



Tampa Bay Institute for Psychoanalytic Studies, Inc

3404 62nd Street East, Bradenton, FL

813-908-5080

TBIPS Newsletter Volume XIV, Issue 1

Winter (Jan) 2022



Volume XIV, Issue I,
Winter 2022

Greetings from the President

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Dear Reader:

It has been a long year. We were all hoping the pandemic would be behind us and instead we trudge on with masks in person or by Zoom long distance. Our condolences to those of us who lost colleagues and loved ones to Covid. TBIPS, with its decade long experience with long-distance training continues to teach comfortably over zoom, though we miss the days of ambient excitement of felt presence in the room.

TBIPS has relocated its headquarters from Tampa, FL to Bradenton, FL and so has a new address (3404 62nd St East, 34208) and an additional phone number (941-741-8949). With the pandemic enduring it no longer seemed prudent to keep open our large building. We were sad to say goodbye. We are grateful for our decade long home in Tampa.

This past year we have said goodbye to so many American psychoanalytic colleagues - Gerald Adler, Sydney Blatt, Peter Blos, T. Berry Brazelton, T. Wayne Downey, Joseph Lichtenberg, Arnold Modell; two of my own instructors at NYSPI: Sandor Abend and Michael Porder; Tampa's Edward Stein and TBIPS' beloved Horacio Arias, and most recently, Fred Pine. Condolences all around.

Somber notes but we wish everyone a happier, healthier 2022,

Lycia Alexander - Guerra, MD,
President, TBIPS
941-741-8949

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,).



3404 62nd St East, Bradenton, FL 34208
813-9085080

Website: TampaPsychoanalytic.net

Registration Spring Semester 2022

All Courses meet for 16 Wednesdays: Feb 2, 9, 16, 13; Mar 2, 9, 16, 23, 30; Apr 6, 13, 20, 27; May 4, 11, 18, 2022.

Registration deadline is January 31, 2022 including the subscription to PEP (psychoanalytic electronic publishing).

Fee: \$300 for a single course; \$250 per course if enrolled in 2 or more courses. PEP; \$50.

Introduction to Psychoanalytic Concepts II

Wednesdays 8:00am-9:15am We continue to look at contributions from major schools (Freudian, Ego, Object Relations, Interpersonal, Self, Relational, Intersubjective) reading works from and about Klein, Winnicott, Ogden, Kohut, Mitchell, Harris, Reis, Bromberg and Benjamin, to name a few. Also included are readings from neuroscience, mother-infant and attachment research, and the Boston Change Process Study Group. Participants are encouraged to bring clinical examples which we will use to illuminate concepts.

Clinical Case Conference Wednesdays 9:30am-10:45pm 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.

Development Wednesdays 11:00am-12:15am How we experience ourselves and ourselves in the world, and in relationship, develops over time and transforms with new experience. Whether we think in terms of relational paradigms or transference, experience is organized and encoded (either symbolized/contextualized, or perceptually/ affectively/ procedurally) in the brain and remains over a lifetime until reconfigured anew with the gains made by perspective, experience, and maturity. Earlier experiences may be reconfigured, but they remain with us in some form nonetheless, and they influence our capacity for self- and interactive-regulation. Thinking developmentally impacts a therapist's way of listening and understanding and, in turn, illuminates particular aspects of the patients with whom we work. It behooves the therapist to feel one's way into the child-self's experience as we listen to the adult-self. To do this we must both imagine a child's experience at each developmental level as well as conjure up our own childhoods.

TBIPS FALL 2018 REGISTRATION FORM

_____ **Introduction to Psychoanalytic Concepts II** (16 weeks)

Wednesdays 8:00am-9:15am Feb 2 – May 18, 2022

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

_____ **Clinical Case Conference** (16 weeks)

Wednesdays 9:30am-10:45am Feb 2 – May 18, 2022

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

_____ **Development** (16 weeks)

Wednesdays 11:00-am-12:15pm Feb 2 – May 18, 2022

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

_____ **PEP** subscription \$50 **MUST BE RECEIVED BY JANUARY 31, 2022**

_____ Late fee \$50 if received after (Jan 31) deadline.

_____ **Total Payment Enclosed** include PEP subscription. Payment to Paypal via website.
(one course: \$300; two courses: \$500; three courses: \$750) PEP: \$50.

