

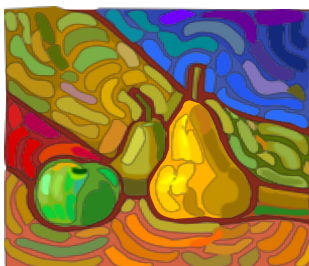


Tampa Bay Institute for Psychoanalytic Studies, Inc

13919 Carrollwood Village Run, Tampa, FL 33618. 813-908-5080

TBIPS Newsletter Volume XII, Issue 1

Summer 2020



Volume XII, Issue I,
Summer 2020

Greetings from the President

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Dear Reader:

What unprecedented times we are in. Covid-19 has led to the 'Quarantimes' with its isolation and its teleconferencing, its heroes and its many deaths, and its opportunity to take the time to reflect on ourselves and to reconnect with those with whom we share space. I miss the restaurants and the movies, the camaraderie and the hello hugs. But I love all the time in my garden (and I hear some of you love baking sour dough bread). I imagine we will never again congregate as we had in the 'Before Times.' These can be times of transformation.

Corona fears could not, however, deter people around the globe from taking to the streets with demands for equal treatment under the law for all peoples after the brutal killing of George Floyd. Like a match to a tinder box, his death ignited the revelation of underlying racism that people of color have survived for centuries. Race, a socially constructed concept, has led – in the United States – to genocide of Native peoples, slavery of Africans, lynchings, Jim Crow and segregation, and killing and incarceration of African-Americans.

As a country, the USA has a lot to atone for regarding 'race.' Just as our patients grapple to acknowledge the knowledge of their traumas, our country must acknowledge, and make restitution for, what its racism has cost people of color through its intergenerational transmission of trauma, and its unfair legal, economic, educative, and social practices. May we all stay open hearted.

Stay safe, Everyone.

Lycia Alexander - Guerra, MD,
President, TBIPS

TBIPS Newsletter Volume XII, Issue I

Training in Psychoanalysis and Psychotherapy

TBIPS embraces pluralism and emphasizes a comprehensive contemporary view of psychoanalysis and features a multi-cultural and theoretically diverse faculty, including, but not limited to, expertise in Intersubjectivity, Relational, and Self Psychology.

The TBIPS training program represents the most current, up-to-date theories in psychoanalytic thought. TBIPS embraces *pluralism* and emphasizes a *comprehensive* contemporary view of psychoanalysis within the context of a mutually shared and respectfully open paradigm between faculty and candidates. We offer a multi-cultural and theoretically diverse faculty, including, but not limited to, expertise in Intersub-

jectivity, Relational, and Self Psychology, whose teaching style is student focused with the goal of offering the opportunity for dialogue between varying schools of thought and to engage and encourage candidates to think *critically* about psychoanalytic concepts.

Inquiries Welcome. To Apply:

Contact Lycia Alexander-Guerra at 13919 Carrollwood Village Run, Tampa, 33618 or 813-908-5080; or go to Tampapsychoanalytic.org "Home"

Seminars may be taken individually or as part of certificate programs in psychoanalytic psychotherapy or psychoanalysis

We are always seeking additional faculty to volunteer to teach and/or design TBIPS courses. Contact Dr. Alexander-Guerra at tbinstitutepsastudies@gmail.com to join us in this exciting endeavor.

TBIPS CURRICULUM

TBIPS recognizes that, because many people come to us suffering from the Trauma of childhood abuse and/or other horrific events or from the relational trauma of chronic misattunement and misrecognition, our curriculum must weave into it a deep understanding of child development, attachment, and the effects of trauma. Semesters currently run 16 weeks long. Courses are open to individual students as well as to candidates seeking full psychoanalytic training. TBIPS invites candidates to frequently update the syllabi.

