

Supervision Review



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for Psychoanalytic & Psychodynamic
Supervision*

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Deborah Wilde

This is the second edition of the BAPPS Review that I have co-ordinated, and I am delighted to have had the help of Melinda Moore Meigs who has been a Guest Editor for an important set of papers that mark our 20th Anniversary.

As a relative newcomer to BAPPS I found these articles by some of the founding members made for most interesting reading. They give a personal account of the origins of BAPPS and its development as an organisation and detail just how much we owe to those members who were there from the beginning. The accounts also describe the route by which, over the last 20 years or more, supervision has increasingly been recognised as a separate discipline with its own literature, theory and practice. BAPPS as an organisation can rightly feel proud of its role both in highlighting the importance of supervision for the psychotherapy profession and in providing excellence of supervision and training.

We also have in this issue reports on the two BAPPS conferences that we have had in 2015, both very stimulating and thought-provoking occasions. As I hope you will see from the reports the conferences continue to be well attended and well received and provide important resources for members and others to think about issues that come up and challenge us in supervision. Complementing the conference review, Ann Hughes reviews Margaret Wilkinson's most recent book, and highlights the clarity, accessibility and usefulness of Wilkinson's thought. The linking of clinical experience and brain science makes the new advances in our understanding of the brain accessible to clinicians in a most helpful way.

Linking us back to the theme of Time that was in our last issue of the Review, we have Lesley Murdin's review of Anne Power's recent book on forced endings in therapy as a result of retirement. This is such an important issue for many of us as we think ahead to our own retirements and the losses involved. This book gives us much to dwell on and think about, as well as encouragement that *"We can make something valuable from this necessary part of life"*. It also makes me think that it might be very helpful for us to have a BAPPS conference on retirement and the different ways in which it impacts on us in our work.

Ruth Barnett's article on Diasporas landed on my desk (or rather in my inbox) in the summer just as I was about to head north for my holiday. A few weeks later, as I read it in the context of the growing awareness of the increasing refugee crisis in Europe, Ruth's article seemed particularly pertinent for the present time, as societies are challenged to integrate and accept newcomers from many dispersed communities.

The diasporas that Ruth Barnett writes about are marked by their links to the trauma of genocide. When the 'other', the different culture in our midst, is perceived as a threat, violence can erupt; we see this both in the enormity of the holocaust, and in the recent terrorist attacks in Paris. However when the other can be assimilated or connected to, then we can all gain from the diversity and enrichment and the resources they provide. In Ruth's words *"diasporas are not a burden or a threat but an as yet unexplored resource"*.

The sight of abandoned crofts and settlements on Shetland on my holiday reminded me of other migrations and forced emigrations that have been recurrent themes in the history of the last centuries in Europe. The Scottish Highland clearances in the 19th century saw whole communities wiped out as their land and livelihoods were appropriated by absentee landlords for commercial gain. The people left for Canada, America, Australia and New Zealand, along with many more voluntary economic migrants who went to find a better life. Before that there were the Pilgrim Fathers and others who had left Britain and Europe to settle in the New World, as well as other migrants from Europe who came and settled in Britain. New societies were built up from the refugees and migrants, some living in harmony with their neighbours, but others causing persecution for the indigenous populations they displaced.

Repeatedly in our history we see instances on the one hand where societies can welcome the stranger and care for migrants, and on the other times it is wary of the other and seeks to reject and expel those that are different or perceived as a hindrance to economic growth or livelihood. Psychologically we might see this reflecting the degree to which anxiety, uncertainty and a less stable identity predominate, leading to defences of projection, splitting and scapegoating being used against whoever is seen as the outsider, as a way of bolstering a fragile sense of self. In contrast, when a community or individuals can feel secure enough in their sense of self that the other is not a threat, but of interest and

value, newcomers or outsiders might be welcomed to mutual benefit of all.

Twenty years ago BAPPS came into being as a result of the vision of our pioneer members, bringing about a change in perception of the analytic community around them and establishing supervision as a professional discipline in its own right. We have a great deal to thank them for.

BAPPS is now entering a new phase with a clarified structure and governance. We are perhaps experiencing some anxiety about the viability of this, but if we draw on the inspiration of 20 years ago, then we have good reason to ensure that BAPPS goes forward into the next 20 years confident in its importance to the therapeutic community at large.

I hope once again that you will enjoy reading this issue of the BAPPS Supervision Review and that it will remind you of what BAPPS has to offer as an organisation. I hope it might also encourage you to think of writing a contribution for future issues or joining the editorial team. I am having to step aside for the rest of this year, so we are very much in need of people to come forward to help continue the publication. Please get in touch with me if you would like to know more about what is involved.

With all good wishes for 2016.

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Melinda Moore Meigs

This edition of the BAPPS Review grew out of a wish to mark 20 years of the work of BAPPS. I was present at a recent meeting where this wish was voiced, and when I mentioned some of the pioneers of the work, many of the newer members knew nothing of them or of the history of BAPPS. I was very surprised, and felt it to be important that we know our past as we go towards our future.

To that end, we have three contributions that clearly outline that history. There is also the BAPPS archive that is available on the BAPPS website. This edition is not an exclusive review. There are those who are mentioned who would be most welcome to contribute. The more views we have, the richer the material.

I was Honorary Secretary at a time before computers. Remember those days? I took notes by hand, typed up the minutes and mimeographed/photocopied them, addressed envelopes and stamped them before walking to a post office and mailing them out. It was to my considerable relief that Catherine Cooper arrived with her many skills to take over this function. Many life events overtook me and I was no longer active in BAPPS until the recent call for help in the form of an EGM.

