



WEST MIDLANDS
INSTITUTE OF
PSYCHOTHERAPY

WMIP e-bulletin October 2020

Dear Colleague,

This bulletin is packed full of rich and varied updates, events and articles. To begin with we have updates concerning the safeguarding requirements for WMIP members and news about the WMIP Conference. Also, as Covid-19 restrictions are still being implemented across the country please see below WMIP members Tom Camps and Smita Rajput Kamble's reflections.

The Analytical Psychotherapy Training is promoting their November Lecture, which will be a collaboration between APT and the Society of Analytical Psychology. Also, sincere apologies but the APT March public lecture date in the last bulletin was incorrect and it is actually the **13th March, 2021**.

Under *Members' Reflections*, Smita Rajput Kamble explores the psychic processes that underline the Hindu festival of Navratri (nine nights), which falls between October 17th - 27th this year. Mythical gods and goddesses fight demons and good overcomes evil, but does it, really? Finally, please take a look at the members, new and views section, as we are welcoming new members to WMIP and also have information about TherapyFriends.

For future reference, I request a copy of your proposed article for the bulletin approximately 2 weeks ahead of publication. Half a page maximum please. If you have any comments, suggestions or contributions please send them to me at shanesneyd@gmail.com

Best regards,

Shane Sneyd (Editor)

As part of WMIP's Quinquennial Review with UKCP earlier this year, the Board of Trustees have been asked to ensure that all professional members, whether they belong to BPC or UKCP, have an awareness of and training in safeguarding.

As a result, the CPD Group together with the Ethics Committee are in the process of making enquiries about safeguarding training courses with particular relevance to psychotherapy practice. In the meantime, the current guidelines issued by BPC and UKCP are detailed below. These are helpful and detailed documents which strike a good balance between our legal responsibilities and the particular considerations of our work in terms of the frame, confidentiality and the need to think about the transference implications.

More information will be coming soon.

The UKCP safeguarding guidelines can be found at:

<https://www.psychotherapy.org.uk/wp-content/uploads/2019/06/UKCP-Safeguarding-Guidelines-2018.pdf>

This UKCP Protocol sets out what is expected of members:

<https://www.psychotherapy.org.uk/wp-content/uploads/2017/03/UKCP-Safeguarding-Protocol.pdf>

The BPC policy guidance is at:

<https://www.bpc.org.uk/download/565/BPC-Safeguarding-Policy-June-2018.pdf>

Events

WMIP Conference - update

The conference group has been working to revise the Matters of Life Death Conference, since the Coronavirus came along and made the original face to face conference planned for April 2020 unviable. We had been working towards bringing about a revised online Matters of Life and Death Conference in January 2021, but unfortunately it has not been possible. We are still hoping to organise a conference on this theme later in the year and will keep you updated.

In the meantime, Alf McFarland has been leading on a partnership conference, between WMIP and CPJA next year. The Use and Abuse of Power in Therapy will be held on Saturday 20th March 2021, via Zoom. We will be welcoming keynote

WMIP website events page <http://www.wmip.org/events.html> for more information and booking details which will be available shortly.

Yours with best wishes

Conference organising group

Rachel Hirschfeld, Jill Rowbottom, Shane Sneyd, Brian Rich and Kate Leeson

Emerging from Lockdown

Returning to working in the room

One of my patients has just tested for covid19. I am extremely glad I was not seeing her 'in the room' and our contact was on line.

The pandemic is still very much alive. The R number is hovering around 1. The easing of restrictions has not led to an instant surge in new cases but neither has the virus gone away.

For myself, I feel it is much too soon to be even thinking about in the room meeting. I recognise my practice is now very small, I am semi retired. The risk to the therapist is much greater than the risk to a single patient by a factor of the number of patients in ones practice. 20 patients 20x the risk.

For me, I want to see a consistent dropping of new admissions for a significant period before considering returning to the consulting room and, or an availability of effective treatment or vaccine. I am very fit but in the 'at risk' category, but even much younger people have died or been extremely ill. This is a very dangerous virus that at the moment we still don't really know how to treat.

Best wishes,

Tom Camps
July 2020

'Lambent' insights on a sunny April day amidst a pandemic, 2020

As practitioners we give importance to observing a client from the time they enter our consulting area, their use of the chair or the couch and their body language. From the moment we meet, the

his book "The Expression of Emotions of Man and Animals" (1872) where he traced the roots of facial expressions in the nervous system. Sigmund Freud was strongly influenced by Darwin (p.51, Symington, 1986), linking us up with substantial professional ancestry from pre nineteenth century.

