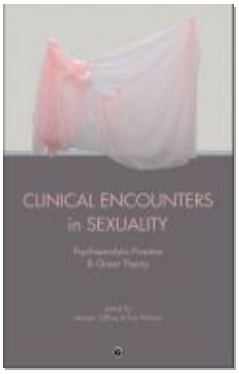
Afterword: Reflections on the Encounters between Psychoanalysis and Queer Theory.



NoreenGiffney and EveWatson.
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AFTERWORD

Reflections on the Encounters between Psychoanalysis and Queer Theory

Eve Watson[1]

Clinical Encounters in Sexuality brings together two altogether different disciplines that address the field of human sexuality: clinical psychoanalysis and queer theory. This encounter is underpinned by the centrality of sexuality to both disciplines and the crucial nature of psychoanalytic theory to queer theory's theorization of gender and sexuality. Beginning with Sigmund Freud, psychoanalysis has a long history of turning to other fields such as philosophy, art, literature, linguistics, science, mathematics, and religion to develop and differentiate its major themes. This collection adds the work of queer theory to this list of co-conspirators addressing the question of what it is to be uniquely human, especially important today in light of the homogenizing effects of globalization, marketization and digitalization. Queer theory proffers a breadth of critical thinking about contemporary sexuality, mechanisms of bio-power

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and regimes of normativization for psychoanalysts to address themselves to. Queer theory's use of psychoanalysis is critical to its Foucault-inspired project of critically exploring desire, pleasure, identity and the social fabric itself. Psychoanalysts, for their part, offer psychoanalytic theory, clinical practice and the extraordinary value of the clinical vignette, the psychoanalytic tool *par excellence*. In addition, theorists of psychoanalysis and sexuality bring their insights to bear on this "queer" marriage between psychoanalysis and queer theory for readers to add to their experience of the book.

As outlined in more detail below, the book shows that this "queer" marriage produces fascinating points of critical overlap and a fecundity of border significations between queer theory and psychoanalysis that inspire, provoke, disquiet and complicate contemporary thinking about sexuality. What emanates from the book's chapters is an uneasy relationship between queer theory and psychoanalysis. This unease is important, revelatory and open to analysis, which I frame in light of my own background in Lacanian psychoanalysis, as well as an interdisciplinary affiliation with queer theory. I propose that the sometimes uneasy encounters, which bring to the fore discord and friction as well as amity and congruity, can be framed as a series of problematics concerning the horizons of dichotomization relative to both fields, specifically how each field has approached what Patricia Elliot (2010) describes as the "two disabling dichotomies," that is, "between the biological and the social" and "between the normal and the pathological" (103).

The question of "disabling" or entrenching dichotomization refers to the reductionism of attributing difference in binaries of essentializing biological cause or oppressive social construction, and in terms of the normal or the pathological. For psychoanalysis, these binarizing dichotomizations fail to capture what it means to be human because psychic life involves unconscious dynamics that are not reducible to either the biological or the social but involve elements of both. Moreover, the normal/pathological binary is sacrilegious to psychoanalysts (103) given the Freudian attribution that conflict, polymorphous perver-

sion, phantasy, and suffering and constitutive of human subjectivity. Deviations by psychoanalysis from the refusal of these "disabling" dichotomizations underpin some of the complications and unease in the relationship between queer theory and psychoanalysis. On the part of queer theory, the theorization of social constructs in oppressive and immutable terms and the elision of the role of the unconscious and the body in human experience has reinforced rather than loosened dichotomization, which some queer theorists in the collection address variously and with a commitment to dialogue and critical debate.

I have assembled these complications into a trio of organizing currents. First, there is the importance for queer theory of differentiating between Lacanian psychoanalysis and "neo-Freudianism" and its influence on institutionalized psychoanalysis during the inter-and post-World War Two decades. Neo-Freudianism is recognized by its adherence to, rather than its refusal of, normal/pathological and biological/social dichotomizations. Secondly, I explore the implications of this for understandings of sexuality and clinical practice and for differentiating contemporary psychoanalysis from this painful history which is characterized by reprehensible practices of normativity and continues, in my opinion, to impact relations between psychoanalysis and queer theory. In this, I invite queer theory to risk seriously engaging with Lacanian psychoanalysis as one mode of interrogating tendencies towards reductive binarizations. Thirdly, the book makes an intervention in acknowledging gay and lesbian analysts and institutionalized homophobia that is a component feature of the history of psychoanalysis. That psychoanalysis became a co-conspirator and reflected society's persecution of homosexuality throughout the middle and late decades of the twentieth century demonstrates that psychoanalytic attitudes and theories are not immune from the cultures in which they are formulated (Drescher 2008, 454). This invokes the necessity for psychoanalytic clinicians to continue to engage with and challenge the wide field of normalization that characterizes the socio-cultural fabric, which psychoanalysis is inescapably part

of. I will return to each of these three points in more detail after briefly exploring each chapter's contribution.

The Encounters: Productions, Provocations and Remainders

In the book's first section, queer theorists employ the work of Freud, Lacan, Laplanche, Irigaray and Winnicott to put concepts such as identity, desire, *jouissance,* perversion, masculinity, femininity, gender, signifier, and drive under the microscope and trouble the category of "normal" and so-called "truths" of sex. Strongly evident throughout this section is the queer aim of deconstructing all binaries including masculine–feminine, desire–identity, heterosexual–homosexual, object choice–gender identity, and fixity–fluidity. What unfolds in these six chapters is a panoply of thinking that aims at subverting notions of progress, rationalism, essentialism, narrativization and scientism that predictably and inevitably telescope to a point of normativity.

