



# The Bulletin

## President's Message

I am delighted to see so many of you have responded to Dr. Keith Haartman's call for contributions for this latest issue of our Bulletin. For the future, I hope people will, even without invitation, send items to Dr. Haartman on an ongoing basis to be considered for future Bulletins. So many people are involved in so many interesting endeavours, thoughts, and events, but often we may not hear of them. The Bulletin provides an excellent opportunity to get the word out. This dissemination will no doubt stimulate many interesting conversations and activities, perhaps including further contributions to our Bulletin.

Often people say in casual conversation that they just read a wonderful book or article. They have no trouble sharing in two minutes what they liked so much about what they read. Such micro recommendations/reviews would be quite interesting to share in the Bulletin. They could conceivably only take about ten minutes to compose. Sometimes people do not have time to read full scholarly review of books, but would welcome such a paragraph lauding some publication, perhaps containing a nugget of wisdom from the work.

Other people may have been intensely stimulated by something they heard at a conference or scientific meeting. Such ideas would also be worth sharing. Again, this could be in very brief format, not requiring the sometimes daunting prospect of penning a lengthy cogitation.

One place to go for those seeking intellectual and clinical stimulation would be our upcoming conference on *Passion*. Cosponsored with our colleagues from New York University, the William Alanson White Institute, Adelphi University, and a psychoanalytic institute in Florence, Italy, this latest Joint International Conference will take place in Florence from July 4-6, 2014. The program and registration materials will be coming to you shortly. These symposia have always been marvelous and this summer's will surely continue that fine tradition. I hope to see many of you there.

Happy reading and best wishes.

Brent Willock  
President, TICP



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## Special points of interest

- Beatrice Beebe Conference May 3, 2014
- TICP Program Intake

## Neuropsychanalysis and Clinical Process: Expanding on the clinical work of Alan Shore

**Dr Scott Bishop**, *Faculty and Supervisor, Toronto Institute for Contemporary Psychoanalysis and the and the Institute for the Advancement of Self Psychology*

In this paper, I want to introduce you to the pioneering work of Alan Shore and expand on his important integrations to discuss how affective neuroscience can inform our understanding of some aspects of clinical process. The following represents some of my own integrations of his work into my evolving understanding of some of the dimensions of how psychoanalysis and psychodynamic therapy “works.”

Alan Shore is a neuroscientist as well as a psychoanalyst. His entire body of academic writing concerns the ways in which advances in the neurosciences can help us to refine and enrich our thinking about psychological functioning and clinical disorders and their treatment. He believes, as Freud originally outlined in his seminal paper *Project for a Scientific Psychology* (Freud, 1966) that psychoanalytic observations and theory should strive to incorporate and be in line with our understanding about how the brain develops and operates and that the time is now right for a rapprochement between psychoanalysis and neuroscience.

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*In reading Shore’s work, it is clear that he views Kohut as a revolutionary figure who was largely responsible for a paradigm shift in psychoanalytic focus away from left brain to right brain psychobiological processes.*

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Shore is not a fan of theoretical pluralism that is in fashion within psychoanalysis today. Rather, he believes that cross discipline fertilization will allow us to select which of our theories on human development and clinical process are most valid and thus of most value to psychoanalytic theory and technique. Collectively, the entire body of Shore’s work is an attempt to develop a unified theoretical model for psychoanalysis, one that is generally an expansion on psychoanalytic self-psychology and its contemporary revisions, and one that incorporates cross-discipline research from developmental neuroscience, attachment theory, and the field of trauma and dissociation. In reading Shore’s work, it is clear that he views Kohut as a revolutionary figure who was largely responsible for a paradigm shift in psychoanalytic focus away from left brain to right brain psychobiological processes.

While Freud and his adherents were always concerned with affect, the conceptualizations of clinical process that came out of classical psychoanalysis have been primarily models of a cognitive dominance, with advances in theory mainly involved in attempts to construct more efficient interpretations in order to more effectively make unconscious content conscious to the patient. This emphasis on verbal content and insight as the major change mechanism involves improving the analytic processing of the patient’s, as well as the analyst’s, left hemisphere.

An important aspect of this paradigm shift conceptualizes therapeutic action, not in terms of making the unconscious conscious, but rather as a process of restructuring the unconscious itself.

In one of Shore's most important papers (Shore, 2003a), he lays out his re-interpretation of Kohut's developmental construct of the "selfobject" as a dyadic process of *psychobiological* regulation involving primarily right brain development and processes. The central principle of Kohut's concept of the selfobject is that self-selfobject experiences allow the infant to develop the capacities to perform for him or herself the drive-regulating, integrating and adaptive functions that had previously been performed by his or her parent. Shore argues that Kohut's ideas about the homeostatic function of the maternal object and the developmental process of structuralization clearly direct Kohut's theory not to a psychology of the self – but a biopsychology of the self.

He says that when psychoanalysis disregards the body in its theorizing it commits what Antonio Damasio (Damasio, 1994) calls "Descartes error" – conceptualizing the mind as a separate entity from the body. He explains that contemporary psychoanalysis has tended to focus on mind and ignore the body such that much of psychoanalytic study of the subjective world of the infant has focused almost exclusively on the child's emerging mental representations as the building blocks of inner experience while ignoring the child's body, with its pleasures and struggles. Thus Shore is trying to bring the idea of the infant's biologically based drives back into the centre of psychoanalysis – an idea that of course began with Freud – but which now be understood more broadly as *embodied affective experiences*.

Shore reinterprets Kohut's selfobject construct as a right brain to right brain dyadic communication and regulatory process between child and mother, and by extension, between patient and analyst. It is this critical psychobiological role within the mother-infant and patient-therapist dyads that fosters the development of a secure attachment bond. One of the more important clinical implications of this is that patients develop a bond with their analyst based primarily on the analyst's sensitive responsiveness to his or her patient's affective states and communications. We know from psychotherapy studies that this bond – often referred to as the "therapeutic alliance" – is the single best predictor of treatment success. We also know that the development of this bond is itself a positive therapeutic outcome and mutative factor in itself as well as a necessary prerequisite to a lot of "deeper" psychoanalytic work.

This secure attachment bond of psychobiological attunement and synchrony expands the infant's and patient's, regulatory and organization capacities. The sensitivity of the parent or analyst is defined largely as the ability to receive and express nonverbal, unconscious affective communications, right brain activities, involving especially the role of the right orbital frontal cortex. How exactly does this occur? Elsewhere, Shore refers to this process of the mother psychobiologically attuning her right hemisphere to the output of the infant's right hemisphere, in order to receive and resonate with fluctuations in her infant's internal state, as *adaptive projective identification* (see Shore 2003b).

Shore posits that the psychobiologically attuned mother constructs internalized somatosensory representations of the child's internal state from visually presented facial expressions and vocal cues of the infant. I want to take a moment and expand on this idea by talking about the discovery of mirror neurons and their roll in affective communication processes (Gallese et al., 2007; Gallese, 2009).

Mirror neurons are premotor neurons that fire both when an action is executed and when it is observed by someone else. So for example, the same motor neuron that fires when a child grabs a toy is also activated when that same child observes another child grab a toy. Mirror neurons are found in both the motor systems of the brain as well as in the somatosensory systems of the brain.