My overriding memory of the early days was how hard BAPPS had to fight to have a place in the therapy world. As you will read, and may have experienced, supervision and its profession was not considered to be that important. Although today supervision and the profession have a much higher profile, it cannot be taken for granted. Jane McClintock sent the following quote: "There was a lot of importance made of the Psychoanalytic and Psychodynamic aspect of supervision and the feeling was to keep that boundary tight and not to become diluted or disparate."

In some ways, BAPPS today has an equally hard fight on its hands for survival. BAPPS has been successful and with success comes new challenges. It seems BAPPS needs new energy to go forward. Considerable work has been done to clarify roles and duties of the executive team. It is to be hoped that BAPPS will have another 20 years, at least, of raising the awareness of the importance of supervision and providing excellence of supervision.

Melinda Moore Meigs is a senior accredited BACP counsellor, psychodynamic psychotherapist and supervisor. She works with adults and couples in long-term, short-term and time-limited work.

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Christine Driver

It is hard to imagine now that in the 1980s supervision training barely existed and was not thought necessary. In fact it was still a time when qualified therapists were not required to have supervision, and consideration of supervision as an additional skill set requiring additional theory was rarely discussed.

In 1984 Derek Blows (CEO of the Westminster Pastoral Foundation and an SAP analyst), and the WPF staff team, were some of the first to become aware of the need to provide training for therapists who became, or wished to become, supervisors. He was aware of the additional and complex skills that were required to be a supervisor and devised a short training in supervision skills. From this initial training grew the idea of running a one-year course with seminars, supervision of supervision and observed 'live' supervision. This course started in 1985 and was run by Gertrud Mander, Mary Anne Coate and Ted Martin.

The supervisors who completed this training joined a group called the Group for the Advancement of Therapy Supervision (GATS) and met regularly together in each other's homes (however usually in the home of Gertrud Mander) to provide each other with supervision of supervision and to discuss supervision issues. Within GATS Mary Perren, Elisabeth Abrahams, Belinda Sharp and later Chris Driver and Elizabeth Richardson formed the conference committee who organised two conferences a year; a spring one for members and an autumn one for a wider audience. These provided an opportunity to discuss and explore supervision issues, and this period of the conferences and discussion/supervision groups was an exciting time, as the members of GATS developed innovative and creative ideas and theories about supervision and supervising.

In 1990 the course run by the Westminster Pastoral Foundation was formally made into a Diploma in Supervision with 45 hours of seminars and 45 hours of supervision of supervision and included observed 'live' supervision plus the inevitable written paper. Gradually the numbers of supervisors joining GATS increased and it was felt by a number of people that GATS needed to become a professional body with a constitution and membership criteria and have a more formal base.

The proposal that came to the 1995 GATS AGM was to constitute formally a professional body of supervisors. This was agreed at the 1995 AGM held at the BAP (now BFP) at Mapesbury Road. I recall how at that meeting Ted Martin, who chaired it, gradually explored with those present the name for this new organisation. First it was agreed that it needed to be 'British' so as to give it national credence; then it was agreed that it would be an 'Association' and finally that it was for 'Psychoanalytic and Psychodynamic Supervision' and BAPPS was born.

Gertrud Mander was the first Chair, followed by Ted Martin, both of whom provided creative and steady leadership during those early years of BAPPS and were ably supported by Kristiane Preisinger as secretary. Isobel Clark became Chair in 1999 until 2004; Chris Driver was Chair from 2004 until 2009 and then followed by Penny Wise and subsequently BAPPS's more recent history. While I, Chris Driver, was Chair of BAPPS it was also felt that we needed a more secure financial footing for BAPPS and its Executive, so the step was taken to become a Company limited by guarantee which was achieved in 2007.

It was also necessary to provide BAPPS with an administrative infrastructure and Catherine Cooper was appointed as administrator and worked for BAPPS until 2010, carrying out a wide range of administrative tasks and collating the Newsletters. Jane Nairne took over in 2011. Trevor Dawson was appointed to set up the website and update it – the basis of which is still online today – so all professionals could find out what BAPPS had to offer in terms of supervisory expertise.

Over the past 20 years BAPPS has grown and changed. In those early days the Westminster Pastoral Foundation (now WPF Therapy) was the only place offering a psychoanalytic and psychodynamic supervision training, and hence the members of BAPPS had all completed that training. As a result the membership criteria reflected the entry and qualification requirements of the WPF Therapy Diploma in Supervision. Over the years the number of supervision trainings has proliferated and members of BAPPS are now drawn from a range of trainings. However the key factors of 45 hours of seminars and 45 hours of supervision, which evolved from the original WPF Therapy training, still stand and have influenced discussions with UKCP around supervision accreditation.

Explorations with UKCP around supervision training also have a long history. Looking back at an old Newsletter I note Isobel Clark's involvement in discussions in 2004. I, Chris Driver, had meetings and discussions with Carmen Ablack of UKCP about it and was also part of a working party with Lesley Murdin and UKCP around 2005/6. It is an immense achievement that supervision accreditation with UKCP has now been achieved.

Looking back to the 2004 Newsletter it is also interesting to note the key issues reported:

UKCP Committee. Penny Wise and Geri Dogmetchi emphasised their opinion that BAPPS is in a good position to possibly become an accrediting body for supervisors in the UKCP PP section. They will be putting this forward at the next section meeting. They will both be attending the UKCP EGM when the centralised complaints procedure and the change to Member Institutions will be discussed to go forward to the next stage.

