

Northumbria Research Link

Citation: Stark, Lynn (2018) Proffered Voices: What does Psychoanalytic Education and Training mean for Psychoanalytic Development and Identity? Doctoral thesis, Northumbria University.

This version was downloaded from Northumbria Research Link:
<https://nrl.northumbria.ac.uk/id/eprint/39986/>

Northumbria University has developed Northumbria Research Link (NRL) to enable users to access the University's research output. Copyright © and moral rights for items on NRL are retained by the individual author(s) and/or other copyright owners. Single copies of full items can be reproduced, displayed or performed, and given to third parties in any format or medium for personal research or study, educational, or not-for-profit purposes without prior permission or charge, provided the authors, title and full bibliographic details are given, as well as a hyperlink and/or URL to the original metadata page. The content must not be changed in any way. Full items must not be sold commercially in any format or medium without formal permission of the copyright holder. The full policy is available online: <http://nrl.northumbria.ac.uk/policies.html>

Northumbria Research Link

Citation: Stark, Lynn (2018) Proffered Voices: What does Psychoanalytic Education and Training mean for Psychoanalytic Development and Identity? Doctoral thesis, Northumbria University.

This version was downloaded from Northumbria Research Link:
<http://nrl.northumbria.ac.uk/id/eprint/39986/>

Northumbria University has developed Northumbria Research Link (NRL) to enable users to access the University's research output. Copyright © and moral rights for items on NRL are retained by the individual author(s) and/or other copyright owners. Single copies of full items can be reproduced, displayed or performed, and given to third parties in any format or medium for personal research or study, educational, or not-for-profit purposes without prior permission or charge, provided the authors, title and full bibliographic details are given, as well as a hyperlink and/or URL to the original metadata page. The content must not be changed in any way. Full items must not be sold commercially in any format or medium without formal permission of the copyright holder. The full policy is available online: <http://nrl.northumbria.ac.uk/policies.html>

**PROFFERED VOICES: WHAT DOES
PSYCHOANALYTIC EDUCATION AND
TRAINING MEAN FOR
PSYCHOANALYTIC DEVELOPMENT
AND IDENTITY?**

LYNN STARK

DPP

2018

**PROFERRED VOICES: WHAT DOES
PSYCHOANALYTIC EDUCATION AND
TRAINING MEAN FOR
PSYCHOANALYTIC IDENTITY AND
DEVELOPMENT?**

LYNN STARK

A thesis submitted in partial fulfilment
of the requirements of the
University of Northumbria at Newcastle
for the degree of
Professional Doctorate

Research undertaken in
School of Health and Life Sciences

November 2018

ABSTRACT

Taking account of previously unheard perspectives of the training and post-qualification experiences of volunteer participants of three psychoanalytic training institutes in the United Kingdom, this qualitative research study explores what psychoanalytic training and education mean for the development and identity of psychoanalytic practitioners. Graduate practitioners, accredited by the British Psychoanalytic Council, with at least five years post-qualification experience in psychoanalysis, psychoanalytical and/or psychodynamic psychotherapy, were invited to participate in individual interviews.

In the context of an hour-long, digitally recorded, individual, face-to-face interview participants were asked to speak freely about their experience of psychoanalytic training and education. Encouraged to engage in spontaneous narrative in response to a semi-structured interview schedule designed around four main areas including personal background, theoretical, clinical and educational aspects of training, used by the researcher only as aide-memoir, participants were asked to speak of their training and post-training experiences, including professional identity development and career satisfaction.

Findings contribute to understanding in relation to subjective experience in psychoanalytic training and to what training and post-graduate development mean for the life-long endeavour of becoming a psychoanalyst/ psychotherapist. Overall findings lend credence to some of the deleterious effects of a hierarchical system within psychoanalytic training institutes, pointing to a need for innovation and change, with emphasis on reporting systems and teaching practice. In keeping with a Grounded Theory approach the literature review, carried out post field-work, points to continuing debate in the need for structural and organisational change in training institutes centred upon power in the curriculum and the training analyst system. Debate also lends weight to the need for further research in psychoanalysis, alongside the development of greater interdisciplinary collaboration, and a need for extra-institutional academic affiliations, together with advances in advocacy as a means of increasing understanding of psychoanalytic work within the general public and in health care providers.

