

Notes on Projective Identification, Enactment, and Empathy

Synopsis

This introduction seeks to integrate an analysis of 'Projective Identification', as classically understood within Kleinian psychoanalysis and its post-Kleinian offshoots, within a wider conception: *a comprehensive concept of psychic communication*. This wider conception embraces, but is wider than, Projective Identification as classically understood.

Next I try to clear out of the way major obstacles to understanding 'Projective Identification', which mainly arise from it as classically understood. This leads on to the positive account, in which I try to introduce, or more plausibly to sketch, an experiential method of presenting concepts in psychotherapy, both to compare and contrast. This then leads me on to giving some fairly familiar, and some not so familiar, experiences which are expressions of this wider concept, embracing or inclusive of Projective Identification as Classically understood.

The whole thing is understood within a comprehensive understanding of 'enactment' as the foundation of process in psychotherapy - and literature and the arts and more widely - which, (like 'Projective Identification' itself), in the conventional psychoanalytic understanding of it as, broadly, 'acting out', is assimilated as a sub-set of a wider positive conception.

1. The Heart of Projective Identification

[In what follows I am mainly writing about therapy; but one should remember it is all pervasive in relationships and groups also, and in modes of fiction and literature and art and music, and institutional life.]

Projective Identification within a General Theory of Communication

In an overall understanding, grasping, intuiting, 'reading', what is unfolding *in the total communication of the other person*, or persons, through *all modalities of communication*, is what we are dealing with in 'Projective Identification'.

This most certainly *includes communication primarily within inner subjectivity*, which is the classical conception of Projective Identification. But it is not *confined* to that.

But, on the other hand, nor is it confined to what is *immediately* communicated, though there is a core of that. Another way of filling out this definition of it, is, in fact, that it is what we psychotherapists know as Process. And Process includes unconscious elements or aspects.

Revising Projective Identification

We need to re-vision the classical conception of Projective Identification. Those who have believed that there is something fishy, and also incomprehensible and utterly puzzling, about Projective Identification are quite right - in a way. The problem is in fact that, in one way or another, by being put into a conceptual enclave, Projective Identification has been rendered mysterious, when it is much closer to commonsense

than is normally thought. It has a genuinely mysterious element which I do not wish to demythologise, but neither to turn it into a kind of occult concept, which it has tended to become.

It is felt to be mysterious because there has been no way to make sense of it in its full context, and this is because, as normally understood, there is only a distorted version of Projective Identification to make sense of, or to 'read'.

In the Classical understanding in Psychoanalysis, Projective Identification has been relegated simply exclusively to communication from inner subjectivity. But this cannot be separated from the whole, from the other modalities or media of communication, which are involved in total communication.

Later Kleinian and post-Kleinian developments (as I shall mention below) have indeed begun to grasp this.

Reading Projective Identification

We must learn how to *read* Project Identification. Its essence is to be a communication to be *read*, metaphorically speaking. It is not as hard to understand as has been intimated. Essentially, grasping, intuiting, or reading, what is unfolding in the total communication of the other person, or persons, through all modalities of communication, is what we are dealing with. It has a deep past dimension, which is being communicated in the present. This is the sort of thing which a deep therapist, or supervisor, unfolds, fold by fold, in dialogue with client or supervisee, in a session or over many sessions. It is the unfolding, both intuitive and inferential, of insight which gradually deepens into meaning, and a deepening of clarity and understanding in the course of a session, - and even afterwards, with further meditation on it, and in further sessions.

Not a Metapsychological Concept

Thomas Ogden, a remarkably gifted American post-Kleinian psychoanalyst, perhaps the most important writer on Projective Identification (apart from Harold F Searles¹) boldly commences his account of the classical concept Projective Identification², *PI*, by saying:

“Projective Identification is *not a metapsychological concept*. The phenomena it describes exist in the realm of thoughts, feelings, and behaviour, *not* in the realm of abstract beliefs about the workings of the mind.” [first italic mine, second Ogden’s] [Ogden continues: “Whether or not one uses the term, or is cognizant of projective identification, one continually bumps up against the phenomena to which it refers, - unconscious projective phantasies, in association with the evocation of congruent feelings in others.” But we shall come to this sentence later.]