Alice Kuzniar opens the queer theory chapters with a focus on the force and importance of *das Andere,* "an internal otherness" in human sexuality. Exploring the category of queer as non-identitarian within what Jacqueline Rose describes as the unconscious revelation of the "failure" of identity and with key references to Jean Laplanche, Kuzniar celebrates queer's "multiplicity, incoherence, transitoriness and impossibility." She critiques the Oedipal model for presuming a fixed and stable telos of gender identity and also contemporary consumerist culture in which "identity serves the purpose of controlling, commodifying, and marketizing the subject." For her, pet love demonstrates that it is a "quality" rather than object choice that draws us to the other. She argues that psychoanalysis must confront the failure of previous conceptual psychic models and develop new hypotheses to explain queer. For **Lara Farina**, the aim of queering the field of desire is a matter for her of "critical ethics" and her interrogation of Plato's *Symposium,* which decenters the ideal of complementarity and privileges desire as emanating from lack, is an ideal text for a theorization of same-sex desire that also holds out promise "for a queer injection of past narra-

tives into present ones." She interprets lack as "lack of a complimentary other" and assesses whether Lacan's interpretation of lack and his theory of sexual difference ends up re-inscribing the importance of gender complementarity in ascribing lack to the feminine. She proposes that psychoanalysis "loosen up" and become less sober on desire, in the manner of Plato's drinking party. **Kathryn Bond Stockton** also seeks to disentangle the ideal of sexual complementarity by extending the connection between *jouissance* and sexual pleasure. Using the work of Irigaray, she critiques Lacan's assignation of *jouissance* as opaque and mystical, preferring the term "bliss" against the "staid nature" of its Lacanian psychoanalytic conception. She considers the key role of Lacanian theory at the heart of much queer thought especially in conceiving of desire and pleasure but nonetheless critiques Lacan's "tragic tone" about desire's relation to lack, preferring the "subtleties and vibrancy" of bliss against pleasure.

Lisa Downing takes psychoanalysis to task for its orthodoxy about fixation in perversion and for "making a symptom out of a pleasure," as well as queer theory for not harnessing better the energies and "athwartness" of perversion. She critiques both the psychoanalytic category of perversion which she argues is narrowly defined by the Freudian notion of "fixity," and also cautions against the dangers of normativity creeping into the queer project by overinvesting in "fluidity" and de-specifying all sexual identity labels. This could result in a tyranny of prescribing fluidity, thus ironically making it ideological, tautological and normative and reducing its perverse possibilities. **Michael Snediker** aims at a possible ethics "freed of normativity" and catalyzes Winnicott's ontological thought and aesthetic practice alongside the queer theory of Eve Kosofsky Sedgwick to opine on a queer pedagogy that would imbue psychoanalysis with "an exegetical language as mutational as the unconscious's own fitfulness." Preferring aesthetics to desire, he imputes an ethical turn in Winnicott's work in allowing movement away from sense towards "inhabiting a space of not-knowing" that would have the effect of undoing closed spaces of ontology and action. He proposes an aesthetic unconscious epitomized in

Winnicott's squiggle game that "imagines as ontological indeterminancy." **Will Stockton** aligns himself with both Foucault's historicist approach to sexuality and Lacan's conception of sex as always falling outside of discourse insofar as there is a radical discontinuity between sex and sense in order to clarify a psychoanalytic approach to sex and discourse that could be useful to historicizing sexuality. He criticizes Foucault's elision of the role of the unconscious in aligning everything to discourse but also favors Foucault's work for better illustrating symbolic inscription. In his reading of Shakespeare's Sonnet 20 and in deconstructing the "normative" narrative process and reading Shakespeare awry he puts the position of readers and their sexual positioning under scrutiny, and utilizing the work of Joan Copjec, implicates in sexual positioning the gap between discourses of sexuality and the real of sex.

In the book's second section, the psychoanalytic responses to the queer theory chapters demonstrate a breadth of psychoanalytic thinking, practices and responses to the provocations of the queer theorists. All of them bear witness to the enduring importance of sexuality in the psychoanalytic clinic and the inclusion of a wide variety of clinical vignettes reveals ways in which sexual conflict, disturbance and questioning are conveyed and symbolized between analysand and analyst. Some analysts interpret the implications of "queer" provoked in them and others consider those structures whereby certain subjects are rendered "normal" and "natural" through the production of perverse and different others by rigid thinking, certain narrative practices and by inattention to the workings of the unconscious in desire and identity. Some of the psychoanalytic responses express a commitment to the importance of the function of difference in human subjectivity and express concern about the impress of "fluidity" in eliminating all difference and categorization.

In the first of the psychoanalytic responses, **Bob Hinshelwood** proposes that when it comes to our subjectivity, we require something that keeps us together, holds the possibilities together. Whether we call this an identity, a non-identity, a core, a trait or a signifier is secondary to the requirement that as hu-

man beings, we require something that both differentiates us and singularizes us. Therefore to adopt a strategy of fluid sexual identity may be problematic "by undermining some more foundational sense of stability and inner security." He remarks on the judgmentalism of queer theory and proposes that it requires "a stronger theory of prejudice." For **Paul Verhaeghe** and **Abe Geldhof**, queer for them is located in "the silence of being" and the *jouissance* of the body insofar as the body is always *heteros,* that is, strange and antithetical to symbolization. They argue that as a discursive practice, a practice of naming that refuses the classical distinction between man and woman, queer in fact replaces the classical sexual dichotomy with a new one: queer/straight. Thus, queer is another name for *jouissance* and the refusal of castration. They take issue with the proclamatory nature of queer theory and argue, "if somebody wanted to be really queer, then he would have no reason to prove it." **Ann Murphy** welcomes the ethical imperative that queer theory proffers to psychoanalysis to question and interrogate the systems of power that suffuse all institutionalized bodies of knowledge and practice, including psychoanalysis with "institutionalized rigidity" and regimes of discipline, regulation and control. Against this, she emphasizes the enigmatic nature of desire, which is characterized by its intransigence to "agendas of improvement." Taking up Bion's assertion that certainty is the enemy of psychoanalysis, she argues that psychoanalytic ethics is cultivated by its inexorable emphasis on the singularity of the individual subject and the articulation of psychic pain and its attendant lack, limitation and conflict.