We now know that there is an extensive Mirror Neuron System in the brain of all primates, including humans. This system in humans is somatotopically organized such that the same brain regions are activated in both the observer as in the person being observed. In other words, the brain of the observer activates in such a manner as if that person were performing the same action.

We now know that the Mirror Neuron System in humans has extensive connections to the frontal cortex, especially the right orbito-frontal cortex. We also know that the Mirror Neuron System is activated in observing and receiving the emotional communications of others. For example, when we observe the facial display of disgust, and we are emotionally attuned to that disgust, the same motor, sensory and limbic circuits are activated as in the person who is expressing disgust. It is now thought that the Mirror Neuron System, which has a direct communicative link with the right orbital-frontal cortex, plays a central role in empathy. I want to emphasize two critical features of the Mirror Neuron System that I believe has important clinical implications for our understanding of empathy.

Remember, the Mirror Neuron System activates the same brain regions in the observer that are activated in the person being observed. Such activation does not produce a mental representation of the other person's mental state but rather it produces an embodied simulation of what the other person is experiencing. The discovery of the Mirror Neuron System and its role in empathy thus supports the view that empathy does not entail mental representation processes as traditionally defined by psychoanalysis. In other words, the Mirror Neuron System does not give rise to symbolic representation, which is a kind of ideational content about the mental state of the other, a left brain activity. Rather an actual somatosensory simulation of the other's affective state is produced in the experience of the observer giving rise to an internal, non-linguistic, simulated bodily state of the other person, a right brain activity. In laymen's terms, the observer actually feels what the infant, or patient, feels.

Additionally, the Mirror Neuron System, in conjunction with the right orbital frontal cortex, produces more than just information about the affective state of the other. It also gives rise to a kind of implicit understanding of the meaning and motivational drives behind the emotional state being produced. This allows the recipient of unconscious affective communications to have a *teleological and referential understanding* of the other's person's current psychological state.

In other words, it produces a kind of feel for other person's desires, goals, intentions, and other possible future mental states.

These findings are clearly in line with Shore's model of right brain dominance in the process of empathic attunement between mother and child, and between analyst and patient. The parent, or the analyst, in a right-brain dominant state, has his or her right brain tuned to receive unconscious affective communications from the right brain of the child or patient. This seems to be what Bion meant by "listening to patient's without memory or desire." It is also in line with Freud's assertion that the analyst must "turn his own unconscious like a receptive organ toward the transmitting unconscious of the patient...so the doctor is able...to reconstruct the patient's unconscious." The discovery of mirror neurons however suggests that this is less a process of reconstruction and more a process of intuitive understanding.

I want to turn attention now to expanding Shore's ideas about just how these vital selfobject experiences, which are bidirectional right brain affective communicative and regulatory processes, contribute to structuralization. Shore briefly explains that he believes that these vital selfobject experiences foster structuralization via *transmuting internalization* as Kohut originally proposed. But how specifically does this happen?

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Here I believe that important work by Edward Tronick and the members of the Boston Study of Change Process Group is relevant. Specifically, I want to refer to a paper that discusses how unconscious affective communication and dyadic regulation expands states of consciousness (Tronick et al., 1998). What they present is convincing evidence that dyadic affective communicative processes between mother and infant, and by extension, analyst and patient, create a shared psychological state which *expands* each participant's state of consciousness.

We can conceptualize each participant's mind-brain as two open systems in synchrony, a synchrony that creates in each other an expansion of the other's state of consciousness *because it incorporates elements of the state of consciousness of the other*. Note that with mother and infant, and with many patients, we are talking about one of the dyadic pair having a more complex and highly developed psychic apparatus (or at least at a given moment, a psychic apparatus operating at a more complex and higher level of organization).

The parent/therapist, through his or her conscious and unconscious affective communications, provide scaffolding of the child's/patient's mental state, raising it to a higher level of regulation and organization so that it is more coherent and more complex. Therefore, a parent or therapists 'interventions' to bring increased regulatory control, or increased complexity to the organization of a current experience, creates an expanded state of consciousness, for the moment, in the child or patient; a higher state than that child or patient would be otherwise able to achieve on their own.

I believe the Tronick and the Boston Study of Change Process Group have given us an empirically grounded model that can explain *transmuting internalization*.

With repetition of the kinds of dyadic exchanges that raises, for the moment, the level of regulation and organization of the child or patient, structuralization occurs. How does this lead to structuralization? One of the central principles of neurological development is that cells that fire together wire together in the highly neuroplastic brain (see Vuckovich, 2003). Repeated dyadic interaction that results in an increase in the regulation and organization of the child's, or patient's, psychological state, will result in patterns of neuronal firing that will over time result in those neurons wiring together into higher levels of neurobiological organization. Transmuting internalization can be thought of as a process of psychobiological development at the neuronal level through establishing new and more complex neural networks via the incorporation of more complex and coherent organizations of the other's mind.

This model helps us to understand more precisely how the lack of these regulatory and organizing experiences as a consequence of persistent inadequate selfobject experiences results in low levels of cognitive-affective organization and regulatory failure. Within this conceptualization, patients from these backgrounds aren't missing psychological structure as often described. Rather it is more accurate to say that they have less developed psychological structure or structure that is at a lower developmental level of organization.

I want to conclude by addressing one additional aspect of Shore's work to highlight the importance of those aspects of persistent selfobject failure or traumatic interaction that do become structured. Echoing George Atwood and Robert Stolorow, it is a mistake to focus only on "deficits" in psychological structure. To be effective, we must bring into the focus of treatment, always, the psychological structures that have been laid down by the patient's experiences including both dissociated and retained aspects of selfhood and self-experience (Atwood and Stolorow, 1997).

Shore discusses how repeated selfobject failures, and a range of traumatizing interactions with caregivers, get established as implicit memory structures in the nonverbal, unconscious of the right brain. And he briefly discusses how these implicit memory structures get associatively linked to particular affects. He seems more or less in agreement with Otto Kernberg's view that implicit memory structures of interpersonal interactions get laid down as a kind of network consisting of self-representations, object representations, and accompanied affects. In this way, internal representations of self-with-others activate the associated affect. In turn, these implicit structures remain activated as long as the affect remains activated.

The therapist's ability to receive nonverbal affective communications from the patient allows for access to this implicit realm. Affect then become a "royal road" to the patient's unconscious, invariant organizing structures.

Remember that one of the psychobiological consequences of the therapist's ability to receive and send unconscious affective communications is that it creates a shared psychological state. The resultant resonance between the patient's unconscious and the analyst's unconscious raises the level of regulation and organization of the patient's state of consciousness.

This in turn produces an amplification of intensity of affect-related arousal and results in affect being sustained in time. This increase in intensity of affect arousal allows bodily-based affects beneath levels of awareness to now have the potential to emerge in the consciousness of both members of the dyad generating heightened affective moments, what Daniel Stern call “moments of meeting” (Stern et al., 1998).

The now possible potential of conscious recognition of the affective experience allows the analyst to direct attention to the affective state and to invite reflective awareness as to what possibly may have occurred within the patient and/or within the current interaction (i.e., the transference) to evoke the affective state and to investigate the underlying organizing principles and their origins.

