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BRITISH PSYCHOANALYTIC COUNCIL

Noah's Arkism, 21st century style

Sally Weintrobe

"as I looked out into the night sky across all those infinite stars it made me realize how unimportant they are"

Peter Cook, comedian

Most of us have been living in a bubble of disavowal about global heating. We were aware it was happening, but we minimized its impacts. What might people be feeling as they emerge from the climate bubble? There is no space here adequately to explore this, so I will look at just two issues.

First, we know people find it difficult to emerge from a psychic retreat from reality. They are in danger of feeling flooded with anxiety, shock, shame and guilt as they see the reality more clearly. They struggle with alterations in their self-view and may rage, grieve and find it hard to think in proportion about their own responsibility. They are tasked with 'working through', including working through depressive and persecutory guilt. When in the climate bubble, personal responsibility and guilt can be projected onto and spread out over social groups all 'in it together', 'it' being a high carbon lifestyle. When the bubble bursts, people are vulnerable to experiencing the shock of what was comfortably projected being suddenly returned.

For example, I was talking with a friend who said people are shooting kangaroos in Australia now. Kangaroos are dying of

Continues on page 2

thirst because of global heating and people are shooting them because they do not know what else to do. We sat in stunned silence before we both acknowledged we felt deep shame at being part of this.

'What might people be feeling as they emerge from the climate bubble?'

Secondly, because we did not act earlier, damage is much greater now and the struggles we have with shame, guilt and anxiety are now more difficult to face and to work through. Some damage is irreparable and knowing we have been part of causing it may feel too hard to stay with. I have in mind, for example, John Steiner's paper on Sophocles' Oedipus at Colonus.[1] Bereft of support, Oedipus put out his eyes and retreated to arrogance and omnipotence. Also, Hyatt Williams's point that facing the irreparable can lead a person to want to obliterate all knowledge that the destroyed object ever existed.[2] I began with the Peter Cook quote as the danger is that our love of the earth could be obliterated if we do not work through what it means that the climate crisis is human caused. Obliterated would be the part of the self and the group that feels love and grief. The climate emergency, because it is being faced at such a late stage, now brings difficulties with working through of a tall order. Collective psychic work is vitally needed if we are to emerge from and stay out of the retreat.

Emerging from the climate bubble at this late stage is also likely to stir survival anxieties of different – and conflicting – kinds. We ignore these anxieties at our peril. One realistic anxiety about not acting on climate is that there will not be enough food, water, clean air and shelter. One realistic anxiety about acting on climate is we lose the freedom to ignore boundaries and limits and act as we please.

People emerging from a collective psychic retreat often feel reenergised and more alive. However, they are also vulnerable. They need the support of a culture of care that values truth and provides a non-persecutory atmosphere. They need the grounding that an understanding of politics can provide. These help to gain a sense of proportion when trying to work through issues of anxiety, shame and guilt. They also need strong leaders to help them face inner and outer climate reality. By strong leaders I mean empathic leaders able to withstand omnipotence and able to help people withstand their own omnipotence. Currently there is virtually no support of this kind. Instead we see the rise of 'strong-man' leaders shamelessly offering omnipotent quick fixes as pseudo repairs.

'The political world we live in is now being called 'the crazy'.'

The political world we live in is now being called 'the crazy'. 'The crazy' needs considerable investigating, but it does seem to involve a rapid rise in contempt for inconvenient realities, laws and limits and increasing entitlement to use omnipotent thinking to bypass these in order to construct virtual realities. 'The crazy' is not just 'out there' in politics. It easily gets into us, and to stay sane in today's world we need to keep reminding ourselves of this serious fact.

I believe two factors are adding to 'the crazy'. The first is Exceptionalism. The second is mounting anxieties about the climate crisis, a crisis which in large measure Exceptionalism has caused.

Exceptionalism

Christopher Hering wrote a paper on a form of ruthlessness,[3] one much studied in psychoanalysis, for instance by Eric Brenman who called it narrow minded and cruel.[4] Hering said,"(it) does not know any concern or mercy; it is devoid of any scruples or conflicts". He called it "the alien". The alien is the disassociated

ruthless part of a mindset that in my current work I call Exceptionalism. Exceptions regularly override their inner concern in order to preserve their felt entitlement to see themselves as ideal and special, to have what they want and omnipotently to arrange things so they need feel no moral conflict or unease. Apparently. A particular kind of entitlement ensures the ruthlessness. Here is an example: we know an oil-based economy leads us directly to global heating and to ecocide. Well it's a no brainer – continue with business as usual. Where is the profit in taking care? Taking care conflicts with our entitlements as Exceptions.

I argue that neoliberal ideology and economics is suffused with Exceptionalism. This mindset, on gaining global power in the 1980s, outsourced factories to countries where labour was cheapest. It outsourced its pollution. It was behind the financial crash in 2008. It takes no responsibility for consequences, and that makes it truly frightening. If it sees profit on one side of the scales and suffering, death and destruction on the other, it will find that profit outweighs suffering. It put in place a body of corporate law to support this position.

Continues on page 3

Neoliberal Exceptions also put in place a culture of un-care that works to set our inner exception free. This suits the needs of the neoliberal economy. The current dominant culture incessantly invites and nudges us to collude with corrupt and corrupting arguments. This, I believe, is not nearly recognised enough. Here is one small example. Teresa May responds to public pressure by announcing the UK will decarbonise by the year 2050. Then, (under reported) the government makes switching to solar more difficult with a new rule that VAT must now be applied to solar installations.[5] Many people collude with what is largely an 'as if' repair, achieved with a target, and they feel more comfortable continuing with their life styles as usual.

The Exceptionalist mindset seeded the climate bubble, the largest and most consequential bubble in human history. It bloomed voluminously during the neoliberal era, fuelled by the powerful in possession of oil and gas. It aggressively set omnipotent thinking free and it ignored limits. Hubris, greed and triumphalism were bound to soar in this era. For example, in 2000, after Putin won his first election, at his acceptance banquet his campaign manager Surkov made the shortest toast: "To the deification of power. To us becoming gods", he said.[6]

Whitebook argued that the phenomenon we currently witness - 'the crazy' - involves a "break with (reality) globally, and construct(ion of) an alternative, delusional, "magical" reality".[7] This is the inevitably drift of Exceptionalism. 'The crazy' is also being manipulated and shaped to try to ensure that an oil-based economy can continue.

Noah's Arkism as a response to anxiety

All this is to introduce Noah's Arkism, a rapidly rising form of 'the crazy'. The idea, based on omnipotent thinking, is I will be saved, and the rest will be sacrificed.

In the biblical story of Noah's Ark, God sees mankind as wicked, meaning violent and full of corrupt thinking, and Noah as the one and the only good just man. God drowns all life in a great flood, saving only Noah, his family and representatives of animal species. They all board an Ark that Noah has built according to God's detailed instructions.

My argument is that 21st century Noah's Arkism is linked with awareness we are in a climate emergency combined with an awareness that there is currently a dearth of good leaders with the power to enact a New Green Deal. A New Green Deal would in my view quell some of the anxieties people are feeling. I see it in part as a vital measure to improve mental health.

'The idea, based on omnipotent thinking, is I will be saved, and the rest will be sacrificed.'

Here are some examples of current Noah's Arkism:

1. Food, water and clean air are now threatened, and temperatures are rising. Being middle class, my economic position will save me. I must soon install air conditioning.

2. Being mega-wealthy, I can move to New Zealand. In the longer term, humans will have the technology to move to Mars. Not all humans obviously, but alpha types like me.

3. At least I am white and Christian. 'Strong man' leaders will save me. The price of passage onto the Ark is loyalty to the leader and accepting the leader's redefinition of who is 'us' (to be saved) and who is 'them' (to be sacrificed and kicked off the ark if they try to climb aboard).

Here, 'all of us' has morphed into 'a select group I am part of'. It is an omnipotently constructed phantasy involving a pseudo safe place, the Ark. People, under the pressure of survival anxieties, may build the phantasy according to detailed instructions given by leaders offering pseudo containment. For instance, Britain as an island Ark, with all wicked undesirable people kept out after Brexit through strict immigration laws. The US as a castle Ark with a stout wall to keep out all brown skinned bad people. Europe as an Ark with wire fences to keep out refugees who include climate refugees.

4. Another kind of 'Arkism' protects against unbearable feelings. For example, many climate scientists are currently suffering near unbearable feelings. I will save myself from these feelings by constructing for myself an impregnable Ark to keep the unbearable feelings in them (the drowned) and away from me (the saved). I am very expert at deflecting my feelings about climate reality. I do not notice that when I do this, I have thrown overboard the caring reality-seeking part of myself.

Christopher Hering said it is vital to keep recognising that the ruthless 'throwing overboard' alien is also part of us. I believe to do this we need to be talking now much more about the climate crisis and helping each other to face climate reality. The conversations we have with and about children are perhaps the most significant. We can choose to say how wonderful it is that the children are striking for climate and leave it at that and leave the problem

Continues on page 4

with them (throw them overboard while sounding caring) or we can work with the children to support them and also work to help them to achieve a world they can live in.

I end with a conversation I heard recently. Someone said, how terrible that we are supposed to do all this repair work when the best we can possibly end up with is an earth that will still be damaged. Someone replied, yes, it is terrible but what is the implication? Do we think only 'the perfect state' is worth fighting for? Someone else said, young climate strikers don't seem to be thinking like that. They know the earth is damaged and they also know it's the only earth they have. They accept the damage and want to stop more damage.

They are the realists. We who will soon be dead have the luxury of thinking it's too much to face and it's too hard to work to repair a world we have damaged. This is the sort of ordinary conversation I believe needs to happen on a big scale to help us work through the invidious effects of a culture of un-care that encouraged us to believe we could be excepted from facing reality because we were so ideally special. It gave me hope.

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Climate emergency

Getting Real

Paul Hoggett

A tragedy which is without precedent is unfolding in front of our eyes. We are witnessing catastrophic rates of species extinction and biodiversity loss, soil and ocean exhaustion and runaway climate change.

I sit back and look at what I have just written. Somewhere inside me, someone is stifling a yawn. Blah de blah de blah. Perhaps I'm lapsing into hyperbole? I'm aware of a little voice in my head which says, 'Paul, this is an exaggeration, you're in danger of making a fool of yourself.' This little voice may be familiar to you, it's a voice that says 'don't get yourself in a state', it's one of the ways we do disavowal, being creatures who cannot bear very much reality.

So I snap out of my dissociated state and go and look at the two recent UN reports warning me of this tragedy. Hmmm. Now someone else pops into my head, it's Greta the pigtailed, clarion young woman from Stockholm and she's saying: 'I am doing this because you adults are shitting on my future.' It takes an Asperger's teenager to cut through the crap.

The IPBES Global Assessment Report on Biodiversity and Ecosystem Services tells me that one million species are facing extinction. Nothing like this has happened since the dinosaurs disappeared 65 million years ago. But wait a mo, that eminent earth systems scientist Toby Young, writing in May's *Spectator*, tells me that the conclusion of this report (compiled by 150 expert authors from reviews of over 15,000 scientific and governmental papers) 'doesn't add up'. That's a relief then.

