

SOUTH AFRICAN PSYCHOANALYTICAL INITIATIVE

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Bell and Bell: An exposé of the Tavistock, GIDS

by Vossie Goosen

For three years renowned psychoanalyst and psychiatrist David Bell (70) was in trouble with top management at the Tavistock and Portman National Health Service (NHS) Foundation Trust for blowing the whistle on questionable practices in its Gender Identity Development Service (GIDS).

A high court judicial review of the GIDS in England in December 2020, brought by Bell-namesake Keira Bell (23), "ruled that children under 16 were unlikely to be able to give informed consent to receive puberty blocking drugs" (*The Guardian*, 6 December 2020).

Soon after, in January this year, the older Bell - under constant threat of disciplinary action by his bosses - retired. He is now free to talk openly about these issues, according to a *The Guardian* interview with him on 2 May 2021.

The December 2020 Bell versus Tavistock court decision ruled that "referrals for the drugs and cross-sex hormones for under-16s will be permitted only when approved by the court" (see the document online: www.judiciary.uk, titled *Bell -v- Tavistock judgement - Courts and Tribunals Judiciary*).

The younger Bell was a recipient of a GIDS medical intervention from 16. She received puberty blocker drugs and had a mastectomy in her then-quest to become male (read her account of her transgender journey and eventual decision to de-transition: www.persuasion.community, titled *Keira Bell: My Story - Persuasion*).

The Tavistock appealed against the high court's December 2020 decision and its appeal will be heard this month.

Meanwhile the British Care Quality Commission (CQC) in January 2021 gave GIDS its lowest rating, "inadequate", which according to the *BBC News* means "it is performing badly" ("The crisis at the Tavistock's child gender clinic", 20 March 2021). The *BBC News* also reports that the National Institute of Health and Care Excellence (NICE) found low evidence for the hormonal treatment of "young people struggling with their gender identity" ("Evidence for puberty blockers very low, says NICE", 1 April 2021).

In his interviews with *The Guardian* and *BBC News* the senior Bell noted that all the information that emerged in the course

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It gets too much sometimes

by Teboho Monyamane

SAPI News has been alive to the message of Black Lives Matter (BLM). The BLM movement started when American neighbourhood watch captain George Zimmerman fatally shot 17-year-old Trayvon Martin and was acquitted. George Floyd's death last year caused a resurgence of the movement.

After then-police officer Derek Chauvin knelt on Floyd's neck for close to ten minutes, killing him, BLM gained global support and reignited the conversation and global outrage against structural racism, particularly from police and vigilante brutality.

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Even in moments where I think I am just me going on about the business of being a human being, I am reminded that I am not just a person. Amongst other things, I am black and I am a woman.

It is in this context that well-known psychoanalyst Fakhry Davids presented a lecture at *Ububele* in August 2020 entitled, *Fakhry Davids: Personal and Psychoanalytic Reflections on BLM*.

South Africa has its own history of racism which haunts us in the here and now. SAPI is committed to continued engagement on this issue. As an Exco we asked Fakhry to help us continue the conversation from his 2020 lecture.

In April this year, a month before the anniversary of Floyd's death, Chauvin was found guilty on all three charges against him. In America convictions against police in fatal shootings are statistically low so, one can understand the elation that came with this conviction. It was a good day for justice, even if a drop in the ocean.

Police brutality did not begin and will not end with Chauvin's conviction. Did you know he had 18 complaints against him? How many Floyds must die before life matters? What measures would have been taken if there was no video footage? What happened to Chauvin who treats accused persons this way? When will everybody's humanity and dignity become sacrosanct?

We cannot ignore that the failing is not only Chauvin's. He is one of many law enforcement officers who fail and dehumanise the people they are meant to protect and serve in their line of duty. The policing system itself needs real reform. One wonders about its training and support. What happens in between all the formal complaints?

Of course, we in South Africa are not strangers to police brutality and various other human rights violations. We saw the dehumanisation in the first hard lockdown when police officers and soldiers used excessive force against township residents like Collins Khoza. Thirty-four mine workers were killed and 78 seriously injured in the Marikana massacre nine years ago. The Life Esidimeni tragedy, which spanned a number of years, remains a haunting example of human rights violations against the vulnerable and voiceless. The fact that eight former patients are still missing is unfathomable.

