New Associations

NEWS, ANALYSIS, OPINION FOR THE PSYCHOANALYTIC COMMUNITY | **ISSUE** 30 **SPRING** 2020

BRITISH PSYCHOANALYTIC COUNCIL



# Notes from the Margins

*Gary Younge, PPNow 2019 Presenter*

PSYCHOANALYTIC PSYCHOTHERAPY NOW 2019

I want to start with a tale of two white girls: Sandra Laing from Mpumulanga in South Africa and Bliss Broyard, who was raised in the blue-blooded, world of Connecticut's twee suburbs and private schools. Broyard's racial identity was ensconced in the comfort of insular whiteness that had always known there were "others" but never really considered them. "I'd never had a conversation about race", she confesses, in her book *One Drop*. "In the world I was raised in, it was considered an impolite subject. Although I grew up within an hour's drive of three of the poorest black communities in the United States, those neighbourhoods seemed as distant as a foreign country."

But in early adulthood Broyard would discover that on one level she had a greater connection to those neighbourhoods than she imagined. For on his deathbed her father, Anatole, confessed that he was in fact a black man who had been passing as white throughout most of his adult life.

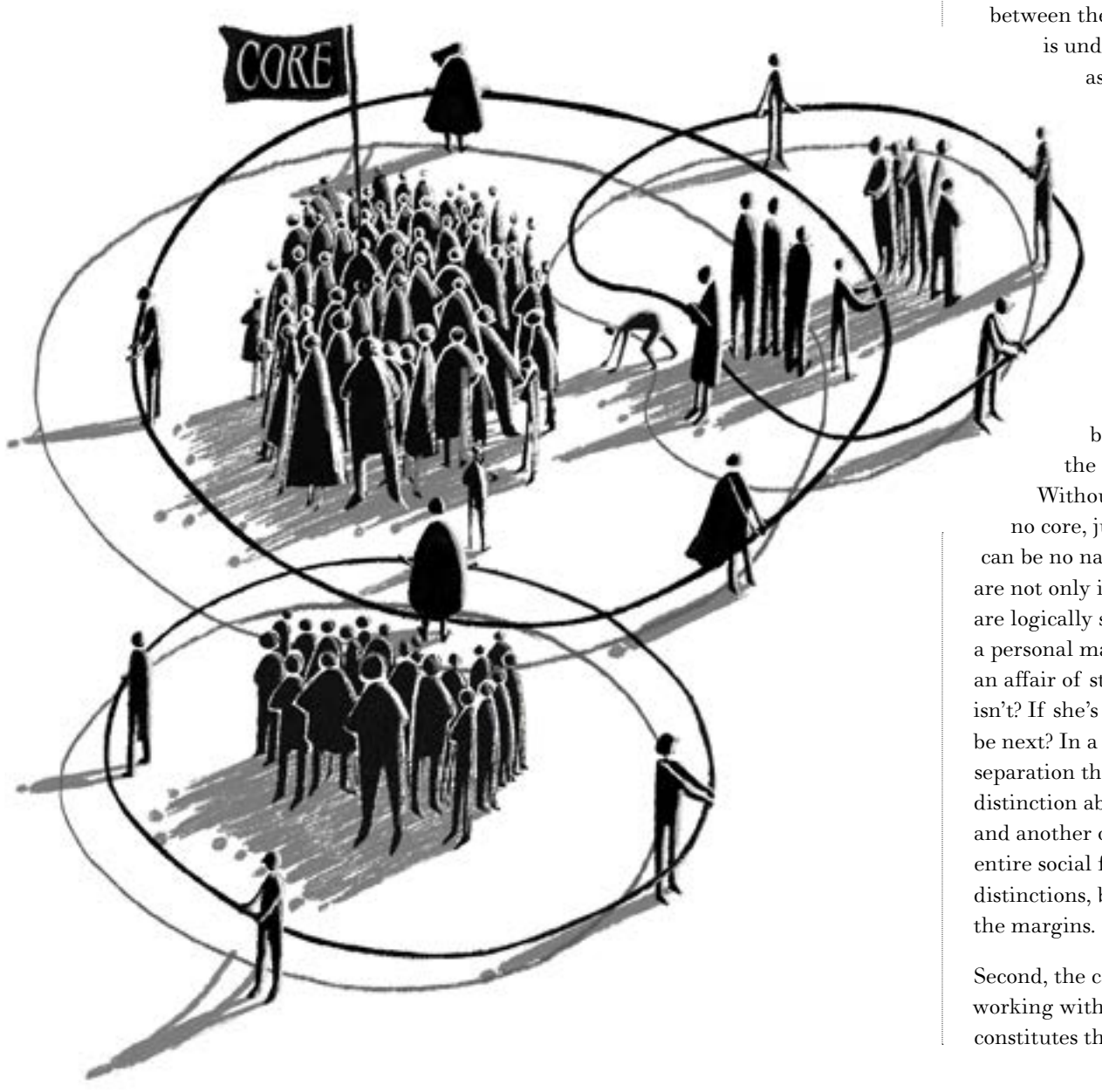
The other white girl, Laing, was born to two white apartheid-supporting Afrikaaner parents in the small town of Piet Retief near the Swazi border. Her grandparents were also white. Blood tests proved she was her father's daughter. Yet Sandra emerged dark-skinned with afro hair – a black girl. And under the strict segregationist laws of Apartheid the fact that she had two white parents could only mean so much. Sandra was removed from her whites-only school and reclassified as "coloured".

Sandra's parents fought the reclassification hard. Eventually Sandra would be reclassified as white. But in a country where segregation was rigid and nobody accepted her as white, this legalistic change was more than a technicality but less than an objective reality. Eventually she decided that since black people were prepared to accept her literally at face value while whites were not she would reclassify herself back to coloured.

**'Two white girls in two nations founded in no small part on racial classification and segregation, discover that they are both in different ways black.'**

Two white girls in two nations founded in no small part on racial classification and segregation discover that they are both in different ways black. These we might broadly agree are two marginal tales. In all likelihood we know relatively few people who have these racial experiences.

But for the purposes of this contribution they are instructive because they shine considerable light on how the relationship between the margins and the core is understood, misunderstood, assumed, accepted and all too often unacknowledged. There are four specific ways in which this plays out in society in general that I want to dwell on in the rest of this talk.




First, the margins in no small part define the core. They establish the boundaries within which the core can be understood. Without the margins there can be no core, just as without borders there can be no nation. The two concepts are not only inextricably linked – they are logically symbiotic. Far from being a personal matter, Sandra's race was an affair of state. If she's white, who isn't? If she's black, whose family could be next? In a system founded on racial separation there has to be some clear distinction about where one 'race' starts and another one ends. Without it the entire social fabric starts to fray. Those distinctions, by definition, take place at the margins.

Second, the categories that we are working with when we talk about what constitutes the marginal as opposed to the core are almost never definite or often even definable. Both of these girls are both white and black. In ordinary conversation we assume we know what these terms mean. But since race has no basis in biology, geneaology, science or performance, we really don't. As soon as we start to define most of the terms we commonly use in identity and culture, things fall apart.

Third, what is categorised as marginal and what is understood to be core has, at its root, nothing to do with numbers and everything to do with power. There is a reason why Bliss Broyard's father decided to cross the colour line or why the Laings wanted Sandra to remain on their side of it. The lines in question divided society into a life with or without resources, privilege and power – decisions are made at the core, consequences are felt at the margins. So en route from the margins to the mainstream are many gatekeepers – some official, others self-appointed – keen to stamp their imprimatur of authenticity and exact a price for entry: people who will tell you you're not black enough, devout enough a Muslim or true enough a patriot. And somebody has to draw it. All too often what we insist is marginal has in fact simply been marginalised.

Fourth, and finally, the relationship between the margins and the core is never settled but in constant flux. The categories we work with are not only not watertight, they are positively fluid. Identities and cultures are in a state of constant evolution, both within themselves and in relation to the other things. What is marginal today could well be core tomorrow and vice versa.

The manner in which the core is defined by its margins is best illustrated by events in Israel a decade ago. The story starts on the margins. In 2008 a woman known as "Rachel", an immigrant and convert to Judaism, went to file for divorce. The rabbinical judge decided she did not observe the Sabbath or otherwise meet the standards he believed worthy of a Jewish convert and ruled her conversion invalid. Rachel had been converted by Rabbi Chaim Drukman. An appeals court decided to disqualify all the conversions performed by Drukman since 1999. In one fell swoop 40,000 people were told they were no longer Jewish.

The truth is that relatively few Jews would have passed the tests for observance set down by the Rabbinate. In 2007, a poll by the Israeli Democracy Institute found that only 27% of Israeli Jews kept the Sabbath, while 53% said they did not keep it at all.

Which brings us to the second point: that the definition of what constitutes inclusion in the margins as opposed to

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# Notes from the Margins

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the core is invariably highly subjective and problematic. The lines we draw to categorise human difference are never straight and always blurred. Just because we find words for things doesn't necessarily mean we have found meaning for them, even if these definitions really matter.

**'The lines we draw to categorise human difference are never straight and always blurred.'**

We should also recognise that we have multiple identities. We are many things at once and at all times we are also the same thing - ourselves. A black man, a white woman, a straight Sikh, a gay millionaire – in all sorts of ways it is possible for us to simultaneously occupy the core and the margins simultaneously.

And discussions about identity are meaningless unless we also include class. One of the problems with diversity as it is currently understood is that it can often take precious little account of economic difference – an omission that leaves the white working class stranded without a sponsor.

In 2016, while covering the American presidential elections from Muncie, a post-industrial town in Indiana, I met Jamie Walsh, a white working-class woman who planned to vote for Trump. "Nobody speaks up for the poor", she said. "You hear privilege, and you think 'money and opportunity', and they don't have it. I understand how it works but I don't think most people do. So when Trump says stuff, they can understand what he's saying and he speaks to them in a way other people don't."

The fact that we have a multitude of affiliations does not mean that certain identities might not come to the fore at certain moments, but any attempt to diminish that multiplicity, or rank identities into some pre-ordained and a definitive hierarchy will inevitably end in distortion.

That should neither paralyse nor petrify us, but simply make us aware that any attempt to categorise the diversity of human experience is inevitably flawed even when it is necessary.

Three of the many principles that might help us navigate this complexity. First, everyone has the right to call themselves whatever they want. Second, with this right comes at least one responsibility - that if you want your identity to have any broader relevance beyond yourself it must at least make sense to others. Finally, we must understand that not all identities are equal. Nobody ever asks me: "When did you first realise you were straight?" or "How do you balance fatherhood and work?"

Those who exist at the margins have little option but to be aware of their marginality; those who occupy the centre have the luxury of assuming that if people are not aware of their experiences, at the very least they should be.

