



Tampa Bay Institute for Psychoanalytic Studies, Inc

3404 62nd Street East, Bradenton, FL

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TBIPS Newsletter

Vol. XVII, Issue I. Winter 2024-25



Volume XVII, Issue I,
Winter 2024-25

Greetings from the President

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Dear Reader:

We all know the world is in turmoil. What we do seems sometimes like less than a drop in the ocean, and yet I am reminded of the story of the man walking along a shoreline covered with beached starfish. Picking up starfish one by one, he tossed them back into the sea. Another man notes, "There are thousands on the beach. What you are doing can't possibly matter." Holding a starfish in his hand and sailing it out over the water, the first man replied, "It matters to that one."

As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of being. —C. G. Jung, Memories, Dreams, Reflections

In the midst of the holidays, Chanukah, the New Year, Christmas just past, I hope for a better world for each of us, a world with peace. We as therapists always working toward a better world, one with one: a person trying to leave an abusive partner; a 'dead' inside patient enlivened through authentic relationship and welcoming recognition; witnessing the giving up of the burden of the wish for vengeance. President Biden has commuted the death sentence of 37 out of 40 Federal inmates on death row. A Christmas mercy of sorts.

In 2025 TBIPS has a new semester, commencing on January 29. Alongside Clinical Case Conference and Candidate-driven Elective topics, this semester features a 16 week special topic course on Carl Jung's work and its clinical relevance to contemporary work. *"You know that such essential discoveries are not made through clear formulations but are rather feeling experiences which have a far greater influence on human life than intellectual reflections."* —C. G. Jung, ETH Lectures, p. 81, 1939-40; and *For two personalities to meet is like mixing two different chemical substances: if there is any combination at all, both are transformed. You can exert no influence if you are not susceptible to influence.* —C. G. Jung, CW 16 para. 163

Lycia Alexander-Guerra, MD
President, TBIPS
941-741-8949 and 813-908-5080

TBIPS Newsletter Volume XVII, 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 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 mis-attunement 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		Practical Analytic Subjectivity II Trauma (8 weeks) and Gender (8 weeks) 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 such as Winnicott, Ferenczi, Jung, and topics such as spirituality, racism, and intersubjectivity.

REGISTRATION FORM



3404 62nd St East, Bradenton, FL 34208
941-741-8949 and 813-908-5080
www.tampapsychoanalytic.net

Registration Spring Semester 2025

All Courses meet for 16 Wednesdays:

Jan 29; Feb 5, 12, 19, 26; Mar 5, 12, 19, 26; Apr 2, 9, 16, 23, 30; May 7, 14, 2025

Registration deadline is Jan 15, 2025.

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

Electives Wednesdays 8:00am-9:15am

Jan 29; Feb 5, 12, 19, 26; Mar 5, 12, 19, 26; Apr 2, 9, 16, 23, 30; May 7, 14, 2025.

Candidates and students have the opportunity to present to their classmates their focused studies of topics of their individual interests. Candidates choose the topic and papers to share. Each candidate presents and/or discusses their interest for a number of weeks. *SUBMIT YOUR TOPIC WITH YOUR REGISTRATION FORM.*

Special Topic: Jung Wednesdays 9:30am-10:45am

Jan 29; Feb 5, 12, 19, 26; Mar 5, 12, 19, 26; Apr 2, 9, 16, 23, 30; May 7, 14, 2025. Presented for the first time this course will acquaint candidates and students with the works of Jung and their applicability to contemporary psychoanalytic clinical work. *"You know that such essential discoveries are not made through clear formulations but are rather feeling experiences which have a far greater influence on human life than intellectual reflections."* —C. G. Jung,

Clinical Case Conference Wednesdays 11:00am-12:15pm

Jan 29; Feb 5, 12, 19, 26; Mar 5, 12, 19, 26; Apr 2, 9, 16, 23, 30; May 7, 14, 2025

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.

Send inquiries to tbinstitutepsastudies@gmail.com

TBIPS Spring 2025 REGISTRATION FORM

_____ **Electives** (16 weeks) **Wednesdays 8:00am-9:15am**
Jan 29; Feb 5, 12, 19, 26; Mar 5, 12, 19, 26; Apr 2, 9, 16, 23, 30; May 7, 14, 2025
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Fee: \$300 for a single course; \$250 if enrolled in 2 or more courses.

_____ **PEP subscription \$45** (Only for students not already registered in Fall 2024 with PEP)

_____ **Late fee \$50** if received after (Jan 15, 2025) deadline

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

Must Include this page with Payment. Email form (and CV if first time registrant) to
tbinsitutepsastudies@gmail.com

Registration deadline is January 15, 2025. Deadline is for registration form and payment.
Payment is via Paypal at <https://www.tampapsychoanalytic.net> (click Donations) or
mail by post with check to TBIPS, Inc to 3404 62nd St East, Bradenton, FL 34208.