¹ *Countertransference and Related Subjects: Selected Papers*, Madison, CT: International Universities Press, 1987

² *Projective Identification and Psychotherapeutic Technique*, London: Karnac, Maresfield Library, 1992
https://www.amazon.co.uk/Projective-Identification-Psychotherapeutic-Technique-Maresfield-ebook/dp/B008PB3U9Y/ref=tmm_kin_swatch_o?encoding=UTF8&qid=1489013222&sr=1-6

In other words, in classical understanding, what we are talking about is not a concept, but first an experience, which at first is concrete and pre-conceptual. It *just is sheer experience*, prior to explicit concept and theory. It is phenomenological, - *experience* of which we simply become aware. And, further, can learn to read. And, as we are discovering, it is actually a much wider range of experience than is normally suggested.

Despite this, the classical concept of *PI* definitely seems really difficult to get the hang of, for several additional reasons. I shall first try to clear these out of the way by naming them; then I shall seek to re-introduce it, as free of the clutter as possible.

Despite the clutter, it still remains true of it that, even with its several dimensional topological twists and turns, it is *most basically of all firstly not a theory but an experience*, and only becomes theorised secondarily. It is a primary something, a grounding reality, which we *appeal* to, not something which we *infer* as a superstructure. And this grounding reality, and in many ways ordinary reality, can be read, can be rendered explicit. We can learn to read it. We can hold on to all this as we let it unfold.

2. The Apparent Difficulties

I. Experienced Through ‘The Other’: Mimesis

The starting paradox of *PI* is that it is first experienced *by the other*. It’s mine, but it is reflected to me by *someone else*. We are not conscious of our more primary projective identifications; *others* are. It is a communication. This is connected with the developmentally ‘early’ character, prior to the emergence of self-aware consciousness, of the core variants of the classical concept of *PI*, those which are normally being centrally discussed in psychoanalysis. So *PI* is communicated through, in our jargon, *counter-transference*, but counter-transference in the universal sense and experience of the term, not just *therapists’* counter-transference.

Thus, to begin with a simple, blatant, and familiar example, when someone screams at another person, in road rage, it is very difficult for the recipient not to find themselves ‘caught’ in retaliatory rage, even at the risk of the safety of themselves, or their vehicle, and, in that form, to ‘read it and reflect it back’ to the perpetrator. This is a very basic form of ‘counter-transference’, picking up a projective identification, discharged like a missile, and recognising it forcibly for what it is. Of course, this is a blatant example, to start us off, and the more difficult cases of *PI* can indeed be subtle, elusive, and often deceptive in paradoxical ways.

The Greeks called this ‘imitative’ sense of projective identifications ‘mimesis’, which gives us our words ‘mime’, ‘imitation’, ‘mimetic’, ‘mimicry’, and so on. A classic bar room brawl, in which in 30 seconds everyone is fighting, as well as road rage, illustrates ‘mimesis’. Or hypnotic mass emotion, like a Hitler rally. Its useful to hold on to this raw meaning of identification when we come to the more elusive aspects of *PI*. The French anthropologist and philosopher Rene Girard is an interesting and radical theorist of this meaning of mimesis³.

³ <http://shakespeareoxfordfellowship.org/wp-content/uploads/Girard.Review.pdf>

So, as I say, *we* are not conscious of our more primary projective identifications; *others* are. And this is probably true, with some reservations, even with ‘benign’ *PI* communications, picked up through empathy. This opens the way to such foundational Integrative approaches as Richard Erskine’s work on attunement, involvement, and inquiry⁴.