It goes without saying that there are many more human rights abuses, many more acts of overt and covert violence, racism and micro aggressions that occur in our society daily.

I invited a friend from another discipline to Fakhry's second talk, his conversation with us, on 1 June. In response she commented, "Oh, that exhausting race issue!" This was not the response I was expecting. I retorted by explaining how interesting, stimulating, thought-provoking and moving the previous lecture was and how I expected this to be the same.

I started telling her about Fakhry's work and about the importance of having these difficult but important conversations. But, of course, this was not the point. She was exhausted. Not because she is oblivious to matters of race. Or, that she does not care. She was simply stating that it is exhausting and she is exhausted by it. Recently she had experienced one of many incidents of racism and sexism.

Her exhaustion is relatable. Many a time have I felt exhausted and many a time have I heard people express the same exhaustion for various reasons. Firstly, discussions about race, and specifically racism, no matter how intellectual, evoke painful feelings, memories and experiences. Pain.

Even in moments where I think I am just me going on about the business of being a human being, I am reminded that I am not just a person. Amongst other things, I am black and I am a woman.

In a follow-up conversation about the lecture my friend said she has no interest in ranting with other black people about the black experience. Of course, the assumption here was that only black people would be interested in a conversation about race.

This made me think of some of my own observations and the feelings expressed in our conferences and other discussions about race, including the SAPI Intergenerational Transfer of the Trauma of Apartheid (ITTA) group to which I belong. Discussions about race can be very emotionally charged. The apprehension amongst some is the traumatic re-experiencing through these discussions which may leave one feeling overcome with emotion.

There is also at times the reluctance to be viewed as the "angry black" or the "oversensitive black" or, of having their/our pain on display, as it were.

The balancing act of speaking in a professional setting about this subject matter that evokes personal feelings. I believe in offering a debriefing space to those who are open to it, the SAPI Conferences Committee addressed the question of what one does with the feelings that are stirred up in these settings.

In his second talk Fakhry posited that during apartheid it was easier to talk about racism because it was clear. With reference to how difficult these discussions about race are he said they don't have to be pleasurable but they have to be honest.

In psychoanalysis we tend to focus on the internal world. In the world in which we live power, prestige and authority are inscribed as white.

I am curious about some of our members who do not want to engage in the race conversation and whether it feels difficult in the larger forums such as conferences and lectures to voice their feelings.

I imagine that it is difficult in the face of others' pain, anger and sorrow to express views that are divergent. In a previous conference a colleague expressed wanting to rather talk about economic matters which wasn't received particularly well.

Whether I agree or not I would like to hear all the voices of our members. Perhaps I, myself, am operating from a paranoid position in that what worries me equally and sometimes more than what is said is what is not spoken. For what is suppressed must surely find expression somewhere.

It would be naïve for me to think that all views would be equally accepted. Perhaps the thinking about how we have these conversations just needs to continue to develop over time.

The issue of race is exhausting. It is however not going away in my lifetime. To ignore it completely does not make it go away. And, in my view, it does not make it better for the generations to follow.

All of the SAPI Exco participated in making this fifth edition possible. We are:

Vossie Goosen, chairperson; Vanessa Dantas e Sá, vice-chairperson; Zamo Mbele, secretary; Teboho Monyamane, treasurer, Mary-Anne Smith, SAPA-SAPI liaison; and, Francois Rabie; psychotherapy training.

of the high court case – such as that GIDS and the Tavistock could not provide factual evidence for its reliance on trans-ideology-based interventions – has yet to have an effect on how the Tavistock manages and GIDS executes its mandate. From 2015 onwards, as referrals to GIDS mushroomed and young girls became almost two thirds of the referrals, a number of reports that investigated this dilemma were made available and were almost all quashed.