Graduates simultaneously affirm the role of psychoanalytic training in personal and professional identity development and career satisfaction, and the value of psychoanalysis as a theory of human mental functioning and a mental health discipline, as inestimable.

CONTENTS.

	Page.
CHAPTER 1: INTRODUCTION	10
Introduction	10
<i>List of abbreviations: Appendix 1</i>	
<i>Glossary of terms: Appendix 2</i>	
Background	10
The Need for the Study	10
The Nature of Psychoanalytic Work	11
Psychoanalytic Training Models	13
Psychoanalytic Trainees	14
Historical and Contextual Background	15
Historical Context of Psychoanalytic Controversies	15
Brief Historical Overview of Psychoanalysis	15
Back to the Future	15
British Psycho-analytic Society Comes of Age	17
Evolution of Training	18
The Eitingon Training Model	19
The French Training Model	20
The Politics of Psychoanalysis	21
The Controversial Discussions	22
Doctrinal Dilemmas	24
Scientific Discussions on Controversial Issues	25
Personal and Cultural Complexities	26
Truce and Compromise	27
Indoctrination and the Politics of Experience	29

The Present Past	30
Study Purpose	30
Research Questions	31
CHAPTER 2: LITERATURE REVIEW	33
Part 1 and Part 11	
Introduction	33
Literature Sources	34
Literature Review: Part 1	34
Differentiating Psychoanalysis from Psychoanalytic Psychotherapy	34
The Problems of Psychoanalytic Training	36
Psychoanalytic Training Institutes and Psychoanalytic Training	37
Institutional Dynamics	37
The Growth of Pluralism	39
Narcissistic Vulnerabilities and the Insularity of Power	41
The Training Analyst System	43
Psychoanalysis in Retreat	45
Conflicts and Controversies	46
Reassessment and Restructuring of Psychoanalytic Education	49
Reforming and Regenerating Psychoanalytic Education	50
Curricular Change and the Training Analyst System	54
Coming of Age – Autocracy to Democracy	56
Literature Review: Part 11.	58
Recommendations for Change	58
Proposals for Change	59
Psychoanalytic Education and Training	62
Education and Research	63

Innovation in Teaching Methodology	64
Research and University Collaboration/Affiliations	66
Clinical Supervision: Supervisor Training	68
Evaluation	71
Faculty	74
The Training Analyst System	77
Summary	79
CHAPTER 3: METHODOLOGY	82
Introduction	82
Research Design	82
Qualitative Research	83
Research Philosophy	83
Qualitative Research Paradigms	84
Phenomenology and Interpretative Phenomenological Analysis	84
Grounded Theory	86
Thematic Analysis	89
Planning and Design	90
Recruitment of Participants	90
Recruitment email: <i>Appendix 3a</i>	
Participant Information: <i>Appendix 3b</i>	
Informed Consent: <i>Appendix 3c</i>	
Involvement of Participating Institutes	91
Training Requirements: <i>Appendix 5.</i>	
British Psychoanalytic Council	92
Reflexivity and Researcher Positionality	92
Positionality	94

Recruitment	97
Interview Strategy and Data Gathering	98
Researcher-Participant Relationship	98
Understanding and Interpretation	99
Research Ethics	99
Statement of Ethical Practice	99
Beneficence	99
Non-maleficence	99
Anonymity, Privacy and Confidentiality	99
Avoiding Deceptive Practice	99
Provision of the Right to Withdraw	99
Data Gathering	101
Materials Used and Procedures	101
Participants	101
Procedures	102
Individual Interviews	102
Semi-structured Interview Schedule: <i>Appendix 3d</i>	
Coding and Confidentiality	103
Digital Recording	103
Transcription of Digital recordings	105
Thematic Analysis	106
Thematic Analysis of Respondents	107
Thematic Maps	107
CHAPTER 4: STUDY FINDINGS	108
Introduction	108
Overview of Thematic Analysis	109