Ian Parker focuses on the history of the queer movement from its initial links to psychoanalysis and its move against traditional binary categories, to its current status as a verb connoting movement, a *doing,* restlessness. Employing a case study of Lacan's, he proposes that what is queer is the "subject" who does not correspond to and exceeds both the "individual" and the object of the case study. While the private and non-public nature of the psychoanalytic clinic is one thing, it is incumbent upon psychoanalysts to attend to queer discourse that circulates in

the public sphere, to know the "affective communities" to which analysands attach themselves, but to avoid being ideologically mired in what **Carol Owens** describes as an ethically suspect "transformational ideology." Owens problematizes queer misuse and misunderstanding of fragments of Lacanian theory and also critiques the book's "staging" of the encounters. The "staging" destines the book to be an inevitable series of missed encounters that ultimately condemn psychoanalysis to an "ontological impasse" between a demand to reformulate old categories of sexual identity with the consequence of re-formulating psycho-social-developmental theories and grand narratives that queer theory deconstructs. In her chapter, **Claudette Kulkarni**, with a post-Jungian lens, questions the centrality of sexuality to the queer deconstruction of identity. For her, the value of queer theory lies in inspiring the therapist to resist cultural imperatives and keeping an open mind. For her, "fluidity and fixity need each other" and she worries that the queer tendency to resist all stability and fixity results in promoting another kind of normalization and rigidity. Through her work with sexual offenders, she is reluctant to reduce the specificity of the category of perversion when it comes to sexually-based offenses and is troubled by the queer reluctance to distinguish the "subversive" use of perversion from its other uses.

Aranye Fradenburg recognizes a gulf between the stakes of knowledge that motivate the clinic and those that motivate the academy, and notes that American analysts often abdicate their intellectual responsibilities and related social implications and don't pay enough attention to the urgent questions of our time. In her consideration of the problematics of categorization in the field of sexuality for psychoanalysis, she proposes that psychoanalysis must keep redefining perversion and critique all ontologies. For her, Oedipus continues to play a part in the prohibition of transgenerational sexuality and she also highlights the many interlinked versions of caring practice that families, the psychoanalytic clinic and queer theory investigate and transmit. **Olga Cox Cameron** reflects on the (hetero)normative telos of the Oedipus complex and Freud's "often contradictory think-

ing about sexuality and sexual identity" that Lacan reformulated into his idea of the "nor-măle," which is a "master-ized" discourse. Lacan's renewal of Freud's Oedipus complex was as necessary as it was prescient. She explores the coercive ideologies and more closed narrative practices developed in the post-Shakespearean era that informed Freud, and similar to Will Stockton, implicates otherness and incoherence to the rendering of desire in Shakespearean tragedy.

For **Kathrine Zeuthen** and **Judy Gammelgaard**, a focus on unconscious sexuality as "what remains non-understood" challenges the transgressive aptitude of queer theory due to its overemphasis on gender fluidity and non-Laplanchian equivocation of gender and sexuality, which elides the enigmatic, plural, and polymorph nature of sexuality. For both of these child analysts, the enigmatic nature of sexuality leaves it prone to exceeding its categorization. While they acknowledge that queer theory helps them to question the categories of sexual identity by turning to society and its effects and striations, they express concern at the queer idealization of sexual queerness which does not correspond with their experience of the pain and suffering in their patients caused by their "queerness." **Ken Corbett** also considers the importance of the social critique of the normal, in particular in considering how social orders and symbolic registers are "enigmatically transferred in idiomatic parent-child relations." His relational approach highlights the clinical importance of reverie, space and fantasy and like Ann Murphy he prefers "the speculative to the declarative" when it comes to analytic practice. His clinical vignette with a queer child shows the importance of openness and non-judgment in analytic practice when it comes to proffering up the field of symbolization in matters sexual.

Rob Weatherill makes the case that psychoanalysis takes a middle position between biological essentialism and social constructionism in its gesture to both the body and the Symbolic's role in subjectivity. Against queer efforts to "burst through difference and erase lack," psychoanalysis emphasizes division, rupture and alterity and therefore goes beyond the queer acclaim of pleasure, Bersani's "correspondences of being" and the

vicissitudes of the sexual act. He insists that what is queer is not so much fluidity but life itself and specifically, life's disturbance, proximity and suffering. The tendency of queer theorists to reject suffering or lack by stigmatizing it "as part of some heterosexist plot" is to try to reduce everything sexual to representation that is for Weatherill, a narrow and "straight" enterprise. **Dany Nobus** takes the view that Lacan's later work is useful in approaching contemporary forms of sexuality. Taking Andre Green's assertion that "today's sexuality is not Freud's sexuality," he proposes dephallicizing and demasculinizing sexuality according to the terms of Lacan's formulae of sexuation, and argues that in its recognition of "choice" as a synonym for the "irreducible unpredictability of human development," a psychoanalytically-informed theory and practice of human sexuality may constitute a true "queer" alternative to every ideological effort at rigid categorization.