(refund policy: 85% 7 days before classes begin)

Must Include this page with Payment.

Registration deadline is Jan 31, 2022. Deadline is for all application material, registration form, and payment. We cannot provide papers through a subscription to PEP (psychoanalytic electronic publishing) unless pay by deadline.

Name _____ Degree _____ License # _____ State _____

Address _____ City _____ State _____ Zip _____

Email address _____

Request long distance learning _____(yes)

E-Mail forms and CV (new students only) to tbinstitutepsastudies@gmail.com.

CANDIDATE CORNER



Katerina Katsaouni has studied Philosophy, Pedagogy and Psychology (majors in Psychology) at the University of Athens, Greece. She received her Masters in Counseling Children and Young People at the University of Nottingham, UK, and worked as a school counselor for the non-profit organizations Place2Be and Carers Federation, as well as an advisor for alcoholics and gamblers in APAS (Addiction Problems Advisory Service) in Nottingham, UK. Katerina is training in Relational Psychoanalytic Psychotherapy at the Institute for Relational and Group Psychotherapy in Athens,

Greece and is in her third year of studies at the Tampa Bay Institute for Psychoanalytic Studies. She is a member of the International Association for Relational Psychotherapy & Psychoanalysis and is in private practice in Greece.

She writes, “My experience as a student of TBIPS has been an enlightening journey. I have learned immensely and I truly value the knowledge and the professional growth I have earned. Over the past three years I have seen myself evolving as a professional therapist and this change is reflected in the way I work. The study material, the sharing of thoughts, cases and experiences have been a tremendous help and a wonderful tool for me as a practitioner. I am looking forward to learning more in the new year and see myself being transformed into an even more effective and well trained analyst.”

Example of Syllabus

Here at TBIPS we are very proud of our curriculum and the breadth of ideas, albeit with a relational bent, we bring to courses and to students/candidates. An example is this upcoming semester’s course:

INTRODUCTION TO PSYCHOANALYTIC CONCEPTS II (16 weeks)

where we continue to look at contributions from major schools (Freudian, Ego, Object Relations, Interpersonal, Self, Relational, Intersubjective) reading and having read works from and about Klein, Winnicott, Ogden, Kohut, Mitchell, Harris, Reis, Bromberg and Benjamin, to name a few. Also included are readings from neuroscience, mother-infant and attachment research, and the Boston Change Process Study Group:

Week 1 Febuary 2, 2022 Things Winnicott taught us, continued

Winnicott, D.W. (1969). The Use of an Object. *Int. J. Psycho-Anal.*, 50:711-716.

Winnicott (1971). *Playing and Reality*. Tavistock publications. Readings: Ch 3 and 4.

Syllabus example continued on next page

Syllabus example, Intro to Psa Concepts II, continued from previous page

Week 2 February 9, 2022 More with Winnicott

Winnicott, D. W. (1958) The Capacity to be Alone. *International Journal of Psychoanalysis* 39:416-420

Ogden, T. (1994). Winnicott's intersubjective subject. In: *Subjects of Analysis*. Northvale, NJ: Jason Aronson.

Week 3 February 16, 2022 More Object Relations

Blum, H.P. (2010). Object Relations in Contemporary Psychoanalysis: Contrasting Views. *Contemp. Psa.*,46:32-47

Seligman, S. (1999). Integrating Kleinian Theory and Intersubjective Infant Research: Observing Projective Identification... *Psychoanal. Dial.*, 9:129-159.

Week 4 February 23, 2022 Attachment

Main, M. (2000). The organized categories of infant, child & adult attachment. *JAPsaA*, 48:4. 1055-1096.