Background and Motivation	110
Paradigm Wars	126
Powerlessness	146
Learning Experience	167
‘Crossing Bridges’	198
Psychoanalytic Development and Identity	216
CHAPTER 5: DISCUSSION	246
Introduction	246
Psychoanalytic Education and Training	247
Hierarchical Power Relations	249
Politicisation of the Curriculum	251
Learning Experience	252
Transmission of Psychoanalysis in Clinical Supervision	252
Family and Peer Support	253
Reform of Psychoanalytic Training Institutes	255
Educational Reform	257
The Training Analyst System	257
Reform of the Training Analyst System	258
Psychoanalytic Development and Identity	262
Training Analysis	262
Clinical Supervision	265
Post-graduate Development and Identity	266
‘Becoming’ a Psychotherapist	266
On-going Self-analysis	266
Post-Graduate Supervision	266
Growth and Loss	268

Psychoanalytic Identity and Identity Crisis	269
---	-----

CHAPTER 6: CONCLUSION	271
------------------------------	-----

Blinkers in a Competitive World?	271
----------------------------------	-----

Self-perpetuating Stagnation	272
------------------------------	-----

‘Betrayal’ in the Consulting Room	274
-----------------------------------	-----

Managing Change	276
-----------------	-----

Inestimable Value	277
-------------------	-----

Limitations of the Study	278
--------------------------	-----

Recommendations for Further Research	279
--------------------------------------	-----

Implications for Practice	279
---------------------------	-----

REFERENCES.	285
--------------------	-----

APPENDICES.	302
--------------------	-----

Appendix 1: <i>List of Abbreviations</i>	i
--	---

Appendix 2: <i>Glossary of Terms</i>	ii
--------------------------------------	----

Appendix 3a: <i>Recruitment email</i>	v
---------------------------------------	---

Appendix 3b: <i>Participant Information</i>	vi
---	----

Appendix 3c: <i>Informed Consent</i>	x
--------------------------------------	---

Appendix 3d: <i>Semi-structured Interview Schedule</i>	xi
--	----

Appendix 4: <i>Section of Annotated Transcript</i>	xii
--	-----

Appendix 5: <i>Participating Institutes - Five Requirements</i>	xiii
---	------

Appendix 6: <i>Researcher Personal and Professional Context</i>	xxii
---	------

ACKNOWLEDGEMENTS.

I wish to thank my supervisors Dr Michael Hill, Principal Lecturer / Director of Post-graduate Research Northumbria University, School of Health and Life Sciences, and Professor Ken Robinson, Professor of Psychoanalytical Psychotherapy, Psycho-analyst and Psychoanalytical Psychotherapist, for your belief, patience, humour and unstinting help and support throughout.

To the participants in the study, who willingly gave time to the project to contribute their experience of psychoanalytic education and training, and without whom the study would not have been possible. Thank you for your trust, honesty, integrity and generosity.

To my husband John, thank you for your unfailing love, steadfast belief and encouragement, and for putting up with all those early mornings, late nights and solitary week-ends, now finally at an end!

Declaration

I declare that the work contained in this thesis has not been submitted for any other award and that it is all my own work. I also confirm that this work fully acknowledges opinions, ideas and contributions from the work of others.

Any ethical clearance for the research presented in this thesis has been approved. Approval has been sought and granted by the Faculty of Health and Life Sciences Research Ethics Committee at Northumbria University on 17 June 2016

I declare that the Word Count of this thesis is: 75,845

Name: Lynn Stark

Signature:

Date: November 2018

CHAPTER 1.

INTRODUCTION

Introduction.

This chapter introduces the background of the study and the historical context of the development of psychoanalysis pertinent to contemporary controversies within psychoanalytic education and training. The study purpose, together with the research questions are included at the end of the chapter.