In her chapter, **Ami Kaplan** expresses both support for queer theory's interrogation of the category of "normal" and concern at its objective of moving beyond the gender binary, which she argues has had the unfortunate effect of tainting "binarism" as unacceptable even though it has an important meaning and use for her clients. She argues that transsexuality's reliance on gender identification challenges some tenets of queer theory's emphasis on fluidity. In her case study of a transsexual patient, she traces her non-pathologizing approach which incorporates insights from ego-psychology to support the patient's self-identification which allows her to navigate a place in the world. **Patricia Gherovici**, through a series of clinical vignettes, reflects on the contemporary clinic and the kinds of questions about sexuality raised by analysands. Stressing the importance of desire over identity and the dis-unifying nature of identity, she attests that neither biological essentialism nor social constructivism has been able to solve the problem of unconscious sexual difference. She questions whether contested notions like phallic attribution and castration are still valid tools in clinical practice and proposes Lacan's notion of the *sinthome* as a mode of creating and understanding a sexual identity.

The chapters in the book's third section offer an array of thoughtful and critical responses from writers and specialists in sexuality studies and psychoanalysis to the encounters between the psychoanalysts and queer theorists. This section includes provocations inspired by the book's encounters, reflections on the relationship between psychoanalysis and culture and problematics of psychoanalysis as *Weltanschauung,* the nature of homophobia, further considerations of transsexuality and the distinction between institutionalized psychoanalysis and Lacanian psychoanalysis.

Stephen Frosh reflects on elements of the incommensurability of psychoanalysis and queer theory and takes up the dilemma of psychoanalysis's cultural influence and its potential to become a worldview, against the concern that queer theory fails to care about what people actually say and fails to recognize the reality of sexuality in people's lives. His analysis of ego-psychology indicates the importance of locating it within its historical context and that it is indicative of the tendency within psychoanalysis for what is most radical to sometimes give way to "to a kind of conformist moralism," which psychoanalysis is tasked with contesting. Nonetheless he stakes a claim for bringing together psychoanalysis and queer theory to produce something new — "an enlivened psychoanalysis and a deeper and less simplistically celebratory queer theory." **Jacqueline Rose** queries the queerness of queer's relation to otherness, as well as the belief in the transformative power of psychoanalysis, which she states is mediated by its way of thinking that "is recalcitrant to the world of knowledge." Thus, psychoanalysis is positioned to provide a diagnosis of the resistance to acceding to political demands and why sexuality always exceeds what we do and what we want. For her, the question of "resistance" is one of the book's themes which she proposes functions to overwrite and appease "failure" which is also the psyche's strongest defense against any demand to transform itself. Like Frosh, she sees a value in queer's influence in psychoanalysis by engaging with the "darker places of the psyche" where our capacity for transformation is limited. **Tim Dean** critiques the scope of the psychoanalytic responses,

which range from "the intrigued and engaged to the disturbingly phobic." He draws attention to the importance for psychoanalysis of considering how social normalization works and warns that all hermeneutic frameworks, including the Oedipus paradigm, make intelligible and normalize the opaque, enigmatic, alien and queer that is unconscious sexuality. For him, *Clinical Encounters in Sexuality* proffers more possibilities than not for creatively working with the differences that divide and connect psychoanalysis and queer theory.

In her meditative remarks, **Noreen O'Connor** principally addresses the psychoanalytic responses and the incitements inspired in her by them. She views the symptomatic relation between the sexes as the anti-normative meeting ground of psychoanalysis and queer theory. Psychoanalysis demonstrates that desire, love, hatred and fantasy are outside of conscious control and it also privileges "self-hood" which emanates "from imaginary identifications through fissures which insert us into the symbolic order of culture." She argues that psychoanalysis, with its emphasis on the dynamics of the unconscious/conscious, specifies the limits of freedom and choice available to us. For **Mark Blechner**, psychoanalysis as "the science of the irrational" and with the tools to identify the defensive process behind pejorative practices, is the field best suited to address homophobia. He interprets the exclusion of gays and lesbians from participation in the psychoanalytic community especially in the mid-twentieth century, which was counter to Freud's progressivism, as an exclusion from their own cure of "anti-homosexual prejudice." He calls for psychoanalysis to rejuvenate itself by applying its own tools to its own defenses. In her consideration of *Clinical Encounters in Sexuality* through the prism of transgender, **Susan Stryker** queries the elision by queer theory of transgender studies in its focus on homosexual desire, and also by psychoanalysis which has historically interpreted transgender psychopathologically as "narcissistic flaw" and "psychotic error." This has resulted in a poverty of thinking and practice, and a plethora of ignorance and politically suspect pedagogy. Stryker nonetheless asserts the potential for a psychoanalytically supple

theory and practice that would better understand transgender issues and get closer to their truths. It is because all sex must be symbolized and all gender embodied for everyone that the supposed "problem" of transgender identification is ultimately no different from that of non-transgender identification, insofar as every subject is charged with assuming a psychical position in relation to the question of sexual difference. **Ona Nierenberg** considers the implications of the mistrust of queer theory towards psychoanalysis that emerge in the book and proposes that institutionalized psychoanalysis' troubled relationship to homosexuality "haunts every effort by queer theorists to work with psychoanalysis." She proposes that drawing out the distinctions between the institutionalization of psychoanalysis and *all* psychoanalysis, meaning the breadth of psychoanalysis as a theory and practice distinguished by different schools of thought, is critical for the necessary mourning of the past to take place and for the sake of future encounters.

Uneasy Encounters: Interpreting Differences in Coming Together

Underpinning the book's vigorous and fascinating dialogues, debates, tensions, disagreements and disjunctions is the question of the relationship between queer theory and psychoanalysis. This relationship is one that is challenged both by the weight of history and the difficulties of "interdisciplinarity," in other words, the problematic of finding common ground between two disciplines without each diluting the other. There is a further challenge in that both disciplines are oriented to the question of "otherness" and "queer" in humanity, but not in the same way. For queer theory, the question of otherness and queer is interrogated via political and socio-cultural regimes of dichotomization that cultivate modes of normativity and non-normativity. By contrast, psychoanalysis interrogates the question of otherness in terms of unconscious desire and its radically "other" status that emanates propitiously in parapraxes and in the linguistic figurations and (de)formations of speech acts. As Tim Dean (2000) puts it "from a psychoanalytic perspective, the

queer is not opposed to the normal, but fissures it from within" (245). Yet in spite of these differences, the collection's encounters between two heterogeneous approaches that differently address the inalienable "other" and the "queer" in humanity show a commitment to discovery, confrontation and revelation. One revelation is a pervasive sense of unease between psychoanalysis and queer theory and parsing, contextualizing, and understanding this unease is an important step in enriching and extending the relationship between the two fields.

