit for print, and I felt that his work spoke directly to what I was trying to articulate about the traumatic encounter between adult/s and children, and to how that figured in relation to gender transmission in the maternal realm. The decentred formulation of primal seduction and afterwardsness (Laplanche, 1997, 1999, 2011), which will be unpacked in this paper, and the resultant sense of the otherness of being that Laplanche illuminates, adds an additional dimension to the estrangement and alterity of exilic experience, as I was trying to conceive of it.

In service of conceptualising masculinity as a gendered form of desire, and consequently with the need to locate embodied experience to some extent outside of language, I have more recently been drawn to the existentialist phenomenology of Lingis (1996, 2000, 2011) which has been profoundly useful in allowing me to explore the idea that there is no language independent of sensorial bodies that communicate with it. The focus on desire in this form brings bodies into play, and begins to address what in this study has been a discomfort with an exclusively discursive conception of

gender³⁶ – the complexities and problematics of biological determinism aside. In that regard, I am drawing not only on how Flax (2004) translates Freudian libido as desire, but also on Flax’s argument that Freud sees knowledge as embodied, and that the desire to represent and to know is a sublimation of sexuality (see also Frosh, 2006; Laplanche, 1992). For Flax (2006), drawing on Latour, “there are only natures-cultures” (p. 1133), and so bodies are viewed as “hybrids of natures-cultures” (p. 1134).

I encountered a further question in the course of reading various authors on the symbolic paternal and on the transgenerational transmission of paternal narratives. While Freud (1931) for example, in sympathy with object relational accounts, acknowledges the mother as the first “seductive” presence in a child’s life, it has been unclear in my understanding as to how the father seduces – which is a different emphasis on how he teaches, demonstrates, or interpellates in other ways. How do we apprehend the seduction of the father in relation to what and to how, we inherit from him? Most writers on the topic tend to approach this from either a relational perspective of a particular encounter between specific subjects (and this is not spoken as located within a ‘given’ symbolic), or otherwise, with reference to what is suggested as a more universal symbolic with an implied (or stated) phylogenetic transmission. These narratives are often exclusively rendered. This paper is an attempt to try to think of that differently, and corresponds to Diamond’s (2017) observation that common to much of French psychoanalytic thinking on the subject is an attempt to theorise the mutually influencing relationship between the symbolic father and the actual flesh and blood father – a position haunting the *Exilic* paper. This position is further reflective of the slipperiness in how gender and sex (and many other constructs for that matter) are represented across much of French psychoanalysis (see Birksted-Breen & Flanders, 2010). In addition, and in the same vein as argued above, Laplanche’s theorising problematizes the

³⁶ As I translate it, in his distinction between drive and instinct, Laplanche (2003) leaves open the possibility that we might inherit some form of evolutionary predisposition that might be sexed; as suggested by Hrdy (2000, 2009), Kriegman (1999), and Slavin (1999, 2000), to name a few.

distinctions between what is considered to be maternal and paternal, given that each is shot through with the other.

Part of the struggle in producing this paper related to my immersion in the elusivity of both gender positioning and self-awareness, and the attempt at trying to write the experience of the enigmatic. Various earlier drafts of this paper consequentially reflected a vagueness and lack of clarity, in part due to my attempt to convey the idea that desire and aim are deeply implicated in theoretical affiliation and the style or the aesthetic of writing. In this regard, Laplanche in particular has, as Frosh (2006) informs,

“consistently argued, [that an] appreciation of the power of the unconscious requires relinquishment of the fantasy that one can ever have full knowledge of, and control over, oneself because one is always inhabited by an enigmatic “it,” an otherness that is strange and resistant to folding into the ego” (p.374).

Some deference to awareness of this “it”-ness and the claiming of authorial voice is evident in the manner in which paper five is written.

Masculinity as a Gendered Form of Desire: Laplanche and Enigmatic Seduction.

Accepted for publication: *Studies in Gender and Sexuality*, February, 2018.

Abstract: *Laplanche's formulation of primal seduction and afterwardsness is employed to theorize masculinity as a gendered form of desire. This formulation is grounded in the notion that gender, sexed difference and Freudian sexuality are complexly interrelated and mutually determined, forming gendered desire and desirous gender. With Laplanche, gender identity, the identification with a gendered other, is understood to be preceded by identification by the other. Masculinity, is in this instance constituted by how one translates and retranslates the enigmatic signifiers inscribed by the address of adult caregivers, and by how the untranslated remains of that address inspire and animate the performance of gender. Primal seduction is here further employed, in extended form, to explore and augment understandings of the intergenerational transmission of masculinities through paternal seduction. Masculinities are in this articulation considered to emerge in relation to the vulnerabilities associated with the experience of the enigmatic within relations of power, in the tensions between subjectivity and subjectification. The paper privileges the enigmatic, unrepresented experiences of being, and the otherness of self, and while I attempt to apprehend these understandings through the presentation of case material, I do so to demonstrate that the enigmatic is by definition, elusive and indeterminate, and I invite the perspective that this problematic not be resolved.*

Is it in passion, rather than discourse, that we demand to be separated, distinct, and distinctive?

Alphonso Lingis: *Dangerous Emotions*

Introduction

While immersed in researching masculinities in the clinical context, I had occasion to witness three fathers at a pre-school, watching their children at play. It was the school's 'Father's Day', where fathers can visit and observe what their children do there (presumably they are assumed not to be as involved as are mothers and other caretakers). As they watched, two of their sons ascended a raised platform, and one of them climbed over the protective railing to make his way along a thin ledge. The other boy then joined him and on seeing this, a third boy started climbing up the ladder to get up to them. The fathers looked on with slight concern and what appeared to be veiled pride, hinting in their talk some awareness of the dubious merits of this behavior, but without offering any active response to the situation. At this point, the principal walked past and on seeing the boys precariously perched, she approached them and in firm enactment of the law reminded them that what they were doing was unacceptable. She then helped them down. As she walked back past the group of fathers, one of them sheepishly commented that they had been wondering about whether they should intervene. The principal replied: "It is interesting, when the moms are around there is none of this nonsense. But when dads are about, every boy thinks he needs to show off and do risky things".

The suggestion here, in the response to the excited enactment of stereotypic masculinity by these boys, is that they are responding to and presenting for their fathers. What is implied is that there is a paternal influence in play that is implicated in a gendered performance, and further, that this can be differentiated from that displayed in relation to mothers. The above incident, understood within context as illustrative of "boys just being boys", left me wondering what inspired the boys' performance. Along the lines that there is no account of self-making that is independent of an address, be the caller evident or not (Butler, 2005), I am curious as to in what way these boys were

doing something for someone in response to something that we can imagine had been placed on/in them and that was, in this instance, being enacted through gender. Specifically, given the principal's assertion, we might want to ask in what way the behavior of these boys emerged in response to the presence of their fathers and/or to how it related to the absence of their mothers. This is a heteronormative story in a gendered world.

The article that follows is an attempt to engage with this set of questions more broadly. I am concerned with the particular assumption that we are all raised under conditions of "foreign aid" (Laplanche, 1999), and that this arrangement can be understood to set alight and inspire the performance of masculinities that emerge within the possibilities offered to subjecthood within particularly situated social norms. The central argument presented resonates with the phenomenology that holds "one is born with forces that one did not contrive", and that one lives by "giving form to these forces", forces that we take on from others (Sparrow, 2007, p.99). Given that processes of gendering are complex and multiple, my intention here is to focus on a specific relational aspect of gender transmission and its consequences; namely primary address and the enigmatic signifier as understood through the general theory of primal seduction (Laplanche, 1997, 1999, 2011). While commonly read as a function of early maternal care and its subsequent haunting, I seek to apply this dynamic, as has also been suggested may be useful by Perelberg (2009), to paternal narratives too.

Given how the subject at hand is situated within the enigmatic and the indeterminate, and that its articulation here remains opaque, I will signal the reader that I am privileging the following associated assertions and applying them to how we conceive of the transmission and constitution of masculinities in males, in particular. I am arguing, along with how I read Laplanche (2007), Butler (2014), and Quindeau (2013), for masculinity as a gendered form of desire – which will be elaborated further below, and throughout. Along these lines and given that "reason is always already shot through with the energy of

the drive” (Frosh, 2006, p. 203), desire (drive)³⁷ and discourse are not to be considered mutually exclusive (see also Flax, 2004).

I situate my argument within the particular premise that masculinities can be understood to be cultural stories, initially narrated to children primarily by parental figures and intimate others under the sway of enigmatic seduction, which is here understood as *primal* seduction (Laplanche, 1997). With primal seduction, I am referring to a partially unconscious social address (which includes situated gender codes) expressed through language and embodied discourse as gendered desire. This desirous address is understood to be a relational demand that asks something of the child along the lines of both personal and culturally specific expectations. Given that in the Laplanchean schema the matrix of gender, sexed difference and infantile sexuality is dialectically constituted – “mutually implicative and reciprocally determinative” (Mills, 2017, p.4), Laplanche’s theorizing challenges the customary desexualization of how we have come to conceptualize not only object relations, but also constructed gender. This dialectic requires the further appreciation that drive and the unconscious are also shaped and constituted through the social, and so with Laplanche, notions of primacy in causal relations become unstable – hence, gendered desire and desirous gender. When augmented by Butler (2005, 2014), this formulation allows us to think about how the social is conveyed in its more intimate form to constitute gender in terms of desire. We are thereby offered a relational view of the constitution of the subject that can bridge the binary, static and artificial distinction between the intrapsychic and the interpersonal (Hansell, 2012; Stein, 2007).

Primal Seduction

Primal seduction theorizes how the infant is seduced into interiority and subjectivity (Stein, 2007), how a sense of self is formed on the back of an overwhelming impingement by the other and by attempts to contain and work on this “too-much-ness” (Butler, 2005). Laplanche, situated within French

³⁷ Unless otherwise stated, desire is used here interchangeably with the term ‘drive’, in line with Quindeau’s (2013) reading of Laplanchean drive.

psychoanalysis, elaborates on Freud's seduction model and posits a general theory of primal seduction that is considered core to the constitution of subjectivity³⁸. Framed within primal seduction, the adult caregiver (other) is said to signal the infant, to call the infant's attention with communications that are partially unconscious and largely enigmatic for both adult and child. The adult delivers these messages charged with and unsettled by unconscious desire, and these messages are understood to take hold of and to inscribe the infant. By such means, to a significant extent, the infant's drive and unconscious is held to be set up.

The constituting of desire via seduction and the deposit of the enigmatic message, marks, as Laplanche (2014) puts it, an intricate "dimension of otherness... that carries within it the irreducible and illegible trace of the sexual unconscious of the other, the adult other" (p.95). Both sexual drive (desire) as well as aspects of subjectivity and identity positioning, are thereby dislocated, being instituted and situated within alterity - "I am desired, therefore I am" (Quindeau, 2013, p. 13).

Primal seduction finds itself on the cornerstone of generational difference and the asymmetry of the adult-child relationship, where the power differential between adult and child lends itself to the inevitability of an interpellative imposition upon the child (Laplanche, 2014). This asymmetry is exaggerated given that an adult engages with a mature, "fully formed" unconscious, and as a person inserted into the social world. This normative universal – all of us being reared under "foreign aid" – is considered by Laplanche to be the "fundamental anthropological situation" of being human (Fletcher & Ray, 2014; Laplanche, 2011). Positioned as such, in the sway of adult address the infant is assumed to engage these precocious intrusions – these foreign objects lodged within the primitive body ego – by assimilating their deposits through the work of repression and translation, thereby forming both the drive component of self-experience and the basis of ego establishment (Laplanche,

³⁸ Birksted-Breen & Flanders (2010) provide a particularly useful introduction that locates Laplanche and orientates the reader to French psychoanalysis, as does Fletcher (2007).

1999, 2014). These messages are not merely imprinted, but are “registered, taken up by the drive, and enter into the subsequent forms that the drive assumes” (Butler, 2005, p.99).

Where Lacan’s notion of the unconscious as the discourse of the desire of the other is structured on linguistic lines, Laplanche sees the unconscious as “radically de-linguistified”, where all presentations are designified and rendered as “thing presentations” which no longer operate semiotically (Fletcher & Ray, 2014, p. 35). For Laplanche, the desire of the other is an implanted designified signifier, which while losing what it is a *signifier of* remains empowered as being a *signifier to* (Laplanche 1999). In this schema, the primacy of the symbolic (paternal law) is displaced by the enigmatic signifier. When understood along these lines and under the guise of a gendered form of desire, masculinity can be appreciated as being the inspiration of a disignified signifier implanted through the seduction of a gendered and invested other – how we are unconsciously moved by, and what we do with, what is inexplicably asked of us. Appreciating that the seducing other is gendered and therefore socially situated, this scenario inevitably plays out within the possibilities and prescripts of social context (albeit it here, destabilized by the unconscious).

Laplanche builds this aspect of his theorization by drawing on translations of Freud that acknowledge a distinction between instinct and drive. Laplanche maintains that while drive is held to “lean” on instinct, instinct cannot be said to determine or to endogenously cause drive, as drive originates or separates out from instinct on the basis of the aforementioned external impingements (Butler, 2014). Drive is thereby theorized to be constituted as the “exogenous by-products of the infant’s partially successful, partially failed attempts at translating and binding those exciting implantations of the other” (Fletcher & Ray, 2014, p. 36). The drives (both life and death) speak to the “untameable” and the “anarchic” in sexuality. The death component is considered to contain its irreconcilable dimension and the life component its most controlled aspects, namely those bound to the object and to object representations, through what is understood as “sublimation and/or inspiration” (Laplanche, 2014).

Laplanche (2014) suggests that the emerging ego (considered not as an entity but as a relational process) can deploy the work of two modes of synthesizing binding. The one is primarily a binding via the narcissistic image (or Lacan's Imaginary), which imposes a unity upon the anarchic multiplicity of the unconscious, and is a binding that organizes under conceived oppositions (i.e., whole/fragmented, in/out, pleasure/unpleasure, presence/absence). These binds can then be understood to form and present as "character traits" which come to inform how identity positions are negotiated, or in other words, how we split and integrate, and how we negotiate otherness.

The other form of binding involves the translation of enigmatic messages through the "mythico-symbolic", the cultural codes provided by the child's environment, which include fundamentally, gender as cultural construct. Laplanche suggests that this latter process of translation is what we might understand as sublimation, but he adds that there is an excess to that process which he terms "inspiration". I am proposing that this dynamic of seductively constituted drive, and the consequent work of repression and translation (inescapably socially situated), provides both an energizing dimension and a structure to the notion of masculinity as a gendered form of desire.

The Seduction of Gender

French Freudian psychoanalysis, despite a significant break from Lacan, maintains formative roots in Lacan's "return to Freud", his emphasis on the desire of the other and the privileging of the symbolic order, and Laplanche's Freudian view in particular, carries this Lacanian influence (Birksted-Breen & Flanders, 2010). Situated in this way, for Laplanche, the sexual (infantile sexuality), sexed difference, and gender are braided in a recursive relationship. Laplanche's conception of drive (the sexual) is understood here to operate as the sexual third in the contested hegemony of the commonly asserted sex/gender binary, where the language of gender (cultural representation) is seen to be compromised both by sexed difference and by the effects of the unconscious infantile sexuality of the child's adult caregivers (Laplanche, 2007, 2011). I would, however, understand each of those three

dimensions to have a compromising influence on the integrity of the other two, I am emphasizing desire here because it has tended to become a marginalized dimension in our theorizing. Thereafter and across the lifespan, masculinity and femininity can be understood to be constituted within the ongoing dialectics of gender, sex and desire, within context.

The subject is constituted, via primal seduction, by messages transmitted by what Laplanche terms “the socius”, which is not the social in general but rather the caregivers and relationally intimate others who as cultural purveyors inscribe the social. This allows for the understanding that gender identity, appreciated as the identification *with* a gendered adult, is preceded by an identification *by* such an other (Butler, 2005, 2014). For this process, Laplanche (2011) identifies two types of message that are unavoidably transmitted in the ordinary everyday care, nurture and tenderness that a caregiver provides an infant, with both being interpellative in character. The one type, as discussed above, is that of sexual excitation, and the other, alluded to in the preceding discussion, that of identification by the social network. Laplanche clearly intends that enigmatic seduction should not be understood as being only about the language of bodily care, but should be extended beyond this because it includes exposure to a social language, the coded messages of the socius, that are considered to be primarily related to gender assignment (Laplanche, 2007). As I read Laplanche however, the distinction between the languages of bodily care and social codes is blurred.

From this vantage, gender is then primarily assigned relationally, through the implantation of enigmatic messages within the enlivening provocations of primal seduction. Butler (2005) describes this process as such:

“To be called a gender is to be given an enigmatic and overwhelming signifier; it is also to be incited in ways that remain in part unconscious. To be assigned a gender is to be subject to a certain demand, a certain impingement and seduction, and not to know fully what the terms of that demand might be” (p.123).

If our desire and subjectivity is shaped through the desire of the other and through what remains as the hauntings of their address, it points, as Butler (2014) argues, to the need to locate and attempt to engage with what the brokers of that address might desire - *who are you, what do you want from me, and how must I respond?*

A Man and his Rats

I am presenting the narrative of Mr. A., as recounted in his psychotherapy, to illustrate what I translate to be the play of enigmatic seduction, and to elucidate a particular reading of what for him and for the purposes of this article, came to represent experiences of masculinity and manhood at a particular point in his life. Laplanche (1992) however, would insist that this presentation includes my own decentered relation to “aim” in how I read and represent him. As such, and reflexively understood, this act of writing masculinity is infused with my desire, and involves the further awareness that I engage with Mr. A’s experience in psychotherapy while I am reading and writing on the topic of masculinity, which introduces the further vantage, that how we look upon and interpret and translate, always carries an appropriation (see Frosh, 2006).

For the sake of coherence, I am presenting Mr. A’s account in a more sequential, narrative form than how the material emerged in his sessions, and am interpreting his account and how I experienced him through the lens of “thick disguise”, and an acknowledgement of excluded relational complexities and alternative readings. I invite the reader to accept that the enigmatic in the account will not be fully demystified and reconciled and to allow for structural notions of determinacy and positioning to be disturbed – in other words, nothing fits neatly and the familiar is disturbed.

Before elaborating on the case material, I must however briefly introduce a further theoretical construct that I consider significant in both Laplanche’s theorizing and in the reading of Mr. A’s dynamic issues, namely that of “afterwardsness” (House & Slotnick, 2015; Laplanche, 1999). Afterwardsness is Laplanche’s term, a neologism, incorporating the dynamics of

nachträglichkeit and après coup from the Freudian and Lacanian schemas respectively. Laplanche's understanding is contrasted with the two dominant conceptions of this process, namely those of "deferred action" and "retrospective modification", where these unidirectional constructs are replaced with "a combination transcending and yet retaining both meanings", situated within simultaneity (House & Slotnick, 2015, p.686). With afterwardsness, current experiences are understood to provoke further translations of partially assimilated, untranslated and resistant deposits, thereby ensuring the long afterlife of the enigmatic sexual of infantile experience. Primal seduction must therefore not be considered to be a single event, but rather an ongoing haunting, a (re)engagement across time with what was inserted by the other (Butler, 2014), contributing not only to how we are constructed but also to how we reconstruct in accord with desire.

At the point in his psychoanalytic psychotherapy that I seek to explore here, Mr. A.'s aged father had taken seriously ill and was recovering in hospital after surgery. While being a dominant familial presence, Mr. A. had known his father to be emotionally guarded and not easily accessible, and his father had for a while been developing a steadily creeping dementia. In one of his therapy sessions, Mr. A. talked about visiting his father at the hospital the previous night and he recounted sitting at his bedside looking at him sleeping as if he were a corpse. As he sat, he took to reflecting on his father's life and on what he anticipated to be his father's imminent death, and alongside this experienced a visceral sense of his own ageing and mortality. These thoughts then introduced his own son and only child into his ruminations about generational lineage.

