



The Bulletin

President's Message

Judi Kobrick, Ph.D.

The TICP Bulletin has again been shepherded by Keith Haartman and his golden voice and dedication, for which we are eternally indebted. Suzanne Pearen is to be commended for keeping the project on track and for her never-ending care and energy. The TICP has had a very bountiful Spring ... from the launch of a Community Clinic under the able direction of Frances Newman to the TICP attaining charitable status as a non profit organization that was spearheaded by Karl Loszak. In addition, in April, Joshua Levy generously presented a stimulating and thought provoking day entitled *'The unique place of multiple understanding and interpreting dreams during the various phases of psychoanalytic treatment of developmental trauma.'* Recently, members, candidates and guests participated in the 12th Annual IARPP Conference held in Toronto *'The Relational Pulse: Controversies, Caricatures, and Clinical Wisdom'* in roles that included a local planning committee, paper presentations, discussants, moderators and attendees. Marilyn Lerner and her musical trio *The Ugly Beauties* and Keith Haartman performed the stellar musical accompaniment for the Reception providing a warm and welcoming atmosphere for the guests from afar on a stormy evening that will never be forgotten. Hazel Ipp ensured that all the varied and complex moving parts of the conference kept moving to the very end, playing many roles with boundless energy. I encourage all to write and contribute to the Bulletin ... both the lyrics and the music.

On a sadder note, our community lost two inspiring and contributing analysts, Alan Kindler and Doug Frayn who both were dedicated and generous teachers, supervisors, mentors and colleagues from the early days of the TICP. We are grateful for their wisdom and support throughout the years.



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Save The Date

- **Essentials Program** Fall 2015
Still accepting applications
- September 26, 2015 TICP Conference: **Dr. Stephen Seligman**
- January 30, 2016 TICP Conference: **Dr. Muriel Dimen**
- May 14, 2016 TICP Conference: **Dr. Riccardo Lombardi**

2015 TRAINING PROGRAMS

The TICP offers several types of educational programs which examine, contrast, and where possible, integrate the thoughts and methods of major perspectives in contemporary psychoanalysis. We invite outstanding international investigators to Toronto, to present their cutting-edge work to professionals and scholars interested in expanding their knowledge of psychoanalysis. We welcome all potential applicants to learn more about the TICP and their own possibilities within our Institute and Society.

TICP Essentials Program in Psychoanalytic Psychotherapy

*class begins September 2015
(30-session program)*

This is a clinically-focused program for those desiring to learn the basic principles of psychoanalytic psychotherapy. It is suitable for mental health practitioners with little or no training in psychoanalytic psychotherapy, and those with an interest in psychoanalysis with little or no clinical experience.

**STILL ACCEPTING APPLICATIONS FOR
LIMITED SPACES IN FALL 2015!**

For more information:

416-288-8060

info@ticip.on.ca

www.ticip.on.ca

FALL 2015 CONFERENCE

September 26, 2015

Dr. Stephen Seligman, D.M.H.

The 2nd Annual Willock-Ipp Lecture Series

The Baby and the Bathwater: Contemporary Applications of Clinical Infant Research

Seating is limited so be sure to reserve your space early.

Time: 10:00 a.m.—4:00 p.m.

Place: George Ignatieff Theatre, University of Toronto

Details & registration available online at www.ticip.on.ca

ABOUT THE DAY

Saturday Morning Presentation:

The Subjective Experience of Time:

Unresponsive Objects and the Vacuity of the Future

Dr. Seligman discusses how a personal sense of time is organized and experienced. Synthesizing phenomenological philosophy, clinical psychoanalysis, and developmental theory and research, he will describe the ways that temporality can be seen as a fundamental giver and organizer of sense, of being and of meaning. He will focus on clinical implications for working with patients who present without a sense of a forward-moving future. His presentation will illustrate the effects of unresponsive parenting, and be punctuated by a clinical case discussion.

Saturday Afternoon Presentation:

Mentalization, Metaphor, Acknowledgement, Grief:

Interaction and Transformation in Psychoanalytic Process

A clinical presentation applies early development studies to psychotherapies with patients with traumatic histories and characterological problems. Emerging concepts such as mentalization and attachment will be considered along with transference-countertransference, projection and the complex uses and pitfalls of dyadic interactions, including “enactments.”

[REGISTER ONLINE TODAY!](#)



IFPE

International Forum for Psychoanalytic Education

Vulnerability and Its Discontents

Deborah Britzman,
Distinguished Research Professor, FRSC
Hans W. Loewald Memorial Award

Giselle Galdi, Ph.D. & Paul Zelevansky
Distinguished Psychoanalytic Educators

Philadelphia, Pennsylvania

Sheraton Society Hill Hotel

November 5 - 7, 2015

CALL FOR PARTICIPATION

The 26th Annual Interdisciplinary Conference of the International Forum for Psychoanalytic Education invites you to consider the theme of our uneasiness with vulnerability - from the shared vulnerability of the patient and analyst in the consulting room to the political and global dimensions of our vulnerability in today's world of cyber attacks and deadly terrorism.

Please visit our website for the full version of the "Call" and the proposal form.

www.IFPE.org

FALL 2015 EXTENSION PROGRAM

LACAN ON LANGUAGE, THE SYMBOLIC, AND SUBJECTIVITY

September 23, 30, October 7, 21, 28, November 8, 2015 (six Wednesday evenings)

OVERVIEW

Our course will be devoted to five specific topics that are central within the psychoanalytic theory and practice of Jacques Lacan. The course will be team-taught, with all instructors present at each class. No previous experience with the work of Lacan is necessary for those who register for the course. Clinical material will be presented in each class.

The five topics are:

1. **Language.** In the first development of our course, the focus will be on the role of linguistic theory in Lacan's work. We will provide answers to questions like: what new developments in psychoanalysis did Ferdinand de Saussure allow Lacan to make?
2. **Symbolism and the Symbolic.** In his early teachings and throughout his career, Lacan developed his theoretical framework of the three registers—the symbolic, the imaginary, and the real. We will pay particular attention to Lacan's notion of the symbolic, and more particularly, the relationship between the symbolic and language.
3. **The Name of the Father.** We will focus on Lacan's understanding of pre-oedipal issues and how they take on their meaning retroactively. We will relate Lacan's work to Kleinian theory.
4. **Subjectivity.** We will introduce Lacan's work on the subject and desire, with an emphasis on his subversion of the notion of subjectivity adhered to by certain contemporary philosophers and analysts.
5. **Transference.** Lacan's radical revision of conventional understandings of transference is the topic that we will be addressed in our fifth class.

LEARNING OUTCOMES

At the end of the course, participants will have achieved an understanding of five key topics in the field of Lacanian theory. Participants will also be able to relate Lacanian theory to clinical practice.

INSTRUCTORS: (all instructors are members of *Lacan Toronto*):

Clive Thomson (course coordinator)

Clive Thomson, PhD, psychoanalyst in private practice. He is a professor and past Director, School of Languages & Literatures, University of Guelph. He is a graduate of the TICP and co-founder of Lacan Toronto.

Ines Anderson

Ines Anderson, MSW, is a member of the World Association of Psychoanalysis (WAPOL) and La Nueva Escuela Lacaniana (NEL) since 2000. She has a private psychoanalytic practice in downtown Toronto.