Now I remember John Steiner's 1985 paper, *Turning a Blind Eye* (Steiner, 1985). Here he suggests that everyone knew who Oedipus really was from the start; the story of Oedipus is actually the story of a cover-up. He notes: 'Chance seems to play an important role in this process, as it forms the vital flaw through which the truth can be attacked' (1985, p. 168). Of course! Isn't there just a chance these 'expert authors' might be wrong? Nothing like this since the dinosaurs went? Come, come now. And I can hear someone telling me in a reassuring and fatherly way to get a grip on myself.

We need to find ways of encouraging these one-eyed 'fathers' of ours to read the two reports in question: the 39-page IPBES summary for policy makers and the summary of the IPCC Special Report: *Global Warming of 1.5°C* (www.ipcc.ch/sr15/chapter/summary-for-policy-makers) – and help them bear their reality. For they make for grim reading.

For almost 20 years now, earth system scientists have been deliberating on the emergence of the Anthropocene. This new

Continues on page 6

geological epoch has three distinguishing characteristics. First, for the first time in the Earth's 4.7-billion-year history, the imprint of a single species can be found everywhere; for better or worse, this is the epoch of humankind. Secondly, and as a consequence of global heating, nature, for so long considered an object or resource for humankind to use, fights back. Thirdly, and as a consequence, the climatic conditions which appeared on Earth approximately 11,700 years ago and which have provided the basis for agriculture, settled life and human civilization are now being systematically destroyed (Lieberman & Gordon, 2018).

The hidden hand of climate change, specifically drought and rural dislocation, has already been discerned behind the civil wars in Darfur and Syria, and the food price riots that kickstarted the Arab Spring were precipitated by the failure of the Russian wheat harvest in 2010. Social collapse has begun. Civilisation itself is now on the endangered list.

'Social collapse has begun. Civilisation itself is now on the endangered list.'

Like an unconscious force, climate change begins to influence all aspects of global politics. Bruno Latour, the philosopher of science, insists that we can understand nothing about the politics of the last decades if we do not put climate change and its denial front and centre. Consider, for example, the rise of authoritarianism and nationalism. As Ian Angus (2016) notes, as early as 2003 a Pentagon report was envisaging a fortress-like retreat towards self-sufficiency in the face of worsening climate change. Now the IPCC has included this strategy as one of its five Shared Socioeconomic Pathways, one which anticipates a rise of nationalism as 'countries focus on achieving energy and food security goals within their own regions' (*IPCC SSP for 2021, Sixth Assessment*), a scenario which was anticipated a decade ago by the radical US journalist Christian Parenti, who referred to it as 'the politics of the armed lifeboat'.

As the liberal political order fractures everywhere, it is as well to remind ourselves that, whilst full of good intentions, liberal democracy has never veered from a 'business as usual' trajectory. According to the latest projections being prepared for the 6th Assessment Report, this trajectory, depending on the pathway pursued within it, would increase average global temperatures by between 3 and 5°C by 2100. This would make for an intolerable world for our grandchildren.

This is where our collective disavowal gets us. Our direction of travel is clear and it is one increasingly incompatible with the idea of human progress. We all want to carry on with our business as usual, busily not seeing that it is in crisis. When you come out of disavowal, it's usual to get swallowed up by anxiety, grief, guilt or anger and, if these can't be contained, to then drop into despair. Even when these feelings can be contained, they continue to trouble us. We have to learn to face these difficult truths and then stay with the trouble. There's no cure for being human in these times. It's like a chronic condition, it's not going to get better and it may get worse; we'll have to learn to live with it, we'll have to learn how to flourish in spite of it.

How will we adapt to living in a society where spring has begun to fall silent, where climate refugees besiege the remaining temperate regions of the earth and where ecological austerity is no longer a matter of lifestyle choice but something forced upon us? In other words, how will we adapt to the kind of living that is likely in the Anthropocene if we continue on our 'business as usual' trajectory?

Since last summer's heatwaves and the IPCC Report on 1.5°C a great fear has been gathering, manifest in public meetings and on social media, and beginning to percolate into our consulting rooms. It's more than thirty years since Hannah Segal wrote her paper on the threat of nuclear war (Segal, 1987). Rereading it, I notice both similarities to and differences from the predicament we are now in. The same mechanisms of denial and disavowal in relation to the danger are to the fore. But the threat then was one of instant annihilation, probably of all of humanity, whereas now the danger creeps insidiously but relentlessly upon us, and upon some more than others. Back then, Segal felt that our own destructive impulses were denied and projected into the other group, the Russians, against whose hostile intent we sought an imaginary deterrence. Now, as we systematically vandalise the living systems upon which we all, humans and nonhumans, depend, there is no enemy 'other' to blame. Our destructiveness is exposed starkly before us. It would be tempting to speak of 'species shame', if only it wasn't for the inconvenient fact that those of us (white, middle-class, Western) who were and still are most responsible for this mess are those who, to begin with, will be least affected.

What part does the human condition play in this? We are a strange outgrowth of nature through which one part of nature has developed the capacity to become self-aware,

Continues on page 7

take itself as an object of contemplation and shape itself in a conscious way. And yet it is still of nature – human subjectivity remains trapped within the confines of the body, a body which suffers, ages and dies.

Perhaps only with the development of our modern civilization does humankind become partially aware of this tragic contradiction that inheres to being human. But we moderns seem to find this fact of life, our mortality, so difficult to bear. Our Promethean drive to master the universe appears like a manic defence against this knowledge and the annihilation anxiety that it elicits. We will become Gods. Progress, every extension of our control over the human and other-than-human, seems to be in part a flight from this unthought and unthinkable known.

It is curious to observe how, in the years after their famous conversation on the subject of transience in 1913, Freud and Rilke almost appeared to change positions, Freud becoming more pessimistic and Rilke less despondent. In her preface to In Praise of Mortality, a collection of Rilke's poetry, the great environmentalist Joanna Macy puts it thus:

> 'Rilke's is not a conditional courage, dependent on an afterlife. Nor is it a stoic courage, keeping a stiff upper lip when shattered by loss. It is courage born of the ever-unexpected discovery that acceptance of mortality yields an expansion of being. In naming what is doomed to disappear, naming the way it keeps streaming through our hands, we can hear the song that streaming makes.' (Barrows & Macy, 2016).

I think that 'song' is the pulse of life, Eros. Perhaps only if we are prepared to stay with the trouble, stay peering into that abyss, a new spirit might arise. The new generation of activists, perhaps represented by those Extinction Rebellion activists who brought pot plants and bookshelves to the occupied bridges across the Thames earlier this year, seem prepared to do just this. We ridicule them for their idealism at our peril; it is we who need to 'get real', not them.

'We are a strange outgrowth of nature through which one part of nature has developed the capacity to become self-aware.'

With civilization on the brink, Segal (1987) called upon psychoanalysis to play its part in the mobilisation of life forces and warned how the attitude of analytic neutrality 'can also become a shield of denial'. Speaking of those in the peace movement, she argued that 'we must add our voice clearly to their voices'. She also felt psychoanalysis had a specific contribution to make. Because of its understanding of the psychic defences, she argued we should be able to 'contribute something to the overcoming of apathy and self-deception in ourselves and others'.

Today there are many ways we can contribute to overcoming indifference to the climate emergency, from engaging with the media to support (if not engaging in active involvement in) campaigning groups, from lifestyle choices which reduce our destructive imprint to developing new therapeutic practices which, for example, support climate-distressed children and their parents. But the first step is to engage honestly with our own reactions to this unfolding tragedy. Today, in relation to the climate emergency, an increasing number of BPC registrants are making this contribution via involvement in the Climate Psychology Alliance, a network established by BPC and UKCP registrants a few years ago.

If the psychotherapy professions are to make the contribution that is so urgently needed, they must wake up to the unprecedented nature of the time of the Anthropocene that we are now entering. As Naomi Klein put it, 'this changes everything'. To carry on, business as usual, with our individual or group practices as if this darkening world didn't exist will become increasingly irresponsible.

Paul Hoggett is a psychoanalytic psychotherapist and member of the Severnside Institute for Psychotherapy.

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The Climate Psychology Alliance

Paul Hoggett

The Climate Psychology Alliance formed eight years ago after a number of conferences and workshops at UWE, Bristol. It aimed to offer perspectives that went beyond conventional positivist psychology, specifically psycho-social perspectives that emphasised the role of emotions, defences, myths and narratives in our (dis)engagement with climate change. As an alliance it brings together psychotherapists and mental health professionals from a variety of traditions in a spirit of mutual learning and common purpose along with activists, researchers and others.

'The CPA runs workshops for the public on 'climate conversations', trains counsellors and therapists working with 'climate distressed' adults and children... '

The CPA runs workshops for the public on 'climate conversations', trains counsellors and therapists working with 'climate distressed' adults and children and works closely with Extinction Rebellion and other groups in offering support to activists. It is involved in clinical and social research. Palgrave has just published an edited collection, Climate Psychology: On Indifference to Disaster, which profiles CPA members' social research. Through the website (ClimatePsychologyAlliance.org), the online Handbook of Climate Psychology, a new series of podcasts and its programme of conferences, public meetings and workshops, CPA provides a vital educational resource, bringing therapeutic insights and methods into the public domain and trying to make its own small contribution to cultural transformation. The CPA is run by its members many of whom engage in an online forum and it now has members around the world and formal groups in Scotland and North America.

'CPA provides a vital educational resource, bringing therapeutic insights and methods into the public domain.'

Climate emergency

What is it like working in organisations that engage the public on climate change?

Rebecca Nestor

Elsewhere in this edition of *New Associations*, we are introduced to the growing body of psychoanalytically informed scholarship on climate change. This work helps us to see the characteristic ways in which unbearable feelings (anger, grief, loss, shame, guilt and fear) evoke defences visible in human responses to climate change. My psychoanalytically informed research suggests that organisations which engage with the public – campaigning, educating – on this most overwhelming of problems are infused with the unbearable at both individual and organisational level. In this article I use the systems-psychodynamic perspective to suggest aspects of the emotional experience of working in such organisations.

'This work helps us to see the characteristic ways in which unbearable feelings (anger, grief, loss, shame, guilt and fear) evoke defences visible in human responses to climate change.'

Continues on page 10

Systems-psychodynamics draws on Kleinian object-relations theory, including splitting, projection and projective identification. It is influenced also by the work of Wilfred Bion and his successors on groups, and by the socio-technical framework originally developed by Miller and Rice. One useful concept is 'organisation in the mind': the mutually interacting relationship between the individual's internal psychic organisation and their experience of the organisation in which they work – their own particular response to an organisational dynamic. Within this concept, crucially, the working assumption is that the dynamics in a group reflect the dynamics in the wider organisation.

As part of my doctoral research, I am convening a small action-research group of people whose work involves public engagement on climate change. With members (including myself) from climate change charities both very large and very small, informal networks and local government, the group has been meeting regularly since January this year. We are trying to understand the emotional experience of our work as a group, in order to offer some insights into our organisations.