Semester I	FIRST YEAR	Semester II
Intro to Psychoanalytic Concepts I Practical Analytic Subjectivity I Continuing Clinical Case		Intro to Psychoanalytic Concepts II Development Continuing Clinical Case
SECOND YEAR		
Relational Concepts I Developmental Issues: Narcissism and Shame Continuing Clinical Case		Relational Concepts II Developmental Issues: Attachment Continuing Clinical Case
THIRD YEAR		
Repetitive Painful States Group or Couples Therapy Continuing Clinical Case		Trauma (8 weeks) and Gender (8 weeks) Practical Analytic Subjectivity II Continuing Clinical Case
FOURTH YEAR		
Psychosoma Hate, Envy, and Destruction in the Clinical Encounter Continuing Clinical Case		Focus on Psychoanalytic Contributors and Topics* Electives (candidates design) Continuing Clinical Case

* courses which focus on specific theorists (Winnicott, Ferenczi), and topics (Spirituality, Racism,).



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<http://tampapsychoanalytic.webs.com>
tbips.blogspot.com

Registration Fall Semester 2020

All Courses meet for on Wednesday mornings:

Sep 16, 23, 30; Oct 7, 14, 21, 28; Nov 4, 11, 18; Dec 2, 9, 16, 2020; Jan 6, 13, 20, 2021

Fee: \$300 for a single course; \$250 per course if enrolled in 2 or more courses.

Hate, Envy, and Destruction in the Clinical Encounter Wednesdays 8:00am-9:15am Sep 16, 23, 30; Oct 7, 14, 21, 28; Nov 4, 11, 18; Dec 2, 9, 16, 2020; Jan 6, 13, 20, 2021

This course will continue to explore the effects of relational traumas, insecure attachments, and their sequelae as created in the therapeutic situation. The recognition, welcoming in, naming, and living through together of difficult affects, as well as understanding their origins, in order to strengthen the relationship and the self are necessary components of mutative treatments.

Clinical Case Conference Wednesdays 9:30am-10:45am Sep 16, 23, 30; Oct 7, 14, 21, 28; Nov 4, 11, 18; Dec 2, 9, 16, 2020; Jan 6, 13, 20, 2021

This course is designed to support the clinician's work and offers opportunities to integrate clinical material with psychoanalytic concepts, including ethics, and ways to deepen the psychoanalytic process, with a focus on the therapist's self-reflection, the clinical relationship, and ways to facilitate what is mutative for the patient. Attendees are encouraged to present case material.

Psychosoma Wednesdays 11:00am-12:15pm Sep 16, 23, 30; Oct 7, 14, 21, 28; Nov 4, 11, 18; Dec 2, 9, 16, 2020; Jan 6, 13, 20, 2021

This course explores the interconnectedness between mind-body expression of psychological life from a contemporary perspective. When symbolization of experience and affect fails (e.g. trauma making the hippocampus less able to function), the body can express experience in 'body memory' in the procedural, sensorial, and affective encoding (e.g. in the amygdala) of experience. Reading body and other implicit communications as salient material for analysis, and negotiating ways to bring these communications into the relational and narrative realms will be discussed.

TBIPS Spring 2020 REGISTRATION FORM

_____ **Hate, Envy, and Destruction in the Clinical Encounter Wednesdays 8:00am-9:15am**
Sep 16, 23, 30; Oct 7, 14, 21, 28; Nov 4, 11, 18; Dec 2, 9, 16, 2020; Jan 6, 13, 20, 2021
Fee: \$300 for a single course; \$250 if enrolled in 2 or more courses.

_____ **Clinical Case Conference (16 weeks) Wednesdays 9:30am-10:45am**
Sep 16, 23, 30; Oct 7, 14, 21, 28; Nov 4, 11, 18; Dec 2, 9, 16, 2020; Jan 6, 13, 20, 2021
Fee: \$300 for a single course; \$250 if enrolled in 2 or more courses.

_____ **Psychosoma (16 weeks) Wednesdays 11:00-am-12:15pm**
Sep 16, 23, 30; Oct 7, 14, 21, 28; Nov 4, 11, 18; Dec 2, 9, 16, 2020; Jan 6, 13, 20, 2021
2 Fee: \$300 for a single course; \$250 if enrolled in 2 or more courses.