Eagle, M. (2003). Clinical implications of attachment theory. *Psa Inq* 23: 27-53.

Week 5 March 2, 2022 Things Kohut taught us

Kohut, H., Wolf, E.S. (1978). *The Disorders of the Self and their Treatment: An Outline*. Int. J. Psa., 59:413-425.

Kohut, H. (1981) On Empathy, *IJP. Self Psych.* 2010, 5, pp. 122-132.

Week 6 March 9, 2022 More about Self psychology

Fosshage, J.L. (1998). Self Psychology and its Contributions to Psychoanalysis: An Overview. *Psychoanal. Soc. Work*, 5(2):1-17.

Geist, R.A., Ed.D. (2013). How the Empathic Process Heals: A Microprocess Perspective. *Int. J. Psychoanal. Self Psychol.*, 8(3):265-281.

Week 7 March 16, 2022 Relational Theories

Harris, A.E. (2011). The Relational Tradition: Landscape and Canon. *J. Amer. Psychoanal. Assn.*, 59(4):701-735.

Reis, B. (2003). Relational Perspectives in Psychoanalysis. *J. Amer. Psa. Assn.*, 51(1): 295-300.

Ringstrom, P.A. (2010). Meeting Mitchell's Challenge: A Comparison of Relational Psychoanalysis and Intersubjective Systems Theory. *Psychoanal. Dial.*, 20(2):196-218.

Week 8 March 23, 2022 More about Relational Theories

Beebe, B. and Lachmann, F. (2003), The relational turn in psychoanalysis: A dyadic systems view from infant research. *Cont. Psychoanal.*, 39(3): 379-read to 391

Hirsch, I. (2006). The Interpersonal Roots of Relational Thinking. *Contemp. Psychoanal.*, 42(4):551-556.

Optional:

Aron, L. (1991). Working Through the Past—Working Toward the Future. *Contemp. Psa.*, 27:81-108.

Week 9 March 30, 2022 Multiple Selves

Bromberg, P.M. (1996). Standing in the Spaces: The Multiplicity Of Self And The Psychoanalytic Relationship. *Contemp. Psychoanal.*, 32:509-535.

Slavin, M.O. (1996). Is One Self Enough? Multiplicity In Self-Organization And The Capacity To Negotiate Relational Conflict. *Contemp. Psychoanal.*, 32:615-625.

Optional:

Stern, S. (2002). The Self as a Relational Structure: A Dialogue with Multiple-Self Theory. *Psychoanal. Dial.*, 12(5):693-714.

Week 10 April 6, 2022 Intersubjectivity

Benjamin, J.(1990). Recognition and destruction: An outline of intersubjectivity. *Psychoanal. Psychology*, 7(suppl): 33-47.

Frie, R., Reis, B. (2001). Understanding Intersubjectivity: Psychoanalytic Formulations and Their Philosophical Underpinnings. *Contemp. Psychoanal.*, 37:297-327.

Additional Biblio:

Beebe, B. (2004). Faces-in-relation: A case study. *Psa Dial*, 14 (1), 1-51.

Renik, O. (2004). Intersubjectivity in psychoanalysis. *Int. J. Psycho-Anal.*, 85(5):1053-1056.

Stern, D. N. (1988). The dialectic between the “interpersonal” and the “intrapsychic”: With particular emphasis on the role of memory and representation. *Psa Inq*, 8, 505-512.

Week 11 April 13, 2022 More about Intersubjectivity

Stolorow, R.D. (2013). Intersubjective-Systems Theory: A Phenomenological-Contextualist Psychoanalytic Perspective. *Psychoanal. Dial.*, 23(4):383-389.

Teicholz, J.G. (2001). Chapter 2 *The Many Meanings of Intersubjectivity and Their Implications for Analyst Self-Expression and Self-Disclosure*. *Progress in Self Psychology*, 17:9-42.

Optional:

Bonovitz, C. (2009). Looking Back, Looking Forward: A Reexamination of Benjamin Wolstein's Interlock & the Emergence of Intersubjectivity. *IJP* 90:463-485.