Soon after this visit to his ill father, Mr. A. began displaying behavior that to him felt markedly out of character. His son had pet rabbits at their home and as these things commonly are, their husbandry was Mr. A's concern. Rats had however recently begun to visit the enclosure (or so he now noticed) and to partake of the rabbit's food. Mr. A. spoke of experiencing the rats as "intrusive" and of their presence as being a "violation", and in this state of unsettledness he resolved to deal with their perceived threat. He borrowed a friend's air rifle

and later, on seeing a rat in the rabbits' enclosure, loaded the weapon and went to kill it. As he described, the sights of the rifle had not been adjusted and consequently his aim was off. Accordingly, the killing of the rat was not as "clean" as he would have wished and he had to shoot it several times to dislodge it from the shrubbery it was trying to climb. He then had to go in search of the wounded rat in the bushes. He recounted that his six-year old son then came out to ask him what he was doing. Mr. A. had tried to keep this act hidden and he was now feeling distressed at being discovered. When the boy saw the bloodied rat his father had shot crawling in the bushes, he reportedly turned and ran. He ran into his mother's arms sobbing, crying something to the effect of: "*What kind of dad have I got? He's killing God's creatures*". This confrontation with his son's distress along with the messiness of the act of killing left Mr. A. feeling deeply disturbed, and so he returned the gun to its owner.

But other rats came and before long he confided that he had retrieved the rifle, and having sighted the weapon properly, set to waiting in ambush for the rats on the weekends. He killed a handful of them, and he said this gave him, despite some aversion, a feeling of pride in a clean kill and a job well done (as his father would have expected), that despite also being very unsettling, contributed to Mr. A's growing sense of potency and mastery. He was however, also surprised by his actions, for he did not consciously identify in this way and had long harbored an aversion to the needless killing of animals. But as he communicated in therapy, he felt this killing to be powerfully inscribed with the markers of manhood and with the assertive claims of the patriarchal; as if he was stepping up to something asked of him, although the specifics of that insight remained difficult for him to grasp. While he spoke of having manned-up, so to speak, he also conveyed what for him was a disturbing sense that he was possessed and not in control of himself.

As this scenario unfolded between sessions, Mr. A. began to feel increasingly anxious and vulnerable. He concurrently also shared what he described to be a strange pleasure, an anxious excitement. While associating to this it became clear that there was an uncomfortably charged and even erotic component to

this killing and to the obsessive, hidden pursuit of the task he had assigned himself - or perhaps rather, had been assigned to? It was clear however, that whatever the “issue” he was trying to rid himself of, to protect himself from, he was seemingly getting more deeply involved and mired in that very “issue” itself. The intensity of his hunting (haunting as I slipped with it) increased and his preoccupation only broke some weeks later when his increasingly concerned wife confronted him with the message that she was now finding his behavior to be too disturbing.

During this process, Mr. A. related what was for him a powerfully resonant and troubled account. It concerned a story his mother had relayed to him about how his paternal grandmother would hand his father, who was then a young boy, a hammer, and ask him to get a rabbit out of the hutch for dinner. Mr. A. had recently recounted this remembered story to his own son in the presence of his father, and his father had, rather uncharacteristically, become very distressed at hearing it reported. Mr. A. felt this to be a painful but poignant moment of recognition between he and his father, as if he had connected to what his father was re-experiencing in relation to that childhood event in a particularly unguarded moment – the reactivation of the enigma, the “wound of the unexpected” (Laplanche, 2014, p.99).

There is the allusion here that the protection and the killing of rodents in the play of Mr. A., his father, son and wife, have resonances with the aforementioned earlier and yet experientially simultaneous present experiences; the simultaneity of progressive and retrospective time (e.g., Birksted-Breen, 2003; House & Slotnick, 2015). Such instances of afterwardsness, Fletcher (2014) observes, suggest that how a current scenario is configured may have a resonance with an earlier traumatic scene, where the present selectively engages with those aspects of the earlier scene that have remained unassimilated. Within repression and the gradients of suppression, the excess of those unassimilated inscriptions and deposits are either “traumatically repeated, or repressed and symptomatically symbolized, or revived and translated into the terms of a new scene and stage of development” (ibid., p.212). This reactivation, and the incitement to detranslate

and retranslate the enigmatic message – the attempt to domesticate and integrate that which is experienced as alien and disturbing – is what is conceptualized through the dialectic of afterwardsness (Fletcher & Ray, 2014). In this instance, and in summarizing the above, it can be proposed that masculinities emerge through gender normative identifications by the social network (interpellations), disturbed by the enigmatic sexual (seduction), that then bind and unbind in accord with the afterwardsness of their effects ((re)translation). Along those lines, Mr. A's father had to step up with the hammer in response to the gendered expectation of his mother's desirous address, and that the untranslated remains of that address continued to speak to him, and now to his son, in enigmatic form.

“The Power of the Mother”

In light of both the presence and shadow of the maternal across all the examples used, and because it is commonly assumed and normatively evident that maternal caregivers normatively predominate in the performance of primal seduction, I will now turn to how “she” might be implicated in the masculinities depicted here. Given that the protagonists in both the schoolyard scene and in Mr. A.'s narrative are heteronormatively positioned, I will for my reading reductively employ the terms maternal and paternal and associated constructs in discussing forms of communication transmitted by these different caretakers in representing the socius. Within the argument presented here however, it is important to remain mindful that all caretakers (irrespective of sex and gender) carry paternal and maternal narratives borne out of their own developmental experiences, albeit with different emphasis and positioning within experience and culture. While there are, in both examples offered, pointers to what is asked of and from boys in line with gender, I argue that an appreciation of the enigmatic sexual Other serves to confound direct correspondence along sexed identificatory lines.

While masculinities emerge from a complex weave of dynamics, I will privilege the notion that “the seeds of masculine sexuality [are] sown” in “the power of the mother” and “phallic uncertainty” (Frosh, 1995, p.187); or similarly, that masculinity emerges through “primordial vulnerability” and an “overvaluation of

phallicity” (Diamond, 2015, p.59), or otherwise stated, as an exilic product (Burkhalter, 2015). This “overvaluation of phallicity” is reflected in the product of Mansfield’s (2006) quest to resurrect and champion an essentialized masculinity through the Western philosophical canon, culminating in the assertion that manliness is confidence in the face of uncertainty. Although offering partial perspectives, these accounts offer a frame within which to explore the trajectory of how we might read gendered seductions along with Laplanche.

It is from within relations anterior to language, ideally through the animated nurture of maternal eroticism (Kristeva, 2014), that we emerge as subjects and begin to cohere a sense of positioning and belonging, and where the foundations of our psyches are assembled. I am using this notion of maternal eroticism in alignment with the range of states that Kristeva (2014) gathers under the sign of “reliance” within the semiotic, that “modality of *sense* prior to *signification*” (p.73). I stress this to foreground the sexual and the problematic intelligibility of the body, and to testify to “the irreducibility and immanence of the sensuous” (Sparrow, 2007, p. 101) in how we are constituted and reconstituted. It is within this pre-symbolic experience that we first confront the desire of the other, a desire that seductively assigns both *what* we must translate and *how* we might go about doing that. It is from within the care and nurture of maternal eroticism, via a situated body pregnant with the appeals of shadowy desires, that we first encounter the gendered seduction of a pink or a blue.

The mother (or maternal functionary) brings her personal gendered heritage and the femininities and masculinities embedded in discourse and situated within the “normative unconscious” (Layton, 2004). To her caretaking, the mother also brings a desirous breast (Butler, 2014; Laplanche, 1997) and her sexuality as a lover (Kristeva, 2014), and we might ask how and what she is signalling her son when her eroticism not only adds urgency to the bond, but carries within it the markers of an adult sexuality that is now oriented in a sex-specific manner (however personally configured). While enigmatic seduction might be read as primary in processes of gendering (Butler, 2014), the

seduction in play through the eros of this mother and son, is however already shaped by the specifics of her oedipal complexities, which include her positioning within the power inherent to generational difference and her desires “outside” of “maternal pre-occupation”. Much of the above, partially unknowable for both mother and child, is then re-evoked through the process of afterwardsness, and is for a boy liable to retranslation from the later vantage of an awareness of sexed difference.

For Laplanche, the “problem of the mother” or “primordial vulnerability”, given the seduction by an adult disposed towards unconscious interpellations within a relationship of disproportionate power, would hold for all sexes. From the vantage of the infant positioned within this universal configuration as “passive” (André, 2014), the maternal-figure is not only a nurturing container but also a seemingly omnipotent being. We can appreciate too that this position of passive vulnerability within dependency is complicated for boys given the added problematic step of the normative gendered address, namely, the (dis)identification from m/other. We are hereby led to the argument that a boy emerging from his early development within primal maternal eroticism must negotiate being “*other than* as well as *less than*” (Diamond, 2015, p.75).

When read through the added dimension of primal seduction we are afforded a shift in emphasis in how we might engage the problematics associated with the “dis-identification hypothesis” of masculinity (see Stoller, 1985). With Laplanche, this hypothesis asks to be reimagined not as negotiating an identification *with*, but rather as processing an identification *by*, an identification not with what the object is but rather with what it asks. With this understanding, and taking the notion that gender is formed within the tensions between subjectivity and subjectification, we are nudged towards thinking about the ways in which this dynamic transmission is impassioned and inspired, and about how those passions affect the play of power when their conditions are at best only partially knowable – what does she want from me, and how am I expected to respond?

In both the schoolyard observation and the therapy vignette, figures of the maternal feminine are variously portrayed as referents of authority that make overt demands. Given the assumption of a decentered, opaque psyche (Butler, 2005) however, we must accept that there is a hidden dimension to what, for example, the mother is asking of her boy in Mr. A.'s account when she hands him the hammer. How does the boy read this outside of the obvious request to harvest a rabbit, and how will he translate what she wants of him given his experience under "foreign aid" and with his desire now located within the structural possibilities offered by gender and sex in language and society? Where does the boy stand in relation to her authority (partially unfathomable), and what will he do with the related issue of activity/passivity, power/powerlessness? For whom and from whom is Mr. A. then protecting these rabbits and getting rid of rats, and why now as he confronts his vulnerability under the light of his father's mortality?

In both the case of Mr. A. and the schoolyard scene, it is unclear as to who is asking what of whom. The enigmatic and its return precludes us being able to easily locate the source of the message, and yet we tend, in accord with the synthesizing imperative to our translations, to nonetheless arrange these matters in line with the gendered coherence of cultural context, or with theoretical familiarity. While Mr. A.'s narrative of killings in relation to father and son and the accompanying hint of guilt are recognizable, Laplanche's Copernican rendering of Oedipus (see Fletcher, 2014) suggests that the players in this scenario are decentered and dislocated. Their arousal was "parasitized" and instigated in another time and place, and their referents not consciously aligned.

Given the simultaneity of afterwardsness, we must assume that the father (Mr. A.), both gazing on and under the gaze of his son (and father), finds himself troubled by internally lodged and only partially translated objects that in themselves carry traces of the maternal. These traces continue to exist as a "provocation to further attempts at translation ...[which] can never fully succeed" (House & Slotnick, 2015, p. 687). Triggered by what it might mean for a heterosexual man assuming fatherhood to bear his displacement by his

child, as well as having to share his partner's body and devotion with their infant, this afterwardsness is the evocation of ghosts that took lodging within his experience of maternal eroticism and its passing. We can read this into the schoolyard account and ask whether those boys transgress because of the presence of their fathers, as suggested by the principal, and/or because of the absence of their mothers? We can argue further that these boys are being interpellated by fathers who also once restlessly negotiated "passivity" in relation to "the power of the mother", and who in the sway of afterwardsness and with anxious pride have demanded of their sons a proxy performance of mastery over vulnerability.

With Laplanche, we understand that in the presence of a child in particular, an adult's own infantile sexuality is reactivated. Hence, involved fatherhood potentially arouses in a man the sensorial dimension that is now part of what he experiences in disguised form (translated into exclusive coherence within the social symbolic) as his paternal, masculine narrative. Mr. A. appeared to be channelling those ghostly forms, as was his father, and so the maternal in his narrative is a powerful spectral presence that is simultaneously both reconstructed *and* actively persuasive, signalling a belief in the mother that has distinct significance for the seduction of masculinities.

In light of the need to locate and translate the enigmatic address, we are helped by Kristeva's (1986) argument that it is fear and our inability to locate ourselves within the limits of language that underlies a belief in the mother, and for which the mother, "by means of borders, separations, [and] vertigos", will be held to compensate (p. 176). Rose (2003) points to a line of object relations theorizing that holds to the mother as a located bedrock that secures, that possesses the capacity to "move and [to] stall a life" (p. 152), and which is the realization of "mother as fact, the one safe haven of interpretation" (p. 156). But this belief in the maternal, a phantasm that covers for "originary lack" (Lacan, 1977), can ultimately only be tentatively held. In line with Kristeva, Rose indicates that the mother is also conjured as unconsciousness, where the mother or maternal space (and by imaginary extension the feminine) is invoked as "the vanishing point of all identities", innocent of and inaccessible

to all knowing (p.156). It is this rendering of the unknown non-recoverable repressed that governs us and limits our capacity for cognitive mastery (Butler, 2005), that is given additional valence with enigmatic seduction.

Under these limitations and given the vulnerabilities of “other than” and “less than” (Diamond, 2015) articulated earlier, masculinities are commonly observed to be compensatory and to seek the extension of the reach of phallicism. Frosh (1995) for example, describes a “phallocentric fascination with the symbolic order” (p.171), where the fantasy of potency makes living up to the phallus a “necessary condition of masculinity” (p. 177). The notion of Masculinity as confidence in the face of uncertainty (Mansfield, 2006), similarly alludes to an aversion of the enigmatic, for which mastery and an authorial stance stand in defense. For men, in this instance and given primal seduction, the decentered relationship to the maternal comes to inform something of how the “untamable” sexual can and must be translated, synthesized (sublimated), and performed. In so doing, it fosters a slippage between the question of what *this* woman wants, to the generalized enigma that speaks to the question, “what do women want?”.

There was an interesting coherence in the distinction that Mr. A. made between what he claimed to be *his* rodents and those that were *other* rodents, made largely on the distinction between domestication and wildness. Sublimation in the terms argued for here, is then the “assimilation, metabolisation and binding of the enigmatic message as such”, whereby those messages are translated by the subject to form “stable entities” and “fantasies”, a process that crucially involves integrating the aims of the anarchic sexual into that which is socially sanctioned (Fletcher & Ray, 2014, p. 44). In light of Laplanche’s decentered subject, however, attempts at claiming and imposing a totalizing unity (laying claim to the phallus) reveal the insufficiency of symbolizing forms of binding that fail to consider that how we see and how we conceptualize are contextually located, and that they carry value-laden presuppositions (Laplanche, 2014). Symbolic translations must therefore be approached with suspicion, Laplanche cautions, because they are situated within contingency, absurdity and contradiction.

Paternal seductions

On the level of narrative, the scenario that Mr. A. sketches is about a son's engagement with his father. Emerging from and constructed within the dying of his father's mind and in anticipation of his father's death, his recounted experience speaks to what Freud (1900) assessed to be "the most important event and the most poignant loss in a man's life" (p. xxvi). Both the Freudian and Lacanian schemas understand the father to be dependent on an intergenerational narrative for his constitution, and along those lines we are informed that for Freud, heredity is "seduction by the father" (in Aisenstein, 2015, p.357). In thinking how this seduction is to be conceived and on what grounds it unfolds, Perelberg (2009) suggests that Laplanche's formulations can be usefully employed to augment how we theorize the intergenerational transmission of masculinities between fathers and sons³⁹. While traditionally read as phylogenetic primal fantasies, within the Laplanchean schema, these fantasies/narratives are conceived rather as "romances" or "scenarios" that ask to be read as individually variant culture specific narratives (Fletcher, 2014), and they speak to the particularities of a situated seducing other.

Laplanche's constitution of drive and his conception of afterwardsness can thus also inform how mythic narratives relate to and come to concern a particular father. Within the Freudian schema and traditionally within the slippage between paternal function and functionary (the symbolic and actual father), we are told that the father cannot be associated with the "realm of the senses", but rather with the "mystery linked to mother's absences" (Perelberg, 2009, p.720). As such, in more classically aligned psychoanalytic thinking, paternal narratives are not commonly associated with embodiment. But a father comes to his role not only as a referent in language or as the figure of the third to the nursing dyad. He is also a man in the world and in gender, and he brings with him his desire lodged in and expressed with his body – an

³⁹ Harris (2009) offers an intimate account of the complexities and alignments of similar seductive transmissions between a father and daughter.

erotics that belies the dependence on narrative for the constitution of the father, the “vertigo at the limits of language” (Kristeva, 1986).

We must consider for this argument a boy’s identificatory love with (Benjamin, 2015), as well as his homosexual desire for (Butler, 1997), a father. We can draw too on Samuels’ (1996) argument that holds attachment and closeness to be bound and consolidated by way of sexuality. In his retheorizing of paternal sexuality – including a well-founded concern about sexual misconduct – Samuels posits an “erotic playback” between father and child that carries the desire that guarantees the regenerative value of that relationship for both participants. This desire occurs, however, in the context of a broader social discomfort in acknowledging the sensorial erotics of fathering within cultures that allow men the assumption that their sexual wishes are entitled to fulfillment (Samuels, 1996). It is therefore understandable that we would want to de-sexualize the father in our formulations and render “him” as asexually aligned, not only in embodied relationship with his children but also as a living participant in the symbolic. In that regard, Mr. A’s account of his impassioned enactment of death/killing and his recognition of a particular excitement associated with this pursuit, as well as the schoolboys’ flirtation with danger, can both be read as marking the presence of the sexual.

While mediated by relative physical remoteness, I would argue that a father’s seductions are no less characterized by enigmatic sexuality than are those understood to be disseminated under maternal reliance. And with the foundations of one’s desire being laid by the desire of the other, what would it mean to not be desired by one’s father, to not be engaged by his seduction and to be untethered to his demand? To what fantasy does one then turn in the pursuit of illuminating a spectral presence that presents with both potency and elusiveness? For Mr. A., the series of events described was a punctuation referencing an engagement with the shoes his father had placed before him, the insistence of his trace, the call and demand of his legacy (see Barratt, 2016). With the emphasis on our internality being constituted in what we do with what is asked of us, it is that haunting, remaining enlivened and energized in the ongoing asking, that assumes the form of a legacy.

But “foreign aid” is always ambivalently positioned, and it is interesting to note that in his associations to the rabbits, Mr. A. spoke of their appeal being that they are creatures that “ask very little of you”. Although there were many ghosts in play and rich material generated from years of therapy, Mr. A.’s efforts to make sense of his experiences seemed most poignantly to point to his struggle to see in what way his behavior was doing his father’s bidding and to what of that he could claim as his own. It seemed as if Mr. A. was caught in the conflicted tensions of what was both a desire to find his father and himself through his father, and a sense of being possessed by him in a way that while hard to grasp, was difficult to shake loose from. We understood this to include something about his father’s lived manhood and himself as being bound to and having to negotiate that manhood.

If we apply enigmatic seduction to narrative transmission and approach the case vignette through that lens, we must ask what Mr. A. was signalling in recounting to his son the story about his grandfather as the boy with the hammer? Consciously, he claimed he was conveying context and relational positioning, that his grandparents were subsistence farmers and that one person’s pet is another’s meal. We could make the argument, consistent with my earlier line of inquiry, that Mr. A. was resonating with the “cut” a mother might institute, and through this intimate something of the fears men might carry of maternal omnipotence or phallicity. It was after all Mr. A.’s grandmother who had placed the blunt instrument into her young boy’s hands with the expectation of his stepping up to a killing to be done.