_____ **Psychoanalytic Electronic Publishing (PEP) subscription** (\$50, required for all candidates and students)

_____ **Total Payment Enclosed**
(one course: \$300; two courses: \$500; three courses: \$750)
(refund policy: 85% 7 days before classes begin)

Include this page with Payment.

Name _____
Degree _____
License # _____ State _____
Address _____
City _____ State _____ Zip _____
Email address _____

Request long distance learning _____(yes). _____(no)

Mail form with check made out to TBIPS (and CV if first time registrant) to
TBIPS, Inc 13919 Carrollwood Village Run, Tampa, FL 33618-2746

or email: tbinstitutepsastudies@gmail.com

CANDIDATE CORNER



Alkinoi Lala is from a small town in northern Greece and studied psychology in Aristotle University of Thessaloniki. She continued her studies at London City University, where she successfully obtained her master's in Health Psychology. During her masters' studies, she focused on the strategies, prevention and interventions of health problems related to dementia. Subsequently, she worked for four years as a dementia advisor in London for the Alzheimer's Society and also conducted weekly cognitive stimulation groups for the elderly. Coming back to Greece, Lala continued working with people with dementia in a care home in Athens, but simultaneously decided to explore expanding her therapeutic skills. Thus, she began her training in relational psychotherapy at the Institute for Relational and Group Psychotherapy (IRGP) in Athens.

Very quickly she discovered a passion for relational therapy and group therapy. She is now a probationary full member of the IRGP, and has participated in talks and conferences throughout Greece.

Lala is concurrently training in group therapy in Yalomian therapy which she will complete next year. She says, "Running groups helped me expand my understanding as a therapist in individual therapy as well." Had Covid-19 not cancelled the conference, Lala had planned to participate in the International Association for Relational Psychoanalysis and Psychotherapy (IARPP) conference in Los Angeles this month where she would have presented a paper.

Lala has been in private practice for a year. She lives with her family, her husband and daughter, in Athens. She notes, "It can be overwhelming sometimes to find time for studying but I'm really lucky because my husband is always by my side supporting my need for professional growth, although he is a hard-working businessman."

This is what Lala writes about her psychoanalytic training: "The Tampa Bay Institute [for Psychoanalytic Studies, TBIPS] was introduced to me through the Institute for Relational and Group Psychotherapy. In my second semester at TBIPS, I am amazed by the high level of all the professionals. TBIPS aims to empower us to use critical thinking and engages us to participate more fully during class and to share our perspectives. Their knowledge and experience is inspirational especially for novice therapists. My favorite course, I have to admit is group supervision [Clinical Case Conference]. Students from different approaches and different levels of experience are able to talk in depth about psychoanalytic concepts. Supervision, especially group supervision, is a parallel process with therapy from which one can gain better insight of the patient through the group dynamics. Furthermore, having lived in London for five years I find it really delightful that the Tampa Bay Institute is a multicultural environment. I have met very interesting people who share the same passion about psychoanalytic therapy even though we may have different psychoanalytic backgrounds. I am really looking forward to the next courses to further enrich my psychoanalytic thinking."

Samples from the TBIPS Blog *Contemporary Psychoanalytic Musings* at tbips.blogspot.com

Corona Virus.

Grief in the Time of Corona

David Kessler, a grief specialist and author of “Finding Meaning: the Sixth Stage of Grief,” interviewed on Amanpour & Company on Mar 26, 2020 says, “We’re grieving the world we have now lost: our normal life, our routines, seeing people, our work. Everything has changed. ...That normal world is probably gone forever...a change we didn’t want...a loss of our world. Our world as we knew it has died and we’re feeling the sadness. ...so if we name it [grief] it allows us to be sad, to feel those emotions... [As every therapist knows] Our emotions need motion. We need to feel them. Suppressing them isn’t going to work.”