First, it is necessary to differentiate between Lacanian psychoanalysis and modes of "institutionalized psychoanalysis" and "neo-Freudianism" that deviated from the psychoanalytic "refusal" of dichotimization. "Neo-Freudianism" was comprised of followers of Freud who reinterpreted Freud's doctrine, particularly his theory of sexuality, and advocated a theory of adaptative neo-Freudianism. These theorists were persuaded that subjecthood was the product of the social environment as well as biology, and focused their attention on the importance for the ego of being conflict-free and adapting to the external world (see also Nierenberg 1999). They constituted what Elisabeth Roudinesco (1997) describes as "Freudianism's great shift to the west" in the inter- and post-War decades (195), comprising psychiatrists and psychologists who were almost all European in orgin and principally located in the United States. They founded the schools of self-psychology and ego-psychology with its links to followers of Anna Freud in the United Kingdom. Their establishment was supported by psychoanalysis becoming popular and a "mass ideology" in America and in Europe, especially France, and by the International Psychoanalytic Association's (IPA) facilitation of the establishment of neo-Freudianism (293).[2]

2 The rise of neo-Freudianism within institutional psychoanalysis can be linked to the election of the psychiatrist Leo Barteimer as president of the IPA in 1949, succeeding Ernest Jones who had been president since 1932 (Roudinesco 1997, 193). This was followed by the ego-psychologist, Heinz Hartmann, who headed the IPA Central Executive during the fifties (245) and the rise of other influential neo-Freudians such as Heinz Hartmann, Rudolf Loewenstein, Ernst Kris, and Irving Bieber in leading psychoana-

Within the neo-Freudian revisionist project, Freud's theory of the polymorphously perverse drive was supplanted by approaches focusing on the ego, such as Anna Freud's ego psychology, which emphasized the regulation of the unconcious by the ego, along with the addition of the notion of strong developmental lines and adaptational logic which added normative assumptions to psychoanalytic technique (Frosh 1999, 89). American ego-psychologists such as Heinz Hartmann and Erik Erikson sought "to convert psychoanalysis into a general psychology" (93) and focused on the "adaptive properties of the ego that sometimes seemed to make such 'adaptation' a biological imperative" (90). A plethora of psychoanalytic writings emerged that categorized homosexuality, lesbianism, and bisexuality in non-normative terms that psychoanalytic technique and treatment should intervene on (Bergler 1944, 1958; Bieber 1962; Greenson 1964; Hartmann 1961; Socarides 1962, 1988).

These approaches, along with the official psychiatric categorization of homosexuality as a mental illness in 1952 and 1968 (*DSM-I*, 98, 121; *DSM-II*, 44) resulted in an enshrining of heternormativity in theory and practice in Anglo-American and European psychoanalysis up until the early 1990s, when leading psychoanalytic organizations, due to fierce internal pressure from gay and lesbian members, agreed to incorporate anti-prejudicial policies in practice and training.[3] These heteronormative policies had disastrous effects on gay, lesbian and bisexual training candidates who were excluded from training unless they lied about or obfuscated their sexual orientation, and on

lytic institutions. The publication of a plethora of neo-Freudian writings in international psychoanalytic publications such as the *Psychoanalytic Study of the Child, American Journal of Psychoanalysis,* and *International Journal of Psychoanalysis* throughout the 1940s, 1950s, and 1960s also supported its rise in prominence. See Hartmann, Kris and Loewenstein, "Comments on the Formation of Psychic Structure" (1946) and "Notes on the Theory of Aggression" (1949); Bieber, "A Critique of Libido Theory" (1958); Socarides "The Function of Moral Masochism" (1958).

3 Homosexuality was not declassified as a mental disorder until 1973 and it was replaced by the term "ego-dystonic homosexuality" in the *DSM-III*, which was published in 1980 (*DSM-III*, 281).

analysands who were treated with normativizing methods. Real lives and living bodies were impacted and traumatized by the prescriptive ethos of these models (O'Connor and Ryan 1993; Roughton 2002; Frosh 2006). It is the unacknowledged effects of this trauma that imprint queer analysis of psychoanalytic discourse and practice with what Hinshelwood in his chapter calls "a prejudice against prejudice." Queer prejudice, judgmentalism and calls for psychoanalysis to be less conservative and rethink its theory are, in effect, indicative of a spectral return of the repression of Freud's (bi) and (homo)sexuality by this version of post-Freudian psychoanalysis. This repression symptomatically returns in the writings of queer theorists as a revenant of the past, haunting queer theory with remnants of the social abjection and historically prejudicial status of queers (see also Nierenberg).

The obliteration of the revolutionary potential of Freud's theory of sexuality by his revisionist successors can be traced across a twofold development: the misreading of his theory of the drive and the abandonment of his concept of bisexuality (Watson 2011, 58; Nierenberg 1999). The Freudian notion of bisexuality, which traces the drive's "freedom to range equally over male and female objects" (Freud 1905, 145–46, n. 1) and it represents the child's initial ignoring of sexual difference, is little short of revolutionary. Like the concept of the drive, it undermines the idea of an essentially deterministic link between biological sex and object and it explodes the possibility of any easy alignment of libidinal traits along genderized lines. But Freud's unwillingness to define bisexuality and his preference to leave it conceptually incomplete explains the almost total abandonment of the concept by his psychoanalytic successors. The misreading of the Freudian drive as "instinct" lent the new approaches support for the principle of the biological origins of the foundation of sexuality and from this was mapped the movement from child to adult along developmental or maturational models. In effect, the dividedness of the subject that Freud postulates at the centre of his theory of sexuality, revealed in its "bisexuality" and in the persistence of a non-adaptational perverse drive, was refused by

the adaptive logic propounded by some of his revisionist successors (Watson 2011, 60, 69).