Note that it is psychobiologically necessary to raise arousal to bring something about the implicit structures to awareness. With traumatized patients, or patients with limited self-regulatory capacities, this can be a tricky task, since selfobject regulatory functions that keep affect aroused but not dysregulated are needed to prevent the patient from shifting from an autonomic dominant mode of increasing affect to a parasympathetic dominant mode that shuts down integrative and organizing capacities and that drives parasympathetically mediated dissociative processes.

I want to be clear that I am not talking about bringing implicit memory structures to conscious awareness in order to generate insight or to subject them to a conscious analysis of their current applicability. Implicit memory structures are coded in a different language than declarative memory structures and thus they cannot be changed by linguistic-cognitive analysis (see Bucci, 1997). Only new experience, which activates new neural networks, will change implicit memory structures. This is why reading a book and understanding cognitively what is wrong with your golf swing will not improve your game; only practicing and experiencing the alterations in your swing will change the implicit memory structures that drive the sensory-motor program of your golf swing.

Affect activation occurs with implicit memory activation and vice versa. With this activation of implicit memory structure, there is now an opportunity for altering the structure of the memory system. How is this altered?

The analyst’s empathic attunement raises the patient’s regulatory and organizational capacity *while adding something new* by way of novel self- or relational- experience into the system. There is now a new object experience, or new self experience, or new self with other experience, that gets incorporated into the implicit memory structures increasing the complexity of the memory structure.

With the achievement by the patient (and therapist) of a more coherently organized and complex state of dyadic consciousness, old elements of consciousness need to be reintegrated and reconfigured into this new state of consciousness, which contains new object and self experience, leading eventually to the expansion and modification of implicit memory structure. Thus implicit memory structures of self, and self-in-relationships, get expended because of the incorporation of new relational experiences. And thus the self, including elements of possibilities of self-with-others, also gets expanded.

The ability to receive unconscious affective communications and to sensitively and skillfully alter right brain structure, that is, to restructure the unconscious, is very much dependent on the analyst’s emphatic capacities. The message that I think Shore wants to leave us with is that we need to be in the ‘right’ mind - or more accurately, right brain - in order to be effective analysts.

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## Books & Poetry

**Sarah Arvio** has kindly donated latest her book to the TICP Library (kindly housed by Stephanie Bot in her office at Yonge and St. Clair). It's called: *night thoughts: 70 dream poems & notes from an analysis* (Knopf 2013). If she gets to Toronto some day, she will give a reading and talk for us.

**night thoughts: 70 dream poems & notes from an analysis**, an utterly original new work by **Sarah Arvio**, presents a set of dream poems, along with a narrative exploration of the figures and images in the dreams. An intimate and deeply moving memoir, it relates how she found, through the interpretation of her dreams, the clues to unlock and resolve the traumatic experiences that had haunted her life from a young age.

Reminiscent of Freud's "Dora"—but from the perspective of the patient as artist, rather than that of the analyst—"night thoughts" is an unflinchingly courageous literary account of repression and the fracturing of the self, and of healing through dreaming and free-associating. At a time when psychoanalysis faces widespread skepticism, Arvio reaffirms its transformative power.

Mark Strand, winner of the Pulitzer Prize and former Poet Laureate of the United States, has called this book "**a garden of images . . . beautiful, painful and heroic.**" At once a work of poetry, a memoir, and an essay on the nature of memory, desire, and psychic repair, "night thoughts" offers an unexpected and enthralling account of traumatic experience transformed into art and understanding.

More information is available at:

[www.saraharvio.com](http://www.saraharvio.com)

## Goethe Award for Psychoanalytic & Psychodynamic Scholarship Finalist

It might interest our readers to know that ***Loneliness and Longing: Conscious and Unconscious Aspects***, the latest volume in our Joint International Conference Book Series, was recently honoured to be one of the three finalists for this year's Goethe Award for Psychoanalytic & Psychodynamic Scholarship.

The conferences and book series are sponsored by the TICP and the psychoanalytic societies of New York University's Postdoctoral Program in Psychotherapy and Psychoanalysis, the William Alanson White Institute, and Adelphi University's Postdoctoral Program in Psychotherapy and Psychoanalysis. Published by Routledge in 2013, this volume was edited by Brent Willock, Rebecca Coleman Curtis, and Lori C. Bohm.

Besides chapters by our international colleagues, the book also contains contributions from our own Graeme Taylor, Bruce Herzog, John Sloane, Art Caspary, Phil Classen, and Brent Willock. The book was recently translated into Chinese by our Francy Wang and is in press with the China Logistics Publishing House.

The Goethe Award is sponsored by the Canadian Psychological Association Section on Psychoanalytic and Psychodynamic Psychology.

## 2014 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 4-Year Training Program in Psychoanalysis— next class begins September 2014

Candidates utilize the program's comparative-integrative perspective to facilitate their exploration of theoretical framework and to formulate clinical material from diverse, mutually enhancing viewpoints. Applicants generally have (or are nearing) licensure to practice as psychologists, social workers, or psychiatrists. An academic stream is available to applicants who do not wish to pursue clinical practice.

Applications Due by **May 1, 2014**

### TICP Essentials Program in Psychoanalytic Psychotherapy—class begins September 2014 (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.

Applications Due by **May 15, 2014**

For more information:

416-288-8060 | [info@ticip.on.ca](mailto:info@ticip.on.ca)

## Beatrice Beebe Conference: May 3, 2014

### *First Annual Willock-Ipp Lecture*

## Infant Research and Adult Treatment: Videotaping Mother-infant Interaction and Videotaping the Analyst's Face

The face-to-face interactive process informs both mother-infant communication and adult treatment. A systems view of face-to-face communication will set the stage for an understanding of nonverbal communication across the lifespan. Organizing principles of interaction in the implicit mode generate patterns of expectation, procedurally-organized action sequences. In infancy these procedural expectancies define infant presymbolic representations. In adult treatment these procedural expectancies are a potent mode of therapeutic action, out of awareness. Films and frame-by-frame analyses will illustrate organizing principles of interaction in mother-infant communication.

Processes of nonverbal communication in adult treatment will be explored through a case presentation: "Videotaping the Analyst's Face: Video Feedback Consultations with a Patient Who Does Not Look." Films are presented, and implicit and explicit dimensions of the communication are examined.

Registration is available online at [www.ticip.on.ca](http://www.ticip.on.ca)

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

**Time:** 9:00 a.m.—5:00 p.m.

**Place:** Northrop Frye Hall, University of Toronto, 73 Queen's Park Cres. E., Toronto, ON

**Cost:** TICP Guests and Members \$185, Non-Members \$195.

Price includes lunch.



*Beatrice Beebe, Ph.D. is Clinical Professor of Medical Psychology (in Psychiatry), College of Physicians & Surgeons, Columbia University, New York State Psychiatric Institute; faculty at the Columbia Psychoanalytic Center, the Institute for the Psychoanalytic Study of Subjectivity, and the N.Y.U. Postdoctoral Program in Psychotherapy and Psychoanalysis*

## The Willock-Ipp Lecture Series at TICP

*By Robert Besner, Psy.D.*

This lecture series was created in memory of Bernard and Esther Besner. Its aims are to acknowledge the massive contributions of Brent Willock and Hazel Ipp to the success of the TICP, to further the personal and professional development of members of the TICP community, and to benefit the people we treat.