List of abbreviations: Appendix 1

Glossary of psychoanalytic terms: Appendix 2

Background.

The Need for the Study

The landscape of public service mental health provision appears to have changed dramatically in recent years, with a move away from what was once a widespread interest in psychoanalytic theory and its application in many different spheres of health and social care. Except in a few instances, short-term alternative therapeutic approaches have more recently tended to dominate treatment preferences.

As a brief critique of the increasing threat to the application of psychoanalytic theory and ideas in the public sector perhaps one of the most cogent explanations, which attributes responsibility for this situation to psychoanalysis itself, is one advanced by Kernberg several years ago when he said of the failure of psychoanalysis to respond to the growing crisis in psychoanalysis:

Such a lack of self-critical stance (has) proved costly as threats to psychoanalysis emerged from alternative psychotherapeutic approaches, short-term treatments driven by managed care, improvement in psychotropic drugs, the self-help movement and other cultural factors (Kernberg, 2006, pp. 1650-51).

Psycho-analysis and psychoanalytic psychotherapy are distinguished from other therapeutic modalities by a predominant focus on unconscious processes and the vicissitudes of the patient-therapist relationship as evidenced in the consulting room. Psychoanalytic psychotherapy is distinguished from psychoanalysis, from which it is derived, by the length of training; the frequency of personal analysis undertaken by the candidate in training and the frequency of treatment offered to patients.

The Nature of Psychoanalytic Work.

The nature of psychoanalytic psychotherapy and its role in promoting psychological development and treating those conditions which result in dysfunction and/or mental suffering necessitates that the *person* of the practitioner plays a crucial role in the treatment process. Although there are some distinctions to be made with regard to trainings in psychotherapy and psychoanalysis Brodbeck's comments hold true in the practice of both:

Analytic practice and technique cannot be regarded as something distinct from the person who is practicing it; rather it is only through the person practicing that it can have an effect. Therefore it is always the person as a whole that is being trained and evaluated (Brodbeck, German Psychoanalytic Association. In: Szecsödy, 2008, pp. 259).

Dominant discourses which impact on truth narratives within contemporary psychoanalytic work and based in exploration of unconscious motivation are those concepts of theory and technique originating in the 20th century in the work of Sigmund Freud, and since developed by Melanie Klein and the British Independent theorists and their protagonists.

Truth narratives concerned with training and practice, besides accepting the existence of unconscious motivation, demand the necessity to gain familiarity with a complex body of

knowledge which involves some understanding of paradigmatic shifts in theory and technique.

Alongside the development of an analytic attitude, therapist ‘neutrality’, *free association*, and *psychoanalytic listening* (Sklar, 2011), transference and countertransference and the capacity to develop *empathy, tact and the freedom to be natural* (Robinson, 2013, p.1), psychoanalytic practitioners must in addition adhere to exacting standards of ethical practice and professional conduct.

Dimensions contributing to standards and education in psychoanalytic training and its theoretical underpinnings, as well as the development of a psychoanalytic identity, involve creative interaction between metapsychology, or theories of mind; theoretical constructs within competing schools of thought; clinical theory and supervision of technique; personal analysis; and the knowledge of accepted norms, in the practice and technique of psychoanalysis and psychoanalytic psychotherapy.

Kernberg demystifies the concept of *psychoanalytic attitude*:

A psychoanalytic attitude involves the capacity for reflectiveness and intuition about other and self, the capacity for absorption and containment of powerful affects, while reflecting upon, rather than acting upon them, in order to access levels of depth of conscious and unconscious mental processes in self and others that translate, eventually in the analyst’s exploration of transference and countertransference (Kernberg, 2007, p.196).

Practice is shaped through a tripartite system involving study of psychoanalytic theory, which encompasses the works of all the major contributors to theory, technique, training analysis and clinical supervision over a period of not less than four years.