Conference Committee. Mary Perren informed the meeting that the Conference Committee consider it an excellent idea for a group, such as the South London group whose members organised this year's Autumn Conference, to develop a theme and plan a conference. However, should this arrangement be repeated in the future, it is essential that a member of the organising group attend the Conference Committee as organisation of this year's Conference proved more difficult than usual.

Publications Committee. Chris Driver and Ted Martin urged more members to make contributions; they are looking for new ideas, interest items and book reviews.

Ethics Committee. Ann Rogers with Irene Hamilton informed the meeting that the Ethics Committee has undertaken a great deal of work this year, revising BAPPS Complaints Procedure which required research plus a 6 hour meeting in order to compile an acceptable document for UKCP. The Committee also arranged for BAPPS to have pro bono legal services to up-date the Constitution. The Committee asks if there is a role for BAPPS as a provider of CPD Ethical Issues days or half- days in addition to the conferences.

BAPPS West. Ann Bowes informed the meeting that BAPPS West are in discussion with local WPF BAPPS members about a training in supervision for BACP and WPF affiliate members.

Honorary Secretary. The highlight of my report was the successful completion of BAPPS UKCP Quinquennial Review. As I was standing down as Honorary Secretary at this meeting I also stated that I will stay on the Executive as an ordinary member to help to provide continuity particularly as the Chair is also standing down at the same time.

Administrator. Catherine Cooper gave the membership figures. There was a question asked concerning the reasons for resignations. Catherine informed the meeting that these are mostly members who are retiring.

BAPPS continues to be a creative and innovative body; spearheading creative thinking and developments about supervision. The Newsletter

provided thoughtful insights about this from 1995 to 2006, and then the Supervision Review became the forum through which members and others developed and shared their ideas and thinking about supervision. The conferences continue as a forum for debate and the development of ideas and BAPPS plays an important role in the developments of the profession and as a professional body for supervisors.

Many people have been involved in the running and development of BAPPS, serving on the executive, the membership committee, the publications committee, the UKCP liaison committee and numerous other committees and working parties. Apologies that I can't name you all, but everyone has contributed to the development of BAPPS, its progress and place in the professional world.

From small beginnings in a world which, even in the 1980s, did not realise the need for supervision training, and the importance of supervision, BAPPS has become an important major player and professional body in the therapeutic and supervisory worlds.

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Where did BAPPS come from?
A Brief Memory of our Beginnings and Pre-Beginnings

Mary Perren

I moved from a larger to a much smaller house just three years ago. The necessity to shrink led to much archive material being abandoned, so it was with our history- hence I am relying to some degree on memory and with the help of Christine Driver's very succinct paper, I trust this is reliable enough!

The pre-history for me began with the completion in 1975 of The Human Relations Course - our counselling and group work training at the Richmond Fellowship College. It was then suggested to us, that for future support and development we join The Association for Pastoral Care and Counselling- APCC. BAC(P) had not yet been formalised and the work of APCC was contributory to this getting established.

Christine Driver's paper has already explained the concern within WPF for attention to Supervision as a discipline worthy of fuller research and learning. The Richmond Fellowship and WPF were significant among the leading lights in APCC. I never knew if the supervision course that APCC set up around 1980 at the Maudsley Hospital was intended to be the prototype for WPF, but there was certainly an overlap in content, staffing and assessing for the APCC Accreditation in Supervision that resulted.

Shortly after this first course was off the ground, BAC began its programme of counsellor accreditations and the APCC Supervisor accreditation for BAC soon followed. These were an option for ourselves who had completed this pioneering qualification.

As Accredited Supervisors, we were invited to become part of GATS – Group for the Advancement of Therapy Supervision, which met regularly for mutual discussion of supervisory dilemmas and to hear experience from invited outsiders. Gradually it was realised that this beginning needed to move on, to become more formal and structured so as to be able to be advertised more widely in our professions. It needed a sound and descriptive name.

One Saturday at our usual meeting place of the BAP we met to decide on our future. At that time Ted Martin was chair, worthily supported by

Gertrud Mander. To these two and a number of notable others we owe the organisation we are today. The meeting agreed that our identity should be firmly based in the psychoanalytic/psychodynamic modes of therapy. In order to respect both areas of this approach, and to include both counsellors and psychotherapists, we incorporated both Ps (psychoanalytic and psychodynamic) into the new name, BAPPS.

It has not been an easy journey. I remember well an evening meeting at WPF sometime later, when we were to meet with representatives of UKCP to consider Organisational Membership. The sticking point for UKCP was those of our members who did not already qualify for UKCP membership in their own right as counsellors. It was a difficult meeting and many points of view were raised as we sat with them in that very uneasy circle! They retired to consider their verdict on BAPPS becoming a member organization of UKCP. After due time and further negotiation, the letter arrived - they had agreed!

We still have a long way to go in waving the flag for excellence in supervision standards, but, as then, we continue in our efforts to do this today. The benefits for those who come for therapy are after all the aim that has been consistent throughout these years.

These are some fragments from a founder member, and one who with Gertrud Mander and Sue Tompkins founded the first Conference Committee, and later joined the Ethics Committee. Through these activities I have received a great deal from membership and fellowship in I hope that this brief historical memoir may contribute something to BAPPS future development.

Mary Perren is a semi-retired psychoanalytic psychotherapist who has been in practice since 1984 as a past member of BAC(P) and GATS and is currently with UKCP, FiP and BAPPS. She has a particular interest in working with clergy, doctors and health professionals and is manager for the St Albans Diocese Clergy Counselling Service.

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Penny Wise

BAPPS has been an organization for psychoanalytic supervisors for more than 20 years. It started with a different name, GATS. By the time I joined, not long before the millennium, it had a large membership, which has remained stable at about the same number for the past 15 years. As many new supervisors join as those who retire, like a stable population in an ideal country.