The first indication came with our difficulties in forming as a group. We have had confusions over location, two permanent departures, cancellations at short notice, differences over purpose and activities, and caring responsibilities felt as being in opposition to joining the group. Despite these difficulties, and the pain and bad feeling they are associated with, we are still persevering, still meeting and interacting. I have proposed to the group that what we are experiencing may reflect the difficulties of co-operation and trust on this 'wicked problem' of climate change. I wonder too if it indicates splitting and projection: note the opposition between caring and being in the group, and the perseverance, which reminds me of the way tenacity gets located in environmentalists, while apathy is located in 'the public'.

A second indication derives from my attempt to structure one of our early meetings as a 'social photo matrix'. Intended in theory as a form of containing space, this design also arose from my own anxiety-fuelled wish for a short-cut to the group's unconscious. And it led in practice to an exercise in loss and broken connections – waiting for Skype to work, losing someone's photos, feelings of being kept at a distance by the technology and losing our human connections and therefore our ability to think. Rosemary Randall argues that in public discussion in the UK the losses associated with the impacts of climate change are characterised as 'terrifying but far away', while the losses associated with technological solutions to climate change are 'completely excised'. It seems interesting that in our group, it was precisely at the moment of trying to use the technology of the social photo matrix as a quick fix that something was excised.

One further indication is to do with need, desire and judgement. As our group develops we have become more aware of the desire (which moves between us) for more care, connection and fellow-feeling than is available, of often feeling isolated and lonely and as if it is not possible both to be in the group and to have caring responsibilities; and of the feelings of judgement that come up, that others in the group (and oneself) are not doing enough, not giving enough, they (we) don't care enough for us, they (we) are inadequate. In our early discussions we acknowledged that our emotional experience of engaging the public on climate involves quite a primitive wish to move others, to get them to act. If getting them has a double meaning here it may relate to getting our basic needs met. Over the years, organisations trying to engage the public on climate change have been characterised as getting people to change, and also as denying people basic needs (warm houses, hot water, plentiful food). The desperation evoked by this dynamic is there in our group.

There is more to our organisation in the mind than I have space for here. We have much to do to deepen our understandings of it, too, and to validate the connections between our group experience and what our organisations are bringing to us, and we to them. But I hope the characteristics sketched out here – splitting care and un-care, splitting tenacity and apathy, technology as a defence, desperation and judgement – are recognisable to others, as they are to me, as features of public discussions of the climate emergency.

Author biography

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Climate emergency

Extinction Rebellion

Rob Stuart

On 31st October 2018, Extinction Rebellion declared itself in uprising against the UK government over its failure to act on the climate emergency. I joined the rebellion ten days later and took an active role in the mass disruption that followed. We targeted government buildings, closed down six bridges over the Thames and, during the International Rebellion, occupied four major London sites. I was part of the first wave of rebels that closed down the roads around Marble Arch.

The rebellion has grown in size from a few hundred people in October to over ten thousand in April and continues to grow exponentially. We believe we are on the right side of history and are prepared to sacrifice our liberty in honour of our beliefs. During the International Rebellion, over one thousand ordinary people from all walks of life were arrested and jailed for their participation in non-violent direct action.

There was no trouble with the police. Indeed, Ken Marsh, chairman of the Metropolitan Police Federation, is on record as saying: 'This is very, very difficult for us because my colleagues have never come across the situation that they are faced with at the moment. They are dealing with very, very passive people, probably quite nice people, who don't want confrontation whatsoever with the police or anyone else but are breaking the law.'

We believe breaking the law is necessary to bring about change. We tried signing petitions, we tried writing to our MPs, we tried legal demonstrations – so far nothing has happened and we are now out of time. According to a recent report by the UN's Intergovernmental Panel on Climate Change (IPCC), we have just 11 years to avoid social and ecological collapse. The IPCC represents the best minds in the field of climate science. Scientists are not generally known for their use of hyperbole. We are in a desperate situation.

I have been aware of climate change since I was a teenager. I remember the Kyoto Protocol, which was signed in 1997, and how hopeful I felt at that time. Everything changed in the new millennium. I remember the terrorist attacks, the long war, the failure of successive governments to listen to the people, the financial crash, austerity and then, in recent memory, the referendum on Europe. With every passing year, I lost a little more faith in the government's ability to act in the best interests of the people and prevent catastrophic climate change.

Continues on page 12

It is not easy to live in a culture of denial. Before joining the rebellion, I frequently felt anxious, depressed, angry and occasionally desperate. I did not feel as though I could talk to anyone about how I was feeling, outside of a small circle of trusted friends, family and colleagues. I remember how people used to change the subject as soon as I mentioned the climate – as though the climate crisis was a taboo subject. All of that changed when I joined the rebellion and, for the first time, met others with whom I could identify.

I consider myself privileged to be able to speak openly and honestly about my feelings within a community that values empathy and respect above all else. We are developing an inclusive culture that welcomes every part of every person, including those parts that do not always seem coherent or cohesive. There are tensions and conflicts, of course, as one would expect in any mass movement with no obvious hierarchy. Nonetheless, we share a common goal and are committed to working through our differences together.

There is so much I would like to say about the rebellion, but I will end by sharing my experiences at Oxford Circus on the day the police confiscated our iconic pink boat. The boat had provided a striking visual focal point, with the words 'TELL THE TRUTH' emblazoned on its side. I loved that boat. In my mind, it came to represent love, inclusion, diversity, hope, defiance and, above all else, an unwavering commitment to the truth.

'The rebellion has grown in size from a few hundred people in October to over ten thousand in April and continues to grow exponentially.'

We had managed to hold the space for four days straight, reimagining the famous retail location as a place of celebration, with singing and dancing and music and play. Then, on the fifth day, the police moved in, determined to reclaim the space. I remember arriving at the Circus to find a police cordon around the boat itself and the hundred or so rebels who had already 'locked on' for the duration. It had become impossible to get reinforcements to the boat.

I did not know what to do. I felt powerless to intervene. I desperately wanted to break the police lines, even though it would have meant certain arrest, but felt torn between my commitment to the rebellion and my commitment to my family, who had travelled with me that day. As I watched my five-year-old daughter draw chalk flowers on the road, to the sound of heavy cutting machinery, I feared for the future of the rebellion. More than that, I feared for my daughter's future.

'... these are the emotional experiences we must all work through together as a society, if we are to survive the climate emergency.'

As I witnessed the boat being slowly dismantled, I felt almost overcome by grief. Then, in that moment of near despair, something beautiful happened. Two rebels – I do not know their names – invited us all to sit down together, several hundred rebels or more. They suggested we convene a 'Peoples' Assembly', which is essentially a forum for sharing thoughts and feelings with a view to building consensus and commitment to a course of action.

We were invited to consider how we would help each other bear the grief of the coming climate crisis and build resilience within our communities. I knew immediately that everything we had been through so far – the struggle, the hardship, the discomfort, the pain, the sense of impotence in the face of state power, the conflict between responsibility to family and responsibility to the planet, the near overwhelming feelings of loss, grief and despair, the ability to support each other and make sacrifices for the greater good – I realised that these are the emotional experiences we must all work through together as a society, if we are to survive the climate emergency.

Please join us. The rebellion needs you.

Rob Stuart is a psychodynamic counsellor and member of the Association of Psychodynamic Counsellors.

Climate emergency

Winnicott's Concern for the Environment

Johnathan Sunley asks whether we should feel guilty about the state of the planet

Johnathan Sunley

The word 'environment' is one that Winnicott uses a great deal in his work - sometimes to the surprise of readers, for whom it inevitably triggers thoughts of pollution or climate change. Winnicott has nothing to say directly on these subjects. But my contention in this article will be that Winnicott, although a psychoanalyst, thought deeply about the world that is our home and that in his writings are ideas and insights which today's environmental movement could benefit from becoming acquainted with.

Winnicott chose to emphasize the environment a baby is born into, in order to offset the emphasis that until then psychoanalytic theory had put on his or her inner world. It was not that he questioned the importance of the latter. Rather that, from his perspective both as a paediatrician and a child psychoanalyst, it simply made no sense to speak – or indeed think – about a baby's mind or feelings without at the same time taking into consideration the environment on which the very survival of that baby depends. Hence the operative unit at the outset of life has to be what Winnicott called, acknowledging that this was a rather clumsy phrase, 'the environment-individual set-up'.

To begin with, the baby's environment consists almost entirely of its mother (or mother-substitute, Winnicott usually adds). Yet, if all goes reasonably well, its needs will be met in a way that allow it to ignore the fact that there is someone there meeting them. Blissfully unaware of the reality of the situation, when it feels hungry it can then attack the breast or bottle with abandon. At this stage a healthy baby gives no thought at all to the wellbeing of a mother that as yet has no independent existence for it.

'Weaning ourselves off fossil fuels, among all the other things we might have to do, is bound to be a painful process. But we can think of this also as a natural one, a step in the direction of growing up.'

Winnicott thinks that a significant change becomes possible at around the six-month mark, as mother and baby begin separating out from each other. Now a baby might start to feel concern for its mother and to mind about the impact on her of its greed. Previously, it had only shown ruthlessness. This is a key word in Winnicott's account of the mother-infant relationship, though one of the things he stresses about it is that prior to this turning-point a baby's 'crude way of loving' should be seen not so much as ruthless as "pre-ruth".

So what does any of this have to do with horrifying amounts of plastic in the ocean, global warming, species loss or any of the other environmental crises that appear to be facing the world and which are the theme of this issue of New Associations?

Taken together, these are now quite often presented as posing a threat to human existence on the planet, if not to the planet itself. This is certainly the view of movements like Extinction Rebellion or the teenage climate activist Greta Thunberg. For them, strikes, sit-ins and highly disruptive protests are justified if they draw attention to the danger of a global catastrophe and to the imperative for governments to act now to prevent one.

