



Newsletter
July 2009

Institute of Psychotherapy and Social Studies

Contextualising psychoanalytic psychotherapy within contemporary cultures, languages and social identities

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DEADLINE FOR NEXT NEWSLETTER : 15th AUGUST!

Please forward contributions to the Newsletter to:
info@ipss-psychotherapy.org

DIARY DATES

Tuesday 6th October
1st day of Autumn Term

Saturday 28th November
IPSS AGM (venue to be confirmed)

Do you want to train as a **PSYCHOANALYTIC PSYCHOTHERAPIST** and gain an MA offered in conjunction with London Metropolitan University?

IPSS offers an academic programme and clinical practice leading to an MA Psychoanalytic Psychotherapy and Social Studies and UKCP registration

Accreditation of prior learning (APL) criteria is applied. There is also an introductory course for those new to this work. The course offers:

- Psychoanalytic theory
- Supervised clinical practice
- An exploration of psychoanalytic thinking within the context of contemporary social issues

Next intake: September/October 2009

To apply go to www.ipss-psychotherapy.org and download an Application Form and return it to:

The Administrator
Endeavour House,
11 Genotin Terrace,
Enfield, EN1 2AF
or
telephone 0845 271 3303 and speak to Denise Rolland.

IPSS is a culturally diverse organisation specialising in exploring the theory and practice of psychoanalytic psychotherapy within a contemporary framework



MA degrees are validated by
London Metropolitan University

Member of CPJA (AP-PP Section) of UKCP

SOCIAL CRITIQUE

The IPSS curriculum includes Social Critique seminars in addition to seminars on psychoanalytic theory and practise.

The Social Critique seminars integrate into the training a kind of thinking that is socially relevant for psychotherapists.

The world around us affects us and our clients alike and therefore we engage with this aspect as part of training. IPSS aims for trainees to develop and experience an interest in socially relevant questions and to acquire a capacity to think critically. The curriculum is frequently updated to stay alive and relevant in the contemporary context and offers themes that are current and topical, as well as the conceptual tools to meaningfully discuss them.

The IPSS also believes that understanding the human condition is not exclusively the domain of psychology and psychotherapy and that the training is enhanced by offering themes that cross over into disciplines like philosophy, the arts, language, literature etc.

Training to become a psychotherapist involves a personal journey which offers many challenging opportunities for personal development. At IPSS we honour and respect this aspect and hope that our trainees feel that that they are supported well on this journey. The Social Critique seminars allow for sharing and discussion of difference and diversity in terms of experience and life history. Socially and personally difficult topics that trainees may well be confronted with in their clinical work, can be addressed safely as part of the process.

What IPSS would like to achieve is that trainees genuinely and critically think about the social context in all its complexity. The Social Critique seminars are a way of formally giving this a place on the training in order to emphasise its importance. Working and training in the field of mental health requires constant attention in order to avoid the

pitfalls of normative thinking. At IPSS we like to think that our training, in particular the Social Critique aspect, stimulates a kind of thinking that questions any reductionist and pseudo-scientific approach to mental health.

The aim is that therapists who have completed the IPSS training will feel able to think about their work in all its subjective, objective, conscious and unconscious aspects, involving an attempt to form a therapeutic relationship in a way that considers client and therapist having grown up and living in a social world, with all its complex and often contradictory elements.



EAP/ ECPP BUSINESS MEETINGS AND CONGRESS ENTITLED:
“MEANINGS OF HAPPINESS AND
PSYCHOTHERAPY”
LISBON 2ND - 5TH JULY 2009

Report by Sue Sunkel,
delegate of CPJA, U.K. (Director of Studies, IPSS)

Overview

The European Confederation of Psychoanalytic Psychotherapy (ECPP) was founded in 2003. It evolved out of the European Association for Psychotherapy (EAP) as a modality body, i.e. a European wide organisation that can accredit applicants who apply for the European Certificate of psychotherapy (ECP). Apart from this functional and structural role ECPP is also an inclusive and welcoming network of European colleagues forming a much appreciated psychoanalytic community for information, discussion, exchange of ideas and support. One of the objectives of both EAP and ECPP is to sustain the quality and professional standard of psychotherapy and psychoanalytic psychotherapy across Europe.

In recent years ECPP has found its own identity more and more and with that new developments are underway, for instance the new ECPP certificate. The ECPP website is informative about all these aspects including ECPP

training standards which match CPJA (Council for Psychoanalysis and Jungian Analysis) training standards. This is crucial of course to make members of CPJA eligible for the ECP and the ECPP Certificate.

With a relatively young organisation the meetings of the Board are still based on a relatively consistent group of people working together over some time and out of this continuity the structure of ECPP is slowly becoming more complex. I have been lucky enough to participate in this development and have recently been elected to be Chair of Ethics.

At the last Board meeting in Lisbon the participants came from Belgium, France, Slovenia, Austria, Lithuania and the UK. We also have members on the Board from Ireland, Romania, Russia and Switzerland.

Information about ECPP can be found on the website:
www.europsychoanalysis.org.

As you can imagine it is important that arrangements for meetings are made in advance to allow participants to plan for it and also make their travel arrangements. This sounds mundane and practical and yet it fills me with excitement. As you can see from the list below the meetings are taking place in various countries and always every February in Vienna. Isn't it a wonderful thing that colleagues who speak so many different languages and cross so many borders, all come together to share their interest in the theory and practice of Psychoanalysis?

