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The fragilities of late capitalism

By Susie Orback

MARY BEARD, the renowned classicist, said, in her *London Review of Books* talk of 22 November on Women and Power, that on hearing a woman pilot's voice through the airplane's PA system, she did a double take. At first she wondered why the cabin staff were making such an important announcement. She talked of thinking of Professors and Pilots as male, despite she herself being a professor. It reminded me of the 1970s riddle: a father and son are in a horrible car crash that kills the dad. The son is rushed to the hospital with a brain injury. Just as he's about to be operated on the neurosurgeon says, 'I can't operate – that boy is my son!' Who is the neurosurgeon?

In 2017 we might answer that the surgeon is the other Dad. Enlightened as we are, issues of sexual orientation and parenting are no longer confined to heterosexual tramlines. But even today how fast would we say, his mother? How deep is the internalisation of misogyny that many of our responses would echo Mary Beard's?

The session at the PP NOW conference addressing internalised misogyny was an important example of what psychoanalysis has to offer. The gaps between beliefs, values, desires, our inner worlds and feelings and social practice are where psychoanalysis as a method of understanding and an approach is unparalleled. No other discipline addresses the human subject as conflicted, complex, contradictory. We don't only address the multiplicities that constitute our being, we study the human being as she, he, they explore themselves and as they endeavour to change. Psychoanalysis as lived research is something we are all too reluctant to trumpet, and yet it is of enormous value.

Weekly, sometimes daily, we see how ideas transform for the individual. We observe how *le mot juste*, the feeling accurately described and recognised, is a yeast for alchemical change. Equally importantly, we can't but help study ourselves as the things said to us in the consulting room challenge our belief systems, force us to manage the emotional states we are bounced into and interrogate aspects of ourselves we would perhaps rather not know about. Both analyst and analysand are in the process of changing as each one impacts on the other in this very intimate encounter between two subjectivities.

'No other discipline addresses the human subject as conflicted, complex, contradictory.'

Psychoanalysis works in the area between the fixed and the dynamic. There is a dialectical relationship between what has been absorbed early in our individual history, the structuring of our psyche and internal world including our defences, and the ideas and experience we encounter which sit uncomfortably with the more accustomed parts of ourselves. Misogyny, the internalisation of the hatred, degradation of women, is a primary affective experience which lives in the psyches and hearts of many of us. As second wave feminist Dorothy Dinnerstein wrote in *The Mermaid and the Minotaur*, the hand that rocks the cradle rules the world. What she meant by this is that we all have to negotiate with the power of mothers, of women. The mother, and it was a mother or a female

mother substitute for most of us, is the first person we love, live and understand relationship with. This same mother is the person who introduces us to the ways of the world as she shapes, allows, protects, disciplines and dissuades us. She is a source of nurture and a source of *no*. Her *no* is tantalising and problematic for us in our development and our struggle to make sense of it. Neither for girls nor boys is this easy, but a crucial aspect of development is that girls are offered the option to identify with mothering person, while boys are treated as 'other' from the beginning. These are not conscious processes but woven into the essence of parenting. The sense of sameness or difference which is constituted around one's original love and authority figure is then embellished by a set of socially restrictive practices which designate girls one way and boys another, hence Mary Beard's double take around a woman pilot. But more importantly in trying to understand misogyny's varieties are the psychic sequelae of being mother/woman/female reared. Longing, desire, permission seeking, recognition, hate, the sexual, are initially constellated around her, the imago and power of woman. Repudiation, love's first cousin in rejection, arises to manage the disappointments, the battles with authority, the hurts and incomprehension that come from the *no*. Repudiation, along with the attempt to control and sometimes diminish the person who is felt to have so much power, becomes a bedrock of relations to women for everyone mother reared.

We know this in the consulting room where we become – whether we are a he, a she or a they – variously experienced as enabling, punitive, longed for, withholding, disappointing, adored maternal object. Part of the therapeutic journey is to receive

and tolerate such felt experiences as we endeavour to move the individual from dwelling with part objects to coming to a sense of a self who can engage with other separated but attached subjects. The struggle in psychoanalysis is to see and be seen, to prise oneself out of defensive mergers and defensive distances, to take up a subjectivity that recognises personal value which ceases to demean self and other. In this practice the opportunity of encountering one's own internalised misogyny is implicitly addressed and understood.

Misogyny is underpinned by social mores which continue to designate women and men in crude binaries, and we could say that this has been exacerbated in late capitalism by a kind of hyper femininity and hyper masculinity groomed for the exigencies of the market. The neo-liberal subject is offered terms for living which exaggerate what it means to be a girl or a boy, a woman or a man. No wonder then that we have a serious assault on these propositions and the welcome development of non-binary thinking, representation and practice. The walls are coming down, and with them an invigorating challenge to some of our psychoanalytic ideas.

The panellists on misogyny (of which I was one) at the very excellent PP NOW conference spoke to the ways in which the house is tumbling down. Turbo capitalism,

Continues overleaf



Fragilities

continued from front page

in which performance, personal brand, fame, being, doing, selling, have replaced community and contribution, alongside an ideology of competition, growth, freedom, individuality, othering and exclusion, let alone the transfer of wealth from the many to the few, has ushered in the seeds – only seeds I fear – of its own destruction. As climate change remakes nature, so binaries of exclusion are contested. Gail Lewis, Jessica Benjamin and I each focused on fragilities. Fragilities of whiteness, fragilities of class, and fragilities of gender. Certainties replaced by protest and refusals, some progressive and some disturbing. Gail Lewis talked of the ways in which racialised and gendered identities are being contested and refused; while Jessica Benjamin spoke of the women and men whose dispossession inclined them to vote for a cheat, a liar, a sexual predator as president, as the advent of reality TV rode over the old elites and put two fingers up to the effrontery of America having elected its first black president.

Psychoanalysis provides the bridge for understanding the way in which increasingly fragile social categories become lived experiences and the difficulties we encounter when what has been internalised and is constitutive of self is challenged. Fanon's important work from the 1952 *Black Skins, White Masks* has been the standout study for understanding the internalisation of oppression. His work is a model for the internalisation of misogyny in women and in men and for understanding the fragilities and defensive positions of racialised identities.

Fragilities reveal how the concretised identities which we have been invited

to inhabit collapse under rapid social change. The concrete require stability. Paradoxically the past thirty years of economic 'liberalism' (a misnomer of epic proportions), in which wealth has been transferred to the 1% and specifically the 1% of the 1% (a category which holds 50% of the wealth of the world), has engendered a kind of post-modern madness. Categories no longer hold. *All that's solid melts into air*. And yet we cannot be as positive as Marx and Engels. The post-war social democratic contract has been eviscerated as wealth has become the way of reshaping society. Even such a social democratic institution as the NHS has turned into an accounting machine, like the BBC under John Birt before it. That which the state owned is unrecognisable. The neo-liberal state still badges our health and illness provision as NHS but the growth of private companies providing every kind of service, from colonoscopy to audiology, sees money moved from the provision of services to accountants, managers and profit-making companies. The nation state itself is in peril as corporates with larger budgets than states influence tax policies that are in their interest, while impoverishing the state's capacity to invest in infrastructure. Investment in a society is now conceived as a handmaiden to corporates, not to the wealth of all people. And so bloating sits alongside fragilities and protest.

Of course, psychic fragilities are not confined to the poor. We could think of how they exist too for the very wealthy, viz. Weinstein, whose constant predatory behaviour speaks to a kind of power so unsure of itself it needs constant confirmation and reiteration. Repetition compulsions via the iterations of class, of race, of gender, strain under the struggle



for emancipations. Our job is to hold the tensions between the material facts of existence – life, death, bodies, locations – and the imagination, how to de-concretize and find enough spaces in our selves and those of the people we work with to countenance and foster the thoughts that don't fit, the thoughts that expand, the thoughts that recognize our conflicts and difficulties in ways that extend beyond internal binaries of good and bad, me and other, man and woman, hate and love.

'Psychic fragilities are not confined to the poor.'

Psychoanalytic thinking and practice, since it has gradually untethered itself from reactionary social policies such as being handmaiden to the constraints of 1950s America's attempts to re-socialize women back into the home after the adventures of World War II, have begun to liberalise (in the best sense of the word). It has been rejecting the yoke of off-the-shelf morality and begun to listen, to hear, to enable. It has been offering a democratic relationship in which authority can be borne and examined, in which notions of femininity and masculinity and race and class and politics and money and the environment can enter the clinic with the sense that prejudice and fear can be understood as defence, not as a must be.

Fragility is what we deal with. With questions and worries and uncertainties, we endeavour to hold a frame while individuals, couples, groups explore the multiple meanings of their dilemmas. People come to therapy looking for certainties. We destabilise such notions because the process of self reflection necessarily upends knowns. In the exploration of uncertainties, we discover society's hurts, the costs of hyper

masculinity, hyper femininity, and the fragile racialised and classed identities which mark and facilitate allegiances which are not in our best interests.

As Gary Fereday passionately argued at the conference, psychoanalysis needs to come out into public space and claim its knowledges. Indeed. Psychoanalysis has much to bring to the table; the understanding of internalized misogynies is simply one. What we see in the consulting room is the intricate knit between self, other, society. We see the pain and anguishes and we see the longings. Social policy that ignores our insights is diminished. It needn't be, but we have to work hard to be heard outside of our comfortable quarters. We have a responsibility to share what we have learnt ■

Susie Orbach is a psychotherapist, psychoanalyst, writer and social critic.



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Editorial

Growing confidence

By Gary Fereday

WHAT'S DISTINCTIVE about the BPC's flagship conference, Psychoanalytic

Psychotherapy NOW, is that it is not a traditional clinical conference. Indeed, it is not at all about how psychoanalytic psychotherapy is an effective treatment for depression or emotional and relationship problems. PP NOW is a conference that allows an exploration of how psychoanalytic theory and thinking, with our understanding of the unconscious and transference, can be used to understand human behaviour to help policy makers, politicians and social commentators think differently about contemporary problems in society.

The overarching theme of PP NOW 2017 was the challenges facing liberal western democracies, with the rise of authoritarianism, the far right, and an increasing intolerance and more overt prejudice in social and political discourse.

For the first 30 years after the end of the second world war the post-war consensus seemed stable, with social democracy taking hold in western Europe. In the

United States, with its much greater focus on individualism and markets, the endless improvement in ordinary Americans' lives seemed to be a given that would go on for every generation. But then, in the late 1970s, cracks started to appear, and neoliberalism with its unregulated markets and ideology of the self and personal advancement started to take hold on both sides of the Atlantic.