Through personal analysis, metapsychological and clinical theory, clinical practice and supervision, in conjunction with the vicissitudes of his/her personality, the psychoanalytic

practitioner develops a creative sense of freedom through which to explore the conceptual models which inform practice. There is no single unified theory of psychoanalysis.

Training Models.

The three training models in use throughout the psychoanalytic community in the regions of Europe, North America and Latin America are the Eitingon, French and Uruguayan models. From the time of its formal inception training in psychoanalysis and psychoanalytic psychotherapy in Europe has followed one of two systems: the Eitingon model, inaugurated in the Berlin Psychoanalytic Institute (1926), and still in use in many training institutes including in the United Kingdom, and the French model, used since the 1960's mostly in France, Belgium, Canada and Switzerland.

The intersubjective practice of psychoanalysis and psychoanalytic psychotherapy in the United Kingdom is regulated by the British Psycho-analytical Society (BPAS) and the British Psychoanalytic Council (BPC), which holds a national register of all qualified psychoanalysts and psychotherapists. The BPC, which is accredited by the Professional Standards Authority sets standards of fitness to practice through the Code of Ethics and the requirements of continuous professional development. The British Psychoanalytic Council is constituted by the fifteen Member Institutes and affiliated organisations throughout the United Kingdom, which offer BPC accredited training programmes in psychoanalysis and psychoanalytic psychotherapy.

In the context of the study psychoanalytic education and training refers only to those training programmes in the United Kingdom which are accredited by the British Psychoanalytic Council. At the time of writing there are over 450 trainees countrywide undertaking United Kingdom BPC accredited training courses (BPC Association of Trainees, 2015).

Psychoanalytic Trainees.

At one time perceived as a predominantly white, heterosexual, male dominated profession in which the majority of practitioners were medically qualified, this has changed over the years. Training candidates are drawn from many different social fields and professional backgrounds including academic, artistic, literary, and musical spheres, as well as from medicine, nursing, teaching, social work, sports, religion, anthropology and the dramatic arts. There is currently a preponderance of female candidates in training in the United States of America and, in a sphere in which there is now a greater number of older women analysts, many have become leaders in the field.

For many psychoanalytic students, having reached a level of seniority in their former professional roles, training begins when they are already in their forties and fifties. Age becomes a barrier to practice only if questions arise about a practitioner's mental or physical capacity. Many analysts continue to practice well into their eighth decade, although they do not take new patients into analysis beyond the age of seventy.

Reference to *psychoanalytic training* in this study refers to psychoanalytic psychotherapy and psychoanalysis. Where special reference to training in psychoanalysis *proper* is intended this will be made explicit. For the purposes of this study reference to *psychoanalytic training*, except in cases where special conditions apply only to psychoanalysis, the term *psychoanalytic* refers to all British Psychoanalytic Council and International Psychoanalytic Association accredited trainings.

Historical Context of Controversies in Psychoanalytic Training and Education.

Brief Overview of the History of the Development of British Psychoanalysis.

For reasons of space it is possible to give only a truncated version of the history of the development of Psychoanalysis, focusing primarily on those aspects most relevant to the present study of psychoanalytic training and education.

Psychoanalysis has its roots in Nineteenth Century science and the ideals of the Age of Enlightenment. Its development has been influenced by history, philosophy, art and literature as well as by neurology and neuroscience. Although he claimed that it was not he but Dr Joseph Breuer in 1880-2 who brought psychoanalysis into being, Freud has been the predominant influence in the development of psychoanalysis.

Born in Freiberg, Moravia on 6th May 1856 and originally trained as a physician Freud worked as a neurologist in private practice before being alerted to a psychological component in the symptoms afflicting women who consulted him with somatic complaints. His first case study of 1885 was published with Breuer, but did not appear until 1910 (Perelberg, 2005).

Although he was among the first to bring the notion of the 'unconscious' into common usage Freud did not 'discover' the unconscious about which philosophers, poets and other literary figures had been writing for decades before. Freud's psychoanalytic writings were first available in English and reported in Britain in 1883 by F.W.H Myers at a meeting of the Society for Psychical Research (King and Steiner (Eds.) 1991).