I worry about this danger as much as anyone. But I also worry about the extremity of some of the language and rhetoric we are starting to hear from Greens, and the risk that these could actually have a counter-productive effect, through causing us to despair about the future of the world. We know from our experience as clinicians that fear makes it extremely hard, if not impossible, to think. Yet when Thunberg

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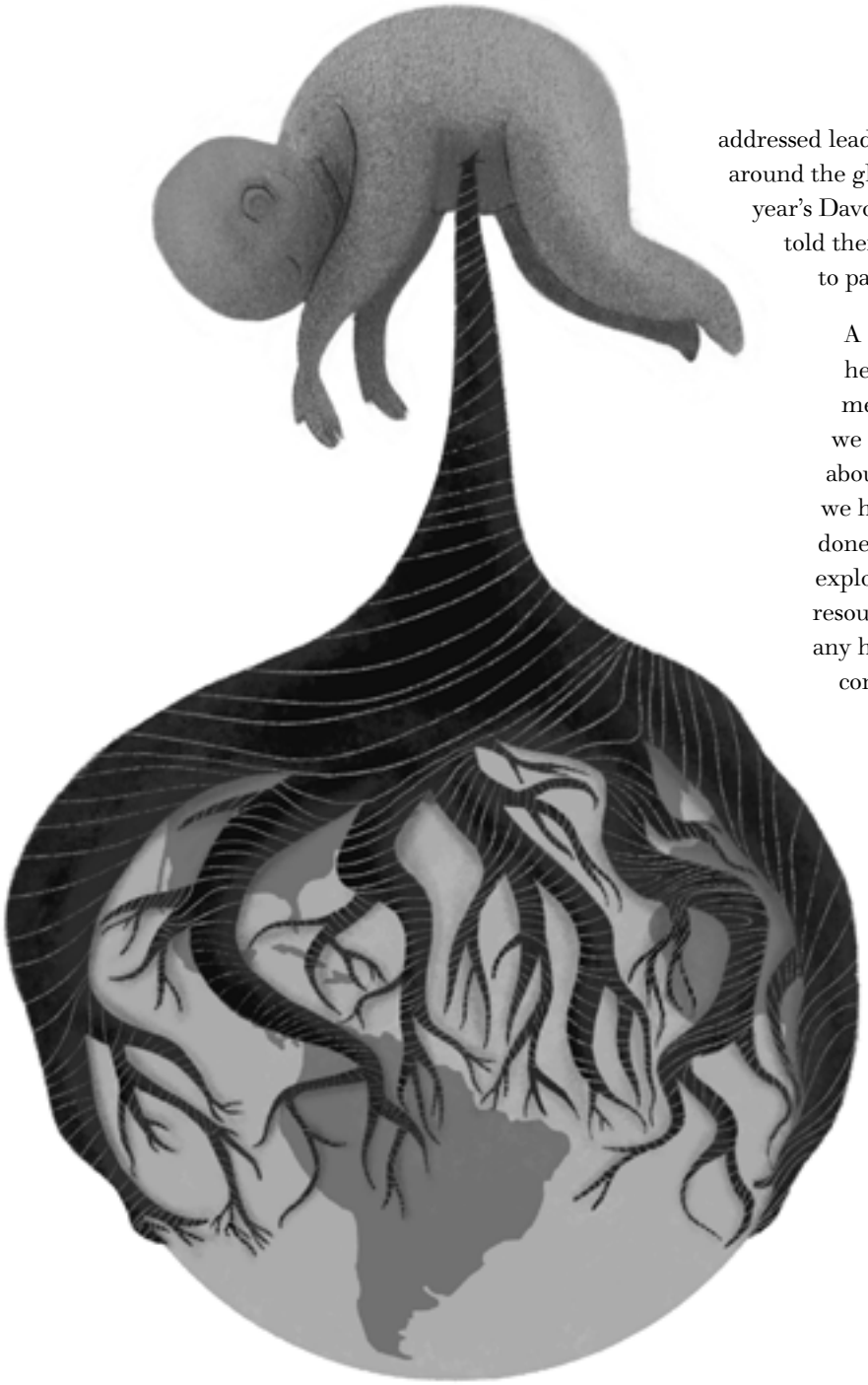

addressed leaders from around the globe at this year's Davos summit, she told them: 'I want you to panic.'

A crucial issue here, it seems to me, is guilt. If we feel terrible about the damage we have already done to the planet, exploiting its resources without any heed for the consequences, will that spur us to start taking better care of it by drastically cutting our carbon emissions and so on?

That is one possibility. But we might also strive to avoid such persecutory feelings by manically denying the seriousness of the problem. Or we might go to the other extreme, driven by these feelings to despairing acts of self-harm in which it is no longer the world that suffers, but us. If that strikes you as far-fetched, consider the couple in Sweden who lived like nomads and who were recently jailed for putting their 18-month-old daughter on a vegan diet so restrictive she almost died.

This is where the perspective offered by Winnicott can help us, I think. For him, a sense of guilt that does not develop naturally in a child will feel alien to it, 'since implanted guilt is false to the self'. Concern is different. Winnicott says that he uses this word 'to cover in a positive way a phenomenon that is covered in a negative way by the word guilt'. And what makes this feeling tolerable to a baby that is starting to separate from its mother is a 'dawning recognition' on its part that it does not just take from her but is able to give – and to give back – something too.

In terms of the development of our relationship with the planet, or, if you prefer, with Mother Earth, perhaps this is the stage we are at. It can be said that we were too ruthless with it/her in the past. It can also be said that we didn't know any better. For what obtained until recently was 'the environment-individual set-up' in which we had only a very limited awareness of the world around us.

Thanks in part to the work of the environmental movement, that has changed. We know now how much the world needs from us and also how to begin demonstrating our concern towards it. Weaning ourselves off fossil fuels, among all the other things we might have to do, is bound to be a painful process. But we can think of this also as a natural one, a step in the direction of growing up. As Winnicott puts it: 'At some time or other in the history of the development of every normal human being there comes the change over from pre-ruth to ruth.'

Johnathan Sunley is a psychodynamic psychotherapist in private practice in London

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New Associations 10th Anniversary

Birth of New Associations

Malcolm Allen

New Associations began with a feeling that we needed to nurture a conversation, at first between the BPC office and executive with our members, but also across the membership as a whole. Not an idle chat, but a purposeful conversation about the future of the profession and its discipline. Well, maybe some idle chat as well! There was also a sense that we could involve within that conversation a wider hinterland of people interested in and sympathetic to psychoanalytic thought.

The last thing needed, we thought, was another psychoanalytic journal. And so the idea emerged of a magazine, but a magazine with a sort of newspaper feel. The conversation would be generated not through 'papers' but via news stories, reports from the frontline, short, sharp opinion pieces, letters, reviews, any means of engaging with topics of vital concern to the community.

We were fortunate in our choice of graphic designer, Mike, who came up with a beautiful and striking design which embodied the newspaper aesthetic we were looking for. The idea of punctuating the text with drawings was especially inspired. We wanted to encourage a writing style that was lively, urgent and journalistic, rather than 'scholarly'. This was a sweat at first as many contributors tended to try and cram in what they wanted to be a paper into our average 800-word article length. But people gradually got the hang of it.

It came at the time when the BPC was in the business of establishing itself as a dynamic and effective professional body, in an environment replete with new and powerful threats and opportunities. Impending (so we thought) statutory regulation of psychotherapy and counselling dominated our organisational agenda. The advent of IAPT threw a harsh spotlight on the issue of an evidence base, the place of short-term psychoanalytic interventions and the position of psychoanalytic therapies within the NHS. A deep legacy of homophobia within the profession needed to be addressed, as did other challenges of reflecting a contemporary demography, especially questions of ethnicity and newer issues of gender fluidity within the wider culture. We also wanted to provide a platform for the rich wellspring of creativity, intellectual depth and thoughtfulness that existed within the community, grappling with everything from clinical practice, art and culture to the climate crisis.

'We wanted to encourage a writing style that was lively, urgent and journalistic.'

New Associations was rooted in two large perspectives about the future of psychoanalysis. The first was that what held together the various strands of psychoanalytic thought and practice was more important than what divided them. Still around was a curious attachment to the overwhelming desire to emphasise 'differentiation' between types of psychoanalytic practice, usually involving a hierarchy. Yet all the most interesting and intellectually robust work was highlighting the crucial commonalities of psychoanalytic and psychodynamic practice. This was especially the case where this practice was being promoted and defended scientifically, as with, to take one example, the work of Jonathan Shedler.

The second idea was a notion of being 'at the table'. This was that the enormous contribution that psychoanalysis could so patently make would only happen when it sat at the same table as other related scientific and professional disciplines as an equal collaborative partner; that it was in the business of respectful dialogue and cooperation, and not just sitting at its own table. It was an essential part of the magazine's mission that it fostered these interdisciplinary conversations, an ambition it shared with our twin initiative, the Psychoanalytic Psychotherapy NOW conference.

At the heart of both these initiatives is that nothing is set in stone, that surprising, creative responses need to be forged for every new set of challenges. And so, *New Associations* will continue to evolve and flourish. This one old lag, privileged to be there at its birth, wishes it well.

Malcolm Allen was the BPC Chief Executive from 2006 - 2012.

Helen Morgan

The very first edition of *New Associations* was in the Autumn of 2009. The front-page article by the then CEO, Malcolm Allen, was entitled 'Navigating a New Landscape', a title which referred to the article's focus on the impact on the psychoanalytic world of the rise in IAPT services together with the (then) likelihood of statutory regulation. It also provided a description for this new initiative, the BPC magazine. To celebrate its 10th anniversary we are delighted that Malcolm has contributed a piece on the origins and intentions of this magazine, and Gary Fereday, our current CEO, comments on the more recent history. As was stated in the last edition, the magazine is moving into a new phase with an Editorial Group made up of clinicians, all of whom are committed to ensuring that the original aims continue to be met.

In her paper Saving the World One Patient at a Time: Psychoanalysis and Social Critique, Jennifer Tolleson argues that: 'Freud (1926) himself believed that the greatest contribution of the psychoanalytic project lay in its power as a social transformational discourse and that its utility as a form of clinical treatment would be secondary. Our clinical work, he suggested about himself, earns us a living while we are otherwise changing the world. The revolutionary potency of the psychoanalytic discourse lay, at its best, in its de facto challenge and denunciation of received knowledge, its deconstruction of the illusions embedded in everyday life, and its (near heartless) refusal to take anything for granted, from the most sacred to the most banal.' (Tolleson, J. 2009. p.192).

Over the years the BPC has been developing its role in providing a platform whereby psychoanalytic and Jungian analytic understanding can be taken out of the consulting room and applied to our current political, social and creative worlds. Worlds in which dangerous and destructive currents are gaining a worrying momentum. In such a climate our offer of a radical, deeper, alternative perspective on human behaviour is both much needed and much resisted, making the project not an easy one. It's why it is essential that the BPC continues to build on the strengths of such ventures as the annual PP Now conferences and this magazine.

Perhaps belatedly, this edition has the concerns of the climate emergency as its focus and how psychoanalytic theory might help us understand the defensive systems we set up to avoid thinking about and taking action to address the crisis. We are also urged to consider how we work with patients at those moments when the defence of disavowal breaks down and anxiety and grief flood in. Following on from commissioning these articles, the Editorial Group engaged in an interesting discussion about 'Hope', and this intrigued us sufficiently to decide to make it the theme of the Spring 2020 edition of NA. We also decided to send out a 'Call for Proposals' to all registrants and scholar members which is a change from our usual process. We are keeping the theme intentionally wide as we are aware that this apparently positive concept holds within it many complex analytic concerns. Some writers and activists within the climate emergency movement, for example, suggest that hope is an emotion which can be defensive in that it distracts us from the realities of the work that needs to be done – a sort of fingers-crossing delusional system that actually ends up ensuring 'Business as Usual'. On the other hand, if fear is to be our only motivating force, this can lead to other, potentially dangerous defensive structures. Perhaps we have to find alternative emotions to power us towards change.

The evening before I started writing this editorial my niece rang to tell me she was pregnant. Along with feeling genuine and heartfelt delight at her news, I could not help wondering what this new little person in the making would inherit and, mixed in with the pleasure were pangs of grief. The dramatic changes in weather, species extinction, erosion of natural landscapes etc. that we are seeing now reflect the volume of carbon emissions of twenty years ago. The level of emissions now are far higher, so who knows what the world will be like when this child reaches the age of twenty.