Towards the end of last year the NHS “announced an independent review into gender identity services for children and young people ... which GIDS supports” (“The crisis at the Tavistock’s child gender clinic”, *BBC News*, 30 March 2021). This review is led by Hilary Cass, a former president of the Royal College of Paediatrics and Child Health. The outcome of the Cass Review is still awaited.

Bell, former Tavistock board member Marcus Evans and Kirsty Entwistle who worked in the Tavistock’s Leeds service are among the clinicians who left the Tavistock’s service as a result of GIDS’ practices. They have been speaking up about what can be seen as the extinguishing of the talking cure in GIDS. They mention how labels of transphobia are liberally handed out when anyone dares to speak out. This silences healthy scientific information-gathering and debate.

Bell also made mention of how the lawyer whose services he started using when top management started clamping down

They mention how labels of transphobia are liberally handed out when anyone dares to speak out.

on him warned him against sitting on information of harm and not disclosing it. After speaking to ten GIDS colleagues who implored him to do something, Bell wrote a report in 2018 which his superiors kept from many. His lawyer told him: “... on the contrary, a failure to send it out might make him culpable in the event of any further legal case taken against the trust” (*The Guardian*, 2 May 2021). In addition to refusing to remain quiet about the disquiet of his colleagues, Bell also launched two crowdfunding drives to pay his legal costs.

Among the leading lights in psychoanalysis who highlight problems with what is called a gender-affirmative approach is Alessandra Lemma who, like Evans in *The Guardian*, puts forward a treatment model for children and adolescents with trans ideation (“Trans-itory identities: some psychoanalytic reflections on transgender identities” in *The International Journal of Psychoanalysis* (2018), 99 (5), pp. 1089 – 1106).

All of the clinicians named here make reference to how internet sites, such as *Mermaids*, push the trans-ideology. Fragile children and adolescents, who often face multiple mental health issues, get stirred up by the trans-ideology solutions offered on these sites. In her piece on de-transitioning Keira Bell also mentions how an alternative site helped her understand she had other options.

Mermaids is a trans-ideology charity while *Transgender Trends* is a charity that insists that no child is born in the wrong body.

If you Google *Mermaids*, you will also see how the national lotteries board in England investigated the GIDS issue to see whether it should let *Mermaids* receive a large lump sum with which to fund GIDS. The funding relationship between GIDS and Mermaid is mentioned often in the different news articles quoted here. It is said to cloud the judgement of the powers that be.

WHEN CHILDREN DIAGNOSE THEMSELVES

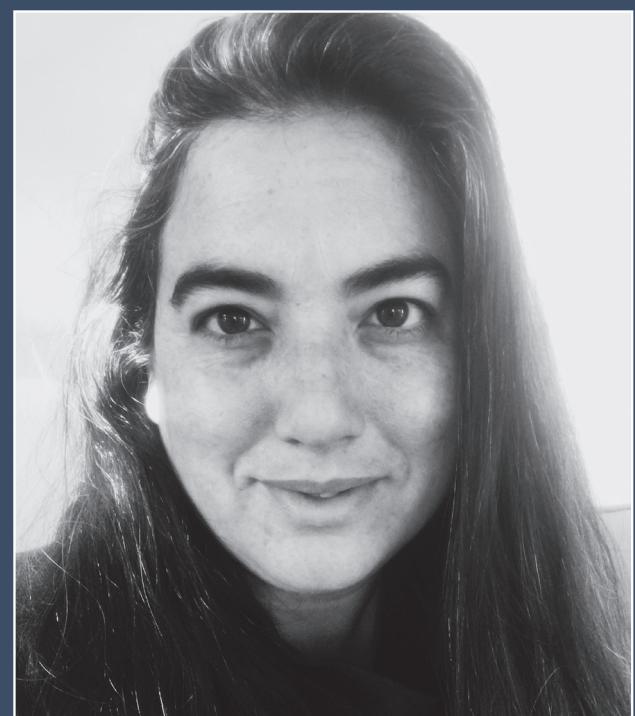
“When doctors always give patients what they want (or think they want), the fallout can be disastrous, as we have seen with the opioid crisis. And there is every possibility that the inappropriate medical treatment of children with gender dysphoria may follow a similar path. Practitioners understandably want to protect their patients from psychic pain. But quick fixes based only on self-reporting can have tragic long-term consequences. And already, a growing number of trans “desistors” (also known as detransitioners) are seeking accountability from the medical professionals who’d rubber-stamped their trans claims.”