"When you're my size and not being tormented by elevator buttons, water fountains and ATMs you spend your life accommodating the sensibilities of 'normal people'", says Cady Roth, the protagonist of restricted growth from Armistead Maupin's novel, *Maybe the Moon*. "You learn to bury your own feelings and honour theirs in the hope that they'll meet you halfway. It becomes your job, and yours alone, to explain, to ignore, to forgive - over and over again. There's no way you can get around this. You do it if you want to have a life and not spend it being corroded by your own anger. You do it if you want to belong to the human race."

Which brings us to my final point. That the relationship between the margins and the core is in constant flux.

"Cultural identities come from somewhere, have histories", argues Stuart Hall. "But, like everything which is historical, they undergo constant transformation. Far from being eternally fixed in some essentialised past, they are subject to the continuous play of history, culture and power."

Precisely when and how these shifts in people and societies happen is often difficult to fathom. It could be a century, a generation or – if we think about how America changed after 9/11 – a day. Take marriage equality. In 2004 gay marriage was legal in just two countries – and one American state, Massachusetts. Today it is legal in 29 countries, including all of America.

But even those single events do not appear from a clear blue sky. More often than not, when identities change is the product of organic processes that shift the plates of ingrained prejudice, institutional power, popular presumption, orthodoxy and common sense over time at such a glacial pace that we barely notice them until they have changed form entirely. While time may facilitate change, it cannot do it by itself. The principal reason why the relationship between the core and the margins changes is because people make it change.

In 1972 at the Democratic National Convention in Miami Beach, Madeline Davis argued for legal protections for gay equality. She was followed by an Ohio delegate, with leadership support, who drew parallels between homosexuality, paedophilia and prostitution. Davis told me she never dreamed of gay marriage at the time. "Back then we were trying to stop people from being kicked out of their jobs and harassed on the street. We dedicated our lives to moving this along", she said. Today people consider it inevitable. Back then nobody thought it was possible. "People forget that this did not erupt wholly from the head of Zeus", says Davis. "It did have a foundation. Those of us who did work hard all over the country did put in many days and many hours going through rejection."

There will always be those who are resistant to these changes, not on their merits but in principle. In order to enforce their worldview they must perform three solipsistic manoeuvres.

First, they must distort history. For if something is essentially unchanging then it must be the same now as it ever was. Second, they must quash all speculation about their future – for if it is essentially unchanging then it can never be different. Third, they must ignore all the other changes that happen around them. One of the reasons that opinions about gay lifestyles have changed is because views on straight lifestyles have undergone a radical shift also.

So, to conclude, there is an inherent tension in the relationship between the margins and the core. How could there not be? It is a tension in part shaped by a battle for definition and in part by a struggle for resources. A strain between who we are and what we need. Power, resources and opportunity are in play in how we choose to understand (or misunderstand) the value of ourselves and others.

The journey between the margins and the core is one that most of humanity makes every day – be it geographically, culturally, linguistically or politically. Whether it's a white middle-class kid listening to hip hop or an immigrant worker coming into central London to clean offices. The best we can do is travel from A to B safely and intelligently, with due regard for our fellow passengers, in the knowledge that without A there would be no B and that neither A nor B will necessarily be in the same place when we come to make the return trip.

*Gary Younge is an author and broadcaster and was editor-at-large for* The Guardian *newspaper. He also writes a monthly column, Beneath the Radar, for* The Nation *magazine. Gary was appointed* The Guardian*'s US correspondent in 2003 before returning to London in 2015.*

**The above article and those following are shortened versions of the presentations made at the BPC PPNow conference, 'Things fall Apart: identity, insecurity and fracturing societies' which was held in November 2019. Fintan O'Toole also presented but unfortunately we are unable to include a piece from him for this edition.**

**New Associations** is published by the British Psychoanalytic Council
Suite 7, 19-23 Wedmore Street, London N19 4RU
Tel. 020 7561 9240
www.bpc.org.uk mail@bpc.org.uk

Three issues of *New Associations* are published each year in the Spring, Summer and Autumn.

**Subscriptions**
UK annually (3 issues): £10
Overseas annually: £16

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**ISSN 2042-9096**

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**Deadlines:** The next issue of *New Associations* will be published in Summer 2020 and the deadline will be 27 April 2020.

PPNOW 2019

# The Centre Cannot Hold

*Helen Morgan, PPNow 2019 Presenter*

PSYCHOANALYTIC PSYCHOTHERAPY NOW 2019

It is an anxious world, a troubled planet that enters this century's second decade. The climate emergency and the human inequities and suffering we see round us suggest that the old doctrine of Cartesian dualism with its assertion of the human subject as a self, separate from other selves and detached from the natural world, will no longer do. Nor will the old centres of power such as patriarchy, whiteness and capitalism. A re-vision and a healing is becoming increasingly urgent and all professions, all disciplines – in particular those whose concern is the human subject and their suffering – need to examine how they might contribute. The psychoanalytic profession – by which I mean the broad church of people practising according to psychoanalytic principles as are represented by the BPC – could, I believe, make a valuable contribution to the endeavour. For central to the project is the insistence on a gaze that does not flinch from seeing ourselves in a manner that is both ruthless and yet deeply empathic; and it is essential that we understand what we are all capable of – both the best and the worst – if we are to develop a moral order that can hold us.

However, the psychoanalytic voice is weak and rarely heard in the very places where it might have something to offer. As we are all aware, for some time now psychoanalytic treatment has been largely rejected in the public setting as old-fashioned, elitist and irrelevant. The demand for 'cost-effective' interventions inevitably has led to short-term therapies that tend towards the behavioural, and the tyranny of 'evidence-based' supports a dehumanising form of research.

Christopher Bollas suggests this rejection reflects a deep malaise within late capitalism and comes from a form of psychophobia. He says that: 'Rejection of insight and talking therapies expresses a fear of having a mind (which comes with a conscience). But the unconscious solution to give ourselves over to non-human 'forces' (market, technological, editorial) is profoundly self-destructive (Bollas, 2018, p. xiii).

But the profession must take some responsibility for our lack of credibility within the wider social context. As is the case in any discipline we have our own internal mythology with its particular historic pedigree which has led us to where we are today.

The psychoanalytic project since its inception has been both radical and conservative. Born at the end of the 19th century when Europe dominated much of the world and the trade in African slaves had not long been abolished, its key concepts such as the unconscious, the id, infantile sexuality etc., placed the 'heart of darkness' deep within the psyche of all humans, including the coloniser. In so doing Freud challenged the accepted division between the 'civilised' white European and the so-called 'primitive' indigenous populations. On the one hand, therefore, by demonstrating the tenuousness of the power of the rational ego, it subverts the Enlightenment view with its emphasis on science, rationality and control. This was a view that legitimised the oppositional thinking which became incorporated into the structuring of the social and political system, heralding an alienation from the natural world.

On the other hand, both Freud and Jung relied heavily on the very early anthropologists, the so-called 'armchair titans' of the 19th century such as Taylor, Haeckel and Lamarck. They regarded the black 'primitive' as representing the early stages of the development of the European; the 'uncivilised', unrepressed id contents of the Western psyche; and the mind of the European infant. Other important aspects of psychoanalytic theory as it was originally conceived supported the status quo, provoking a critical scrutiny from the respective marginalised groups. Feminist clinicians and academics, refusing to be dictated to by the Freudian phallus or the Jungian animus regarding their experience, rewrote the text concerning gender – a challenge that is returned to in more recent times with the foregrounding of the trans movement. The question of sexuality, its development and its

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expression which lies close to the heart of the project is provoking a critical deconstruction of the heteronormativity within psychoanalysis.

According to Gilman, at the time when Freud and his followers were working on this new theory in Vienna, Jews were thought of as 'blacks' (see Altman, 2010, p.122). They were the 'white negroes' and psychoanalysis, therefore, a 'black thing'. At the start, the project developed at the margins of society and spoke its radical message from this position. As Freud and his followers left Germany and Austria and moved elsewhere, they needed to fit in, find acceptance and establish a place within the privileged world of the white middle classes of the UK and the Americas. The price of this contract was the omission of race and social class from its discourse and consequently the increased homogeneity of its members such that today, looking around most gatherings of psychoanalytic psychotherapists, one could be forgiven for thinking that psychoanalysis has now become a 'white thing'.

Re-enforcing the Enlightenment insistence on the autonomous human separated from the social world, our focus on the individual and the couple limits our understanding of suffering and trauma to the intra-psychic and the familial. With the exception of group analysis, we have de-coupled the person from their social world and from their social responsibility. It is a de-linking that is re-enforced in part by the fact that those of us who work in private practice engage mainly with individuals who can afford our fees so tend to be less impacted by the social, political and economic struggles of the margins.

**'With the exception of group analysis, we have de-coupled the person from their social world and from their social responsibility.'**

There are those in the psychoanalytic community who work in NHS settings, prisons, working-class community projects, with the homeless and the poor, and have first-hand experience of the impact of social injustice and oppression on the individual and the family. Yet they have little say in the formulation of our clinical theory. We rarely hear case presentations involving shop assistants, migrant workers, lorry drivers or care workers. Jennifer Tolleson, in her ironically titled paper 'Saving the World One Patient at a Time' notes that working from the margins, these clinicians have contact with our culture's hidden subjectivities… (which)….comprise hidden – subjugated - knowledges that remain, sadly, outside our formidable intelligence as a profession.' (Tolleson, 2009, pp. 201-202).

We could do with collapsing the old categories of the individual and the social, the internal and the external and find better ways of theorising how human suffering can be both personal and collective. It may be that Jungian theory – albeit with problems of its own – has something to offer here with its concepts of the collective unconscious and the cultural complex.

Like any other, we are a flawed profession. Hierarchical and competitive, too closed off from the richness of other disciplines, we need to put our own house in order. We need to examine the questionable roots of some of our theories and our practice so that it becomes a more inclusive profession both in terms of its theory and the range of people who feel they can belong in it.

Nevertheless, I stand by this 'formidable intelligence' and remain convinced it has much to offer.

**'The climate emergency demands a change in all of us that is both profoundly rational and deeply emotional.'**

The climate emergency demands a change in all of us that is both profoundly rational and deeply emotional. Facing the enormity of what has been done, what we have lost, brings pain and anxiety, shame and guilt. The work of mourning is required. It is the heart of political action as it converts the melancholic, narcissistic position of survival and self-care, what the climate activists refer to as 'the armed lifeboat', to an openness to and compassion for the distress of others. Our emotional responses to collective events demand a collective response if they are not to fall into despair, helplessness, impotence and a hardening of the arteries of disavowal. This, I think, is where we might come in.

The Buddhist philosopher, Hisamatsu Shin'ichi, a pioneer of socially aware Zen, posed the following koan: 'Right now, if nothing you do is of any avail, what will you do?' (quoted in Jones, K., 1993, p.174) This is a riddle anyone working analytically will come up against from time to time in their work. Without the option of giving advice or setting tasks, we are left to develop the art of sitting within the paradox of utter despair and failure. Facing the very limits of our competence and our capacity for concern, where nothing we do is of any avail, we learn ways of hope-free waiting, of struggling to keep turned towards the other rather than turning away.