II. Mainly theorised by Psychoanalytic Meta-Theorists

The second difficulty of the classical concept of *PI* is that it is mostly introduced by psychoanalytic theorists, particularly the Kleinians and those influenced by them, and nearly all psychoanalytic writing about Projective Identification introduces it as accompanied by a battery of further, higher level, psychoanalytic concepts, such as splitting, part objects, the distinction of ego, and internal objects, and external objects, unconscious object relations, primitive phantasy, and so on and on, which make it almost impossible for the beginner to assimilate it. But they are actually secondary add ons. This is what Ogden is trying to combat in his elucidations. We need to go back behind them to the actuality of it. This applies even in such a sensible work as Robert Hinshelwood’s *A Dictionary of Kleinian Thought* (Free Association Books), with its important 13th entry on Projective Identification⁵.

Such psychoanalytic origins make it doubly difficult to summarise for the humanistic-integrative world. Not because it is intrinsically so very difficult. But, because of this intrusion of psychoanalytic theories, from which humanistic therapists recoil, it is a vicious circle, and so it is not fully developed, in its more elusive and darker aspects, in the humanistic-integrative world, which makes it in turn more difficult to present it from the beginning. It also does not help us that it often involves the dimension of what the psychoanalysts think of as the pre-oedipal, but which humanistic experiencers can roughly relate to the period prior to the attainment of self-aware autonomy, as a child. But, in the end, it is the Kleinian and post-Kleinian traditions which have crystallised out this whole essential dimension.

III. Much More Comprehensive and Common Process than Normally Assumed: so Brings into Play the Whole Skein of Person Concepts

Again, once we envisage the full scope of Projective Identification, it becomes very difficult for our theorisation *not* to become elaborated. But this begins also to give us the way out of our difficulties, when we discover *why* it becomes elaborated.

Projective Identification, starting from the classical concept, and understood in conjunction with a fully developed concept of enactment, *is one of the most all-pervasive ‘mental mechanisms’ in the whole psychotherapeutic repertoire*. It is actually as common as dirt. It operates at all the developmental levels, and in both ‘abnormal’ and ‘normal’ experience. It actually also always is enactment, and that is part of what we have to learn to ‘read’, because enactment, also, is common as dirt.

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https://www.amazon.co.uk/Beyond-Empathy-Richard-Erskine/dp/1138005142/ref=sr_1_1?s=books&ie=UTF8&qid=1490290618&sr=1-1&keywords=beyond+empathy+richard+erskine

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https://www.amazon.co.uk/d/Books/Dictionary-Kleinian-Thought-R-D-Hinshelwood/0946960836/ref=sr_1_1?s=books&ie=UTF8&qid=1490290738&sr=1-1&keywords=a+dictionary+of+kleinian+thought

Here we are beginning to see that *PI* is actually a sub-set of the whole skein of human communication, which we unfold as psychotherapists as we examine process.

Once we realise this, we realise we have to integrate it and *absorb it into the full theory of the person*. This therefore immediately brings into view many dimensions of concepts and experience. Indeed, among other things, it brings into play our awareness of the whole layered character of the self as a developmental and narrate-able reality. But! we still do need them to *emerge from experience*, not be imposed on it from above, as they often are in psychoanalytic accounts.

IV. ‘Projective Identification’ a Living and Elusive Thing, and Recognised in Several Psychotherapy Dialects

Now we take a step further and now we come nearer to the core of the change in understanding I am leading towards. Classically understood, *PI* is, in its mysteriousness, as it were, a *living thing*, and it has all the elusiveness of a living thing. It is the untamed wild creature of the psychotherapy field, and it has to be approached with great delicacy and sensitivity, like any wild creature!! But it is also right under our noses!