Name _____ Degree _____

License # _____ State _____ Country _____

Address _____ City _____

State _____ Country _____ Zip _____

Email address _____

A Christmas Note

The Word Made Flesh:

Toward an Integrated Life

Anna O. was stricken with a host of inexplicable physical symptoms: headaches, a squint, vision disturbances, paralyses, numbness, a persistent cough, loss of speech, and terrifying hallucinations. Freud's colleague, Josef Breuer, was her physician who presented a detailed review of the development of her illnesses and treatment (Breuer, 1893, Fraulein Anna O, Case Histories from Studies on Hysteria). Dr. Breuer visited her daily and listened to her. As she was able to speak her fears, the symptoms began to abate and she moved toward recovery.

I have been happy this fall, once again, to teach a course entitled, "Psychosoma," for the Tampa Bay Institute for Psychoanalytic Studies. Every time I teach this course I am profoundly humbled, and walk away from the experience paradoxically knowing more about the subject on the one hand, but feeling like what I do not know about the mind/body connection is ever more vast. In the course, we focus on the integration of mind and body, at all levels, specifically how each domain experiences or manifests pain and pathology. When we consider the suffering of the mind, we look not only at the painful psychological symptoms we may experience, but every aspect of our psychic life including thoughts, dreams, feelings, hunches, intuitions, motivations, and self-states of all kinds.

When exploring physical suffering, we include not only those symptoms that we can register in our conscious awareness, but even the less conscious, and more subtle, ways that pain becomes entrapped in our organs, muscles and tissues. We are somewhat familiar with "muscle memory." How is it that muscles remember? But they do. As you can imagine, the nitty gritty of how the mind and body work together to form human experience is amazingly complex, if not exceedingly mysterious. We are "fearfully and wonderfully made" (Psalm 139:14).

Our nervous systems serve to take our experiences and perceptions, and "physicalize" them, and vice versa, to take bodily symptoms and "mentalize" them. How this is all done is only partially understood, but most of us these days acknowledge that emotional suffering can impact our physical health and our physical state can contribute to our psychological sense of being. Today, over 100 years after Freud and Breuer, we have authors like Bessel Van der Kolk (*The Body Keeps the Score*) and Gabor Mate (*When the Body Says No*) who continue our study on the interplay of body and mind.

Part of what makes psychoanalysis remarkable has been that this relational treatment –sometimes called a "talking cure" – has sought to build a bridge between body and mind, which has led to recovery from much physical and emotional suffering. At times, it happens that the body and mind collude to disguise the ultimate cause of suffering, making diagnosis and treatment almost impossible. By creating a safe environment where a patient can freely associate thoughts, feelings, and memories, bit by bit the reason(s) behind the suffering can be

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"remembered" and no longer hidden, as in repression or dissociation.

This process is more than simply a talking cure, but a sophisticated exercise in beginning to make sense of this dynamic interplay between body and mind. Dr. Wilma Bucci writes,

What was remarkable in the discovery of the “talking cure” was not the emphasis on verbalization, but the discovery of systematic treatment based on psychological functions of communication between people, rather than chemical or surgical or other physical means. What was remarkable in the intersection of the discovery with the emphasis on mind-body interaction was the recognition that words and other forms of emotional communication have the power to interact with biological systems, to bring about change in bodily systems, not only in ideas (Bodies in Treatment, p. 51).

Dr. Bucci may be best known for her work on multiple code theory which simply means that the body/mind interface has many ways of communicating: 1) the nonverbal symbolic system, or imagery, 2) the verbal symbolic system, or language, 3) the subsymbolic system, or sensory systems (motoric/muscular systems). She believes that health is restored when these systems are integrated, or reintegrated, and begin “talking” to each other.

I write this in December when Christians everywhere celebrate the “Word made flesh,” as we try to wrap our minds around the notion of God-become-human, being fully God, fully man, as the great creeds of the Church have taught us. If we can’t comprehend how a human being is an integration of systems, how can we possibly grasp what it means for our Creator to become human? But that does not mean that such contemplation is a waste of time. I believe it is, rather, a profound experience of worship, of humbly taking stock of our creatureliness in the face of One Who is uncreated and infinite. Christmas is not simply about “bringing God down to our level,” but rather marveling at what kind of love might make such a journey; that Jesus was subject, in his humanity, to the messy mind/body connection. The incarnation is not just God coming down to us, but it is His lifting us up to Himself as well.

-Contributor: Steven D. Graham, PhD, DMin, TBIPS Faculty Member

Religious ideas are strictly those of contributor and may not necessarily reflect the ideas of the Tampa bay Institute for Psychoanalytic Studies, Inc.