Dan Collins

Dan Collins, PhD, MSW, is a founding member of Affiliated Psychoanalytic Workgroups, an organization that promotes clinical Lacanian psychoanalysis through its conferences and events. He teaches in Buffalo, NY, and is a psychoanalyst in private practice. Dan is also a member of APPI.

Archontoula Giannopoulou

Archontoula Giannopoulou, PhD in Philosophy from EHESS (Paris), has published articles and reviews in French, Greek, and English. Her interest in psychoanalysis focuses on the Lacanian theory of subjectivity and its practical implications.

Carlos Rivas

Carlos Rivas, studied psychology, philosophy and social sciences in Venezuela. He trained in Gestalt Therapy, Hypnotherapy, Motivational Interviewing, Focusing, and EMDR, and in 2005 was the recipient of the Venezuelan National Award for Research in Psychotherapy. He has a private practice in psychoanalytic psychotherapy and uses this and other modalities as team leader and counsellor for Seniors at Family Service Toronto.

Randall Terada

Randall Terada, PhD, attends Extension Programs of the Toronto Psychoanalytic Society and has worked for many years in the social service sector. Specifically, his work with youth on the autistic spectrum spurred his interest in the work of Jacques Lacan. He is a teacher/professor who has published on Judith Butler and *objet (a)*, on the ethics of the real, and on the transition from the subject of desire to the subject of drive in the work of Lacanian film theorist Todd McGowan.

Registration and details are available at www.ticp.on.ca

Seating is limited so be sure to reserve your space early.

Classes will be held at the University of Toronto, room TBA

[CLICK HERE TO REGISTER NOW](#)



Artwork by Joseph Sherman

Film Noir, or the "Crime psychology film", emerged in Hollywood as a new genre and style in the early 40s and continued until the late 50s. A morphing of hardboiled crime fiction with German expressionist cinematography, *film noir* was named retroactively by French film critics in 1946 who noticed a strikingly cynical tone in American cinema, starkly different from the earlier pre-war zeitgeist of naïve optimism.

Originally shot and directed largely by European émigrés fleeing the rise of Nazism, the *film noir* style is often marked by low key lighting, high contrast and shadows, disorienting camera angles and off kilter set designs-- all of which prove as important in communicating nuanced meanings as the characters and narratives themselves.

Familiar with psychoanalytic thinking which was widely popular in Europe before the War, *film noir* creators infused their work with themes of eroticism, obsession, sadistic violence, paranoia and moral ambiguity, perhaps reflective of a more genuine experience of a disillusioned post-war society.

We will screen the following six classics from the noir cannon, exploring them through different psychoanalytic lenses with the aim of gaining insight into the collective unconscious of filmmakers and audiences alike at a point in time when nothing would ever be felt to be certain again.

Cost: \$200

Register ONLINE at www.ticp.on.ca

Location: University of Toronto, room TBA

Dates: October 16, November 13, 2015; January 15, February 12, March 25, April 15, 2016

[CLICK HERE TO REGISTER NOW](#)

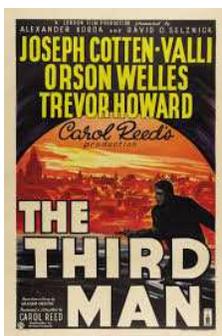
FILM EXTENSION PROGRAM: SCHEDULE & FILM DETAILS



Blue Angel (1930) - October 16, 2015
Presenter: Keith Haartman/Dan Merkur
Marlene Dietrich/Emil Jannings
Director: Josef Von Sternberg



Laura (1944) – November 13, 2015
Presenter: Marilyn Lerner
Dana Andrews/Gene Tierney
Director: Otto Preminger



The Third Man (1949) – January 15, 2016
Presenter: TBA
Orson Welles/Joseph Cotten
Director: Carol Reed



Johnny Guitar (1954) – February 12, 2016
Presenter: Deborah Levine
Joan Crawford/Mercedes McCambridge
Directed by Nicholas Ray



Night of the Hunter (1955) – March 25, 2016
Presenter: Keith Haartman
Robert Mitchum/ Lillian Gish
Directed by Charles Laughton and Robert Mitchum
(uncredited)



Touch of Evil (1958) – April 15, 2016
Presenter: Art Caspary
Charlton Heston /Marlene Dietrich/Orson Welles
Directed by: Orson Welles

POETRY

Chance

by Sarah Turnbull

The special effects are amazing
3 D everywhere
Right down to the smallest
Right up to the infinite,
Maybe beyond.
Hard to believe.
How is it done?
Good question.
The colours the contours
The materials spectacular
Durable and gossamer
Such sensuous streams.
And oh the critters!
How is it done?
Random say some,
Something to do with time and matter,
Space.
I think I'm going to wait a very long time
For the chance to be in a show like this,
Starring no less,
Buying a ticket in case.
Once in a universe?
Long, long odds.
Fat chance.
And of course very lucky for us
This lovely little emergent
Epiphenomenon they say
Of crackling, crystal clear
Consciousness!
Yum



A response to Dr. Izenberg's response to: "In the Light of Eternity: A Personal Point of View on War and Peace in the Middle East".

(TICP Bulletin Spring 2014, Winter 2015)

Dr. John Sloane

First of all, I want to say that I appreciate Dr. Izenberg's honesty and directness in letting me know, in advance of its publication, that he had written this painful but powerful response to my paper. I have at least an inkling of what he must felt, reading mine, and what he went through deciding to respond to it publically. He raises some very important questions and makes some serious allegations, which I will try to respond to in the same respectful spirit in which he has written them, paragraph by paragraph.

1) I, too, had misgivings, not only about publishing my personal point of view on-line in the TICP Bulletin, but about presenting it, previously, to a psychoanalytic audience that I knew was likely to include Israelis and other Jewish analysts who could be disturbed by and find fault (or unconscious motives) with what I had to say. While I recognize the fact that bringing personal experience into a professional forum, or political matters into the arena of psychoanalytic discussion is of debatable value, I believe that politics is increasingly part of the emotional air we breathe in this age of mass communication. It is part of what profoundly affects our patients and our selves, and is, therefore, an integral, not peripheral, part of the work we do – often more than we know, consciously. I also believe that as complex and "beyond the scope" of psychoanalysis (let alone my personal or professional expertise) the historical, cultural, economic, political and strategic issues are, there is something to be learned from our clinical, relational experience that could shed useful light on what goes on, intersubjectively, in those arenas. The personal *is* political and political decisions are powerfully influenced by personal experience and unconscious character structure.

2) I am content to have the question of whether or not I am "in error" – and if so, in what way – open for discussion. That, to me, is one of the fundamental contributions of Self-Psychology and Relational Psychoanalysis. We are learning how important it is to have our subjective authority open to question, criticism and, literally, *objection*. Becoming more comfortable with "not-knowing" is part of what has enabled me to learn more about this painfully complex and dangerously escalating global situation, concentrated in, and spreading from the Middle East.

Dr. Izenberg's first objection is to what he reads as a "conceptual" or logical error of "equating" individual psychology with the complex, multi-layered geo-political realities and historical entanglements that are far beyond what can be understood, let alone remedied, by methods developed in the unique context of a patient freely choosing to engage a therapist. I would agree – if that's what I'm doing.