Thinking about *PI* in this way encourages us also to see it, despite (and, indeed, in) its dark aspects on occasion, as a form of *play*, or reality-creation or ‘illusion’ [‘illusion’ in Winnicott’s understanding; for ‘illusion’ is given this meaning of *creation* by Winnicott], which is one of Donald Winnicott’s key themes and recognitions⁶. Here we also begin to see more fully the aspect of enactment and enactivity at work in the unfolding of process, which I have written about many times⁷. This recognition does justice to the unexpectedness which so often arises in our work, when we feel that we are, often not unpleasurably, being led something of a dance - as is the client themselves! - by the hidden psyche and its world, of the client, whose full richness and fascination and potentiality gradually unfolds itself, as a living thing, in the process of the work and our gradual joint efforts to elucidate and understand what is going on.

As we think in this way, the Classical Projective Identification concept, and the concept of the Communication of the Whole Self and Situation (or ‘field’ in Gestalt terms, or ‘constellation’; there are many dialects), in their unfolding, begin to converge. Nevertheless, this livingness is often disconcerted and unexpected to us, and takes us aback with awe, amazement, and surprise.

V. ‘Unconscious Projective Phantasy’ - an Unavoidable Concept

⁶ E.g., *Primitive Emotional Development*, which can be found at:
www.bgsp.edu/?mdocs-file=6077&mdocs-url=false

This is a dense and difficult - and doggedly psychoanalytic - paper, but it contains seeds of all Winnicott’s later insights, and in many ways it anticipates Stern’s recognition of the transformatory character of encounter and meeting in *The Present Moment: in Psychotherapy and Everyday Life* (<http://hewardwilkinson.co.uk/docs/SternReview.pdf>). It is also discussed, with great subtlety, in the second book of Ogden’s (2012), which I mention below.

⁷ <http://www.tandfonline.com/doi/full/10.1080/14753634.2017.1280840>
<http://hewardwilkinson.co.uk/docs/Commentary-on-The-Muse-as-Therapist.pdf> [Appendix A, p.159]

PI is often associated with the difficult concept of *unconscious projective phantasy*. In the quoted passage, above, as we saw, Ogden continues: “Whether or not one uses the term, or is cognizant of projective identification, one continually bumps up against the phenomena to which it refers, - unconscious projective phantasies, in association with the evocation of congruent feelings in others.” And already, despite the immense clarity of the description, which appears when one examines it really close up, with, so to say, a microscope (Ogden is definitely the clearest writer on all of this⁸), the phrase, “unconscious projective phantasies” instantly makes the uninitiated shudder, as at the presence of the worst kind of psychoanalytic pretentiousness!!

Yet, actually, going back to our example of road rage, it’s not stretching it too far to consider that the perpetrator has a phantasy - or a wish pretty near to amounting to intention! - of annihilating and wiping out the offending party. And this, of course, analogously, can very often also be heard in a baby’s cry. This is the communication. And that this is what is picked up in the victim’s fighting back imitatively or mimetically, or wishing to do so, with their own counter-annihilation of the perpetrator. And this, of course, goes on all the time in our politics, and our institutional activities.

This, which is often very obvious, is what we have to learn to read. But we do not necessarily need to call it ‘unconscious projected phantasy’. We can simply call it ‘communicated intention’, and what we are learning to read is intention, sometimes simple intention, sometimes complex and with many labyrinthine twists and turns; and sometimes it is hidden intention, which we gradually learn to read.

I hope these references to some of the difficulties, to put them on one side, may begin to open the way to a deeper look at this, both strange and not so strange, cluster of experiences - which nevertheless completely surround us, infiltrate us in our work, and are there to be read.

3. Methods of Introducing Experience

Constantly, in psychotherapy (as well as in literature and in some philosophy and theology and spiritual literature), we move from what is private and unique to us, to something which has an identity in the public realm. And this is a peculiarly vivid reality with PI. Of nothing is this more vividly true than PI. PI is right on the faultline, the San Andreas Fault between Private and Public. It is utterly private, an intuition, yet it is also profoundly a communication, which can be read.