Week 12 April 20, 2022 Enactments

Benjamin, J. (2010). Where's the Gap and What's the Difference?: The Relational view of Intersubjectivity, Multiple Selves, and Enactments. *Contemp. Psychoanal.*, 46(1):112-119.

Bromberg, P.M. (2000). Potholes on the Royal Road: Or Is It An Abyss?. *Contemp. Psa.*, 36(1):5-28.

Week 13 April 27, 2022 Dreams

Blechner, MJ (1995). *The Patient's Dreams and the Countertransference*. *Psa. Dial*, 5:1-25.

Bass, A. (1995). Dream Analysis as a Relational Event: Commentary on Blechner's “The Patient's Dreams and the Countertransference”. *Psychoanal. Dial.*, 5(1):27-44.

Optional:

Dreams: Blum, HP (1976) The Changing Use of Dreams in Psychoanalytic Practice— Dreams and Free Association. *IJPsa*, 57: 315-324.

Review:

Freud, S. (1900). *The Interpretation of Dreams* S.E. Vol. IV: Chapter II: The Method of Interpreting Dreams: An Analysis of Specimen Dream, pp. 96-121.

Week 14 May 4, 2022 Transference/Countertransference

Carr, EM. (2006) On Knowing and Using Myself: Reflections on an Analyst's Subjectivity, Intersubjectivity, and Psychoanalytic Change *Psa Inq*. 26:738-750.

Josephs, L. (1995). Countertransference As An Expression Of The Analyst's Narrative Strategies. *Contemp. Psychoanal.*, 31:345-379.

Lachmann, F.M. (2001). *A Farewell to Countertransference*. *Int. Forum Psa.*, 10:242-246.

Syllabus example continued on next page

Additional Biblio:

- Mills, J. (2004). *Countertransference Revisited*. *Psa. Rev.*, 91:467-515.
- Stern, D.B. (2004). The Eye Sees Itself: Dissociation, Enactment, and the Achievement of Conflict..*Contemp. Psychoanal.*, 40:197-237.
- Wolstein, B. (1974). "I" processes and "me" patterns—Two aspects of the psychic self in transference and countertransference. *Contemp Psa*, 10:347-357.
- Zachrisson, A. (2009). *Countertransference and Changes in the Conception of the Psychoanalytic Relationship*. *Int. Forum Psychoanal.*, 18:177-188.

Week 15 May 11, 2022 Implicit; Procedural

- Lyons-Ruth, K. (1998). Implicit relational knowing: It's role in development and psychoanalytic treatment. *Infant Mental Health Journal*, Vol. 19(3):282-289.
- Nahum, JP (2002) Explicating the implicit: The local level and the microprocess of change in the analytic situation The Boston Change Process Study Group, *IJP* 83: 1051-1062.
- Additional Biblio:
- BCPSG (1998) Non-Interpretive Mechanisms in Psychoanalytic Therapy. *IJP* 79, 903-921.
- Lyons-Ruth, K.(1999). The two-person unconscious. *Psa. Dial*, 19, 576-17.
- Rosenblatt, A. (2004). *Insight, Working Through, and Practice: The Role of Procedural Knowledge*. *J. A. Psa. A.*, 52:189-207.
- Ramberg, L. (2006). In Dialogue with Daniel Stern: A Review and Discussion of The Present... *Int. Forum Psychoanal.*, 15:19-33
- Stern, S.(1994). Needed relationships and repeated relationships. *Psa.Dialogues*, 4(3): 317-343.
- Stern, D. B. (2002). Words and wordlessness in the psychoanalytic situation.*JAPsaA*. 50: 221-247.

Week 16 May 18, 2022 Neuro and Implicit

- Schore, A.N. (2011). The Right Brain Implicit Self Lies at the Core of Psychoanalysis. *Psychoanal. Dial.*, 21(1):75-100.
- Stern et al, (2007). The foundational level of psychodynamic meaning: Implicit process in relation to conflict, defense and the dynamic unconscious. *BCPSG IJP*. 88: 843–60.