(Marcus Evans, “Why I resigned from Tavistock: Trans-Identified Children Need Therapy, Not Just ‘Affirmation’ and Drugs”, published on 17 January 2020 in Quillette.Com.)

Welcome to SAPI News

Welcome all to the fifth issue of SAPI News and welcome, especially, all our brand new members and our brand new group, SAPI Intercity Community Group2 (SICG2).

On behalf of the Exco and all of SAPI we want to use this opportunity to congratulate SAPI vice-chair Vanessa Dantas e Sá on becoming a psychoanalyst. We so appreciate that you are continuing to work with us as an Exco member. Congratulations also to Mike Benn who graduated with you.



Contextual Ghosts in the Nursery

by Nicki Dawson

In her seminal text, *Ghosts in the Nursery*, Selma Fraiberg and her colleagues (1975) wrote:

“In every nursery there are ghosts. They are the visitors from the unremembered past of the parents, the uninvited guests at the christening” (p. 387).

“They appear to do their mischief according to a historical or topical agenda, specializing in such areas as feeding, sleep, toilet training or discipline” (p. 388).

Psychoanalytic thinkers have long understood that our internal world influences our relationships. That is to say, our unconscious thoughts and feelings, and unprocessed traumas in particular, shape how we approach or respond to others. By applying such psychoanalytic thinking to parent-infant relationships, Selma Fraiberg and her colleagues birthed an invaluable field of psychological intervention: parent-infant psychotherapy. They paved the way for a field of preventative, infant mental health, through acknowledging that individual parental trauma can act as a ghost, interrupting caregiving and resulting in the intergenerational transmission of trauma.

For the last five years and as Parent-Infant Programme Manager at the Ububele Educational and Psychotherapy Trust it has been my responsibility to think analytically about the internal world of the over 2000 parents and infants that make use of the Ububele Umdleokane Parent-Infant Programmes yearly. In session or supervision our team considers the ways that personal histories are potentially interfering with caregiver-infant relationships. Through naming these ghosts, and thinking about them with parents, we attempt to banish them from the lives of infants living in Alexandra.

However, parents living in Alexandra township and South Africans more broadly are not just living with individual ghosts from their own past. South Africans are living with the ghosts of contextual trauma – colonialism, apartheid, tribal wars, the HIV pandemic and more. Psychosocial thinkers who think psychoanalytically on a societal and contextual level articulate that contexts can be haunted by traumas which happened on their soil, in much the same way as Fraiberg describes that families may be haunted by family traumas across generations.

Psychosocial thinkers explain that trauma can get into the fabric of the context and community. We all know that this is our story in South Africa: one of living with and living out our unprocessed

traumas of old, such as continuing cycles of racism, oppression and inequality. Thus, providing services within the context of Alexandra, with clients facing some of the harshest external realities the world has to offer, such as violence, infrastructure and health care services lacks, as well as unemployment, necessitate concurrent thinking about the impact of external realities on parenting.

Since 2016 I have been on an academic journey to better understand the interplay between one's internal world and external reality with regards parenting in Alexandra. As part of my doctoral research, I conducted a series of interviews with mothers from Alexandra, asking about mothering in the context of Alexandra, as well as about the participants' own personal histories.

I made use of a psychosocial framework – a combination of psychoanalytic and social constructionist thinking – that acknowledges both internal unconscious processes and collective social drivers of behaviour. A psychosocial framework acknowledges that human behaviour and relationships are influenced both by the world around us and the world in our mind.



During my interviews it became evident that three contextual factors heavily influenced the parenting of children in Alexandra. Firstly, parenting was strongly influenced by ever-present threats of safety. Participants conveyed the need to

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protect infants from ill-intending humans (noting incidents of kidnapping and rape), as well as numerous threats to infant health (from confined living arrangements to the lack of service delivery to the HIV pandemic). Secondly, parenting was heavily influenced by concerns of loss or death, with parents acutely aware of the reality that their own safety and health was also at risk, that their children may grow up without them. Lastly, parenting was seen to be notably influenced by perpetual financial concerns and uncertainty.