The Willock-Ipp Lecture series at the TICP is dedicated to the memory of Esther and Bernard Besner, who both expressed an innate kindness and generosity in their lives. They weathered their own joys and sorrows quietly, and attended to the needs of five generations of extended family. While they especially cherished children, they were also attuned to the ongoing developmental needs unfolding over the lifetimes of these once-children. They were loved and are remembered for their commitment to life, their kindness to so many, and the humanistic values that they demonstrated and transmitted to others.

The lecture series is named for Brent Willock and Hazel Ipp in recognition of their endless contributions to the TICP since 1989, when the as-yet unborn TICP was still just an idea, a shared vision with a collective sense of possibility. That was a time of transformation within psychoanalysis: non-M.D.'s, were beginning to achieve recognition as peers in the field; relational and intersubjective thinking were achieving a place of primacy; and the understanding of foundational mother-infant interactions and of biological events underlying subjective experience were advancing rapidly.

Brent's and Hazel's excitement at the inception of the TICP was infectious. The fruits of their efforts surround us today - the TICP has provided analytic training, opportunities for continuing education, and a sense of community for many colleagues. Yet, however large their contributions, Brent and Hazel have not labored alone. Members of the Executive Committee and other committees past and present, faculty and staff, as well as many others, also deserve acknowledgement for their contributions to the collective success of the TICP and its benefits to the community over the past 22 years.

This endowment is intended to support three areas of psychoanalytic undertaking: early infant research which describes the foundations of lifelong experience; our ultimate embodiedness and its effects on subjective experience; and the cultivation of contemplative awareness and open presence to our work with others.

It is a pleasure to inaugurate the Willock-Ipp Lecture Series at TICP with the upcoming presentation by Beatrice Beebe whose work and personal manner together are an exemplar of these professional values.

## **Dr. Josh Levy: 2013 Otto Weininger Award Winner**

*In the summer of 2013, Dr. Joshua Levy received the annual Otto Weininger Memorial Award for Psychoanalytic and Psychodynamic Achievement . The award is granted by the Canadian Psychological Association's Psychoanalytic and Psychodynamic section. We have here reproduced the introductory comments made by Dr. Heather MacIntosh's before she presented the award to Dr. Levy.*

The following paragraph is Dr. Levy's summary of the paper he delivered after he received his award:

Many of us have been keenly interested in understanding the multiple analytic perspectives currently competing within our psychoanalytic community. However, comparing among them in order to learn their unique contributions, has been an on-going search. The purpose of my paper was to suggest a coherent and systematic method of exploring similarities and differences of analytic perspectives. This method has been taught to advanced analytic candidates and debated among colleagues. Recently, the method was applied to our different modes of analytic listening and studied in a day long workshop.

We are here today to celebrate the life and work of Dr. Joshua Levy, this year's winner of the Otto Weininger Award for psychoanalytic and psychodynamic psychology.

The Otto Weininger Memorial Award for Psychoanalytic and Psychodynamic Achievement is an award given out by the Canadian Psychological Association Psychoanalytic/Psychodynamic section each year in recognition of lifetime achievement in the field.

The award is sponsored by Sylvia Singer Weininger, Otto Weininger's widow, as a way of honouring his life's work of psychoanalytic scholarship and practice. Dr. Weininger was a noted figure in Canadian psychology and psychoanalysis, teaching and practicing in Toronto. I understand that some of his former students are present at today's lecture in Toronto.

The Canadian Psychological Association Psychoanalytic/Psychodynamic section represents diverse theoretical perspectives within the field of psychodynamic psychology and is an invaluable voice within the Canadian Psychological Association, attempting to continue to speak for the value and efficacy of psychodynamic and psychoanalytic research and practice within mainstream professional psychology.

In representing such diverse theoretical perspectives, Dr. Levy joins a varied and prestigious group of previous recipients of the award, including Peter Fonagy, Sidney Blatt, Nancy McWilliams, Brent Willock and Morris Eagle.

When the call for nominations was sent out in the Fall of last year, a number of very worthy candidates were put forward. However, no candidate's nomination achieved the groundswell of support that propelled forward the nomination of Dr. Levy. His nominators said things such as:

"Is a thorough and erudite scholar and a generous teacher".

“Dr. Levy is a true scholar, a teacher, a supervisor and a superb psychoanalyst who always avails himself of new learning. He has inspired and continues to inspire psychoanalysts and psychoanalytically oriented clinicians in training over many decades. He is respected and loved by droves of people who have been fortunate to experience his wisdom, his probing mind and his generosity of spirit.”

“Dr. Levy is an extraordinary psychoanalytic teacher”.

“I have had the privilege and the fortune of having both Dr. Weininger and Dr Levy as teachers, supervisors and mentors. I know that for both, psychoanalysis was and, is a vocation, avocation and a life long passion. Although different in temperament and, to an extent, in theoretical outlook, both were dedicated to healing their patients, and to disseminating their ideas, knowledge and clinical acumen to generations of students and seasoned professionals alike”.

These sentiments were echoed in numerous emails that I received by individuals who had heard that Dr. Levy was being nominated for the Otto Weininger Award and who felt compelled to share their thoughts and experiences with the selection committee. In spite of Dr. Levy’s inability to travel to Québec City to join us at the convention, it seemed clear that this award had found it’s most recent recipient.

Dr. Levy was born in Jerusalem in 1930. He graduated from the Hebrew University in 1956 with a doctorate in Educational Psychology and followed this up with two years of postdoctoral training in Chicago. For four years, Dr. Levy worked as a clinical psychologist in Cincinnati. Fortunately for Canadian Psychology, Dr. Levy moved to Montreal in 1963 to assume a position at the Jewish General Hospital where he stayed for 16 years, first as a senior psychologist and later as the director of mental health consultations. During his Montreal years, Dr. Levy attended the Canadian Psychoanalytic Institute and by 1978 had become a training analyst.

In 1978 Dr. Levy moved to Ottawa where he worked for seven years as the director of psychotherapy at what is now the Royal Ottawa Health Care Group. In 1985 he moved to Toronto, where he settled and became faculty, supervising and training analyst at the Toronto Psychoanalytic Society. Later, he supported the development of the Toronto Institute for Contemporary Psychoanalysis and has been a much sought after teacher, supervisor and mentor in the Toronto Psychoanalytic community for many years.

Dr. Levy is an acknowledged expert in the field of dream analysis, is considered a Freud scholar and has written and taught extensively in these areas. Some of his publications include:

“Studying The Interpretation of Dreams in the company of analytic candidates”

“The dream in Beyond the pleasure principle, and beyond”

“On learning and teaching dream interpretation”

*and*

“The benefits and hazards of working through the supervisee's countertransference in psychoanalytic supervision”

Dr. Levy has a particular interest in comparative and integrative psychoanalysis. He is described as a teacher and clinician who is open to all models of psychoanalytic theory and practice and seeks to understand by carefully and respectfully comparing theoretical with clinical writings.