I had just returned from a stay in a cottage on the Llyn peninsula in Northern Wales. Close by is a delightful coastal path providing glorious walks, baby seals basking, cormorants and a dip in the sea. This direct encounter brings one home to where one belongs – right in the heart, indeed a part of nature itself. I don't know if not flying, or cutting back on car-use, or not eating meat, or avoiding single-use plastic will make one iota of difference in the global scale of things. But being part of nature, loving it all – including this new addition to our family – leads to the wish to do no harm. I guess I just want to be a better ancestor.

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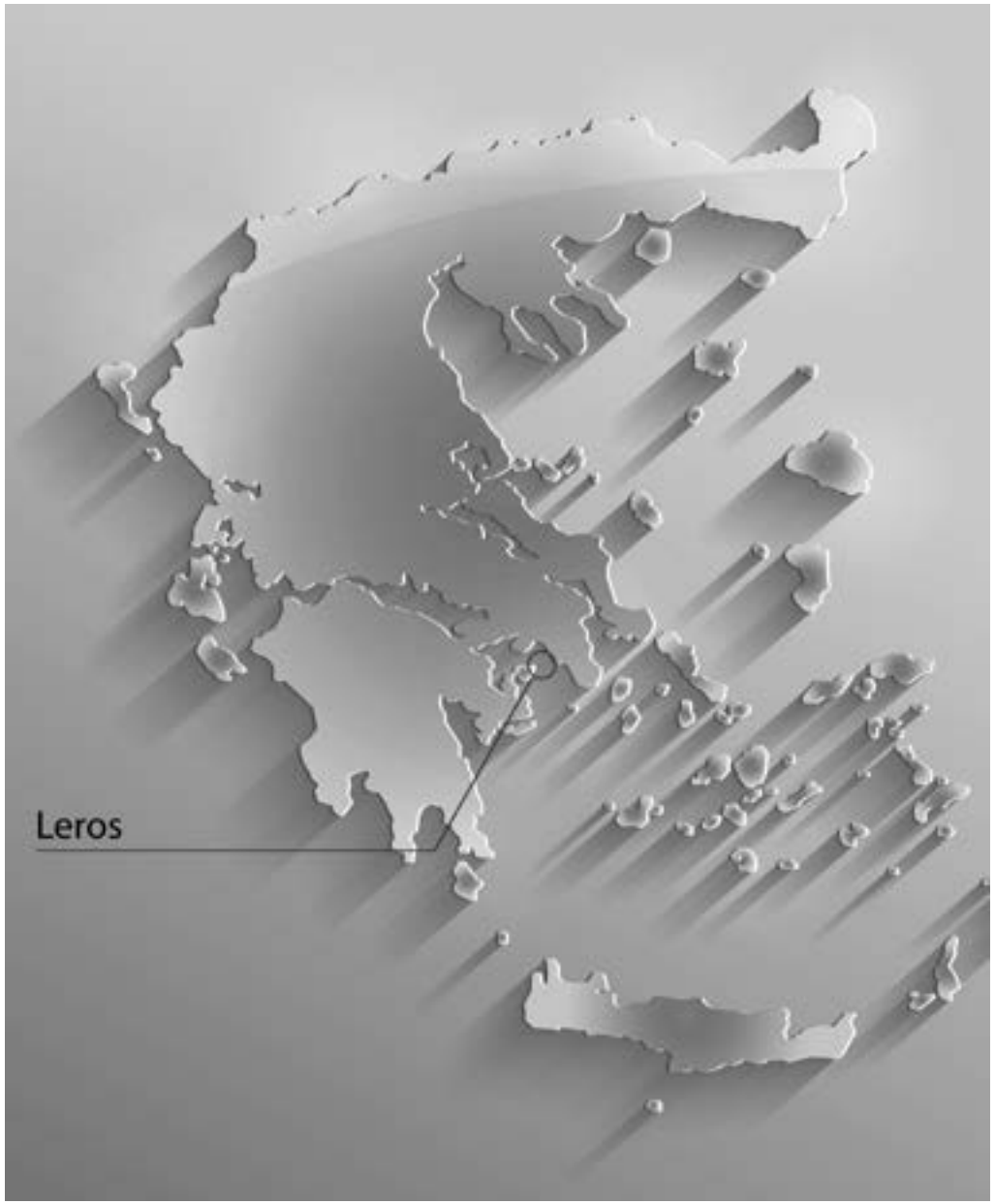
On the ground

An Ecosystem of Displacement

Eva De Marchi

On a plane to Athens back from Leros, a small and beautiful Greek island in the southern Aegean sea, from where Turkey can be seen across the sea on a clear full moon night, I found myself thinking about the shared conscious and unconscious experiences of groups and how individual and group trauma interact with each other. I was preparing a debrief on the two weeks I spent in one of the most crowded refugee camps in Greece, where I had worked closely with an Austrian NGO team assisting the United Nations High Commission for Refugees (UNHCR). Leros hosts one of the 'hotspots' established by the European Commission in 2015 and run by the UNHCR and the Greek government, where approximately 1,500 refugees live for an average of 18 months, mostly in metal containers that can house up to ten people each, until their application for asylum in Europe is accepted or rejected. In 2015 most people making the journey across the Mediterranean were escaping war-torn Syria, but when I was in Leros the largest group in the hotspot were Palestinians from Gaza.

The ecosystem of Leros is historically defined by processes of domination, confinement and exile. The island is used to host the Other and is home to what once used to be the country's largest psychiatric hospital, where the most 'mentally ill' and uncontainable patients and the opponents of Greece's 1970s military junta were exiled. In the experience of many, on the island and beyond, refugees represent an unknown, threatening Other who want to destabilize and contaminate their physical, socio-political and psychological borders, as the mentally ill and the political dissidents exiled on the island did before them. Fragmented identities



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and unsatisfied needs lead to a splitting between good and bad objects. The Other, the Outsider, becomes the site of projected uncontainable anxieties and an easily identifiable enemy. It is no coincidence that the hotspot is located on the grounds of the old and now disused psychiatric hospital. This is why the work of the NGO becomes essential – it offers the refugees the opportunity to leave the grounds of the hotspot and to spend the day in an environment that is not surrounded by barbed wire and police officers, and where many different activities are available, from Greek lessons to film classes, from barber workshops to cooking afternoons. If these displaced and often deeply traumatised individuals were provided psychotherapy, the task of the therapist would be to help them feel safe and connected to others again, so they could experience a sense of normality despite the trauma they hold within. The work of the NGO facilitates this sense of normality, but it often comes at a high price for those who work on the ground. The working day is long and exhausting. Whilst on the island I worked alongside the staff so I could experience their daily challenges and provide the NGO with new training guidelines based on trauma-informed care. It soon became very clear that the physical and emotional strain were significant and, given the little time I had with them, simple explanations of psychoanalytic principles such as projection, identification, reaction formation and displacement and attachment theory offered some new tools to better understand their work and to manage their own self-care and the relationships with each other and the refugees. Furthermore, the establishment of something similar to a peer supervision group that we tested whilst I was there was very well received and continued after my departure.

‘To enable Leros to achieve reconciliation with the trauma of the past and to give meaning to the trauma of the present, a relational and creative approach… may help in dealing with the trauma of the transient population as well as that of the people… who live alongside them.’

Back in my airplane seat, another peculiarity of this little island came to mind, its architecture. Occupied by fascist Italy in the ‘20s and ‘30s, Lakki, Leros’ main town, was built to celebrate the fascist rational architecture that emphasized a design based on ideals of geometrical rationality and monumentality. However, the architects tasked with the design of the town, maybe taking advantage of the distance from Rome, experimented and succeeded in integrating rationalism with imaginative creativity. As I pictured in my mind the town’s school, a mixture of modernist and Byzantine styles, I thought of the Greek-born Italian artist Giorgio de Chirico. His early paintings, although filled with well-defined geometrical forms, also contain dream-like and ambivalent images, a significant contrast to the crude and monolithic fascist state art. Leros needed much more than bare-bones psychological training guidelines for the aid workers. To enable Leros to achieve reconciliation with the trauma of the past and to give meaning to the trauma of the present, a relational and creative approach that enables understanding of both the refugees and their hosts, and promotes the co-creation of dialogue, collaboration and integration, rather than division and fragmentation, may help in dealing with the trauma of the transient population as well as that of the people (local and from the outside world) who live alongside them (Volkan, 2013).

Eva De Marchi is the BPC Public Affairs and Policy Manager, a BACP Therapeutic Counsellor, an Honorary Psychotherapist at the Maudsley and South London NHS Foundation Trust, and is training as a psychoanalytic psychotherapist.

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On the ground

Bitter Sweet: Reflections on the Training Therapy

Carolyn Butler

The training therapy has been a subject of interest and controversy since the time of Freud and his own self-analysis. Most psychodynamic/psychoanalytic therapists agree it should be a requirement of training, but research suggests there are potential drawbacks as well as benefits to this kind of therapy, as Carolyn Butler explains.

The so-called 'training therapy' has long been considered a subject of controversy – something I was completely unaware of until after I had qualified as a psychodynamic psychotherapist. It was only when I decided to research the subject for my Master's degree, which was subsequently published earlier this year (Butler, 2019), that I realised how much thought has gone in to this particular kind of therapy – and how much criticism of it there has been. For while it has been vigorously promoted as an essential requisite for anyone wanting to work in mental health, it has also been seen as potentially damaging for those trainees who may not feel free enough to work through the vicissitudes of the transference.

My own therapy journey has been something of a mixed bag, with both positive and negative experiences, some of which were eventually worked through. With hindsight, I now appreciate how much the success of the training therapy hinged on the extent to which my therapist and I could actively work through (or not) difficult experiences, thereby transforming them from negatives into positives. My research into this area suggests that reaching a negative transference – and working through it – can still be a real challenge for trainees.

Freud himself is often quoted as prescribing analysis as the main tool by which students equip themselves for the task ahead:

> Where and how is the poor wretch to acquire the ideal qualifications which he will need in this profession? The answer is in an analysis of himself, with which his preparation for his future activity begins (Freud, 1937, p. 246).

He also recommends re-analysis every five years or so as a form of self-care and a way of managing what he came to see as the constant threat of id impulses re-emerging from the unconscious. Theorists such as Fromm-Reichmann (1950) advocated analysis to enhance sensitivity, improve technique, reinforce theory and decrease personal symptomatology. Orlinsky (2011) added his own findings of 'increased self-awareness… empathy, warmth and relational skills, awareness of transference and countertransference processes, defense mechanisms… and decrease[d]… likelihood of burnout or unethical behaviour' (p. 828).