In an academic paper which is currently in press I described these contextual factors as 'Contextual Ghosts', causing their own mischief in the lives of parents and young infants. In a review of maternal behaviour in the context, as well as through interview data, it was revealed that these contextual ghosts appear to contribute to a caregiving style which is hypervigilant, mother-led and sometimes intrusive and non-responsive. Such maternal behaviour was understood, by participants and myself as the researcher, as a means of both ensuring survival as well as preparing the infant for their often unsafe and unforgiving context.

However, potential unconscious drivers of such maternal behaviour were also observed. Personal experiences of the contextual concerns mentioned by participants could be seen to colour parenting in particular and distinct ways with potential personal psychological meaning. In this way, both unprocessed 'individual ghosts' and unprocessed 'contextual ghosts' were observed to influence parenting.

Psychoanalytic thinking has much to offer South African families. It offers a framework for understanding and processing individual family trauma. When used through a psychosocial frame, however, it has even greater potential, offering a way to process and think about the collective, contextual traumas that continue to haunt our beloved country. Alongside desperately needed social justice initiatives and systemic social change, psychosocial thinking may offer part of the solution to finally banish some of these contextual ghosts once and for all.

* Dawson, N. (In Press). "Contextual ghosts in the nursery: Systemic influences on sensitive maternal responsiveness in a low to middle income country". *Psychoanalytic Social Work*.



SAPI Education Day 2021: Understanding Dreams: Freud, Klein and Sangoma practises

From 9am to 5pm on 4 September 2021 on Zoom

Tickets prices

International R700
SA non-SAPI R500
Students R100
Free for SAPI members

Registration/purchasing details will follow

Understanding Dreams

by the Conferences Committee

Dreams, as we all know, have been central to psychoanalysis since Freud wrote his classic work, *The Interpretation of Dreams*. But, of course, as we also all know, Freud did not "discover" the importance of dreams and their relation to unconscious processes. As Freud himself would have acknowledged, our poets and writers and artists and healers and Sangomas and Soothsayers and Wisemen and Wisewomen from every place on our planet have long, long known about dreams and their powers. In addition, psychoanalytic dream theory today is in many ways very different to how Freud originally conceptualised and interpreted dream material.

This year, for Education Day, we will explore different psychoanalytical theories on dreams and we will also link a psychoanalytical approach with traditional Sangoma readings of dreams.

Psychoanalysts Mary-Anne Smith and Sue Levy will be teaching on psychoanalytical theory around dream work. Mary-Anne Smith will discuss dreams from a contemporary Freudian perspective and Sue Levy will talk to dreams from a Kleinian perspective. Both these analysts will help us to think about the meaning and motivations behind dreams and the different and also similar ways analysts approach dream material. Sangoma and psychoanalytical counselling psychologist Makhosi Thembelihle Mashigo will share her views and thoughts on dream work, marrying her skills and wisdom as a Sangoma with her insights as a psychologist.

There will be a three-way discussion after these presentations where all three clinicians will be in dialogue around their work and how they approach the ever-fascinating matter of dreams and dreaming.

We look forward to welcoming you to the College of Psychoanalytic Psychotherapists!

by Francois Rabie and the SAPI Training Design Team

Dear Colleagues,

We write to you to give an update on the developments within SAPI relating to the psychoanalytic psychotherapy training programme that we will be launching in February 2022. These developments are indeed exciting and the hope is that it will infuse SAPI with a new sense of purpose and direction in the coming years and decades!

The training programme will provide therapists with the requisite capabilities of functioning confidently as a psychoanalytic clinician able to initiate and sustain over time a psychotherapy process where they will be seeing patients either face-to-face or on the couch for up to three days a week. The training is open to any mental health care professional holding registration with a South African regulatory body that allows for clinical work to be conducted over an extended period of time. If you are not already a SAPI member, you will have to join SAPI to undergo the training. SAPI is an Allied Centre of the International Psychoanalytical Association (IPA).