⁸ And also the clearest in expounding the clear nerve of other psychoanalytic writers; I am tempted to say the following is the best introduction to the whole ‘Projective Identification’ wing of the psychoanalytic movement, if not to psychoanalysis as a whole:
Creative Readings: Essays on Seminal Analytic Works (The New Library of Psychoanalysis, London: Routledge, 2012

https://www.amazon.co.uk/Creative-Readings-Seminal-Analytic-Psychoanalysis/dp/0415698332/ref=sr_1_1?s=books&ie=UTF8&qid=1489064595&sr=1-1&keywords=thomas+ogden

As low key science, nevertheless, it takes place, also, within the framework of a positive and in-depth understanding of *persons*, and their mutuality, in a social milieu or culture, which is at least two centuries old; it goes back to the difficult German philosophers, Kant and Hegel. It is arguable, indeed, that Hegel actually evokes *PI*, conceptually, though not with that name, when he explains the emergence of self-awareness in his pivotal work, *The Phenomenology of Spirit*⁹.

And, within this and out of this, our modes of theory lurk ready to hand, ready to be converted into judgements almost immediately. Though it is, thus, a further or additional step, it is an utterly natural one, to lead straight onwards into the *theory base* of an approach (or modality), or of an experimental vignette illustrating a method of accessing experience (ME). The theory rapidly expands, almost automatically, by natural process, against the background of the existing person concepts, way beyond the original concept of experience, as we begin to 'read' it.

So both relatively concrete and practical concepts, like behavioural concepts, and more elusive ones, like I-Thou, and Projective Identification, readily get pushed beyond the original means of accessing experience (ME) which introduces them. The behavioural may move towards a mechanistic way of thinking, a thinking of persons as concrete *objects*, as we observe reflex learning at work, and if we confine ourselves to that type of example we may be led on to an objectivising mechanistic, I-It, stimulus/response, view of the human world, and its functioning.

4. Existential Learning of an M-E as Illustration of *PI*

Now *PI* is also an immediate phenomenon. Once more, Thomas Ogden, commences his account of Projective Identification, *PI*, by saying:

“Projective Identification is not a metapsychological concept. The phenomena it describes exist in the realm of thoughts, feelings, and behaviour, *not* in the realm of abstract beliefs about the workings of the mind.”

Essentially, in summary, my analysis is this: that there is a *total communication situation*, (or field, etc), which is generically universal (always occurs) yet always specific in content and mode, for human beings. Within this the more elusive examples and modes dealt with in Classical Concepts of Projective Identification are nested as a sub-set, but always in a way which connects with, and cannot be detached from, the whole communication situation. The Kleinians themselves moved towards this realisation, in particular the very gifted Kleinian therapist Betty Joseph¹⁰, but others also.

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https://www.amazon.co.uk/Phenomenology-Spirit-Galaxy-Books-Hegel/dp/0198245971/ref=sr_1_1?s=books&ie=UTF8&qid=1490311309&sr=1-1&keywords=phenomenology+of+spirit

¹⁰ In particular in a paper called *Transference: The Total Situation*, which is available at:

www.bgsp.edu/?mdocs-file=6297&mdocs-url=false

She always remains comprehensively psychoanalytic, but still has useful things to say about Projective Identification as a whole at:

https://manhattanpsychoanalysis.com/wp-content/uploads/readings/EPSTEIN_/Joseph_Projective_Identification.pdf

Here, then, now, are some examples of relevant M-Es, the different relational movements in which it may be experienced; I hope confidently we can experience some of these fully in our work together.

Mimesis situations - bumping into someone in the street, road rage, etc.

We have already touched upon Mimesis Situations - when we become hypnotised into bumping into someone in the street, because we and they mirror each others' movements; road rage, mass emotion and so on. This type of process might be the origin of *PI*.