'My own therapy journey has been something of a mixed bag… '

It was Balint (1948) who first questioned the training analysis, saying that it could lead to 'inhibited thinking' and 'respectful behaviour' in candidates who too easily identified with their training analysts (p. 163). Other analysts such as Rycroft, Meyer, Davidson and Meredith Owen have also had misgivings, but it was Kernberg (2006) who finally and decisively called for an end to the 'reporting relationship' whereby training analysts could decide whether or not a candidate was ready to qualify. Kernberg wanted to free candidates from the pressures of reporting so they could work with more negative projections and thereby avoid the risk of an infantilising positive transference whereby idealization was split off from 'devaluation and hostility, passive submissiveness, and provocative rebelliousness' (p. 1659).

My own research, in keeping with the literature, has revealed both benefits and drawbacks to the training therapy. The therapists who contacted me through an online survey were all from a psychodynamic/psychoanalytic background with a mean age of 54.5, the oldest being 72 and the youngest 34. I also interviewed five recently qualified therapists whose experiences corroborated those of the survey respondents.

On the plus side, the data I collected suggests three main benefits of a training therapy, all of which point to its clinical usefulness. These include an experience of being in the client role (which increased empathy); support alongside clinical work;

Continues on page 20

and a model of apprenticeship. There were also drawbacks, which largely stemmed from a concern about confidentiality within the training context (even though the reporting relationship no longer exists). This perception left some trainees feeling reluctant to work through both positive and negative transferences for fear of jeopardising their training and future career. For example, one survey respondent said, 'even after years I struggled to displease her and feared being disliked by her… I never fully worked that through in the transference.' Another said, 'I stayed with my therapist for too long – I should have walked out sooner but I had the fantasy I would be thrown off the course if I asked to change.' There was also a worry about not being good enough to become a therapist, which could lead to trainees holding back emotion. As one respondent commented, 'amongst trainees there was a joke that we could show our "madness" once qualified.'

The importance of trying to work through negative experiences was a constant feature among research participants, many of whom could look back on these experiences with hindsight and see them in a positive light. For example, when asked if they were able to express negative thoughts and feelings towards their therapist, one respondent simply said, 'Yes! That's largely what it's for!' Another said, 'I will always appreciate that my therapist could tolerate my hate and work with me on it in a manner that meant the therapeutic alliance never broke down.' So negative experiences could also be positive, depending on the extent to which they had been worked through.

Other benefits related to the value of being in the client role, and how this increased their own capacity for empathy: for example, respondents describing the difficulties of disclosing in front of another; the shame involved in being a client; frustration at wondering what the therapist was thinking; paranoia; wanting to be intensely close and special; fears of rejection; longing for more; sexual feelings; wanting to impress; feelings of powerlessness; feeling attacked; and finally, resistance, or 'doing what I can to get away'.

My research also revealed how supportive a training therapy can be alongside clinical work, for example by holding painful countertransference feelings away from supervision, normalising anxiety and helping with understanding anxieties and confusions about clinical work. The research participants also experienced the training therapy as a chance to learn about technique, or as 'apprenticeship', and all these points were reiterated and substantiated by the interviewees.

Interestingly, those trainees who reported drawbacks of their training therapy nevertheless extolled its benefits. So the respondent who said, 'I would not wish to say some of the things my analyst said to me in anger', was still able to look back on the training therapy as a place to 'thoroughly excavate and explore the contents of the unconscious, in order to understand and resolve where possible issues and conflicts which would otherwise get in the way of working with our patients' unconscious processes.' Having said that, it should also be noted that almost half of the 23 survey respondents undertook therapy after having qualified, which suggests issues in the training therapy may not have been sufficiently addressed and / or resolved.

In terms of the research as a whole, one of the themes that emerged was the therapeutic dyad and its inherent power imbalance, which can lead to an overly respectful and positive transference. A further sub-theme was the particular difficulty trainees can have – a tension within this tension – whereby to function well in the long term, they may need to risk some turmoil and disturbance in the short term. This again comes back to the importance of trying to work through the various transferences – as unhindered as possible by worries about confidentiality.

Overall, the drawbacks were significantly outweighed by the benefits, all of which supported the trainee in their future career. By way of recommendation, it seems important to add that these benefits could also be of use to other mental health practitioners for whom therapy is not necessarily a requirement of their training. For example, psychiatrists, clinical psychologists and cognitive behavioural therapists could benefit from personal therapy to support them personally, but also to deepen and inform their clinical work. And if this therapy was 'nudged', as opposed to rigidly required, it could reduce some of those worries around confidentiality in the training context. For others like myself, a training in psychodynamic psychotherapy provided the permission I needed to embark on therapy both during – and indeed after – training and qualification.

Carolyn Butler is a psychodynamic psychotherapist and member of the Foundation for Psychotherapy and Counselling.

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Review

Fighting for Mother Earth

Sally Warren has mixed feelings in response to a film about an Icelandic eco-warrior on a mission

If you have yet to see the film: spoiler alert!

What does a single, childless, fiftysomething woman do in the evening when she has finished her Tai Chi moves in front of the news? If you are Halla, the star of *Woman at War*, Iceland's unsuccessful submission for the foreign language film Oscar, the answer is simple: You try to save the world. Or, at least, Iceland. Our heroine, we quickly discover, is waging a lone war against unseen multinationals who are despoiling the pristine wonder that is her Nordic home.

Woman at War opens with Halla running across a Garden of Eden landscape, like a mythic war goddess, bringing down isolated power lines with a bow-and-arrow in order to halt work at a nearby aluminium-smelting factory. (Is this feat even possible, I wondered? Later she brings down a pylon.) To a government wary that the ensuing publicity will sabotage a business deal with China, Halla is a terrorist. To the press, she is 'mountain woman'.

In fact, Halla is all sorts of interesting things. Eco-warrior at night, choir-mistress by day. A Gandhi disciple who believes in violence. An identical twin (played by the same actress, so actually identical). A criminal, but also a caretaker. Most significantly, she is a mother in waiting. Four years ago, she filed adoption papers.

Now, suddenly, in the midst of her solo quest to protect Iceland, a motherless Ukrainian child is offered to her and she must decide at once if she wants her life to change.

The challenge now set us by Benedikt Erlingsson, the director, , is, it seems, to deal with two realities at once, much as his heroine does.

One reality is four-year-old Nika, the orphaned girl found clinging to her dead mother in war-torn eastern Ukraine. Her entrance into the film, via a photograph, literally brings life to *Woman at War*. Not lacking in my own existential dread about our warming planet, I wondered if my lack of engagement until this point was the cinematic and ecological equivalent of compassion fatigue. Was I suppressing my climate grief? Or is saving the planet just plain boring? Perhaps it is all one big pylon after another.

It feels trite to suggest that Halla's activism is a way of filling the void of her childlessness. What better way to spend your time if you don't have to put the kids to bed? And yet it is precisely saving the earth that could now prevent Halla from saving the child and, presumably, herself.

Continues on page 22

Downstairs in her basement, beside her pylon-destroying equipment, she uncovers the cot she bought four years ago and the vacuum-packed bundle of baby clothes. Halla unstoppers the vacuum, and a long breath of air is released, just like a baby's first gasp.

'The Icelandic landscape, too, becomes a character, inseparable from Halla.'

Enter Halla's twin sister, Asa, a yoga teacher about to immerse herself in inner contemplation at an Indian ashram. Halla is appalled: what could that possibly achieve? Yet when the law finally catches up with Halla, it is her sister who enters her prison cell and offers to take her place. In prison, Asa tells her sister, her mind is free.

In the final scene, where Halla and four-year-old Nika leave the Ukrainian orphanage, the rising waters of the river they are crossing (a sure sign of global warming?) force their vehicle to stop. Halla puts Nika on her back and wades into the water. Will she get to dry land? I felt terror at this point, surely as all new mothers do. Surely as all of us should, as we begin to experience the effects of our destructive impulses on our own Mother Earth.

Fittingly, given Halla's profession as a choir director, music plays a central role in *Woman at War*. A three-piece band follows Halla on her quest: drums, accordion and sousaphone. The musicians are placed on screen during the action, as if they are part of the story, making the invisible visible. The same is true of a Ukrainian choir. The Icelandic landscape, too, becomes a character, inseparable from Halla. Hot springs revive her frozen body. She is often seen running or swimming through lakes or streams. More often, she is seen clinging to the earth, face buried in grass, as if she and it are one.

Sally Warren is a psychoanalytic psychotherapist in private practice in London.

Review

The End of the World

A neglected classic novel about eco-apocalypse impresses Rebecca Davies.

The Death of Grass is a post-apocalyptic novel written in 1956 by John Christopher, the pen name of Sam Youd. The world it depicts is facing an environmental cataclysm: a virus that wipes out all forms of grass. Set in London and the English countryside, it tells the story of John Custance, his family and a group of friends as they make their way to safety in Cyclops Valley in the north of England where John's brother David is a farmer.

Early on in the book, David predicts the worldwide spread from Asia of the Chung-Li virus and starts planting his land with wheat-free crops. John and his group begin their journey to the valley just as restrictions on food and travel hit London. He is assisted by his friend, Roger, who as a PR officer at the Ministry of Production has insider information. They plot their escape amid the complications of a government conspiracy, mass panic and ensuing lawlessness. Roger has an associate, Pirrie, who owns a gun shop in central London and he and his wife Millicent join the two families. John and Roger are ex-army and with Pirrie's increasingly ruthless expertise they become a triumvirate of military strategists with John as their leader.

'Despite the fantastical nature of what it describes it never tips over into the ridiculous.'

The Death of Grass is well-paced and supremely suspenseful. Despite the fantastical nature of what it describes it never tips over into the ridiculous. The central characters are allowed to grow

Continues on page 23

convincingly and to be altered by their circumstances. Their plight is terrifyingly real.

This was Christopher's first major success as a writer and he subsequently enjoyed a long career as a prolific author of fiction for young adults. In some ways *The Death of Grass* might be aimed at this age-group. It is violent and unnerving but with its set-piece battle scenes it is also something of a romp. The plot is essentially a race against time and against the 'bad guys', even as it becomes less and less clear who the 'bad guys' are. My copy of the book is currently in the hands of my 15-year-old son whose only consumption of fiction is through Netflix – testament to its potency indeed.

The Death of Grass follows in the footsteps of John Wyndham's *The Day of The Triffids* but feels closer to the psychological and emotional brutality of Cormac McCarthy's *The Road* or William Golding's *Lord of the Flies*. It is as much about the harm people are capable of inflicting on themsleves and each other as on the environment. In the face of severe and on-going trauma, the central characters fall back on defensive – and sometimes murderously aggressive – splitting. As I read, I noted how my allegiances switched manically between characters to secure the 'rightness' of my own internal voice.

As Ann Custance (John's wife) says, "Our minds can't grasp it properly, can they?" Nor do we really want to and thus it is better that this book can be dismissed as a work of fiction, and even of science fiction, so that we don't have to think about it too deeply.

Christopher's use of wheat and grass as nature's most prized and at the same time abused resource is highly prescient. In the current food culture of wheat-free diets and our increasing awareness of human impact on the environment, the novel confronts us with our narcissism. In his introduction to the new Penguin Modern Classic edition of the novel, Robert McFarlane identifies the virus as "nature's revenge… the return of the repressed" and this could apply to John and David's family dynamics too.