In today's presentation, Dr. Levy is going to explore with us the complexities and potential of listening to multiple psychoanalytic perspectives and share with us his process for discussing clinical material in a comparative, integrative framework.

Dr. Levy has been joined today by many colleagues, former students, supervisees and friends who are looking forward to hearing him present his work and to celebrating this achievement with him.

It is with great pleasure that Sylvia Singer Weininger, in connection with the Psychoanalytic/Psychodynamic Section of the Canadian Psychological Association presents the Otto Weininger Memorial Award for Lifetime Achievement to Dr. Joshua Levy and we hand the floor over to him to present his scholarly work, **Comparing Among Analytic Models as a Crucial Station During Our Traveling on the Bumpy Road Toward Analytic Integration.**



#### Poetry Published

**Victoria Pollock**, candidate in the TICP psychoanalytic training program, will have a poem published in the **Fall 2014 issue of Psychoanalytic Perspectives.**

The poem is entitled "**Psychoanalysis: A Dream**".

## In the Light of Eternity: A Personal Point of View on War and Peace in the Middle East

Dr. John Sloane, M.D.

The personal is political.

Carol Hanisch

All you behold, tho' it appear without, it is within.

William Blake

When I was in high school, we had an English & History teacher who was fond of asking us, “What is all this in the light of eternity?” Like a good analyst, he did not provide answers, but encouraged us to wonder about the world we lived in and the words we used to make sense of it. As a boy who had lost his father just before puberty, I had a tremendous yearning for someone to help me do just that, someone to lead the way into a world that was far too vast, complex and dangerous to navigate alone. I also had a vague sense of responsibility for that world, threatened by nuclear annihilation. That dread prospect was brought home to me in the early 1950’s by television images of the bomb dropped on Hiroshima, and by recurrent nightmares of nuclear holocaust. What was external and what was internal were not yet well-differentiated for me, given the death of my father from brain cancer shortly after I had exploded at him in ‘final judgment’ for how he had treated me. Suddenly, I had become “the Destroyer of Worlds”, an Oedipal victor, as one analyst later pointed out, much to my bewilderment, at the time.

It was years before I found my way into medicine, psychiatry, and finally psychoanalysis as a way of understanding and repairing my world and my self – one patient at a time. My early world had been ruled by an admirable, but angrily authoritarian and increasingly irrational father. After I had “destroyed” him and the order he provided, I was left with a bereft but benevolent mother whose own nightmares woke me in the night, and whose talking to herself when she thought no one was listening, puzzled and concerned me by day. Fortunately, unlike Oedipus and Jocasta, we recognized the limits of what we could be for one another. Sadly, though, the Void remained.

I was also left with a profound mistrust of all authority, especially my own. The “all-out destructiveness” that overshadowed and occasionally punctuated my inner world – and that I dreaded at “the end the world” were all intimately interwoven. Nevertheless, I knew that overthrowing some higher power, let alone trashing those closest to me, or was not my aim. Reparation was the name of the game – as it is for most of us who enter this “impossible profession”. I also came to realize that explosions of homicidal/suicidal rage are not only destructive in aim, but represent a desperate attempt to reach an Other who might hear, understand and survive our aggression, so that it can be contained, transformed and directed toward the restoration and preservation of what we love.

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Presented at the IARPP conference in Santiago, Chile, November 7, 2013 – without explicit references to the literature that has shed light on my experience, in order to keep this under twenty minutes.

Only then is it possible to relinquish one's subjective, infantile omniscience and omnipotence, both destructive and benevolent, mourn their loss, own their effects, and co-create what we can with the cooperation of others. None of us are as knowledgeable or as powerful as we would wish, yet each of us affects the world far more than we know. I have learned, over the course of my career, that it is important to be sufficiently rooted in such infantile longings in order to imagine and work toward solutions to what otherwise causes untold suffering – our own, and that of those we love and identify with. Without a healthy dose of infantile omnipotence, we cannot do such work. On the other hand, it is equally essential to recognize our rescue fantasies for what they are. The dragon who defends the damsel is actually part of her, as well as of her would-be savior. As much as we wish we could, we cannot destroy the Destroyer without destroying ourselves.

But I am getting ahead of myself. In the 1980's, after coming-of age as an analyst, I once again became preoccupied with the nuclear threat, represented by the escalating arms race and the Doomsday Clock ticking toward midnight and nuclear winter. I joined the Physicians for the Prevention of Nuclear War and was instrumental in forming the Toronto chapter of the Canadian Psychoanalysts Against Nuclear Weapons, part of an international group of analysts who felt we had something to say that was worthy of the World's consideration. Together, we searched for words with which to understand and influence the madness of Mutually Assured Destruction. Something of which we were a part got through. The Cold War ended and took the pressure off

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*None of us are as knowledgeable or as powerful as we would wish, yet each of us affects the world far more than we know.*

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We no longer have two superpowers staring each other down, striking the fear of God into each other while arousing one another's will to fight and keep followers in line. Then, there was gradual recognition of the limits of our power, face-to-face with our own image reflected in the Other. Now, we have widespread dispersion and fragmentation of nuclear know-how without a concentration of consciousness of what we, as a species, are doing to ourselves; a dangerously regressive, paranoid position where no one can be trusted. We don't even have Kennedy and Krushchev's clear recognition that bringing missiles to Cuba was not, in itself, an act of war, but "a form of communication". That subtle but essential insight, captured in the film, *Thirteen Days*, averted the apocalypse by the daring act of imagining oneself in the shoes of the other – not for the purpose of winning a zero-sum game, but for the sake of mutually assured safety and survival. As Robbie Burns wrote, "Oh would some Pow'r the giftie gie us to see ourselves as others see us". Our survival depends on it. As Winnicott observed, the catastrophe we fear and live in danger of repeating (unless we get hold of it in words) is one that has already happened.

Now, that's something analysts know about, even if we also know how hard it is to facilitate change even in individuals and families, let alone institutions and nations. We know we don't always know. We know we need to be open to what is not-yet-known, and willing to wear the attributions that others project onto us in response to what they detect in us. We learn

Then, we can hear and hold the passionate intensity of buried affect, finding words for what is otherwise overwhelming, disorganizing and deadly. We have learned how to bear with one another in excruciating states of mind, knowing we play a part in the repetition of trauma that sometimes lends itself to reparation. That is true in our offices, our homes, our professional communities, and the ecosystems of which we are a part.