Back to the Future.

Psycho-analysts are fond of suggesting that in order to know where you are going you have to know where you have been. Significance is attached to the importance of beginnings in personal, cultural and political history.

The history of the development of psycho-analysis and psychoanalytic theorising has been mired in controversy since its inception. Freud's ideas were initially met with scepticism, opposition and resistance. Such was his determination to see psychoanalysis accepted as a science internationally that during his lifetime he dominated psychoanalysis.

Bornstein suggests that Freud's reaction to criticism was in part the reason that he became so fiercely protective of psychoanalysis, coupled with his own personal sense of vulnerability.

...Freud's defensive idealizations and grandiosity were expressed in a rigid, repetitive preoccupation with protecting psychoanalysis through the use of secrecy, insularity, control of power and intolerance of diverse opinions of others. Eventually insulating power became institutionalised, and it has interfered with a more consonant expression of the human processes of psychoanalysis in the activities of psychoanalytic organisations (Bornstein, 2008, p.82).

He saw deviations from his own theories, by those whom he had formerly thought of as his *disciples* who in disagreeing became *dissidents*, as damaging to psychoanalysis. People such as Adler and Jung, who had at different times been chosen by Freud as likely successors either went their own way eventually or joined other groups, which Freud saw as *a threat to the continuity of the development of psychoanalysis* (Bergmann, 1997 In: Bornstein, 2008, p.77). Following the defection of Jung Freud's anxiety to protect psychoanalysis led to the formation of a *secret committee*.

Each member of the Secret Committee of five was given a ring with a Greek intaglio. The five members were Ernest Jones, Otto Rank, Sandor Ferenczi, Carl Abraham and Hans Sachs. In a letter to Jones Freud wrote following the split with Jung:

What took hold of my imagination immediately, is your idea of a secret council composed of the best and most trustworthy among our men to take care of the further development of IPA (International Psycho-analytical Association) and defend the cause against personalities and accidents when I am no more (Jones, 1953-1957, p. 153. In: Bornstein, 2008, p. 77).

Grosskurth, in the conclusion of *The Secret Ring* suggests that the model of the *secret committee* may have parallels in present day psychoanalytic organizations (Grosskurth, 1991. In: Bornstein 2008, p. 78).

There is of course another side to the story and, although sensitive, Freud was open to criticism and willing to revise his thinking, as he did many times throughout his life. Gay writes of Freud's discomfiture in being thought of as intolerant of those who disagreed with him. Freud's personal and cultural history has doubtless had an enormous impact on the lines along which his discoveries evolved, but its detailed elaboration is out-with the scope of the present work.

British Psycho-Analytical Society Comes of Age.

Ernest Jones, a Welshman by birth was largely responsible for the development of a respectable identity for Psycho-analysis in Great Britain. He was working as Professor of Psychiatry in Toronto (1909-12) when he discovered the works of Freud. Jones was responsible for the introduction of Psycho-analysis in Britain and North America, as well as for creating the British Psycho-analytical Society (1919) following the dissolution of the London Psycho-analytical Society (1913). The preservation of psycho-analysis from other (non-Freudian) theories, seen as simplified and diluted approaches, fuelled a power struggle within the London society, which culminated in a split from Jungian theorists.

Jones became Director of the London Clinic for Psycho-analysis and editor of the *International Journal of Psycho-analysis* (1920-23). Psychoanalytic training became formalised in 1922 at the Berlin Congress (Szecsödy, 2008). The Institute of Psychoanalysis was set up within the British Psycho-Analytical Society (BPAS) to deal with financial matters and to facilitate scientific publication (Robinson, 2010).

Evolution of Training.

Having observed that ‘analysts had blind spots ... in relation to conflicts in their patients that coincided with their own’ (Kerr, 2004, p. 26) Nunberg had suggested that ‘every analyst ought to be analysed’ and, under pressure from Freud, proposed the motion at the International Psychoanalytical Association (IPA) Congress in Budapest in 1918. The motion at that time was opposed.