GUEST CONTRIBUTION

Excess juice, Instincts, and Why hatred feels so good

Reprinted (gratefully) with permission from Lynne L. McFarland, Memory and Aging Clinic/Senior Assessment Clinic, The Village at Vanderbilt, Suite 1100, 1500 – 21st Avenue South, Nashville TN 37212. Lynne McFarland is a retired advanced practice nurse who was at Vanderbilt for 27 years, taught in their local Advanced Psychodynamic Psychotherapy Program (it is attached to the St. Louis Program), and since her retirement three years ago, is active in local social justice work.

I am in the middle of reading the series in the most recent JAPA issue about one of my favorite topics, neuroscientist Jaak Panksepp's research on instincts, and Mark Solm's work on how this intersects with psychoanalytic theory. The first three JAPA articles, authored by scholar John Dall'Aglio, discuss the work of Jacques Lacan in the framework of Panksepp's research. So far, the issue is

already crazy good. I bet when I finish reading all of it, I'll be even more excited.

The gist: Panksepp, a veterinarian by training, through his years of animal research, came up with seven instincts that mammals (including us humans) share. Some instincts are present in other animals as well (basic life instincts like SEEKING, FEAR, RAGE, LUST), but mammals, whose young are born immature and thus require nurture, have several more (social instincts like PLAY, GRIEF/PANIC, CARE). [Panksepp writes these words in all caps to indicate that they have a particular meaning in this case rather than just our ordinary use of the words.].

One way to look at instincts, these innate predispositions to behaviors, is to see them as triggered by external or internal stimuli, and satisfied (that is, quieted) when the need is met. Instinctive reactions in the face of threat, for example, may include flight, fight, or freeze, depending on the species and type of threat, and subside when the threat is past, at least in non-neurotic species. Via this way of looking at instinct, the goal is homeostasis, or balance, going back to a setpoint. Another neuroscientist, Robert Sapolsky, wrote a book that became very popular, Why Zebras Don't Get Ulcers, about this very subject, in which his research showed that many animals (e.g., zebras) can calm back down after a stressor has ended. (Some other creatures, such as we humans, not so much.)

But another way to look at instincts gives us a different picture, and this was one focus of Lacan's theory. It fits in with Panksepp's SEEKING instinct. Panksepp initially called this instinct FORAGING, but with the word SEEKING, the instinct takes on an enhanced role. It is akin to Father Freud's libido, the life-force that gives the animal (including us humans) motivation to engage with the world. From this perspective, the instinct of SEEKING is not a temporary blip on the screen with a return to a set-point, but rather a permanent feature of the inner life of the animal. The Rolling Stones were right when they said they can't get no satisfaction, there is no satisfaction, no homeostasis, but rather an excess of energy that remains. This may be because full discharge of the energy is not possible, or that, given all the instincts, something is activating us at any moment, or because the SEEKING instinct itself never sleeps, so to speak. Lacan called this *jouissance*. It is sort of translated as "enjoyment" in English, but that doesn't really capture it. "Excess energy that feels good" might be closer. In part, that may be due to the inability of an instinct to be truly, fully discharged, or it may be due to the overriding power of the SEEKING instinct to keep the balling rolling. Dall'Aglio asserts that this excess energy, which is left even when a specific instinctual need has been met, feels enjoyable. Even the instincts we would think don't feel good. I call it *excess juice*.

So we have this constant engine inside, never turned off, though it may idle a bit and sometimes rev up. And either it gets its gas from the SEEKING instinct, or else each instinct has its own fuel that never quite runs out (because it is not fully discharged), and a specific instinct, say RAGE, for example, rumbles on even without a stimulus. Lacan, according to Dall'Aglio, says this feels enjoyable, because it fuels a deep connection with or within the world. Of course, this would be true for each of the instincts that Panksepp has identified. Even FEAR or PANIC/GRIEF. Surely CARE or PLAY. For all of these engage us, keep the pot boiling, produce feelings that give us feedback about our place in the world, to highlight the questions that the feelings propose ("what's going on here?"). Help us to predict and to correct errors.