But perhaps the most significantly ambiguous element in Freud's work is his conception of the Oedipus complex and this is taken up by a number of writers in *Clinical Encounters in Sexuality* including Kuzniar, Farina, and Cox Cameron. On the one hand, there is the notion that the unconscious is neither rigid nor universally determined, i.e., the notion of the "plasticity" and diversity of all of the mental processes and their "wealth of determining factors" (Freud 1913, 123). On the other hand, a slippage occurs whereby culturally-determined standards of gendered desire filter into Freud's account so that a certain kind of identity produces a certain kind of desire, e.g., masculine identity produces a desire for the feminine (Freud 1900, 260–64). The child's desire for the mother, which Lacan reconceptualizes as the other way around, as the mother's desire for the child which is dangerous and necessitates a solution from a father figure to intervene on this duality, is strongly configured by Freud around the son and hardly ever about the daughter (Verhaeghe 2009, 18–19). Lacan (2007[1969–70]) went on to renew Freud's Oedipus with his linguistically-driven metaphor of the Name-of-the-Father and later, the *sinthome,* describing Freud's Oedipus complex as his "dream" (117). The Oedipus complex comprises the analysand's phantasmatic elaborations of the drives, often in dreams, which explains the ubiquity and importance of dreams. Freud's (1905) Oedipus complex is ultimately rooted in a struggle exemplified in the "Three Essays" where he expounds on the ubiquity of the drives and polymorphous perversion while also maddeningly asserting that "one of the tasks implicit in the object-choice is that it should find its way to the opposite sex" (229) (see also Cox Cameron). Yet for all of Freud's ambivalences, I argue that he was infinitely more radical than normative in his conceptualization of sexuality. There is for me both challenge and reward in reading Freud with critical openness as his theory of the drive ultimately refutes the traditional dichotomies of biological/social and normal/pathological by encompassing all of those spectra.

What is refused/repressed under certain conditions returns and this collection proffers a means for a "return" and a working-through of past traumas and pain by way of its encounters and dialogues. It is to be expected that this will be neither easy nor tranquil. I suggest that an acknowledgement akin to a mourning by queer theorists will help to work through the long-standing effects of normativizing approaches of twentieth-century psychoanalysis, notably those influenced by the neo-Freudian traditions. Symptoms, Freud (1905) wrote, "constitute the sexual activity of the patient" (163) and are understood as the return of repressed sexual impulses and ideas. Indications of this unmourned trauma emerge in the book's queer scholarship in which Lacanian psychoanalysis, which tended not to pervert Freud's ideas into normative sexual ideals and broke with the institutionalization of psychoanalysis, is construed identically to approaches that treated homosexuality on the basis of pathology. Other indications emerge in the queer calls for psychoanalysis to update its concepts, including the Lacanian concepts of desire and *jouissance*. Still other indicators are locatable in the curious fact of queer theorists failing to give Freud credit for his ideas and bestowing the honours on Jean Laplanche and Nancy Chodorow instead (see Nierenberg), and also in some queer theorists' unwonted reliance on interpretations of psychoanalytic texts rather than reading directly what psychoanalysts say themselves.

A mourning of this revisionist and normativizing legacy is also necessary for psychoanalysis. The leading worldwide institutions of psychoanalysis, the International Psychoanalytic Association (IPA) and the American Psychoanalytic Association (APsaA), have since the early 1990s introduced important changes and recommendations within their respective organizations to prohibit practices of heteronormativity.[4] But the

4 In 1991, in response to a potential discrimination lawsuit, the APsaA (American Psychoanalytic Association) adopted a sexual orientation nondiscrimination policy regarding the selection of candidates. This was revised in 1992 to include the selection of faculty and training analysts as well. Committees were established to assess areas of antihomosexual bias and

mere fact of including gays and lesbians as training candidates, members and supervisors and prohibiting prejudice does not go far enough towards working-through its own exclusionary and painful history. As Roughton (2002) puts it in an assessment of APsaA,

> We have overcome discrimination. That part is finished. We are now a gay-friendly organization that embraces lesbians and gay men as candidates, teachers, curriculum planners, supervisors, training analysts, committee chairs, editorial board members, researchers, authors, colleagues, and organizational leaders.
>
> Yet questions linger about how we could have been so wrong for so long and about where we go from here in rethinking our concepts of sexuality. Some individual members retain their doubts about the appropriateness of it all, and more are still troubled about delinking homosexuality and psychopathology, at least in some patients. (13–14)

While homosexuality has become a topic for scientific programs and newsletters of the major psychoanalytic organizations, Roughton (2008) posits that full implementation of the policy will require an ongoing process of re-associating, which I argue is one that is also a mourning process. He further suggests that by remembering together, analysts can diminish their collective and individual dissociations of this unsavory element of psychoanalytic history. Until that happens, these dissociations will trouble psychoanalysis and the relative absence of gay and lesbian voices, which still characterizes psychoanalysis, will continue. Some of the responses in this book acknowledge and affirm this painful legacy.

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work with institutes, as well as transform attitudes policies and curricula (Hoffman et al., 2000; Roughton 1995, cited in Drescher 2008, 452). The IPA did not address the issue of homosexuality until 1998 even though gays and lesbians were excluded from its institutes (Roughton, 1998). It instated a non-discrimination policy, approved in 1999. See https://www.ipa.world/IPA/en/IPA1/Procedural_Code/Non_Discrimination_Policy.aspx.