The requirement for training analysis was first instituted in the Berlin Institute in 1923. It was not until 1926 at the Bad Homburg Congress of the International Psychoanalytic Association (IPA) in Germany, chaired by Karl Abraham, that delegates of the Branch societies met for the first time to discuss the question of training. With the formation of an International Training organisation the requirement for training analysis was introduced.

Contrasting with the pre-existing rather ad-hoc system of training the Bad Homburg Congress consolidated plans for institutional responsibility for all aspects of psychoanalytic education and training to include the definition of the training analyst system.

With professional recognition of Psychoanalysis the British Psycho-analytical Society selected its first Training Committee in March 1926. The Training Committee organised and co-ordinated the training of candidates, who were at that time required to be medically qualified (King and Steiner, (Eds) 1991).

The practice of admitting non-medically qualified candidates for training in psycho-analysis was agreed in 1927 with the proviso that: ‘lay candidates had to agree to medical colleagues interviewing their patients and taking medical responsibility for them prior to commencement of treatment’ (King and Steiner (Eds.) 1991, pp.16-17).

The Eitingon Training Model.

The Eitingon system along with the French and Uruguayan Models is one of three systems recognised by the IPA for the organisation of training. Eitingon is a tripartite system encompassing a study of psychoanalytic theory and practice, clinical supervision and personal psychotherapy or psycho-analysis over a period of not less than four years. It remains one of two major training systems in Psychoanalytic education in the 21st Century (King 1991).

To ensure a uniform approach to psychoanalytic training in different countries Eitingon laid down the principles of training in which there must be Institutional responsibility for selection, training, and qualification of candidates, personal analysis, supervised analysis of patients and theoretical courses. Agreement was reached that each Branch Society should elect a Training Committee composed of no more than seven members. The Training Committees of Branch Societies would combine to form an International Training Board. The British Society elected its first Training Committee in March 1926 (King, 1991).

In institutes training psychoanalytic psychotherapists the Training Committee continues to be the body responsible for the selection of candidates, curriculum design, teaching, personal analysis, clinical supervision, and criteria and standards leading to qualification. Members of the Training Committee are qualified psychoanalytic psychotherapists and psychoanalysts who have at least five years post-graduate experience in intensive and non-intensive work.

In order to become a training therapist it is necessary, following informal discussion with the Chair of the Training Therapists and Supervisors Sub-Committee, to make an application in writing to the Training Therapists and Supervisors Sub-Committee. Once approved the applicant is invited to present case material to a panel of at least four therapists appointed by

the Training Therapists and Supervisors Sub-Committee. If the application is successful the Sub-Committee will make a recommendation to the Training Committee.

One of the pitfalls however as far as psychoanalytic education is concerned is that the appointment to training analyst automatically confers upon the analyst the discretion to undertake clinical supervision, conduct theory and clinical seminars and to teach the curriculum with no cognisance of, however good an analyst s/he may be, comparable talents in these functions.

The French Training Model.

I am indebted to Ken Robinson for drawing my attention to Aisenstein's *'Letter from Paris'* (2010) for the following succinct outline history of the development of the French Psychoanalytic movement and the lengthy and conflict-ridden proceedings which led eventually to The French Model becoming accepted by the IPA as one of the three recognised training models.

In France the Paris Psychoanalytic Society (SPP) was founded by Freud and Princess Marie Bonaparte in 1926 and suffered a complex developmental history. Following the arrival in the Society of Jacques Lacan clashes between strong personalities within the society emerged, principally over the conditions of the psychoanalytic setting and, in particular, technique.

Differences could not be reconciled and in 1954 Lacan was essentially forced out of the SPP. The Ecole Freudian de Paris (EFP) which he founded as a result was not recognised by the International Psychoanalytical Association (IPA). Controversies persisted and in 1963 a group of EFP members left Lacan to create another group. Recognised by the IPA this became known as the French Psychoanalytic Association (APF). With the troubles not over

the EFP suffered further numerous splits before the dissolution of the Lacanian movement in 1980.