Yet democracy itself still felt unchallenged and certain. The fall of the 'iron curtain' a decade later and the subsequent emergence of a larger and more integrated European Union suggested, at least in the west, that liberal western democracy had triumphed over all other forms of government and was here to stay; an idea famously encapsulated in the American political scientist Francis Fukuyama's essay *The End of History* published in 1989. Fukuyama argued that the advent of western liberal democracy signalled the endpoint of humanity's sociocultural evolution and the final form of human government. In 2017 that argument looks much less strong.

How different things look now, with Russia locked in a hugely authoritarian regime and an economic system that defies any sense of capitalism or socialism, while the President of the United States articulates an angry voice that seems to capture parts of white working-class America who feel forgotten by politics. Meanwhile China, no longer a communist country in any normal sense of the word, is quietly filling the space America is vacating as the world superpower. Authoritarian views and regimes seem to be in the ascendency. Even the European Union, arguably a beacon for social democracy, is starting the fray at the edges; Brexit and the resurgence of the far right in Poland, France, Austria and even Germany posing an existential threat to the European project. The world suddenly seems a less certain place than it did only a decade or so ago.

The fear of the 'other', fear of 'those over there' wanting to come 'over here', and fear of those who don't conform to the norms of society, is increasing. With the growth of social media we are more connected than ever before; the views and opinions of anyone around the globe can be read and watched, their experiences, their aspirations and fears shared with the world. And yet this rise of technology, instead of making us more connected, seems to be in danger of separating us even more, as people settle into echo chambers of like-minded individuals with their friends on Facebook or the feed they follow on Twitter. All reinforcing their interests, their prejudices and their view of the world. These echo chambers are increasingly filled with 'fake news', unmoderated by respected journalists or

by broadcasters with integrity such as the BBC.

But before we, as a profession, take the moral high ground, it's worth reflecting how we too can also be guilty of talking in an echo chamber. At the opening of the PP NOW 2017 conference I set a challenge to the profession, and I make it again now.

I've worked with psychoanalytic organisations for over a decade. I've worked with some amazing people and have seen the extraordinary potential for the psychoanalytic work to turn lives around. But at times it has been frustrating. Frustrating because of the tendency of the profession to talk to itself and forget talking to others; a tendency to not to want to change, for fear of losing something precious; and a tendency to confuse the very real need for confidentiality of clients with the need to talk to others about what we do.

We must be more confident of what we do and what we have to offer politicians, policy makers and social commentators. And we could usefully do this in their language, not ours, so they can understand more easily what we have to offer. PP NOW 2017, the articles in this edition of *New Associations*, and the winners of the PP NOW Awards are all fantastic examples of what we have to offer. I look forward to a growing confidence of the profession to reassert itself in modern society ■

Gary Fereday is Chief Executive of the BPC

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Closing date for submission is 31 January 2018



PP NOW 2017

Protecting the grey zones

By Catherine Fieschi

Catherine Fieschi argues for a return to ambivalence and deliberation.

ANALYSTS AND therapists of good will, please leave your rooms, put down your pens and hold your feuds... the world of politics and policy needs you. Treat us as reluctant patients that urgently need to talk – also, we have no friends.

For the past twenty years, in various guises and from various platforms, a number of us involved in policy and political analysis have tried to bring your insights to policy-makers and the world of political decision-making. Progress has been slow. And yet this political moment is crying out for a redoubling of these efforts.

There are two main reasons why policy, and more broadly politics, always have and always will benefit from your perspective. The first is that you, de facto, provide important alternative ways of categorising citizens. This is crucial because policy-makers have no choice but to place citizens in categories (the old,

the young, men, women, the poor, the rich, the middling) – they cannot escape the logic of categorisation when policy goods need to be provided fairly and on a mass scale. And the categories with which they work are not wrong, but they are based on a set of needs that are fairly narrowly defined. And evaluated in fairly narrow ways. Much progress has been made in refining these categories over the past couple of decades, but there is still a long way to go to convince policy-makers of the importance of emotional and psychological needs, to encourage new forms of measures and new types of provision (along a family-driven logic, to name but one example) as well as to deliver policy goods in ways that take into account the alternative – and self-defining – ways in which people think of themselves. These definitions must underpin the way in which we think of social care, child protection, education design, rehabilitation – and the list goes on. The different types of needs (but also of skills) – and the new categorisations that must accompany their recognition

– will increase given demographic and lifestyle transformations.

You are best placed to call attention to these needs and describe them compellingly. As well as to recommend how they might be best addressed and met. And decision-makers need to understand the dramatic costs associated with not meeting them. The treatment of refugee children and young people and its impact on their subsequent capacity to become functioning and empathetic members of society, the failure to tackle the effects of low-level depression brought on by the anxiety and stress of poverty, or, more generally, the psychological impact of uncertainty and rapid change on individuals poorly equipped to deal with such demands. The impact of all of these, to name but a few, is being felt at every level of our polities – and the costs are both enormous and rising. And yet, the complex and delicate human responses that underpin the behaviours of our co-citizens in distress are forever interpreted in ways that reduce them to almost mechanical reactions: predictable and predictably solved. The fact that such a large minority (in the best case scenario) do not conform to policy expectations of success seems to change little in policy responses.

The second reason why your perspective is crucial is that it helps debunk the fantasy that we, as citizens, always know our own mind; that we are conscious of our needs, certain of our desires, that we can name them and, as result, articulate our preferences dispassionately – and on demand. Politics, and in particular progressive politics, tends to work with an individual that is all reason and consciousness. The darker lining of our Enlightenment legacy is that we are hopeless, in my domain of political analysis, at dealing with an individual of

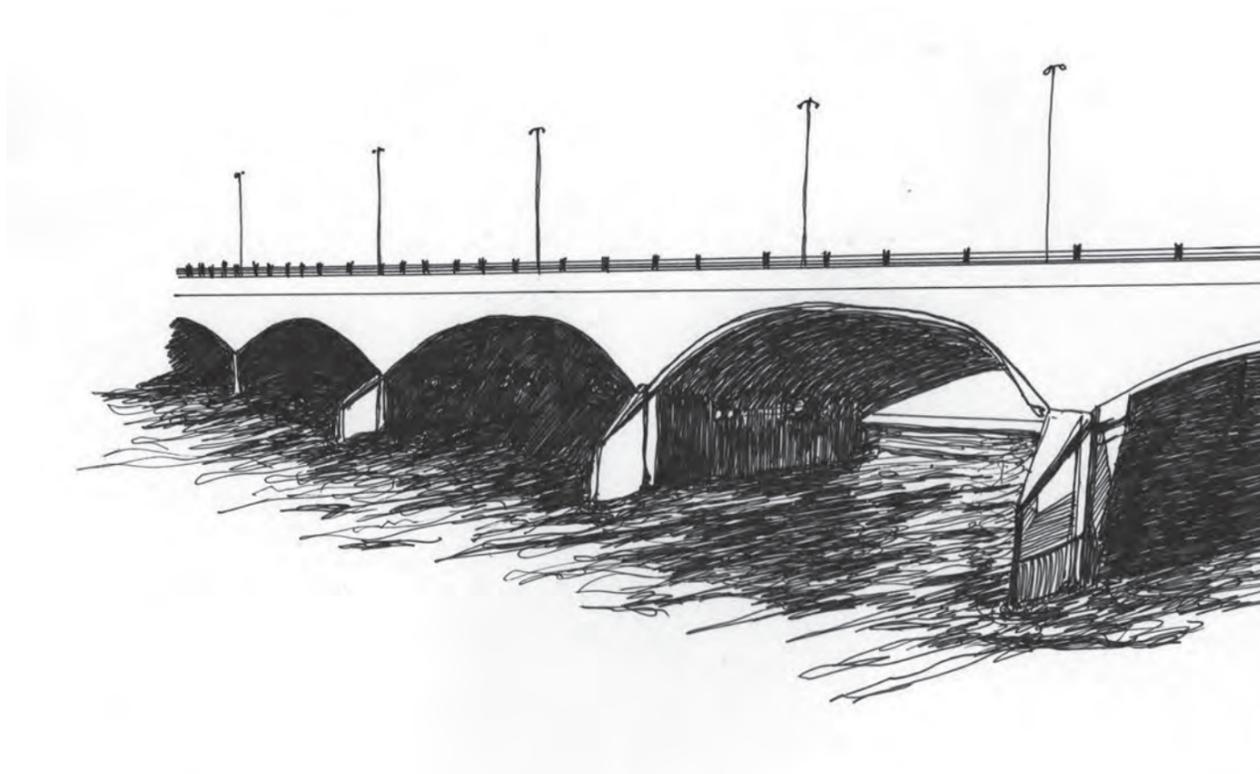
desire and ambivalence. Aristotle's passion and rhetoric were swept away alongside religious superstition in the great clear-out that fashioned the rise of the modern individual, and our politics and policies are in deep denial about our true nature.

'Politics tends to work with an individual that is all reason and consciousness.'

That is not to say that we are not reasonable – but that we are extremely unclear as to what constitutes reason. A certain powerful tradition of political science and political analysis has privileged understanding of reason as a kind of rationality based on cost-benefit calculations. Rational choice theory, though less dominant than it was in the social sciences, still posits voters and citizens busily calculating how they will 'maximise their utility' – though politics and policy rarely use this language, the underpinning logic is profoundly shaped by this kind of thinking. When reality catches up with us, with voters and citizens so clearly going against what is understood as self-interest, most will promptly declare them unreasonable. We then witness a shift to a rhetoric of 'head vs heart'. In my field of study (populist politics), I have seen countless policy-makers throw up their hands in despair and declare that voters are 'irrational' and that we can no longer 'talk to the head', that we need to 'talk to the heart'. This usually means: you need to leave out the stats and the facts and just tell them a good story (and there is nothing wrong with good stories, but we do need to keep telling them with a few good facts and stats thrown in). This U-turn is far from helpful. First, because it stems from a willingness to infantilise citizens instead of finding better ways of explaining complex material and debating difficult issues. And second, because it continues to entrench the Enlightenment dichotomy between head and heart, head and body.

Connecting the two, specifying the relationship between emotions and decisions, helping to explore the complex mix of motivations behind our preferences and where, and how, these are shaped, is one of the key contributions that psychoanalysis must make to politics. And we are in urgent need of it given the nature of this political moment. Why?

What you all already know, and what I see in my research and in the discussion groups we run, is that all of us need time to know, and certainly to name, how and what we feel. Most of us know our minds only after some reflecting and deliberation, and yet our current processes of politics and policy, and the instruments they use, offer mainly instantaneous snapshots and short-cuts into people's preferences. Policy is elaborated, and political decisions are taken, on the basis



of polls and surveys that offer nothing more than a flimsy glimpse into knee-jerk reactions to statements and questions designed to elicit the most binary reactions (easier to fit into categories).