By 2000 BAPPS had a very good infrastructure with an Ethics Committee, Conference Committee, Publications Committee, Membership Committee and Executive Committee as well as membership of UKCP with representatives to UKCP and links to BPC and BACP. For some years we all (often 15 or more) would make our way to WPF premises in West London where we would hold the Executive Committee Meetings. The Policies and Procedures for the organization were so well written that they were borrowed by our leading bodies to work their own documents. BAPPS Ethics document has certainly been used a number of times.

So it was not surprising to find myself, as UKCP representative, sitting in UKCP meetings using BAPPS documents to try to start formulating policies. Indeed it turned out that many BAPPS members themselves sat on UKCP Committees, particularly the Ethics Committee. What feels like an important point to me is that BAPPS members over the years have made a large contribution to the development of psychoanalytic psychotherapy (and supervision of course) in this country. BAPPS led in setting training standards for supervision training which was supported by the CPJA

Around the time that UKCP re-formed and thus excluded all the organization representatives from attending annual meetings (they could no longer vote), the Executive Committee decided it was important for BAPPS to become a legal entity, a limited company. It seemed like a good idea at the time, however, what it meant was that such a large and very useful team on the Executive became redundant, and in order to run the organization it was required that the Executive (or Board) members were Directors, which felt like more responsibility on just a few. I don't think it actually is, but a Director does also have a legal status.

By the time I took over the Chair the Executive was a small unit and the committees had reduced in size and number. We had brought in some very good people to help run the organization. However, I think we now became very dependant on the other part of BAPPS' *raison d'etre*, the educative function, to create purpose. This is no bad thing, as it means BAPPS now regularly holds public Conferences, which are always fascinating and a wonderful place for members and others to share their ideas and just enjoy being in such a large and welcoming emotional space.

I had started this piece as a kind of history of BAPPS and its members (of which I only know part) and wanted to name so many who have been instrumental in creating such a vibrant and thoughtful organization over the years. However, I am nervous of leaving people out. So I want to say: *"You all know who you are and how much energy and care you have put into BAPPS in the last two decades, you all deserve thanks"*.

Penny Wise is a psychoanalytic psychotherapist and supervisor, working in the NHS and with a private practice. She supervises both adult, and child and adolescent psychotherapists and is a former Chair of BAPPS.

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Susan Lendrum and Helen Harvey Humphreys

This workshop was billed to give us 'an opportunity to explore a neurobiological perspective in understanding both therapeutic and supervisory processes'. It did so much more than that.

Margaret herself was very warm, clear thinking and open with a combination of modesty, clarity of language and a sparkling sense of humour. She gave a fascinating presentation which was very much enjoyed by all who attended.

The first part of the day was a very clear exposition of the biological evidence both for the development of empathy and for its inverse, the development of 'over' and 'under' arousal in relationship as a result of traumatic experiences, including those repeated over time. The talk helped us consider how these challenges might be played out both in psychotherapy and in supervision. Margaret also provided us with an excellent power point presentation as a hand out for future reference, and this was clear and linked well with the talk.

After a lively coffee break, we were invited in pairs, to share in silence some recent experience of supervision or experience from our own personal lives. 'Listeners' were invited to notice any images, distractions, or extraneous thoughts that might enter uninvited into their minds during this exercise. Post experience discussion often revealed extraordinary concordances between images and experiences of the other, demonstrating evidence of right brain empathic connections.

Following an excellent lunch and a chance to buy copies of Margaret's books*, the afternoon session comprised a very interesting case of supervision presented by one of our own members and supervised by Margaret. This was movingly presented, beautifully responded to and the session provoked some interesting and thoughtful discussion. We were reminded of some of the things we know about parallel process, and it was also touching and informative at a deep empathic level, wonderfully illustrating the theme of the day.

Our overriding sense was of having been stirred intellectually by hearing of all the discoveries in brain chemistry and their implications for our work as therapists and supervisors, as well as having been held and nurtured throughout the day.

** Wilkinson, M (2010) Changing Minds in Therapy; Emotion, Attachment, Trauma and Neurobiology. W.W. Norton and Co*

Wilkinson, M (2006) Coming into Mind: The Mind-Brain Relationship: A Jungian Clinical Perspective. Routledge

Susan Lendrum is Deputy Chair of BAPPS and

Helen Harvey Humphreys is Chair of the Conference Committee

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**Changing Minds In Therapy. Emotion, Attachment, Trauma &
Neurobiology**

by Margaret Wilkinson

(2010 London: W.W. Norton & Company)

Reviewed by Ann Hughes

Over recent years I have struggled to understand neuroscience having watched the Mark Solms videos '*A beginner's guide to the brain*' some years ago, attended lectures where the title implied neuroscience would be included – but somehow always came away interested and engaged with what had been said but not really able to fully understand and digest much of the content. In part this is because of my own lack of scientific background, and in part as my sense is that as ever so much more is not known than known.

However I was introduced to Margaret Wilkinson's work by a colleague in the Cambridge Society for Psychotherapy at a workshop last year. The suggested paper to read was '*Neurobiology In The Consulting Room: An Interview with Margaret Wilkinson*' by Daniela Sieff. This interview suddenly made neuroscience accessible and understandable to me, because of Wilkinson's clarity, but also because her informed knowledge was so linked in with clinical experience and not just pure brain science.