First, and of central significance, is the establishment of the College of Psychoanalytic Psychotherapists within the SAPI structure. This college will coordinate all training functions going forward. Graduates of the training programme will be known as "Fellows" and be designated as Psychoanalytic Psychotherapists (Fellow of the College of Psychoanalytic Psychotherapists, FCPP). Graduates will have to maintain active membership of SAPI to remain a Fellow of the College.

Second, a sub-committee within the college structure has over the past few months worked tirelessly to identify a group of senior clinicians, inside and outside of SAPI, who could be 'grand-parented' as the first tranche of Fellows of the College. These are clinicians that the committee felt are generally recognised as leading psychoanalytic psychotherapists who have training and experience that are roughly equal to that provided by the new SAPI training programme.

These clinicians will function as training and supervising psychotherapists for the programme.

The list of these grandparented therapists will be made public in due course. Why is this important? All college psychotherapy training candidates must be (or have been) in personal psychotherapy and supervision/s with a grandparented Fellow of the College by the time their training starts. At minimum, they must be (or have been) in personal therapy two days a week for three years. Candidates will also be required to be or have been in supervision with at least two cases (one female, one male).

Third, we are also hard at work in creating the training curriculum. This curriculum will be divided into two sections: core modules and elective modules. The core modules will launch in February 2022 and the elective modules in February 2023. We want to make the training as flexible as possible. This means that candidates can decide if they want to take the modules in one go, over two years, or stagger them over several years, depending on personal circumstances.



The core modules will consist of seminars in: The History of Psychoanalysis, Freud, Klein, Psychopathology and Technique. Candidates are required to complete all the core modules.

Graduates will need to complete 10 out of 16 elective modules. The topics of the elective modules will be announced in due course.

All modules will be taught by leading clinicians and theoreticians.

Part of the curriculum will require candidates' continual attendance at the SAPI monthly clinical seminars during the training.

Candidates will need to treat (or have treated) one psychotherapy patient at minimum twice weekly for at least two years and one patient at a minimum twice weekly for at least three years (one female, one male).

Fourth, cost. The financial layout by candidates will include: the annual SAPI fee, the cost of personal psychotherapy, the cost of supervision and, then, the cost of the modules. Our current budgeting shows that the core curriculum in total will be R15 000 and the elective curriculum in total will be R15 000. So, the course-work cost will be R30 000. Bursaries will be available for candidates with limited financial means.

In order to graduate, candidates will be required to supply a log of all courses attended, showing that they meet the above requirements. In addition to this, the supervisor will have to provide a report indicating that the candidate's work has been of an acceptable standard. The training therapist will have to provide a note confirming only the date of commencement and termination of the personal treatment. Furthermore, graduates will have to present a case to the training committee. The final decision to bestow Fellow status will depend upon the training committee being satisfied with the overall standard of clinical work that is presented.

Within the next three months we will make public the detailed training programme curriculum which will be e-mailed to all of you. It will provide in detail the content of the training and how it will proceed, including how to submit your application.

Come listen to experts Jan and Bob

TALKING ABOUT SAMENESS & DIFFERENCE



TWO LECTURES BY BOB HINSHELWOOD & JAN ABRAM

MELANIE KLEIN, DONALD WINNICOTT & WILFRED BION
COMPARISONS AND DIALOGUES

26 JUNE | 23 OCTOBER
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A SAPA/SAPI fundraising event



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Comparisons and Dialogues



Jan Abram and R. D. Hinshelwood



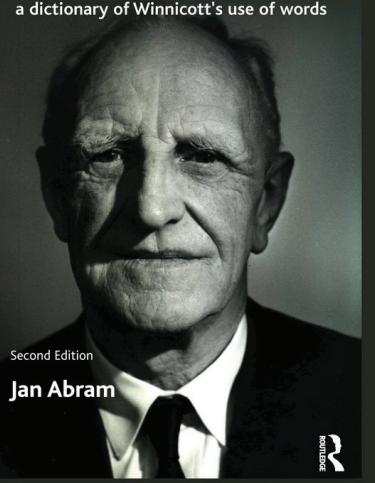
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OF
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R. D. Hinshelwood

THE LANGUAGE OF WINNICOTT

a dictionary of Winnicott's use of words



Second Edition

Jan Abram



SAPA presents at the IPA Conference

by Vossie Goosen

All SAPI members are welcome to attend the 52nd International Psychoanalytical Association (IPA) Congress which takes place online from 21 to 25 July and from 29 July to 1 August.