We can however also make a compelling argument in line with Freudian notions of patricide and filicide that are theorized to be central to the oedipal dynamics between fathers and sons (e.g., Barratt, 2009; Perelberg, 2009). Spoken as it was in the presence of two paternal generations, Mr. A. might have been alerting his son to killings in the making in line with those that preceded them, and to his sensitivity about his helplessness within the play of that scenario. While there are various narratives that will find traction, and give coherence to this event, the account cannot escape an appreciation that it

carries within it a relationship to power and to vulnerability within power, and ultimately, to mortality.

In seeing through his father's collapsing defenses and into the child beyond reaching for the hammer, so to speak, Mr. A's distress was mitigated by what he understood to be a moment of recognition. While Mr. A. was not able to clearly articulate and sculpt the form of what he sensed he recognized at that point, his communications reflected what we came to see as a guarded shame that they both shared, a shame shaped in relation to the experience of stepping up to a demand. It was however also recognized that that there was still something being asked by the enigmatic remains of what was contained in that "original" scene.

While all identities can be considered to cover over existential precariousness of some sort, as previously noted, masculinities seem particularly vulnerable to this kind of exposure and to the adoption of the compensations of phallicism (Diamond, 2015; Frosh, 1995). As Mr. A. and the schoolyard boys demonstrate, the call is to "man up" and master your anxieties, even though the provocation to anxiety is not directly evident. This is at source a vulnerability to the Other, although from where that call emanates is not always transparent. It is this relationship to vulnerability that haunts paternal "legacy", and which when paired with the enigmatic and the indeterminate comes to shape the seductions that are "the problem of the father", for which paternal law emerges to stand as surety. When read through Laplanche (see Fletcher, 2014), however, the myth of Oedipus reminds us that despite their efforts, neither father nor son escape their haunting or get to claim mastery, and Oedipus must accept his blindness.

Mr. A.'s father survived his hospital stay and yet Mr. A. only emerged from his funk and struggle some months thereafter. He did so following a dream he had in which he experienced himself as a snake making his way through the root system of an ancient tree on a journey down towards death. Mr. A. stated that he awoke from this dream peaceful and quiescent. This "languid" dream image masks Mr. A's historical anxiety about snakes, a fear that took form in the

image of being swallowed whole, of being devoured, and from that to a related fear of devouring. Over time, thereafter, Mr. A. came to feel that he could claim a space in relation to his father and his looming absence, a space that continued however, to be infused by his father's energy and the stirring remains of what had been left unprocessed and unresolved. He had located his father as an inescapable part of himself, knitted into his fabric as a stimulating presence. He felt too that his son was also bound to that process through the appeals he was making to/of him, and that something of that thread would forever remain insurmountably enigmatic and problematic.

I am through Mr. A's experience reminded of Ogden's (2009) reading of Loewald, where the Oedipus complex is understood as being a battle between the generations for autonomy, authority and responsibility; the core of which lies in the "tension between one's indebtedness to one's forebears [influence] and one's wish to free oneself from them in the process of becoming a person in one's own terms [originality]" (p.117). Laplanche's theorizing translates this insight into further indefinite and vague form, where the spoils of the battle are partial, ambiguous and divided. The Laplanchean vision asserts that we are "haunted and animated by others" and that what we claim as *our* desires are "not radically autonomous" but always somewhat foreign, "not *of* me and yet *of* me", inescapable and yet "indispensable" (Butler, 2014, p.131). The claiming of a subjectivity (saying "I"), Butler (2005) tells us, not only places that "I" into language, but is then also an act "attesting to and taking distance from a primary impingement" (p. 69).

To Bind, In Closing

I have employed Laplanche's theorizing in an attempt to convey how the social is intimately transmitted and deeply lodged to shape not only how we are cognizant, but also how we are animated and moved. As a form of natures/cultures (Flax, 2004), culture is hereby appreciated as being embodied, and bodies read as culturally inscribed, and where the codes of our social context come to excite and provoke precisely because they are seized by the desire of an invested adult. By bringing us stories in this way, bound

with expectant desire, we are inaugurated by the socius into language (Butler, 2005), which is where we commonly locate gendered discourse.

Animated along these lines by enigmatic seductions, the affective circuits they establish, and the translational possibilities afforded within the specifics of contextualized discourse, we are set up to be partial to particular inspirations and modes of sublimation that inform the possibilities of how we represent and perform our gendered inheritance. It is by this means, through a dialectic of gender, sex and the sexual, and the displacement of paternal law with the enigmatic signifier, that masculinity as a gendered form of desire is realized.

On the basis that masculine performances are commonly held to be attempts at transcending vulnerability, this articulation has attempted to bring to the fore the vulnerabilities related to the enigmatic within relations of power and dependency, as well as within the foundational experiences of alterity that are said to precede the awareness of sexed difference. While this vision of a decentered identity ensures that all gender is always founded on uncertainty, it is argued that for males in particular, the ambiguity of identity positioning proposed by the Laplanchean schema poses a threat for which masculine phallic ideals stand in protective consolation.

Mr. A's account is also suggestive of how fathers, as intimately aligned bearers of manhood (and we can include to varying degrees, brothers and a range of significant male others), come haunted by the history of how they were desired and with what they did with those seductions. The formulation offered here imagines that the fathers of the schoolyard boys and Mr. A. himself, then in turn bring their "own" enigmatic desire to bear in the guise of both conscious and unconscious gendered expectation. In this account, the "power of the father", in both his embodied and symbolic forms, is the ongoing haunting of primordial vulnerability brought to bear through the seduction of the father. Given that enigmatic seduction colonizes in powerful ways, to more comprehensively theorize masculinities it is necessary to recognize the reach of such seduction in shaping the patriarchal features of society, as well as the pervasiveness of masculine vulnerability in the face of primal seduction and its

ongoing return.

CHAPTER NINE

CONCLUSION: Discussion of Research Study Findings

Reflecting on the Outcome of the Research Aims

In Review

To recapitulate the aims of this study: the broad aim of this project was to explore how masculinity figures in psychotherapeutic practice and praxis. In its more focussed form, the aim was to theorise masculinities from within a particular situated vantage, and to explore what emerges when one tries to psychoanalytically think the experience of this situated phenomena. What emerged in pursuing that aim was an exploration of how I, as both male psychotherapist and researcher, perceive/d and construct/ed masculinities through a reflexive engagement with psychoanalytic gender theory. Further, it is put forward that the approach to the research employed here is useful in helping a practitioner situate him or herself within gender, and I would assert, within other identity positions – with respect to how these dimensions both shape and are shaped by the therapeutic encounter, and with reference to the meanings that are brought to, and generated within, this scenario. In that regard, this thesis is as much about gender more broadly, as it is about masculinity particularly. In this concluding chapter, and with this framing in

mind, I will revisit the primary research findings in relation to the initial aims of the research project.

The Situated Psychotherapist/Researcher

As referenced in the rationale that gave impetus to the study, and later in paper four (chapter seven) in particular, the notion that gender figures as salient in the therapeutic encounter is by now well established and uncontroversial, even if it is appreciated that gender may often be ambiguously present.⁴⁰ The focus group discussions highlight this aspect and reveal that for the participants of the group, the psychotherapy relationship was understood to be situated within a social reality that is gendered. It is interesting to note however, that while the group participants expressed that they were not well acquainted with the literature on masculinity and gender in psychoanalytic practice, when pressed to reflect on this topic they generated a discussion that touched on many of the themes that emerged from similar research in other contexts; such as those reported by Kalb (2002), Kulish (2010), and Maguire (2004). What was less widely (outside of what was hinted at in the articulation of desire) and less overtly elaborated on in the group discussions was the notion that we as psychotherapists bring to the therapeutic encounter a set of gendered presuppositions that inform not only relational positioning, but also the parameters of what can be seen, spoken and interpreted. Gender is arguably implicated in all the conscious and unconscious interchanges and constructions that take place in the realm of psychotherapeutic relations.

As an orientation for the “perplexed clinician” (Mitchell, 1996), in line with contemporary trends, the study concludes that to grasp how gender figures in the psychotherapy context is more about opening oneself to the complexity of that situation and elaborating on the questions that this invokes, than about producing answers or certainties. The advancement of

⁴⁰ On reflection for me in conducting this study, gender initially became increasingly evident and prominent in my experience both outside of and within the therapy relationship. As the study progressed, however, and perhaps as gendered subjectivity became more deeply integrated, my perception of gender again become (albeit it differently), more ambiguously represented.

this position with regard to apprehending gender in particular, emerges from awareness that relational conditions are intricately and freshly constituted in interactions. In addition, because research findings in this realm are contingent, it would seem that the clinician is better served by developing a critical stance towards gaze as opposed to adopting a narrower vision that defines what it is that must be seen. Even where strategically engaged, the aims (where we choose to point our attention, how we ask and what we want) of a particular research endeavour need to be illuminated and then deconstructed. Further, if we take seriously the notion that masculinity (as well as femininity) is not a unitary construct, that it is context bound and finds multiple expression, then we must be circumspect with the claims we make on its behalf – while nonetheless recognising its reality as both construct and lived phenomenon, including its place in shaping psychic development.

This study is located within the contemporary reflexive perspective that holds gender to be constituted within the tensions of subjectification and subjectivity, between how we are impinged on by the Other (in its broad terminology this time) and what we do with that. As such, it attempts to speak to the space that has been carved out within the terrain of psychosocial studies (e.g., Frosh, 2003; Frosh & Baraitser, 2008; Hollway, 2013; Layton, 2004; Parker, 2010; Rustin, 2008; to name a few). The research study offers a particular account, one that leans on the autoethnographic and gives credence to the notion that all theorisation is to some extent autobiographical, while simultaneously appreciating that it is inescapably located within context, within temporality and historicity, and the epistemes that govern that. Consequently, as the writer of this thesis within these parameters, I ask the reader and the psychoanalytic psychotherapist in particular, to critically interrogate and reflect on what they do and how they do it, not only with regard to how gender is understood and performed, but also with attention to hermeneutics and to how knowledge and meaning are produced. Therapists must interrogate how they are situated within discursive formations, how those formations are situated within and produced by relations of power, and to explore the “genealogies of the wishes that animate” those formations (Flax, 1993, p.30).

As indicated above, the very notion of the situated subject is complicated. While circumscribed by focus and certainly incomplete, the study has demonstrated that masculinity is contingent and shares intersectionality with numerous other identity positions and lived experience, and in this respect the findings are aligned with contemporary research trends that argue for context-specific narratives of masculinities (e.g., Frosh, Phoenix, & Pattman, 2002; Morrell, 2001; Ratele, 2016; to name a few). The exploration of the intersectionality of the complexly interrelated dimensions of social and subjective positioning with gender, arguably insufficiently emphasised here but engaged in more pointedly in the papers in chapters four, five and six, is an important insight that requires further exploration. These various dimensions to gender and masculinity, omnipresent but also unstable, cannot be uncritically assumed and should not be presumed transparent, and it is appreciated that these factors shape one's vision by restricting as well as allowing for a range of possibility and creative expression. This suggests that within the therapy context the clinician is beholden to recursively engage with how he or she is situated, without necessarily seeking to reconcile the complexity and problematics thereof. As demonstrated in my own reflections, and given the many other forms of listening and reflection psychotherapists are engaged in, this is not an easy task to engage with and sustain.

While social situatedness may seem self-evident in the light of this study and related research, in my experience this dimension remains insufficiently interrogated in the South African psychoanalytic community to which I am affiliated. For example, in the focus group discussions, other than foregrounding the influence of sexual orientation, our reflections were thin on contextual insights and short on reflecting how the psychotherapist is socially positioned. This is not to suggest that this lack of attention to social situatedness is peculiar to South African practitioners, since awareness of this tendency amongst psychoanalytic adherents has provided part of the impetus for the intersubjective and relational psychoanalytic psychotherapy movements and the push to develop psychosocial perspectives. However, it

is also possible that the fraught and divisive history of the country has made it particularly challenging for clinicians to engage with such questions⁴¹. It is however clear, that the masculinities constructed and written-up here arise through historicity, from within a situated whiteness, a specific educational vantage, and a positioning specific to class and culture.

Having acknowledged the importance and complexity of ‘the social’ in context, it is also important to reiterate that I have, within this study, been sensitive to the dialectics of situated psychodynamics, and with this I come to privileging the view of masculinity as a gendered form of desire (including its embodied dimensions). As such, it has been argued throughout and in the final paper in particular, that the subjective positions one assumes and the meanings associated with these, reflect the aim of one’s desire – “the very evolution of the theory with all its avatars, tends to reproduce ontogenesis, which is to say the fate of sexuality and the unconscious in the human being” (Laplanche, 2006, p. 74). This suggests the unconscious work of condensation and dissemination that allows for an imagining that first constitutes, and then, in Bollasian (1993) terms, either conserves or elaborates an idiom. Along those lines, my desire – which is here understood as a relational, socially situated construct originating in alterity and recursive in constitution – shapes what and how I want and think, and therefore, how I interpret, translate, and cohere my self-experience. This (re)discovery of what is a Freudian notion that recognises the intersection of drive and thought, central to psychoanalytic practice, emerges not only as a way of understanding the positioning of subjectivity, but also as a strand in the research method employed here. Thus, as alluded to previously, I must recognise that my desire will have shaped the production of the thesis.

Notions of identity have been critiqued and deconstructed in contemporary theorising to allow for a widening of the range of gender expression and positioning. The long afterlife of psychoanalytic constructs, such as

⁴¹ This contextuality has, however, in recent years begun to be interrogated and vigorously engaged with, within our local professional psychoanalytic associations.

polymorphous desire, overinclusive wish, and omnipotent fantasy (as evidenced in this study), when loosened from the prohibitions and prescriptions of hegemonic discourse and the structural more broadly, resonate with this contemporary emphasis on gender multiplicity and fluidity. As is argued throughout, this study is framed within an understanding of the positioning of subjectivity as dynamic, as ranging contingently within the tensions of fixity and fluidity (within, the structural and the poststructural, narrative construction and deconstruction, cohesion and fragmentation). However, in keeping with many other gender theorists, it is with the ubiquity of binary constructions of difference that I have grappled while conducting this research. Its articulation in this thesis emerges in line with psychoanalytic theorising that does not view oedipal struggle and ‘resolution’ (viewed largely as involving the negotiation of difference and positioning) as fixed, linear or exclusive – and the same would hold for the Kleinian depressive position. This is a vision of fluidity and expansiveness in *relation* to limit and boundary, in the context of the incompleteness and insufficiency of phallic fantasy and the Imaginary. It is for this reason, and in order to promote movement and reinvention, that the “contrapuntal” and the play of academic freedom exemplified in the work of Said (1984) has been entertained.

However, while masculinity and femininity may be many things, appreciated, inhabited and performed variously in different settings and situations within ever-widening possibilities, it is also circumscribed by contextual (including reproductive) prescription and limit, and the existential journey that is specific to each of us. How we individually play within the dynamics of fixity and fluidity across time, is particular to us, and so masculinity, in this instance, is not arbitrary. We are invested in ‘it’, and ‘it’ in us. Masculinity, as a gendered form of desire, demands that we appreciate how we are moved by it and by what we ask with it, and on that basis, it cannot be ignored and must be accounted for.

Given that the monitoring of self-experience is understood to be a foundational dimension of psychoanalytic practice, psychotherapists should

strive to give an account of ‘their’ desire, of how they are positioned within gender/sex/sexuality – and this thesis is, in large part, such an account. The study has left me with questions that enjoin me to remain alive to how I am swept up by events, and when I am, to where this may carry me. Alongside other experiences in my life, my work as a psychotherapist is bound with what I want, with how and where I find passion, pleasure, love and comfort, and where I find apathy, fear, hurt, and unease. My desiring masculinity gives shape to the ways in which I feel vulnerable, needy, powerful, or secure, and to what I am ‘authorised’, and am inclined, to do with that. Masculinity is in and on my body, in the visceral, non-cognitive reach of my senses, in my appetites and sexual desire, forever haunting and often enigmatic, and yet it contains, works and binds as a powerful internal object constellation.

Masculinity seduces and is seduced, and accords the bearer specific power and currency in the world. And yet none of this is exclusively mine, at least not mine alone. It is captured and colonised, channelling the desire of the other, who in turn is also inserted into the desiring socius. The masculinity I carry is thus constituted in response to the conscious and unconscious communications not only of my parents and childhood caregivers, but also those of my sisters, childhood friends, bus drivers, teachers, teammates, lovers, colleagues and patients, the media’s talking heads, and the avatars, algorithms and ghostly effects of the online. Everyone wants something, and that wanting is gendered. Desire appropriates, and it is for this reason, as this study has shown me, that an engagement with colonial discourse and postcolonial theory, and other understandings of interpellative processes, has been helpful in understanding aspects of how gender is formed.

Central to this thesis is the awareness that situating oneself as a psychotherapist and interrogating how one’s narratives or theories function and what they serve, especially in relation to power, belonging and the synthesising wish of coherence, is complex and ongoing. One of the consoling functions that the simplification or reduction of relational complexity tends to perform, is to render experience in the world as more

amenable to control and mastery, which, while not exclusively, has pertinence to how 'Masculinity' is normatively positioned.

Theorising Masculinities

What does this research study bring to the theorisation of masculinities in particular? As discussed in the previous section, an appreciation of positioning, of confronting how each of us negotiates difference and otherness and what we do with this, is important, even as we recognise that our positioning will determine what will be found when looking and reconstructing. With this caution in mind and privileging the pragmatic, an evaluation of the value of the findings lies in their usefulness to readers and in the traction that the published papers obtain within the academy and among psychoanalytic practitioners. Given that the papers were accepted for publication in journals of good standing and repute, and given the dedicated engagement of the editorial reviewers with my work, I have some confidence in the quality of the product.

In trying to gather and synthesise the multiplicity of ideas and associations that informed the exploration, I have come to an understanding that masculinity is a complexly constituted relational concept that has social and personal functions, and that these functions play out within the boundaries and possibilities of human development, and specifically, within the givens of sexual difference (which is no longer considered exclusively binary). The relationality bound up in the construct includes an interpersonal dimension derived from engagements not only between self and other within a range of social systems, but also between self and Other, and consequently, also speaks to the split-self relation (in experience and signification – the alterity of self). Masculinity is a powerful organising principle that functions to locate a subjectivity and to give coherence to self-experience, and further, to regulate social functioning. How this plays out is contingent and should be considered to have some mutability. Masculinity is also embodied and is subject to the evolution of social and biological reproductive realities and to the common passage of human 'maturation' and mortality. Further, it is grounded in the sexual – constituted within infantile sexuality and manifest in

sexual orientation. Masculinity stands specifically in relation to its polar construct, femininity, and being political constructs, these positions are crucially subject to invested desire and to relations of power, need and vulnerability.

Being a situated investigation, and positioning itself as such, the study can claim to add contextual specificity to the body of knowledge on masculinities. However, I am also mindful of tensions in this regard. In their editorial framing of a special edition of *Psychology in Society* (2007) on masculinities, Eagle and Hayes note that the articles published therein point to the “intractability of aspects of male identification and the continual re-emergence of familiar associations with and enactments of a masculine identity”, suggesting “something about masculinity that seems deeply entrenched, despite the more recent trend for research to emphasise the contextual specificity of expressions of masculinity” (p.2). In the context of this research, the comment above speaks to one of the arms of the dialectic highlighted across the thesis, namely, the pull towards commonality, to fixity, to the question of generalisability or to how the constructions resonate with other theory and theorists.