Following this awakening, I suggested to BAPPS Conference Committee that Margaret Wilkinson would make an excellent lead speaker for one of our Conferences. This then became the BAPPS Spring Conference on Saturday 9th May, 2015. What we experienced on the day with Margaret Wilkinson's deft and informed inputs are even more graphically portrayed in her detailed book. I will give the following short review, as I really do believe that she writes so succinctly and directly that it is hard to summarise with any degree of equivalence.

The important message that Margaret Wilkinson conveys in this book is her fine understanding of the convergence and complementarity of new research in neurobiology and neuroscience alongside what has been more psychologically informed from affect and attachment theory and

experience of trauma. She consistently relates the intertwining and inter-relating of brain, mind and body both in the research evidence and the clinical setting. Neuroscience is increasingly proving that the mind and body are not separate. She comprehensively links up the theoretical and clinical evidence to substantiate the importance and long term effect of early relation trauma, and advises practitioners not to repeat the abuse/trauma by being insufficiently empathic and containing in the consulting room.

Wilkinson divides her book into two sections: Part I, titled 'Containment: The Neurobiology of Attachment, Affect Regulation, and Patterning in the Therapeutic Process' and Part II, titled 'Tools for Change: Relational, Experience-Dependent Plasticity in the Service of the Developing Self'. The ensuing chapters prove to be riveting reading covering up to the minute neuroscience research findings alongside her own directly relevant case studies and treatment histories. Throughout the book Wilkinson introduces the reader to many new ways of thinking, and clarifies the recent understanding of our brains operating with two different hemispheres. The left-hemisphere developed later in life as the seat of cognition, analytical and verbal reasoning and the right-hemisphere the seat of emotions, non-verbal and relational with deeper links to the body.

She brings freshness to many of the topics included as she truly is covering some uncharted territory, such as her concept of "unconscious imagination". At the same time she references many of the founding fathers of attachment theory and psychoanalysis including Balint, Bowlby, Klein, Freud, Jung and Winnicott. These, however, significantly sit alongside and complement the more recent neuroscience contributions and references from such as Damasio, Schore, Pally, Panksepp and Teicher.

I found Chapter 9 'Mirroring, Resonance and Empathy in the Supervisory Process' to be particularly engaging and useful, as there is so little still discussed in psychoanalytic/psychodynamic literature in direct relation to supervision. She does, however, helpfully and eruditely cross reference many seminal papers and contributions to supervisory understandings and dynamics in this chapter.

Wilkinson concludes overall that "Not only does current thinking make clear that psychotherapy stands at the crossroads between the affective

and the cognitive, it also directs our attention to the mind-body continuum, especially where trauma is concerned, in stark contrast to earlier practice.” She quotes Damasio “Emotions play out in the theatre of the body. Feelings play out in the theatre of the mind.”

She particularly notes that the use of a relational approach, and appreciation of the individual narratives, are crucial for effective clinical practice. She provides much evidence of the “talking therapies” allowing movement from the “here and now, to the there and then”. This crystallizes her approach to working with trauma and in helping referrals put this into their past rather than re-live in the present.

This book is a compelling read for anyone currently in psychoanalytic/psychodynamic psychotherapy practice as a therapist or supervisor. I can highly commend it especially to those who like myself may have previously found this whole field hard to fully engage with.

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BAPPS Autumn Conference, November 2015
When the Body comes to Therapy
Susie Orbach

Bruce Kinsey

“So what would you say your mother felt about her body? And what about your father and another significant family member? What was the feel of their body”.

I knew I should have expected this sort of thing from a day with Susie Orbach, but nothing was going to prepare me for this ‘Body Diagnostic Observational Interview’. This is a scheme she and others have devised, reminiscent of the work of Mary Main and the Adult Attachment Interview. It had all the boldness and clarity I was expecting, but also felt like it was getting me in the solar plexus. Brilliant, I mused, a bodily response to a powerful talk. It was a talk that posed questions, and many of those are reflected and recalled in this article. These were questions that required engagement rather than straightforward answering, expanding our thinking rather than contracting it.

A terrific number of questions were posed to help us consider our bodies and the bodies of those who come to see us; in many ways it was over-packed, and we were overfed. A big group of people under the spell, and were coaxed, nudged and pushed into discerning and exploring. Much of the material was uncomfortable and difficult, but all of it felt bearable. Conversations and reflections on the talk meant that there was space and time to begin to reflect.

Initially we were invited to explore the place of the body and its relationship to who we are; that uncomfortable legacy of much Western thought that tends to separate mind and body, extolling the former and denigrating the latter. The talking cure itself of course gives priority to the mind over the body, and the place of the body in *fin de siècle* Vienna meant that much early Freudian thought might be seen to be in need to reframing today. Our current understanding of epigenetics and the acknowledgement that our life experience impacts on our bodies and our DNA, has led to an understanding that “*bodies are made in the circumstances in which they exist*”. We grow in the culture in which we exist, it could almost be said ‘*there is no such thing as a body*’, we are part

of something more and we are constructed in response to that environment.

The parenting person to a certain extent creates the baby's body. We were reminded that a child brought up feeling unstable (unacceptable/uncherished) in their body remains with this base setting throughout their lives. Indeed, it might be worth asking if there is a critical period for body image acquisition as there is for language acquisition. Consideration of the place of the commercialisation of the body (advertising and the internet) and the current desire to transform the body (construct and de-construct it) through medical procures was mentioned, with examples of eight-year-olds receiving botox treatment, leg extensions, nose jobs and labiaplasty (for cosmetic reasons). "*The Gym culture is fucking up men now*"; "*finally some men are feeling as bad as women*". The desirable body is constructed to fit into perceived requirements that have changed over history. Increasingly mothers are having a Caesarean section and some even prefer not to have sex to produce a baby. Bodies are often becoming places of display rather than to live in, rather like many homes, and body piercing and tattoos add to the language of display.