Our observations can be mundane to profound, such as how a client may use the space in the chair or couch to how this resounds within us. Client may sit forward, either when there is much to convey or they feel less connected and as the work settles, they may sit back, relax, hunch up, look away. We make mental notes, carefully attune ourselves and interpret. We, both client and therapist, take comfort from that unique human connectedness which comes from submitting to the therapeutic process, whatever the outcome, bringing our whole selves to it. It sets a map for the relationship - professional and intimate, all at once. In his book (1872) Darwin shares what he calls a 'trivial' observation,

"An old lady with a comfortable but absorbed expression sat nearly opposite to me in a railway carriage. Whilst I was looking at her, I saw that her depressors anguli oris became very slightly yet decidedly contracted... but as her countenance remained as placid as ever, I reflected how meaningless was this....and how easily one might be deceived. The thought had hardly occurred to me when I saw that her eyes became suffused with tears...some painful recollection.." (p.72).

He concludes that

"as soon as some melancholy thought passes through the brain...a thrill of nerve force is transmitted through habitual channels..... The above actions may be considered rudimental vestiges of the screaming fits which are so frequent and prolonged during infancy." (p.73).

With such ancestral Darwinian emphasis on non verbal language, can one continue to observe even in these pandemic times though it deprives one of the physicality of the work, the comfort of the human body in the room-the breathing and living human- is now a face in

a computer or a voice in your ear, still living and breathing but not quite like being in the room together. In fact, precisely that, if through a screen.

Change of setting post Covid

Post Covid and new restrictions on personal meetings, we are online now. Fluctuating images and stuttering broadband can interrupt the most profound moments of the work. Add to this the potential flouting of sacred rules of confidentiality and space-the manning of doors and the control of external disturbances which we have cultivated carefully in the 'hothouse' of our consultancies. We frown when we hear a bell ring, we dismiss errant calls, we forbid the phone.

Now it is left to the clients/patients to man that door, to dismiss errant callers and perhaps speak to us on the phone ! Besides, our clients may not have a dedicated room for their therapy. Surely, it is one of the reasons why they come to us- for that precious physical space and protected time and the underlying sense of meaningfulness we give to non verbal communication and verbal thoughts and feelings.

Some may have domestic issues, makeshift arrangements – box rooms, sharing exclusive time with other family members in an 'official' room in the home, or small offices where chairs are upright so that computers are on desks and the supervisee or client may be looking down into their computers at you.

<https://www.bpc.org.uk/professionals/covid-19resources/covid-19reflections/>

Smita Rajput Kamble
May 2020

Analytical Psychotherapy Training

APT: BIRMINGHAM - PUBLIC LECTURE SERIES 2020 / 2021

A series of papers which illustrate the influence and application of Jungian and psychoanalytic concepts to the practice of analytical psychotherapy



Presented by The Analytical Psychotherapy Training: Birmingham of The West Midlands Institute of Psychotherapy

The March date in the last issue was incorrect and it is actually the 13th March.

The Analytical Psychotherapy Training: Birmingham



in collaboration with

The Society of Analytical Psychology



ALCHEMY – A BRIDGE TO JUNG’S “OBJECTIVE PSYCHE”*William Meredith-Owen***Saturday 7th November 2020*****Via Zoom Video Conferencing*****Online arrival from 10am. Lecture starts promptly at 10.15am**

This talk has its' origin in a paper (JAP 2005) by Jeffrey Morey in which he presented a correlation of this striking image – ‘Athene arising from the head of Zeus’ – drawn from an alchemical emblem book of 1617, with the ‘splitting headache’ dream Winnicott experienced in the wake of completing his controversial review (IJAP 1964) of *Memories, Dreams, Reflections*. Winnicott’s contention that Jung ‘started off knowing (about the Self) but lacked a self with which to know’ effectively draws a challenging line between the objective, collective, unrepressed psyche of Jung and the subjective, personal, repressed unconscious of Freud: yet his dream, ‘which cleared up an element of my psychology that psychoanalysis could not reach’, self-confessedly bridges these two perspectives that have for so long regarded each other with mutual suspicion.

One implication of this alchemical image of the bearded contemplative accepting (self) sacrifice in order for the Athene (Self) figure to emerge is that the work of psychoanalytic introspection, leading to a relinquishment of narcissistic preoccupation, must necessarily precede any sustainable engagement with the ‘objective psyche’. Narcissus cannot see beyond his own image into the depth of the pool.

Although not of course couched in such terms I believe some such premise underpinned much of the alchemical opus, particularly its European flowering in the C16 & C17. This day conference is an invitation to consider this possibility in the company of the richly enigmatic imagery which expressed it.

He is the author of several papers, is currently Consultant Editor to the JAP, and continues in private practice in Stratford-Upon-Avon and London.

Our November 2020 Annual lecture will be a collaboration between the APT and the Society of Analytical Psychology in London. The APT has always enjoyed a fruitful relationship with the SAP, many of its members have taught on its training over the years and we now have a number of WMIP members who trained with and are also SAP members. Plans for this event were made some time ago before the advent of Covid-19 and we have decided to go ahead with the lecture as a shared event on Zoom, as accommodating the potential number of attendees with social distancing and eating at the university began to feel increasingly problematic.