The study puts forward two theoretical constructs, and proposes that these can be usefully employed to further understandings of what it is to inhabit masculinities and to how masculinities are formed. The one is the elaboration of masculinity as an exilic condition, and the other, the exploration of the constituting of masculine subjecthood through the processes of enigmatic seduction by gendered others, and perhaps with a degree of novelty here, with paternal seduction. Psychoanalytic theory encompasses a developmental perspective and along those lines, male subjectivity needs to account for its ‘ontology’ and its ongoing re-engagement with the long afterlife of presymbolic experience in relation to the maternal feminine⁴². I am privileging a view that for males in particular,

⁴² To add, with reference to the contextual complexities of intersectionality that remain unexplored and in need of elaboration, it is probably safe to say that most white South

the relationship to m/other and the related performative concern with adequacy, potency, dominance and mastery that is contained in the phallic masculine imaginary – referenced widely in this study, in various forms – is a “core complex” (Diamond, 2015). On the grounds of that foundational assertion and the vulnerabilities associated with it, masculinity must negotiate the lure of phallicity and its conflation with hegemonic masculinities, and therefore, with the inevitable confrontation with Lack and “castratedness” – in its extended theorisation (see Barratt, 2009, 2016; Diamond, 2015, 2017; Frosh, 1994, 1995).

To varying degrees, all the papers herein attempt to navigate the terrain outlined above, and the papers in chapters six and eight take this dynamic as their particular focus. Masculinities then can be appreciated as the product of what it is to negotiate this problematic, and in its hegemonic forms, is understood here as a reaction formation, entailing refutation of its exilic status. ‘Masculinity’ can then be imagined as a fetish, as a charged and invested construct that can be held up in place of what is lost. The effects of this scenario, I have argued, carry within it a dislocated estrangement that makes manhood more akin to exilic experience than it does womanhood, within the structural normative. I have further suggested, given this “core complex”, that manhood is particularly vulnerable to the effects of enigmatic seduction, and that the play of these forces (within ‘receptive passivity’) contributes to the notion of masculinity as reaction formation. Exilic consciousness is then proposed as a way of thinking about masculinities inhabiting dislocated and partial experience within the limits of symbolic representation and otherness, as well as a means of containing the losses inherent to growth, subjecthood and mortality.

Much of the debate around masculinity in psychoanalytic theorising involves the fate of the aforementioned ontological experience in the course of establishing manhood. The *Exilic* paper speaks to this developmental

African men (and women), have been raised at least partially and within varying degrees of intimacy, by Black female care-givers.

challenge and to its potentially perverse enactment. It speaks to the negotiation of the interrelated dimensions of dislocation and loss and the experience of power and powerlessness, and how these dynamics play out not only in relation to the sexed other, but also within the contested space of male to male relationships. In the service of illuminating this latter dynamic, I have argued that the father, as one form of masculine representation, is particularly vulnerable to exilic experience.

From within the first paper in the series (chapter four) and the dialogue it generated, which pointed to the complexities of how we are conditioned by social discourse, relationality and materiality, there followed an engagement with how we are haunted by our origins. While the latter point signals what comes to be conceived of as afterwardsness, the former set of concerns gives rise to seeking a way of understanding how the social is more intimately interpellated through the idea that we are “raised under conditions of foreign aid” (Laplanche, 1997). Consequently, primary seduction foregrounds what has often been an underemphasised aspect of how psychoanalysis has conceived of formative relationships, namely, the effects of the disparate power between adult and child and the often-disguised influence of parental subjectivity and desire. Masculinity understood as a gendered form of desire represents an extension of the exilic experience in relation to a haunting in the form of afterwardsness, related to a colonising dimension to child-rearing.

Within the *Exilic* and *Seduction* papers specifically, and throughout the thesis as a whole, I have attempted to theorise self-construction in ways that do not support binary notions of self/other, inside/outside, personal/social, intrapsychic/interpersonal. I have also sought to emphasise and elaborate the idea of self-experience as located both within and outside of present linear time, in so doing (alongside others) allowing for some rapprochement between drive and relational theories. If I follow Laplanche with Butler, then primary seduction allows for a view of gender *acquisition* as performative; as less about identification with what the “socius” *is*, but rather with what or how the “socius” *does*. And further, if I read gender as related to desire, then it

locates within subjectivity a gendered performative ‘core’ within subjectivity that is driven, dynamic and relational, and that can be understood to be constituted through alterity.

While Butler (2005, 2014) in particular has elaborated on Laplanche’s formulations in relation to gender acquisition, my attempt here has been to extend this to engage with the ‘problem of the father’, which is understood to be an important and undertheorised dimension of the development of masculinity. Indeed, many contemporary commentators (e.g., Barratt, 2015; Diamond, 2017) continue to comment that the father remains insufficiently theorised, and in what I read to be a confirmation of my unfolding theoretical trajectory, Diamond (2017) observes that it is in French psychoanalysis that attempts to theorise the integration of the symbolic and actual father have been most fruitful. In Barratt’s (2009, 2016) elucidation of the transgenerational effects generated between fathers and sons⁴³, which offer pointers in line with my inquiry, the processes of transmission remain obscure and insufficiently formulated. It is to elaborating on this transmission that perhaps more uniquely I employ Laplanche to speak to the intimacies and fantasies related to that relationship in light of the father’s desire. The “seeds of masculine sexuality”, to appropriate a phrase deployed earlier, are also constituted in the ‘problem of the father’ and how he haunts.

The ‘problem of the father’ (centrally positioned within Freudian and Lacanian structural theory) emerges to take centre stage within the writing of this thesis, and it reveals (patriarchal appropriation aside), an interesting aspect of the evolution of this project – in line with the idea that we cannot avoid addressing what concerns us. My initial desire to explore the topic of masculinity was born out of the birth of my second child, my son. Through that experience I was confronted with questions related to how I raise a boy, and to what I might bring as a father, as distinct from a parent⁴⁴. This led me

⁴³ “how the(un)consciousness of the father structures the possibilities of the (un)consciousness of the son” (2009, p. 318).

⁴⁴ I have two children, both boys, the oldest of whom is profoundly mentally and physically disabled. On those grounds, interestingly, while he is evidently sexed, I experience him as ungendered. I also experience my paternal function (as distinct from parental function) and

to thinking that the differences between mothers and fathers, and sons and daughters, lie self-evidently in the fact that they are sexed and gendered, and thus I appreciated that questions pertaining to fathering required an exploration of masculinity. When conceptualised for this doctoral study, however, particular kinds of strategic concerns determined that the focus became the consulting room and the position of the therapist. When looking back over the research trajectory however, father and son are revealed to be especially prominent throughout, profoundly shaping the form and ground on which the inquiry into masculinity is based. This ever-present curiosity in how masculinity is located in fathering determined which examples were resonant, which questions were asked and how questions were answered, and in all likelihood also determined something of what remains obscured. This suggests that underneath it all there is no escaping the reach of what we want, and more archaically, the aim of desire.

Limitations of the Study and Recommendations for Further Research

All studies are inherently limited by their epistemology, positioning and aims, and on those grounds this study is open to critique from various angles and sources. For example, a reader adopting a strongly empiricist perspective placing emphasis on traditional validity and reliability criteria, would no doubt find the evidence base for the conclusions rather weak. It is however more important to evaluate this research on its own grounds.

Because the narrative locates itself within dynamic tension, and claims the occupation of somewhat vague, indefinite and perhaps overinclusive territory, the research risks falling 'between' and in so doing, might be accused of avoiding taking a position. As the author of the material, I would argue however, that one of the core findings and fundamental to how I claim

my gendered being, as largely irrelevant to his experience, and diminished in mine. Further, and this might be illuminating to the reader at this point, I am acutely aware that this presence of disability influences something of how I relate to otherness, as well as to how I relate to and construct theory (see Burkhalter, 2010; Swartz, 2011).

positioning through this study, has been the (re)discovery of the centrality of oedipal structure: the locating of limit, boundary, coherence and specificity, in relationality and in representation. Forfeiting ambiguity in favour of clarity of argument has, however, been a struggle throughout the research process. This struggle was evident in my attempts to respond to supervisory comments, doctoral seminar group feedback and reviewer commentaries, in which my writing was often read as being too slippery, too obscure, sometimes unfocussed and generally overly inclusive – a criticism I take on. I have tried to remain true to the epistemological grounding of my research position while at the same time attempting to make what I write as clear and accessible as possible, even if I have not always succeeded in balancing this tension. I also recognise that the unwillingness to corral my ideas may have more personal origins.

On those grounds, I suspect one of the limitations of the study to be, that in asking too much, it lacks specificity. Relatedly, the diversity of theoretical appropriation opens the research to the critique that it trades the richness of the depth of specific theory for the breadth of multiplicity. Furthermore, in appropriating theory to serve my own ends as researcher, I may not always have done justice to the theories used, and have not necessarily maintained the internal consistency of theoretical terms throughout, and in this respect the thesis might be accused of lacking a degree of theoretical rigour. This too I accept, under the appreciation that one is always having to trade within the tensions of focus and reach, but that in so doing one can do violence to the specificity of a particular position. I would also argue that there is value for the clinician in gaining a broad understanding, in exploring the broad lay of the land, especially given the vast literature on the topic of masculinity that already exists, and from which I have already identified some areas of theoretical focus to pursue in greater depth.

Another limitation of the research study may be its autoethnographic dimension. In being so personal, one must ask whether the conclusions drawn resonate with others and may be transferable in some form in some contexts. However, given the strong commitment to reflexivity and broadly to

the case study method as a source of data, it is inevitable that autobiographical and intersubjective clinical material provides the basis for many of the 'findings'. It is also the case that while this material is presented with acknowledgement of the ambiguity of interpretation, it nevertheless provides anchoring points in the papers and thesis.

There are limitations ascribed to the focus group dimension of the study. The group itself was small and relatively homogenous in terms of race, age and sexual orientation. This feature of group membership may well have reduced not only the degree to which the data was representative, but may also have reduced the scope, or the range of the ground covered. With regard to representation, it would have been interesting to have had the opportunity to observe what might have emerged with a greater diversity of membership in relation to the demographic features just mentioned, not only with regard to the focus of discussions but also the group dynamic. Increasing the racial diversity of the group may well have pushed what were neglected socio-cultural issues into the foreground of group discussion, for example. Nevertheless, the focus group produced rich material for interpretation even within these constraints and reflected something of the general constitution of the male, psychoanalytically-oriented psychotherapist population in South Africa.

Along those lines, further research employing focus groups could be conducted with a more heterogeneous group, which would enrich the findings. It would alternatively also be interesting to have formed different homogenous groups, based on race, age, sex or sexuality, for example, to compare with and against. Given the emphasis on aspects of both desire and the socius as crucial to the constitution of masculinity, it is likely that productive points of comparison would emerge across groups. Enlarging the sample size and number of groups in a focus group dominated study would also allow for the researcher to have more distance in his observational stance, because proximity and familiarity must be understood to have shaped how the group played out, what themes emerged and how they were interpreted. The proximity of the researcher also precluded an exploration of

the relational dynamics of the group and of the underlying tensions in what was said and what was withheld. It remains difficult, however, to conceive of how the group could have been conducted differently in this respect, given the collegiate relationship between researcher and participants.

I would also anticipate the critique that in theorising the gendering of masculinities, this research has emphasised heteronormative and hierarchic familial influence and transmission in line with traditional psychoanalytic conceptions. The study has, however, acknowledged that generational (hierarchic) influence is more widely social than limited to familial or parental functionaries, and acknowledges that there are also compelling narratives that argue that this hierarchic bias and over-emphasis marginalises lateral influences. Mitchell (2000, 2003) for example, makes a strong case for considering the influence of siblings on, among other aspects, gendering, as does a study by Saville-Young & Jackson (2011) on the impact of brother relations on the formation of masculinities. This perspective could be extended to include broader peer group relations too, as is evident in studies collected variously in Frosh, et al. (2002), Ratele (2016), Shefer, et al. (2007), among others. As was acknowledged throughout the study, the examples used were overwhelmingly heteronormative, and there is scope to explore the influence of non-normative family structures in the processes of gendering.

Theorising masculinities through an exilic consciousness, and primary seduction with the enigmatic signifier, also has resonance with other theoretical constructs that can be usefully employed to extend the ideas generated in this study – and which form part of what I intend to pursue. The exilic can be enriched by including Winnicott's (1971) theorising of transitional phenomena and Green's (1999) conception of the work of the negative, and these formulations could be creatively deployed alongside a Lacanian understanding of desire. The aforementioned dynamics all speak to how we negotiate gaps or absences – unrepresented states of being. Thoughts on extending the theoretical trajectory of the thesis papers have led me to thinking about reading masculinity as fetish, and to exploring the

relationship of masculinity to violence, through the lens of perversion. These might be fruitful areas within which to extend some of the arguments made within the thesis.

The relationship between gender and case formulation, or diagnosis, also welcomes further exploration. In line with studies such as Mitchell's (2000) reconceptualization of hysteria for example, or Kernberg's (2000) illumination of gendered dynamics in the therapeutic encounter, how we read pathology and personality is gendered. One of the consequences of the line of inquiry in my study is an awareness of my/our tendency to view or diagnose borderline conditions through a gendered lens, as being predominantly female in manifestation. While I understand this to reflect the possibilities and limitations offered by the performative range of the social imaginary, I now employ an extended appreciation of that dynamic and recognise in it not only my gendered bias, but that negotiating the borderlines is a disguised dimension in masculine positioning and behaviour. Such insights will hopefully translate into further work and writing.

REFERENCES

- Aisenstein, M. (2015). The question of the father in 2015. *The Psychoanalytic Quarterly*, 84, 351-362.
- Abelin, E. (1975). Some further observations and comments on the earliest role of the father. *The International Journal of Psychoanalysis*, 56, 293-302.
- Andre', J. (2014). Primary femininity. In J. Fletcher, & N. Ray (Eds.), *Seductions and enigmas: Laplanche, theory, culture*, (pp. 107-117), (trans. N. Ray). London: Lawrence & Wishart.
- Anway, M. D., Cupp, A. S., Uzumcu, M., & Skinner, M. K. (2005). Epigenetic transgenerational actions of endocrine disruptors and male fertility. *Science*, 308(5727), 1466-1469.
- Anzieu, D. (1986). *Freud's self-analysis*. London: Hogarth Press.
- Appelbaum, A. & Diamond, D. (Eds.). (1993). Prologue: The impact of gender on transference and countertransference. *Psychoanalytic Inquiry*, 13, 145-152.
- Armstrong, P. B. (2003). Being "Out of Place": Edward W. Said and the contradictions of cultural differences. *Modern Language Quarterly*, 64:1, 97-121.
- Aron, L. (1991). The patient's experience of the analyst's subjectivity.

- Psychoanalytic Dialogues*, 1, 29-51.
- Aron, L. (1995). The internalized primal scene. *Psychoanalytic Dialogues*, 5, 19-237.
- Badinter, E. (1989). *Man/Woman: The one is the other*. (Trans. B. Wright). London: Collins Harvill.
- Balbus, I. S. (2002). Masculinity and the (m)other: Toward a synthesis of feminist mothering theory and psychoanalytic theories of narcissism. In J. K. Gardiner (Ed.), *Masculinity studies and feminist theory*, (pp. 210-234). New York: Columbia University Press.
- Barratt, B.B. (1994). Critical notes on the psychoanalyst's theorizing. *Journal of the American Psychoanalytic Association*, 42, 697-725.
- Barratt, B. B. (2009). Ganesha's lessons for psychoanalysis: Notes on fathers and sons, sexuality and death. *Psychoanalysis, Culture and Society*, 14, 317-336.
- Barratt, B. B. (2013). *What is psychoanalysis? 100 years after Freud's 'Secret Committee'*. London & New York: Routledge.
- Barratt, B. B. (2015). Fathering and the consolidation of masculinity: Notes on the paternal function in Andrey Zvyagintsev's 'The Return'. *Psychoanalytic Review*, 102, 347-364.
- Barratt, B. B. (2016). Legacies and memorializations in the intergenerational transmission of psychic life: Psychoanalytic notes on some of the ways in which sons assume their father's mantle. *Psychoanalytic Review*, 103, 199-219.
- Barratt, B. B., & Straus, B. R. (1994). Toward postmodern masculinities. *American Imago*, 51, 37-67.
- Barthes, R. (1977). The death of the author. In S. Heath (Ed. & trans.), *Image-Music-Text*, (pp. 142-148). New York: Hill and Wang.
- Bass, A. (2003). "E" enactments in psychoanalysis: Another medium, another message. *Psychoanalytic Dialogues*, 13, 657-675.
- Bassin, D. (1993). Nostalgic objects of our affection: Mourning, memory, and maternal subjectivity. *Psychoanalytic Psychology*, 10, 425-439.
- Baudrillard, J. (1987). *Forget Foucault/Forget Baudrillard*. New York, Columbia University: Semiotext(e).

- Bayoumi, M., & Rubin, A. (1999). An interview with Edward Said. In M. Bayoumi & A. Rubin (Eds.), *The Edward Said reader*, (pp. 419-444). London: Granta Books.
- Beardsworth, S. (2004). *Julia Kristeva: Psychoanalysis and modernity*. Albany: State University of New York Press.
- Beasley, C. (2005). *Gender and sexuality: Critical theories, critical thinkers*. London: Sage.
- Beebe, B., & Lachmann, F. M. (2005). *Infant research and adult treatment: Co-constructing interactions*. Hove, UK: Routledge.
- Bem, S., & Looren de Jong, H. (2006). *Theoretical issues in psychology: An introduction (2nd Edit.)*. London & Thousand Oaks, CA: Sage.
- Benjamin, A. (Ed.). (1989). *The Lyotard Reader*. Oxford, U.K.: Basil Blackwell.
- Benjamin, J. (1988). *The bonds of love: Psychoanalysis, feminism and the problem of domination*. New York: Pantheon.
- Benjamin, J. (1990). An outline of intersubjectivity: The development of recognition. *Psychoanalytic Psychology*, 7, 33-46.
- Benjamin, J. (1995). *Like subjects, love objects*. New Haven & London: Yale University Press.
- Benjamin, J. (1996). In defense of gender ambiguity. *Gender and Psychoanalysis*, 1, 27-43.
- Benjamin, J. (2004). Beyond doer and done to: An intersubjective view of thirdness. *Psychoanalytic Quarterly*, 73, 5-46.
- Benjamin, J. (2015). Masculinity, complex: A historical take. *Studies in Gender and Sexuality*, 16, 271-277.
- Bereswill, M., Morgenroth, C., & Redman, P. (2010). Alfred Lorenzer and the depth-hermeneutic method. *Psychoanalysis, Culture and Society*, 15, 221-250.
- Bernardez, T. (2004). Studies in countertransference and gender: Female analyst/male patient in two case studies of childhood trauma. *The Journal of the American Academy of Psychoanalysis and Dynamic Psychiatry*, 32, 231-254.
- Bhabha, H. (1994). *The location of culture*. London: Routledge.

- Bilmes, M. (1992). Macho and shame. *International Forum of Psychoanalysis*, 1, 163-168.
- Bion, W. R. (1967). *A theory of thinking*. In *Second thoughts: Selected papers on psychoanalysis*. Northvale, NJ: Aronson.
- Birksted-Breen, D. (2003). Time and the après coup. *The International Journal of Psychoanalysis*, 84, 1501-1515.
- Birksted-Breen, D., & Flanders, S. (2010). General introduction. In D. Birksted-Breen, S. Flanders & A. Gibeault, (Eds.), *Reading French psychoanalysis*, (pp. 1-51). London & New York: Routledge.
- Blechner, M. (1998). Maleness and masculinity. *Contemporary Psychoanalysis*, 34, 597-613.
- Bloch, R. H. (1996). A culturist critique of trends in feminist theory. In N. R. Keddie (Ed.), *Debating gender, debating sexuality*, (pp. 73-100). New York & London: New York University Press.
- Blos, P. (1985). *Son and father: Before and beyond the Oedipus complex*. New York: The Free Press.
- Bollas, C. (1987). *The shadow of the object: Psychoanalysis of the unthought known*. New York: Columbia University Press.
- Bollas, C. (1989). *Forces of destiny*. London: Free Association Books.
- Bollas, C. (1993). *Being a character: Psychoanalysis and self experience*. Hove, UK: Routledge.
- Bollas, C. (1999). Figures and their functions. In *The mystery of things*, (pp. 35-46). London & New York: Routledge
- Bollas, C. (2003). Introducing Edward Said. In E. W. Said, *Freud and the non-European*, (pp. 3-9). London: Verso.
- Bollas, C. (2009). Free association. In C. Bollas (Ed.), *The evocative object world*, (pp. 5-46). New York, NY: Routledge.
- Bouchard, M. A. (1995). The specificity of hermeneutics in psychoanalysis: Leaps on the path from construction to recollections. *The International Journal of Psychoanalysis*, 76: 533-546.
- Bowker, M. H. (2012). *Ostranenie: On shame and knowing*. Brooklyn, N.Y.: Punctum Books.