The final part of this background setting was the idea that we are not questioning the limits of the body, illness is being seen as problematic. The rise in ideas of gender fluidity and gender loss were also noted.

Susie set the scene through our understanding of society and philosophy, but also drew us back into the therapy space, and the supervision space, and the relationship between them. We are used to thinking about clients, how they may make us feel (tired, sleepy, punchy, dwarfed) and have also explored the erotic energy, but the body still somehow seems to get lost in the supervision place. Exploratory questions such as:

How does a supervisee's body change as they describe the people they see? How to you feel about the supervisee's body? Are you disturbed by their dress, do they smell? What sort of distance do they keep? How do they use their hands? Do they keep their feet, or legs apart? Do we find we fidget more with some supervisees than others?

We were introduced to the idea of a '*bodyography*'; not just to consider the psychological history of a client, but also to explore the story of their body. In this there was a move to be with our body too, and not only with our mind. This wasn't going to be a talk where we just listened and

engaged, but we were asked not only to hear what was being said to us, but also to note our feeling responses and our bodily shifts. In this sort of assessment interview the camera is not only on the client, to watch them, but also on the therapist, to see how they respond to what is said.

I am not someone who is used to a structured interview of this sort, but it soon became clear how much material could usefully arise by such an exploration of the body in the story of a person. The questions came thick and fast from Susie, and we all struggled to write them down. We did not want a grain to be lost; we wanted to capture this and hold it and have time for reflection. We were reassured that this work is to be published. For myself I knew this was fruitful territory in my work with young people, as well as for reflection on my own life in a new way. I have included below as many of the questions as I can, to give a flavour of their power. Hopefully you the reader will get a taste of what we were nurtured and challenged with:

What is the strongest image you have of your mother? (aka primary care giver) Can you imitate her? What do you feel when you do that? What are the earliest memories of your mother's touch? How did your mother connect with you physically? What was the physical ambience of your home? How was your body regarded by other members of your family? What memories come to mind?

She then moved to the territory of early life, the stories and myths, the family legends about us.

What are the stories about your birth and being a baby? Are there any significant events that might have affected the way you felt about your body? (i.e. traumas, illness, siblings, moves, deaths) What kind of an eater were you? Were you breast fed? Were you a picky eater or forced to eat? What place had food in your family?

We then moved to gender/sexuality.

What kind of a girl or boy were you? What is your earliest memory of being a girl/boy? What is the feeling of that memory like? How did you learn about menstruation and from whom? When was your first period. When was your first erection? Night time emission? What age were you when you started to have bodily changes? What was your response to this? i.e. your reactions and feelings? How did your family react to these bodily changes? How was it at school? Or the extended family?

We had a chance to discuss this in small groups and that was really appreciated. I felt that several of us were sort of shell-shocked by the speed of the questions fired and the hugeness of the meaning and

implications. This was not for the faint-hearted. Then we were told that all of these questions were asked in the first assessment session. I think for many of us that seemed somewhat overwhelming. Even our conversation in the group was open for exploration and we were encouraged to think and explore:

What did you feel in your body as others were talking? What was your response to people in the group? Comfort/discomfort/queasiness? What did you become aware of?

Just before we broke for lunch we were posed a series of questions on eating:

What were meal times like when you were growing up? What was the experience? Was there too much food? Or too little? Was there a need to control/ was it pleasurable? How was food regarded and talked about? Was there talk about it at table or before table? What were the rules about it. Was there a difference for men or for women? Was there a sense of good food or bad food? Who was responsible for food and shopping? How did they feel about that role? What do you remember about your mother and food, what memories do you have of her own eating and did it change over time? What was your father's attitude to food and his own eating? How do you imagine your grandmother's relationship to food influenced your mother? Who did the clearing up after eating and when?

As Susie reminded us, this was not just about eating and eating disorders, but trying to get to a nuanced understanding, exploring the layers of experience and history, and the place of appetite. "This is much more troubled stuff... to get us into the texture, the more granular nature of the human experience".

We all left with than graininess of dealing with the grit of our existence, adding to its mystery, pleasure and pain.

Bruce Kinsey has recently been appointed as Head of Wellbeing and Welfare at Balliol College, Oxford.

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Following on from her article in the last BAPPS Review about genocide, Ruth Barnett writes about diasporas and their potential as networks and resources for society in the future.

Diasporas of the Future

Ruth Barnett

Most people respond to the word '*diaspora*' with an image in their mind; they know what you mean. But usually they also have trouble defining what they understand by the concept of diaspora. The Bible refers to the Diaspora of Jews exiled from Israel by the Babylonians, and this is probably the template for *diaspora* (Greek – to scatter about), which the dictionary defines as a large group of people with similar heritage or homeland who have moved out to places all over the world. So, if a diaspora is a wide scattering of people who have something important in common (and usually that something is based on some 'origin' to which they all adhere), are we, the psychodynamic community scattered over Britain and the US but also further afield, a diaspora holding in common our theoretical origins in Freud?

I first became interested in diasporas when I was invited to join a project called, 'A Europe of Diasporas'. Thirty eight of us met for a three-day seminar in the Cité Internationale Universitaire de Paris; equal numbers of Roma, Armenians and Jews, and equal numbers of women and men. I was immediately impressed. For years I have been trying to get people, particularly Jews, to notice and protest at the injustices against 'others', especially against Roma and Armenians, so this project is like a dream becoming a reality.