But I don't think it is. I, too, believe that there is a world of difference between those disparate dimensions of human experience; the personal and the political, and the tools required to affect them. There are also, however, similarities, connections, parallels and analogies – or "links" worth considering, as the IARPP conference in Chile invited and highlighted with its theme of "Matrix, Link and Field". I was not alone there, trying to articulate powerful personal, political, and historical traumas and open them up for psychoanalytic discussion. It is not easy to find words to bridge such disparate foci and points of view in order to contain "global", but intimately trans-generational, crimes against our common humanity. That conference, including the respectful discussion of my paper, gave me hope that it is possible, and made me willing to have it published in the TICP newsletter.

I, too, believe that there is a world of difference between those disparate dimensions of human experience; the personal and the political, and the tools required to affect them.

Dr. Izenberg's second objection is to what he appears to have experienced personally, as a "fundamental empathic insensitivity" (or empathic failure) on my part, a *failure to recognize* what he considers "the real reasons" for "disappointment, dismay and anger" that he and others "may" have with certain of my statements. He was also concerned that my words could have seriously misleading "ramifications" or inflammatory ripple effects on a political level, if left unchallenged. Ironically, I felt flattered that he took my words so seriously – a force to be reckoned with – even though those are *not* the effects I would wish. Again, though, I appreciate the truth of what he is saying (that our words can be taken in *many* ways and have unknown, unintended effects), and the respectful, empathic, if pointed way he has chosen to say it.

There is, in fact, yet another powerful set of reactions that might be mentioned – that one person has already quite passionately voiced in response to my paper – disgust, disdain, contempt, scorn and ridicule of my ignorance of what’s “really” happening in the Middle East. She expressed what Winnicott might call “all-out destructive” rage, in fact, at what she took to be the implication that Israel is “solely responsible” for what is happening there. She was deeply offended by my utter ignorance of what it’s like to live under deadly attack with daily reminders of an other’s determination to destroy ‘you’, your homes, and those you love. That, too, was an understandable, human response to an otherwise incomprehensible difference of feeling or opinion that endangers what is sacred and essential from her point of view. That response can also crystalize into authoritative attitudes that contribute to “soul-murder” of others. That is especially true when it is embodied by someone who matters a great deal to us, someone we otherwise love, trust, admire – and need to love us. Such disrespect contributes to the breakdown of relationships at all levels of the systems of which we are part, and accounts for the perpetuation of at least some of the intractable conflicts we are plagued with, not just intra-psychically and inter-subjectively, but internationally.

Sam did not go that far, and I deeply appreciate that fact – which made it possible for us to meet face-to-face, and have an authentic, heart-to-heart conversation about our differences and similarities. Both of us passionately want Israel to exist in a world that is safer than it presently is. We differ on how best to ensure that, and on our assessment of the risks that exist in speaking and acting one way or another.

3) There is a lot to consider in this paragraph.

First of all, I believe Dr. Izenberg is making a mistake when he says that my comment “unmistakably equates” the situation of the Palestinians with that of the Jews in Nazi Germany. He is right, though, in recognizing that that was not my intent and that I would be horrified to think it was. In fact, as I was wrestling with how to respond to his arguments, I had a dream in which there were several bodies on the ground, three of which were still alive and one, slightly smaller than the others, was in a state of rigor mortis. There was something strange about that one, not-quite human, rag-doll-like, reminding me of “Raggedy Andy” (Andy being a name I considered changing mine to, as a boy). I was, indeed, horrified. Although I had not killed them myself, I was somehow responsible. I woke in a state of dread that what I was trying to articulate in response to Dr. Izenberg’s allegations could do more harm than good (reminding me of past experiences – and making me aware of how I might be a “straw man” for Sam).

Let me say, then, that I know it is not the intent of Israel to exterminate the Palestinians, for whom it cares, in various ways, and that Israel has tried, again and again, to move in the direction of peace, only to be attacked and provoked to make war in order to not let her children be slaughtered again. There is no doubt in my mind that Israel has the right to defend herself.

However, what Dr. Izenberg refers to as "supposedly being done to Palestinians" is *really* being done. They are being displaced from spaces that once were theirs, rendered homeless, confined to dehumanizing enclaves and refugee camps, and slaughtered from time to time; innocents, warmongers and bystanders alike. That has been happening on scale that makes many people, including Jews in Israel and elsewhere, feel horrified, torn, and critical of what Israel does in their name. They, too, question the necessity and effectiveness of *some* of what Israel does. No person and no state is without fault or beyond questioning, let alone free of the necessity of learning from feedback about its "errors" or the consequences of what it does. All points of view, defensive strategies, and ways of asserting our right to exist can have counter-productive effects of provoking, reinforcing, amplifying and spreading hostility against us for violating the deeply felt rights of others. Israel is not to blame. Human nature, not-yet-fully understood, responsibly contained, and mutually regulated, is.

If what I have said is hurtful, slanderous, obscene, or dangerous, I am truly sorry. I did not intend it to be – nor do I believe it arises from an "unconscious conviction" that Jews, generally, or Israel, specifically, are "the problem". On the contrary, I am convinced that Jews and Israel have developed highly constructive, self-reflective, democratic ways of thinking and relating that have, among many other cultural contributions, given rise to psychoanalysis and to the possibility of resolving such conflicts! Even that distinction, however, can be a tremendous burden, lead to much anguish, and at times to dissociation from innate compassion and acceptance of responsibility for the effects of what we do.

I admit that I was making a comparison or drawing a parallel between Canada's disregard of the appalling plight of the Jews as victims of Nazi Germany, and its/our disregard of the appalling plight of the Palestinians who are victims of Israel's defensive aggression – as well as of the indifference on the part of some Arabs and Muslims to the value of human life – even their own! I have also become much more aware (as a result of writing this paper and hearing the responses of others more knowledgeable and personally involved than I am) that the ruthless determination of some Palestinian leaders (Hamas) to rid the region of the Jewish State – using their own people as less-than-human shields – is, itself, a Nazi-like factor that must be faced and forcefully opposed. That is something for which Palestinians and others are ultimately responsible. Unfortunately, as with the much smaller-scale enactments we participate in as analysts, the roles of victim, perpetrator and bystander are reversible, fluid, and sometimes overlapping in ways that blur boundaries and make it very difficult, if not impossible, to avoid costly and tragic "mistakes".

I know there are many times, even in my own office, when I don't know what my patients could, let alone "should" do differently, especially when I find myself in "the heart of darkness" *with and against* them at the same time, where "bad objects" on both sides have been mobilized with powerfully felt convictions that the only solution is to "get rid of the Enemy". An understandable sentiment, but not "the last word". I certainly don't presume to know what Israel – or the Palestinians – could or should do differently, only that the human dynamics of such situations must sooner or later be taken into account.

To the best of my knowledge, the "conviction" that lies behind what I am saying is this: "that we are all more simply human than otherwise", as Harry Stack Sullivan once said. When we are under immediate threat, or have been repeatedly dehumanized all our lives – or for centuries, as Jews have been by Christians among others – and as Palestinians are experiencing, caught between Israel's legitimate determination to defend itself and the determination of Hamas to destroy Israel at any cost, it is very hard not to divide the world into two kinds of people, who are either "with us or against us", good or evil. While, it is necessary, sometimes, to make such idealizing and/or demonizing judgments, they can lead us to lose sight of "sleeper cells"; vulnerable but dissociated self-states in ourselves and others who might be inclined toward certainty and excessive use of force on the one hand, or toward trust (fraught with risk of betrayal) on the other.