- Bowlby, J. (1958). The nature of the child's tie to his mother. *The International Journal of Psychoanalysis*, 39, 350-373.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3, 77-101.
- Brinkman, S., & Kvale, S. (2008). Ethics in qualitative research. In C. Willig, & W. Stainton-Rogers (Eds.), *The Sage handbook of qualitative research in psychology*, (pp. 263-279). London & Los Angeles: Sage.
- Britton, R. & Steiner, J. (1994). Interpretation: Selected fact or overvalued idea? *International Journal of Psychoanalysis*, 75, 1069-1078.
- Brod, H. (1987). Introduction: Themes and theses of men's studies. In H. Brod (Ed.), *The making of masculinities: The new men's studies*, (pp. 1-17). New York & London: Routledge.
- Bromberg, P. (2008). Shrinking the tsunami: Affect regulation, dissociation, and the shadow of the flood. *Contemporary Psychoanalysis*, 44, 329-350.
- Brown, J. (2006). Reflexivity in the research process: Psychoanalytic observations. *International Journal of Social Research Methodology*, 9, 181-197.
- Buhle, M. J. (1998). *Feminism and its discontents: A century of struggle with psychoanalysis*. Cambridge, Mass.: Harvard University Press.
- Burkhalter, T. (2010). Writing for special needs: The importance of the real relationship. *Psycho-analytic Psychotherapy in South Africa*, 18, 20-39.
- Burkhalter, T. (2015). Imagining masculinities through an exilic consciousness. *Studies in Gender and Sexuality*, 16, 290-303.
- Burkhalter T. (2016). Foregrounding masculinities in psychoanalytic psychotherapy. *Psychoanalytic Dialogues*, 26, 339-351.
- Burkhalter, T., & Eagle, G. (2015). The masculinity of male psychotherapists: Towards reflexive praxis. *Psycho-analytic Psychotherapy in South Africa*, 23(2), 73-106.
- Butler, J. (1990). *Gender trouble*. New York & London: Routledge. [1999].
- Butler, J. (1993). *Bodies that matter*. New York & London: Routledge.
- Butler, J. (1997). *The psychic life of power*. Stanford: Stanford University Press.

- Butler, J. (2003). Violence, mourning and politics. *Studies in Gender and Sexuality*, 4, 9-37.
- Butler, J. (2005). *Giving an account of oneself*. New York: Fordham University Press.
- Butler, J. (2014). *Seduction, Gender and the Drive*. In J. Fletcher, & N. Ray (Eds.), *Seductions and enigmas: Laplanche, theory, culture*, (pp. 118-133). London: Lawrence & Wishart.
- Cartwright, D. (2004). The psychoanalytic research interview: Preliminary suggestions. *Journal of the American Psychoanalytic Association*, 52, 209-242.
- Chadwick, R., & Foster, D. (2007). In transition but never undone? Contesting masculinity. *Psychology in Society*, 35, 27-37.
- Chapman, R., & Rutherford, J. (Eds.). (1996). *Male order: Unwrapping masculinity*. London: Lawrence & Wishart.
- Chasseguet-Smirgel, J. (1976). Freud and female sexuality- the consideration of some blind spots in the exploration of the 'Dark Continent'. *The International Journal of Psychoanalysis*, 57, 275-286.
- Chiland, C. (2003). Sex and gender: The battle between the body and the soul. In A. M. Alizade (Ed.), *Masculine scenarios*, (pp. 20-39). London: Karnac.
- Chodorow, N. J. (1978). *The reproduction of mothering: Psychoanalysis and the sociology of gender*. Berkeley: University of California Press.
- [1999].
- Chodorow, N. J. (1989). *Feminism and psychoanalytic theory*. New Haven & London: Yale University Press.
- Chodorow, N. J. (1994). *Femininities, masculinities, sexualities: Freud and beyond*. London: Free Association Books.
- Chodorow, N. J. (1999a). Gender as a personal and cultural construction. In *The power of feelings*, (pp. 69-91). New Haven & London: Yale University Press.
- Chodorow, N. J. (1999b). Theoretical gender and clinical gender. In *The power of feelings*, (pp. 92-126). New Haven & London: Yale University Press.
- Chodorow, N. J. (2005). Gender on the modern-postmodern and classical-

- relational divide: Untangling history and epistemology. *Journal of the American Psychoanalytic Association*, 53, 1097-1118.
- Chodorow, N. J. (2015). From the glory of Hera to the wrath of Achilles: Narratives of second-wave masculinity and beyond. *Studies in Gender and Sexuality*, 16, 261-270.
- Christiansen, A. (1996). Masculinity and its vicissitudes: Reflections on some gaps in the psychoanalytic theory of male identity formation. *The Psychoanalytic Review*, 83, 97-124.
- Clare, A. (2000). *On men: Masculinity in crisis*. London: Chatto & Windus
- Clément, C., & Kristeva, J. (2001). *The feminine and the sacred*. (Trans. J. M. Todd). New York: Columbia University Press.
- Coates, S. W. (1997). Is it time to jettison the concept of developmental lines? Commentary on de Marneffe's paper "Bodies and words". *Gender and Psychoanalysis*, 2, 35-53.
- Coates, S. W., & Wolfe, J. S. M. (1995). Gender identity disorder in boys: The interface of constitution and early experience. *Psychoanalytic Inquiry*, 15, 6-38.
- Cock, J. (1991). *Colonels and cadres: War and gender in South Africa*. Cape Town: Oxford University Press.
- Connell, R. W. (1994). Psychoanalysis on masculinity. In H. Brod & M. Kaufman, (Eds.), *Theorizing masculinities*, (pp. 11-38). London: Sage.
- Connell, R. W. (1995). *Masculinities*. Cambridge, UK: Polity Press.
- Connell, R. W., & Messerschmidt, J. W. (2005). Hegemonic masculinity: Rethinking the concept. *Gender and Society*, 19, 829-859.
- Cooper, S. (2000). Mutual containment in the analytic situation. *Psychoanalytic Dialogues*, 10, 169-194.
- Corbett, K. (1996). Homosexual boyhood: Notes on girlyboys. *Gender and Psychoanalysis*, 1, 429-461.
- Corbett, K. (2001). More life: Centrality and marginality in human development. *Psychoanalytic Dialogues*, 11, 313-335.
- Corbett, K. (2008). Gender Now. *Psychoanalytic Dialogues*, 18, 838-856.
- Corbett, K. (2009a). *Boyhoods: Rethinking masculinities*. New Haven & London: Yale University Press.
- Corbett, K. (2009b). Boyhood femininity, gender identity disorder, masculine

- presuppositions and the regulation of anxiety. In *Boyhoods: Rethinking masculinities*, (pp. 87-119). New Haven & London: Yale University Press.
- Corbett, K. (2009c). Little Hans: Masculinity foretold. In *Boyhoods: Rethinking masculinities*, (pp. 19-51). New Haven & London: Yale University Press.
- Davies, N. (2015). The paternal function: Conceptual and therapeutic relevance. Unpublished doctoral dissertation, University of the Witwatersrand.
- Davies, N., & Eagle, G. (2013). Conceptualizing the paternal function: Maleness, masculinity, or thirdness? *Contemporary Psychoanalysis*, 49, 559-585.
- Denzin, N. K., & Lincoln, Y. S. (Eds.). (2003). *Collecting and interpreting qualitative materials*. Thousand Oaks, CA: Sage Publications.
- Diamond, M. J. (1986). Becoming a father: A psychoanalytic perspective on the forgotten parent. *The Psychoanalytic Review*, 73, 41-64.
- Diamond, M. J. (1997). Boys to men: The maturing of masculine gender identity through paternal watchful protectiveness. *Gender and Psychoanalysis*, 2, 443-468.
- Diamond, M. J. (1998). Fathers with sons: Psychoanalytic perspectives on "good enough" fathering throughout the life cycle. *Gender and Psychoanalysis*, 3, 243-299
- Diamond, M. J. (2004a). The shaping of masculinity: Revisioning boys turning away from their mothers to construct male gender identity. *The International Journal of Psychoanalysis*, 85, 359- 380.
- Diamond, M. J. (2004b). Accessing the multitude within: A psychoanalytic perspective on the transformation of masculinity at mid-life. *The International Journal of Psychoanalysis*, 85, 45-64.
- Diamond, M. J. (2006). Masculinity unravelled: The roots of male gender identity and the shifting of male ego ideals throughout life. *Journal of the American Psychoanalytic Association*, 54, 1099- 1130.
- Diamond, M. J. (2007). *My father before me: How fathers and sons influence each other throughout their lives*. New York & London: W.W. Norton.

- Diamond, M. J. (2009). Masculinity and its discontents: Making room for the “mother” inside the male – An essential achievement for healthy male gender identity. In B. Reis and R. Grossmark (Eds.). *Heterosexual masculinities*, (pp. 23-54). New York & London: Routledge.
- Diamond, M. J. (2015). The elusiveness of masculinity: Primordial vulnerability, lack, and the challenges of male development. *The Psychoanalytic Quarterly*, 84, 47-102.
- Diamond, M. J. (2017). Recovering the father in mind and flesh: History, triadic functioning, and developmental implications. *The Psychoanalytic Quarterly*, 86, 297-334.
- Dimen, M. (1991). Deconstructing difference: Gender, splitting, and transitional space. *Psychoanalytic Dialogues*, 1, 335-352.
- Dimen, M. (2011). With culture in mind: The social third introduction: Writing The clinical and the social. *Studies in Gender and Sexuality*, 12, 1-3.
- Domenici, T. (1995). Exploding the myth of sexual psychopathology. In T. Domenici, & R. C. Lesser (Eds.), *Disorientating sexuality: Psychoanalytic reappraisals of sexual identities*, (pp. 33-63). New York & London: Routledge.
- Domenici, T., & Lesser, R. C. (Eds.). (1995). *Disorientating sexuality: Psychoanalytic reappraisals of sexual identities*. New York & London: Routledge.
- Dooley, M., & Kavanagh, L. (2007) *The philosophy of Derrida*. Stocksfield, U.K.: Acumen.
- Dorfman, A. (2011). *Writing the Deep South*. Johannesburg: Picador Africa.
- Drescher, J. (2007). From bisexuality to intersexuality: Rethinking gender categories. *Contemporary Psychoanalysis*, 43, 204-228.
- Drescher, J. (2015). Gender policing in the clinical setting: Discussion of Sandra Silverman’s ‘The colonized mind: Gender, trauma and mentalization. *Psychoanalytic Dialogues*, 25, 67-76.
- Dudley, J. (2013). McCarthy's Heroes: Revisiting masculinity. In S. Frye (Ed.), *The Cambridge companion to Cormac McCarthy*, (pp. 175-187). New York: Cambridge University Press.

- Dumas, D. (1997). *Sons, lovers and fathers: Understanding male sexuality*. (Trans. A. Trager & C. Fleischner). New Jersey & London: Jason Aronson.
- Eagle, G. (2006). Masculine victims: a contradiction in terms? *Critical Psychology*, 17, 47-76.
- Eagle, G., & Hayes, G. (2007). Editorial: Masculinity in transition – 1. *Psychology in Society*, 35, 1-3.
- Eagle, G., & Bowman, B. (2010). Thinking about self-representation in the narrative-based Apartheid Archive Project. *Psychology in Society*, 40, 29-48.
- Eagle, G., & Long, C. (2011). In our culture, in our gender: Implications of the culture/gender interface for South African psychotherapists. *Feminism and Psychology*, 21, 336-353.
- Easthope, A. (1986). *What a man's gotta do*. Boston: Unwin Hyman.
- Easthope, A., & McGowan, K. (Eds.). (1992). *A critical and cultural theory reader*. Buckingham: Open University Press.
- Edwards, D. J., Dattilio, F. M., & Bromley, D. B. (2004). Developing evidence based practice: The role of case-based research. *Professional Psychology: Research and Practice*, 35, 589-597
- Eigen, M. (1996). In praise of gender uncertainty. In *Psychic deadness*, (pp.159-171). Northvale, NJ: Jason Aronson.
- Elise, D. (1998). Gender repertoire: Body, mind and bisexuality. *Psychoanalytic Dialogues*, 8, 353-371.
- Elise, D. (2001). Unlawful entry: Male fears of psychic penetration. *Psychoanalytic Dialogues*, 11, 499-531.
- Eng, D. L., & Han, S. (2000). A dialogue on racial melancholia. *Psychoanalytic Dialogues*, 10, 667-700.
- Erikson, E. (1950). *Childhood and society*. Harmondsworth: Penguin. [1965].
- Eshel, O. (2013). Patient-analyst “withness”: On analytic “presencing,” passion and compassion in states of breakdown, despair and deadness. *Psychoanalytic Quarterly*, 82, 925-963.
- Esprey, Y. (2013). Raising the colour bar: Exploring issues of race, racism and racialized identities in the South African therapeutic context. In C. Smith, G. Lobban, & M. O'Loughlin (Eds.), *Psychodynamic*

- psychotherapy in South Africa*, (pp. 31-53). Johannesburg: WITS University Press.
- Esprey, Y. (2017). The problem of thinking in Black and White: Race in the South African clinical dyad. *Psychoanalytic Dialogues*, 27, 20-35.
- Faimberg, H. (2005). *The telescoping of generations: Listening to the narcissistic links between the generations*. London: Routledge.
- Faimberg, H. (2007). A plea for a broader concept of Nachträglichkeit. *Psychoanalytic Quarterly*, 76, 1221-1240.
- Falludi, S. (1999). *Stiffed: The betrayal of modern man*. London: Chatto & Windus.
- Fanon, F. (1952). *Black skin, white masks*. (Trans. C. L. Markmann). London: Paladin. [1970].
- Fashawn. (2015). *Man of the house. On "The Ecology."* New York, NY: Mass Appeal Records.
- Fast, I. (1984). *Gender identity: A differentiation model*. New Jersey: The Analytic Press.
- Fast, I. (1990). Aspects of early gender development: Toward a reformulation. *Psychoanalytic Psychology*, 7, 105-117.
- Fast, I. (1994). Woman's capacity to give birth: A sex-difference issue for men. *Psychoanalytic Dialogues*, 4, 51-68.
- Fast, I. (1999). Aspects of core gender identity. *Psychoanalytic Dialogues*, 8, 633-661.
- Figlio, K. (2010). Phallic and seminal masculinity: A theoretical and clinical confusion. *The International Journal of Psychoanalysis*, 91, 119-139.
- Fine, C. (2010). *Delusions of gender*. London: Icon Books.
- Finlay, O. (2003). Through the looking glass: Intersubjectivity and hermeneutic reflection. In Finlay, O. & Gough, B. (Eds.), *Reflexivity: A practical guide for researchers in health and social sciences*, (pp.105-119). Oxford, UK: Blackwell.
- Flax, J. (1990). *Thinking fragments: Psychoanalysis, feminism, and postmodernism in the contemporary west*. Berkeley: University of California Press.

- Flax, J. (1993). *Disputed subjects: Essays on psychoanalysis, politics and philosophy*. New York & London, Routledge.
- Flax, J. (1996). Taking multiplicity seriously: Some implications for psychoanalytic theorizing and practice. *Contemporary Psychoanalysis*, 32, 577-593.
- Flax, J. (2004). The scandal of desire: Psychoanalysis and the disruptions of gender: A meditation on Freud's Three Essays on the Theory of Sexuality. *Contemporary Psychoanalysis*, 40: 47-68.
- Flax, J. (2006). Masculinity and its discontents: Commentary on Reichbart and Diamond. *Journal of the American Psychoanalytic Association*, 54, 1131-1138.
- Fletcher, J. (2007). Seduction and the vicissitudes of translation: the work of Jean Laplanche. *Psychoanalytic Quarterly*, 76, 1241-1291.
- Fletcher, J. (2014). The scenography of trauma: A 'Copernican' reading of Sophocles' 'Oedipus The King'. In J. Fletcher & N. Ray (Eds.), *Seductions and enigmas: Laplanche, theory, culture*, (pp. 209-239). London: Lawrence & Wishart.
- Fletcher, J., & Benjamin, A. (Eds.). (1990). *Abjection, Melancholia and Love: The work of Julia Kristeva*. London & New York: Routledge.
- Fletcher, J., & Ray, N. (2014). *Seductions and enigmas: Laplanche, reading, theory*. In J. Fletcher & N. Ray (Eds.), *Seductions and enigmas: Laplanche, theory, culture*, (pp. 14-52). London: Lawrence & Wishart.
- Flyvbjerg, B. (2006). Five misunderstandings about case study research. *Qualitative Inquiry*, 12, 219-245.
- Fogel, G. I. (1998). Interiority and inner genital space in men: What else can be lost in castration. *Psychoanalytic Quarterly*, 67, 662-697.
- Fogel, G. I. (2006). Riddles of masculinity: Gender, bisexuality and thirdness. *Journal of the American Psychoanalytic Association*, 54, 1139-1163.
- Formaini, H., (1990). *Men: The darker continent*. London: Heinemann.
- Foucault, M. (1976). *The history of sexuality: Volume 1*. (Trans. R. Hurley). London: Penguin. [1990].
- Freeman, T. (2008). Psychoanalytic concepts of fatherhood: Patriarchal paradoxes and the presence of an absent authority. *Studies in Gender and Sexuality*, 9, 113-119.

- Freud, S. (1900). The interpretation of dreams. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud, Vol. IV*, (pp. ix-627).
- Freud, S. (1905). Three essays on the theory of sexuality. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud, Vol. VII*, (pp. 125-243).
- Freud, S. (1909). Analysis of a phobia in a five-year-old boy. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud, Vol. X*, (pp. 1-150).
- Freud, S. (1912). On the universal tendency to debasement in the sphere of love. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud, Vol. XI*, (pp. 177-190).
- Freud S. (1913). Totem and taboo. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud, Vol. XIII*, (pp. vii - 162).
- Freud, S. (1914). On narcissism, an introduction. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud, Vol. XIV*, (pp. 67-102).
- Freud, S. (1917). Mourning and melancholia. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud, Vol. XIV*, (pp. 237-258).
- Freud, S. (1920). Beyond the pleasure principle. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud, Vol. XVIII*, (pp. 1-64).
- Freud, S. (1923a). The ego and the id. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud, Vol. XIX*, (pp. 3-59).
- Freud, S. (1923b). The infantile genital organization (an interpolation into the theory of sexuality). In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud, Vol. XIX*, (pp. 141-148).
- Freud, S. (1924). The dissolution of the Oedipus complex. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud, Vol. XIX*, (pp. 173-182).
- Freud, S. (1925). Some psychical consequences of the anatomical distinction between the sexes. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud, Vol. XIX*, (pp. 243-260).
- Freud, S. (1931). Female sexuality. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud, Vol. XXI*, (pp. 233-243).