In the words of our conference theme, there are important links between seemingly disparate areas of human experience, which constitute a matrix existing in a timeless, unconscious field. I am not just talking about the existence of multiple emotions or self-states in relation to others in our immediate surround, but to nation-states composed of multiple selves, creating the international community. We all belong to collective entities composed of warring internal and external factions, all competing for airtime and the ear of “a Third”. We are learning, I think, over what seems like eternity, not only to compete for “dominion” over our world, but to surrender to and cooperate in its co-creation. In intra-psychic, intimate, and public spheres, we are understandably conflicted about how to be and relate to those around us. We have good reason to fear – even better reason to respect those who have the power to destroy us and whose good will we need in order to survive. This is the “depressive position”, the beginning of wisdom through which we recognize and are recognized as having the right to exist in spaces both personal and shared. Israel is such a space, a state of mind, embodied at last. Palestine, too, not only in imagination, but in the eyes of the world, as represented by the UN as of last November (2012)

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*We all belong to collective entities composed of warring internal and external factions, all competing for airtime and the ear of “a Third”. We are learning, I think, over what seems like eternity, not only to compete for “dominion” over our world, but to surrender to and cooperate in its co-creation.*

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I know I am traversing some pretty wide terrain, here, and risk treading where angels fear to tread – on territory that is differently sacred to each of us; a minefield of feelings that powerfully affect how we think, act, and relate to one another. I, for one, feel very strongly that it is important for these issues to see the light of day in an analytic forum where we might reflect openly on what urgently needs consideration if the world is ever to live in peace.\* That is what all of us want in the core of our Being – even those who wish, as I did, that destroying the enemy, getting rid of what invades or degrades us, could be an effective, final solution to the paranoid position in which those who “are not with us are against us”.

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\* I was impressed, at the conference, with the fact that I am not alone in this sentiment and that much analytic work is already being done along these lines. This was especially apparent in our host country, Chile, where the links between mental health, human rights, and collective memory of historical trauma and its potential for repetitive transmission or reparative transformation are amazingly alive in both the private and public spheres.

I work with a woman, who, when the World Trade Towers were destroyed, identified with the terrorists who were willing to die in order to destroy those they saw as the Enemy. She took pleasure, while I was appalled. But I could also identify with her all-out rage and contempt – even when it was directed at me, as it was for many years. I saw my own enraged child-self in her and knew it needed a hearing even though it was killing me – just as her parent’s hateful dismissal had humiliated and annihilated her. Finally, I found ways to refuse her envious, sadistic, yet self-destructive treatment of me by standing up for myself – and for the debased part of herself that she saw in me, but was not yet able to care for. That vulnerable part of myself, I came to realize, was both innocent and “guilty as charged”. \* I was guilty of failing to be what she (and I, and my father) so desperately needed; a loving receptacle for her feelings and point of view – the birthright of every child. I was also guilty of attempting to get through to her in clumsy or offensively defensive ways that did more harm than good. Learning to “stand in the spaces”, somewhere between victim and perpetrator, witness and bystander, wished-for savior and useless parent, taught me a lot. With the help of many authors, she taught me what my father’s heavy-handed “lessons”, and even my own deeply respectful and insightful analyst could not. She taught me how to be a man, how to “keep my head when all about me were losing theirs and blaming it on me”, as Kipling once wrote to his son. As a merciless adversary, she made it necessary for me to get over my survivor’s guilt, and to believe in my own “right to exist” as a person – even in the face of her having “no life” by comparison.

The reason I’m mentioning this tortured woman who has put me through such hell on the way toward mutual recognition and increasing self-respect on both sides, is that this process is one we all go through. As analysts, we revisit it over and over, again, in the process of replacing swords with words. Not only is the personal, political, but the political is personal and communal; a “global village”. We all live in the same dwelling built by human hands - but not one we own, exclusively, as persons or as nations, even as a species. We do not have the option of getting divorced and moving out. We are all under the same roof, for better or for worse. We have no choice but to find ways of recognizing, respecting, and bridging our differences, loaded with powerful feelings stemming from our own earliest experiences and wordlessly infused with trans-generational transmission of unhealed trauma.

In the beginning, infants react to differences in many ways; with wonder, delight, curiosity and playful exploration, on the one hand, or with pain, anger, fear and disgust with what’s left when the familiar “beloved” is destroyed or taken by others. Those instinctive reactions give rise to our earliest, absolute judgments of “good and evil”. How those innate feelings and judgments are received and responded-to is crucial to whether trauma is healed or inflamed, resulting in chaotic fragmentation and burial of “fractals” of the true self. A good listener makes all the difference between the escalation and proliferation of shame-rage cycles that go underground only to return, sooner or later, and a deeper, more inclusive differentiation and synthesis of the true self in relation to others.

Hans Loewald wrote, “The ego mediates, unifies, integrates because it is of its essence to maintain, on more and more complex levels of differentiation and objectivation of reality, the original unity”. The same could be said of our “collective ego”, striving to create a viable world order through the United Nations. I do not underestimate the enormous complexity, power dynamics, hidden allegiances and practical details as well as the unconscious determination of many to do what we were unable to do as infants; eliminate what degrades or endangers us, once and for all. Failing that, we do sometimes get through to those who are capable of understanding and recognizing us as human beings.

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\* As the title of another moving presentation put it, “To be is to betray”.

When the vote was taken at the UN to recognize the legitimacy of Palestinian aspirations to statehood, “a people” suffering dehumanizing conditions in the refugee camps and occupied territories, I felt deep shame \* that my country, Canada, voted against the resolution - just as it had failed the European Jews, seeking refuge from Nazi Germany.

At the same time, I felt guilty and fearful that my concern for the plight of the Palestinians would put me in the camp of Israel’s enemies in the eyes of some of my Jewish friends. I feel equally strongly that Israel has a right to recognition, not only by Palestinians, but by the surrounding Arab/Muslim nations – just as it was, by the same world body, back in 1948. There is also no doubt that Israel deserves respect for her amazing accomplishments - including her capacity for self-reflective criticism. On a personal note, I don’t know where I would be if it weren’t for the wit, wisdom and compassion of self-reflective Jews, embodied by “the Jewish Science” of psychoanalysis – not to mention the Judeo-Christian religion that has, thanks to analysis, come to mean a great deal to me \* - despite it’s faults and destructive excesses of authority – including anti-Semitism.

Buying bagels in a local Jewish deli the other day, however, I read a headline in a local newspaper, “Christians and Jews Pray for Israel”. “Why?” I asked myself. Why only for Israel? Why not for Palestinians, caught in the cross-fire of history, faced with a powerful regime progressively and sometimes punitively “settling” their territory? Is it not ultimately on the good will, well-being, and self-interest of the Palestinians that Israel, itself, depends? Just as Israel must be recognized as having the right to exist, so too, Palestine, albeit at an earlier stage of its development. In the absence of recognition and respect for instinctive aspirations, however primitive and destructive their expression, things get worse, not better.

Retaliation has its place as a means of communicating how unacceptable violence is – by giving the other a taste of what it’s like. But vengeful violation of another’s existence and personal space has consequences. Beyond a certain point, the main consequence is to perpetuate and escalate the violence, making mutual recognition and co-operation even less likely. In my view, what is needed at certain crucial moments, is for Israel to recognize Palestine’s right to exist and to acknowledge its own part in humiliating and provoking Palestinian rage; to refrain from doing unto others what was done to its own. Then, it might become possible for Palestinians to mourn the loss of their land at the hands of Israel, their Arab neighbors, and the UN - the very authority to which it is turning to authorize its existence. That might help some, at least, to accept the fact that there can be no going back, no “right of return” – except to the 1967 boundaries. None of us can go back to Eden, to sole possession a “Promised Land”. Only an approximation can be co-created with the help of our neighbors, also created “in the image of God”.

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\* It was this feeling that sparked the writing of this paper.