I am convinced that Jews and Israel have developed highly constructive, self-reflective, democratic ways of thinking and relating that have, among many other cultural contributions, given rise to psychoanalysis and to the possibility of resolving such conflicts!

One of the things I appreciate about "the Jewish science", and about the Jewish participants in a recent on-line IARPP discussion of this highly sensitive, contentious issue during the (2014) war in Gaza, is the capacity to hold such opposites in mind, to bear the ambivalence and uncertainty about what to do, while maintaining conscious compassion for, and the ability to identify with, human beings "on the other side", who are injured by the actions of the State with which they *also* identify. This, I think, may be unprecedented, historically, and for me, at least, is very hopeful. Could that admirable personal capacity not have political parallels, repercussions and potentials for peace?

4) Once again, I agree that it is *wrong* to "solely blame" Israel, and that the rhetoric and propaganda used in some Palestinians schools and elsewhere is inflammatory and deadly. So, too is the targeting of Jews in Europe and elsewhere, as is (in my opinion) the use of "free speech" to make a mockery of what Muslims hold sacred. Israel is not blameless, however. If what I have said falls into that category of "blaming" for Dr. Izenberg, that is unfortunate – but its placement, there, is not all *my* doing. I very much agree with him that the solutions are far from obvious or simple. At the same time, I think it is important to recognize that anti-Semitism (or anti-Westernism, for that matter) can be inflamed by what appear to be automatic or disproportionately destructive responses to provocation. Automatic retaliation, as well as punitive expansion of "settlements" in response to efforts on the part of Palestine to be recognized by the UN, is counterproductive. Politicians on *both* sides are damned if they do, and damned if they don't stand up for their constituents. A measure of genuine recognition – and acceptance of responsibility for what we do, is necessary for the integration of opposites within – on both sides.

I think it is important to recognize that anti-Semitism (or anti-Westernism, for that matter) can be inflamed by what appear to be automatic or disproportionately destructive responses to provocation.

As analysts, we have all been there (or somewhere analogous to it) and continue to learn the hard way how to do both; empathically recognize and respect where the other is coming from and what he or she is reacting to in us, on the one hand – and stand our ground on what is true and essential from our own point of view at the same time. As excruciatingly complex and impossible as that may sometimes be in our offices, I agree that it is far simpler than whatever might be required at the "geo-political" level. Jessica Benjamin, for one, has been working very hard to apply her understanding of "recognition" and "doer and done-to" dynamics to such conflicts (<http://www.publicseminar.org/2014/12/the-discarded-and-the-dignified-parts-1-and-2/#.VLE7N4rF96g>).

5) Perhaps I deserve to have my words made a mockery of. It would, indeed, be absurd to tell the victims of a lynch mob that they need to listen and let it be known that they "understand" their attackers. And I certainly do not think ISIS warriors will be stopped in their tracks by a good listener. But I do think that those terrifying, mass movements of intentional evil recruit people who have been terrified, abused, dehumanized, and not listened to – or firmly but respectfully opposed, developmentally. I also think that we are going through a collective developmental phase, as a species, one that re-enacts old trauma for many if not all of us. There are times when we need ways and means of stopping what's happening by all necessary force of words or weapons. But force, like appeasement, can also make things worse. Somewhere, between the two, there may be moments when there is an opportunity to listen, consider, and "stand in the spaces" provided by uncertainty – for better or for worse.

Even in analysis with individuals who recognize their need for help (at least on one level) we can find ourselves faced with those whose accumulated trauma is such that the only way they know how to defend themselves against annihilation and maintain their vitality is through reflexive aggression and destructiveness toward a dehumanized, demonized other – sometimes with the help of an idealized other (or god), “in whose name” they do what they do. With some, that lifelong pattern of relating has been reinforced and structured in such a way that it has become who they are, resistant to all efforts on the part of another to change it. The world, unfortunately, is full of such people who know, absolutely, where good and evil are located. Some of them rise to the top of political hierarchies and “armies that clash in the night”. But it is also true that some politicians and military leaders wisely recognize the limits, or counter-productiveness, of force to achieve peace.

I was recently reading an article in the Economist’s “The World in 2015” that reminded me of such an event during the nuclear arms race of the 1980’s: “The balance of terror between America and the Soviet Union evolved into a choreography of deterrence involving successive arms-control deals in which *both sides understood that their security depended upon respecting the security needs of the other* (p. 88)” (italics mine). As I see it, Israel’s security depends only in part upon its use of whatever force is necessary, but ultimately it depends on the well-being, recognition, and good will of its neighbors and of the wider world. There are many in Israel who already understand that. How to achieve it, however, is far from simple. One of the many factors that must be taken into account is a fundamental understanding of what is required for authentic, constructive, co-operative *human* relatedness.

6) It’s true that Sam and I have been colleagues, partners and friends for a long time, and even “of one mind” on many important matters. It is very painful to come up against a difference on one of such heartfelt concern, so close to the core of who each of us is – whether in public or in private. The difference between us is analogous to that which matters so much to the world in which we live, increasingly threatened and inflamed by events that are experienced as outrageously dehumanizing, disempowering and annihilating. That not only feeds anti-Semitism, but also anti-Christian, anti-Muslim and anti-Life attitudes that are increasing the appallingly public appeal of ISIS. On another level, I am genuinely grateful to have all this out in the open in the presence of a Third, so to speak, where it becomes possible to see eye-to-eye on our differences without losing what is sacred and essential to both of us. If our disagreement generates further analytic discussion, the ramifications of that might not be all bad!

Finally, it seems to me, alongside the alarming rise of genocidal “solutions” to what is wrong with our world, but *in reality* threaten our survival as a species, there is also an evolving relational sensibility or awareness that we co-create not only “the Human problem”, but whatever constructive, mutually responsive and responsible solutions there may be. No person, no party, no nation, no religion, no science or technology has “the answer”. But, in my view, psychoanalysis has a part to play in formulating and enacting the relational principles that many others are also discovering and creatively expressing in their

Continued..... Response to: "In the Light of Eternity: A Personal Point of View on War and Peace in the Middle East".

The 13th Century Sufi poet, Rumi, wrote:

*Out beyond ideas of wrongdoing and rightdoing,
there is a field. I'll meet you there.*

*When the soul lies down in that grass,
the world is too full to talk about.*

Ideas, language, even the phrase "each other" doesn't make any sense.

Psychoanalysis is one such field, where we move back and forth between what makes sense and what doesn't, sometimes finding constructive inter-subjective solutions in the presence of "goodenough others". It is hard for me to imagine international solutions that are not also mindful of the part played by our unconscious "convictions", as Dr. Izenberg stresses – unless our underlying conviction is that there is "no solution". Mutually exclusive, equal but opposite, absolute authorities insisting on domination or destruction are not the only way. Mutual recognition and inclusion, with firm, respectful opposition and willingness to acknowledge fault in the eyes of the other, are vital to our survival as "equivalent" human beings.

This, we can do.