But it is worse than that. Our politics are being shaped by a populist drive to exploit these crude binary results, whilst denying the existence of any grey areas, by making hesitation and deliberation not only illegitimate, but suspect.

Populist politics – of the Brexit kind, of the Trump kind, of the Orban and Front National kind, but also on the left of the spectrum (think of the politics of Jean Luc Mélenchon in France, or a few others here in the UK) – denies complexity and shames those whose reactions are not immediately known to them; those for whom the answers are not always clear-cut. It posits that if you don't know immediately what is 'right', what is 'true', then you are not really of the people. If you need to think about it, then you're not 'one of us'. Demanding to reflect on an issue, suggesting that things might be more complicated than they appear, is as good as admitting that you don't have the common sense of the true people. And that you cannot be trusted.

As for policy-makers, and politicians, should they be caught referring to the complexity of a choice, or the difficulty of giving definitive answers to what are, in fact, almost intractable problems, they are immediately accused of wanting to bamboozle ordinary people with 'expert' talk – and often of betrayal. This is not a politics of the heart – it is a politics of instinct. It is a politics anchored in the refusal to grant anyone the time to know their mind, in other words to know how they feel and what they want. But, rather, bully them on the basis that only an immediate reaction is a valid one. Yet the hallmark of a good and functioning polity is a set of institutions that can recognise ambivalence, complexity, hesitation, and can provide channels for their exploration and to find a possible, collective resolution. What Aristotle might have called prudence. We seem to be in short supply of prudence, as people in their various roles are increasingly exhorted to mistrust reflection and trust their instincts. Many observers have been pointing to the gradual mimicking by politics of the world of entertainment and social media: politicians treated as celebrities that can be 'voted off the island', reactions reduced to a thumbs-up or thumbs down (what I have referred to elsewhere as 'colosseum

politics'). But we must not be blind to the fact that this drive for immediacy is relentlessly exploited and recuperated not just by commercial operators but by populist leaders and movements – and turned into much more than a weakness, turned into a test to sort the 'real people' from 'the traitors'.

As a progressive, arguing in favour of deliberation, and for the cautious interpretation of results (results gathered on the basis of such blunt and unreliable instruments as referendums, surveys, and polls), can easily get you accused of anti-democratic elitism, of trying to 'second-guess' ordinary people (who know better because they let their instinct speak rather than engage in suspect reasoning). Call yourself a leftie? How can you argue you're on the left if you suggest that perhaps the people don't know best? My argument of course is that for the people to know best, they must be given all the opportunities to know best, and crucially to know themselves – and that can only come from time to deliberate, evaluate and wrestle with the discomfort of complexity.

So, your mission, should you choose to accept it, is first to help us push different

categories of needs onto the agenda; but perhaps even more importantly, to advocate for time to think and for deliberative forums, for privileged spaces and time for discussions that can allow for the kind of self-exploration that is being increasingly held up as no more than a mark of privilege and a requirement of the new bogey-man – the liberal elite. We need spaces to examine our reactions, understand our desires and our wishes and turn them into preferences that can be translated into policies and decisions. And we need you to keep explaining that there is no ethics without emotions, and therefore no just politics without emotions. But that none of this can turn into a defence of raw instinct. Finally, we need you to highlight the many ways in which humans need the grey zones of hesitation and ambivalence – that we are creatures of ambivalence and that we do not always know the roots of that ambivalence – but that these are the rich soil of experience that can inform the best of policy and strengthen the most sophisticated of institutions ■

Catherine Fieschi is director of the Counterpoint political science consultancy.

Shame, Guilt and Sexuality

A one-day workshop with

Jan McGregor Hepburn and David Richards

London, 9 February 2018, 10:00am to 4:00pm

Booking link: www.nscience.co.uk/9-february-2018.html



Shame, Guilt and Sexuality are inextricably linked but remain frequently neglected areas for therapeutic exploration, despite their centrality in Freud's original thinking.

At this practical and unique seminar, which would be particularly relevant for psychotherapists, psychologists, counsellors and psychiatrists, Jan McGregor Hepburn draws on her longstanding experience in social work management and Psychoanalytic Psychotherapy, while David Richards taps into his extensive experience of working with issues

of identity and sexuality, and particularly with homosexual men and women. Together, they help us comprehend the elusive connections between shame, guilt and sexuality.

Jan and David will not only present material based on published evidence; but also, use group discussion and clinical case studies as part of the workshop. Participants are welcome to bring vignettes of clinical material that can be shared and discussed within the normal boundaries of confidentiality.

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PP NOW 2017

Political engagement

By Joanna de Waal

Speakers: Lene Auestad and Andrew Samuels; chaired by Alan Colam

THIS REVIEW of the afternoon breakout session on political engagement was somewhat hampered by my not being able to properly hear the first speaker, Lene Auestad, making comprehension very difficult. My understanding was that Auestad was suggesting that politics is not natural but is constructed in response to difference.

She conceived of it as a table – man-made as a place around which differences can sit. The table unites and separates, preventing a falling into, yet maintaining a connection with, one another. She viewed this through the Winnicottian lens, where the baby in an initially unintegrated state grows through the mirroring gaze of mother, and the shared space between them becomes the place where culture flourishes. In contrast, politics today is in a state of disintegration leading to a mode of survival. She referenced the disintegrated state of the NHS by way of example.

Thus politics, rather than functioning like a solid, balanced table, has become about survival, and survival is closely linked to privilege. There is, as a result, no longer a notion of social holding; and the public spaces that should function in this way (e.g. public parks) in fact operate on a model of exclusion – only certain people and behaviours are accepted, and if you do not conform then you can be ejected. She suggested that such pseudo public spaces are on the rise in London – privately owned parks, or road crossings that only allow enough time for a fit walking person to cross, signalling for example to the elderly: not you! She was specifically critiquing Britain, in contrast to her own country of origin – Norway.

Andrew Samuels, the next speaker, has through his considerable interest and involvement in the political sphere identified four types of citizen: the heroic, the sibling, the apathetic, and the good enough; acknowledging his use of Jung's psychological types and Winnicott's good enough mother and, in line with Jung, declaring it worthwhile to identify your weak type.

The heroic citizen is courageous and fights for a cause; whilst, in negative form, can become brittle and violent. This is the freedom fighter, the activist. The sibling likes to engage via teamwork and is concerned with community, yet prone to being caught up in internal rivalry and slowed down by the very structures that make for cooperation. These two were engagingly described with many pertinent and lively examples.

'There is no longer a notion of social holding.'

The apathetic citizen, Samuels said, doesn't really exist, being one who conceals their real political position for fear of getting it wrong. In other words, they are not really apathetic – the Oxford Dictionary definition of which is 'lack of interest, enthusiasm or concern' – but frightened. Why not name it as such? This citizen is strangely accorded an empty space. I will return to this.

The good enough citizen, closely associated with the necessity of failure, received the greatest attention in this talk. I took Samuels to be arguing that in order to constellate this citizen (implicitly, it would seem, designated the preferred type) it becomes necessary to embrace the reality of failure, and in so doing free oneself from the success/failure binary. This binary swings from a position of inflation – a 'can do' attitude that Samuels likened to Bob the Builder (can we fix it? Yes we can!), and like Bob is a construct that cannot actually fit reality – to a state of failure experienced as annihilation, self-denigration and self-abasement. Samuels' good enough citizen, then, is one who can manage disappointment and embrace failure, conceived as similar to the good enough mother, who 'fails the baby in the baby's own way' (Winnicott, quoted by Samuels in session). Is the 'baby' the political ideal and the 'mother' the person trying and, inevitably, failing, to carry out that ideal, or the other way

round, where the 'mother' is the political ideal failing, inevitably, the 'baby' (individual) in ways particular to them? It was not made explicit.

In support Samuels quoted Rumi – 'Failure is the key to the Kingdom of Heaven' – but have we actually left the binary of success/failure by reaching this place? Or has failure just been co-opted as a success (a way into the Kingdom of Heaven)? Have we simply performed a political manoeuvre and been seduced by a spin?

Samuels opened with typology but seemed more interested in Winnicott, and left me wondering how he was making use of Jung's theory of types in his thinking on political engagement. Perhaps this is in his recent book. In his presentation, however, by privileging his fourth type Samuels' message became one of 'how to be a good enough citizen', somewhat different to his original focus on the various ways individuals engage with politics.

I kept returning to Samuels' apathetic citizen, snagged on the scant attention given in comparison to the other types. Perhaps this citizen does exist, separate from the frightened one, and with a different orientation, rather than type, to the good enough (akin to Jung's introvert/extrovert). Indeed, the good enough orientation appeared to embrace within it the three other types – heroic, sibling and apathetic (really frightened).

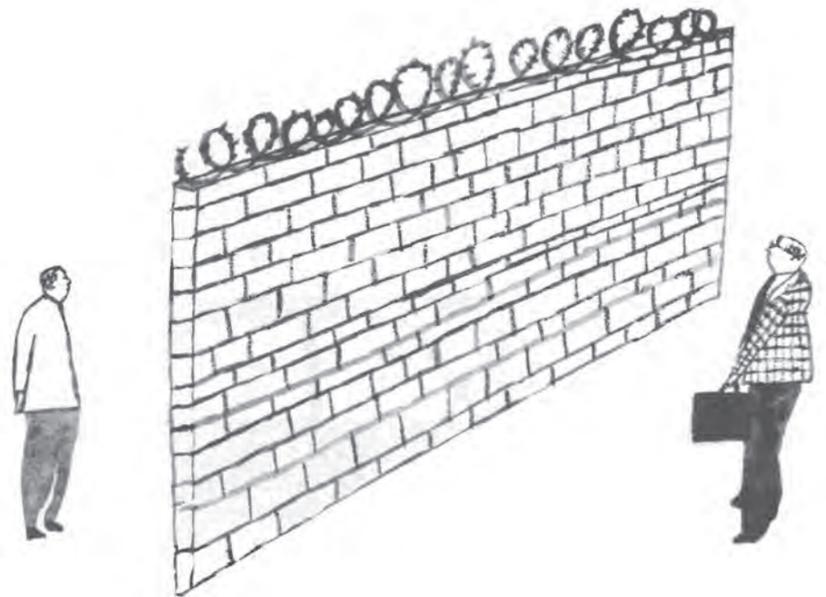
Someone asked, 'What if you have accepted the necessity of the place of failure in your endeavours and still think that it [political engagement] is a waste of time?'