\* At this point, reading aloud at the conference, I welled up with tears, losing my voice for a few moments. Later, I was able to reflect on my surprisingly powerful feelings and to recognize them, in part, as profound gratitude for the “fatherly” presence of those who were listening with such genuine interest and respect for my point of view. Even those who are dead return, transformed, in the form of enactments that not only repeat but repair past trauma!

In 1932, Einstein asked Freud, "Is there any way of delivering mankind from the menace of war?" In his thoughtful, humble, but wistful response, Freud said, "if the propensity for war be due to the destructive instinct, we have always its counter-agent, Eros to our hand. All that produces ties of sentiment between man and man must serve us as war's antidote... The psychoanalyst need feel no compunction in mentioning 'love' in this connexion; religion uses the same language, 'Love thy neighbor as thyself'. A pious injunction, easy to enounce, but hard to carry out! The other bond of sentiment is by way of identification. All that brings out the significant resemblances between men, calls into play this feeling of community, identification, whereon is founded, in large measure, the whole edifice of human society". \*

Eros and 'Thanatos' are powerful components of a unitary life force, sometimes opposed, sometimes serving the same end. When our hatred is heard, held, understood and recognized as valid by someone responsible for provoking it, who also survives it, hate subsides and love wells up from the depths of our Being. We see that again and again in our offices when we recognize our empathic failures and infractions as analysts, thereby becoming fallible but forgivable human beings. Surely, there is a way of bringing our analytic experience to bear on what's "out there", what we all identify and wrestle with internally far more than we know.

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\* It is worth noting at this point (as I did during the discussion) that being able to identify with our enemies is impossible at certain crucial moments, as Chana Ullman described in her powerful paper, "The personal is political, the political is personal: On the subjectivity of an Israeli Psychoanalyst" (In: "Clinical Implications of the Psychoanalyst's Life Experience: When the Personal Becomes Professional", Steven Kuchuck, editor). It is, however, possible (also illustrated by her paper) to reflect, after the fact, in a way that enables "goodenough", ie. useful empathic recognition of what we could not bear (without our sense of self being annihilated) to see (from the point of view of "the other") at the time: a shared, but vulnerable and endangered humanity from which hatred and "all-out destructiveness" arise.



## Obituary: Christopher Nichols

We are sad to announce the passing of Christopher Nichols, candidate and graduate of the first class of the TICP.

Chris was an associate professor in Sociology at York University specializing in a variety of fields including brain science, evolutionary theory, anthropology and psychoanalysis.

In 1992, Chris decided to extend his psychoanalytic knowledge into the clinical realm and began his psychoanalytic training. One of us (White), his classmate, remembers his passion for ideas, which he shared generously--along with the books in his library--with all his colleagues, students and friends.

Both of us (Gail White, Keith Hartmann) as graduate students studied with Chris and benefited greatly from his tutelage. We became close to Chris as students and then as friends. Each of us became familiar with Chris's many eccentricities. All of which, we believed, expressed his underlying suffering. Yet, as was re-iterated repeatedly at his funeral, Chris also had a boundless humour, unfailing wit, and a deeply playful side. He practised bowling regularly with his guests in his house, installed a jacuzzi next to the kitchen and spent endless hours watching films. He loved to both watch and lecture during the movies while he was screening them. And he owned a massive collection of life size replicas of horror movie monsters, including Bela Lugosi, and Frankenstein which he valued highly.

All in all, Chris was a romantic academic. His greatest commitment and responsibility was to his students. He insisted that they cultivate and share their love and passion for ideas. We will miss him greatly.



## Reflections on the Character of the Institute, *The Call of Character*, and the power of metaphor

by Brian Shelley

I am in the 2013-2014 Essentials Program which, sadly, is nearing its end. With that, entitlement to attend the TICP (and IASP) Scientific meetings ends as well. It has been an enriching rewarding year and I will be sorry when it's over. Although neither a mental health clinician nor academic in this field, I have felt welcomed at TICP generally and at the several scientific meetings I've attended. I have found it a warmly inclusive organization embodying an ambience that brings Otto Kernberg's very entertaining "*Thirty rules to discourage the creativity of Psychoanalytic candidates*"<sup>1</sup> to mind---rules that should be honored in the breach, as TICP does, by any professional organization with training obligations and hierarchy.

Kernberg deals with Scientific meetings in rule # 5: *Try to protect your candidates from participating too early in scientific meetings of your psychoanalytic society, or from being invited to gatherings where respected colleagues may sharply disagree with each other....*

It seems that the TICP eschews, in practice and general atmosphere, most of Kernberg's guidelines for damping creativity. This is a good thing. Hopefully recent graduates of the clinical training stream can verify that all the rules are routinely violated somewhere along the path to full accreditation and practice.

As a result of this inclusiveness I had the pleasure of attending a TICP Scientific Meeting in February featuring guest speaker Dr. Mari Ruti. Her presentation was on her recently published book "*The Call of Character*."<sup>2</sup> It was an engaging evening. Prior to this meeting Dr. Ruti recommended to attendees certain sections of 'Character' as background for the discussion. I read those sections but have not read the entire work. As a result the comments that follow are based only on her oral presentation, the Preface, and Chapters 1 and 6.

*The Call of Character* is in part a critique of the pervasiveness of the pursuit of happiness as an objective in contemporary culture, especially western culture. The happiness Industry, she decries, promotes happiness as an end and implicitly a right, in and of itself. She argues for authenticity as an objective, the allowance for and encouragement within each of us of our idiosyncratic character. Happiness is a product of those things we strive for, feel and do that are about being 'us'. The pursuit of authenticity and character requires not just tolerance of anxiety, fear, loneliness and sadness as counterpoints to more pleasurable affective states, but also encourages the acknowledgement of those feelings as valuable aspects of authentic experience in their own right.

Attendees who responded generally agreed with Dr. Ruti that happiness *per se*, however defined, is never going to be a rewarding end for experience. Happiness is a slippery thing. It is elusive when pursued directly. Perhaps it is most commonly encountered as an emergent property of a life fully and meaningfully lived---a by-product of the pursuit of meaning, self-actualization, and of the experience of agency. Personally, I don't know anyone who talks about happiness as an objective except occasionally from the depths of despair. I believe we look outward at the world and within ourselves primarily for meaning. It is through this search that idiosyncratic character is forged and individual authenticity experienced.

Dr. Ruti argues that a personal sense of powerlessness has caused us to become averse to commitment, to the pursuit of ideals and to acts of courage. We settle for happiness by default.

Indeed, many of us have internalized the idea that feeling too ardently about anything—including the merit of our existence—is a waste of time in the sense that nothing we do makes much of a difference. We are beyond grand ideals, grand passions, as well as personal or political acts of courage.<sup>3</sup>

While accepting Dr. Ruti's view that happiness has to some extent been elevated to a broad cultural objective, it seems a superficial phenomenon and not something that discourages the 'call of character'. I propose an alternative view. In spite of 'happiness' as a sometime objective, there is much evidence that individuals in contemporary culture and society have not given up on higher calling. They are not primarily in pursuit of happiness for its own sake. The search for authenticity and commitment continues unabated. While happiness centered self-help sections do abound across media modalities, the cultural landscape is replete with examples of the very opposite of self-centered engagement. Doing something meaningful, large or small, and feeling ardent and passionate about it seems primary. People reflect on the merit of their existence, fleshing themselves out in the process. They believe quite rightly that what they do makes a difference, if not to the world, at least to them. Many risk much, sometimes everything, in personal and political acts of courage large and small. Occupy movements, Arab springs, grass roots uprisings in Thailand, Ukraine, and Venezuela come to mind. Charitable groups and volunteer organizations that demand visceral commitment abound--Doctors without Borders and War Child International are obvious examples among many such organizations. Individuals like Malala Yousafzai, Edward Snowden, and members of 'Pussy Riot' exemplify nothing if not personal acts of courage.. These public, passionate organizations and individuals get headlines and world-wide support through traditional and social media. The multitude of private personal examples live unseen below the radar .