Here is the link from IPA News: www.ipa.world/theinfantileonline.

Barnaby Barratt, Yael Kadish and Gyuri Fodor, Mary-Anne Smith and Mark Solms feature at this year's conference which focuses on the infantile and is titled, *The Infantile: Its Multiple Dimensions*. I include their slots, as well as that of Fakhry Davids, here below. See the 71-page IPA Congress programme using this link: <https://events.ipa.world>

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On the Infantile Challenges of Psychoanalytic Training

22 July, 7pm to 8.30pm

Chair: Mary-Anne Smith

Presenters: Barnaby B. Barratt, South Africa; David Dietrich, United States; M Fakhry Davids, United Kingdom

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On the Infantility of Free-Associative Speaking and Listening

23 July, 7pm to 8.30pm

Presenters: Three presenters, including Barnaby B. Barratt, South Africa

Four discussants, including a discussant from South Africa (not announced yet).

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The Infantile and the Creative in Dreams and Culture

29 July, 7pm to 8.30pm

Mark Solms, United Kingdom, is one of two discussants.

Charles Fisher, United States, presents on a film of the Auchar people who live deep in the Amazon rain forest and who build their lives around their daily dream interpretations. Fisher is involved in ongoing research with the Auchar. The panel discussion will be on the relevance of this work to clinical psychoanalytic practice.

* I give a full description here because our Education Day theme is on dreams.

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Working During the COVID-19 Pandemic: South African Analysts Reflect

29 July, 9pm to 10.30pm

Presenters: Yael Kadish and Gyuri Fodor, South Africa

Yael and Gyuri discuss their group work in SAPA in the pandemic, focusing on three themes: Technical implications and the frame; Drives expressed in cyberspace; and, Primitive and depressive anxieties.

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Reflections on early infantile separation and the termination of an analysis

29 July, 9pm to 10.30pm

Presenter: M Fakhry Davids, United Kingdom

The paper describes how a patient whose mother was hospitalised for several weeks when she was an infant was convinced she would not survive an ending.

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Panel from the Climate Committee: Defences Against the Unbearable

31 July, 7pm to 8.30pm

Presenters: Mary-Anne Smith, South Africa, is one of three presenters who discuss what might happen psychically when nature is seen as damaged and ailing, as harsh and not nurturing.

Cathy Rogers' winning paper is showcased online in July

by Vossie Goosen

South African Psychoanalytical Association (SAPA) candidate and SAPI member Cathy Rogers will present her winning paper at the 26th International Psychoanalytical Studies Organisation (IPSO) Conference on 22 July this year (see the programme link below).

SAPI News 3, published in October last year, carried information on a previous paper that Cathy presented at the 2019 IPSO Conference. The paper she presents in July is titled, *Art in Training*. It is a new paper which won the IPSO Europe prize.

According to Cathy her paper is a visual journey which uses artworks to describe aspects of psychoanalytic theory, personal psychoanalysis and their integration in learning the technique of psychoanalysis.

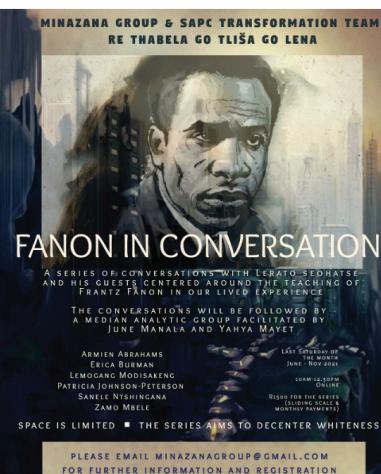
The artworks illustrate the developmental progression of a candidate in seven years of training. It explores how learning was enhanced by the act of painting and the paintings themselves.