Is this the voice of the apathetic citizen, with something to say about a space of indifference? Where the good enough citizen engages with politics between poles of success and failure, the apathetic citizen might be speaking from a space of non-engagement within the constructs on offer. If we are to accord this citizen an equal hearing, might their attitude

have something important to offer? Might this citizen hold the place of 'a' = not; a-pathetic or a-political: a place almost inconceivable for anyone whose nature is political, i.e. the good enough citizen. This was one of Jung's points with his theory of types: that each type and orientation has an opposite that is felt to be in some essential sense incomprehensible to its pair, yet they do and must coexist if any kind of balance is to be found.

There is for me here a connection between the two speakers that runs parallel to my experience of the conference in general: as an organisation holding many different modalities I was dismayed but unsurprised at the absence of Jungian thinking. This is nothing new: there is a kind of psychoanalytic blind spot when it comes to Jung, and those of us who have studied him do not help by remaining silent, for a variety of reasons. Without going into those here it does nevertheless seem pertinent that at a conference that purported to be about the difficulties and necessities of recognizing marginalized voices (voices that are often treated not necessarily with hostility, but worse, indifference), there was a voice, a Jungian voice, within that very community that was virtually silent. Nowhere was this more evident than in the brilliant and wide ranging opening address that named 20 or more seminal works from across the psychoanalytic canon, but missed out Jung. Why is he not at the table? ■

Joanna de Waal is a Jungian analyst and registrant of the BPC.



PP NOW 2017

The analytic settee

By James Johnston

How is class relevant?

Speakers: Lynsey Hanley and Joanna Ryan; chaired by Gary Fereday

THE TITLE 'the analytic settee' is not a typo for the analytic setting, and nor does it refer to the 'settee' meaning the subject who occupies and uses a 'setting'.

While listening to her class presentation Lynsey Hanley referred to her experience of analysis as 'lying on the analytic settee', rather than the usual lying on the 'analytic couch.' This had an aural Proustian impact on me, returning me to the language of my working class childhood in which we had a settee rather than a sofa (or a couch).

The analytic settee is a shibboleth phrase which reveals class origins. A shibboleth in the Old Testament is a word that marks out belonging or not belonging by the way the word itself is pronounced, with life and death consequences if the enunciation is wrong. The vocal echo from my working class childhood contains the visceral experience of doubt about belonging which is revealed by the voice and the choice of words, which underpins the challenges inherent in class movement and the exposure of social mobility.

I recall a supervisor was vexed that a psychiatrist colleague had trained as a psychoanalyst 'because he came from a working class background.' The supervisor was revealing the 'us and them' divide between what he perceived to be the privilege and elitism of psychoanalysis and what he saw as the real world of psychiatry and poverty, more suited to a working class lad. This supervisor inspired me in many ways, one of them being to explore the psychoanalysis he criticized and, despite being a working class lad, deciding to train to become a psychoanalyst.

Joanna's and Lynsey's talks offered distinct and complementary vantage points on the question of the relevance of class in psychoanalysis. Joanna Ryan gave a psychoanalytic psychotherapist's experience, from both the consulting room and research interviews with psychoanalytic psychotherapists from a variety of class backgrounds. Lynsey

Hanley spoke of her ambivalence regarding the relevance of some aspects of her experience of psychoanalysis for her personal development and social mobility; a blind eye was turned to class for her on the analytic settee.

The psychoanalytic clinician was challenged by Lynsey and Joanna in not understanding the working class experience, or at least not easily looking beyond the immediacy of the internal world to reflect on how class differences inflect therapy relationships. The way we pronounce pain is not a ubiquitous language; Joanna revealed how she was challenged by a patient that she was simply too upper class to understand him, or anything about class, and that she 'reduced everything to personal and familial issues' – that there was no perspective other than that of psychoanalysis. Joanna's recognition of a 'fearful righteous, envious and angry figure of the working class other' opened for her a countertransference abyss of shame, paranoid and defensive thinking leading to her not being able to think. This led Joanna to think and engage with what she called an 'absent presence' in the psychoanalytic consulting room, of class being significantly present in the economic, cultural and social resources to engage in the field, but mainly absent from professional and clinical discussions.

One of many bridges between Joanna's and Lynsey's talks was about social mobility, class transitions which are far from seamless or easy or without internal conflict. Joanna concluded that a psychoanalytic understanding of the psychic demands and costs of class mobility could contribute to public debate about assumptions that neoliberal ideologies make about transitions from working class to middle class contexts.

Lynsey spoke personally of the costs of class mobility in describing a therapeutic journey which she understood as securing permission over many years, beginning in adolescence, to leave the Birmingham Council Estate called Chelmsley Wood in which she grew up. She described the 'wall in the head' (an allusion to the

Berlin Wall: 'der Mauer im Kopf') in the internal divide she carried into the posh sixth form in which she didn't belong, seeking help of CAMHS therapists to try to understand her struggle, later lying on the analytic settee to recognise what she had needed was the permission to leave. The sense of not belonging was visceral; a culture shock in which it wasn't 'all the swots together' as she assumed, she was marked out as different. The breakdown that followed was described as a profound lack of confidence in the aspiration to develop as she threatened those she loved with an unfamiliar narrative of moving to better herself: 'Why are you running off?' she was asked. 'Why are you abandoning us?' She had to struggle with a sense of guilt in which her very development was experienced as transgressive.

'Class transitions are far from seamless or without internal conflict.'

A painful spotlight is shone on those who seek to develop and leave working class origins in which the spectre of a sense of obligation to the family casts a shadow of ambivalence over achievement. The analytic settee on which she lay might help offer permission to move on, but it is inflected with the accent of middle class preoccupations with The Self, serving to highlight the ambivalence of an exit in the accusations of a selfish struggle to grow and leave the origins and responsibility to remain the same, not to challenge the way things have always been.

In some respects the polarised identities of working class and upper class segregated worlds have in common an attitude of seeming indifference to the views of others; the entitlement of the aristocrat which offers deference to no one finds a mirror in a defiant lack of deference in working class pride. Middle class respectability, with its exquisite sensitivities to the perception of others, is accentuated by the vulnerability to a secure base social mobility affords those who exit the working class environment. The process of social movement undermines because the very act of moving from one class world to another leads to self-consciousness in uncertainties and anxieties generated in being a dislocated moving target about belonging in the new class world. In the audience discussion the disclosures of working class origins were arising in a way that had the quality of credentials being proudly shared, which I heard later left some audience members ashamed of their middle class origins. Visibility and invisibility in the experience of class had echoes with discussion about

the complexities of race, what is seen and not seen, known and not known. The process of social mobility fosters a cultural movement which marks the individual out as not belonging in the process of becoming another. The very process of class transition, as in all development, involves loss, but in the permission to mourn a working class background there is a costly permission required of the self to accept a silent burden in a sense of betrayal and shame as part of the bargain of personal growth.

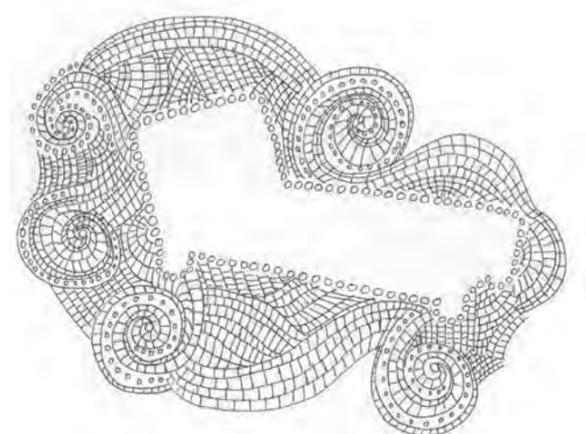
In the debate after these two excellent and moving talks, their generous openness stimulating open dialogue, themes of access and inequality were leitmotifs, as well as common ground found with cultural migration and loss as a mobility which marks out the territories of painful problems of otherness, leaving loved ones behind, and the challenges of being out of synchrony with the quotidian shibboleths of identity.

Although the discussion focused on problems of access, of class inequalities in entry or getting into places, I was equally preoccupied with the problem of exit – the challenges of getting out. The relevance of class to psychoanalysis may lie in problems of entry, but for professionals our relevance lies in the psychoanalytic exit. The application of psychoanalytic thinking for people for whom psychoanalysis is invisible and irrelevant requires permission for professionals to exit their consulting rooms by metaphorically taking the analytic settee out of the analytic setting.

Those psychoanalytic people who wish to be relevant to working class people need to avoid speaking in shibboleths, if they can. to convey the utility and value of psychoanalysis for those who do not live in Ivory Towers, without airs and graces, speaking 'from Freud to Fred' ■

Joanna Ryan is author of *Class and Psychoanalysis: Landscapes of Inequality* Routledge 2017. Lynsey Hanley is author of *Estates: an Intimate History* (Granta, 2007) and *Respectable: The Experience of Class* (Allen Lane, 2016) published as *Respectable: Crossing the Class Divide* in paperback (Penguin, 2017).

Dr James Johnston is a Consultant Psychiatrist in Psychotherapy.



PP NOW 2017

PP NOW 2017 Awards

PSYCHOANALYTIC PSYCHOTHERAPY NOW 2017

Lifetime Achievement Award: Susie Orbach

Forty years ago, **Susie Orbach** launched the Women's Therapy Centre in London, followed soon thereafter by the Women's Therapy Center Institute in New York. Both of these organisations continue to flourish four decades later. In the 1970s, women who could not afford private psychoanalysis received no treatment at all or would be forced to consult predominantly male psychiatrists. Through the creation of the Women's Therapy Centre, Dr Orbach provided the first space of its kind in the UK for women to receive psychoanalytical psychotherapy from other women in a safe environment.

Susie Orbach also published her worldwide bestseller – *Fat is a Feminist Issue* – around forty years ago, breaking the silence on eating problems in women for the very first time, and it has been in continuous print ever since. Since then, Dr Orbach has made many innovative contributions to the mental health profession, notably as a broadcaster and columnist, having written a column on mental health for *The Guardian*; and, more recently, having presented a landmark programme on BBC Radio 4, *In Therapy*, which attracted more than three million listeners per episode. Susie has also advised successive governments on healthcare policy, notably in relation to the condemnation of the use of 'size zero' fashion models. We can think of no one more deserving of this year's special PP NOW Lifetime Achievement award.



Response

It was a particular pleasure to read the programme of the BPC conference this year and to see the way in which the preoccupations that drew me to psychoanalytic thinking and practice, way back when, are now centre stage at this wide reaching and stimulating conference. From international concerns and the need to understand radical difference (Gabrielle Rifkind), from the need to understand the obliteration of the other (Jessica Benjamin), to Daniel Pick's masterful account of the history of psychoanalysis's entanglement with progressive movements and ideas, to the panel on internalised misogyny and the many workshops on topics from Brexit to the custodial services which could not help engage, the conference was a tour de force on contemporary social concerns and psychoanalysis.