It is not to say all these causes are necessarily worthy or the people involved always altruistic. Some may be destructively motivated or anarchistic in whole or part—but they are passionate and more than assemblies of the disenfranchised. These people have things to lose, sometimes everything. In the more egregious examples they are shot in the head, doused in acid, and incarcerated indefinitely without process. Too many are dehumanized in various ways in the pursuit of their ideals through acts of personal, moral and political courage.

States of happiness, the pursuit of ideals character and authenticity are centered in the subjectivity of our inner worlds. Someone at this scientific meeting commented on their recent growing fascination with the cosmos, the outer world writ large. Given the psychoanalytic context I imagined this observation stemming from a recognition that outer reality in complexity and unknowability served as metaphor for the inner world. And *vice versa*; inner and outer each metaphorically the other.

There's a delicious irony in the history of understanding of fundamental physics and the cosmos, and our apperception of it through metaphor. The paths relentlessly trod by cosmologists and quantum theorists in their empirical examination of the structure of reality have found it as full of awe and mystery as the inner world. While Freud developed the 'science' of psychoanalysis, physics in the 1920's was beginning to transform classical Newtonian understanding of the nature of things. Physical reality at a fundamental level was proving to be dependent on observation. Things in the finest detail were both there and not there, both on and off and potentially everywhere in between. Reality in its finest detail seemed fundamentally uncertain and undeterminable. It may be crystallized by observation. Freud struggled to create an empirical science in keeping with the physical sciences of the time. As a result his mechanistic and hydraulic metaphors were reflective of that technology. In its metaphorical expression of inner reality psychoanalytic thinking since then seems to mirror the evolution of our understanding of the quantum nature of the outer world. Freud's clock work hydraulics gives way to Kohut's disintegration products and transmutations. Field theory conceptions and the creative potential of vacuum in physics is mirrored in interpersonal field concepts and Brombergian notions of the creative potential of the space between self-states. Perhaps the absence of a discrete independent objective reality makes the metaphorical more powerful--beyond 'almost is' toward 'is'.

There is a 1994 movie called *Il Postino*.<sup>4</sup> It's about the seductive power of metaphor and the emergence of poetry in an unlikely man. The action takes place on a small Italian backwater island amid the basic functions of daily life and the more distant Chilean and Italian politics of the outer world.

The protagonist Mario is the son a fisherman who comes to idealize and aspires to emulate Chilean poet Pablo Neruda. Neruda, a father figure, is in political exile. He awakens in Mario the desire to be a poet, to express his inner world and win the heart of his beloved Beatrice. In the course of their relationship Mario discovers the power of metaphor, the feeling words evoke as they link to sub symbolic and primary process within him. It transports him, and he pursues this unfolding self-actualization to its end. In a scene on a beach, struggling to understand, he touches the rock, gesticulates at the waves, and feels the air on his face and the blueness of the sky. He wonders aloud if all of it--the sea, the sky, the whole world, everything within him and outside him is a metaphor for something beyond. I imagine it as a feeling we have all had at one time or another.

<sup>1</sup> Kernberg O. F. (1996). Thirty ways to destroy the creativity of psychoanalytic candidates. *International Journal of Psycho-Analysis* 77/5, 1031-1040.

<sup>2</sup> Ruti M. (2013) *The Call of Character; Living a life worth living* Columbia University Press

<sup>3</sup> Ruti M. (2013) *The Call of Character; The art of self-fashioning*, p 4

<sup>4</sup> *Il Postino* 1994, Director: Michael Radford. Writers: Antonio Skármeta (novel), Furio Scarpelli (story). Stars: Massimo Troisi, Philippe Noiret and Maria Grazia Cucinotta.

## **Impressions of a day with Jessica Benjamin: “Mutuality and Intersubjectivity from Birth to Termination: Mothers, Babies and Analysts in the Light of the Third” (January 25, 2014)**

**Dr. John Sloane, M.D.**

Reading Jessica’s pre-circulated paper on “the Necessity of Acknowledging Failure”, the night before, I almost decided not to go to the conference. Too dense. Too abstract. Too soporific for me. I could not connect, emotionally, with the author. Perhaps it was the mood I was in, or my own failure to mentalize, but having paid for it, I went – and was very glad I did. Not only did the breadth and depth of her personal experience come through, but the inclusive brilliance of her thinking about mothers and infants, mutual recognition, and the place of “the Third” all came alive for me. So, too, for many in the audience whose animated questions and comments elicited empathic, thoughtful and relevant responses from her. The whole experience, for me, felt like part of a “rhythmic third”, in which we all came alive and were able to play with symmetrical, asymmetrical paradox and evocative metaphor.

Toward the end of the day, her spontaneous description of a difficult clinical experience left her visibly vulnerable, and welling up with grief and regret that she had not been able to be what one of her patients had needed. Her fallibility was palpable! That touched me and moved me to thank her afterward, in private, not only for letting us in on what mattered so deeply to her, but for her part in generating, or co-creating, a “Spirit” in the room. One that stayed with us, I think. All-in-all, a remarkable day and a memorable atmosphere in which those who spoke, and those

who were merely silent witnesses, were all part of what she calls a “moral third”, or a “Big Third”. Bion called it “O”. Something that surrounds mothers and infants, and from which we still have a lot to learn! Two more such conferences are coming...

I was reminded of Jesus’ words, which I took the liberty to paraphrase in a note I sent her, afterward; “Wherever two or three are gathered together in search of Truth, in the service of Life, a they will find a Way...

... toward That from whom healing and wholeness proceed – whatever our preferred terms of endearment.



## TICP Scientific Meetings ~ Spring 2014

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@ticip.on.ca](mailto:info@ticip.on.ca)

Meetings are held at the U of T Faculty Club, 41 Willcocks St., Toronto. The presentation begins at 8:00 p.m. RSVPs are appreciated; please email us to request a copy of the reading.

In early 2014 we added a **pre-meeting Dinner** at the Faculty Club Pub before each presentation. The Dinner is a prix-fixe menu for \$25 for appetizer, entrée and dessert. Please join us for these collegial occasions with fellow members, guests and the speaker. Dinner begins at 6:00 p.m. and registration is **available online at [www.ticip.on.ca](http://www.ticip.on.ca)**

### UPCOMING SCIENTIFIC MEETINGS

**April 9, 2014:** Dr. Hilary Offman, "The Princess and the Penis: A Post Post-Modern Queery-Tale".

**May 21, 2014:** TBA

#### 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.

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