Moreover, we, for the first time in history, are facing so many tragedies as a result of Covid19 without being able to mark deaths with funerals and memorials. We are isolated with our sadness and loss, a hallmark for creating trauma. Kessler says, “... a death needs to be marked when it happens” and recommends that we have virtual funerals for shared grief. In addition, he recommends that we *stay in the present moment* [e.g. ‘I have food today.’ or ‘My loved ones are safe today.’] to avoid anticipatory grief [where we might imagine horrible future things such as imaging illness and poverty befalling us and those we love]; and that we *find what we can control* such as following guidelines: washing hands, staying at home or staying at least six feet apart.

“This is really a time for us to truly become a community...to truly become our brothers’ and sisters’ keeper...a moment for us to share what we have.” Having spent time with Mother Teresa, Kessler shares what she noted: that sometimes poverty in America is ‘worse than ours. Here, if a person has one banana, they share it with everyone while in the USA one may have many bananas and not share them.’ Kessler recommends we create an online network to check in on neighbors, find out what people need and what can be shared, to deliver food, for example, to doorsteps (and then step back six feet).

Kessler knows from his work with Elizabeth Kubler-Ross that the five five stages of grief: denial, anger, bargaining, depression and acceptance, are not linear, and not easy, and that everyone traverses them differently. (Kessler fears that many in the world [Bolsonare of Brazil, until recently, Trump of the USA] are stuck in denial.) From the death of his own son, Kessler found that acceptance was not enough. He introduces the 6th stage of grief, that of *meaning*. He contemplates: What is there to learn? Where do we find hope? Can we bring about Post traumatic growth instead of PTSD? He says, “We can’t let people die and not find something honorable to bring forth to the future about them.” He gives the instance of his son: In kindergarten his son was voted “most likely to be a helper” which never came to full fruition due to his son’s death at age 21. For Kessler his son’s death brought about his book which now helps others and that gives meaning to his son’s death for his son has now, indeed, become a helper.

Published Apr. 5, 2020 on the TBIPS Blog *Contemporary Psychoanalytic Musings*.
Find this and other posts at tbips.blogspot.com.

The ‘After Times’

In these ‘Quarantimes’ we long for the ‘Before Times’ and anxiously wonder what the ‘After Times’ hold for us. One author, Kelly Corrigan, on the PBSNewsHour April 29, 2020 in the feature “IMHO,” said about our future:

Sometimes, when I feel outmatched by the thing in front of me, ... I tell myself the story of what happened as if it’s over and I nailed it. ... I told myself the story of the pandemic of 2020...: At first it was awful, nothing but bad news on top of bad news. But, then, we rose up. We made soups and stews for old people, and dropped them off so they felt included and secure and nourished. We read books to children over the internet. We stepped outside at the end of the day and played music and clapped so that each of us knew we were not alone. We sent pizzas and Chinese food to E.R.s to sustain both our hospitals and our restaurants. We called old friends and told them things we’d forgotten to say. ‘I miss you;’ ‘I still think of you;’ ‘Remember that time?’

We turned up, all of us, on our screens to keep businesses afloat and, in so doing, were exposed to the more tender elements of our colleagues’ lives. Pets and children were now, to our mutual benefit, in the frame. People figured out they didn’t need fancy equipment to exercise. We stopped flying around and jumping in cars for no reason. Everyone planted things they could eat. We played cards with our families. We had long conversations. We identified what kind of learning can be delivered

on line. We discovered that teaching is the most complex, high impact profession known to man, and we started compensating our teachers fairly for their irreplaceable work.* Everyone voted after Corona virus. Kids who lived through the virus valued science above all. They became researchers and doctors, kicking off the greatest period of world positive discovery and innovation the planet has ever seen. We came, finally and forever, to appreciate the profound fact of our shared humanity and relish the full force of our love for one another.

*[I would add that not only teachers, but other *essential* workers, such as food workers and suppliers, first responders and frontliners, sanitation workers --many who are among the lowest paid-- will also be compensated fairly at the level they really deserve.]