22/ 23 Oct 2009
EAP and ECPP meeting in
Graz, Austria

19/20/21/22 Feb 2010
EAP and ECPP meeting in
Vienna. Austria

Sept 2010 (date tbd)
ECPP Congress in Kiev

Feb 2011
EAP and ECPP meeting in
Vienna

2011

World Congress in Sydney,
Australia,

Feb 2012

EAP and ECPP meeting in
Vienna

2012

ECPP Congress, possible in the
U.K.

2012

EAP Conference in Valencia,
Spain

2014

ECPP Congress in Vilnius,
Lithuania

The 2011 World Congress in
Sydney has the title
"Dreamlines", an Aboriginal
theme.

ECPP decided to offer a
workshop on : "Is there a
European Language of Dreams
and Dream Interpretation?"
This sounds fascinating,
doesn't it?

The Congress

The Congress was entitled "
Meanings Of Happiness and
Psychotherapy" organised by
the Portuguese Umbrella
Organisation. The four days
offered a rich banquet
consisting of eight keynote
speeches and 46 panels/
workshops. So much
happiness!!

All main modalities were
represented and the topic
range was wide and incredibly
interesting. Familiar well-
known 'names' from the U.K.
were Digby Tantum, Emmy
van Deurzen, Heward

Wilkinson and Brion Sweeney.
I also enjoyed speakers like
Telmo Baptista from Portugal,
Theo Itten from Switzerland,
Alexander Filts from Russia
and Alfred Pritz from Austria
and many others.

Like with all long congresses
there is much to digest, and it
takes time.

I managed to fill a whole
notebook with scribbles from
various lectures and
workshops that still need
deciphering. The human aspect
was a big part of it too, I came
across qualities like wisdom,
insight, humour, cheekiness,
sadness, warmth, candour,
intelligence, shyness, joy, and
happiness of the soul. It was a
tremendous experience.

Here are just a few thoughts
that I find are still with me as I
return to the quiet life of my
own practice, to seeing my
clients, who are also engaged
with the same big and small
questions about happiness,

My notes here are not
attributable to any one speaker
in particular but a collage of
my own. There were many
question marks. like 'What is
Happiness?' One speaker said:
Happiness is like a bird that
sits where it wants to sit. You
can't catch it.

One of the central questions
was: Is happiness a moment of
pleasure that comes and goes
or is it a structure, the structure
of a 'good life'? Is it a
hedonistic thing or something
about finding meaning?
Can the elusive feeling of
happiness be gained by
medication? This question was
, answered fairly categorically
in February this year when a
study was published stating
that anti-depressants have NO
effect, except in very severe
depression.

A kind of 'shopping list' of
happiness in the sense of a
fulfilled life, cropped up many
times with the following,
slightly varying, elements:

- A good environment and family involvement
- Ability to be interested in world issues
- Choices and freedom, a voice, hope
- Ability to develop goals, (without goals life feels like a waste of time, no future)
- Valuing Others, empathy, compassion for Others,

A multi-lingual event as this
Congress also invited linguistic
comparisons of different words
and meanings for 'happiness'.
for instance the difference
between blessedness and luck
in German for instance.

Subjective and existentially
lived happiness was often
compared to a sound

experience of a fulfilled life. One speaker emphasised the danger of fundamentalist religions if they seem to offer a happiness, but in fact it is mere virtual as opposed to real happiness.

It was also mentioned that there is a glut of self-help manuals promising happiness. The importance of psychotherapists not being expected to deliver happiness to their clients was often mentioned.

Carl Rogers was quoted as saying: Life is not for the faint hearted, it involves courage the courage to be.

Freud saw happiness (in Civilisation and its discontent, 1930, p. 24) as an episodic phenomenon, otherwise just mild contentment.

Szasz (in The Second Sin, 1973) saw happiness as an imaginary condition, formerly attributed by the living to the dead, now attributed by adults to children , or children to adults.

A rather unexpected and most inspiring critique of our U.K. home-grown notion of happiness as developed by Lord Layard, came from a Portuguese CBT therapist. This eminent CBT therapist, Thelmo Baptista, spoke about so-called 'happiness traps'. Psychotherapy being cast as the 'highway to happiness' needs to be avoided at all cost, and Layard's idea of teaching happiness in school or to parents would lead to a form of social control, and in fact negative liberty, and was a political issue. He ended with

Samuel Beckett 'Waiting for Godot: " Vladimir: 'We are happy', Estragon: 'What do we do now?'" At the end it is back to the beginning: Waiting for Godot.

Here comes a joke: The pessimist says : This can't get worse! To which the optimist answers: Yes it can!"

Philosophical and social dimensions were talked about in various circles, quoting Laing, Sartre, Heidegger, Camus and others. Normality should not be mistaken for happiness. And happiness needs to be considered an activity not just an emotion.

Emmy van Deurzen offered a rich lecture on Existentialism emphasising the importance of awareness, of consciousness, and living life to the full, and not avoiding, what she called non-being, but integrate it.

Nietzsche: " Happiness and Unhappiness are twins that grow up together. "

Tolstoy: " Every idiot can face a crisis, it's the day to day living that wears you out."

Finally I would like to end with Prof. Eugenijus Laurinaitis who comes from Lithuania , the country apparently with the highest suicide rate in the world. What could he tell us about happiness?

Interestingly he spoke philosophically about paradox and uncertainty in the Winnicottian sense, i.e. we cannot 'solve' a paradox, and many of life's problems are paradoxical in nature. We have to live within the paradox, and accept the creative power of the paradox, this gives us a constant sense of creating our life and 'Me'

As Emmy van Deurzen: said: "Your life belongs to you!".

