Technologically-mediated simulations of physically co-present relationship experience, aka, “screen relations,” are everywhere, including psychoanalysis. One can no longer reasonably question whether screen relations will be part of your practice. They will. The simple fact is that we live in an emerging techno-culture of increasingly taken for granted simulations and enhancements, so much so we often do not even think they require reflective attention. But they do. This course will try to move from taken for granted procedural knowledge to a reflective awareness of how screen relations work.

Through readings, discussion, and clinical examples we will ask a series of “how” questions: How do screen relations actually work? How to help patients who get into trouble with screen relations? How to use, or not use, screen relations to conduct a session, or even an entire treatment? How to integrate screen relations into one’s developing psychoanalytic identity and practice? Over the course of this 5-week class we will consider these questions from a perspective built on the basic reality that people are people and that all technologies have promise and peril, gains and losses.

For each class we will review the “required” and “additional” readings and then use those readings to consider both practical clinical issues and theoretical consequences. I know it’s the third trimester of your 4th year (aka, the winter of your discontent). But I really hope you’ll still do the required readings. I’ve kept them pretty light. If you can also get to the additional readings that would be a bonus and well worth the time. Each week also includes “background” readings that can be explored some other time if interested. All the readings marked with an asterisk are available in the online reserve library.

Please be sure to have the first week’s readings done before the class starts. During our 5 weeks together we will be reading and discussing most of the chapters in the following book, although not in the chapter order intended by the author. Everyone should get a copy.


In addition to the readings I’d like you to get in the spirit by watching the following episodes from the *Black Mirror*, a show currently streaming on *Netflix*. It's replete with genius dramatizations of how our emerging culture is changing how we experience ourselves and how we relate to each other.

Season 1 Episode 3: "The Entire History of You"
Season 2 Episode 1: "Be Right Back"
Season 3 Episode 1 “Nosedive”
Week One
From Procedural Knowledge to Reflective Engagement: Affordance, telepresence, and simulation entrapment/avoidance

**Topic**
How is it even possible that we are able to connect with other people over distance and generate feelings of genuine intimacy? How is the experience and representation of such screen relations the same as what happens when we are bodies together, and what are the differences? Why and how do screen relations work, at least some of the time and for some purposes? We will explore the key concepts of affordance, telepresence and presence, and simulation entrapment/avoidance. We will also discuss the history of communication over a distance which documents how easy it is for machines to capture the human heart.

**Required Reading**


**Additional Reading**

**Background Reading**


Week Two

**Failed Solutions: Helping Patients Who Get Into Trouble Online**

**Topic**
How to help patients suffering online? Maybe it’s just gotten too much, or it interferes with offline life. It could be gaming, social media, commercial or consensual cybersex, pornography, or just too great an attachment to a phone. Maybe someone sees a partner, spouse, lover or family member exhibiting problematic internet use. Some researchers describe a syndrome of “Internet Addiction” characterized by craving, development of tolerance, loss of control and negative consequences. Some clinicians think in terms of trying to treat an addictive disorder. But others question the at best shaky research foundation for this approach and highlight the questionable clinical utility of thinking in terms of an addiction. We will consider a psychoanalytic approach to excessive internet use that views the problematic behavior in context of each individual’s unique relationship history, experiences and psychological organization.

**Required Readings**


**Additional Readings**


**Background Readings**


Week Three
Starting with Screen Relations Based Treatments (SRBTs): Better than nothing, good-enough, or functionally equivalent

Topic

Technologically-mediated psychoanalytic sessions and treatments promise both an expansion of one’s psychoanalytic practice to any location with the requisite technology and a continuity of practice despite the inevitable dislocations and disruptions inherent in today’s (and tomorrow’s) globalized economy. But there are also the twin perils of providing substandard care and undermining the unique value of being bodies together by assuming the better than nothing is either good enough or functionally equivalent. So, should one treat remotely or not? Unfortunately, both camps, the “should” and “should not,” make their arguments without fully considering what makes a SRBT (either video or audio) different from physically co-present treatment and then tracing those differences through explicit and implicit psychoanalytic processes. Articulating those differences will be our topic for the next two weeks so you can make a reasoned decision about whether and how to treat at a distance, or not, given your developing and unique psychoanalytic identity.

Required Readings


Additional Readings


Background Readings


Week 4

**Diving Deeper into Difference: Does Descartes get his revenge?**

**Topic**

Screen relations afford different experiences than those afforded by being bodies together, in treatment and elsewhere in life. Understanding those differences is key. Only by appreciating how and why screen relations based treatments are not functionally equivalent replacements for physical co-presence can reasonable case-by-case judgments be made as to whether or not one should work remotely and, if so, with what kinds of modifications. During this week we will look more closely at what is and is not possible when we strive to squeeze clinically viable relationships through the comparatively narrow channel of even the best technological mediation.
Required Readings


Additional Readings


Background Readings


Week 5

**Integrating Screen Relations in One’s Practice: “You are how you mediate”**

**Topic**

During our fifth and final week we will discuss how to integrate screen relations into one’s practice. But there will be no easy answers; one size does not fit all. What for one person is a reasonable technological accommodation to exigent clinical circumstance is for someone else an egregious example of simulation entrapment. Similarly, someone else’s appropriate caution can be seen as a simulation avoidance undermining clinical possibility. No sweeping guidelines are currently possible, in part because technology is changing so fast. But also because psychoanalysts differ in their values and in how they conceptualize what makes a psychoanalytic process the rich, transformative experience it can be: Are words enough? Is something more needed? Is better than nothing good enough? And over it all is the question of
what kind of a psychoanalyst do you want to be? What are your hopes for your professional life? The best we can do is do our best to understand our personal and professional histories while actively studying that which technology affords, trying all the while to magnify promise while steering clear of peril. And while the current location of my personal and professional journey is a belief that the future for psychoanalysis best resides in being practitioners of “local therapy,” I also know others with equal commitment see psychoanalysis only surviving as one of many mediated offerings in an expanding tele(mental)health marketplace.

Required Readings


Additional Readings


Background Readings