Our task in the three days was to begin to get to know our own and the other two diasporas, with the aim of developing our own diaspora and simultaneously supporting the other two. The long-term aim is to persuade governments, and of course individuals, that diasporas are not a burden or a threat but an as yet unexplored resource. The three core diasporas were chosen as ones that have endured centuries of injustice and mindless hostility as well as recent genocide. Depending on how the project develops, more diasporas might be invited or apply to join.

One of our problems was to define what we, the members of the project, mean by a diaspora. Is creating diasporas innate in the human psyche? Have we internalised the edict “Go forth and multiply”, without which we might have been content to remain in the Garden of Eden forever or encamped outside it in the barren wilderness? Is it a question of 'survival of the fittest' and those who develop the most adaptability skills, survive as diasporas? Witness the Roma and Jewish diasporas which have survived, whereas the Aryan 'master-race' did not, and the Armenian diaspora outlived the Ottoman Empire. If Jews, Armenians and Roma had not been driven out of their homelands, perhaps they might not have developed as creatively as they have. There is no question that the Jewish diaspora has given much to the world. What might the Roma and Armenian diasporas also have contributed were they not still forgotten, marginalised and demoralised with unacceptable injustice?

The external world has been changing at an increasing pace that is difficult for individuals and communities to adjust to in their inner world. So adaptability is at a premium, a precious asset that we are losing if we do not understand, cherish and include our diasporas in the 'Big Picture' of our community. Society in total is suffering from 'Future Shock' – the inability to adapt to change. In addition it is also carrying increasing amounts of toxic elements radiating from violent atrocities, including genocide as the ultimate atrocity. We are allowing, that is not preventing, more atrocities before the traumas of the previous ones have been processed to closure. We see the affected individuals, the microcosm of this phenomenon, in our consulting rooms. We may however not be so aware of what is happening to local communities and the global human race.

In an interesting article in the Jewish Chronicle in July 2015, describing her visit to Srebrenica to learn about the Bosnian Genocide, Rabbi Margaret Jacobi asks, *“How can you repair a society torn apart by genocide?”* This is the same question we ask of ourselves in our work – how can we repair the damage done by trauma to the individual's inner world? Our answer is likely to be similar to Jacobi's: *“Telling the story is imperative. If we don't know about it, we can't begin to ask the questions, let alone find the answers”*. But hearing the story is difficult: Our minds are averse to letting in too much horror. Protective mechanisms cut in to shield us from mental overload that we fear could 'blow our mind', and indifference wraps us in a protective veil: we can't believe what we hear or we simply

don't hear it. The effectiveness of personal analysis in our training, the training itself and training to supervise all depend on how much we can open our minds to hear. We can't know that we are not hearing until we hear it – from someone else, a colleague in a discussion group, a supervisor or maybe through some 'ah ha!' moment of our 'observing ego'.

The Jewish diaspora has regained respect and a voice because the Holocaust has been substantially acknowledged. However, this did not begin until some 30 years or more after the end of the killing stage of the genocide, when a whole generation later grew up and started asking questions. There is still a lot more to research and analyse before we can claim to know and understand the full horror of what happened in the Holocaust. Although most of the perpetrators, and most of the victims too, have died, this is not closure until we acknowledge the full extent of the crime and mourn all the victims. More important than punishment is to bring the perpetrators to justice, even post mortem, by hearing and acknowledging the details. It is also a vital part of this post mortem justice, to hear and know what was unjustly done to the victims. We have some way to go to reach closure, while in the meantime denial is advancing. Avoiding the full knowledge of the extent and depths of depravity of which humans are capable, as demonstrated in the Holocaust, is a form of denial. In view of this, the advance of the so-called Islamic caliphate can be viewed in terms of the return of the repressed.

In the meantime, issues of denial are exacerbated by the denial of the Ottoman genocide and the Nazi genocide against the Roma as part of the Holocaust. Armenians and Roma are still suffering the demoralising effects of past genocide against them not being fully acknowledged. The Nazi genocide against the Roma was totally denied by the post-war German government, although there were Roma murdered in all the killing camps and killing fields alongside the Jews. They did not recognise Roma as victims of Nazism until 1982. This led Holocaust educators to dismiss the Roma victims as 'and others' tacked on after acknowledging six million Jews, or regarding them as 'a different story' because they were only asocial criminals. Unfortunately, this myth is still largely active today. The Armenian genocide during World War One is still widely denied because Turkey persists with the devious or deluded claim that the slaughter of the Ottoman Christians was just a necessary quashing of an insurrection – another myth that is still active today. This persistent denial

amounts to a second attack on the victims which wipes out their existence further.

We know from our psychotherapy work the effects of denial and discounting on a person's self esteem, confidence and identity. Genocide denial, discounting, marginalising and scapegoating can affect a whole diaspora in a similar way. We can imagine the experience of being loaded with such negative projections and feeling hopelessly abandoned by the world. But the loss is ours if we don't stand up for what is right and help marginalised diasporas to claim their rightful voice and place in the community, just as we help our patients develop self-esteem and confidence to overcome their trauma.

We cannot wipe out history, either in our individual patients or decimated communities. Repair begins when we learn the lessons of the past to apply them to the future. Diasporas are natural networks that can develop internally as well as externally to support each other. They are not limited to national boundaries and so have the potential to become a valuable asset to nation states in a globalised world that desperately needs peaceful networks.

Perhaps the future is not so much in security and containing rogue states, as in developing the potential of diasporas?