To then be given an award at this event was magnificent. The Women's Therapy Centre which I co-founded with Luise Eichenbaum in 1976 was founded on the principle of understanding the psychic impact of the relationship between the social, the individual and the family; so to see these concerns becoming mainstream was gratifying and inspiring. And to then be given an award, well, that was and is gorgeous. I will hope to continue the mission to share what we learn in the consulting with the wider culture, from the reading, listening public to the policy makers. Thank you very much ■

Twitter: @psychoanalysis
www.endangeredbodies.org
www.Balintconsultancy.com



Award for Innovative Excellence: Panoptikon

This award celebrates a striking example of ground-breaking work. The innovative nature of the work can be in terms of clinical practice, research, or socially inclusive practice, such as working with sections of the community who may traditionally find access to therapeutic treatment difficult.

Panoptikon carries out extremely important and timely work, and awarding it with the Innovative Excellence Award was not a difficult decision to make. Panoptikon works with institutions as a whole, including prisoners, prison staff and other agencies. Working directly in prison wings allows it to communicate directly with wing staff both before and after sessions, and enables prisoners to access a psychodynamically informed service. Its method with prisoners is for two therapists to work simultaneously with the prisoner, creating a way of working safely as co-therapists, and it offers individual sessions to high risk and IPP (Imprisonment for Public Protection) prisoners who are often overlooked by other agencies. In addition to this activity, Panoptikon also addresses

the needs of prison staff. Panoptikon staff work to understand team dynamics as well as helping stretched and often traumatised members of staff manage their feelings towards the challenging and vulnerable population they deal with. The service has impressed prison governors in and around London and it is commissioned by a growing number of prisons. Panoptikon has also promoted the principles of psychoanalytic understanding through scoping groups in the Ministry of Justice and National Audit Office. It is a brilliant and innovative example of psychoanalytically-informed work directly making positive changes in a challenging setting.

PANOPTIKON

Response

Working panoptically in forensic settings has, at times, felt beyond reach and perhaps even impossible. However, the generosity and support of The Miles Morland Foundation and The Longford Trust enabled Panoptikon to be born and for our work to continue in the face of multiple setbacks. Prison governors put their trust in our model and together we have found ways of sustaining it. We would like to thank the many people who gave their valuable time and experience – colleagues, friends, supervisors, analysts and families – but at the heart of our work, it is the prison inmates and staff themselves to whom we dedicate this award.

Many things are emerging from this new beginning, including bringing the Panoptikon model to new prisons, and editing a book about prison experience. We are particularly grateful to our 'forensic family', the International Association for Forensic Psychotherapy (IAFP), for their constant support and example. Regular contact with this organisation has helped us to develop and maintain hope as well as to share a passionate belief in the value of psychoanalytic thinking. Finally, we thank the British Psychoanalytic Council for this unexpected honour and opportunity ■

*Directors Elena Munidici & Katya Orrell
elena.munidici@panoptikon.uk.com
katya.orrell@panoptikon.uk.com*

Special Commendation for Innovative Excellence: Street Talk

Innovation is our lifeblood and offers a way to continually renew the psychoanalytic method. **Street Talk** deservedly won the award for Innovative Excellence this year. It provides a service for vulnerable women at eight sites across London. Pippa Hockton, a psychotherapist, was moved to set up Street Talk in 2005 after a client she then saw disclosed knife attacks on women working in street-based prostitution, alleging that he could act in this way because no one would believe the testimony of such women. Street Talk offers counselling and psychotherapy to women trapped in street-based prostitution as well as to women who are victims of human trafficking. The women who use the service live

troubled, and at times, troubling lives, and most have histories of serious childhood trauma. When they first meet one of the five clinicians working for Street Talk, they are often addicted to street drugs and experience violence and sexual exploitation as a daily reality. They are desperate for psychological support – yet many have lifestyles or needs which could not be accommodated within mainstream therapy services. The BPC recognises that Street Talk provides an important service and follows a sophisticated model, where these women can meet with highly skilled clinicians in informal settings such as hostels or day centres.

Response:

It was not only moving that an organisation as small as Street Talk should receive this award, but above all, this has been validating for us. Street Talk works with the most vulnerable women in our city; women who were traumatised in childhood but who never received the help they needed. They have turned to crack or alcohol to self-medicate for the symptoms of trauma, and have got enmeshed in all that accompanies that. Street Talk set out to take therapy to women living in the shadows, to enable them to encounter their own humanity. To provide a service which is accessible, which takes account of all the barriers which exclude the women from other forms of care, it has been necessary to learn from the client

and adapt the model accordingly. Whenever one does something differently, there is the risk that the professional community will dismiss that as unprofessional or inferior. This award has recognised the challenges in working with women who have extreme complex needs but for whom that should not be allowed to be a barrier. I hope that this award will go some way to bringing the women out of the shadows ■

*Founder and Director Pippa Hockton
www.streettalk.uk.org*



PP NOW 2017 Awards

PSYCHOANALYTIC PSYCHOTHERAPY NOW 2017

Bernard Ratigan Award for Psychoanalysis and Diversity: Respond

This award applauds an individual or organisation that has significantly improved and/or developed inclusivity in matters of diversity such as ethnicity, sexual orientation, class, disability etc. in psychoanalytic practice and/or therapeutic treatment.

Since 1991, **Respond** has offered a wide range of services to children and adults with learning disabilities and autism who have experienced trauma and abuse, as well as those who have abused others. Its services have been consistently innovative and pioneering, and the BPC has long been impressed by its tireless efforts. Among its many services, Respond provides a Survivors Service, providing one-to-one psychotherapy to people who have been affected by abuse or trauma, a Young People's Therapy service, a School or College Therapy service, supporting children and young people who seem troubled or whose experience manifests itself in disruptive behaviour, and Forensic Services. Respond has also campaigned on a variety of injustices that many people with learning disabilities face. There is no doubt that the staff of Respond have changed the lives of many vulnerable people for the better, helping them achieve long lasting recovery and giving them the ability to live more fulfilling lives than would have otherwise been available to them. Respond is in constant demand due to the very niche and focused work they carry out in this often neglected and under-researched field, and it seems timely that the contribution of such organisations like Respond is recognised and celebrated. Above all, it gives to a particularly vulnerable strand of our society options and hope.

Response

We are so honoured to have had our work acknowledged in this way by BPC. For nearly three decades Respond has been providing psychotherapy and psychotherapeutically informed services to people with learning disabilities or autism, often against all the odds. Our beneficiaries so often have their emotional lives ignored and yet are more likely than others to have traumatic life experiences. As an organisation we have often felt on the outside and rather invisible, mirroring our client group in fact. We are thrilled to have been well and truly seen and included by the BPC; it means such a lot to all of us at Respond. Most importantly it will help change the historic view that people with learning disabilities and autism cannot make use of psychotherapy. At Respond we are proud to have been able to show clearly that they absolutely can ■

CEO Dr Noelle Blackman
www.respond.org.uk
Twitter: @RESPOND_UK
www.facebook.com/RespondUK/

RESPOND 
from hurting to healing



Award for Outstanding Professional Leadership: Susanna Abse and Ken Robinson

This award recognises an individual in a position of leadership who has developed their role to make a significant and outstanding contribution to developing the position and/or influence of psychoanalytic/psychodynamic psychotherapy in the wider world. This year there were two outstanding nominations for different styles of leadership, leading the panel to present two awards in this category.

Susanna Abse is an outstanding professional leader. Between 2006 and 2016, she served as Chief Executive Officer of the Tavistock Centre for Couple Relationships (TCCR, subsequently Tavistock Relationships). During her tenure, Susanna expanded the TCCR into an organisation which has made immense contributions to psychotherapy training, clinical services, research, and public policy. Prior to Susanna's chairpersonship, the organisation occupied only a tiny number of rooms on the third floor of the Tavistock Clinic. During her tenure the TCCR grew much larger and relocated to a substantial building of its own. Susanna Abse also successfully expanded the size of the training body from a mere handful to a cohort of several hundred trainees. Perhaps of most significance, Susanna enhanced the TCCR's social mission by disseminating psychoanalytical work with couples beyond the consulting room. She commissioned landmark research projects and developed groundbreaking clinical projects, including new approaches for the treatment of high-conflict couples and adoptive couples; parenting-focused interventions with couples locked in custody battles; as well as the 'parents as partners' group work programme. In making the findings of couple psychotherapy available to larger groups of people and in publicising research data, Susanna increased the understanding of this field and underscored its importance to government ministers and other stakeholders.



Response

It is a huge honour to receive this award which I accept both for myself and on behalf of all the wonderful people I've worked with over the years. If you win an award for leadership that means there was a team that was led! I have observed over the years that within our profession, leadership can be a complicated business – many psychotherapists seem to be reluctant followers. Highly prized independence and the autonomy needed for the work are, it seems, hard to give up. Being part of a team is countercultural and can be resisted. I was very lucky in my role as CEO of Tavistock Relationships that I had colleagues who let me lead, and for that I am eternally grateful. Now, a year on from leading an organisation myself, I am enjoying being able to share some of the experience and learning I gained as CEO with the senior staff I coach; helping them manage the challenges that they face – often in very difficult circumstances. Leading is never easy but, I do think, with the right support, it can be enormously rewarding. So many thanks to BPC for this very welcome recognition and many thanks to my collaborative colleagues at Tavistock Relationships who must take a share in this award ■

www.balintconsultancy.com
Twitter: @SusannaAbse

Professor Ken Robinson has done a huge amount of work to establish a psychoanalytic culture in the North East of England. He also lectures nationally and internationally, frequently giving lectures in Warsaw when time on weekends permits. Based at the University of Northumbria as visiting professor of psychoanalysis, he has established a professional doctorate, personality development courses, and an introductory lecture series with the IPA. In recent years he also established a two-tier training course in psychodynamic and psychoanalytic psychotherapy, which has made training more accessible via graded entry. Professional leadership often involves hard and rigorous spadework and Ken rarely pauses. In addition to his academic commitments, he regularly hosts psychoanalytic events, which offer people without clinical backgrounds an opportunity to see films and have post-film discussions which offer a psychoanalytic interpretation of human development and relationships. He is always available and generous in his time and support to trainees and colleagues, and has helped many to progress in their training. Professor Robinson has inspired many people to really believe in themselves and, perhaps above all, has set up a strong network of psychoanalytic colleagues stretching from Glasgow to Warsaw. He deservedly wins this award.