Published May 2, 2020 on the TBIPS Blog *Contemporary Psychoanalytic Musings*.
Find this and other posts at tbips.blogspot.com.

How to be an Anti-Racist. Racism and Multiple Selves

Interviewed by Hari Shreenivasan on *Amanpour and Company*, February 14, 2020, the author of *How to Be an Anti-Racist* (2019) Ibram X. Kendi understands the multiplicity of selves. Racism is structural says Kendi. It is not about a person's make up (no such thing as a 'racist bone') but instead is about ideas and actions.

Kendi eschews essentialism and says, "No one becomes a racist or even an anti-racist. It is a reflection of what a person is doing in each moment. And people change. And so if in one moment a person is saying that a particular racial group is inferior, they're being a racist. In the very next moment they're supporting a policy that's leading to equity and justice, they're being anti-racist. There are so many people with both racist and anti-racist ideas who support racist and anti-racist policies and because of that we can't label them one or the other permanently. We can only say what they're being in each moment."

When Kendi notes that "...striving for anti-racism is an ongoing journey" I think about how precariously we all hold intersubjectivity; The tension held between subject-to-subject relating and subject-to-object relating always finds us falling to the side where we treat others like objects, thus we struggle to right ourselves atop that tightrope again, holding that tension.

Kendi posits that to say 'I am not a racist' is insufficient. To relegate this part of one self to the Not-me vitiates one's capacity to self reflect on the possibility of holding, inadvertently or otherwise, racist ideas or having racist actions. Moreover, Kendi encourages that each of us move actively toward articulating and embracing anti-racist views and policies and fighting inequities.

One might say Kendi is a phenomenologist, determining by an observable outcome or effect whether a person or a policy is racist. The disparities in health care, criminal justice, employment, banking and real estate practices, education, and income all speak to racist politics at the local and federal levels. It is not biology, but racist policies which incur distinct disadvantages to people of color.

Kendi, a historian at American University, won the National Book Award for Nonfiction in 2018 for *Stamped from the Beginning: The Definitive History of Racist Ideas in America*.

Published Feb. 28, 2020 on the TBIPS Blog *Contemporary Psychoanalytic Musings*.
Find this and other posts at tbips.blogspot.com.

Gender Course Spring 2020

In this time of self and imposed quarantine and isolation, TBIPS' classes continued on, on-line, with their communion and discussion. In March, Gender course participants concentrated on Benjamin's (1995) trajectory of gender development. Remembering that gender is fluid, not fixed, and that the socially constructed binary (masculine/feminine) creates a power differential within this hierarchy, health, then, is the ability to hold in tension difference/sameness and to stand in the space of the multiplicity of genders and selves. How might one develop such a capacity?

Benjamin explicates four phases of gender development:

- 1) *nominal gender-identification formation;*
- 2) *early differentiation of identifications in the context of separation—individuation;*
- 3) *the preoedipal overinclusive phase;*

4) *the oedipal phase.*

Early on, children may have nominal awareness of gender differentiation or [?] nominal identification. With developing awareness, the child becomes “overinclusive,” wanting to possess both (perhaps partly out of envy) and begins to have identifications with both. In the preoedipal rapprochement phase boys and girls identify with father’s otherness and his subjectivity with its agency and desire. [We did not here discuss the otherness mother brings in adding to the dyad her thinking as a *third*.] This otherness of the father now becomes part of the child’s self *identity* (made up of multiple *identifications*) and is utilized to aid seeing self as different from mother. The parent who represents otherness does so as a function of being out in the world and not a function of actual sex (father/mother).

Benjamin (1991) states the importance for the girl of this identificatory love, different from object love, for the father, with identificatory love as a precursor to object love. Rejection by the father of identificatory love, or its disallowal by the mother, impedes identification with the father. For the girl, these impediments to identificatory love may lead to diminished agency and desire.