We are not the only ones with such a training. Social workers, probation officers, prison staff, community workers and others have to develop such a muscle. Perhaps we have the luxury of time that allows us to examine the matter in some depth, and perhaps we should be doing more to support such colleagues struggling with the pressures of the front line. But let us be wary of our hubris. Sometimes when we take psychoanalytic thinking out into society, we do so as if we bring the truth, a golden thing for which the world should be grateful. A humility is required of us, one that recognises we too have much to learn. To borrow from Bion: "Psycho-analysis is just one stripe on the coat of the tiger." (Bion, W.R., 1991)

I agree with Andrew Cooper, who wrote in the Summer edition of New Associations: ""If psychoanalytic thinking and other modes of therapy have anything to contribute to social and political process, I have increasingly come to the view that it is less through generating theories, models or explanations about 'what is going on', and more through our capacity to promote different ways of engaging, relating, talking and acting in conflictual, anxiety-laden and controversial circumstances" (NA p.6).

I think it's the holding capacity of analytic work rather than our interpretive skills which are of more use in the public arena, and some very interesting, effective and highly portable methodologies have been developed that provide a containing space for thought and feeling in the group setting. Such methodologies include: the Tavistock Social Policy Seminars, Thinking Space, Political Mind Seminars and Social Dreaming.

True to the analytic method, in each of these arenas there is no agenda, no goals, no outcomes sought or measured, just spaces where the rawest of emotions can find expression; difficult and painful conversations can take place; complexity and paradox is honoured, and where it becomes possible to think the 'unthought known'.

There are also now a number of groups which bring therapists together to address specific socio-political concerns. Groups such as: the Climate Psychology Alliance; the Black, African and Asian Therapy Network; the Association for Psychoanalytic Psychotherapy in the NHS; Analysis and Activism; the UK Palestinian Mental Health Network; Psychoanalysis Engaging Prisons; the BPC Working Group on Sexuality and Gender; Nafsiyat Intercultural Therapy Centre, and no doubt more of which I have not yet heard.

These groups attend to a wide range of matters, all of which lie within the perimeter of concern for a psychoanalytic project that sees itself as having a

responsibility to address matters of individual and collective suffering. Under the auspices of the BPC and similar organisations we might construct a network of connectivity as well as sites of discussion so that experience can be shared, supported and learnt from. The methodologies mentioned above have a potential role in providing forums to hold the emotions and the thinking of those struggling with such painful matters.

Such connections might lead to a collective archive of experience and innovation, as well as create a cohesive and effective offer to our society. If we can find ways for the learning to reach the centres of our profession, it might provoke a reinvigoration of our theories and our practice. From a position of confidence in our ability to make a difference, we could challenge the social order that commodifies and flattens the self, which is riddled with injustice and forms of oppression, and which is doing untold damage to the planet and to our children's futures.

Perhaps we should not be too worried about the marginalisation of the psychoanalytic project of the last couple of decades. Standing outside, even in opposition to, the dominant culture, is not comfortable but it can inspire creativity, independence and the capacity for critical scrutiny which has become somewhat blunted over the last century. It also allows increased political engagement and a greater confidence in what we have to offer. Tolleson puts it this way: 'But now Freud is dead, or so they say, and we could be (should be?) back to where we once belonged. This strikes me as an emancipation of sorts, an opportunity to re-engage our work from the margins, which is where we do it best.' (Tolleson, 2009, p.194)

*Helen Morgan is a Fellow of the British Psychotherapy Foundation, training analyst and supervisor for the Jungian Analytic Association within the BPF. Her background is in therapeutic communities with adolescents and in adult mental health. She was Chair of the British Psychoanalytic Council from 2015 to 2018.*

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PPNOW 2019

# Losers, Winners and Zombies

*Catherine Fieschi, PPNow 2019 Presenter*

PSYCHOANALYTIC PSYCHOTHERAPY NOW 2019

History may be written by the victors, but if there is one thing that we're increasingly aware of today, it's that democracy depends on the losers. As the political scientist William Riker put it in the early 1980s: 'It is they who decide when and how and whether to fight on.' For democracy to work, in other words, the losers need to let the winners win.

Over the past three years, through the prism of the Brexit tragedy, these questions have shaped the British political landscape. There were different ways of telling the story – as the revenge of the marginalised against the cosmopolitans; as the manipulation of the gullible by the cynical; as the exclusion of the tolerant by the closed-minded. No matter how you told the story though, it was one that pitted the new losers against the new winners. It was a story of comeuppance for those who felt – or imagined themselves – to have been on the losing side forever. A story of shock and loss, for those who firmly believed they had been on the right side of history.

Helping to channel losses is what institutions are supposed to do; through a set of conventions, mechanisms or formal rituals, they are supposed to kick in and transform shock into an event that can be routinely processed – diffuse resentment and allow for political society to reassemble itself. Every collective (from families, to societies and including organisations) needs to have mechanisms in place to deal with upsets and losses. Appeals, compensations, redress, an alternative rewards scheme, guidelines and opportunities to 'talk it out'. And leadership. For when people lose 'fair and square' – as they say – but particularly if they feel that they are asked to bear the brunt of losses again and again. Or if they feel the loss is simply unsurmountable.

With respect to Brexit, and Brexit-related traumas, our institutions have singularly failed us. Perhaps in part because the whole thing was kicked off by a referendum. We know that referendums can work – look at Ireland. Or Switzerland. But this is the point: the reason referendums work in Switzerland is because they are used regularly – they are a way of ensuring that the wins and losses are fairly distributed, in part because the chance to play – and to win at – that democratic game comes along frequently; frequently enough that you know that if you've lost, you may well win next time. But the reason they worked in Ireland (on such divisive issues as same-sex marriage and abortion) is because the referendum moments were only the culmination of a process of consultation through citizens' assemblies. The process was perceived as fair, because the process was so much more than the final vote. In fact, the prospect of having to deal with, and manage, the losers' trauma was baked into the run-up to the vote. Loss was being managed even as one side geared up for a win – by having the argument, building the relationships, airing differences cautiously and transparently throughout the whole process. Institutional frameworks, in other words, that were sophisticated enough to cater to the different emotional moments and requirements of this political and highly politicised process. Institutional frameworks in which the very mechanisms that served as the vehicles for the campaign provided the dialogic structures that would help to manage the loss of some, and the wins of others.

**'referendums tend to perform rather poorly as institutions: they make polarisation worse and allow the winners to spin themselves into levels of self-satisfaction designed to humiliate and anger the losers'**

But in most cases, referendums tend to perform rather poorly as institutions: they make polarisation worse and allow the winners to spin themselves into levels of self-satisfaction designed to humiliate and anger the losers, whilst pushing the losers towards self-pity and victimhood. Used only occasionally, and with the remit to annihilate an enemy – as is so often the case in populist-driven politics – rather than win an argument, they are political forms that do the very opposite of channelling loss; they solidify it and create incentives for holding others (The Other Side) responsible.


Between the date of the BPC annual conference in mid-November – when we began this discussion – and today, much has happened again. An election has reshaped our politics once more. And this election poses the question of losers and winners anew.

In the absence of institutions capable of providing people with better access ramps back into civility, what grew in the dark shade of the referendum were, first, discourses of conspiracy: the role of Cambridge Analytica, the manipulation via social media and the opaque financing mechanisms of parts of the campaigns, for example. And, when that failed to reverse the result (or make us feel any better), plot and conspiracy began to be overtaken by stories of political black magic. Throughout the campaigns both sides had accused the other of being "blind" to either the benefits or the curse of the EU ("Can't they see what they are doing? Selling our sovereignty down the river/condemning us to a life of political isolation"). Accidental, or wilful, blindness was blamed for 'sleep-walking' into catastrophe. But as the process teetered forward, blindness was replaced by coma – institutions were increasingly depicted as 'braindead', devoid of will or capacity (an apparently paralysed parliament was exhibit number one, the Labour Party exhibit number two). In combination with lingering accusations of conspiracy, political voodoo took over: voters were no longer misguided or fallible – they were being purposefully incapacitated. They were zombies. Brainless and manipulated – and leaving more zombies in their wake (as zombies do). The fact that we now have statistics regarding how British adults think they would fare in a zombie apocalypse is rather revealing.[1]

By the time the Conservative Party clinched its overwhelming majority, by 'breaking down a wall', the temptation to tell the story of zombies climbing over the wall, and transforming normally clearsighted voters into zombies, was too strong to resist. Scenes from classic zombie movies in which healthy humans are 'turned' seemed to cast a strange spell over our political debates. In the wake of all this – one faction is busy metaphorically dining on the brains of the losers, threatening to ring bells and hold parties in celebration. As for the losers they seem have taken to ritual and exorcism, trying to name and then eradicate the evil that weakened them so. Witches to the left of us, zombies to the right. And no institution in sight to get us back stuck in the middle.

*Catherine Fieschi is a political scientist, Director of the Counterpoint political science consultancy and Director of the new Global Policy Institute at Queen Mary University of London. She has recently published* Populocracy: The Tyranny of Authenticity and the Rise of Populism.

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PPNOW 2019

# Living Change: Psychosocial Portraits of England on the Brink of Brexit

*Sasha Roseneil, PPNow 2019 Presenter*

*My contribution to the PPNow 2019 conference was the screening of a short film, 'Living Change', which I made with artist Tom Walker as part of a long-term research project on societal transformation. The filming took place in three places in the north of England in June 2016, the month of the Brexit referendum.*

PSYCHOANALYTIC PSYCHOTHERAPY NOW 2019

### Barnsley – a large town in South Yorkshire

A long and bitter strike is lost.

Over time, the pits are closed.

The miners are unemployed.

Many others lose their jobs.

There is little work.

There is a lot of illness.

Money and purpose ebb away.

A world built on coal mining is turned upside down.

### Hebden Bridge – a small town in the Calder Valley

The earth is warming.

The landowners burn the heather on the high moorland to improve the grouse shooting.

It rains and it pours – for days and days.

The rainwater cascades down the sides of the valley, no longer drained and absorbed by the vegetation on the tops.

The rivers rise.

The canal fills up, and over tops.

The sirens sound, warning of the danger.

The two rivers and the canal meet and merge.

Flood water overwhelms the town.

The sandbags don't hold it back.

The High Street shops, the school, the nursery, the library, almost all the pubs, are inundated.

People are made homeless.

There is no power.

Buildings are unusable, houses uninhabitable.

There is mud, and mess, sodden carpets, broken furniture and drowned white goods.

Normal life is washed away.