See Cathy's slot on page 10 of the programme here: <https://events.ipa.world/event>



Join us in Fanon in Conversation

by Safiya Bobat and Siobhan Carter-Brown



"It seems logical for Black people to adopt a posture of positive, creative isolation. Group introspective analysis, an inward look is mandatory for us in any attempt at restructuring our value system" (Chabani Manganyi in *Apartheid and the Making of a Black Psychologist*, published by Wits University Press, 2016).

The South African Psychoanalytic Confederation (SAPC), the umbrella body for psychoanalytic thinking and practice in South Africa, strongly believes that we need

to create safe spaces for all colleagues to participate. This has led to the formation of the SAPC Transformation Team who now, together with the Minazana Group, brings the community a series that hopes to disrupt and start sowing the seeds for meaningful change.

Minazana is a group of black mental health practitioners established in 2018 following the passing of our colleague and friend Minazana Oscarina Majokweni. Oscar's life inspired a "creative isolation" in us which we share in this course.

We are grateful for Oscar's light that did not die but multiplied in us as a group. Minazana's belief is that it is vital for mental health practitioners to remain vigilant about the ways in which

we contribute to the psychological wellness of the people and communities with whom we work.

We are careful about unwittingly supporting or reinforcing past and current injustices. We seek transformative interventions that are not just ameliorative but will assist in transforming the profession and our broader society.

In **Fanon in Conversation** Lerato Seohatse from the Wits Writing Centre will lead discussions with Armien Abrahams, Erica Burman, Lemogang Modisakeng, Patricia Johnson-Peterson, Sanele Ntshingana and Zamo Mbele over the next six months, starting on the last Saturday in June. The conversations will be followed by a median group in the second half of each Saturday slot.

Lerato is an educational developer and senior writing consultant who has worked in many relevant policy and human rights setting, such as the National Cooperatives of South Africa (NCASA), the Centre of Education and Policy Development (CEPD), the Commission for Gender Equality (CGE) and the Centre for the Study of Violence and Reconciliation (CSV).

Lerato is an active contributor and presenter of the black consciousness discourse and has produced articles for the Steve Biko Foundation (SBF) and South African History Online (SAHO), among others. Lerato has also served on the board of the Kwesukela Story Telling Academy (KSA).

Use the Minazana email address on the poster to get more information about the course.

Contact the SAPC via sapccontact@gmail.com to get admitted to the Workplace App which carries information on events in our sector, as well as SAPC's internal communications.

Fred Swaniker and Leila Abu speak to Esther Perel

by Heather Jones Peterson and Vossie Goosen

Many of us and many of our patients are drawn to the work of best-selling author Esther Perel. Here below is a podcast that is made available for free.

Perel is a psychotherapist who focuses on relationships with a special interest in sexuality.

Recently Perel's focus has broadened to include conflict in organisations and at work.

Founder and chief executive officer (CEO) of the African Leadership Academy Fred Swaniker interviewed Perel in this podcast because his new venture, The Room, specialises in relationship building. Swaniker and The Room connect young leaders in Africa with a global community, focusing on cultivating long-term relationships.

Fred is joined here by Lagos businesswoman Leila Abu. They co-moderate a discussion with Perel on building deeper relationships on the journey to a fuller understanding of the human condition.

<https://www.youtube.com/watch?v=VibPo3JfaFM&t=100s>

Training in psychoanalytic couple therapy

by Heleen Meyer

The psychoanalytically-orientated Association of Couple Psychoanalytic Psychotherapists (ACPP) which has 56 members in Cape Town, Johannesburg and Durban is offering a training soon.

The Cape Town-based ACPP requires that all its members complete a two-year, in-depth couple psychotherapy training program. After completing the training, members attend monthly ongoing peer education and reading groups.

The ACPP has its theoretical roots in the Couple Therapy Model developed at the Tavistock Relations in London. The model is a discipline separate from individual and family work.

If you are interested in applying for the training program, please contact Dianne Nel (info@diannenel.com) or Heleen Meyer (heleen.meyer0@gmail.com).