Response

The last few years have seen exciting development and consolidation of psychoanalytic thinking in the North East. The North of England Association for Psychoanalytic Psychotherapy (NEAPP) has restructured its courses to include a training in Psychodynamic Psychotherapy and a modified training for Child and Adolescent Psychoanalytic Psychotherapists. Last year NEAPP had its first graduates on the Psychodynamic training alongside our Psychoanalytic Psychotherapy colleagues, and more generally applications are buoyant. These developments demand a home. We are close to opening small but significant premises which will provide a Clinic, consulting rooms, teaching space and a library, the basis of which will be Pearl King's books.

It will house the Institute of Psychoanalysis's Introductory Lectures series and a regular programme of films and discussions which have already been running for more than a decade.

Outside NEAPP there is now a Professional Doctorate in Psychoanalytic Psychotherapy at Northumbria University where I hold a Visiting Professorship, and we are working towards a new M.A. in Psychoanalytic Studies. There are also frequent conferences in Newcastle with an impressive list of visiting speakers who have helped to further the development of a psychoanalytic culture.

I feel privileged to have been part of these developments which would not have been possible without the hard work of colleagues ■

Oliver Rathbone and the staff of Karnac Books

By Brett Kahr

An affectionate valediction

ON 29 SEPTEMBER 2017, Oliver Rathbone, the long-standing publisher and Managing Director of Karnac Books – the world's only fully psychoanalytical press – sold his company to Informa: a large conglomerate with offices in some forty-three countries, whose holdings include Routledge, a subsidiary of the Taylor & Francis Group. With immediate effect, Routledge has become the owner and custodian of a very extensive backlist of approximately 1,700 psychoanalytical titles. Karnac Books, founded in 1950, began to publish books during the 1970s, and since that time has developed a peerless reputation in the field. Thus, the acquisition of Karnac Books by Informa represents a landmark event in psychoanalytical history.

Although Routledge has now assumed responsibility for the future of the backlist and for the production of all those Karnac Books titles currently under contract and in preparation, the famous bookshop located on the Finchley Road in North London will continue to operate as per usual, selling psychological tomes of every shape and size, whether published

by Karnac Books or by Routledge or by other publishers, thus offering some much needed continuity to those of us who have developed very long-term attachments to this vital institution within both the British and the international mental health community.

The history of the bookshop will be well known to many of our older and more long-standing registrants of the British Psychoanalytic Council. The convivial Harry Karnac, a general bookseller, established a shop on London's Gloucester Road back in 1950, stocking a range of titles on gardening, cookery, biography, and related subjects. One day, the psychoanalyst Clifford Scott, who worked in a consulting room nearby, suggested that Mr Karnac might wish to consider displaying some of the books written by Scott's increasingly prominent colleague Donald Winnicott. Harry did, indeed, begin to familiarise himself with the work of Winnicott, and he eventually became a warm acquaintance of the famous child psychoanalyst. Before long, Karnac began to specialise in the sale of Freudian volumes, and he transformed the basement of his shop into an

exclusively psychoanalytical warehouse. During the 1970s, Harry launched the Maresfield Library, which specialised in reprinting classic psychoanalytical books. Obviously, he chose the name 'Maresfield' as a tribute to Maresfield Gardens in Swiss Cottage – the street on which Sigmund Freud had lived during the final year of his life and on which Anna Freud continued to live until her decease.

'The acquisition of Karnac Books represents a landmark event in psychoanalytic history.'

Harry Karnac eventually sold his company to the businessman Cesare Sacerdoti, who expanded the company by opening an additional shop on the Finchley Road and, also, by publishing a select range of newly commissioned psychoanalytical texts. Sacerdoti, aided by his stalwart assistants Graham Sleight and Malcolm Smith, launched a number of pioneering monograph series and established Karnac Books as a significant publisher of new works. Sacerdoti then sold the company to the American psychoanalysts Judith Feher-Gurewich (founder of the Other Press) and Michael Moskowitz (a former editor at the publishers Jason Aronson). Collectively, Harry Karnac, Cesare Sacerdoti, Judith Feher-Gurewich and Michael Moskowitz had worked tirelessly to create a secure base for a twenty-first century Karnac Books, and they deserve our profound thanks for having placed both psychoanalytical bookselling and psychoanalytical publishing squarely on the map.

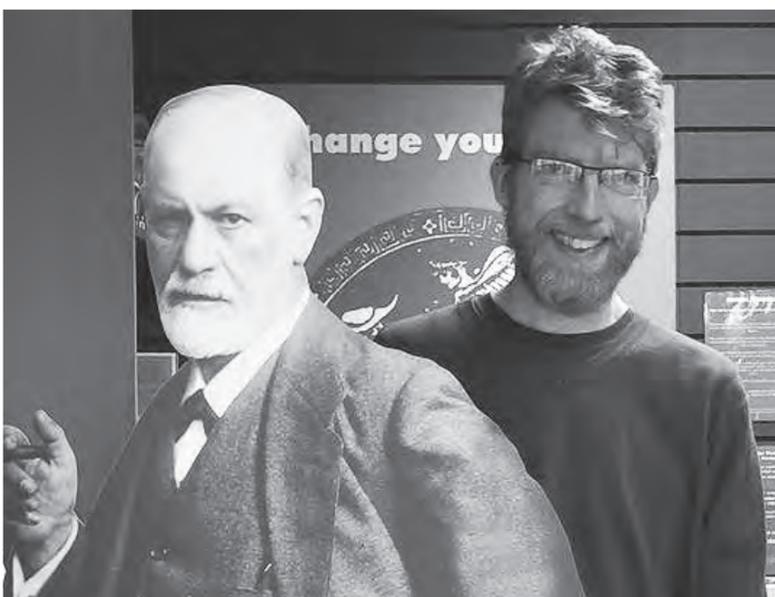
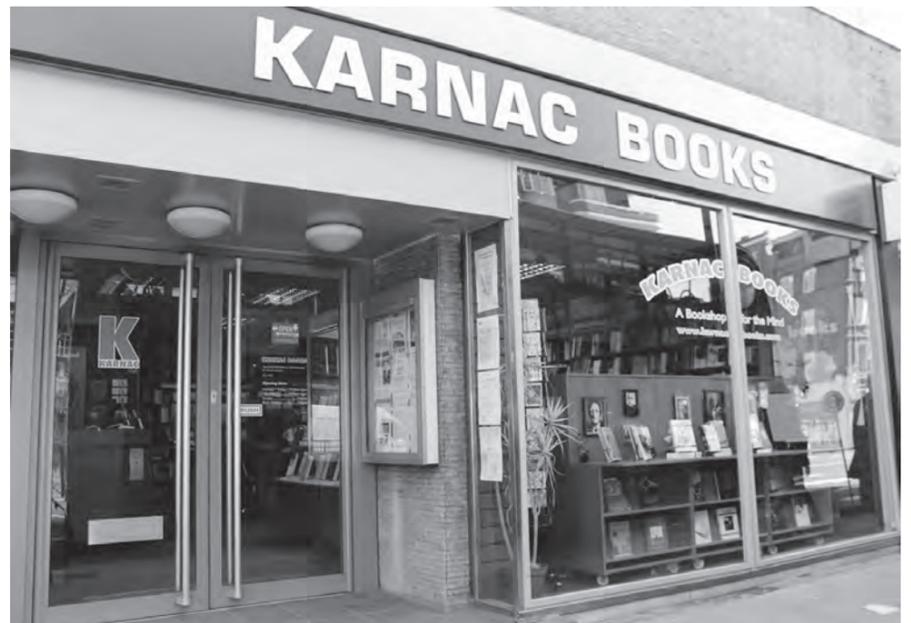
In 2001, Oliver Rathbone became the new owner of Karnac Books and would, over the next sixteen years, transform the publication arm from a small, though solid, concern into an international industry, which commissioned, edited,

and produced some 1,500 new books on a range of mental health topics.

Oliver Rathbone grew up in a progressive, liberal, intellectual family whose notable ancestors included the pioneering feminist and parliamentarian Eleanor Rathbone and, also, the venerable film star Basil Rathbone, best remembered for his frequent portrayals of Sherlock Holmes. Oliver's great uncle, Sir Rupert Hart-Davis, one of Great Britain's most distinguished men of letters during the twentieth century, became an independent publisher of great repute, and he no doubt stimulated the young Oliver's passion for books. Additionally, many of the members of the Rathbone clan, immersed in varying strands of modern thought, embraced psychoanalytical ideas rather seriously. Hence, Oliver Rathbone grew up in a remarkable climate, which one might describe as the perfect formation for the future publisher of Karnac Books.

Prior to his ownership of Karnac Books, Oliver had established a small psychoanalytical publishing house, Rebus Press, which broke with tradition by producing not only Freudian books but also Lacanian titles. When Oliver took over the reins at Karnac Books, he maintained an open-minded pluralism and, unlike his predecessors, he never commissioned books from a traditional ideological standpoint. He maintained the philosophy that if an author could write well and could make a psychological contribution, he would encourage publication, irrespective of whether the book promoted Freudian, Jungian, Kleinian, Winnicottian, Bionian, or Bowlbian concepts. Indeed, I shall never forget the brouhaha when, shortly after his arrival at Karnac Books, Oliver began to publish a small number of mental health titles written by general psychotherapists who did not espouse an overtly psychoanalytical bias!

By having embraced the very best of all of the psychological traditions, Karnac Books grew from a small publishing



Oliver Rathbone (with colleague)

psychotherapists who did not espouse an overtly psychoanalytical bias!

By having embraced the very best of all of the psychological traditions, Karnac Books grew from a small publishing house for the classically trained to a wider and broader institution, which produced titles by mental health professions of all persuasions. In doing so, the bookshop on Finchley Road no longer functioned as a clubhouse for the 'old school', but, rather, became a vital meeting place for well-intentioned clinicians of every professional orientation and every generation. In this respect, Oliver's open-minded and embracing spirit has, in my estimation, contributed hugely to a greater sense of cooperation and appreciation within the psychotherapeutic community at large, helping us to progress beyond our ghetto-like retreats.

To his credit, Oliver assembled a remarkable team of colleagues, all of whom worked together closely (quite literally) in the tiny office at the back of the Finchley Road shop, running both the bookselling and the publishing branches of the business. Oliver generated such affection and loyalty in his staff that, once one became an employee, one stayed for many years, thus creating a veritable psychoanalytical family. Alex Massey

served as the business director, assisted by Siobhan Mulcahy, Taneisha Smith, and Richard Szymczak, who have run the shop and the conferences, while Rod Tweedy has supervised the publication arm, ably accompanied by Constance Govindin, the contracts manager, by Cecily Blench, the publications and marketing assistant, and by Fernando Marques, who has maintained responsibility for the journals. Rachel Rathbone, Oliver's talented partner and mother of their two children, Alice and Marcus, has for many years navigated the unenviable task of supervising the intricate computerised accounts. Together, this skilled and dedicated group of people created a product which has made an inestimable contribution to the dissemination and advancement of psychological knowledge in Great Britain and beyond.