But here's the thing: our instincts are not enough (we know this). They are part of our make-up, we all have these always, but they do not provide adequate information about the complicated whole that is each of us and our being in the world. They were made for simpler times and simpler beings than we are. All our instincts fail us, and yet that excess instinctive energy keeps us (as the song goes) hooked on a feeling. There is more to our minds than just our instinctive patterns, than the drives they propel and the feelings that signal to us what's going on. Our human minds also have the capacity to build a world of symbols, language, representations, creative actions in which we can move the pieces around and make something new. And yet. And yet. That excess instinctive energy can tug at us, can keep us stuck. We humans are like a double-dip ice cream cone. The bottom dip (instinct), securely embedded in the cone, is unlikely to fall out, while the upper dip (the symbolic register) may wobble.

According to Dall'Aglio, Lacan believed that 'surprise' was a crucial element for his patients in handling this dilemma that we humans have, the disconnect between the symbolic register and what is left out of that system and in fact never can be fully pulled into that symbolic system. We humans are built that way, we can't help it, I would say we are to some extent a screwed species. But there is an upside to this. That excess juice can keep pushing us forward into further creative activities that grow the symbolic register or re-jigger the real. Shaking things up so change can occur. Here is where surprise comes in. Via being surprised, we may either add a new element to the symbolic register or the instinctive excessive energy may provide a new affective jolt. Dall'Aglio calls it a loosening that makes a space for something else.

This gets me around to another of my favorite topics, Rev. James Lawson's forces of spiritual wickedness in the U.S. (racism, sexism, violence, and Plantation Capitalism) and the alternative (the Nonviolent Movement of America and Beloved Community). I think the forces of spiritual wickedness

map pretty well onto the basic instincts of FEAR, RAGE, LUST, and the distortion of SEEKING in a consumption society. The alternative route to Beloved Community maps beautifully onto the social instincts of CARE and PLAY with a redirection of SEEKING to the common good. Lawson is a very realistic guy and he sees that we humans have potentials both to act badly and well. It's in our nature. We all can have what he calls "a hole in the middle of the soul." Or not. It didn't come easily to create the Beloved Community or to act nonviolently. It has taken effort and spiritual work to develop these principles and actions. But if we work to build a world where the social instincts have more wiggle room, our excess energy may come less from fear and rage and lust and seeking of goods at the expense of others.

The Nonviolent Movement of America (NMA) of the 1960s was developed to surprise, to loosen the old symbols and old unspoken feelings to make space for something new. Rev. Lawson taught the young students to look the white aggressors in the eye to remind them of their humanity (it was old style that people of color did not look white people in the eye). The students responded to white aggression with a strong nonviolent resistance-this was brand new in that they neither acquiesced nor retaliated. Think on that for a minute. Behind all this was a set of values (symbolic register) that spoke the words of freedom-for-all through actions that made this true in the moment (resisting white power).

Today the forces of spiritual wickedness embedded in the basic instincts are enjoying themselves quite a bit. Now is time for more efforts from the NMA to surprise us again with words and actions that shake up the old ways and make room for something else that we still call Beloved Community (BC). Right now, here in Nashville TN, where I live, we have the makings of the local resurgence of the NMA and BC, all around us. It is here in local efforts. It is present in the newly-formed Rev. James Lawson Institute at Vanderbilt and the Vanderbilt Project on Unity and Democracy. We are surprised by new efforts at criminal justice reform, at efforts to make amends for myriad past injustices, the work of many in the religious community to advocate for justice and mercy, the mutual aid groups at work in Nashville, the sharp local commentaries and analyses that help us see more clearly.

This is the time everywhere to work harder, to study with more intensity, to act with love in surprising ways.

Lynne McFarland

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.