- Freud, S. (1933). Femininity. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud*, Vol. XXII, (pp. 111-135).
- Freud, S. (1937). Analysis terminable and interminable. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud*, Vol. XXIII, (pp. 209-254).
- Freud, S. (1939). Moses and monotheism. In J. Strachey (Ed.), *The Standard Edition of the works of Sigmund Freud*, Vol. XXIII, (pp. 3-140).
- Friedman, R.C. (1996). The role of the testicles in male psychological development. *Journal of the American Psychoanalytic Association*, 44, 201-253.
- Frommer, M. S. (1995). Countertransference obscurity in the psychoanalytic treatment of homosexual patients. In T. Domenici & R. C. Lesser (Eds.), *Disorienting sexuality: Psychoanalytic reappraisals of sexual identities*, (pp.65-82). New York & London: Routledge.
- Frommer, M. S. (2003). Offending gender – Being and wanting in male same-sex desire. In A. M. Alizade (Ed.), *Masculine scenarios*, (pp. 115-145). London: Karnac.
- Frosh, S. (1991). *Identity Crisis: Modernity, psychoanalysis and the self*. London: Macmillan.
- Frosh, S. (1994). *Sexual difference: Masculinity and psychoanalysis*. London & New York: Routledge.
- Frosh, S. (1995). Masculine mastery and fantasy, or the meaning of the phallus. In A. Elliott & S. Frosh (Eds.), *Psychoanalysis in contexts: Paths between theory and modern culture*, (pp. 166-187). New York & London: Routledge
- Frosh, S. (2002). *Afterwords: The personal in gender, culture and psychotherapy*. London: Palgrave
- Frosh, S. (2003). Psychosocial studies and psychology: Is a critical approach emerging? *Human Relations*, 56, 1545-1567.
- Frosh, S. (2006). Melancholy without the other. *Studies in Gender and Sexuality*, 7, 363-378.
- Frosh, S. (2007). Disintegrating qualitative research. *Theory and Psychology*, 17, 635-653.

- Frosh, S. (2012). Psychoanalysis after the turn: Relationality, ontology and ethics. In S. Roseneil & S. Frosh (Eds.), *Social research after the cultural turn*, (pp. 56-72). London: Palgrave Macmillan.
- Frosh, S., & Baraitser, L. (2008). Psychoanalysis and psychosocial studies. *Psychoanalysis, Culture and Society*, 13, 346-365.
- Frosh, S., Phoenix, A., & Pattman, R. (2002). *Young masculinities: Understanding boys in contemporary society*. New York: Palgrave.
- Frosh, S., & Young, L. S. (2008). Psychoanalytic approaches to qualitative psychology. In C. Willig, & W. Stainton-Rogers (Eds.), *The Sage handbook of qualitative research in psychology*, (pp.109-126). London & Los Angeles: Sage.
- Gabbard, G. O. (2000). Disguise or consent: Problems and recommendations concerning the publication and presentation of clinical material. *The International Journal of Psychoanalysis*, 81: 1071-1086.
- Gabbard, G. O., & Lester, E. P. (1995). *Boundaries and boundary violations in psychoanalysis*. New York: Basic Books.
- Gabbard, G. O., & Wilkinson, S. M. (1996). Nominal gender and gender fluidity in the psychoanalytic situation. *Gender and Psychoanalysis*, 1, 463-481.
- Gane, M. (Ed.). (1993). *Baudrillard live: Selected interviews*. London & New York: Routledge.
- Gardiner, J. K. (Ed.). (2002). *Masculinity studies and feminist theory: New Directions*. New York: Columbia University Press.
- Ghent, E. (1990). Masochism, submission, surrender: Masochism as a perversion of surrender. *Contemporary Psychoanalysis*, 26, 108-136.
- Gilmore, D. D. (1990). *Manhood in the making: Cultural concepts of masculinity*. New Haven & London: Yale University Press.
- Goldner, V. (1991). Toward a critical relational theory of gender. *Psychoanalytic Dialogues*, 1, 249-272.
- Goldner, V. (2003). Ironic gender/Authentic sex. *Studies in Gender and Sexuality*, 4, 113-139.

- Gough, B. (2004). Psychoanalysis as a resource for understanding emotional ruptures in the text: The case for defensive masculinities. *British Journal of Social Psychology*, 43, 245-267.
- Green, A. (1995). Has sexuality anything to do with psychoanalysis? *The International Journal of Psychoanalysis*, 76, 871-883.
- Green, A. (1999). *The work of the negative*. (Trans. A. Weller). London: Free Association Books
- Green, A. (2009). The construction of the lost father. In L. J. Kalinich & S.W. Taylor (Eds.), *The dead father: A psychoanalytic inquiry*, (pp.23-46). London: Routledge.
- Green, A., & Kohon, G. (2005). *Love and its vicissitudes*. New York & London: Routledge.
- Greenson, R. R. (1968). Dis-identifying from mother: Its special importance for the boy. *The International Journal of Psychoanalysis*, 49, 370-374.
- Greenwood, D. & Loewenthal, D. (2005). The use of 'case study' in psychotherapeutic research and education. *Psychoanalytic Psychotherapy*, 19, 35-47.
- Grossmark, R. (2009). Two men talking: The emergence of multiple masculinities in psychoanalytic treatment. In B. Reis & R. Grossmark (Eds.), *Heterosexual masculinities*, (pp. 73-87). New York & London: Routledge.
- Grossmark, R. (2012a). The flow of enactive engagement. *Contemporary Psychoanalysis*, 48, 287-300.
- Grossmark, R. (2012b). The unobtrusive relational analyst. *Psychoanalytic Dialogues*, 22, 629-646.
- Grossmark, R. (2016). The man of the house: Commentary on Thomas Burkhalter's "Foregrounding masculinities in psychoanalytic psychotherapy". *Psychoanalytic Dialogues*, 26, 352-359.
- Grosz, E. (1990). *Jacques Lacan: A feminist introduction*. London & New York: Routledge. [1998].
- Gruenthal, R. (1993). The patient's transference experience of the analyst's gender: Projection, factuality, interpretation, or construction. *Psychoanalytic Dialogues*, 3, 323-341.

- Guba, E. G., & Lincoln, Y. S. (2005). Paradigmatic controversies, contradictions, and emerging confluences. In N. Denzin and Y. Lincoln (Eds.), *The Sage handbook of qualitative research (3rd Ed.)*, (pp. 191-215). Thousand Oaks, CA: Sage.
- Guterman, D. S. (1994). Postmodernism and the interrogation of masculinity. In H. Brod & M. Kaufman (Eds.), *Theorizing masculinities*, (pp.219-238). London: Sage.
- Hansell, J. (1998). Gender anxiety, gender melancholia, gender perversion. *Psychoanalytic Dialogues*, 8, 337-351.
- Hansell, J. (2011). Where sex was, there gender shall be? The dialectics of psychoanalytic gender theory. *Psychoanalytic Quarterly*, 80, 55-71.
- Hansell, J. (2012). Integrating the intrapsychic and the interpersonal in psychoanalysis: Laplanche's contribution. *Psychoanalytic Psychology*, 29, 99-108.
- Harris, A. (1991). Gender as contradiction. *Psychoanalytic Dialogues*, 1, 197-224.
- Harris, A. (2005). *Gender as soft assembly*. Hillsdale, N.J.: Analytic Press.
- Harris, A. (2009). "Fathers" and "daughters". In B. Reis and R. Grossmark (Eds.), *Heterosexual masculinities*, (pp. 189-216). New York & London: Routledge.
- Harris, A. (2011). Bhabha among the clinicians: Introduction. *Studies in Gender and Sexuality*, 12, 149-155.
- Harris, A. (2012). The house of difference, or white silence. *Studies in Gender and Sexuality*, 13, 197-216.
- Harvey, C. (2017). Ethical emotional encounters: Contemplating challenges in psychoanalytically informed research. *Psycho-analytic Psychotherapy in South Africa*, 25 (1), 34-66.
- Hayes, G. (2002). The unconscious and social life. *Psychology in Society*, 28, 15-27.
- Herzog, J. M. (2001). *Father hunger: Explorations with adults and children*. Hillsdale, NJ: Analytic Press.
- Hester, D. (2004). Intersexes and the end of gender: Corporeal ethics and postgender bodies. *Journal of Gender Studies*, 13:3, 215-225.
- Hoffman, I. (2001). *Ritual and spontaneity in the psychoanalytic process: A*

- dialectical-constructivist view*. Hillsdale, NJ: The Analytic Press.
- Holland, J. (2007). Emotions and research. *International Journal of Social Research Methodology*, 10(3), 195-209.
- Hollway, W. (2013). Locating unconscious, “societal-collective” processes in psycho-social research. *Organizational and Social Dynamics*, 13, 22-40.
- Hollway, W., & Jefferson, T. (2000). *Doing qualitative work differently: Free association, narrative and the interview method*. London: Sage.
- Holmes, J. (2014). Countertransference in qualitative research: A critical appraisal. *Qualitative Research*, 14(2), 166-183.
- Hook, D., & Neill, C. (2010). Žižek, political philosophy and subjectivity. *Subjectivity*, (suppl. Special Issue), 3, 1-6.
- Horney, K. (1924). On the genesis of the castration complex in women. *The International Journal of Psychoanalysis*, 5, 50-65.
- Horney, K. (1926). The flight from womanhood: Masculinity complex in women, as viewed by men and by women. *The International Journal of Psychoanalysis*, 7, 324-339.
- Horney, K. (1932). Observation on a specific difference in the dread felt by men and by women respectively for the opposite sex. *The International Journal of Psychoanalysis*, 13, 348-360.
- House, J., & Slotnick, J. (2015). Après-coup in French psychoanalysis: The long afterlife of nachträglichkeit. *Psychoanalytic Review*, 102, 683-708.
- Hrdy, S. B. (2000). *Mother nature: Maternal instincts and the shaping of the species*. London: Vintage.
- Hrdy, S. B. (2009). *Mothers and others: The evolutionary origins of mutual understanding*. Cambridge, Mass.: Harvard University Press.
- Hydén, L. C., & Bülöw, P.H. (2003). Who's talking: drawing conclusions from focus groups – some methodological considerations. *International Journal of Social Research Methodology*, 6, 305-321.
- Irigaray, L. (1985). *This sex which is not one*. (Trans. C. Porter & C. Burke). New York: Cornell University Press.

- Ivey, G. (2017). Gender mobility and countertransference: An autoethnographic investigation. *Counselling and Psychotherapy Research*, 17, 42-52.
- Jacobs, A. (2007). *On matricide: Myth, psychoanalysis and the law of the mother*. New York: Columbia University Press.
- Jay, M. (2007). Melancholy femininity and obsessive-compulsive masculinity: Sex differences in melancholy gender. *Studies in Gender and Sexuality*, 8, 201-219.
- Jones, E. (1933). The phallic phase. *The International Journal of Psychoanalysis*, 14, 1-33.
- Jones, S. (2002). *Y: The descent of men*. London: Little, Brown.
- Johns, J. (2000). Professional Issues: Future choices for psychoanalytic psychotherapy. *British Journal of Psychotherapy*, 17, 62-70.
- Josephs, L. (2007). Primal fatherhood and primal rage. *The American Journal of Psychoanalysis*, 67, 150-161.
- Kaftal, E. (1991). On intimacy between men. *Psychoanalytic Dialogues*, 1, 305-328.
- Kaftal, E. (2009). On intimacy between men. In B. Reis & R. Grossmark (Eds.), *Heterosexual masculinities*, (pp. 105-126). New York & London: Routledge.
- Kalb, M. B. (2002). Does sex matter? The confluence of gender and transference in analytic space. *Psychoanalytic Psychology*, 19, 118-143.
- Kalb, M. B. (2015). Ghosts in the consulting room: Reluctant ancestors. *Contemporary Psychoanalysis*, 51, 74-106.
- Kalinich, L. J., & Taylor, S. W. (Eds.). (2009). *The dead father: A psychoanalytic inquiry*. Hove and New York: Routledge.
- Kantrowitz J. L. (2004a), Writing about patients, I: Ways of protecting confidentiality and analyst's conflicts over choice of method. *Journal of the American Psychoanalytic Association*, 52, 69-99.
- Kantrowitz J. L. (2004b), Writing about patients, II: Patients reading about themselves and their analysts' perceptions of its effect. *Journal of the American Psychoanalytic Association*, 52, 101-123.

- Kantrowitz J. L. (2004c), Writing about patients, III: Comparisons of attitudes and practices of analysts residing outside and within the USA. *International Journal of Psychoanalysis*, 85, 691-712.
- Kaminer, D., & Eagle, G. (2010). *Traumatic stress in South Africa*. Johannesburg: WITS University Press.
- Kaplan, D. M. (1990). Some theoretical and technical aspects of gender and social reality in clinical psychoanalysis. *The Psychoanalytic Study of the Child*, 45, 3-24.
- Karterud, S. (1989). On methods and principles of hermeneutics: With references to the psychoanalytic study of small groups. *Free Associations*, 1, 73-89.
- Kernberg, O. F. (2000). The influence of the gender of the patient and analyst in the psychoanalytic relationship. *Journal of the American Psychoanalytic Association*, 48, 859-883.
- Kestenberg, J. (1968). Outside and inside: Male and female. *Journal of the American Psychoanalytic Association*, 16, 457-520.
- Kimmel, M. S. (1987). The contemporary 'crisis' of masculinity in historical perspective. In H. Brod (Ed.), *The making of masculinities: The new men's studies*, (pp. 121-153). New York: Routledge. [1992]
- Kimmel, M. S. (1994). Masculinity as homophobia: Fear, shame and silence in the construction of gender identity. In H. Brod & M. Kaufman (Eds.), *Theorizing masculinities*, (pp. 119-141). London: Sage Publications
- Kimmel, M. S. (2005). *The gender of desire: Essays on male sexuality*. Albany: State University of New York Press.
- Kirkpatrick, M. (2003). The nature and nurture of gender. *Psychoanalytic Inquiry*, 23, 558-571.
- Klein, M. (1928). Early stages of the Oedipus conflict. *The International Journal of Psychoanalysis*, 9, 167-180.
- Kloppenber, B. (2016). The psychoanalytic mode of thought and its application to the non-normative analysis of sexuality and gender. *Journal of the American Psychoanalytic Association*, 64, 133-159.
- Kovel, J. (1982). Values, interests, and psychotherapy. *American Journal of Psychoanalysis*, 42, 109-119.

- Kriegman, D. (1999). Parental investment, sexual selection and evolved mating strategies. *Psychoanalytic Psychology*, 16, 528-553.
- Krips, H. (1999). *Fetish: An erotics of culture*. London: Free Association Books.
- Kristeva, J. (1982). *Powers of horror: An essay on abjection*. (Trans. L.S. Roudiez). New York: Columbia University Press.
- Kristeva, J. (1983). Stabat mater. In T. Moi (Ed.), *The Kristeva reader*, (pp. 160-186), (trans. L. Roudiez). Oxford: Blackwell. [1986].
- Kristeva, J. (1986). *The Kristeva reader*. T. Moi (Ed.). Oxford: Blackwell.
- Kristeva, J. (2014). Reliance, or maternal eroticism. *Journal of the American Psychoanalytic Association*, 62, 69-85.
- Kriegman, D. (1999). Parental investment, sexual selection, and evolved mating strategies: Implications for psychoanalysis. *Psychoanalytic Psychology*, 16, 528-553.
- Krugman, S. (1995). Male development and the transformation of shame. In R.F. Levant & W. Pollack (Eds.), *A new psychology of men*, (pp. 91-126). New York: Basic Books.
- Kulish, N. (1986). Gender and transference: The screen of the phallic mother. *International Review of Psychoanalysis*, 13, 393-404.
- Kulish, N. (2010). Clinical implications of contemporary gender theory. *Journal of the American Psychoanalytic Society*, 58, 231-258.
- Kulish, N., & Holtzman, D. (2003). Countertransference and the female triangular situation. *The International Journal of Psychoanalysis*, 84, 563-577.
- Kulish, N., & Mayman, M. (1993). Gender-linked determinants of transference and countertransference in psychoanalytic psychotherapy. *Psychoanalytic Inquiry*, 13, 286-305.
- Kvale, S., & Brinkman, S. (2009). *Interviews: Learning the craft of qualitative research interviewing (2nd edition)*. Thousand Oaks, CA: Sage.
- Lacan, J. (1964). *The four fundamental concepts of psychoanalysis*. London, UK: Hogarth Press.
- Lacan, J. (1971). The seminar of Jacques Lacan, book XVIII: on a discourse that might not be a semblance. (Trans. C. Gallagher). Download:

(http://www.valas.fr/IMG/pdf/THE-SEMINAR-OF-JACQUES-LACAN_XVIII_d_un_discours.pdf).

- Lacan, J. (1977a). *Ecrits: A selection*. (Trans. A. Sheridan). New York & London: Routledge. [2001].
- Lacan, J. (1977b). The function and field of speech and language in psychoanalysis. In *Ecrits: A selection*, (pp. 33-125), (trans. A. Sheridan). New York & London: Routledge. [2001].
- Lacan, J. (1977c). The subversion of the subject and the dialectic of desire in the Freudian unconscious. In *Ecrits: A selection*, (pp. 323-360), (trans. A. Sheridan). New York & London: Routledge. [2001].
- Lacan, J. (2008). *My Teaching*. (Trans. D. Macey). London: Verso.
- Langa, M., & Eagle, G. (2008). The intractability of militarised masculinity: A case study of former Self-Defense Unit members in the Kathorus area, South Africa. *South African Journal of Psychology*, 38(1), 152-175.
- Laplanche, J. (1968). *Interpreting (with) Freud*. In J. Fletcher & N. Ray (Eds.), *Seductions and enigmas: Laplanche, theory, culture*, (pp. 55-70), (trans. J. Fletcher & L. Thurston). London: Lawrence & Wishart. [2014].
- Laplanche, J. (1992). Interpretation between determinism and hermeneutics: A restatement of the problem. *The International Journal of Psychoanalysis*, 73, 429-445. (Trans. P. Slotkin).
- Laplanche, J. (1997). The theory of seduction and the problem of the Other. *International Journal of Psychoanalysis*, 78, 653-666. (Trans. L. Thurston).
- Laplanche, J. (1999). *Essays on otherness*. (Ed. J. Fletcher), (trans. J. Fletcher, L. Thurston, L. Hill). New York & London: Routledge.
- Laplanche, J. (2003). Gender, sex and the sexual. In J. Fletcher (Ed.), *Freud and the sexual: Essays 2000-2006*, (pp. 159-201), (trans. J. House & N. Ray). New York: International Psychoanalytic Books. [2011].
- Laplanche, J. (2006). Exigency and going astray. In J. Fletcher & N. Ray (Eds.), *Seductions and enigmas: Laplanche, theory, culture*, (pp. 71-76), (trans. J. Fletcher & L. Thurston). London: Lawrence & Wishart. [2014].
- Laplanche, J. (2007). Gender, sex and the sexual. *Studies in Gender and Sexuality*, 8, 201-219. (Trans. S. Fairfield).

- Laplanche, J. (2011). *Freud and the sexual: Essays 2000-2006*. (Ed. J. Fletcher), (trans. J. Fletcher, J. House, N. Ray). New York: International Psychoanalytic Books.
- Laplanche, J. (2014). Sublimation and/or inspiration. In J. Fletcher & N. Ray (Eds.), *Seductions and enigmas: Laplanche, theory, culture*, (pp. 77-106), (trans. J. Fletcher & L. Thurston). London: Lawrence & Wishart.
- Laplanche, J. & Pontalis, J-B. (1973). *The language of psychoanalysis*. (Trans. D. Nicholson-Smith). London: Hogarth Press.
- Laqueur, T. (1990). *Making sex*. Cambridge, Mass.: Harvard University Press.
- Lasch, C. (1979). *The culture of narcissism: American life in an age of diminishing expectations*. New York & London: W. W. Norton & Company.
- Lasky, R. (1989). Some determinants of the male analyst's capacity to identify with female patients. *The International Journal of Psychoanalysis*, 70, 405-418.
- Lax, R. F. (1997). Boys' envy of mother and the consequences of this narcissistic mortification. *The Psychoanalytic Study of the Child*, 52, 118-139.
- Layton, L. (1998). *Who's that girl? Who's that boy? Clinical practice meets postmodern gender theory (2nd Ed.)*. New York & London: Routledge. [2004].
- Layton, L. (2004). A fork in the royal road: On defining the unconscious and its stakes for social theory. *Psychoanalysis, Culture and Society*, 9, 33-51.
- Layton, L., Hollander, N. C., & Guttwill, S. (Eds.). (2006). *Psychoanalysis, class and politics: Encounters in the clinical setting*. London & New York: Routledge.
- Lehoux, P., Poland, B., & Daudelin, G. (2006). Focus group research and "the patient's view". *Social Science and Medicine*, 63, 2091-2104.
- Lester, E. P. (1982). The female analyst and the eroticized transference. *The International Journal of Psychoanalysis*, 66, 283-294.
- Lester, E. P. (1990). Gender and identity issues in the analytic process. *The International Journal of Psychoanalysis*, 71, 435-444.