Under Oliver's leadership, Karnac Books became so admired as a publishing house that, over time, numerous eminent mental health professionals who had previously produced books for other houses gradually became Oliver's authors, and remained both loyal and appreciative.

Although Routledge has assumed responsibility for the management of all new behavioural science titles, Oliver and many of the members of his team will

continue to manage the precious shop on Finchley Road, where colleagues will still be able to browse, to purchase, and to relish meeting one another and catching up on news! Oliver will now enjoy a pause from psychoanalytical publishing and, quite recently, he has launched a new imprint, Aeon Books, which specialises in commissioning new titles on alternative medicine and related subjects. Naturally, we wish him well in this creative endeavour.

'This skilled and dedicated group created a product which has made an inestimable contribution.'

As news of the sale of Karnac Books began to spread, numerous friends telephoned me or wrote to me to express their deep sadness at this change of leadership. Oliver Rathbone and his team have become such stalwart figures in the lives of so many BPC registrants and colleagues around the world that many of us feel somewhat bereaved. As a frequent visitor to the bookshops on Gloucester Road and, later, Finchley Road, for thirty-five

years, and as a Karnac Books author for twenty-one years, I wish to express my tremendous gratitude for these wonderful people, without whom our profession would have infinitely less connection with, and impact upon, the world at large. I suspect that many readers will share my sense of appreciation and will wish to extend their own thanks to everyone from Harry Karnac to Oliver Rathbone and his current team for fully 67 years as valiant champions of our psychological labours ■

Brett Kahr is a Senior Fellow at Tavistock Relationships, Senior Clinical Research Fellow at the Centre for Child Mental Health, Consultant at The Bowlby Centre, and Consultant Psychotherapist at The Balint Consultancy.

Counselling and Psychotherapy Training



TAVISTOCK
RELATIONSHIPS



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These courses provide an understanding of psychoanalytic theory and technique as they relate to the adult couple relationship and provide students with an opportunity to think about how to apply this to their own clinical material. Components include lectures, theoretical discussions, video presentations by authors of key papers and clinical seminars.

See www.TavistockRelationships.ac.uk/courses for further details.

Certificate in the Study of the Couple Relationship

Bristol Course

Dates: Starting February 2018 (monthly on Saturdays).

Trainers: Tavistock Relationships staff including Andrew Balfour, Chief Executive, Mary Morgan, Reader in Couple Psychoanalysis, and Dr David Hewison, Head of Research.

Fee: £980. **Location:** Orchard Street, Bristol.

Frome Course

Dates: Starting May 2018 (monthly on Saturdays).

Trainers: Tavistock Relationships staff including Andrew Balfour, Chief Executive, Mary Morgan, Reader in Couple Psychoanalysis, Julie Humphries, Director of Studies and Catriona Wrottesley, Head of Studies (Psychodynamic MA and Psychosexual MSc).

Fee: £980. **Location:** Frome – Exact venue TBC.

Frome courses in association with



Frome Taster Day: Understanding the Couple Relationship

17 March 2018

Trainer: Dr David Hewison

Fee: £65 (£50 concessionary rate for WCP trainees subject to booking conditions).

Booking and further details: office@wessexcp.co.uk or call 01373 453355 or visit wessexcp.co.uk



CPD Courses in London

Psychological Processes in Divorce

Date: Saturday 24 February 2018,

Trainer: Dr Avi Shmueli, Psychoanalyst and Couple Psychotherapist, Supervisor of Tavistock Relationships' Divorce and Separation Consultation Service

Fee: £118 (£108 if booked and paid for by 13 January 2018). **Location:** Warren Street.

It's Not Fair! – Understanding Envy in Working with Individuals and Couples

Date: Saturday 10 March 2018

Trainer: Martha Doniach, Psychoanalytic Psychotherapist, Couple Psychoanalytic Psychotherapist, and Kate Thompson, Couple Psychoanalytic Psychotherapist

Fee: £118 (£108 if booked and paid for by 27 January 2018). **Location:** Warren Street.

For the latest listing of all our CPD courses see: www.TavistockRelationships.ac.uk/training-courses/cpd

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www.TavistockRelationships.ac.uk

Diary

See also event listings on the BPC website:
www.bpc.org.uk/events-calendar

JANUARY

15 January 2018

PSYCHOANALYTIC ASSESSMENT: GRASPING THE NETTLE OR CLUTCHING AT STRAWS?
Luigi Caparrotta
ORTUS, 82-96 Grove Lane, London SE5
psychoanalysis.org.uk

17 January 2018

IN THERAPY: SUSIE ORBACH IN CONVERSATION WITH LISA APPIGNANESI
London Review Bookshop
www.londonreviewbookshop.co.uk

20 January 2018

COUPLES, AFFAIRS, INTERNET & PORN
Suzanna McKenzie, Madaleine Woof
GCS, Stroud, Glos
training@gloscounselling.org.uk

20 January 2018

INFIDELITY: WORKING WITH THREATS TO THE COUPLE RELATIONSHIP
Susanna Abse, Jane Haberlin, Amita Sehgal
Grange Fitzrovia Hotel, Bolsover Street, London W1
www.confer.uk.com/liaisons.html

20 January 2018

ARCHETYPES: THEIR CLINICAL RELEVANCE IN ANALYTIC PRACTICE
Quaker Meeting House, 40 Bull Street, Birmingham B4
www.thejungiantraining.org.uk

22 January 2018

ENACTMENTS IN THE RECOVERY FROM ABUSE, TRAUMA AND PARENTAL DISTURBANCE
John Keene
ORTUS, 82-96 Grove Lane, London SE5
psychoanalysis.org.uk

24 January 2018

PSYCHOANALYSIS IN THE AGE OF POST-TRUTH
Lionel Bailly, Mairead Hanrahan, Rye Holmboe, David Morgan, Mignon Nixon, David Tuckett
IAS Common Ground, UCL London
www.ucl.ac.uk/institute-of-advanced-studies/ias-events/psychoanalysis-post-truth

29 January 2018

TERROR, LOSS AND BREAKDOWN: THE INTERNAL AND EXTERNAL WARS AGAINST TERROR
Rachel Gibbons
ORTUS, 82-96 Grove Lane, London SE5
psychoanalysis.org.uk

31 January 2018

FREUD'S WOMEN
Lisa Appignanesi in conversation with Susie Orbach
Freud Museum, 20 Maresfield Gardens, London NW3
freud.org.uk

FEBRUARY

1-2 February 2018

GROUP WORK FOR ADOPTIVE COUPLES – DEVELOPING PRACTITIONER SKILLS
Tavistock Relationships, Warren Street, London W1
tavistockrelationships.ac.uk

3 February 2018

SECRETS AND LIES
Sally Despenser
ECS, 102A Church Street, Enfield EN2
enfieldcounselling.co.uk

3 February 2018

CORE EMOTIONAL PROCESSES IN THE MAMMALIAN MIND: WITH IMPLICATIONS FOR EFFECTIVE PSYCHOTHERAPY
Lucy Biven, Mark Solms
8 All Saints Street, London N1
www.confer.uk.com/core.html

5 February 2018

LEARNING TO LIVE WITH A BAD OBJECT: WHAT HAPPENS WHEN ANALYSIS WEAKENS THE MANIC DEFENSES OF A DEPRESSED PATIENT
Cyril Couve
ORTUS, 82-96 Grove Lane, London SE5
psychoanalysis.org.uk

9 February 2018

SHAME, GUILT AND SEXUALITY
Jan McGregor Hepburn, David Richards
Radisson Blu Edwardian Grafton, 130 Tottenham Court Road, London W1
www.nscience.co.uk/9-february-2018.html

10 February 2018

THE FICTIONS OF DREAMS: DREAMS AND LITERATURE
Sue Cowan-Jenssen, John O'Connor, Otto M. Rheinschmiedt, Morris Nitsun
IGA, 1 Daleham Gardens, London NW3
www.groupanalysis.org

10 February 2018

AESTHETIC CONFLICT: THE IMPACT OF THE PSYCHOANALYTIC SETTING ON HIGHLY TRAUMATISED ADULTS
Ellie Roberts
Trinity College, Oxford OX1
www.britishpsychotherapyfoundation.org.uk

17 February 2018

ENDINGS: HOW MUCH TIME IS ENOUGH?
Ally Kessler
GCS, Stroud, Glos
training@gloscounselling.org.uk

18 February 2018

SCREENING: MY COUSIN RACHEL
Coline Covington, Rupert Tower, Christopher Perry
Hampstead Everyman Cinema, London NW3
www.thesap.org.uk

19 February 2018

'AND SO OF LARGER-DARKNESSES': DEATH AND THE CONTAINING FUNCTION OF WORDS
Margot Waddell
ORTUS, 82-96 Grove Lane, London SE5
psychoanalysis.org.uk

23 February 2018

THE DISINTERMEDIATION OF DESIRE: THE BODY, SEXUALITY AND TECHNOLOGY
Alessandra Lemma, Catriona Wrottesley
Tavistock Relationships, Warren Street, London W1
tavistockrelationships.ac.uk

23 February 2018

THE SEDUCTIVE ALLURE OF THE BAD OBJECT: THE CHILDHOOD ORIGINS OF ATTACHMENTS IN ABUSIVE RELATIONSHIPS
David Celani
Grange Fitzrovia Hotel, London W1
www.confer.uk.com/ego.html

24 February 2018

EXCITING BAD-OBJECTS? RECOVERING FROM SPLITS IN OUR PERCEPTION OF SELF-AND-OTHER
David Celani, David Millar, Anna Santamouris, Estela Welldon
Grange Fitzrovia Hotel, London W1
www.confer.uk.com/recovering.html

24 February 2018

PSYCHOLOGICAL PROCESSES IN DIVORCE
Avi Shmueli
Tavistock Relationships, Warren Street, London W1
tavistockrelationships.ac.uk

24 February 2018

GENDER – IT'S NOT JUST A BOY OR GIRL EXPERIENCE
Michelle Bridgman
WPF Therapy, 25 Magdalen Street, London SE1
wpf.org.uk