Thank you, Sam, for helping to make it necessary – and possible – for me to formulate this much.



“IS SELF AN ILLUSION?”: A QUESTION FOR THE EARTH

Theoretical, Clinical, and Environmental Implications

By Anthony Rankin Wilson, MSW, RSW

*[A version of this paper was presented at the October 2012 International Association for
Psychoanalytic Self Psychology Conference in Washington, DC.]*

PROLOGUE

“We can believe whatever we please, but that doesn’t mean that the universe is going to suit itself to our particular beliefs or our particular capacities.” Wilfrid Bion

“One could accuse therapeutic psychology’s exaggeration of the personal interior, and aggrandizing of its importance, of being a systematic denial of the world out there, a kind of compensation for the true grandness its theory has refused to include and has defended against.” James Hillman

Psychoanalysis is slowly awakening to the reality of the environmental crisis and its’ disavowal of humanity’s embeddedness within, and dependence upon, the other-than-human world. As far back as 1960, analyst Harold Searles wrote *“that in Freud’s own writings, as well as in those of other investigators, it is a rare thing to find explicit acknowledgment paid to the significance of the nonhuman environment in man’s psychological life.”*¹ In June, 2010, the International Association for Relational Psychoanalysis sponsored an online seminar, “Psychology, Psychoanalysis, and the Environment: A Dialogue”, with international faculty. And in October, 2010, the Institute of Psychoanalysis in London, England, organized a conference, “Engaging With Climate Change: Psychoanalytic Perspectives”, where almost two hundred environmentalists, activists, and analysts gathered.

I was born in 1950 on the lip of the 10,000 year old North Saskatchewan River Valley. As I stood on the edge of the river bank, the swift moving water was terrifying and alluring to me as a child. I kept my distance and usually retreated to the maternal safety of narrow foot trails rising from the flood plain through the trees and hills of the ravine.

Here, friends and I would explore for hours, immersed in the natural environment and our imaginative play. I lived inside this river valley as I had once lived inside the contours of my mother's womb. It shaped my experience of "self", of embodiment. My reciprocal relationship with this river and valley is as much a part of my desire to express concern through this paper and to challenge illusory and unsustainable metaphors of "self", as any other relationship I've had, human and other-than-human. [Note: *Other-than-human* refers to all living organisms as well as the surface of the planet and the portion of the atmosphere and the subsurface that is capable of supporting life.]

INTRODUCTION

In May 2001, Jack, a twice a week analytic psychotherapy patient whom I'd been seeing for 6 years, told me excitedly that he'd just purchased two jet-skis. Seemingly out-of-the-blue, I became confused. Should I mirror his enthusiasm that assumed a shared understanding between us that his longstanding fear of play, and its' potential for emotional exposure, was perhaps giving way to an increased capacity for autonomous self-expression and pleasure? But what of the implications of his purchases for the nesting shore-birds, the lake-water, and the air to be filled with yet more sound and carbon dioxide? I had been reading about environmental concerns and their implications for psychoanalysis and psychotherapy since the early 90's. My own reflections had remained largely intellectualized...until this session. Now, in these moments between Jack and I, it was shockingly not so clear to me where my allegiances lay. Yes, my professional responsibility was to serve Jack and his psychological maturation. But what of the Earth in crisis? What of the words of Australian ecologist, John Seed? *"I try to remember that it's not me, John Seed, trying to protect the rain forest. Rather, I am part of the rainforest protecting itself. I am that part of the rainforest recently emerged into thinking."*² I chose to mirror Jack and keep the contents of my bifurcated mind to myself. However...these moments opened a fissure in my thinking that has remained open, indeed widened, and through which has poured a steady flow of questions and the unsettling feeling that my clinical meaning-making foundations are being eroded, parameters breached. Five years into the psychotherapy of Frank, a husband, father, and successful businessman in his early 40's, he told me of bludgeoning, with a shovel, a Massasauga Rattlesnake that had ventured near his cottage. This snake is a threatened species and familiar to me from experiences canoe camping in the backcountry north of my home city.

I experienced visceral shock and outrage as Frank told me his story and had to willfully direct my empathic focus towards him and away from the snake who, in those initial moments, became my primary figure of identification. This vignette, like the other, is pertinent to our explorations for several reasons.

First, it illustrates the clinical dilemma of a psychotherapist “self” bred in the metaphors of an interior-spatial, skin-encapsulated isolated mind, whose current experience is increasingly one where the boundaries of “self” are not so clear. I believe these confusing clinical experiences will become more common as symptoms of the environmental crisis increasingly enter our session rooms, and as analysts awaken to this reality. Frank knew I had environmental interests and concerns and was very fearful of relating this experience. His adaptive “good boy” had relationally navigated a belligerent, critical father, and an emotionally-absent mother, by becoming a handyman ever eager to fix things for his parents. The handyman was terrified that he could not “fix” this between us. Over time we were able to navigate this territory and utilize it to soften his rigid, compensatory, inferior-superior structures of pathological accommodation. Eventually Frank began to speak of his rattlesnake remorse and open to his own identification with the snake as a way to access how he felt when facing his father’s sudden enraged attacks.

These vignettes also raise such clinical questions as: if a person’s sense of “self”, made acutely aware by the environmental crisis of its’ delusional metaphoric boundaries, begins to extend its’ perimeter beyond



What happens in the analyst, and between analyst and patient, when the patient’s needs and environmental needs clearly conflict?

human identifications to include a natural world in distress - rivers, rattlesnakes, soil - how will we as analysts and psychotherapists relate to, understand, and metabolize experiences such as the ones I briefly describe with Jack and Frank? Of course, we hold a therapeutic allegiance that privileges our patient’s well-being. But what of the well-being of ecologies that make possible and sustain our existence? What happens in the analyst, and between analyst and patient, when the patient’s needs and environmental needs clearly conflict? How will clinicians relate to patients who bring feelings of conflict between their lifestyles, their identities, and their experience of, or their hearing the spreading news of, deteriorating ecosystems? As reports of the environmental crisis increasingly break through personal narcissistic bubbles of security and belief in the future, what becomes of denial and disavowal? And, how to clinically respond to another patient of mine who said, “there’s nothing to lose, we’re all fucked anyway”, recognizing that this may be an indicator of what scientist Tim Flannery calls “*after population, the greatest obstacle in our path to sustainability...discounting the future.*”³

Psychoanalysis, through the maturing theories and methods of the Self Psychologists, Intersubjectivists, and Relationalists, has been steadily evolving towards a concept of "self" that is more *"allied with the round intelligence of the animate Earth."*⁴ Indeed, in 1992, George Atwood and Robert Stolorow, wrote: *"...the image of the isolated mind represents modern man's alienation from nature...This distinction diminishes the experience of the inescapable physical embodiment of the human self and thereby attenuates a sense of being wholly subject to the conditions and cycles of biological existence. These conditions include absolute dependence on the physical environment, kinship to other animals, subjection to biological rhythms and needs, and, perhaps most important, man's physical vulnerability and ultimate mortality...Insofar as the being of man is defined and located in mind, existing as an entity apart from the embeddedness of the body in the biological world, an illusion can be maintained that there is a sphere of inner freedom from the constraints of animal existence and mortality."*⁵ It is this illusion of the isolated mind, or, in other words, the limited metaphor of an interior spatial "self", that we will soon explore, but first, a brief commentary on the crisis. Read what follows as a list of well-diagnosed, documented symptoms of not just environmental distress, but of the interior-spatial "self" as well, isolated and split-off from the wider circumference of what's been called the *"ecological self"*.⁶

