

The three papers you've heard today could be positioned as concentric circles, providing wide and wider context for PsiAN's efforts to create from scratch what we hope will be an exemplary othering-busting organization, a broad umbrella under which we can explore, discuss, evaluate and integrate. PsiAN aims to enhance the psyche in psychology, support the humane in humanism, and do its part to put exciting, open-ended questing back into the art and science of ameliorating human suffering and fostering individual and social transformation.

I have taught in various contexts, and have consistently emphasized to my students that what they are creating one on one in their offices is nothing short of revolution, effecting transcendence one person at a time, knowing that those people who have been helped to know themselves more thoroughly, to make choices in their lives more deliberately and out of love rather than out of fear, to free themselves from dominance by the sequelae of individual and intergenerational trauma, and to become more empathic towards themselves and others, are the ones most likely to change the world for good. Yet given what we view as an intensified incursion of economic and ideological interests, denial, and even well-meaning panic, into the mental health landscape, it has seemed more and more that the times call for a revolutionary practice that is not limited to what goes on in individual offices. As Janice so eloquently put it, you may practice in a methodological silo, but in order to insure true choice and the real development of our mandate of *tikkun*, of healing, we are asking you to move that silo under our big tent; in fact, we've saved a place for you.

Sometimes discussants feel compelled to offer summaries of the papers that comprise a given panel, but I'm assuming that as professional listeners, you have listened well. Often too, discussants can feel their role is to critique the papers presented, in the service of both

academic rivalry and as a method for clarifying and sharpening both minds and ideas. I will hope that in that sense, you all in the audience will each think of yourself as a discussant of these papers, offering more the latter sort of collaborative interaction rather than the former. Us big-tent folks like to think that we're all discussants here!

So instead of going all discussant on you, what I will add in my short remarks will circle back around to PsiAN's mission statement, which says that we advocate for therapies of depth, insight and relationship. Yeah, that sounds nice, you might be thinking, but what does it really mean? Let's unpack it word by word, starting at the beginning, with depth. What does a therapy of depth look like? We suggest that it is a treatment that recognizes that people are layered, complex, thoughtful, creative, overdetermined and sensitive, far more so than they might seem on the surface, and far more than they might seem even to themselves. Not merely a bundle of behaviors and certainly not of symptoms, they are guided in their lives at all levels by meaning, by what is meaningful to them, and thus their symptoms aren't just symptoms either, but adaptive communications that serve functions in their lives, or at least did so at one time. Treatments of depth aim to address whole people, and to hear them in all their complexity, which they both share in common with others and have interpreted in ways that are distinctly their own.

So far so good? On to insight. Therapies of insight? Why? Let's just say that what motivates people isn't as obvious as it seems, either to others or to themselves, and more, that understanding what one really wants sure is useful when it comes to living a life in the real world! We're all familiar with the 1950s therapy stereotypes, of the woman whose relationships fail one after another as she keeps going after guys as rotten as her father; of the

man who's always fighting with his boss, every boss; of the couple that re-creates their parents' miserable marriages, each blaming the other for a life without joy. So outdated, right? Er, well, think again. We may have transcended the role stereotypes themselves, some of the more obvious binaries that pigeon-hole us, but we're still getting in our own ways over and over again, in accordance with repetitive patterns, and our failure to understand these patterns and why they're there leaves us unable to devise alternative ways of being.

I know relationship comes last in the PsiAN mission statement, but it's far from least. In fact, research demonstrates again and again that it's at the very center of every successful treatment. Now this doesn't just mean what the person on the street might think it means; it's not that therapies only work if you always feel like you like your therapist; it's more complicated than that. While it's essential, of course, that your therapist be capable of both empathy and judicious restraint, it's also essential that you feel comfortable enough with that person to present them with a full range of affects, fantasies, relational patterns. Therapy is not a lecture class; it's a lab class, centered on using the opportunity to say and think anything with and about another person in order know better all the possibilities for relating to others so that you can actually decide which of them you want to bring into your connections outside the therapist's office and call your own.

The challenges of creating a mental health system in which depth, insight and relationship are valued as essential tools of healing are great, no doubt about it. But all three of the papers you've heard today point us towards the conclusion that to other these therapies is, in significant ways, to render people as other to themselves. The deliberate exclusion from time (and research) tested paths toward health makes no sense in a world in which the need

for *tikkun*, for emotional healing, is foisted on us everywhere we turn. Thus, I want to turn the conversation over to all you discussants, you in the audience, so that we might think together about how to preserve treatments of depth, insight and relationship for the next generation and beyond.