The novel centres on cross-generational family loss and separation. The opening prologue Christopher titles 'Prodrome' (the early symptom indicating the onset of disease) and in it he describes John and David's return to the valley from boarding school with their mother after their father's death. At the outset the novel establishes the brothers as markedly different. David's ties to the valley are strong, almost adhesive, "it was enough for him to be in the valley …like cupped and guarding hands". Conversely John's entry into the family stronghold takes the symbolic form of a near drowning in the River Lepe.

While it is not really the remit of the post-apocalyptic novel to psychoanalyse individual characters, Christopher holds the psychological and the political in an even-handed balance. The significance of the opening line "As sometimes happens, death healed a family breach" is returned to at the end of the story and the power of what is not said between characters is firmly articulated by the Custance brothers at the close.

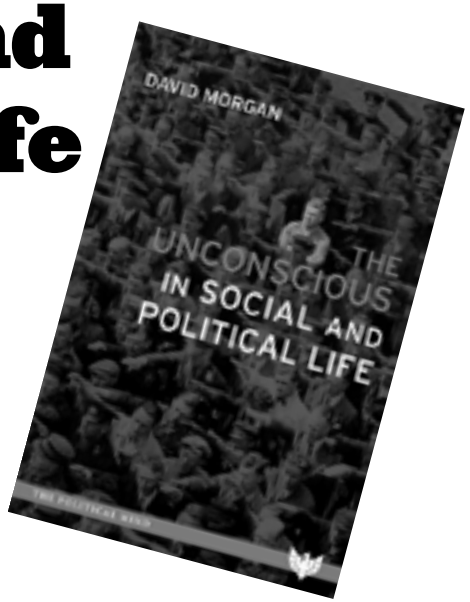
To end this review I want to comment on the symbolism of the women in this novel. There is a wealth of casual misogyny in the passive role wives and mothers play and how they act as foils for the men's machismo. I attribute this stereotyping in part to the work's post-war setting. But if the Custance brothers suffer from an unavailable mother, as is hinted at in 'Prodrome', then it could also be that they are rivals in unprocessed mourning – and it is this that fuels their fight to the death. Even so, the pernicious subjugation of all things feminine strikes me as relevant for what is done to Mother Nature.

Rebecca Davies is a psychodynamic psychotherapist in private practice in London.

Review

The Unconscious in Social and Political Life

Edited by David Morgan



Traumatic events happen in every age, yet there is a particularly cataclysmic feeling to our own epoch that is so attractive to some and so terrifying to others. The terrible events of September 11th 2001 still resonate and the repercussions continue to this day: the desperation of immigrants fleeing terror, the uncertainty of Brexit, Donald Trump in the White House, the rise of the alt-right and hard left, increasing fundamentalism, and terror groups intent on causing destruction to the Western way of life. If that were not enough, we also have to grapple with the enormity of climate change and the charge that if we do not act now, it will be too late. Is it any wonder many are left overwhelmed by the events they see on the news?

Galvanised by the events outside of his consulting room, in 2015, David Morgan began The Political Mind seminars at the British Psychoanalytical Society and their successful run continues today. A series of superlative seminars, mostly presented by colleagues from the British Society plus a few select external experts, that examine a dazzling array of relevant topics to provide a psychoanalytic understanding of just what is going on in our world. This book is the first in The Political Mind series to bring these seminars to a wider audience.

The Unconscious in Political and Social Life contains compelling contributions from Christopher Bollas, Michael Rustin, Jonathan Sklar, David Bell, Philip Stokoe, Roger Kennedy, David Morgan, M. Fakhry Davids, Ruth McCall, R. D. Hinshelwood, Renée Danziger, Josh Cohen, Sally Weintrobe, and Margot Waddell. They investigate so many vital issues affecting us today: the evolution of democracy, right-wing populism, prejudice, the rise of the far right, attitudes to refugees and migrants, neoliberalism, fundamentalism, terrorism, the Palestine-Israel situation, political change, feminism, austerity in the UK, financial globalisation, and climate change.

‘This book needs to be read by all who are concerned by the state of the world today.’

This book needs to be read by all who are concerned by the state of the world today. Psychoanalysis and psychoanalysts with their awareness of what motivates human beings bring clarity and fresh insight to these matters. A deeper understanding of humanity awaits the reader of *The Unconscious in Political and Social Life*.

This book is available from Phoenix Publishing House.

David Morgan is a psychoanalyst and Fellow of the British Psychoanalytic Society.

From Institute of Psychoanalysis President Virginia Ungar:

“This excellent book is a must for analysts and for readers interested in understanding our troubled world in a contemporary frame. David Morgan, its editor, tells us that the book is an outcome of the successful series of Political Mind seminars given at the British Psychoanalytical Society since 2015. This initiative is really auspicious. The success in managing to bring together a group of psychoanalysts for a prolonged period of time, who were able to sustain the enthusiasm to discuss the effects that very painful situations of the contemporary world have on our subjectivities, is highly remarkable.”

From the Chief Executive

Forward Together

Gary Fereday

As I write the BPC is in the final stages of being recognised as a charity by the Charity Commission. A significant moment for the organisation and another step in our development and growth. Being a charity means we are clearly stating that we are part of civic society. An organisation with clear charitable objects to advance the health of the public, through maintenance of standards and promotion of training and to advance education in and of psychoanalytic and psychodynamic therapies and theory. Becoming a charity means the BPC must become more outward facing and ensure that what we do has public benefit.

This outward facing approach will be vital if we are to continue to ensure more people are aware of the benefits of psychoanalytic and psychodynamic therapies. To help ensure a wider and better understanding of our work, our trainings and our clinical standards, we are embarking on a comprehensive overhaul of our website. We plan to launch a completely new site in early 2020; one that will better represent our profession and include improved pages for 'find a therapist', details about our member institution's trainings, as well as resources for registrants and trainees.

'Becoming a charity is key step in ensuring the BPC is a sustainable and forward-looking organisation; one that can lead and shape the debate about the future.'

Our commitment to maintaining the BPCs reputation for high clinical standards remains central to our ethos and our work. As part of this commitment our Ethics Committee is reviewing our code of ethics and our Professional Standards Committee our continuing professional development (CPD) requirements. These reviews will help ensure the profession remain contemporary and relevant in today's world.

Our important collaboration with colleagues at BACP and UKCP continues and remains a key initiative in our quest to ensure a sustainable future for the wider counselling and psychotherapy profession. It is only by collaborating that we will ensure policy makers, politicians and the media really take note of what our registrants have to offer. Core to this is the SCoPEd project that is consulting around competencies, trying to ensure the full breadth of skills and experiences that counsellors and psychotherapists can bring is properly understood. There are some in the wider profession who are anxious about the project but we remain convinced that it is the right thing to be doing and will enable the profession to embrace the changing external landscape with considerably more confidence.

Becoming a charity means that we have a board of Trustees responsible for good governance and ensuring our charitable objects are met. To perform this role, it is important that we engage with our member institutions and our registrants to ensure views are understood and expertise harnessed. Our academic scholars also bring a rich vein of academic work and thinking that will need to increasingly engage and promote. Our trainees of course represent the future and we are looking to launch a new trainee category to also ensure they play a crucial role in the ongoing development of the profession.

Continues on page 26

By working together both within the BPC and with our colleagues in the wider profession, the future will be bright. Becoming a charity is key step in ensuring the BPC is a sustainable and forward-looking organisation; one that can lead and shape the debate about the future.

This edition of *New Associations* marks the 10th anniversary of the magazine. Conceived by my predecessor Malcolm Allen it has become a much-valued part of the life of the BPC. I'm pleased Malcom has written an article for this edition reflecting on the early days of the magazine. *New Associations* is somewhat different from many other publications and I look forward to seeing it further develop under the new editorship of Helen Morgan. Psychoanalytic theory is so much more than enabling the delivery an effective treatment for people with depression or anxiety. It is also a way of giving meaning to so much of life and help us explore art, history and current affairs. *New Associations* has always attempted to reflect this breadth and I look forward to it continuing to do so.

Gary Fereday
BPC Chief Executive

Letter

Engaging with our ethnical responsibilities in regard to Palestine/ Israel

A conference recently held in London, involving collaboration between, among others, British and Israeli psychotherapy organisations, drew our attention to an issue that has not been formally discussed in our profession, namely, our response to the Palestinian call for an academic and cultural boycott of Israeli institutions that overtly, or through their silence, normalise Palestinian suffering.

That suffering is inescapable. For example, Palestinian children are routinely traumatised by witnessing their homes or villages being demolished, living in constant danger of violence from soldiers and settlers, subject to arbitrary detention. Israeli military courts prosecute some 700 children annually; denied the fundamental right to a fair trial, their conviction rate is over 99%. Children report physical and verbal abuse, and interrogations under coercion and threat, with no adult support. Palestinian children are also routinely exposed to the excessive, sometimes lethal, force employed against civilians. In the 2014 attack on Gaza, whose civilian population of two million has endured more than a decade of grinding siege and repeated military assault, over 500 children were killed. Since the launch of the Great March of Return, more than 17,000 Palestinians in Gaza were injured and 207 killed at the protests, including 44 children. The reality of such unbearable experience, so detrimental to mental health, is rendered invisible in Israeli public life. While their lives are subject to the same state power, young Palestinians quite simply do not enjoy the same "background of safety" as their Jewish Israeli counterparts.

Palestinians assert that, wherever they are situated, they carry a heavy emotional burden stemming from their oppression. Disempowered as second-class Israeli citizens, living under occupation in the West Bank, besieged and blockaded in Gaza, or as refugees, they have limited means at their disposal to ensure that their narrative features properly within a meaningful joint Israeli-Palestinian discourse. In the absence of effective restraints on Israeli actions responsible for their suffering, in 2005 Palestinian civil society, including mental health and other professionals, issued their call for the boycott mentioned above.

It is a non-violent strategy, couched within a broader search for social justice and peace, that asks us to refrain from actions that normalise and thus legitimise Palestinian oppression. It has supporters from all nationalities and faiths, including Israeli and Jewish groupings. However, by no means all opponents of Israeli actions against Palestinians endorse it; some, for example, feel strongly that Jewish Israelis

Continues on page 27

critical of their government's policies towards Palestinians may feel isolated and discouraged by such a campaign. Palestinians answer that the aim is not to ostracise Israeli colleagues/friends and prevent an exchange of ideas with them. However, such contact should be in their individual capacities, thereby highlighting the protest against the normalisation of Palestinian suffering institutionalised within Israeli society.

The issues involved in this situation are more complex than can be conveyed in a brief letter, and the feelings generated by them are powerful and intense. Yet we are not unaccustomed to bringing mindfulness to complex and difficult situations. Our aim in this open letter is therefore twofold. Firstly, to encourage discussion of our ethical stance in relation to this appeal – it is addressed to, among others, the mental health professions. We ourselves do not prejudge what our response, as a profession, should be. However, an outright failure to respond by "keeping our heads down" will be seen by Palestinians as turning a blind eye to their suffering, rather than as the act of neutrality we may intend. And secondly, to work towards a clear set of guidelines, based on sound ethical principles, as to how to orientate ourselves in any work we may undertake with our Israeli and Palestinian colleagues.