### Leeds – the core city of West Yorkshire

New people move in to a neighbourhood, small numbers initially, then larger numbers.

They are strangers, different from the people who have lived there a long time.

The newcomers and the long term residents look different, their habits and lifestyles are different.

They don't intermingle much – each keeps themselves to themselves.

Yet their presence is increasingly evident.

The old population starts to leave.

New inhabitants from the incoming group continue to arrive.

Shops and houses change hands – the character of the place alters.

What does it feel like to live through deep and far-reaching processes of societal transformation? How do people in different places respond to forces that they experience as outside their control – de-industrialisation, climate change, population change? How can communities survive in the face of disruptions to their environment and destabilizations of established ways of living and being together? How do they mobilize their resources in response to forces that they experience as outside their control – to care for their community and the place of which they are part? How can they work through the experience of loss, of traumatic change, and come out the other side?

These are some of the questions that have been preoccupying me recently in a long-term research project in which I am engaged. Social change is the raison d'etre of sociology, the discipline in which I was first trained. Sociology was born of the desire to make sense of large scale societal transformation – the birth of modernity, the shift from traditional to modern forms of social relation, from mechanical to organic solidarity, from Gemeinschaft to Gesellschaft. And the desire to make sense of social change, to understand how it happens, how people – individually and collectively – produce it, to grasp hold of the processes that constitute it, has always been at the heart of my attachment to the discipline. But over time, I became increasingly dissatisfied with the perspective on social change available through conventional sociological practice, and I have sought to understand change psychosocially, in terms of its affective relationality, its emotional dynamics and its sensory qualities.

I have been researching processes of social change in three places in the north of England for nearly twenty years: Barnsley, Hebden Bridge and Leeds, where I had narrowed my focus to two contrasting areas just south and north of the city centre, the working-class area of Beeston, which has been transformed by multicultural immigration, and the more middle-class, 'studentified' Headingley. The research was framed initially as a sociological investigation of experiences of, and responses to, processes of individualization, the process of social, cultural and economic transformation in which people are expected to be ever more individually self-reliant and self-determined. But it developed over time into a psychoanalytically-informed exploration of the spatial specificity of individualization, and of the relationship between individualization and other processes of change that are felt by people to be outside their control. I became increasingly interested in the process of change that seems to characterise each area: de-industrialization in Barnsley, climate change in Hebden Bridge, and the intensification and speeding up of population change in Beeston and Headingley, in inner-city Leeds. I became more attentive to the differences between the three places, to the ways in which lives were lived differently in each place, and in the affordances of the three places – the ways in which the history and geography, culture and economy, make possible (and difficult) different ways of living.

In 2016 I received a research fellowship that enabled me to spend a concentrated period of time in each of the three places in turn, re-interviewing many of the participants from earlier phases of the research, and developing the ethnographic element of the research that was focused on community life in an era of individualization. It was the experience of that fieldwork – the multi-dimensional, sensory, emotional experience of the fieldwork – that impressed upon me the need to attend to more than the words of my individual interviewees.

I arrived in Hebden Bridge to start the fieldwork in early January, just over a week after the Boxing Day flood of 2015 that devastated the town centre, causing enormous disruption to the material infrastructure and social and economic life of the area. Walking through the town and witnessing the aftermath, talking to the people who lived and worked there, I was deeply emotionally impacted by the scale of what had happened, by its effect on the community as a whole, and by the extraordinary response of both local people and people from far away who rallied round to tackle the devastation.

But the impact of returning to a place I knew well and witnessing the devastation it had endured did more than extend the research beyond an engagement with the notion of individualization to encompass the study of the impacts of climate change (and eventually, de-industrialization and population change). I realised that if I just focused on the words and stories of my individual interviewees, as I had always done in my research, I was failing to grasp what change looks and feels like in different places. I realised too that although I had interviewed people three times over 15 years, building up a body of longitudinal data, each interview was just a moment in time: it captured something for then, but lacked the motility and fluidity of experience in and of time. I also realised that my work remained attuned really only to the individual. I had not got to grips with how social change works its way in and through places and communities, with how places and communities register in their fabric, their collective body, the large scale societal transformations in which I was interested. In other words, my work had been too logocentric, too static and too individualized to grasp experience at the level of the community. I wanted to do something different, something more alive, mobile, and collective.

## 'the film offers a glimpse of the processes of change'

Drawing on ideas developed by Les Back, Nirmal Puwar (2013) and colleagues on "live methods", and work on "sensory" and "visual ethnography", I formed a collaboration with artist film-maker Tom Walker to make three digital video portraits, one of each of the places I had been studying. As it happened, we were filming in June 2016. The film is not a documentary about Brexit, and we did not start filming with Brexit in mind. But there was very significant variation in the distribution of Leave and Remain votes between the three places: Barnsley voted 68.3% leave, 31.7% remain, Hebden Bridge (Calder) voted 39.6% leave, 60.4% remain, and Leeds voted 49.7% leave, 50.3% remain. No more than 35 miles from each other, the three places are very different. And so the film offers a glimpse of the processes of change that I see as the dominant collective preoccupation of each place, and of how each place was responding to and relating to the change. In so doing, it has something to say about the psychosocial state of England on the brink of Brexit.

*Sasha Roseneil is Professor of Interdisciplinary Social Science and Dean of the Faculty of Social and Historical Sciences at University College London. She practises as a group analyst and individual psychotherapist in central London. Sasha is a sociologist with broad interdisciplinary research interests and collaborations.*

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# When Mourning Fails

*Jonathan Sklar, PPNow 2019 Panellist*

PSYCHOANALYTIC PSYCHOTHERAPY NOW 2019

Today, with the rise of nationalism and the return of totalitarian regimes to Europe and the US, there is urgency for psychoanalysts to speak out. Analysts' understanding of the mental mechanisms of cruelty, sadomasochism and perversion, very often rooted in a harming early environment, can also be applied to paranoid atmospheres that seem to infect society, causing profound and dangerous splits and ruptures. I want to draw attention to two unconscious mental mechanisms: Paranoia and Splitting.

Fintan O'Toole drew attention to the primitive binaries of us and them – dominant/submissive, coloniser/colonised, triumphant/humiliated without compromise. Winning the War means losing it in an unconscious binary and brings to mind the Mitscherlichs' book 'The Inability to Mourn' directed at Germany in 1967. The UK has not mourned all that lay behind its victories summed up in the title 'Great' in front of Britain and a redesignation is timely without rushing to the opposite pole of 'Little Britain'. By not mourning, the threat of reversal from greatness is in the direction of 'losing' and becomes the flag of Nationalism.

And so from paranoia to the second theme of splitting.

Ferenczi's Confusion of Tongues (1933) paper shows in a radical way the structure of abuse between the adult and the child. The paper describes the biphasic attack on the child, first in the guise of playfulness that excites the child, desirous of the attention of the grown-up that grooms the way for a sexual assault that may end in sexual penetration. At this point the child is at best confused, at worst in pain and Ferenczi describes how the child can protect itself from the impact of the attack on trust as well as the attack on the body by a split in the ego… 'that is not really happening to me, just to my body'. The child goes lost and missing as a deep defence to the pain of the physical onslaught.

However, Ferenczi now brings out the other and arguably worse trauma, which is that the adult repudiates what has just occurred, often telling the child it is 'only their imagination', or 'look what you made me do – it's your fault', and 'don't tell anyone our secret and if you do, nobody will believe you'. This is an even more vicious assault, now on the mind of the child. Reality is attacked and the child is detached from anybody who may help and listen as they are told that they will definitely not be believed. This is an attack on thinking, on reality and invariably leaves the victim in a spin of being alone, hurt, confused and with a severe attack on basic trust.

All this deals with the subject of paedophilia in a way that, when read for the first time, has a contemporary feel to the paper, despite its having been written in 1933.

Now, let us apply the same dynamic steps to understand alteric attacks in anti-Semitism, Islamophobia, racism, misogyny and homophobia. For instance, a group of colleagues are meeting together and suddenly one tells an anti-Semitic joke in the knowledge that one of the group is Jewish. Everyone but the Jew may laugh, and he feels disarmed at being, in the moment, not part of the group unless signalling by laughter that he is part of the group. Perhaps he becomes cross at the nasty and crude stereotyping and, after all, being an adult he may well desire to speak up. And if he protests, the anti-Semite can quickly riposte that it was only a joke, nothing was meant by it and anyway the Jew is just over-sensitive. Here we can see the second attack, like in paedophilia, where the evidence in front of the victim is dismissed as not being real. The attack continues to proceed with the idea that Jews are just too thin-skinned. This has a further meaning that there is no anti-Semitic attack, only that he (a Jew) just has a problem with humour. It is a double attack that, as with the child, spins the mind leaving the victim in a state of alienation from the group.

**'It is a double attack that, as with the child, spins the mind leaving the victim in a state of alienation from the group.'**

The same unconscious dynamic plays out in racist and homophobic attacks where the victim is insulted and informed that they took a wrong and unintended meaning and that is their own doing. So that far from being the victim they are the architect of their own difficulty and because of this 'they are not like us' who can understand jokes and are adult enough to 'not misunderstand' what is being said. Extreme right-wing Serbian fascists in a match between the two countries pelted a black English footballer with bananas. When it was pointed out that the vicious meaning was that the man was a monkey not a footballer there was incredulity that this could be thought, as it was only a piece of fun. The thinker of the thought was the true racist not those throwing bananas. Furthermore, he had no sense of humour. In this case the whole English team stood by their comrade and did not join in the abuse. Racism, anti-Semitism, homophobia do not work in an atmosphere of rejection of the premise of the attack. Now attackers come under scrutiny for the first time and cannot hide in or pervert the group to identify with the attackers.

It is important to understand that the group (and I include this group today) has a profound decision to make: whether to join in the attack, stay quietly neutral as if it is nothing to do with them, or make a stand. Thinking with citizens about unconscious mechanisms can provide clarity to withstand bullying and paranoid splitting, as mourning leads to creative growth for the individual in analysis as well as in all of us members of society.

*Jonathan Sklar is a training analyst and fellow of the British Psychoanalytical Society, and has worked in private practice for over 30 years. He began his career in psychotherapy at the Tavistock Clinic and in psychoanalysis at the Institute of Psychoanalysis.*

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PPNOW 2019

# An Organisational Perspective

*Philip Stokoe, PPNow 2019 Panellist*

PSYCHOANALYTIC PSYCHOTHERAPY NOW 2019

The brief that I have been given is to summarise my contributions to the PPNow conference. To do so requires brief reference to the presentations from the three speakers. Fintan O'Toole provided a brilliant picture of the English state of mind. Key to this understanding is the English reaction to the end of the Second World War, which left the United Kingdom bankrupt but united around a commitment to building a welfare state. His suggestion is that the subsequent financial success of the losers of the war, Germany, Japan, Italy, compared to the financial struggles faced by England, led to a social state of mind of self-pity. The end of the Second World War coincided with the loss of empire and his description of the way in which a fantasy develops that makes England appear to be colonised by Europe and, therefore, a victim, referred to processes of denial and perversion that psychoanalytic theory understands very well.