***Ruth Barnett** is a writer and speaker challenging stereotypes, prejudice and denial.*

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Forced Endings in Psychotherapy and Psychoanalysis: Attachment and Loss in Retirement

by Anne Power

(2015 London: Routledge)

Reviewed by Lesley Murdin

Some years ago I found that Anne Power was writing a book about the same subject area as I was and I worried about whether we would be trying to do the same thing. In fact her book is completely unique and provides a very valuable examination of the therapist's experience of endings both for herself and in her concern for her patients. She shows an understanding of the pain and loss of ending for the therapist and has written a scholarly and yet enjoyable consideration of this theme.

The book is organised around 15 helpful and instructive interviews with therapists who had gone through a planned retirement process with their clients, patients and/ or supervisees. Power herself points out that they are 'mostly women, all white and mostly middle class' (p9). As she also points out, this does reflect the make-up of the majority of those practising. They are also London-based, and that is perhaps a limitation that some readers will find problematic. Nevertheless, she has woven a few details of the reasons for retirement into the stories and the comments made by each contributor so that their experience is vivid and relevant to the themes of the chapters.

Retirement as a process is the focus of the book, which begins with the highly relevant question of why anyone should retire. Power points out that many of the founding mothers and fathers went on practising into their eighties and nineties and Freud was seeing patients until just a few weeks before his death. She looks at the range of reasons from the external, a partner who is ill and needs more time or perhaps a relocation to a better climate, all the way to the inevitable commands of ageing and the loss of the sharpness of faculties. She quotes Peter Fonagy (2009) who emphasises the cognitive decline that takes place between 70 and 80, and yet allows for the great variations in individual abilities and rates of decline. Because we all know of the dangers of losing memory, concentration, stamina, we find it difficult to face that these are areas in which we might be failing. And ageing of

course leads towards death. Power looks at all the shame and distress that these thoughts occasion in a therapist who is entering this period although she also points out that chronological age is not going to give exact answers to the question: when should I retire?

Who will tell us that we need to retire? This is an important question for therapists and also for supervisors who have some responsibility in this area. Yet, as Power points out, the supervisor knows only what she can see or be told which is bound to be very limited. Many supervisors would not see it as their role to police the elderly in the profession and yet they are responsible for the welfare of the people who entrust themselves to us. Power provides a useful discussion of the ways in which supervisors help but also fail to help in this difficult area.

A much better guide if it can be heard will be the therapist's own weariness with the process. There is the physical tiredness at the end of a day with a number of people to see and the emotional weariness with dealing yet again with negative or unresponsive transference states. The chapter on guilt in the counter transference is particularly relevant to this motive. A problem that arises for both therapist and patient is if she wants to retire, so that both might think that she is deliberately abandoning people, not just that age and time have made it necessary. This will inevitably lead to guilt with consequences for both.

The retirement process impacts on supervisors. This is both when a therapist is also a supervisor and has to leave her supervisees and also when a supervisee decides to retire and needs help with the process. Power is very helpful in looking at the impact on the supervisor when a younger or contemporary therapist decides to retire. A supervisor may even take it as a criticism of her own continued working life.

Some of the difficult questions that are unique to supervision in the retirement process are related to what can be retained. Therapists facing retirement are well aware of the losses that they are facing and a consolation may be found in thinking of continuing with supervision. This is problematic because supervisors' organisations such as BAPPS are currently saying that a therapist should not practise as a supervisor unless she is also practising therapy. Power does not pronounce a view on this but does point out that if a therapist has decided to retire because ageing has begun to take away her memory and her intellectual acuity, this loss will make her lose competence as a supervisor too, although, as she points out, the supervisor can more reasonably ask about the patient.

Power does not claim to have answered the questions about the difficulties that arise over retirement but she has certainly offered much useful, thought-provoking material. She has looked at other kinds of forced endings such as those for illness or pregnancy. The therapist's decisions about her maternity leave may benefit greatly from the help of a supervisor who understands both the changes for the therapist herself and the needs of the patient. Power refers to the reactions of some patients, some of whom are literally children as well as adults reacting from a child's position. When faced by a pregnant therapist we are all capable of regressing to being children faced with replacement by an unwanted sibling. Some therapists do not tell their patients about the pregnancy, leaving them to notice and broach the subject themselves. This makes the period of notice of the absence of the therapist much shorter. On the other hand, most pregnant therapists do plan to return to work and this makes the absence different from retirement though not necessarily easier.

The last thing that I would like to say is that this book is written in a very approachable and engaging style. The subject is one of the most difficult for therapists to tackle, both for themselves and for their supervisees but the effect of the sympathetic quotations from the contributors is to make the subject seem more manageable. Power puts retirement where it belongs: as a necessary and valuable stage of human life in which we can all provide a role model to our patients and to other therapists. We can make something valuable from this necessary part of life.

Reference

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Lesley Murdin is a psychoanalytic psychotherapist and supervisor in practice in Cambridge; she teaches and supervises in many contexts. She was Chief Executive and National Director of WPF Therapy and chaired the Ethics Committee of UKCP and is now Chair of the Psychoanalytic Section of the Foundation for Psychotherapy and Counselling. She has published widely including three books on endings and money in psychotherapy: 'How Much is Enough? On the ending process'; 'How Money Talks'; 'Managing Difficult endings in Psychotherapy: Its Time'.

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All contributions and suggestions for articles for the Supervision Review are most welcome. Your input is needed if this journal is to continue, so please consider writing an article or reviewing a book.

Recently we have used the excellent series of BAPPS Conferences as our starting points, but other topics could also be the focus for an issue. Please think whether you could be Guest Editor for an issue on a topic that particularly interests you.

We hope to publish another issue of the BAPPS Supervision Review later in 2016 but this will depend on receiving both material for the Review and members willing to join the Publications Committee. The more members on the committee, the more the work can be shared and the easier it will be.

Notice board

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