The child, beginning to ascertain the *meaning* attributed to gender difference, begins to fall to one side of the gender binary. In the early oedipal phase, phallic phase, the binary split seems reified and the other is repudiated. Repudiation heralds loss, a giving up (denial, dissociation, split) of parts of the self. In healthy development, the late oedipal phase can allow for an increased capacity to hold the tension between differences and likeness, and to regain them, this capacity being further consolidated in adolescence.

Candidate Stamatina Kaidantzi asked: *If identifying with the rapprochement father opens the space for otherness for both the boy and girl, is it then easier for the girl to maintain this otherness* for she is also like the mother? The girl is both other than the mother and similar to the mother. The boy is other than the mother but is also like the one who confers the otherness, while the girl gets otherness from someone not like her. The boy does not have a sharply demarcated otherness because he is also similar to the other. This may explain why masculinity is more precarious. Candidate Euripides Gavras noted *how the (positive) oedipal boy attacks the father to gain the opposite sex love object*. Perhaps the boy also attacks the father in service of bulwarking the boy’s otherness.

Benjamin, J. (1995). Sameness and Difference: Toward an “Overinclusive” Model of Gender Development. *Psychoanal. Inq.*, 15(1):125-142.

Benjamin, J. (1991). Father and Daughter: Identification with Difference — A Contribution to Gender Heterodoxy. *Psychoanal. Dial.*, 1(3):277-299.

Published Mar. 25, 2020 on the TBIPS Blog *Contemporary Psychoanalytic Musings*.
Find this and other posts at tbips.blogspot.com.

FILM

As a bit of a luddite I have no cell phone and no streaming movies on a TV and, as such, (due to “Quarantimes”) have seen no movies in months. In lieu of a film review I will recall a few films from years ago.



Out of Africa (1985): When asking patients to sit with their pain I recall a moment in this film when Meryl Streep as Baroness Blixen tells Robert Redford as Denys Finch Hatton (the love of her life who’d left her) that when she can no longer bear the pain of thinking of their time together she makes herself think of him one minute longer and then she knows she can bear anything.

Groundhog Day (1993): The beauty of psychotherapy is we may always get another chance to relive the moments in the relationship. Patients will tell their narratives over and over, much like Bill Murray relives February 2nd until he gets it right. No need for exasperation or encouraging the patient to ‘get on with it already.’ No need for boredom: The narrative is being reworked until acknowledgement and acceptance find a sustainable balance.

Gone with the Wind (1939): I just heard that this film was removed from some streaming site(s) due to its racist, unrealistic depiction of slaves. What seems to go unnoticed is the depiction of a wife

(Vivien Leigh) the morning after her drunken husband (Clark Gable) has raped her. She wakes up so happy, with her love for him renewed, as if she had been ‘asking’ for it and as if she had liked it.

Short documentary of the murder of George Floyd shot by courageous 17 year old Darnella Frazier on May 25, 2020. Does it last only 8 minutes, 46 seconds? It changed the world.



Tampa Bay Psychoanalytic Society (TBPS)

SPEAKER PROGRAM MEETINGS 2020-2021

TBIPS students, candidate, and faculty, and the Tampa Bay professional mental health community are fortunate to have the local Tampa Bay Psychoanalytic Society to bring interesting speakers to the area to share their expertise. Mental health professionals from around the globe can visit sunny Florida and take in an exciting Saturday program that offers continuing education credits while taking a break from northern winters or while taking in the Gulf Coast area beaches. (Yep, we barely social distance here) Speakers for the 2020 - 2021 program year are:

Sep 2020	Diane Hahn and John Lambert on God
Oct 2020	John Auerbach on Suicide
Nov 2020	Naomi Snider on Patriarchy
Jan 2021	Bruce Reis TBA
Feb 2021	Sheila Cavanaugh on Gender
Mar 2021	Mari Ruti TBA
Apr 2021	Film Panel discussion on Independent Short Films from local Freud Film Festival

For exact dates and more details about the speakers and their topics go tampabaypsychoanalyticsociety.com

Become part of the healing.

To volunteer as a clinician- psychotherapist through Veterans' Family Initiative, please call 813-908-5080.