My own contribution was to refer to an understanding of what makes organisations function well and how easy it is to lose those capacities. Essentially for an organisation to function well it has to replicate those capacities that lead to healthy function in an individual: specifically, facing reality (both inside and outside, psychic and external); transforming that experience into symbols; ensuring that there is an 'apparatus for thinking' which, finally, leads to decision-making. In an organisation, these capacities must be artificially created and valued so that they will be protected. Just as with the individual, the threat to these capacities is anxiety. Anxiety is merely a name for one of the emotional experiences of receiving information – facing reality – but it arrives unconsciously and needs a structure that can give it symbolic meaning. Such structures are not complicated, they take the form of meetings in which people can discuss with each other their experience of work within the organisation. Unless the vital process delivered by these meetings is understood and valued, they will be vulnerable if the anxiety becomes too great.

**'Anxiety is merely a name for one of the emotional experiences of receiving information – facing reality'**

When the structures that provide the organisational equivalent of processing information are damaged, the system will move into a defensive state and individuals will be drawn into playing roles that represent the defensive state. As we know, Bion described three of those kinds of defensive states of mind, calling them basic assumption modes. These defensive states generate beliefs that are always both personal and belong to a paranoid schizoid state of mind. In the fight/flight situation, it is easy to see that an organisation might develop a belief that some other organisation is trying to colonise it and take away its integrity. My suggestion is that the destruction of the welfare state and of financial regulations removed structures that provided for social thinking and understanding within our society, which made us immediately vulnerable to massive anxiety. As we know, the anxiety that accompanies the paranoid schizoid state of mind is life and death. It is easy to see how narratives can develop that speak in those terms and maintain that level of anxiety. I thought that Fintan provided a very convincing description of the way that these narratives have developed in the absence of structures to allow for real thinking leading to a belief that we are threatened by something called Europe and that the only way to manage that is to get rid of Europe.

At this point I thought that the conference was enthusiastic in its discussions about these kinds of narratives. It was as if there was a general agreement with the principle that thinking had been disabled and the only question was how to re-enable it.

After lunch Helen Morgan and Gary Younge raised issues of disavowal and splitting in the context of the importance of boundaries or borders for defining identity. We were also reminded of the denial of climate change. The issue of splitting referred us to the question of diversity but the most important bit from my point of view was the idea that it is at the margins, on the borders, that it becomes possible to challenge the comforts of disavowal and denial which are features of those at the core. The mood in the room became more combative with people making strong speeches about identity and threats to identity. I found myself thinking about how Freud had contributed to all of the social and cultural discussions of his time and considered psychoanalysis to have something useful to say about them. In contrast, in today's world, it is something of a novelty for there to be any who would provide a psychoanalytic commentary about politics.

**'My contribution at this stage was to point out that the last time I had been in a psychoanalytic community that seemed so anxious was when we began to talk sensibly about homosexuality.'**

My contribution at this stage was to point out that the last time I had been in a psychoanalytic community that seemed so anxious was when we began to talk sensibly about homosexuality. This time it seemed to me that we were revealing how the psychoanalytic community had quietly, even stealthily, crawled towards the core of society, becoming a 'white' entity and now feeling threatened by calls to diversify. My final comment was that being at the core is comforting; change is threatening because it requires a visit to the margins and yet the margins are psychoanalysis's natural home.

*Philip Stokoe is a psychoanalyst (Fellow of the Institute of Psychoanalysis) in private practice working with adults and couples, and an organisational consultant, providing consultation to a wide range of organisations. He was Honorary Visiting Professor in Mental Health at City University.*

PPNOW 2019

# Conference Review

*Karin Pappenheim*

PSYCHOANALYTIC PSYCHOTHERAPY NOW 2019

Taking its title from a poem written by Yeats in 1919 in the aftermath of the First World War, BPC's 7th 'Psychoanalytic Psychotherapy Now' conference conjured up the sense of crisis, chaos and apocalypse that are the subject of that work. 'Mere anarchy is loosed upon the world', Yeats tells us, when those who might have contained the forces of disorder fail to do so.

The conference organisers drew parallels to our own times and called on us to think about the state we are in as a society at a crossroads, at a time of fracturing, splitting and polarisation, and to consider how and why this has happened. The programme featured speakers from a range of professions – journalists, political commentators, academics, therapists and analysts. Its format was different from that of previous conferences. Keynote speakers were followed by a panel of four experts – political scientist Catherine Fieschi, sociologist and analyst Professor Sasha Roseneil, analysts Dr Jonathan Sklar and Philip Stokoe – who were each given seven minutes to add their individual perspectives before engaging in plenary discussion.

At the heart of the conference were questions about identity and what that means for individual citizens, communities and nations alike, as well as for members of our own profession. It laid down a challenge to analysts and therapists to think about our role in society beyond the confines of our consulting-rooms.

It was a timely event, held three years after the 2016 Brexit Referendum and just a month ahead of the 2019 General Election, against a background of division and polarisation dominating our national discourse. From all the speakers we heard about the shockwaves that have been felt throughout society, as old certainties and communities have broken down.

Gary Fereday, BPC Chief Executive, Natalie Bailey, BACP Chair, Hadyn Williams, BACP CEO © Jack Fereday

Opening the conference, BPC chair Susanna Abse noted that since 2016 Yeats's already well-known poem has been cited more frequently than ever before, and using his words expressed her hope that we would approach the day with 'passionate intensity'. BPC's CEO, Gary Fereday, spoke of the conference's intentionally non-clinical focus on contemporary social and political issues, and reminded us that the BPC and previously divided professional bodies are now working collaboratively to present a united voice to policy-makers.

Keynote speaker Fintan O'Toole explained how, in writing his book about Brexit, he had never imagined himself using insights drawn from psychoanalytic theory, such as that of the collective unconscious, to explore and try to understand how a prosperous privileged country like the UK could come to see itself as intolerably oppressed, its national sense of identity under threat. His audience, consisting mainly of psychotherapists, might have been no less surprised to hear concepts we are so familiar with being extended into areas we know less well. Psychoanalytic theory can be obscure and opaque. It was refreshing to hear this well-known journalist and social commentator using our ways of thinking to make sense of what is happening in the world and to communicate these ideas to a wider audience.

**'As therapists our work with clients centres on individual identity, wounds to the self, narcissistic injury, pain and loss.'**

As therapists our work with clients centres on individual identity, wounds to the self, narcissistic injury, pain and loss. O'Toole linked the crisis of Brexit to fragility in the nation's sense of self and to a collective nostalgia for an imagined lost past which is more fiction than truth. He also highlighted the dangerous false promises made by leaders both past and present that appeal to a narrow sense of identity, when in reality identity is far more complex and nuanced, as recognised in the achievement of the Good Friday Agreement.

PPNow at the British Library © Jack Fereday

Gary Younge and Helen Morgan broadened the discussion of identity to race, religion and to what Morgan referred to as 'the ruthless algebra of power relations' through which groups defend their identity against outsiders, determining who belongs and who is excluded. Asking who it is that decides our race identity, the individual or society, Younge told the extraordinary stories of two women of mixed race heritage, Bliss Broyard in the USA and Sandra Laing in South Africa. Their personal struggles to define and assert their own racial identity pitted them against powerful social rules about who is allowed to be black and who white.

Younge, O'Toole and Morgan showed how our narratives of individual and collective identity are invariably underpinned by storytelling. We also heard from academics Sasha Roseneil and Catherine Fieschi about their work in observing and listening to the narratives of citizens and communities as they try to preserve an identity through times of social change. Sociologist Roseneil described her 20-year study of three communities in Yorkshire (Barnsley, Hebden Bridge and Leeds) undergoing transformation. She captured changing identity in those communities through film; images of the effect of de-industrialisation in Barnsley were fascinating and memorable.

**'With so much rich content, this conference left me thinking long afterwards.'**

With so much rich content, this conference left me thinking long afterwards.

All day we were challenged not just to think, but to engage. Helen Morgan argued that we have the capacity: the psychoanalytic project has 'highly portable methodologies' which could be used to address wider socio-political matters and human distress. Audience members spoke of engagement in social change movements from XR and party politics to community projects. If psychoanalysis has marginalised itself, and been too inward-looking, the call from this conference was for that to change. As one delegate asked: 'Where do we go from here? We talk, we think today, but do we just go back to our consulting-rooms?' Each of us will take that away to reflect on from the day.

*Karin Pappenheim is a psychodynamic psychotherapist and BPC member.*

**We look forward to welcoming you to PPNow 2020 on 28 November at the British Library, London.**

PPNow delegates networking © Jack Fereday

PPNOW 2019

# PPNow 2019 Award Winners

The PPNow Awards are made by the British Psychoanalytic Council to celebrate significant achievement within the psychoanalytic profession.

## Innovative Excellence

Winner: Living Together with Dementia Service at Tavistock Relationships

Celebrating a striking example of ground-breaking psychoanalytically informed work. The innovative nature of the work can be in terms of clinical practice, research or socially inclusive practice.

Living Together with Dementia (LTwD) is a psychoanalytically informed therapy which supports couples when one partner has dementia. LTwD draws on various psychoanalytic theories and approaches from couple psychotherapy, including the importance of 'containment' (Bion). Psychometric data has been collected to evaluate a number of variables. Data analysis shows that the intervention supports the stability of the couple relationship and, strikingly, there is evidence of reduction in the carer partner's sense of 'burden', despite the worsening of the illness.

## Outstanding Professional Leadership

Winner: Felicitas Rost

This award recognises an individual in a position of leadership who has developed their role to make a significant and outstanding contribution to psychoanalytic/psychodynamic psychotherapy and counselling in the wider world.

Felicitas Rost is a senior researcher specialising in psychodynamic and psychoanalytic therapies, based at the Tavistock and Portman NHS Foundation Trust. She has demonstrated outstanding leadership in the past two years in relation to two key areas: first, as President of the UK Society of Psychotherapy Research, and secondly in relation to her work on the NICE guidelines for depression. In the past two and a half years Felicitas has brought together a large coalition of prominent stakeholders to campaign for a revision of the NICE guidelines on depression. Her work has resulted in NICE having to revise their draft guidelines and they are currently in the process of conducting a further consultation, which has never happened for any NICE guideline previously. This is an outstanding achievement.

## Bernard Ratigan Award for Psychoanalysis and Diversity

Joint winners: Juliet Newbiggin and Leezah Hertzmann

This award applauds an individual or organisation that has significantly improved and/or developed inclusivity in matters of diversity.

Juliet Newbiggin is chair of BPC's advisory group on sexual diversity. In this role she has done more than anyone to further the cause of equality and sexual diversity within the BPC and the profession as a whole.