The wide representation of Lacanian psychoanalysis in the book is, in my opinion, indicative of Lacan's (2006[1958])non-alignment with neo-Freudian and revisionist models of psychoanalysis. He publically opposed all models that promulgated normativity as antithetical to the aims of psychoanalysis and his vociferous criticism of mid-20th century ego-psychology for promising to bring the "whole secret of sexuality to light" (612) is perhaps even clearer in his (2000[1955–56]) assertion that "the great secret of psychoanalysis is that there is no psychogenesis" (7)." The analyst's neutrality forbids him/her from taking sides with any norms and rather than defending or attacking these norms, it is the analyst's role to expose their incidence in the subject's history. He also took aim at the psychoanalytic field's increasing emphasis on biology in specifying sexual difference and in the application of a developmental telos in framing the subject, furiously writing that "if that is what psychoanalysis is, there is precisely nothing that could be further from psychoanalysis in its whole development, its entire inspiration and its mainspring, in everything it has contributed, everything it has been able to confirm for us in anything we have established" (7).

Lacan's theory of unconscious desire specifies the primacy of desire over the fundamentally secondary nature of sex acts, gender relations and sexual orientation. I propose that it is one of the strongest anti-normative psychoanalytic conceptual tools available to queer theorists (Watson 2009; Dean 2000). Desire is indicated by *objet a,* an expressly Lacanian concept circumscribing a radical lack that is constituted at the level of the body, a causal gap that is anterior to the advent of the symbolic chain of language. It falls outside of the field of representation and is literally what falls outside of the mirror-image during the first assumption by the child of the identity "I" in the mirror. This sex-less and non-gendered object cause of desire is ultimately ungraspable.[5] How subjects position themselves in relation to

5 The partial drive-ridden *objet a* is a nucleus or kernel of the Real that founds the gap in which desire is constituted. We come into being as desiring beings in the gap of what we lack. Lacan states that "this object ought to be

the object cause of desire and to *jouissance* entails a process of identification which Lacan (1999[1972–73])) calls "sexuation" (78–89). The positing of the existence of unconscious desire is the "queerest" of psychoanalytic concepts as Lacan's subject of desire, founded by the *objet a*, moves beyond Freud's notion of object-choice by leaving gender out of it. In this, Lacan effectively frees desire from normative heterosexuality — that is from the pervasive assumption that all desire, even same-sex desire is heterosexual in so far as it flows across both masculine and feminine positions (Watson 2009). That is what Lacan (1999[1972–73]) means by his assertion that "when one loves it has nothing to do with sex" (25). Thus, as Dean (2000) puts it, it is because the psychoanalytic alignment of sex with the unconscious makes sexuality refractive, non-adaptive and also perverse that it is likely to be of interest to queer theory (244).

Adding to this, sexuality for Lacan is of the order of the Real, which destines it to limits, impasses and dead ends in acceding to symbolic mediation.[6] The Symbolic is interposed on the Real which mediates the traumatic effects of sex and the Real of the drive, meaning that we emerge "languaged" but paying the price of separation from "being" and the Real of sex and the body which are destined thereafter to remain "extimate." This Real of sex, this sexual unconscious, is key to Lacan's (1999[1972–73]) axiomatic principle: "there is no such thing as a sexual relationship" (57) meaning there is no stable basis, no relation of oneness and rapport possible between men and women and the reason for this is the absence of any singular signifier of difference

conceived by us as the cause of desire […] and the object is *behind* desire" (*Book X: Anxiety,* Session 16 January 1963, 2).

6 In Lacanian psychoanalysis, the three orders of the Real, Imaginary, and Symbolic make up realm of human subjectivity. The Real is outside of representation, the Symbolic is the order of language and symbols, and the Imaginary is the order of the image. Symbolic mediation, which is speech and language, offers distance from the Real and mediates its effects in ways that the narcissistic image cannot. This traumatic Real, which is the part of the drive that cannot be represented, takes a leaf out of the Freudian unconscious by constantly undermining all sexual and social identities (see Lacan 1999[1972–73], 95).

between the sexes which would make gender identification stable. Thus the Real constantly undermines and resists adaptation and is stubbornly recalcitrant to all norms (Dean 2000, 244).

The absence of a sexual relation or "non-rapport" between men and women explains why culture does not function smoothly. Every culture has a strategy for managing sexual difference and providing self-identities and facilitating different ways of mutual interdependence with other subjects and the objects of their desire. Ultimately, the lack in the sexual relation calls for a social link with myriad denials and quests that encircle it (Ragland 2002, 252). Queer theory, none the least in its contributions to this collection, helps to reveal these denials and quests by refracting dominant socio-cultural ideological trends, points of impasse and knotty bifurcations in the big Other of contemporary sexuality that render certain subjects as "normal" and "natural." Queer theory, in its resistance to definition and in the ubiquity of its application, symptomatizes how sex and desire elude language. Lisa Duggan's (1992) description of queer captures this idea. She writes that rather than an identificatory position per se; queer seeks a positionality *vis-à-vis* the normative and attempts to offer "the promise of new meanings, new ways of thinking and acting politically — a promise sometimes realized, sometimes not" (11).