THE ENVIRONMENTAL CRISIS

For many of us the environmental crisis remains an abstraction. It is something that is, or might be, happening somewhere else to someone else, or might happen sometime in the distant future, or is an unlikely eventuality due to the wonders of science and human ingenuity. And, perhaps, it is for others something so destructive and horrific that it defies thoughtful reflection. We do know that ignorance or such environmental mismanagement as overfishing, extermination of other species, and deforestation have played significant roles in the collapse of past societies. We in the 21st century are facing the unprecedented twin threats of climate and ocean change due to the human activity of releasing ever-increasing amounts of carbon dioxide and methane into the atmosphere. The human impact on climate was first identified by a Swedish chemist in the late 19th century. In spite of attempts to deny or minimize its significance ever since, the scientific evidence of the build-up of greenhouse gases in the atmosphere has been steadily accumulating. In May, 2010, leading scientists, including 11 Nobel laureates, published a letter in the journal *Science*, saying: *"There is compelling and consistent evidence that humans are changing the climate in ways that threaten our societies and the ecosystems on which we depend...Society has two choices: we can ignore the science and hide our heads in the sand and hope we are lucky, or we can act in the public interest to reduce the threat of global climate change quickly and substantively."*⁷

Other scientists, who are studying the changes in our oceans due to the absorption of carbon dioxide and heat created by climate change, believe that we are altering *“the ocean’s acidity, patterns of saltness, temperature, volume, ice cover, function within the planet’s carbon and oxygen cycles, and possibly the physical structure of the currents as well...[the] changes to the atmosphere are serious...but...changes to the ocean are far more so. The ocean is a bigger system. It’s more critical to the life support of the planet.”*⁸

This paper’s proposition is that we must reformulate and extend our metaphor of the “self” to include the outer environments in which we are physically and psychologically embedded.

This brief commentary on the environmental crisis invites you to pause and consider your own experience of concern. Are you aware of a vague state of anxiety about the crisis, and a sense of being overwhelmed? Can you locate defenses such as minimization, denial, and disavowal? This pause is important before moving on to our contemplations of the “self”.

This paper’s proposition is that we *must* reformulate and extend our metaphor of the “self” to include the outer environments in which we are physically and psychologically embedded. Our physical selves, for example, are continuous with the elements of air and water that circulate through us. Given mind-body unity, the state of these elements is as fundamental to our psychological well-being as it is fundamental to the state of our physical health. And I use the word *“must”* with intention, as a means to arouse you to the urgency of the role 21st century psychoanalysis and depth psychotherapy is called to play in treating the human psychological symptoms of the environmental crisis appearing in our offices, and that will be increasingly manifesting in the future. This urgency extends to the important societal role of offering our insights into human motivation, behavior, and change to other disciplines that are taking concerned action towards creating awareness of the crisis and nurturing resilient, sustainable societies...for present, and future, generations.

THE SELF

*"The self has been the central and most important concept in psychoanalytic theorizing of the past several decades. The most striking thing about the concept of self within current psychoanalytic thought is precisely the startling contrast between the centrality of concern with self and the enormous variability and lack of consensus about what the term even means."*⁹ Stephen Mitchell wrote this in 1993, and though in the intervening years there has been progress in articulating further notions of what the "self" is, or is not, his point still stands. Though Self Psychology, Intersubjectivity Theory, and Relational Psychoanalysis have made great strides in balancing the emphasis on the "spatial self" with the historically and theoretically more absent "temporal self" metaphor, most of us may remain conceptually limited by the notion of a "self" that is interior, layered, with a core, and is bounded by the skin. This is akin to Atwood and Stolorow's isolated mind.

Amidst such variability and lack of consensus about what the "self" is, also consider that *"...The notion of an individual self as an ideal with collective resonance did not take root...until the late eighteenth century..."*¹⁰ Historian Dror Wahrman has noted that the concept of identity, or "self", contains within it a serviceable tension between two apparently contradictory impulses: identity as the unique individuality of a person, and identity as a common denominator that situates an individual within a group.¹¹ In Wahrman's view, no one can possibly have an exclusively individual identity, nor be nothing but a member of a group. However, these individualizing and generalizing components of selfhood can mix in various proportions, and these proportions are, and have historically been, subject to change. He believes that the modern notion of "self" began to emerge after 1780. As others have noted, there had never been a time when *"such individuality was resonant with the collective consciousness and was a goal for everyone...[and that]...The emergent self-structure forming the base of that individuality strongly elevated the value of separation"*¹² over a "self" that is part of a wider context. And consequently, as Mitchell notes in a reference to Sass, *"according to many historians, concern about the self is the central theme of the last several centuries of Western culture."*¹³

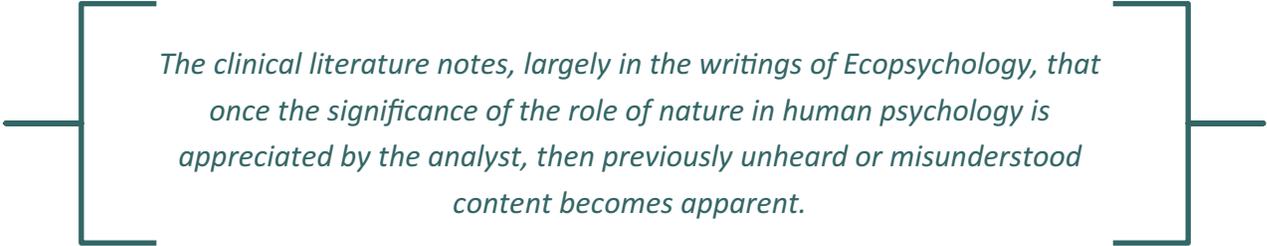
Mitchell importantly writes that *"self-reflection has become a preoccupying concern"*¹⁴ on various levels: global, international, national, and individual. He points out that psychoanalysis, with its focus on the "self", has reflected this multi-level preoccupation of the last half of the twentieth century.

This stability-seeking preoccupation has risen amidst the gusting philosophical winds of deconstructive perspectivism. Indeed, psychoanalysis has *“helped to create our contemporary western concepts of self...and remains one of our most precious methods for understanding, protecting, and developing our sense of self, both individually and as a culture.”*¹⁵

Acknowledging Mitchell’s insightful writing on psychoanalysis’s *“two different models or accounts of self...self as layered, singular, and continuous [the spatial metaphor of self] and self as multiple and discontinuous [the temporal metaphor of self]”*¹⁶, it is the evolving theories of Self Psychology, Intersubjectivity Theory, and Relational Psychoanalysis that have begun to swing the pendulum towards the center of Wahrman’s creative tension. This is the swing between the individual, skin-encapsulated “self”, and the “self” that is part of wider contexts like family, society, and as I highlight, ecosystems. They have done this through their attempts to balance the spatial metaphor of a singular and continuous “self” that is *“independent of shifts over time”*¹⁷, with the temporal metaphor of a multiple and discontinuous “self” that is variable and changes through time depending on relational context. In Stolorow’s words: *“...we are recasting psychoanalysis as a contextual psychology, which recognizes the constitutive role of relatedness in the making of all experience. Experiential worlds and intersubjective fields are seen to mutually constitute one another.”*¹⁸ The meanings of “contextual” and “relatedness” and “mutually constitute one another” need to expand beyond human relations to include the other-than-human environment. Not only do the times in which we live require this, so do the imperative realities of systems science.