Leezah Hertzmann is a courageous, resolute and creative leader in clinical, theoretical and organisational gender-diversity practice as well as influencing two major psychoanalytic institutions towards a more inclusive gender-diversity culture.

Together they have recently published 'Sexuality and Gender Now: Moving Beyond Heteronormativity'.

## Lifetime Achievement

Winner: Estela Welldon

This award celebrates an individual who, over a long and distinguished career, has made a major contribution that has left a longstanding impact upon the psychoanalytic profession.

Professor E. V. Welldon is given this award for her incredible contributions to the development and practice of psychoanalytic psychotherapy in the areas of forensic psychiatry and criminal justice settings. During more than thirty years of service, she created the foundations of the profession of forensic psychotherapy, establishing the very first training programme in that field, the Diploma in Forensic Psychotherapy (affiliated to the medical school at University College London), but, also, the International Association for Forensic Psychotherapy. Her clinical experience and theoretical developments led to the paradigm-changing book first published in 1988, 'Mother, Madonna, Whore: The idealization and denigration of motherhood'.

## Special commendations awarded to:

Nick Benefield for his outstanding leadership to ensure the development of innovative psychoanalytic work in the prison service.

Maggie Schaedel and the Women's Service, Oxleas NHS Foundation Trust, for innovation of a service that has been influential in the development of specialist psychotherapy services for survivors of child sexual abuse.

# Professor Estela V. Welldon: Recipient of the Lifetime Achievement Award of the British Psychoanalytic Council

*Presented on Saturday 16 November 2019, at the British Library, London.*

Our story begins on Tuesday, 3rd November, 1936, at precisely 6.30 in the evening, when a comet exploded, east of the Andes mountains, just above the Argentine city of Mendoza, and a beautiful baby, Estela Valentina D'Accurzio, arrived in our midst.

The world has never been quite the same.

It pleases me hugely that the British Psychoanalytic Council has chosen to present the Lifetime Achievement Award to Professor Estela Welldon.

But how can one possibly encapsulate the extensive achievements of this remarkable woman, across seven decades of clinical practice?

I could, I suppose, remind you that, as a young medical student, Estela D'Accurzio (later Welldon) trained under Professor Horacio Etchegoyen, undoubtedly the most distinguished psychoanalyst in all of South America, internalising his extensive knowledge of psychopathology and psychoanalytical technique. But I shall not do that.

I could, I suppose, underscore that she undertook further studies at the Menninger Clinic with the most famous psychiatrist in the United States of America, Professor Karl Menninger, who had once shaken the hand of Sigmund Freud, and who taught Estela all about criminal psychology. But I shall not do that.

I could, I suppose, emphasise that Estela survived more than 30 years at the Portman Clinic, first as Consultant Psychiatrist and then as Consultant Psychotherapist, providing compassionate and effective treatment – both individual analysis and group analysis – for some of the country's most notorious murderers, rapists, paedophiles and arsonists, at a time in history when capital punishment remained the gold standard. But I shall not do that.

I could, I suppose, concentrate on the numerous books that Estela has authored, ranging from the now classic *Mother, Madonna, Whore: The Idealization and Denigration of Motherhood*, in which she reconfigured the traditional psychoanalytical theory of perversion, to the more playful *Sex Now Talk Later*, but I shall not do that.

I could, I suppose, underscore how she created the very first training course in the world on the psychoanalytical treatment of offender patients, based at the Portman Clinic, which subsequently became validated by the medical school at University College London and by the

British Postgraduate Medical Federation, but I shall not do that.

I could, I suppose, mention that she founded the International Association for Forensic Psychotherapy, which, over the last 27 years, has hosted annual conferences, and has attracted over 10,000 delegates, and has changed the way in which we treat violent patients worldwide, with satellites as far afield as Russia and Australia, but I shall not do that.

I could, I suppose, inform you that she received honorary membership in the American Psychoanalytic Association and, also, a special professorship at the Universidad de Lima in Peru, and that the Wellcome Library has accepted her professional papers for archiving as part of the history of world medicine, but I shall not do that.

I could, I suppose, tell you that, across nearly 65 years as a clinician, she has saved the lives of numerous deeply, deeply troubled patients, preventing many men and women from killing themselves and, in certain cases, from killing others.

But, in spite of these truly incomparable professional achievements, what I really need to emphasise is that Estela has made an even greater contribution, namely, that no one in the entire history of psychoanalysis dresses as stylishly as Estela does and no one gives better parties!

I mean this quite seriously.

In our rather colourless, exhausted profession, Professor Estela Welldon has epitomised vitality and celebration, as well as the integration of disparate communities. Pop round to her home on any given evening and one will meet not only mental health professionals of every shape and size – whether Freudians, Jungians, Kleinians or Lacanians – but also, actors, novelists, playwrights, musicians, politicians, photographers, scientists, and pastry chefs: everyone, in fact, from Noël Coward to Sean Connery to the entire original cast of The Rocky Horror Show. No one has done more to create a non-hierarchical sense of community, welcoming psychologists, psychiatrists and psychotherapists; child, adolescent and adult workers; those of a forensic inclination, those who work with the more ordinarily troubled, and those with no connection to psychology whatsoever. She keeps us refreshed. She keeps us amused. She keeps us carrying on.

It is an immense honour to have had the privilege of having studied with Professor Welldon more than 30 years ago. She has, thank heaven, remained my most venerable teacher ever since.

Ladies and gentlemen, please join me in offering our deepest appreciation to the recipient of the British Psychoanalytic Council's Lifetime Achievement Award, the amazing Professor Estela Welldon.

*Professor Brett Kahr.*

BPC Lifetime Achievement Award winner Estela Welldon with Brett Kahr @ Jack Fereday

## Helen Morgan

# Going Forward

*Helen Morgan*

Having contributed myself to the content of the magazine, I shall keep this editorial short and, hopefully to the point.

The main part of this edition of *New Associations* includes contributions from most of the presenters at the BPC 2019 Autumn conference; 'Things Fall Apart: identity, insecurity and fracturing societies', Given the worrying state of the world currently, the conference provided a welcome opportunity to engage together around aspects of our concerns and to consider what contribution psychoanalytic thinking might make to our understanding of the underlying dynamics that effect and control events. It was, I believe, a much-appreciated occasion for those able to participate and we hope that the shortened versions presented here will give readers who were unable to attend the conference a taste of the thinking and discussions that took place throughout the day. Sadly Fintan O'Toole, who spoke eloquently about the state we find ourselves in, was unable to contribute to this edition, but others do refer to his talk which gives a taste of what he had to say. The political atmosphere in the UK may have shifted since the conference which took place before the election and before Brexit, but uncertainty, anxiety and the damaging splits of the last few years remain. The psychoanalytic voice has much to contribute and, unwelcome as it may be in many quarters, we need to keep finding ways to get it heard.

Alongside its regulatory function, the vision and responsibility of the BPC is the promotion, application and development of psychoanalytic and Jungian analytic thinking within the public sphere. The annual Psychoanalytic Psychotherapy Now (PPNow) conference is one way that the organisation seeks to fulfil this function, *New Associations* is another. The NA Editorial Board have been considering how best to organise and focus the publication to ensure it continues to provide a forum for thought and debate at the highest standard and continues to grow in both width and depth. It differs in focus from our professional journals in that it does not address clinical concerns, but still is hopefully of interest and relevance to us as psychoanalytically informed citizens.

**'The psychoanalytic voice has much to contribute and... we need to keep finding ways to get it heard'**

We are, for example, developing an 'On the Ground' section which will include reports of innovations around the country where psychoanalytic thinking is applied to public sector work, and I am delighted that Gabrielle Brown has joined the Board as sub-editor of this section. We are hoping to set up further sections and will be inviting those of you who are interested in being involved in the work of the magazine to apply to join the Board. Information about these roles, as well as inviting feedback and suggestions regarding format and content, will be sent in an email to all registrants and scholars.

As a final point I would like to thank Andrew Cooper who has stepped down from the Editorial Board of *New Associations* due to work commitments. He has contributed a great deal to the setting up of this new arrangement for managing the magazine and his experience of the field has been invaluable. We are sorry to lose him.

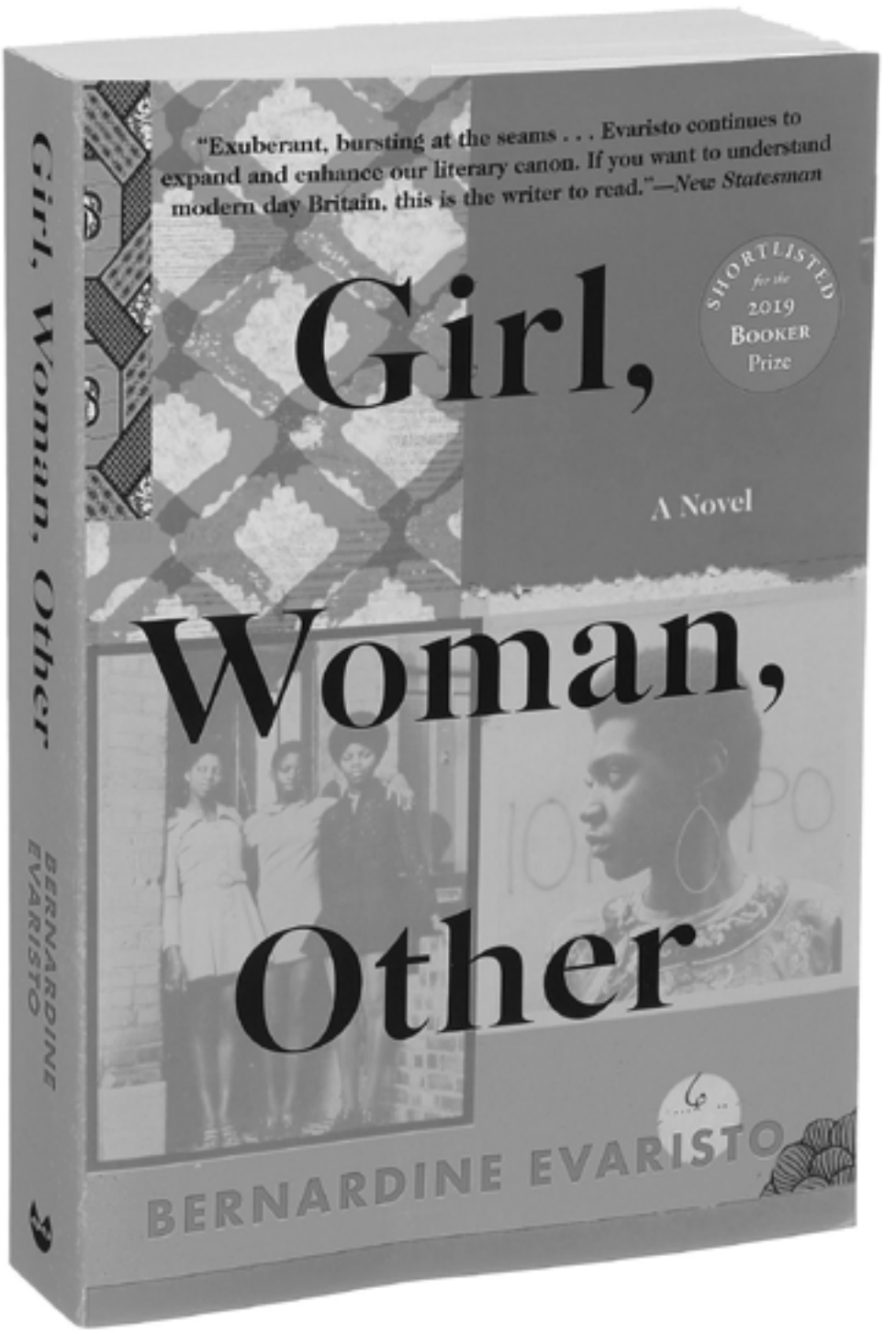
*Helen Morgan*
*Editor, New Associations*

Reviews

# Girl, Woman, Other(ed)

*Emmanuelle Smith is impressed by the latest novel from Bernardine Evaristo*

*Emmanuelle Smith*




"How quickly & casually they have removed my name from history – the first black woman to win [the Booker prize]. This is what we've always been up against, folks."