Non-Verbal Attunement, Empathy, the Bedrock of Psychotherapy -

is the foundation of, for instance, Richard Erskine's approach of Inquiry, Attunement, and Involvement, - and is a form of *PI*. This is the most direct and 'positive' form of *PI*, greatly emphasised by Rogers (not, of course, named by him as Projective Identification, but, in the development of Klein's work, Bion already identifies empathy as a *normal* mode of reception of Projective Identification), and yet much more mysterious than we normally assume (because it is so familiar). It misleads us about the more hidden versions of *PI*, because it is so familiar that we discount it, and drive a wedge in between it and the more hidden versions. *But deep empathy, dealing with very subtle emotion, is simply a mode of reading PI*. At this point, once more, we might wish it had been given another name! But there is perhaps some value, also, in making a recognition mysterious, so that we are forced to wrestle with it, even if it becomes more obvious eventually.

The Experientia of Discrepancy and Incongruence

One of the major indicators of *PI* is the sense that there is 'something more', that in giving ourselves, or the client giving us, an account of, a making sense of, what is going on, there is something further which we have not tracked down, as a result of which, also, we may have a feeling of being stuck, in the Counter-Transference, a stuckness which often reflects a parallel sense in the client. If pursued appropriately, it can bring Cognitive Dissonance to the point of breaking out, and this will be the suppressed conflict having previously been communicated as impasse through *PI*. This sense opens the way to further enquiry, if we are sensitised to it.

The Sense of Absence of Feeling

This is another variation on the sense of 'something more', but taking the form of feeling of an absence. This can often lead therapists to feel they are missing

Another expression of the movement towards a 'total communicative situation' analysis is that of Robert Waska, (a small portion is available here):

<https://www.amazon.com/Total-Transference-Complete-Counter-Transference-Psychoanalytic-ebook/dp/BooCoXDVVo>

As well as Thomas Ogden, a comprehensive communicative approach is at the core of Searles on Counter-Transference, already mentioned, and also Robert Langs, who turns it into an entire approach:

https://www.amazon.co.uk/Hidden-Conversations-Introduction-Communicative-Psychoanalysis/dp/041504264X/ref=sr_1_16?ie=UTF8&qid=1490154123&sr=8-16&keywords=robert+langs+%2B+Psychotherapy

something, in the counter-transference, - but in fact, if one shifts the awareness, it often comes to appear that one is picking up ***the historic absence of response to the client as a child in ones own feeling***. Projective identification, thus, can be like a scream, only silent.

Sense of Displacement in the Counter-Transference

Another common variation on all this is the sense that what the client is communicating is a kind of distraction, which hides something deeper - depression, rage, desire, and so on, sensed in the counter-transference, amidst all the talk. Boredom, over-brightness, intellectualising and arguing, banter and humour, and other things *may sometimes* - not always, it is a matter of context - be indicators, if one senses another current in the counter-transference. Searles is very profound on all this.

Noticing Hidden and Unconscious Modes of Trickery

In general, all these aspects go with a sense of something like play, or trickster modes of communication in the counter-transference, and if one can 'lighten up' in ones response, one can often pick up this very subtle nuance and dance of communication. It often occurs as a hidden dimension in clients who, for many reasons, had little experience of direct play in childhood. It can be easily dashed, or shamed, or driven underground, by either, too direct a response, on the one hand, which does not honour its hiddenness, or too solemn an approach, on the other hand. However, it can also easily blossom into shared amusement and laughter. Winnicott's famous comment¹¹ is relevant here: "Here is a picture of a child establishing a private self that is not communicating, and at the same time wanting to communicate and to be found. It is a sophisticated game of hide and seek in which *it is joy to be hidden but a disaster not to be found.*"

The Cumulative Unfolding of Narrative in Process

All these dimensions lead up to the general methodology, the detective process, which can be over a considerable time and many sessions, of the familiar process of piecing together, and making sense of, someone's narrative or script, which is likely to throw up many links to memories. In the process of this, the sense of hidden *PI* types of communication gradually tend to drain away, and are replaced by direct memories, (or vignettes of fantasy/memory synopsis), which dramatise someone's life situation.