Psychiatrist Mark Epstein writes that *“as the interpersonal psychiatrist Harry Stack Sullivan put it in 1938, the belief in a unique personal individuality, endemic among psychotherapists and their patients, is “the very mother of illusions.”*¹⁹ This is, as Mitchell notes, a narcissistic illusion *“in the service of allaying anxiety and distracting attention from ways in which people actually operate with others.”*²⁰ We need to extend the meaning of “others” from its’ narrow reference to human others and include the other-than-human world of others - bees, aquifers, the oaks. This is the scope of an “ecological self”. Because of identifications that extend beyond other humans and human relations to the other-than-human world, the “ecological self” perceives, and empathically feels, how *“people actually operate”* with the ecosystem. And, as a self might do with an empathically engaged concern for another person, acts in ways to express this concern.

Before turning from this brief excursion into the evolving nature of the "self" concept towards a short summary of clinical relevancies, let's review the conventional notion of "self" that has dominated our thinking, and what Gregory Bateson has called *"the epistemological error of Occidental civilization"*.²¹ Buddhist and general systems theory scholar, Joanna Macy, writes: *"The self is the metaphoric construct of identity and agency, the hypothetical piece of turf on which we construct our strategies for survival, the notion around which we focus our instincts for self-preservation, our needs for self-approval, and the boundaries of our self-interest."*²² This version of "self" is being replaced by *"wider constructs of identity and self-interest - by what philosopher Arne Naess termed the "ecological self", coextensive with other beings and the life of our planet."*²³ This replacement is in some ways a revival of a consciousness at one time present in many cultures. Aboriginal peoples would consider our conception of the "self" as a distinctive whole *"set contrastively both against other such wholes and against a social and natural background [as a] rather peculiar idea..."*²⁴



The clinical literature notes, largely in the writings of Ecopsychology, that once the significance of the role of nature in human psychology is appreciated by the analyst, then previously unheard or misunderstood content becomes apparent.

Macy describes two factors that have contributed to the dismantling of the modern illusion of a continuous, skin-encapsulated "self". First, she says that this "self" is being *"psychologically and spiritually challenged by confrontation with dangers of mass annihilation...and [second that]...From living systems theory and systems cybernetics emerges a process view of the self as inseparable from the web of relationships that sustain it"*.²⁵ This shift to a more encompassing metaphor of "self" is partly a function of the unprecedented, overwhelming dangers that we now face. *"The loss of certainty that there will be a future is...the pivotal psychological reality of our time"*,²⁶ Macy writes. It is this sense of the *"environmental irreparable"*²⁷ that permeates the psychological atmosphere of the early 21st century Western mind, tears at the skin of the interior-spatial "self", and contributes to psychopathology often attributed exclusively to other causes. A focus on the psychopathology of apathy will begin our clinical reflections.

THE ECOLOGICAL SELF in CLINICAL CONTEXT

“Relational patterns evolve from dyads, families, communities, and cultures - and those interlocking networks of meaning originate in a material and earthly environmental field.” Susan Bodnar

If we have the eyes to see and the ears to hear, evidence is mounting of the planet’s distressed life support systems. From the loss of biodiversity and the mass extinction of species to climate/ocean change, it is overwhelming to contemplate what this actually means, particularly for the isolated mind of the illusory interior-spatial “self”. Apathy, far from its commonly understood meaning of being free from or insensitive to suffering, is actually a reaction similar to the freezing and paralysis that occurs when the overwhelming traumatic nature of endangerment triggers a shut-down of the fight-flight response. Numbness, dissociation, and hair-trigger defensive rage may all be reactions to the experience of being overwhelmed and may subsequently manifest as apathy. For many citizens who are attuned to the severity of the crisis and the need for individual and socio-political action, the apathy of others is a bewildering phenomenon. Our clinical understandings of trauma, defense, and pathological accommodation have much to offer here.

A patient recently told me of her nine year old son asking a litany of anxious bedtime questions: *“Why aren’t we saving polar bears?...When is the world going to blow up?... When won’t we be able to breathe or drink water?”*

An analyst posts in the IARPP seminar: *“Children have never before been enlisted in a project as daunting as rescuing their very means of existence. Children are aware of other children so allergic to environmental allergens that their lives depend upon avoidance. I think few of us my age saw the environment as potentially toxic in this way...How should we respond to our child patients’ environmental anxieties? Are they different from our own?”*

In April, 2011, a patient relates this dream: *“last night I dreamt that global warming was happening sooner than anyone expected, like not 100 years from now...but now. I felt a kind of passive resignation...that this big thing was happening and I could do nothing about it.”* The same patient spoke of another dream several months later: *“I was in a forest, but the land was being sold and I somehow had to experience this forest before it was gone.”*

Colleagues have told me that they aren’t hearing their patients speak about the environmental crisis, that the crisis is not showing up in their session rooms. The clinical literature notes, largely in the writings of Ecopsychology, that once the significance of the role of nature in human psychology is appreciated by the analyst, then previously unheard or misunderstood content becomes apparent.

Following from this, the "global warming" and "forest" of my patient's dreams are related to not only as personal metaphors but as possible indicators of an ecological "self", and an inclusive unconscious process that is attuned to natural systems in distress. How we clinicians engage such indicators will depend upon the processing of our own beliefs, feelings, and defenses regarding the environmental crisis. This engagement will determine whether we hear the voice of the earth and move towards the empathic diagnosis and treatment of such potential human symptoms of planetary distress as "obliterative drinking and dissociative materialism";²⁸ failures in "psychosomatic indwelling";²⁹ depersonalization and body disidentification; various kinds of abuse; ubiquitous anxiety; vague or acute senses of loss, grief, and displacement; and rising defensive employment of disavowal and denial.

CONCLUSION

"The...torsions within the planetary climate are at last forcing humankind out of its self-enclosed oblivion - a dynamic spoken of in psychoanalysis as the return of the repressed." David Abram

"To dare to be aware of the facts of the universe in which we are existing calls for courage." Wilfrid Bion

Psychoanalysis began with the "mind-bound interplay of ego, id, and superego...then the field broadened to take into account interpersonal forces...then it took a huge leap to look at whole families and systems of people...then...social systems...".³⁰ It is time for another leap to include ecological systems, and indeed, our whole inter-connected planet. The illusory primacy of the interior-spatial "self" has been slowly eroding. Self Psychology, Intersubjectivity Theory, and Relational Psychoanalysis have contributed much to this necessary erosion of a conceptual illusion. And the metaphor of an extended, "ecological self", grounded in the fundamental realities revealed through systems science, must take its' place. This will enable us to be more conscious of, and deeply feel, our kinship with the natural world, and from that empathic ground, experience and mourn the loss of cherished landscapes and ways of life. Environmentally-minded analysts and psychotherapists can then express their felt concern for the environment through attention to the symptoms of the environmental crisis as they arise in themselves, and their patients. Experiencing ones analyst "self" as an environmentally-minded "ecological self" increases the possibility of recognizing and attuning to patients' denial or disavowal of the crisis and their deadened states of apathy and lack of concern. Such embodied attunement may also arouse our recognition of, and empathy for, their grief and loss, their profound anxiety about the future, and their ecologically misattuned vigilant protectionism of fragile bubbles of identity that attempt to make 21st century life somehow bearable. There is, then, the potential for discovering their own curious, courageous, and concerned "ecological self" that is more in harmony with "the round intelligence of the earth" than perhaps they have experienced before, or imagined.