Tampa Bay Psychoanalytic Society (TBPS)

SPEAKER PROGRAM MEETINGS

TBIPS students, candidate, and faculty, and the Tampa Bay professional mental health community are fortunate to have the local Tampa Bay Psychoanalytic Society (TBPS) to bring interesting speakers to share their expertise. Now that TBPS has gone virtual it is able to offer its many excellent presentations to a wider audience,

TBPS 2024-2025 Speaker Program Schedule

September 15, 2024 Andrew Klafter

October 19, 2024 Charles Levin

November 16, 2024 Sandra Hershberg

Saturday, January 18, 2025, 9:30 a.m.-12:30 p.m. Allannah Furlong, Ph.D.
The Contribution of Neurocognitive Research to a Psychoanalytic Theory of the Mother-Baby Encounter

Saturday February 22, 2025, 1:30-4:30 p.m. Timothy H. Rayner, M.D.
Toward a Musical Psychoanalytic Listening Stance

Saturday: March 22, 2025, 9:30 a.m.-12:30 p.m. Oren Gozlan, Psy.D.
Gender as an Emotional Situation

Saturday, May 3, 2025, 9:30 a.m.-12:30 p.m. Nancy McWilliams, Ph.D., ABPP
Working with Depressive and Self-Defeating Psychologies

A 2024 TBPS Speaker Program Summary

Sandra Hershberg read on November 16, 2024 her remarkably personal and evocative paper on Mothering a Child with a Facial Difference:

Hershberg, citing Stern (2005): “most mothers either fall in love with their babies, or want to, or wish they could, or regret that they have not” (p. 4), remarked on the powerful way that psychic intimacy is engendered in the infant and its influence on development and attachment. In falling in love with her baby, Stern said that the mother-infant’s mutual gaze aids in this intimacy and is crucial for attachment and intersubjective relatedness. Stern wrote “... verbal and non-verbal sensory pathways create the sense that “I know (and feel) that you know (and feel) that I know (and feel) (Stern, 2005, p. 7) . . . (i.e. the interpenetration of two minds).” Stern understood the “necessary coordination, rhythmicity, and synchronization and symmetry of movements” between mother and infant for secure attachment to occur, and that “The mother’s preoccupation with her baby, holding her in mind, nurtures the beginnings of internal representations and mentalizing functions.”

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Hershberg states that “The bi-directional interaction and attunement experienced and read by each one’s gaze is vital to the evolving mother/ baby bond along with the developing internalized experiences, images, and narratives that form and inform the baby’s and mother’s ability to be known by each other.” She asks how facial difference -- as with her own daughter born with Moebius syndrome which causes facial paralysis – affects this interaction and bonding.

Winnicott (1971) asked, “What does the baby see when she looks at the mother’s face?” (p. 112), the answer “the mother’s role (of) giving back to the baby the baby’s own self” (p. 118), which is, says Hershberg, “the essential nature of the mother’s psychic mirroring role...”. Hershberg reminds us that Kohut (1984), too described the importance of mirroring in providing “a cohesive sense of self for the child... the gleam in the mother’s eye, underscores the necessity of that function, while acknowledging its vulnerability to fragmentation. A mother’s ability to mentalize relates to her ability to imagine and experience her baby as separate subject with an evolving mind, intention, mental states, and need for affective attunement. In providing a containing function for her baby’s affective states, in which the mother is able to accurately reflect back the experience of an organized sense of self, including empathic responsiveness by marked mirroring, an exaggerated physical display state, the mother provides a communication that is containing and regulating, another aspect of the mirroring function (Fonagy et al.,2002).”

Appropos of Tronick’s Still Face experiment, Hershberg notes that “Winnicott recognized (p. 112) that “a mother whose face is fixed may respond in some other way” to her baby. If that responsivity does not evolve, the baby learns “a mirror is a thing to be looked at but not to be looked into (p. 113).” How does the baby whose face is immobile access and express her responsivity? How does my baby become my mirror?”

And “Beebe and Lachmann (2002) describe how the reciprocal coordination of self and interactive processes are linked non-verbally and procedurally in ordinary development. “Infants perceive the correspondence between what they see in the face . . . and what they feel proprioceptively in their faces” (p. 36) through cross-modal matching aligning their inner state and the intersubjective environment providing a “like me” experience. Like infants who are blind and use other sensory modalities to compensate for their lack of vision, infants with Moebius Syndrome are multi-modal, and use other sensory pathways – auditory, kinaesthetic, touch, proprioception – to compensate (personal communication, J. Lichtenberg). The dyadic relational context is crucial to the processes of matching facial expressions, physiological states, and states of affect attunement that co-create intersubjective relatedness.”

Only some of the references:

Beebe, B., & Lachmann, F. (2002). Infant Research and Adult Treatment: Co-Constructing Interactions. Hillsdale, NJ: The Analytic Press.

Priel, B. (1985). On Mirror-Image Anxiety: An Observational Study. Psychoanalytic Study of the Child, 40: 183–196.

Stern, D.N. (2005). The Psychic Landscape of Mothers. In S. Feig Brown (Ed.), What Do Mothers Want: Developmental Perspectives, Clinical Challenges (pp. 3–18). Hillsdale, NJ: The Analytic Press.

Winnicott, D.W. (1956). Primary Maternal Preoccupation. In Through Paediatrics to Psycho-Analysis: Collected Papers. New York: Brunner, Mazel.

Winnicott, D.W. (1971). Mirror-Role of Mother and Family in Child Development. In Playing and Reality. New York: Routledge.

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.