The Sense of Shifting Selves, including Archetypal Modes of Self, in the Counter-Transference

Again, these forms of *PI* shade over into experience of the hidden presence of deeper 'selves' than just the ego-state with which the client has entered the session. Such a sense may often be archetypal - for instance, the sense of a 'wise guide self' (Wise Woman and Wise Old Man) which has hiddenly protected the self. It may also be an alienated, or 'inferior', self, which may appear 'negative' or 'on strike' or sabotaging, but turns out to be an inveterate protector self (there is a very powerful example of

¹¹ P. 186 of: <https://readingsinpsych.files.wordpress.com/2009/09/winnicott-communicating.pdf>

this in the Native American Peyote Ritual portrayed in Robert Pirsig's *Lila*¹²). This whole dimension is especially evoked in Jungian approaches. It too can be both serious and playful.

Picking up Enactment - as Repetition and as Transformation

Enactment is both the all-pervasive medium of work, and in particular the dimension of play already mentioned, and the deep sense of process, not merely regressive and negative, and 'acting out' modes of communication, though those also. It often manifests in laughter and the powerful sense of creative cognitive dissonance. It overlaps into the I-Thou and Daniel Stern's 'moments of meeting'.

Experiences of Parallel Process and Processes

This of course we commonly experience in experiential training, and group supervision, especially. There is an intriguing example in the paper of Betty Joseph on 'The Total Situation', already mentioned.

Dramatisation of Subs (Sub-Selves) - Psychodrama; Two Chair Work or similar; Parent (or 'Significant Other') Interview (Erskine); Constellation Work

These are potentially all 'free' forms, very powerful, of dramatising Projective Identifications. They need to be pursued with subtlety and delicacy yet tenacity! Rupert Sheldrake, the theorist¹³ of *Morphic Resonance*, another variant on PI, has recently allied himself as a meta-theorist with practitioners of Constellation Work.

Overview

What we glimpse here, in all these modes, is that theory emerges from immediacy, and that immediacy *already has all the complexity which issues in enactment*.

We must differentiate objectivising theory *which imposes a model inferred from process*, from subjectivising or phenomenological theory, which emerges from the living complexity of experienced phenomena. *PI* is preeminently the mode of phenomenon which issues directly into enactive theory. Theory, here, is also inherently enactive. *PI* might be called *the underside of Script*, which is manifest in action and behaviour, but is not necessarily comprehended. *PI*, experienced in the Counter-Transference, is the mode of access which enables us to 'read' and comprehend Script.

As such, if we are tuned into it, it is the most subtle form of communication we have to do with, and therefore often goes unnoticed, in common interchanges.

Projective identification is the actual communicative basis for, what can appear as a form of authoritarian intervention, but actually is subtle interpretation in dialogue with the client's self-awareness.

What we are teaching are the ways of 'reading' this communication.

¹²

https://www.amazon.co.uk/Lila-Inquiry-Morals-Robert-Pirsig/dp/1846880114/ref=sr_1_1?s=books&ie=UTF8&qid=1490312235&sr=1-1&keywords=lila+pirsig

<http://hewardwilkinson.co.uk/sites/default/files/NotesonRobertPirsig-LilaandHistoricity.pdf>

¹³

https://www.amazon.co.uk/Presence-Past-Morphic-Resonance-Habits-ebook/dp/BooJ7NAAC4/ref=sr_1_1?ie=UTF8&qid=1498771130&sr=8-1&keywords=rupert+sheldrake+the+presence+of+the+past

It is reciprocal, dialogical, but can be this in a very 'elusive' and developmentally early way.

If it is enactive, then this enactiveness is *also drawn right up into the things we say about it*.

It often involves the dimension of what the psychoanalysts think of as the pre-oedipal, but which we can also roughly relate to the period prior to the attainment of self-aware autonomy as a child.

We are opening the way to Four Dimensional, 'virtual', *PI*...

These are the dimensions we shall explore in this workshop.

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