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Playing and Reality

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“With his theory of the transitional objects, Winnicott jolted all ponders on human nature into a realization of the never-ending oscillation between the inner and the outer worlds (p. xiii).”

“...in his paper on ‘The Use of an Object’...Winnicott gives us a new awareness of personal factors in the creation of reality (xiii)”.

“...the seen world is a constructed world, not a passively perceived one (xiii)”.

“...psychic reality, which is personal and inner, and its relation to external or shared reality (xv)”.

Transitional objects are the things are the first introduction to the reality of the surrounding world, which the infant uses to create their sense of self and other people and things.

“Its fate (the transitional objects fate) is to be gradually allowed to be decathected, so that in the course of years it becomes not so much forgotten as relegated to limbo (p. 7)”.

“...the transitional phenomena (after they have been created) have become spread over the whole intermediate territory between ‘inner psychic reality’ and ‘the external world as perceived by two person in common, that is to say, over the whole cultural field....(p.7)”.

“...success in infant care depends on the fact of devotion, not on cleverness or intellectual enlightenment (p. 14)”.

“When I begin to see....that this use of me might be not only a defensive regression, but an essential recurrent phase of a creative relation to the world...” (Milner 1952, Winnicott p. 52).

Milner was referring to a ‘prelogical fusion of subject and object’. I am trying to distinguish between this fusion and the fusion or defusion of the subjective object and the object objectively perceived. I believe that what I am attempting to do is also inherent in

the material of Milner's contribution. Here is another of her statements: (p. 52).

'Moments when the original poet in each of us created the outside world for us, by finding the familiar in the unfamiliar, are perhaps forgotten by most people; or else they are guarded in some secret place of memory because they were too much like visitation of the gods to be mixed with everyday thinking' (Milner 1957, Winnicott p. 52).

"....playing is an experience, always a creative experience, and it is an experience in the space-time continuum, a basic form of living" (p. 67).

Milner on Madness

"One of her central interests was the "Suppressed Madness of Sane Men," the title of a collection of papers published in 1987. This madness is, in her view, a matter of being cut off from the instincts and the body. It was her contention that the hard-won mental and emotional achievements of separation - of self from other, of feelings from things, of symbols from things symbolized - can be overvalued" (Brearley 1998).

Kuspit on the World's Indifference to the Inner Life of the Individual

"To express unconscious desire spontaneously is to defy the world's denial of spontaneity as a threat to consciousness. This is another manifestation of the world's indifference to the inner life of the individual. The world cannot imagine anything beyond the small field of consciousness that it systematically cultivates. It brings desire itself into the field, conventionalizing it into a system of meaning, believing that it has diminished or domesticated it. The world can accept spontaneity only in stylized form (not just in a strictly controlled situation). Like a Prometheus throwing off his chains, the spontaneous eruption of desire destroys the world's systems of meaning, rebelliously replacing them with madness – the 'meaninglessness' – of unconscious desire." (Kuspit 1993, p. 62 in Rodman 2003, pp. 384-385 "In this densely packed meditation on the modern and post-modern, Kuspit give a proper context to the struggle that Winnicott faced from within psychoanalysis, a struggle that undoubtedly began in the context of his experiences in early life" (Rodman 2003, pp. 384-385).

The Idea of Creativity

"It is the creative apperception more than anything else that makes the individual feel that life is worth living. Contrasted with this is a relationship to external reality which is one of compliance, the world and its details being recognized but only as something to be fitted in with or demanding adaptation. Compliance carries with it a sense of futility for the individual and is associated with the idea that nothing matters and that life is not worth living. In a tantalizing way many individuals have experienced just enough of creative living to recognize that for most of their time they are living uncreatively, as if caught up in the creativity of someone else, or of a machine" (p. 87).

Transitional Object

“The transitional object represents the mother’s ability to present the world in such a way that the infant does not at first have to know that the object is not created by the child” (p. 109).

“The study of the pure distilled uncontaminated female element leads us to BEING, and this forms the only basis for self-discovery and a sense of existing (and then on to the capacity to develop an inside, to be a container, to have a capacity to use the world in terms of introjection and projection)” (p. 111).

Borderline Personalities

“...the kind of case in which the core of the patient’s disturbance is psychotic, but the patient has enough psychoneurotic organization always to be able to present the psychoneurosis or psychosomatic disorder when the central psychotic anxiety threatens to break through in crude form. In such cases the psychoanalyst may collude for years with the patient’s need to be psychoneurotic (as opposed to mad) and to be treated as a psychoneurotic” (117). [Continued on the page is the depiction of what psychoanalysis can expect to achieve and then not achieve.]

“...the essential feature in the concept of transitional objects and phenomena (according to my presentation of the subject) is *the paradox, and the acceptance of the paradox: the baby creates the object, but the object was there waiting to be created and to become a cathected object*” (p. 119) [*The cathexis process: “In object-relating the subject allows certain alterations in the self to take place, of a kind that has caused us to invent the term ‘cathexis’. The object has become meaningful.”* (p. 117-118)

Reality

“To use an object the subject must have developed a capacity to use objects. This is part of the change to the reality principle,” (p. 119).

Trust in Rorschach Assessments

“The capacity to form images and to use these constructively by recombination into new patterns is – unlike dreams or fantasies – dependant on the individual’s ability to trust: (Fred Plaut 1966, Winnicott p. 137-138).

“... perception takes the place of apperception, perception take the place of that which might have been the beginning of a significant exchange with the world, a two-way process in which self-enrichment alternates with the discovery of meaning in the world of seen things” (p. 151).

Apperception:

1. Conscious perception with full awareness.
2. The process of understanding by which newly observed qualities of an object are related to past experience.

[J. F. Herbart](#), whose model of mental functioning involved the notion of ideas combining to form powerful 'masses' that dominated the mental life of the individual. Apperception occurred through the assimilation of new ideas by an existing complex of ideas.

The phenomena that apperception had been intended to explain were more effectively reinterpreted in the framework of [Gestalt psychology](#). Thus the term went out of use rather quickly and permanently. Contemporary cognitive science has revived an interest in many of the problems that the theory of apperception had been concerned with, but the term itself has not been resurrected.

The Mirror that the Rorschach Presents as a Challenge

“...to look at a painting by Bacon is to look into a mirror, and to see there our own afflictions and our fears of solitude, failure, humiliation, old age, death, and of nameless threatened catastrophe” (in the forward by John Rothenstein in Ronald Alley's book *Francis Bacon: Catalogue raisonné and documentation*, 1966, Winnicott p. 157).

The person taking the Rorschach brings with them and gives back those of their images evoked by the blots to be witnessed and recorded by the examiner.