- Lester, E. P. (1993). Boundaries and gender: their interplay in the analytic situation. *Psychoanalytic Inquiry*, 13, 153-172.
- Levinson, D. J., Darrow, C. N., Klein, E. B., Levinson, M. H., & McKee, B. (1978). *The seasons of a man's life*. New York: Ballantine Books.
- Lingis, A. (1996). *Sensations: Intelligibility in sensibility*. New Jersey: Humanities Press.
- Lingis, A. (2000). *Dangerous emotions*. Berkeley: University of California Press.
- Lingis, A. (2011). *Violence and splendor*. Evanston, Ill.: Northwestern University Press.
- Lloyd, G. (1984). *The man of reason: 'Male' and 'female' in Western philosophy*. London: Methuen.
- Lobban, G. (2012). Troubling whiteness: Commentary on Harris's "The House of Difference". *Studies in Gender and Sexuality*, 13, 224-230.
- Loewald, H. W. (1979). The waning of the Oedipus complex. *Journal of the American Psychoanalytic Association*, 27, 751-775.
- Loewald, H. W. (1985). Oedipus complex and development of self. *The Psychoanalytic Quarterly*, 54, 435-443.
- Long, C. (2009). *Contradicting maternity: HIV-positive motherhood in South Africa*. Johannesburg, South Africa: WITS University Press.
- Long, C., & Eagle, G. (2009). Ethics in tension: Dilemmas for clinicians conducting sensitive research. *Psycho-analytic Psychotherapy in South Africa*, 17(2), 21-46.
- Long, C., Eagle, G., & Stevens, G. (2015). The clinician in the university: Reflections on a South African psychoanalytically oriented doctoral programme. *The International Journal of Psychoanalysis*, 96, 1-26.
- Madriz, E. (2000). Focus groups in feminist research. In N.K. Denzin, & Y.S. Lincoln (Eds.), *Handbook of qualitative research (2nd edition)*, (pp. 835-850). Thousand Oaks, CA: Sage.
- Maguire, M. (2004). *Men, women, passion and power: Gender issues in psychotherapy (2nd Ed.)*. Hove and New York: Brunner-Routledge.
- Mahler, M., Pine, F., & Bergman, A. (1975). *The psychological birth of the infant*. New York: Basic Books.

- Malabou, C. (2008). *What should we do with our brain?* (Trans. S. Rand). New York: Fordham University Press.
- Malabou, C. (2011). *Changing difference*. (Trans. C. Shread). Cambridge: Polity Press.
- Mann, C. H. (1988). Male and female in a changing analytic world. *Contemporary Psychoanalysis*, 24, 676-683.
- Mansfield, H. C. (2006). *Manliness*. New Haven & London: Yale University Press.
- Markova, I., Linell, P., Grossen, M., & Orvig, A. S. (2007). *Dialogue in focus groups: Exploring socially shared knowledge*. London & Oakville, C.T.: Equinox Publishing.
- Maroda, K. (2004). *The power of countertransference: Innovations in analytic technique*. Hillsdale, NJ: The Analytic Press.
- Matar, H. (2016). *The return: Fathers, sons and the land in between*. London & New York: Viking, Random House.
- May, R. (1986). Concerning a psychoanalytic view of maleness. *The Psychoanalytic Review*, 73, 175-193.
- Mbembe, A. (2001). *On the postcolony*. Berkeley: University of California Press
- McCarthy, C. (1990). *Blood meridian*. New York: Picador.
- McCarthy, C. (1992). *All the pretty horses*. New York: Picador.
- McCarthy, C. (1994). *The crossing*. New York: Picador.
- McCarthy, C. (1998). *Cities of the plain*. New York: Picador.
- Mead, M. (1950). *Male and female*. Harmondsworth: Pelican [1964].
- Meissner, W. W. (2005a). Gender identity and the self: I. Gender formation in general and in masculinity. *The Psychoanalytic Review*, 92, 1-27.
- Meissner, W. W. (2005b). Gender identity and the self: II. Femininity, homosexuality, and the theory of the self. *The Psychoanalytic Review*, 92, 29-66.
- Mercer, K. & Julien, I. (1988). Race, sexual politics and black masculinity: A dossier. In R. Chapman & J. Rutherford (Eds.), *Male order: Unwrapping masculinity*, (pp. 97-164). London: Lawrence & Wishart. [1996].

- Midgley, N. (2006a). Psychoanalysis and qualitative psychology: Complementary or contradictory paradigms. *Qualitative Research in Psychology*, 3, 213-231.
- Midgley, N. (2006b). The 'inseparable bond between cure and research': Clinical case study as a method of psychoanalytic inquiry. *Journal of Child Psychotherapy*, 32(2), 122-147.
- Mills, J. (2005). A critique of relational psychoanalysis. *Psychoanalytic Psychology*, 22, 156-188.
- Mills J. (2011). Deconstructing Hermes: A critique of the hermeneutic turn in psychoanalysis. *The American Journal of Psychoanalysis*, 71, 238-245.
- Mills, J. (2017). Psychoanalysis and the philosophical turn. *Psychoanalytic Psychology*. Download from: <http://dx.doi.org/10.1037/pap0000147>.
- Minsky, R. (1999). 'Too much of a good thing': Control or containment in coping with change? *Psychoanalytic Studies*, 1, 391-405.
- Mitchell, J. (1974). *Psychoanalysis and feminism*. Harmondsworth: Penguin.
- Mitchell, J. (2000). *Mad men and medusas: Reclaiming hysteria*. New York: Basic Books.
- Mitchell, J. (2003). *Siblings: Sex and Violence*. Cambridge: Polity Press.
- Mitchell, J. & Rose, J. (Eds.). (1982). *Jacques Lacan and the École Freudienne: Feminine sexuality*. (Trans. J. Rose). London: Macmillan Press.
- Mitchell, S. A. (1995). *Hope and dread in psychoanalysis*. New York, NY: Basic Books.
- Mitchell, S. A. (1996). Gender and sexual orientation in the age of postmodernism: The plight of the perplexed clinician. *Gender and Psychoanalysis*, 1, 45-73.
- Mitchell, S. A. (2005). *Influence and autonomy in psychoanalysis*. Hillsdale, NJ: The Analytic Press.
- Moi, T. (Ed.). (1986). *The Kristeva reader*. Oxford: Blackwell.
- Moncayo, R. (2012). *The emptiness of Oedipus: Identification and non-identification in Lacanian psychoanalysis*. New York & London: Routledge.

- Monk, N. (2013). All the pretty horses, the border, and ethnic encounter. In S. Frye (Ed.), *The Cambridge companion to Cormac McCarthy*, (pp. 121-132). New York: Cambridge University Press.
- Moolman, B. (2013). Rethinking 'masculinities in transition' in South Africa considering the 'intersectionality' of race, class, and sexuality with gender. *African Identities*, 11, 93-105.
- Morrell, R. (1998). Of boys and men: Masculinity and gender in Southern African studies. *Journal of Southern African Studies*, 24(4), 1-36.
- Morrell, R. (Ed.). (2001). *Changing men in Southern Africa*. Pietermaritzburg: University of Natal Press.
- Morrell, R. (2007). Men, masculinities and gender politics in South Africa: A reply to Macleod. *Psychology in Society*, 35, 15-26.
- Morrell, R., Jewkes, R., Lindegger, G., & Hamlall, V. (2013). Hegemonic masculinity: Reviewing the gendered analysis of men's power in South Africa. *South African Review of Sociology*, 44, 3-21.
- Moss, D. (2012). *Thirteen ways of looking at a man: Psychoanalysis and masculinity*. London & New York: Routledge.
- Nobus, D. (2002). Symptom and society: A clinical challenge for contemporary psychoanalysis. *Modern Psychoanalysis*, 27, 179-203.
- Oates, J. C. (2006). *On boxing*. New York & London: Ecco.
- Ogden, T. H. (1989). *The primitive edge of experience*. Northvale, N.J.: Jason Aronson.
- Ogden, T. H. (1989a). The transitional oedipal relationship in female development. In *The primitive edge of experience*, (pp.109-140). Northvale, N J: Jason Aronson.
- Ogden, T. H. (1989b). The threshold of the male Oedipus complex. In *The primitive edge of experience*, (pp. 141-168). Northvale, N J: Jason Aronson.
- Ogden, T. H. (1994) The analytic third: working with intersubjective clinical facts. *The International Journal of Psychoanalysis*, 75, 3-19.
- Ogden, T. H. (1996). Reconsidering three aspects of psychoanalytic technique. *The International Journal of Psychoanalysis*, 77, 883-899.

- Ogden, T. H. (2009). Reading Loewald: Oedipus reconceived. In *Rediscovering psychoanalysis: Thinking and dreaming, learning and forgetting*, (pp. 114-132). London & New York: Routledge.
- Oxenhandler, N. (2001). *The eros of parenthood: Explorations in light and dark*. New York: St. Martin's Press.
- Parker, I. (2010). The place of transference in psychosocial research. *Journal of Theoretical & Philosophical Psychology*, 30, 17-31.
- Parlow, S. B. (2011). Masculinity as a centre, centred masculinity. *Studies in Gender and Sexuality*, 12, 213-220.
- Parsons, M. (2014a). In defense of the uncanny. In *Living psychoanalysis: From theory to experience*, (pp. 48-61). London: Routledge.
- Parsons, M. (2014b). Why did Orpheus look back? Après-coup, avant coup. In *Living psychoanalysis: From theory to experience*, (pp. 17-34). London: Routledge.
- Pedersen, L. E. (1991). *Dark Hearts: The unconscious forces that shape men's lives*. Boston & London: Shambhala.
- Perelberg, R. J. (2009). Murdered father; dead father: Revisiting the Oedipus complex. *The International Journal of Psychoanalysis*, 90, 713-732.
- Perelberg, R. J. (2013). Paternal function and thirdness in psychoanalysis and legend: Has the future been foretold? *The Psychoanalytic Quarterly*, 82, 557-585.
- Person, E. (1983). Women in therapy: Therapist gender as a variable. *The International Journal of Psychoanalysis*, 10, 193-204.
- Person, E. (1985). The erotic transference in women and men: Differences and consequences. *Journal of the American Academy of Psychoanalysis*, 13, 159-180.
- Person, E. (1986). The omni-available woman and lesbian sex: Two fantasy themes and their relationship to the male developmental experience. In G.I. Fogel, F.M. Lane, & R.S. Liebert, (Eds.), *The psychology of men*, (pp. 71-94). New Haven & London: Yale University Press. [1996].
- Person, E. (2006). Masculinities, plural. *Journal of the American Psychoanalytic Association*, 54, 1165-1185.
- Person, E. (2009). Masculinities, plural. In B. Reis & R. Grossmark (Eds.), *Heterosexual masculinities: Contemporary perspectives from*

- psychoanalytic gender theory*, (pp. 55–72). New York: Routledge.
- Person, E., & Ovesey, L. (1983). Psychoanalytic theories of gender identity. *Journal of the American Academy of Psychoanalysis and Dynamic Psychiatry*, 11, 203-226.
- Phillips, A. (2011). *On balance*. London: Penguin.
- Piven, J. S. (2003). Death, repression, narcissism, misogyny. *The Psychoanalytic Review*, 89, 225-260.
- Pollack, W. (1995). No man is an island: Toward a new psychoanalytic psychology of men. In R. F. Levant & W. S. Pollack (Eds.), *The new psychology of men*, (pp. 35-67). New York: Basic Books.
- Pollack, W. (1999). *Real boys: Rescuing our sons from the myths of boyhood*. New York: Henry Holt and Company.
- Quindeau, I. (2013). *Seduction and desire: The psychoanalytic theory of sexuality since Freud*. (Trans. J. Bendix). London: Karnac.
- Rapley, T.J. (2001). The art(fullness) of open-ended interviewing: Some considerations on analysing interviews. *Qualitative Research*, 1(3), 303-323.
- Ratele, K. (2016). *Liberating masculinities*. Cape Town: HSRC Press.
- Reid, G., & Walker, L. (Eds.). (2005). *Men behaving differently: South African men since 1994*. Cape Town: Double Storey
- Reis, B. (2009). Names of the father. In B. Reis and R. Grossmark (Eds.), *Heterosexual masculinities*, (pp. 55-72). New York & London: Routledge.
- Reis, B. (2010). Performative and enactive features of psychoanalytic witnessing: The transference as the scene of address. *The International Journal of Psychoanalysis*, 90, 1359-1372.
- Reis, B., & Grossmark, R. (Eds.). (2009). *Heterosexual masculinities*. New York & London: Routledge.
- Rorty, R. (2000). Pragmatism. *The International Journal of Psychoanalysis*, 81, 819-823
- Rose, J. (1996). Of knowledge and mothers: On the work of Christopher Bollas. In *On not being able to sleep: Psychoanalysis and the modern world*, (pp. 149-166). London, UK: Chatto & Windus. [2003].

- Rose, J. (2003). Response to Edward Said. In E.W. Said, *Freud and the non-European*, (pp. 65-79). London: Verso.
- Rosin, H. (2012). *The end of men: And the rise of women*. London: Viking.
- Ross, J. M. (1977). Towards fatherhood: The epigenesis of paternal identity during a boy's first decade. *The International Revue of Psychoanalysis*, 4, 327-347.
- Ross, J. M. (1979). Fathering: A review of some psychoanalytic contributions to paternity. *The International Journal of Psychoanalysis*, 60, 317-327.
- Ross J. M. (1982). Oedipus revisited – Laius and the 'Laius complex'. *The Psychoanalytic Study of the Child*, 37, 169-200.
- Ross, J. M. (1986). Beyond the phallic illusion: Notes on man's heterosexuality. In G. I. Fogel, F. M. Lane, & R. S. Liebert, (Eds.), *The psychology of men*, (pp. 49-70). New Haven & London: Yale University Press. [1996].
- Ross, J. M. (1992). *The male paradox*. New York: Simon & Shuster.
- Ross, J. M. (2003). Masculinity revisited: A self-deconstruction. In A. M. Alizade (Ed.), *Masculine scenarios*, (pp. 208-234). London: Karnac.
- Rustin, M. (2008). For dialogue between psychoanalysis and constructionism: A comment on paper by Frosh and Baraitser. *Psychoanalysis, Culture and Society*, 13, 406-415.
- Rutherford, J. (1988). Who's that man? In R. Chapman & J. Rutherford (Eds.), *Male order: Unwrapping masculinity*, (pp. 21-67). London: Lawrence & Wishart. [1996].
- Rutter, M. (2002). The interplay of nature, nurture, and developmental influences: The challenge ahead for mental health. *Archive of General Psychiatry*, 59, 996-1000.
- Said, E. (1984). *The world, the text, and the critic*. London: Faber and Faber.
- Said, E. W. (1993). Intellectual exile: Expatriates and marginals. In M. Bayoumi & A. Rubin (Eds.), *The Edward Said reader*, (pp. 368-381). London: Granta. [2001].
- Said, E. W. (2000). *Reflections on exile: And other literary and cultural essays*. London: Granta. [2012].
- Said, E. W. (2001). *Power, politics and culture: Interviews with Edward W. Said*. London: Bloomsbury.

- Said, E. W. (2003). *Freud and the non-European*. London: Verso.
- Samuels, A. (1989). *The plural psyche: Personality, morality and the father*. London & New York: Routledge
- Samuels, A. (1993). *The political psyche*. London & New York: Routledge.
- Samuels, A. (1996). From sexual misconduct to social justice. *Psychoanalytic Dialogues*, 6, 295-321.
- Saville-Young, L. (2009). Not knowing: Towards an ethics for employing psychoanalysis for psychosocial research. *Psycho-analytic Psychotherapy in South Africa*, 17(2), 1-26.
- Saville-Young, L. & Jackson, C. (2011). 'Bhuti': Meaning and masculinities in Xhosa brothering. *Journal of Psychology in Africa*, 21(2), 221-227.
- Schafer, R. (1976). *A new language of psychoanalysis*. New Haven & London: Yale University Press.
- Schafer R. (1992a). *Retelling a life: Narration and dialogue in psychoanalysis*. New York: Basic Books.
- Schafer R. (1992b). Problems in Freud's psychology of women. In *Retelling a life: Narration and dialogue in psychoanalysis*, (pp. 59-81). New York: Basic Books.
- Schafer, R. (1992c). Men who struggle against sentimentality. In *Retelling a life: Narration and dialogue in psychoanalysis*, (pp. 116-127). New York: Basic Books.
- Schafer, R. (2002). On male non-normative sexuality and perversion in psychoanalytic discourse. *The Annual of Psychoanalysis*, 30, 23-35.
- Schmidt, L. K. (2006). *Understanding Hermeneutics*. Stocksfield: Acumen.
- Schorn, A. (2000). The 'Theme-centred Interview'. A method to decode manifest and latent aspects of subjective realities. *Forum: Qualitative Social Research*, download from: FQS <http://www.qualitative-research.net/fqs/>
- Schwandt, T. A. (2000). Three epistemological stances for qualitative inquiry: Interpretivism, hermeneutics, and social constructivism. In N.K. Denzin, & Y.S. Lincoln (Eds.), *Handbook of qualitative research (2nd edition)*, (pp. 189-214). Thousand Oaks, CA: Sage.
- Schwartz, J. (1999). *Cassandra's daughter: A history of psychoanalysis*. London & New York: Penguin.

- Schwartz, S. (2012). The ethics of the unconscious. *British Journal of Psychotherapy*, 28, 221-234.
- Scruton, R. (1992). The loneliness of the long distance father. In S. French (Ed.), *Fatherhood*, (pp.87-92). London: Virago.
- Segal, L. (2007). *Slow motion: Changing masculinities, changing men* (3rd revised ed.). London & New York: Palgrave Macmillan.
- Shapiro, S. A. (1993). Gender-role stereotypes and clinical process: Commentary on papers by Gruenthal and Hirsch. *Psychoanalytic Dialogues*, 3, 371-387.
- Shapiro, S. A. (2002). The history of feminism and interpersonal psychoanalysis. *Contemporary Psychoanalysis*, 38, 213-256.
- Shefer, T. (2001). Ordering gender: Revisiting the role of psychology. *Psychology in Society*, 27, 34-45.
- Shefer, T. (2010). Narrating gender and sex in and through apartheid divides. *South African Journal of Psychology*, 40, 382-395.
- Shefer, T., Ratele, K., Buikema, R., Shabalala, N., & Strebel, A. (Eds.). (2007). *From boys to men: Social constructions of masculinity in contemporary society*. Cape Town: University of Cape Town Press.
- Sheridan, A. (1980). *Michel Foucault: The will to truth*. London & New York: Tavistock Publications
- Sherman, E. (2005). *Notes from the margins: The gay analyst's subjectivity in the treatment setting*. Hillsdale, N.J.: The Analytic Press.
- Sideris, T. (2013). Intimate partner violence in post-apartheid South Africa: Psychoanalytic insights and dilemmas. In C. Smith, G. Lobban, & M. O'Loughlin (Eds.), *Psychodynamic psychotherapy in South Africa*, (pp. 169-193). Johannesburg: WITS University Press.
- Skinner, M. K., Manikkam, M., & Guerero-Bosagna, C. (2015). Epigenetic transgenerational actions of environmental factors in disease etiology. *Trends in Endocrinology and Metabolism*, 21(4), 214-222.
- Slavin, M. O. (1999). An evolutionary biological-postmodern dialogue about sex and gender: A discussion (as imagined conversation) of articles by D. Kriegman (1999) and D. Schwartz (1999). *Psychoanalytic Psychology*, 16, 565-587.