The impossible nature of sexuality's reducibility to language and writing emerges in *Clinical Encounters in Sexuality* not only in the uneasy relationship between clinical psychoanalysis and queer theory, but in the *lacunae* revealed in any encounter between sexuality and discourse. Our light-handed editorialization of the chapters leaves in unadulterated points of alignment as well as theoretical, conceptual and discursive discontinuities. This is designed to refract rather than disguise the points of non-encounter between the two disciplines, and between sexuality and its writing. This locates this project, to invoke Foucault (1981), in a practice that "understood like this does not reveal the universality of a meaning but brings to light the action of an imposed scarcity" (73). Throughout the book, sexuality is shown to be irreducible to a writing and something always slips away

and remains ungraspable. To put this another way, "the sexual relationship doesn't stop not being written," (Lacan 1999[1972–73], 94). The fact that we are speaking-beings makes sexuality impossible to reduce to discourse, language and a sexual encounter between two people. It always remains outside (it "exists") which has the effect of causing us to talk and write about it *ad infinitum*. In figuring rather than configuring the gaps and oppositions that inevitably ensue when sex and writing come together, *Clinical Encounters in Sexuality* follows a logic of difference that aims at opening up rather than closing down.

Conclusion

Does this book succeed in opening up and "queering" the pitch of contemporary sexuality? I think it does. The queer theory chapters proffer a significant engagement with contemporary thinking on sexuality, notwithstanding that psychoanalysts have been turning to and resonating with queer theory since the 1990s (Drescher 2008, 452). In engaging with and challenging the wide field of normalization through a critical engagement with intersectionality, queer theory offers a frame for psychoanalysts to explore and critically assess the crucial facets of culture and society that impinge on the clinic, and by extension hold a spotlight to their own positions and assess biases and areas of unease in matters sexual. As Jack Drescher puts it, "the history of psychoanalytic attitudes towards homosexuality reinforces the impression that psychoanalytic theories cannot be divorced from the political, cultural, and personal contexts in which they are formulated" (452). Some of the psychoanalytic responses in this book show anxiety and apprehension about the queer provocations, indicating that homosexuality, "queerness" and the non-normative continue to provoke and cause unease.

In this collection, "queer" as a signifier rooted in prejudice is reworked to return the "gays/gaze" to psychoanalytic discourses with the aim of challenging and ultimately overturning prejudice. I suggest that this would benefit from more working-through and mourning on both sides. Some analysts take this

up by reflecting on the fact that for all of its centralization of sexuality in human life, theory and practice, sexuality has fallen out of favor in the clinic. Hinshelwood, for example, decries that in Kleinian psychoanalysis "the psychoanalysis of sexuality has become secondary, or at least contingent on the analysis of narcissism, personal identity, and the relatedness to others." Nobus similarly asserts that contemporary (Lacanian) psychoanalysis "risks becoming sexually illiterate" if it doesn't become more wide-ranging and contemporary. A question of normativity is suggested in tendencies towards categorization in published material. Psychoanalytic approaches to transsexuality, for example, are characterized by a dearth of vignettes and those that appear tend to categorize it broadly in terms of psychosis and its intractability and untreatability (Limentani 1979; Safouan 1980; Millot 1990), which Gherovici, Kaplan and Stryker go some way to addressing. In this, queer theory's accusation of a nascent conservatism in psychoanalysis hits a mark and is a reminder of the necessity for psychoanalytic clinicians to continue to engage with and challenge the wide field of normalization.

In its most fundamental formulations, I agree with Tim Dean (2000) that "psychoanalysis is a queer theory" (268), even if its history has not always supported that. Psychoanalysis can proffer a theorization of models of normativity and challenge them to theorists, activists and clinicians who are interested in effecting social change. While social change is not the express aim of psychoanalysis, its interrogation of norms as a function of the organization and "civilization" of the drives, and as a mode of historically and socially organizing "difference," provides a tool for conceiving of norms as contingent, contestable and change-worthy. Thus I hope this collection functions as a reference and study text for analysts and clinical trainees, and as a teaching text for academics and students of queer theory and sexuality studies.

It is laudable that this collection is characterized by more than just conflict. There is enough common ground and shared history to dialogue and disagree and deepen the commitment to putting normativity under the microscope. Psychoanalysis

and queer theory would agree that the Freudian Oedipal model is insufficient to explain the varieties of social relations today. The question of conflict is related to the question of the superego and is something to be alert to. Where, Jacqueline Rose asks in her chapter, is the superego in queer thinking? This is also broached by Bob Hinshelwood. In this book, it is projected into the "normal" other, the boring ordinary other who doesn't enjoy and doesn't take absolute pleasure, in some ways the pessimistic other of psychoanalysis. This queer projection ends up being tautological and categorizing of psychoanalysis, in the calls for psychoanalysis to "loosen up" and be less "sober." It may be helpful to reflect on the dissimilarity of the question of difference and the question of binarization. All binaries are the refusal of the non-rapport which is Lacan's idea that the oneness and harmony promised by sexual union is inherently impossible. Thus binaries are attempts to suture over uncertainty, inexistence and impossibility with a frame of dichotomization, not a frame of difference. Incorporating difference involves accepting the non-compatibility of the other. Queer theory also aims to overturn and discredit binaries but it must work hard not to reintroduce other binaries, the most entrenched binary being of course the normative and the queer. To be attentive to difference is to subscribe to the sexual "non-rapport," which is the impossibility of any binary to solve the problem of sex.

For readers of this collection, I hope that the book's encounters, which reveal a diversity of thought and practice, as well as deep wounds, disagreement and unease, are provocative and critically engaging. For new practices and thought to emerge, a process of working-though traumas, conflicts and denials must occur, as well as a commitment to a ceaseless practice of interrogation of key tenets and formulations; this to be done with a spotlight on the role and effect of the contemporary zeitgeist in contemporary thought and practices. This is why an interdisciplinary engagement is so important, because it gives perspective on the discourses underlying the thought and practices of single disciplines, thereby opening up the space for reflection. Without that, the ground for critical interrogation and the possibilities

for the creative and new are precluded. An aim of this book, with the help of its readers, is to plough the furrow of possibility of what has yet to be thought and said in the complicated and contested field of human sexuality.

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