This tweet by Bernardine Evaristo, author of *Girl, Woman, Other*, was in response to a BBC television news presenter quite literally "othering" her at the end of last year.

Speaking about the Turner prize nominees' decision to share the award, he compared it to "the Booker prize (...) where the judges couldn't make up their minds, so they gave it to Margaret Atwood and another author, who shared the prize between them."

**'Othering and erasure, as experienced here by Evaristo, are familiar themes in the lives of many of her twelve main protagonists'**

Othering and erasure, as experienced here by Evaristo, are familiar themes in the lives of many of her twelve main protagonists, a cast consisting predominantly of black British women, diverse in sexuality, class, age and gender (Megan/Morgan, the title "other", identifies as "gender-free"). A dedication at the start of the novel intimates the breadth of the characters we will be introduced to:

"For the sisters & the sistahs and & the sistren
& the women & the womxn & the wimmin & the womyn
& our brethren & our bredrin & our brothers & our bruvs
& our men & our mandem & the LGBTQI+ members
of the human family".

Intersectionality comes alive, not only through the overlapping identities of the characters, but also stylistically. Each individual's story is told in turn, yet they are intricately connected, with characters making appearances in each other's "sections", highlighting the complexity of carrying multiple identities, as well as the futility of trying to tell an individual story without invoking others.

Evaristo's writing signals from the outset that this novel requires a particular kind of reading. There is an experimental, defiant quality to the prose, with its long uncapitalised sentences and absence of full stops. I found myself compelled to read aloud, as I would with poetry, and in a process of attunement, intuited where to pause without the classical frame of punctuation.

The novel begins with Amma, whose play is opening at the National Theatre. The event, one of great professional and personal success, nonetheless reawakens old inner conflicts for Amma. Now in her fifties, she has spent "decades on the fringe, a renegade lobbing hand grenades at the establishment that excluded her". Does she even want this "mainstream" recognition?

On her way to the theatre, she feels like a "rubbishy impostor" but quickly defends against this, reminding herself that she is experienced and accomplished, a "veteran battle-axe". The reality, perhaps harder to bear, is somewhere in-between.

The opening night introduces us, directly or indirectly, to Yazz, Amma's funny and confident 19-year-old daughter; to Shirley, Amma's oldest friend, who is an idealistic secondary school teacher; to Carole, one of Shirley's students; to Bummi, Carole's mother. And so it continues: twelve characters and endless others forming constellations around them of friends and family, ancestors and ghosts.

What resonated with me was the portrayal of South London and the immigrant experience. The neighbourhoods I was born into and have inhabited – Brixton, Streatham, Peckham – are reflected back to me. Through the characters' stories, I enhance awareness of my privilege, but also see reflected my experience of being a second-generation immigrant with a long family history of displacement, much of it forced.

Amma's father's dislocation from Ghana to Britain, long before her birth, echoes my mother's from Tunisia to France, long before mine. As Amma tells us: "My father was devastated at having to flee Ghana so abruptly… it must have been so traumatic, to lose his home, his family, his friends, his culture, his first language, and to come to a country that didn't want him." How has Amma continued to live this exile? How will Yazz?

Writing about inherited suffering and the "postmemory" of subsequent generations, Stephen Frosh (2019, p. 6) asks: "How then do we deal with these shadowy 'memories' passed on by those who have come before us, including unconscious sensations and echoes of a past that was not our own? What should we do with those memories, especially when they are disturbing or unsettling?"

And unsettling they are. Trauma permeates *Girl, Woman, Other* – the intergenerational trauma of slavery and oppression, and the here-and-now trauma of racism, homophobia and transphobia. It's all here, and it's not always easy to read.

But Frosh (2019, p. 7) impels us not to look away: "The attitude we take towards such 'remains' is crucial. It is connected to the psychoanalytic idea that there is a kind of 'ethics of truth' that recognises that there are things we do not want to know about, many things that are too hard to bear; but that however understandable it is that we should be tempted to look away from them, we need nevertheless to try to see honestly and clearly what is really there."

Thankfully there is so much here of human experience, both joyful and painful, and so much of interest psychoanalytically – about parenthood, love, loss and identity – that looking away doesn't appeal at all.

*Emmanuelle Smith is a psychodynamic psychotherapist in training.*

**Reference**

Frosh, S. (2019) *Those who come after: Postmemory, acknowledgement and forgiveness*. London: Palgrave Macmillan

Reviews

# Blake's Golden Thread

*A major exhibition of the work of the visionary artist and poet inspires Mark Vernon*

*Mark Vernon*

The enormity of the William Blake exhibition at Tate Britain has been widely commented upon. It features three hundred of his works from his now most famous single plate, *Ancient of Days*, to the breathtaking illustrations of Dante's *Divine Comedy* and the vivid scenes to accompany Bunyan's *Pilgrim's Progress*. To walk into the gallery is to be overwhelmed. (It ran until 2nd February, though the gallery has a smaller permanent display of his work.)

I was glad of the experience. Its scale prevented me from trying to sort Blake out and put his wild images in the tidy categories of my mind. Like the freedom of a dream, be it troubling or ecstatic, the gift of the show is to immerse you in his vision and see what it stirs up.

Blake was fond of polarities. For example, the illustrations in his books don't straightforwardly unpack the poetry, as if saying the same thing in visual form, but rather set up oscillations between the verses and the pictures. He wanted to recreate the experience of looking at medieval manuscripts where alongside familiar biblical words, say, can be seen everyday encounters and marvellous beasts. The juxtaposition invites the imagination to enter a third domain that's related to what's perceived but isn't allowed to rest there. "Attraction and repulsion, reason and energy, love and hate are necessary to human existence", he explained. His method is often to present opposites in the hope that they penetrate surface appearances and offer glimpses of a fuller life. So used, word and image are akin to mirrors that, carefully placed, cause a kaleidoscope of associations.

The word "polarities" in this context comes from Samuel Taylor Coleridge, who met Blake when he was older. The occasion was observed by a mutual friend who wrote: "Blake and Coleridge, when in company, seemed like congenial beings of another sphere, breathing for a while on our earth." It's a hagiographic memory, of course, but reflects a truth: both appreciated that "single vision", to use Blake's phrase, traps people. Left alone it builds "dark Satanic Mills" and binds souls in "mind forged manacles". What gets lost is the enlivened imagination that is not only the key to true perception but fosters joy because it shares in the creativity of life, natural and divine.

This is the great insight of the Romantic tradition. As the twentieth century writer, Owen Barfield, put it: we are not supposed to experience ourselves as an isolated consciousness thrown into the world but as participating with the inside of the whole world in our interiority. Psychotherapists who drew on the same Romantic currents realised something similar, from Jung's sense that an active imagination reveals a world of living entities to Winnicott's reworking of Freud. Freud had treated fantasy as the random outputs of the anxious mind striving to make an accommodation with a pitiless cosmos. But Winnicott saw these outputs as the stirrings of a creative mind that every so often touch reality, leading to a sense of contact and discovery. They are, therefore, crucial for feeling more at home in the world and for making a home in it.

At a more mundane level, Blake was a working engraver and illustrator. He took commissions and was tied to benefactors. It's often remarked that Mrs Blake would sometimes present her husband with an empty plate at dinnertime to remind him that he had to make a living. But his work was also his vocation and his way of life. To see the Tate Britain exhibition in its huge variety is to encounter a lifetime lived in between heaven and hell, innocence and experience, eternity and time, friendship and opposition, nature and the supernatural, vision and labour. It's exhilarating because it consistently refuses single vision and opts for fourfold vision which brings all that we are to our sight – senses and reason, intuition and feeling.

The trick is to run with the energy, much as the trick with a dream can be to allow its scenes to continue in the therapy room. There's no right or wrong; no mere fantasy. Amplify the feelings and resist the reductive tendency to explain.

## 'There's no right or wrong; no mere fantasy'

Barfield discovered this method when reading poetry. If you don't explain a poem, but let the words work on you, then you discover that the writing channels life. "I kept my attention on the experience itself and was not attracted by the rhetorical explanations which led away from it", he recalls.

Blake could do something similar and turned it into a mission. It was to help his fellows regain inner, spiritual sight. When imagination is operative, it can be found. Psychotherapy is on the same path, I'd say. Stay with the contraries, we might invite someone who comes to see us. Stay with the images, we suggest whilst offering support. It will lead to a new life.

Blake put it like this: "I give you a golden thread, Only wind it into a ball, It will let you in at Heaven's Gate Built in Jerusalem's Wall". Spending time with his work is a chance to take him up on the promise.

*Mark Vernon is a psychotherapist and author.*

For more see www.markvernon.com

William Blake (1757-1827)
Pity c.1795
Colour print, ink and watercolour on paper
425 x 539 m
Tate

## From the Chief Executive

# Collaborating and moving forward in 2020

*Gary Fereday*

At the time of writing the annual registration period for BPC registrants is ending. Whilst we are a relatively small professional body, the BPC is unique as the only professional body that is solely psychoanalytically orientated. That, along with our reputation for high professional standards and academic rigour, are our core strengths and the reason clinicians choose to register with us.