[Footnotes have been excluded due to lack of space. For a referenced version of the letter, and correspondence, contact martin.kemp59@gmail.com.]

Yours sincerely,

Teresa Bailey, ACP; David Black, BPAS; Penny Crick, BPAS; Cyril Couve, BPAS; Gwyn Daniel, AFT; Fakhry Davids, BPAS; Christiane van Duuren, BPF; Nicholas Frealand, ACP; Tamara Hussain, ACP; Martin Kemp, BPF, BPA; Frank Lowe, BPF; Philip Lucas, BPAS; Julian Lousada, BPF, BPA; David Morgan, BPAS, BPA; Eliana Pinto, BPF; Andrew Samuels, SAP, BPF; Gustaw Sikora, BPAS; Jonathan Sklar, BPAS; Ferelyth Watt, ACP.

Advertise in New Associations to reach over 2,000 people in the psychoanalytic community

Use it to promote your courses, books, events, therapy rooms or services.

We have discounts for BPC registrants and member institutions. Chat with Richard, our Communications Manager, to discuss opportunities and costs: richard.english@bpc.org.uk


NewAssociations

BRITISH PSYCHOANALYTIC COUNCIL

NEWS, ANALYSIS, OPINION FOR THE PSYCHOANALYTIC COMMUNITY | ISSUE 28 SUMMER 2019

4 Brexit – Trauma, Identity and the Core Complex

6 The Passion of Brexit (comment)

8 PA Thinking and the Unhoused Mind

15 Review – A Play for Our Times

The Passions of Brexit

By Anthony Barnett

Class, I… Politics… Disavo…

By Joanna Ryan

'Class is a highly contested, complex and elusive concept.'

'It surely means that something is taking place which most Remainers refuse to recognise.'

'We are in a breakdown of the political system.'

13 Churchill and his Darkest Hour

…needs Research, and Research needs Psychoanalysis

…we're going to need radical changes and leaders who can inspire us with vision, courage and commitment.'

Diary

For full event listings, visit our Event Calendar via our website: www.bpc.org.uk/events-calendar

If you would like your event listed online, please contact Diana, our Events Officer: events@bpc.org.uk

OCTOBER

October 12

THE BODY IN THE THERAPEUTIC SPACE

Wimbledon Guild Counselling, London

http://bit.ly/2OU8I5K

£130

October 19

THE ROLE OF PSYCHOTHERAPY WITH TRANSGENDER CLIENTS

WPF Therapy, London

http://bit.ly/2ZgPCKT

October 26

BOARDING SCHOOL SYNDROME: THE PSYCHOLOGICAL TRAUMA OF 'PRIVILEGED' CHILDREN

BPF Wessex, Oxford

http://bit.ly/2Z5mQZI

£20

October 26

PSYCHOANALYTIC PERSPECTIVES ON THE SHADOW OF THE PARENT

British Psychotherapy Foundation, London

http://bit.ly/33Bfd0n

£10 - £25

October 26

PSYCHOANALYTIC PERSPECTIVES ON THE SHADOW OF THE PARENT

British Psychotherapy Foundation, London

http://bit.ly/33Bfd0n

NOVEMBER

November 1

ASPECTS OF LOVE: ATTACHMENT-INFORMED PSYCHOTHERAPY WITH COUPLES

Tavistock Relationships, London

http://bit.ly/2Z5luOC

£118

November 2

LIVING WITH MORTALITY

WPF Therapy, London

http://bit.ly/2KKTUCn

November 9

CHRISTIANITY AND CONSCIOUSNESS

WPF Therapy, London

http://bit.ly/2KIwH3G

November 16

PPNOW 2019, THINGS FALL APART: IDENTITY, INSECURITY AND FRACTURING SOCIETIES

Speakers include: Catherine Fieschi, Helen Morgan, Fintan O'Toole, Sasha Roseneil, Jonathan Sklar, Philip Stokoe, Gary Younge

The British Library, London

www.BPC.org.uk/PPNow2019

£160/135/70

November 23

BPF ANNUAL LECTURE: R.D. HINSHELWOOD 'NEW EXPERIENCES IN PSYCHOANALYTIC TREATMENT'

British Psychotherapy Foundation, London

http://bit.ly/2OTrUR3

£28/18

November 29

QUEERING THE COUPLE RELATIONSHIP: THE CHALLENGES OF WORKING WITH POLYAMOROUS, OPEN AND OTHER RELATIONSHIP CONFIGURATIONS

Tavistock Relationships, London

http://bit.ly/2KOaTnr

£118

November 30

DISORDERED EATING: WORKING WITH AND THROUGH THE BODY/MIND OF PATIENT AND THERAPIST

Confer, London

www.confer.uk.com/event/disordered.html

£200/120

DECEMBER

December 6

THE INTERNAL TWIN: THE DYNAMICS OF TWINNING IN COUPLE RELATIONSHIPS

Tavistock Relationships, London

http://bit.ly/31T2lRw

BPC – About Us

British Psychoanalytic Council

Our vision

The BPC has a vision of a society that recognises and values human relationships and the use of psychoanalytic theories of mind to support emotional wellbeing, good mental health, and effective social policy to create a better society.

Our mission

Our mission is to advance the health of the public through the promotion of the highest clinical standards of training and clinical practice of psychoanalytic and psychodynamic psychotherapy and psychodynamic counselling; and advance the education of psychoanalytic theories of mind.

Our charitable objects:

- To advance the health of the public through the maintenance and regulation of professional standards and clinical practice in psychoanalytic and psychodynamic psychotherapy and counselling, and through the promotion and accreditation of training
- To advance education in and of psychoanalytic and psychodynamic psychotherapy and counselling and its theoretical underpinnings through, but not limited to:
  - the promotion of research and publication of the useful results thereof;
  - and advancing knowledge and understanding of the theory and practice of psychoanalysis and psychoanalytically informed therapies.

Our Member Institutions

- Association for Psychodynamic Practice and Counselling in Organisational Settings
- Association Of Jungian Analysts
- Association of Medical Psychodynamic Psychotherapists
- Association of Psychodynamic Counsellors
- British Psychoanalytic Association
- British Psychoanalytical Society and The Institute of Psychoanalysis
- British Psychotherapy Foundation
- Forensic Psychotherapy Society
- Foundation for Psychotherapy and Counselling
- Gloucestershire Counselling Service
- North of England Association of Psychoanalytic Psychotherapists
- Northern Ireland Psychoanalytic Society
- Psychoanalytic Parent Infant Psychotherapy Society
- Scottish Association of Psychoanalytical Psychotherapists
- Severnside Institute for Psychotherapy
- Society of Analytical Psychology
- Tavistock Relationships
- Tavistock Society of Psychotherapists
- Wessex Counselling and Psychotherapy
- West Midlands Institute of Psychotherapy

Continues on page 31

BPC – About Us (continued)

We are made of:

- 20 member institutions
- 1,600 registrants
- 500 trainees on BPC accredited trainings
- 230 practitioners on our DIT roster
- 400 practitioners on our MBT roster
- 50 academics in our Scholars Network.

Our Board of Trustees

- Susanna Abse, Chair
- Lee Smith, Vice Chair and Honorary Treasurer
- Jan McGregor-Hepburn, Registrar and Chair Professional Standards Committee
- Alan Colam, Chair of Ethics Committee
- Harvey Taylor
- Richard Serlin (lay Trustee)
- Nikky Sternhell
- Poul Rohleder

Maintaining high standards

- Registration Committee leading the reaccreditation of training courses and member institutions
- Ethics Committee ongoing review of our Code Of Ethics
- Ongoing review of our Complaints Procedure
- Ongoing complaints screening by our Screening Committee and subsequent handling of Fitness to Practice hearings and Practice Review cases
- Upcoming review of our CPD process
- PSA reaccreditation

Informing our community

- *New Associations* magazine sent to all registrants, scholars, trainees and subscribers
- eNewsletters to registrants and trainees 10 times a year and to scholars every term
- Redesigned website to be launched early 2020
- Social media: @BritPsyCouncil www.facebook.com/BritPsyCouncil

Continues on page 32

BPC – About Us (continued)

Our staff

- Chief Executive: Gary Fereday
- Head of Regulation and legal advisor: Kam Kandola
- Head of Operations: Nina Pavitt
- Policy and Public Affairs Manager: Eva De Marchi
- Communications Manager: Richard English
- Membership Officer: David Jefford
- Regulatory Support Officer: Natasha Quainoo
- Events Officer: Diana Upite

Delivering events

- PPNow 2019, Things Fall Apart: identity, insecurity and fracturing societies
- Joint conference with UKCP's College of Psychoanalytic and Jungian Analysis
- Scholars networking events and 'think tank' meetings
- Annual conference for trainees
- New member/registrants events
- Developing training on regulatory issues, e.g. GDPR and equality and diversity

Increasing awareness of psychoanalytic work

- NICE guidance on treatment for depression in adults
- NHS mental health workforce planning
- City of London
- Parliament
- Journalists on digital, radio, print and social media
- Collaboration for the Counselling and Psychotherapy Professions
- BACP
- UKCP

PSYCHOANALYTIC PSYCHOTHERAPY NOW 2019

Things fall apart: identity, insecurity and fracturing societies

16 November 2019

The British Library
London

British Psychoanalytic Council

With much of society at odds with each other and many disillusioned with mainstream political discourse, Britain is at a crossroads. There is a growing tendency towards oppositional states of mind leading to the fracturing of relationships, alliances and groups. PPNow 2019 brings together leading psychoanalysts, academics and journalists to explore this tendency towards polarisation and splitting within society as well as within our own psychotherapeutic community; examining why the tension between the need for the recognition of difference and autonomy and for affiliation and association feel so in conflict.

Conference ticket prices:

Standard Rate £160.00

Registrant Rate (BPC, ACP, BACP, UKCP) £135.00

BPC Scholar Rate £135.00

Trainee Rate £70.00

We have a small number of tickets available to people on low income or not working.

Please send an email in confidence to Diana **events@bpc.org.uk** if you would like to apply.

For sponsor and exhibitor packages, please send an email Diana **events@bpc.org.uk**

Speakers and panellists confirmed include:

- Irish journalist and political commentator **Fintan O'Toole**, @fotoole
- Guardian columnist and author, **Gary Younge** @garyyounge
- Jungian analyst, former Chair of the BPC, **Helen Morgan**
- BPC Chair, **Susanna Abse** @SusannaAbse
- Group analyst, individual psychotherapist, sociologist and author, **Professor Sasha Roseneil** @SashaRoseneil
- Independent training analyst, author and fellow of the British Psychoanalytical Society, **Dr Jonathan Sklar** @IndepPsychoAn
- Director of the Counterpoint political science consultancy and author, **Catherine Fieschi** @CFieschi
- Psychoanalyst, fellow of the Institute of Psychoanalysis, Training Analyst with the British Psychotherapy Foundation, **Philip Stokoe** @PhilipStokoe
- BPC Chief Executive, **Gary Fereday** @GaryBPC