- Slavin, M. O. (2000). From the womb to the therapeutic relationship: Human interaction, biology and the shaping of gender identity. *Gender and Psychoanalysis*, 5, 369-382.
- Smith, A. (1996). *Julia Kristeva: Readings of exile and estrangement*. London: McMillan Press.
- Smith, C. (2013). Psychotherapy and disrupted attachment in the aftermath of apartheid South Africa. In C. Smith, G. Lobban, & M. O'Loughlin (Eds.), *Psychodynamic psychotherapy in South Africa*, (pp. 77-108). Johannesburg: WITS University Press.
- Smith, C., Lobban, G., & O'Loughlin, M. (Eds.). (2013). *Psychodynamic psychotherapy in South Africa*. Johannesburg: WITS University Press.
- Sparrow, T. (2007). Bodies in transit: The plastic subject of Alphonso Lingis. *Janus Head*, 10: 99-122.
- Spence, D. P. (1982). *Narrative truth and historical truth: Meaning and interpretation in psychoanalysis*. London & New York: W. W. Norton & Company.
- Spence, D. P. (1993). The hermeneutic turn: Soft science or loyal opposition? *Psychoanalytic Dialogues*, 3, 1-10.
- Spanos, W. V. (2009). *The legacy of Edward W. Said*. Urbana & Chicago: University of Illinois Press.
- Spanos, W. V. (2012). *Exiles in the city: Hannah Arendt and Edward W. Said in counterpoint*. Columbus: Ohio State University Press.
- Spivak, G. C. (1983). Displacement and the discourse of woman. In M. Krupnick (Ed.), *Displacement: Derrida and after*, (pp. 169-190). Bloomington: Indiana University Press.
- Stack, A. (2005). Culture, cognition and Jean Laplanche's enigmatic signifier. In J. Fletcher, & N. Ray (Eds.), *Seductions and enigmas: Laplanche, theory, culture*, (pp. 137-158). London: Lawrence & Wishart. [2014].
- Steele, R. S. (1979). Psychoanalysis and hermeneutics. *International Review of Psychoanalysis*, 6, 389-411.
- Stein, R. (2007). Moments in Laplanche's theory of sexuality. *Studies in Gender and Sexuality*, 8, 177-200.
- Steiner, J. (Ed.). (1989). *The Oedipus Complex today*. London: Karnac.

- Stephen, M. (2003). Male mothers and cannibal women: A Kleinian interpretation of male initiation in the New Guinea Highlands. *Psychoanalytic Review*, 90, 615-653.
- Stern, D. B. (1997). *Unformulated experience: From dissociation to imagination in psychoanalysis*. Hillsdale, NJ: The Analytic Press.
- Stern, D. B. (2010). *Partners in thought: Working with unformulated experience, dissociation and enactment*. New York: Routledge.
- Stern, D. B. (2015). *Relational freedom: Emergent properties of the interpersonal field*. New York: Routledge.
- Stern, M., & Karraker, K. H. (1989). Sex stereotyping of infants: A review of gender labelling studies. *Sex Roles*, 20, 501-522.
- Steyn, M. E. (2001). *"Whiteness just isn't what it used to be": White identity in a changing South Africa*. Albany: State University of New York Press.
- Steyn, M. E. (2004). Rehabilitating a whiteness disgraced: Afrikaner white talk in post-apartheid South Africa. *Communication Quarterly*, 52, 143-169.
- Stimmel, B. (1996). From "nothing" to "something" to "everything": Bisexuality and metaphors of the mind. *Journal of the American Psychoanalytic Association*, 44, 191-214.
- Stoller, R. J. (1968). *Sex and gender: On the development of masculinity and femininity*. New York: Science House.
- Stoller, R. J. (1976). Primary femininity. *Journal of the American Psychoanalytic Association*, 24, 59-78.
- Stoller, R. J. (1985). *Presentations of gender*. New Haven: Yale University Press.
- Stoller, R. J., & Herdt, G. H. (1982). The development of masculinity: A cross-cultural contribution. In R. J. Stoller, *Presentations of gender*, (pp. 181-199). New Haven: Yale University Press. [1985].
- Straker, G. (2004). Race for cover: Castrated whiteness, perverse consequences. *Psychoanalytic Dialogues*, 14, 405-422.
- Straker, G. (2011). Unsettling whiteness. *Psychoanalysis, Culture and Society*, 16, 11-26.
- Strenger, C. (2013). The New Cosmopolitans: Challenges and discontents. *Psychoanalytic Psychology*, 30, 264-280.

- Suchet, M. (2004). A relational encounter with race. *Psychoanalytic Dialogues*, 14, 423–438.
- Suchet, M. (2007). Unravelling whiteness. *Psychoanalytic Dialogues*, 17, 867–886.
- Swartz, L. (2011). *Able-bodied: Scenes from a curious life*. Cape Town: Random House Struik.
- Swartz, S. (2007). Reading psychoanalysis in the diaspora: South African psychoanalytic psychotherapists' struggles with voice. *Psycho-analytic Psychotherapy in South Africa*, 15(2), 1-18.
- Swartz, S. (2013). Naming and otherness: South African intersubjective psychoanalytic psychotherapy and the negotiation of racialized histories. In C. Smith, G. Lobban, & M. O'Loughlin (Eds.), *Psychodynamic psychotherapy in South Africa*, (pp.13-30). Johannesburg: WITS University Press.
- Swartz, S. (2015). *Homeless wanderers: Movement and mental illness in the cape colony in the nineteenth century*. Cape Town, South Africa: University of Cape Town Press.
- Swartz, S. (2016). The haunting of men: Commentary on Thomas Burkhalter's 'Foregrounding masculinities in psychoanalytic psychotherapy'. *Psychoanalytic Dialogues*, 26, 360-364.
- Sweetnam, A. (1996). The changing contexts of gender: Between fixed and fluid experience. *Psychoanalytic Dialogues*, 6, 437-459.
- Szalay, D. (2016). *All that man is*. London: Jonathan Cape.
- Teising, M. (2007). Narcissistic mortification of ageing men. *The International Journal of Psychoanalysis*, 88, 1329-1344.
- Thomas, C. (2008). *Masculinity, psychoanalysis, straight queer theory*. New York: Palgrave Macmillan.
- Thomas, S. D. R. (2003). Talking man to man: Transference-Countertransference difficulties in the male same-gender analytic dyad. *British Journal of Psychotherapy*, 19, 335-347.
- Thompson, J. B. (Ed.) (1981). *Paul Ricoeur: Hermeneutics and the human sciences: Essays on language, action and interpretation*. (Trans. J. B. Thompson). New York: Cambridge University Press.

- Trowell, J. & Etchegoyen, A. (Eds.). (2002). *The importance of fathers: A psychoanalytic re-evaluation*. Hove: Brunner-Routledge.
- Tuckett, D. (1998). Evaluating psychoanalytic papers: Towards the development of common editorial standards. *The International Journal of Psychoanalysis*, 79, 431-448.
- Turkel, A. R. (1992). The gender of the analyst. *International Forum of Psychoanalysis*, 1, 11-19.
- Vetten, L., & Ratele, K. (2013). Men and violence. *Agenda*, 27, 4-11.
- Vladislavić, V. (2006). *Portrait with keys: Joburg and what-what*. Cape Town: Umuzi.
- Wallerstein, R. S. (2009). Defining psychoanalysis: A review and a commentary. *Psychoanalytic Dialogues*, 19, 675-690.
- Walsh, F. (2010). *Male trouble: Masculinity and the performance of crisis*. London: Palgrave Macmillan.
- Weil, S. (1987). *Formative writings: 1921-1941*. (Eds. & trans. D. T. McFarland & W. Van Ness). London: Routledge. [2010].
- Welles, J. K., & Wrye, H. K. (1991). The maternal erotic transference. *The International Journal of Psychoanalysis*, 72, 93-106.
- Werbart, A., & Levander, S. (2006). Two sets of private theories in analysands and their analysts: Utopian versus attainable cures. *Psychoanalytic Psychology*, 23, 108-127.
- White, C. (2007). Fertile ground at the edge of difference: Self, other and potential space: Commentary on paper by Gillian Straker. *Psychoanalytic Dialogues*, 17, 171-187.
- Widlöcher, D. (1994). A case is not a fact. *International Journal of Psychoanalysis*, 75, 1233-1244.
- Wieland, C. (2000). *The undead mother: Psychoanalytic explorations of masculinity, femininity and matricide*. London & New York: Karnac.
- Wieland, C. (2005). Human longings and masculine terrors: Masculinity and separation from mother. *British Journal of Psychotherapy*, 22, 71-86.
- Wieland, C. (2015). *The fascist state of mind and the manufacture of masculinity: A psychoanalytic approach*. London & New York: Routledge.

- Willig, C., & Stainton-Rogers, W. (Eds.). (2008). *The Sage handbook of qualitative research in psychology*. London & Los Angeles: Sage.
- Wilson, E. (1981). Psychoanalysis: Psychic law and order? In *Feminist Review* (Eds.), *Sexuality: A reader*, (pp. 157-176). London: Virago Press. [1987].
- Wilson, M. (2003). The analyst's desire and the problem of narcissistic resistances. *Journal of the American Psychoanalytic Association*, 51, 71-99.
- Winnicott, D. W. (1965). *The maturational processes and the facilitating environment: Studies in the theory of emotional development*. London: Hogarth Press.
- Winnicott, D. W. (1971). *Playing and reality*. London & New York: Routledge.
- Wisdom, J. O. (1983). Male and female. *The International Journal of Psychoanalysis*, 64, 159-168.
- Wright, E. (2000). *Lacan and postfeminism*. Cambridge: Icon.
- Young-Bruehl, E. (1996). Gender and psychoanalysis: An introductory essay. *Gender and Psychoanalysis*, 1, 7-18.
- Young-Bruehl, E. (2001). Are human beings "by nature" bisexual? *Studies in Gender and Sexuality*, 2, 179-213.
- Zaretsky, E. (2004). *Secrets of the soul: A social and cultural history of Psychoanalysis*. New York: Random House.
- Zizek, S. (1992). *Enjoy your symptom! Jacques Lacan in Hollywood and out*. New York & London: Routledge. [2008].
- Zoja, L. (2001). *The father: Historical, psychological and cultural perspectives*. (Trans. H. Martin). Hove & New York: Brunner Routledge.

APPENDIX A:



School of Human and Community Development

Private Bag 3, Wits 2050, Johannesburg, South Africa

Tel: (011) 717-4500 Fax: (011) 717-4559

Email: 018lucy@muse.wits.ac.za

31/01/2015

Dear psychotherapist,

My name is Thomas Burkhalter, and I am conducting research for the purposes of obtaining a PhD at the University of the Witwatersrand. My area of focus is on masculinities, and specifically, how these are experienced by male psychotherapists in the clinical setting. The study is situated within the context of broader efforts to re-theorize and re-vision masculinities within psychoanalytic discourse. I am interested in how and when male psychotherapists experience their masculinity in therapeutic process, and how this sense of masculinity is constructed. The emphasis is therefore on the therapist's own experiences in clinical practice. I would like to invite you to participate in this study.

Participation in this research will entail joining a focus group of psychoanalytically orientated male psychotherapists, sampled from within the broad psychoanalytic community, including SAPI and the SAPC, who will meet to discuss and explore their experiences of masculinities in clinical practice. The intention would be for the group to meet on two (or possibly three) occasions, for a discussion lasting 90 -120 minutes on each occasion. Times and venues would be arranged to suit the participants as far as possible, and groups would contain a minimum of three and a maximum of six therapists, who may or may not be known to each other. Participation is voluntary, and while the discussion is intended to elicit personal information, no identifying information will be used in reporting the data, and every effort will be made to ensure that your contribution remains anonymous (unless you specifically request that your contribution be acknowledged). While I can assure you of confidentiality in the reporting of the group process, confidentiality about the discussion that takes place cannot be fully ensured given the nature of groups. I will however ask participants to respect and adhere to the ethical guidelines on confidentiality in group contexts, held by our psychoanalytic association, and more generally. Please be aware that as is usually the case in this kind of research, I will make use of direct quotations from the group discussions to illustrate key issues in my writing up

of the project. Quotations, will not, however, be traceable back to any individual author. You will be free to refuse to engage with specific questions and also to withdraw from the study at any point in the process, prior to final write-up, should you so choose.

It is intended to audio record the focus groups for the purposes of accuracy. The group interviews will be transcribed and any personally identifying information will be removed. The transcripts will be kept in a password protected file on my computer and only my supervisor and I will have access to the actual transcripts. The original recordings and transcripts will be destroyed within 5 years of completion and successful examination of the doctorate. Writing and presentation based on the interview material will take the form of journal articles, conference presentation and the write-up of the final thesis. The thesis and any published material will be available to you in the public domain but if you specifically wish to be informed of publication details I will send these to you via email.

Based on the group discussions it may be that you will be invited to participate in a further individual interview – or series of interviews – to further explore your thinking about a specific topic that arose in the focus group discussions. Agreement to participate in the focus group discussions will not be viewed as consent to participate in the follow up individual interviews. While your involvement in these interviews would again be voluntary and would require additional informed consent on your part, I want to communicate to you at this stage that an approach for further interviews may be made to focus group participants. The same procedures as regards confidentiality, safe keeping of material and possible dissemination of findings will apply. If you are willing to participate in these further interviews, please respond in the affirmative by email, with your preferred mode of being contacted by me, should the decision to proceed with interviews be upheld.

Should you have any queries, please feel free to contact me, or my supervisor, through the contact details provided below. It is suggested that

you retain a copy of this information sheet in order to be able to contact me later, should you so wish.

Kind Regards

Thomas Burkhalter

Contact details:

Thomas Burkhalter 082 774 1114 thomb@mweb.co.za

Gillian Eagle 011 717 4528 gillian.eagle@wits.ac.za

APPENDIX B:

Focus Group Consent Form

I _____ consent to taking part in a focus group interview, convened by Thomas Burkhalter for his study on masculinities in the clinical setting. I understand that:

- Participation in this group interview is voluntary.
- That I may refuse to answer any questions I would prefer not to.
- I may withdraw from the study at any time.
- No information that may identify me will be included in the research report, and my responses will remain confidential.
- That direct quotations from the group interview may be used in the final write-up.

Please confirm consent to your participation in this focus group being tape recorded. In so doing, you understand that the tapes and transcripts will only be processed by the researcher. Transcripts of the recordings of these group sessions may be made available to my supervisor, professor Gillian Eagle, but any identifying information therein will be removed prior to her involvement.

☐

Signed _____

Date _____

APPENDIX C:

INTERVIEW SCHEDULES

Sample Probes for Focus Groups

The Following questions are anticipated as prompts for the facilitation of a discussion around the experience of psychotherapist's masculinities in the therapy setting.

- Does masculinity ever feature in how you experience yourself in the therapeutic encounter? In what ways, and under what circumstances?
- Are there points where you strongly identify, or strongly dis-identify with masculinities in the room?
- How do you read that as masculinity?
- How do you understand masculinity, and does that influence how you engage therapeutically?
- Are you ever surprised by these experiences?
- Do you think you present your masculinity 'independently', or largely in reaction, evoked in response to a client's expectations or projections?
- How do you experience your femininity?
- Do you experience your masculinity differently with women and men, or with particular men or women?
- Do you feel gendered when standing in a maternal or paternal role?

APPENDIX D:



Research Office

HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)
R14/49 Burkhalter

CLEARANCE CERTIFICATE

PROTOCOL NUMBER H14/07/07

PROJECT TITLE

The masculinity of male therapists as Salient in Psychoanalytic therapy

INVESTIGATOR(S)

Mr T Burkhalter

SCHOOL/DEPARTMENT

Human and Community Development/Psychology

DATE CONSIDERED

18 July 2014

DECISION OF THE COMMITTEE

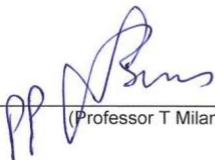
Approved Unconditionally

EXPIRY DATE

26/08/2016

DATE 27/08/2014

CHAIRPERSON


(Professor T Milani)

cc: Supervisor : Profs. G Eagle & B Barratt

DECLARATION OF INVESTIGATOR(S)

To be completed in duplicate and **ONE COPY** returned to the Secretary at Room 10000, 10th Floor, Senate House, University.

I/We fully understand the conditions under which I am/we are authorized to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I/we undertake to resubmit the protocol to the Committee. **I agree to completion of a yearly progress report.**

Signature

_____/_____/_____
Date

PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES

APPENDIX E:



Dear Mr. Burkhalter,

We are in receipt of your request to reproduce your articles

Permissions

Thomas Burkhalter (2016) *Foregrounding Masculinities in Psychoanalytic Psychotherapy*

Psychoanalytic Dialogues 26 (3): 339-351. DOI:

<http://dx.doi.org/10.1080/10481885.2016.1169042>

You retain the right as author to post your Accepted Manuscript on your departmental or personal website with the following acknowledgment: "This is an Accepted Manuscript of an article published in *Psychoanalytic Dialogues* online [June 13, 2016], available online:

<http://www.tandfonline.com/doi/full/10.1080/10481885.2016.1169042>

An embargo period of twelve months until June 13, 2017 applies for this Accepted Manuscript to be posted to an institutional or subject repository.

Thomas Burkhalter (2016) *Enigmatic Masculinities: A reply to Swartz & Grossmark*

Psychoanalytic Dialogues 26 (3): 365-371. DOI:

<http://dx.doi.org/10.1080/10481885.2016.1169045>

You retain the right as author to post your Accepted Manuscript on your departmental or personal website with the following acknowledgment: "This is an Accepted Manuscript of an article published in *Psychoanalytic Dialogues* online [June 13, 2016], available online:

<http://www.tandfonline.com/doi/full/10.1080/10481885.2016.1169045>

An embargo period of twelve months until June 13, 2017 applies for this Accepted Manuscript to be posted to an institutional or subject repository.

As well as reproduce the following articles

Robert Grossmark Ph.D. (2016) *The Man of the House: Commentary on Thomas*

Burkhalter's "Foregrounding Masculinities in Psychoanalytic

Psychotherapy" *Psychoanalytic Dialogues* 26 (3): 352-359. DOI:

<http://dx.doi.org/10.1080/10481885.2016.1169043>

Sally Swartz Ph.D. (2016) *The Haunting of Men: Commentary on Thomas Burkhalter's*

"Foregrounding Masculinities in Psychoanalytic Psychotherapy" *Psychoanalytic Dialogues*

26 (3): 360-364. DOI: <http://dx.doi.org/10.1080/10481885.2016.1169044>

For use in your forthcoming dissertation

Permission is granted for print and electronic use **to a secure, password-protected intranet site only.**

We will be pleased to grant you permission free of charge on the condition that:

This permission is for non-exclusive English world rights.

This permission does not cover any third party copyrighted work which may appear in the material requested.

Full acknowledgement must be included showing article title, author, and full Journal title, reprinted by permission of Taylor & Francis LLC (<http://www.tandfonline.com>).

Thank you very much for your interest in Taylor & Francis publications. Should you have any questions or require further assistance, please feel free to contact me directly.

Sincerely,

Mary Ann Muller

Permissions Coordinator

Telephone: 215.606.4334

E-mail: maryann.muller@taylorandfrancis.com