To make a financial donation to help cover administrative costs, send your check tax-deductible contribution to:

T-BIPS; memo: VFI, and mail to: VFI, c/o TBIPS, 13919 Carrollwood Village Run, Tampa, FL, 33618- 2401

VETERANS' FAMILY INITIATIVE (VFI):



An Outreach Program of TBIPS

The mission of VFI arose from the need to help address with family members of veterans some of the difficulties with re-connecting as a family after separations and long absences, and in dealing with possible disabilities or illness of the veterans.

VFI (Veterans' Family Initiative) is one of the community outreach programs of T-BIPS (Tampa Bay Institute for Psychoanalytic Studies). This pro bono/ low fee program was established to serve family members (spouses and children) of veterans who served in Afghanistan or Iraq by offering low to no cost mental health psychotherapy services. Volunteers are licensed psychologists, mental health counselors, social workers, and psychiatrists like you from the Tampa Bay area who have volunteered their time to talk with veterans' spouses, children, couples, or family.

Volunteers provide psychotherapeutic services to family members who are interested in talking to a mental health professional and who are not already in therapy. The mental health clinician meets with a spouse, child, adolescent, couple, or family, on a weekly basis for little or no fee. All particulars are negotiated by you and the patient.

Volunteers do not work for or act on behalf of TBIPS, and TBIPS is not responsible for overseeing your work or its outcome. TBIPS' limited role is to connect potential patients with volunteers, and to coordinate and support the independent clinicians (by arranging peer consultation groups) who have so generously offered their services for the benefit of veterans' families.

As it will be helpful in the development of this program to learn what services families find most useful, VFI asks the volunteer therapist to report to VFI demographics (such as a child's age or that a spouse was seen). No names or other confidential information will be reported.

Treatment is strictly confidential, except as required by law to report elder or child abuse, domestic violence or any imminent danger to patients or others.

Mobius Strip Logo



Ehrenberg wrote that the analytic dialogue, including intersubjective experience, where transference is not separate from countertransference, requires “something like turning our experience ‘inside out’—opening ... the ‘internal boundary’ of the relationship and explicating our experience from inside. “

TBIPS chose as its logo the mobius strip (a common symbol for the interconnectedness of things and for infinity) because its inside and outside are inextricably connected. Just as the inside and outside worlds of human experience are contextualized in one another, the past always contextualized in the present, the present in the past, and foreground experience always embedded in background relationship and meaning, so, too, the analytic dialogue has no ‘inside’ and no ‘outside.’

TBIPS offers:

TRAINING Psychoanalytic courses and certificate programs offered.

DISCUSSION GROUPS for the latest literature in the field of psychoanalysis:

Relational Psychoanalysis Study Group: Relational literature, relational intersubjectivity, Object Relations, Attachment theory, Infant research, and many others discussed on the second and fourth Fridays of the month, September through June. **Self Psychological and Self-Intersubjective Psychoanalysis Study Group:** Colleagues discuss the latest articles in Self psychology and self (Systems theory) Inter- subjectivity on the first and third Fridays of every month, September through June.

SERVICE

Veterans Family Initiative (VFI): Inspired by the American Psychoanalytic Association’s SOFAR program, VFI offers pro bono or very low fee treatment to families of veterans of the Afghani and Iraqi conflicts. We have over a dozen dedicated and generous mental health clinicians around Tampa Bay from amongst our ranks who volunteer. You may volunteer, too.

THE ARTS bringing a psychoanalytic perspective to the arts and to issues of human experience.

Film Series: TBIPS proudly co-sponsored community outreach Film Series: 2008-09: *Women in Crisis*;
2009-10: *Fear of Difference: Diversity of the Holocaust Experience and 2010-2011: Developing Passions: On Sex, Relationships and Happiness* 2013-14: *Children and Trauma*
2014-15: *“The Return of the Repressed” Horror films*
2015-16: *“On Aging”*

Theater: Group outings to performances of interest, followed by dinner and discussion.