The 6th of June 2020 will be an historic date for the psychoanalytic profession in the UK. We have teamed up with the Council for Psychoanalysis and Jungian Analysis (CPJA), the psychoanalytic college within UKCP, to hold a conference that celebrates our commonality over our differences. 'Breaking or making of professional bonds: progressing psychoanalysis in the UK' brings together speakers from both organisations to question why we split in the first place, explore the advantages of working together and tackle the challenge of ensuring that psychoanalytic thinking survives into the future. It promises to be a fascinating and ground-breaking day and I'd encourage you to consider booking.

**'the joint conference... promises to be a fascinating and ground-breaking day'**

To further support psychoanalytic work in the NHS we have conducted a membership survey to build a better picture of registrants and trainees' involvement with the NHS. The survey's responses are feeding into our ongoing engagement with the NHS, where we are advocating for the continued public provision of psychoanalytic and psychoanalytically informed psychotherapy and services that offer ongoing support rather than just episodic intervention.

We also continue our work around the NICE draft guidelines on Recognition and Management of Depression in Adults. We welcomed the NICE decision to address the concerns of the stakeholder coalition we are active in to modify the draft guidelines. NICE is now working on a third revision of the guideline and we are waiting to review the next draft when it is published, probably not earlier than 2021. The NICE decision represents a significant achievement and we look forward to continuing our engagement with the other members of the coalition and with NICE.

MPs and Peers have now returned to Parliament after the Christmas recess. It is a very different Parliament and many champions of mental health issues have departed, perhaps most notably Sir Norman Lamb and Luciana Berger. The BPC is in the process of building new relationships and have written to all 650 MPs to highlight our priorities for the new Parliament. They include: supporting the expansion and the improvement of evidenced-based, ongoing psychological and relational based therapies; promoting the creation of a Chief Psychological Professions Officer (CPPO); promoting the expansion of relational approaches and environments in the public sector; and supporting the extension of VAT exemption to all qualified, registered and accredited psychotherapists and counsellors.

We have also launched our e-newsletter for our scholars called "The Scholar's Study", edited by Dr Theodora Thomadaki (University of Roehampton) and Dr Jacob Johanssen (St. Mary's University). The aim is to inform about publications, events, or other news in relation to the scholars and more widely to psychoanalysis beyond the clinic. Whilst still in its infancy, we are looking forward to building the scholars network to help develop closer links between the academic and clinical worlds.

Finally I'm delighted that our brand new website is now close to being launched. The website will be fresh and contemporary, better reflecting the high professional standards we represent.

I'm proud of the work colleagues undertake to promote excellence in clinical work and academic thinking, promoting the highest standards of training and our work to make psychoanalytic and psychodynamic psychotherapy and counselling accessible to all. We will continue this work in the coming year.

*Gary Fereday*
*BPC Chief Executive*

British Psychoanalytic Council | CPJA | UKCP

**The British Psychoanalytic Council (BPC) and the UK Council for Psychotherapy's (UKCP) Council for Psychoanalysis and Jungian Analysis (CPJA) are proud to present:**

# Breaking or Making of Professional Bonds: Progressing Psychoanalysis in the United Kingdom

**Saturday 06 June 2020**
**Regent's University London**

**Ground-breaking and timely, the conference is aimed at reinvigorating our place in contemporary society.**

- **Professor Brett Kahr; Excessive Bloodshed: The Traumatogenesis of Psychoanalytical Institutions**
- **Professor Darian Leader; Psychoanalytic Ethics**
- **Dr Anne Alvarez; Empty States: Can we fill the void? Do issues of introjection bring us closer together?**

**Plus a range of workshops exploring all aspects of psychoanalytic work and its role in contemporary society**

**Follow the conversation on Twitter with #ProgressingPsychoanalysis**

UNIVERSITY OF EXETER

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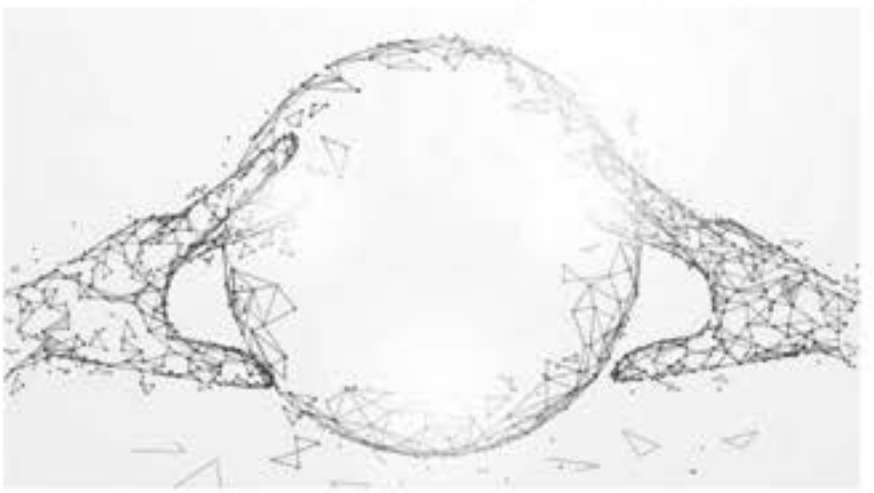
Clinical Education Development and Research

## Doctor of Clinical Practice (DClinPrac)

This programme provides training as a clinical researcher for psychoanalytically orientated practitioners who wish to develop their understanding of research in their field and make a contribution to the evidence base for psychoanalytic practice.

The course structure is designed to make it accessible to participants from across the UK and internationally. The programme consists of two years of attendance at the University for teaching in intensive block weeks. Between blocks and in years three and four onwards there are regular seminars and research supervision which can be attended in person or accessed remotely.



Programme modules:

- Evidence Based Practice and Practice Based Evidence
- Linking Research and Clinical Practice
- Small Scale Research Project
- Thesis Project Proposal
- Major Clinical Research Project and Thesis

## MSc Psychological Therapies Practice and Research & Clinical Training (Train in Psychodynamic or Psychoanalytic Psychotherapy)

This flexible and dynamic programme offers a high quality learning experience to trainee clinicians and is accessible to participants from across the UK and internationally.

The first two years of the course lead to an MSc in Psychological Therapies. Successful completion of the third and fourth years leads to qualification as either a Psychodynamic or a Psychoanalytic Psychotherapist, eligibility for membership of the British Psychotherapy Foundation (BPF) and registration with the British Psychoanalytic Council (BPC).

Trainees attend the University for teaching in intensive block weeks. Between blocks there are regular seminars which can be attended in person or accessed remotely. Personal therapy, clinical work and clinical supervision may be undertaken close to a students' home area.

www.exeter.ac.uk/pgresearch/degrees/psychology/dclinprac

www.exeter.ac.uk/cedar/programmes/mscptprpsychodynamic

bpf

British Psychoanalytic Council

# **Counselling and Psychotherapy Training** in London

TAVISTOCK RELATIONSHIPS

## Spring Conference 2020:

### Bion, Containment and Relationships

This full-day conference will bring together some leading thinkers on Wilfred Bion to consider his place in current psychoanalytic research and practice, and the ways in which his ideas can be drawn on in psychoanalytically informed work with couples.

**Date:** 16 May 2020

**Speakers include:** Dr Judith Pickering, Chris Mawson, Francis Grier and Dr David Hewison

**Fee:** £130 (£120 if booked and paid for by 4 April 2020)

**Venue:** Cavendish Conference Centre, 44 Hallam Street, London W1W 6JJ

## Practitioner Clinical Trainings

### MA in Couple Psychoanalytic Psychotherapy

(advanced standing available)

This unique four-year programme is a clinical training in couple psychoanalytic psychotherapy combined with an academic training to MA level. The full training leads to professional membership of the psychoanalytic section of the BPC.

**Start date:** September 2020

**Course length:** 4 years (advanced standing min. 2 years)

### PGDip/MA in Couple and Individual Psychodynamic Counselling and Psychotherapy (advanced standing available)

This is a unique psychotherapy training that qualifies practitioners to work with both couples and individuals. The PGDip component is BACP accredited.

**Start date:** September 2020

**Course length:** 3–4 years (advanced standing min. 2 years)

*Please visit our website for further details and current fees.*

## Forthcoming CPD Courses

*(See https://tavistockrelationships.ac.uk/training-courses/cpd for more CPDs)*

### On Interpretation: a Close Up Look at Technique in Couple Psychotherapy

**Date and time:** 21 March 2020, 10am–4pm

**Speakers:** Mary Morgan, Psychoanalyst and Couple Psychoanalytic Psychotherapist; and Catriona Wrottesley, Couple Psychoanalytic Psychotherapist

**Fee:** £118

### The Art of Not Working: a Day of Thinking and Discussion with Josh Cohen

**Date and time:** 27 March 2020, 10am–4pm

**Trainer:** Josh Cohen, Psychoanalyst in private practice, and Professor of Modern Literary Theory at Goldsmiths University of London

**Fee:** £118

### Clinical Challenges in Working with Emotionally Flat, Shut-Down States

**Date and time:** 24 April 2020, 5pm–8pm

**Trainer:** Dr Graham Music, Consultant Child and Adolescent Psychotherapist, and Adult Psychotherapist

**Fee:** £60 (£55 if booked and paid for by 13 Mar 2020)

**Venue:** Hallam House, 56-60 Hallam Street, London W1W 6JL

## Certificate in the Study of the Couple Relationship

This stimulating course looks into fascinating aspects of couple relationships, including sex and sexuality, hate, aggression, and the myriad of unconscious processes such as unconscious phantasy and beliefs. This is a theory-based course where the learning is participative. Course leaders and attendees will draw on their own clinical material to develop understanding of psychoanalytic concepts as they relate to the adult couple relationship.

**Who is this course for?**

Qualified therapists and others working with individuals (adult and child) and families who want to explore and understand the couple relationship and its impact on their particular client base. The course is also for qualified therapists interested in working with couples and who want to understand more before undertaking further clinical training.

**Course dates:** One Saturday per month (except August) from May to Nov 2021

**Fee:** £1,200

**Venue:** Hallam House, 56-60 Hallam Street, London W1W 6JL

**There will be a TASTER EVENT for this course on Friday, 13 March 2020 from 4pm to 8pm. BOOK ONLINE**

## Certificate in Psychosexual Studies

This course focuses on thinking about relationships and sex and applying this understanding to participants' work. With topics such as couple dynamics, sexual desire and arousal, talking about sex, sexual dysfunctions and sexual compulsivity, the course aims to increase understanding, knowledge and confidence in working with the sexual relationship.

**Who is this course for?**

Counsellors and psychotherapists, youth workers, GPs and other healthcare professionals, who want to develop their expertise in addressing sexual issues with clients.

**Course dates:** Starts April 2020 and takes place over two terms

**Fee:** £1,950

**Venue:** Hallam House, 56-60 Hallam Street, London W1W 6JL

**Online Training Available –** Purchase access to online lectures from key figures in the development of couple psychoanalytic psychotherapy. See **https://tavistockrelationships.ac.uk/training-courses/online-training**

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