William Meredith-Owen, member of both SAP and WMIP will give his paper on Alchemy and there will be responses from Hellen Mabhikwa for APT and Marcus West (also a good friend of our training) for the SAP. We will still have small groups and hope this will afford an opportunity to meet colleagues from other trainings, particularly the SAP. We extend a warm welcome to everyone and hope you will support this collaboration between our two training organisations.

Members Reflections

Female Goddesses and their Battles with Demons

Navratri (nine nights), a Hindu festival, will occur this year between 17th and 27 October, according to the lunar calendar. The mythical Hindu goddess Parvati, in her *avatar* as goddess Durga, will battle with *Mahishasura* (buffalo headed demon). This year it will be quiet due to COVID. During *Navratri*, Indian women fast

revolving images are her various roles- for eg, as a domestic serene goddess Laxmi, her feet on a lotus, as Saraswati, the goddess of music and education. In some interpretations, Durga becomes Kali, depicted by a lolling tongue, partial nudity and skulls around her neck.

Parvati represents female *Shakti* (strength, power). As the fasting, prayers and circular dancing go on, an intensity develops- a *shakti* making process for the fasting women. As the ninth day draws near, the crescendo that has built up climaxes in a great communal all night festival. The music and the drums become louder, the dancing around the goddesses' revolving *avatars* becomes more manic and on the last night, the ninth one, the dancing goes on almost all night. This nine night build up mimics the mythical ferocious battle between the goddess Durga and the demon *Mahishasura* over nine days and nights. Like cheerleaders who keep their heroes going, the dancing of today is meant to cheer the mythical goddess from the past in her terrible battle.

Parvati, demure and domestic, has transformed into a fierce Durga, riding a tiger. The sweet smile of Parvati, her feet on the lotus disappear and weapons appear in the various hands of the mighty goddess, representing *shakti*, in a feminine form. Her eyes widen and become fierce and she rides a tiger, depicting strength and power. The dancing men and women show their awe and support by celebrating these changes. They anoint her statue, dress her up beautifully bedecked with sari and jewels and carry her in a procession.

The nine days also represent the battle between Rama, *avatar* of Vishnu, the mythical Hindu god of sustenance and the ten headed demon king Ravana, who had kidnapped Sita, Rama's wife. Each night of the *Navratri*, in this story, one of Ravana's heads is destroyed. On the tenth day, celebrations take place for the final tenth head being set on fire with the help of a burning arrow on open *maidans* (grounds) in India-where Ravana is a larger than life puppet full of fireworks.

Navratri depicts the conflict of good over evil. The whipping up of fervour against evil forces and their release on the tenth day is a cathartic annual festivity for Hindu communities. This can be understood as a form of splitting and fragmentation, the idealisation of gods and the denigration of demons, which also has the function of catharsis. Communities all over the world split off bad from good and build temples for the good. A large section of the East has an underlay of Hinduism in their culture- as far as Indonesia, Indian epics are played out in shadow puppetry. Souvenir shops will have Ram and Shinta or Sita along with lord Krishna and Arjun, from the Mahabharata.

To continue reading the full version please click on the link below.

<https://therapyfriends.co.uk/female-shakti-battles-with-demons/>

Smita Rajput Kamble
October 2020

MEMBERS



news & views

Membership News

We are pleased to welcome the following new members to WMIP:

Professional Member: Philippa Boulter

Student members: John Davenne, Dr. Alison Hayes, Jennifer Kentfield, Emma-Jane Kisby, Dr. Giovanni Salvi

We are sorry to say goodbye to Helen Mate and Elizabeth Simpson, both of whom are resigning from membership after many years in WMIP. We are most grateful for all the valuable work they have done for the Institute and wish them a happy retirement.

There will be some vacancies on the Membership Committee early next year. The responsibilities of the Committee include:

- processing applications for membership;
- advising and assisting members on membership matters;
- liaison on membership matters with admin, with UKCP and BPC, with the Trustees and with other committees;
- organising and processing WMIP's five-yearly reaccreditation of Professional members;
- updating CPD and reaccreditation policies;
- helping to uphold the standards required of Professional and Clinical Associate members.

We work mainly by email, with Skype meetings every few weeks. The work is very interesting and keeps us in touch with what's going on in the Institute.

If you are interested in joining the Committee, do contact one of us or email membership@wmip.org

Elaine Wake, Christine Pitt, Pauline Higham

WMIP Membership Committee

TherapyFriends is for people who are interested in understanding who they are, why they do what they do and the effect this has on themselves and others. If you have had counselling/therapy/ alternative therapy or have thought of having it, *TherapyFriends* might be for you. For more information please click on the following link

<https://therapyfriends.co.uk>

THE FORUM

The Forum is accessible at www.wmip.org/wmipforum

You will be asked to log in to the forum page (username: wmicmember, password: psychotherapy)

Once on the forum page you will need to register to use the forum. Please use your own name as a username (not a nickname) and select your own personal password known only to you.

You can contribute to a discussion strand on the forum or initiate one of your own. Share with your colleagues: What you want from WMIP; how we can make psychoanalytic ideas more current in the Midlands; what issues are current for you etc.

We look forward to hearing from you

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