POSTSCRIPT

Between July 2012 and November 2013, I conducted a series of hour-long recorded interviews, in Toronto, with 7 women and 5 men, aged 47 to 72 years: 6 psychoanalysts, a Jungian analyst, and 5 analytic psychotherapists, with all but the Jungian practicing from a relational, intersubjective, and/or self psychological psychoanalytic perspective. Beginning with stories of experience with the other-than-human, then moving to reflections on the environmental crisis, the interview concluded with interviewees' thoughts about whether signs of the crisis were appearing in sessions through patient narratives, dreams, anxieties, dilemmas, and behavioral enactments. The interviews were then transcribed.

Abridged excerpts with brief clinical commentary were the ground of a paper presented at the June, 2015 IARPP Annual Conference in Toronto. It was one of three papers in the panel session, "The Environmental Pulse: Characterizations of the Relational Center." Fellow panel members, analysts Elizabeth Allured and Susan Bodnar, also presented their respective papers, "From Dissociation and Enactment to Conscious Intersubjectivity: Living and Working in the Environmental Crisis"; and "Two Hearts Beating As One". The panel was moderated by TICP member and analyst, Sarah Turnbull.

A version of the above panel paper will appear in the December 2015 edition of TICP's Bulletin and will be presented, along with Elizabeth Allured's paper, at the October 2015 International Self Psychology Conference in Los Angeles.

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TICP Community Clinic Update

Frances Newman, Ph.D.

Inspired by the ideas and ideals of Freud's Free Clinics (see Elizabeth Donato, 2005; "Freud's Free Clinics: Psychoanalysis and Social Justice"), and with the support of the TICP Board of Directors, the TICP Community Clinic was launched early this year. Beginning last summer, two candidates in the Four Year Psychoanalytic Training Program (academic stream), and I began meeting to formulate the model that we have put into practice with two patients who were referred from the community. These two patients have now completed six months of psychoanalytic psychotherapy with candidates E. Harvey and R. Lock.

Our collaborative practice is a natural elaboration of the twofold purposes for the Community Clinic: to extend our involvement into the community by offering low-cost psychotherapy to those who are financially disadvantaged and to create a training centre for those who wish to be accredited as psychotherapists but who lack the required clinical experience.

As we envisioned it, the training has included live-supervised assessment over four sessions, of a community member self-referred for psychotherapy, who understands and has consented to taking part in the program under the supervision of a registered psychologist. The psychotherapy that ensues is discussed in group supervision that provides each clinician in training access to and experience of more than one psychotherapeutic dyad.

Our plans include exploring how to expand our connections in the community via referral sources and resources for the people who become our patients. Policies and procedures are as yet incomplete but the basics are in place. Being part of this exciting venture continues to be a thrill experience: we encourage other senior clinicians to become involved with us. We welcome all inquiries, questions, comments and suggestions.



History, Diagnosis and Case Formulation in the Community Clinic

By Elizabeth Harvey

In December 2014, Rebecca Lock and I, both third-year candidates at TICP, participated in the early stages of the TICP Community Clinic. The clinic has a double purpose: it serves patients who do not ordinarily have access to therapy because of economic constraints, and it offers psychoanalytic candidates the chance to work closely with a supervisor (Dr. Frances Newman) to guide them through initial interviews with a patient, make a preliminary diagnosis, and write a history and case formulation. If the recommendation for treatment includes psychodynamic therapy, the candidate and patient arrange to see each other for a provisional 6-month period, followed by an evaluation of progress and a recommendation for subsequent treatment. During the initial 6-month phase, the candidate is supervised in a group setting, which allows not only for the candidate to receive guidance and consult about their patient, but also to hear about the other candidate's case(s).

I've now been involved in this process for 4 months, and it has been an extraordinarily rich learning experience. Having the opportunity to watch a seasoned expert conduct a therapeutic interview and then to be observed during 3 subsequent sessions was one of the most valuable of my experiences at TICP. It allowed for supportive guidance in a dynamic situation that included an unprecedented attention to detail, tone, and nuance. Working with diagnostic categories and the PDM was similarly illuminating because we were discussing real patients; being guided through the complexity of assigning diagnosis has been helpful in lasting ways. The ongoing supervisory sessions are especially important because supervisor and candidate have met with the patient for the initial 4 sessions, and as the treatment progresses, we can understand together how our knowledge of the patient has shifted and deepened over time. As a candidate who began training without extensive clinical experience, the clinic offered an invaluable experience of concentrated learning. Like a mini-medical residency, this training offered an intensive, supportive experience of psychodynamic assessment and treatment.

A Candidate's Perspective of the Community Clinic

By Rebecca Lock

For TICP candidates, especially those wanting to enter the clinical stream, participating in the community clinic is an excellent and unique training experience. There are three particular aspects of this process that I have found invaluable: the assessment sessions with Dr. Newman (the supervisor), the history and formulation write-up, and the group supervision process. This four-session assessment model involved three history-taking sessions with the patient, therapist in training and the supervisor and then one feedback session in which a formulation and treatment plan was offered to the patient. This assessment process was a rare occasion when two people are in the room with the patient. This enabled discussion of the different experiences of the patient, which proved to be a most enlightening process. It clarified the very different ways in which two different therapists with different personalities, histories, and cultural positions converge and diverge in their experience of a patient. On a practical level it was useful to see how someone else talks to a patient and how much detail is asked for in an assessment. While I confess to not relishing the history writing and formulation, this was an extremely useful practice for report writing, which is not covered in seminars. Through the assessments and six months of treatment with the patients, Dr. Newman, myself, and my colleague Elizabeth Harvey met bi-weekly. This was a great introduction to what a group / peer supervision process might look like.



TICP Scientific Meetings ~ Fall 2015

We welcome all Members and Guests of the Society (TSCP) and TICP candidates to participate in the monthly Scientific Meetings. They are usually held on the 3rd Wednesday of each month from September until May. There is no charge for members to attend. To check your current membership status please contact Suzanne Pearen, info@ticp.on.ca

Meetings are held at the University of Toronto, room TBA. The presentation begins at 8:00 p.m. RSVPs are appreciated; please email us to request a copy of the reading.

We are constantly searching for new presenters. If you would like to present, or can suggest a potential presenter, please do not hesitate to contact us.

The Bulletin

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We welcome your input!

The Bulletin is always looking for new material and contributions for upcoming editions.

If you've read a paper or book and would like to submit a review, have a paper to share, or know of an upcoming event or any other item that would be of interest to others in our community, we would very much like to hear from you. All material will be considered.

Please contact Keith Haartman at 416-513-0707 or at keithhaartman@sympatico.ca

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