24 February 2018

AUDIENCES WITH AUTHORS: MAKING ROOM FOR MADNESS IN MENTAL HEALTH
Marcus Evans
37 Mapesbury Road, London NW2
www.britishpsychotherapyfoundation.org.uk

24 February 2018

WHAT MIGHT CLINICAL PSYCHOANALYSIS LEARN FROM QUEER THEORIES OF SEXUALITY?
A conference celebrating the publication of *Clinical Encounters in Sexuality*
Freud Museum, 20 Maresfield Gardens, London NW3
freud.org.uk

26 February 2018

SEEING IS BELIEVING: CONSTRUCTION AND INTERPRETATION IN PSYCHOANALYSIS
Claire Cripwell
ORTUS, 82-96 Grove Lane, London SE5
psychoanalysis.org.uk

MARCH

3 March 2018

THINKING ON THE BORDER: MEMORY AND THE TRAUMA IN SOCIETY
Jonathan Sklar
Quaker Meeting House, 40 Bull Street, Birmingham B4
www.thejungiantraining.org.uk

5 March 2018

RELATIONSHIPS – WHY BOTHER? A PSYCHOANALYTIC VIEW OF INTIMATE RELATING
Mary Morgan
ORTUS, 82-96 Grove Lane, London SE5
psychoanalysis.org.uk

9-10 March 2018

DEPRESSION INSIDE OUT: PSYCHOANALYTIC THERAPIES AS MENTAL HEALTH PROVISIONS
Marianne Leuzinger-Bohleber, Margaret Rustin, Felicitas Rost, Mary Target, Peter Fonagy, David Taylor
University College London
www.ucl.ac.uk/psychoanalysis/events

9-11 March 2018

INTRODUCTION TO JUNG: RESIDENTIAL WEEKEND
Grasmere, Lake District
info@mindmatters-therapy.co.uk

10 March 2018

SATANIC ERROR: THE VALUE OF WILLIAM BLAKE'S MYTHOLOGY FOR CLINICAL PRACTICE AND EVERYDAY LIFE
Carol Leader
Trinity College, Broad Street, Oxford OX1
www.britishpsychotherapyfoundation.org.uk

10 March 2018

IT'S NOT FAIR! UNDERSTANDING ENVY IN WORKING WITH INDIVIDUALS AND COUPLES
Martha Doniach, Kate Thompson
Tavistock Relationships, Warren Street, London W1
tavistockrelationships.ac.uk

12 March 2018

THE LANGUAGE OF OUR BODY, THE SYMPTOMS IN OUR MIND: MENTAL HEALTH IN HIGHER EDUCATION
Edgard Sanchez-Bernal
ORTUS, 82-96 Grove Lane, London SE5
psychoanalysis.org.uk

17 March 2018

SELF HARM – A PSYCHOANALYTIC APPROACH
Anna Santamouris
102A Church Street, Enfield EN2
enfieldcounselling.co.uk

17 March 2018

UNDERSTANDING THE COUPLE RELATIONSHIP
David Hewison
Frome, Somerset
www.wessexcp.co.uk

17 March 2018

FREUD & THE ANCIENT WORLD
Daniel Orrells
Freud Museum, 20 Maresfield Gardens, London NW3
freud.org.uk

19 March 2018

WHISTLEBLOWERS AND ACTIVISM
David Morgan
ORTUS, 82-96 Grove Lane, London SE5
psychoanalysis.org.uk

22-25 March 2018

THE ORIGIN OF LIFE
EPF Conference
Warsaw, Poland
www.epf-fep.eu

News

NICE Guideline on Depression

The BPC continues to represent the psychoanalytic profession in policy and public affairs activity and we are engaged on a number of important subjects.

Back in the summer, we learned that the National Institute for Health and Care Excellence (NICE) was to consult on its long-awaited revised guideline on the treatment and management of depression in adults. Given that NICE recommendations are highly influential and are overwhelmingly deferred to by health commissioners, it was important that psychoanalytic psychotherapy, which is well-evidenced, was fairly represented in the revised treatment recommendations.

In the event, we learned that psychoanalytic psychotherapy continues to be recommended as a treatment by NICE but we still had a number of major concerns and reservations about the draft guideline, and in particular about the methodology which was used to develop the guideline, which we submitted to NICE.

Among our concerns, we noted that the review of evidence for the revised guideline (which took place for around two years) did not pay attention to any long-term follow-up data, including from the Tavistock Adult Depression Study, which demonstrated for example, that at 2-year follow up after treatment, 44% of people who had received long-term psychoanalytic psychotherapy no longer met the diagnostic criteria for major depressive disorder compared to 10% of patients in a control group receiving treatment-as-usual. The BPC believes that a treatment which demonstrates considerable effect at long-term follow-up is stronger than one which does not, and that a treatment which has little effect after a treatment ends is surely a weaker treatment than one which has a longer-lasting effect on a patient.

We also noted that the review of evidence did not take account of real-world evidence, such as that from IAPT's own dataset concerning the effectiveness of psychodynamic psychotherapy and CBT. This dataset shows that both types of treatment have a recovery rate of 45.9%, with psychodynamic psychotherapy achieving this with 5.7 sessions on average, as opposed to 5.8 sessions on average for CBT.

These sorts of concerns are important because they suggest that evidence related to psychoanalytic psychotherapy has been discounted by the non-departmental government body responsible for clinical guidance. Similar concerns were raised by a significant number of other professional bodies and organisations and we are

considering ways to ensure NICE does meaningfully respond to such valid concerns, ahead of the planned launch of the guideline in March. At present, there is no rule that NICE has to respond to any concern submitted to it.

Insurance

We are also aware from registrants that a number of NHS providers and private health insurance companies do not currently recognise the BPC. This is a complex matter and following research on this subject it is in fact the case that the insurance providers and a number of NHS providers have no set policy on which professional bodies they recognise, meaning this is a subject which also affects colleagues at organisations such as the UKCP and BACP. We are currently working with the Professional Standards Authority to write jointly to NHS providers in question, and aim to formally introduce the BPC to the main private health insurance companies – some of whom do already recognise us – at an event early in the coming year. We do recognise that a number of our registrants take on work via private insurers.

Children and young people

You may have noted that the Government's recent Autumn Budget included the announcement that it will be releasing a Green Paper in December on children and young people's mental health. This is apparently to include detail on the government's plans for transforming mental health services for children and young people. A Green Paper is a Government paper open for discussion and we will be writing a response on the matter, which will refer to our forthcoming joint report with the ACP, BACP and UKCP 'Working in the NHS: the state of children's services'. Our report builds on a survey sent out earlier in the year, which was completed by over 3,000 registrants. Our report will expand on some very concerning findings, including that a third of children's mental health services may be facing downsizing or closure and 84% of NHS psychoanalysts, psychotherapists, counsellors and child psychotherapists say children now need to have more severe levels of illness in order to get help. Clearly, the crisis being experienced by children and young people's mental health services cannot go on.

Reforming regulation

Some weeks ago we attended an event organised by the Professional Standards Authority where Philip Dunne MP, the Minister of State for Health, launched the Department of Health's consultation on reforming regulation. Although it is not entirely clear at this stage whether the consultation will affect the counselling and psychotherapy profession – it seems more concerned with the future regulation of larger professions such as

nursing – the BPC will be seeking to ensure that our voice is heard and taken on board.

BPC news

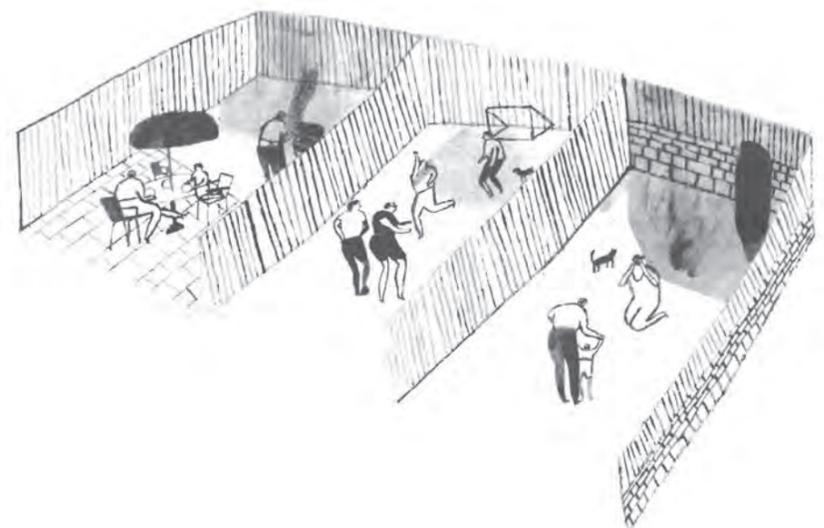
The BPC's Council's AGM took place at the end of November. Council comprises a senior representative (usually the Chair) from each Member Organisation and is the overarching forum of the BPC that scrutinises the work of the Executive.

The main business this year was the consideration of the proposal to move the organisation to become a charity. The BPC's Chief Executive, Gary Fereday, explained how the current Articles of Association (the governing rules, or 'constitution', of an organisation) had become quite dated and needed revision, but also how the BPC was unique among similar bodies in not having charitable status. He went on to explain how the move to updated Articles of Association seemed an ideal opportunity to address the lack of charitable status and how the Executive felt that becoming a charity would send a clear signal that the BPC had moved fully into the public realm, help clarify the BPC's role with clear charitable objects, and offer the possibility of some grant income to undertake projects to help develop psychoanalytic psychotherapy. Draft Articles of Association were considered and Council agreed in principle the move to charitable status. An EGM of Council will be held in the first quarter of 2018 to agree the final Articles.

Council also considered how the last twelve months had not been easy for the BPC. The BPC Chair, Helen Morgan, reflected how the considerable financial risk of undertaking a regulatory role, particularly fitness to practise hearings, had made the current financial year very difficult. However, she went on to explain how measures were being taken to further manage the risk, and the year was ending on a positive note with the BPC Executive optimistic about the year to come.

Besides the ongoing regulatory and promotional work of the BPC, Council considered how the key areas of focus for the BPC in 2018 will include:

- Moving to become a charity with new governance structures to ensure they are fit for purpose and that the BPC is in a good position to manage financial risk of the fitness to practise procedures
- Ensuring the BPC offers a supportive and informative service to new graduates, existing Registrants and Member Institutions.
- Responding to the possibility of statutory regulation
- Continuing to work to influence the NICE guidance on depression in adults and making the wider case for the evidence base for psychoanalytic work
- Challenging the continuing dominance of CBT in the public sector
- Building on the collaborative work already established with other regulatory bodies such as the UKCP, the BACP and the ACP



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Wednesday 6th December 2017, 8pm

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