Out of one such split in 1967 arose the 'Quartieme Groupe', or Fourth Group which still defines itself today as non-Lacanian and non- IPA. It was not until 2005 that a group of psychoanalysts, having left the Fourth Group, founded the Psychoanalytic Society for Research and Training (SPRF), which is recognised as a Study-Group by the International Psychoanalytical Association (IPA). As a result there are now three IPA recognised Societies in France.

Aisenstein who describes the events of 1954 as an *earthquake* for the French psychoanalytic community speaks of this episode as: 'terribly painful and even harrowing for some' and goes on to talk of Lacan's analysands who lost not only their analyst, but membership of their own psychoanalytic Societies and of the IPA.

It was not until the early 1990's in France that things began to change in what Aisenstein has dubbed *The Fall of the Wall*, with some rapprochement between the SPP of which Aisenstein was President at the time and Lacanian analysts, instigated in 1997 by three Presidents of the Lacanian Associations. An outcrop of this in 1999 under the Presidency of Aisenstein's successor, Dr Jean Cournut, was the formation of the 'Contact Group', which continues to meet.

Politics of Psychoanalysis.

Ernest Jones's ambitions for the development of Psycho-analysis were in large part responsible for the development of a longer period of unrest within the British Society, which became known as the Controversial Discussions, the reverberations of which persist to the present day.

Jones was instrumental in the arrival of Melanie Klein from Budapest in 1926 when difficulties again began to emerge over psychoanalytic theorising: ‘in the 1930’s theoretical divergences were becoming apparent that had a bearing on the technique of analysis and therefore what should be taught to candidates’ (King, 1991), and grumbled on into the mid-1940’s.

Jones was also responsible, through the International Psychoanalytical Association (IPA) to which the BPAS was affiliated, for bringing to England analysts of the time who were refugees of the Second World War, coming from Hitler’s Germany, from Hungary, Vienna and elsewhere. The arrival in London of Freud and his daughter Anna Freud, a Child Psychoanalyst, along with Michael and Enid Balint and others marked a long period of unrest within the BPAS, which threatened to destabilize the development and identity of Psychoanalysis in Britain. This period of unrest culminated in a particularly acrimonious time, which almost led to the dissolution of the BPAS.

The Controversial Discussions.

The history surrounding the disclosure of what took place during the period 1941-1945 has in the past been obscured. Early efforts to publish accounts of proceedings of the BPAS in 1952, 1954, and 1966 were suppressed. As a result of objections from some of the analysts involved in the upheaval in the British Society at the time publication of the *Scientific Bulletin of the British Psycho-Analytical Society* was suspended in 1967 following a publication in which Joseph Sandler included two papers dealing with eight of the ten *Scientific Discussions on Controversial Issues*. He entitled his contribution *Controversial Discussions*, by which the period came to be known throughout the British Psychoanalytic community and beyond.

It would appear that further discussions regarding publication did take place within the BPAS during the 1970's but only on the initiative of Pearl King did a limited typescript edition emerge in 1985 (Caldwell, 2015). Nothing of the discussions was made available to a general public until the publication in 1991 of *The Freud-Klein Controversies 1941-1945* edited by Pearl King and Ricardo Steiner, when a comprehensive account of this troubled period in the history of the BPAS was finally brought into the public domain.

The *Controversial Discussions* was a series of ten scientific meetings which took place within the BPAS, 1941-45. The need for those meetings ostensibly arose out of pre-existing scientific differences in theoretical perspective between the Viennese and British Psychoanalysts, which had intensified with the arrival in London of European analysts in the period just preceding and during the Second World War.

It seems likely however that, given the troubled history of the development of psychoanalysis the difficulties which emerged at this time were in some sense a continuation of earlier difficulties and divisive internal politics within the British Psychoanalytical Association (BPAS), not altogether unrelated to the creation of '*power elites*' (Kernberg, 2004).

Given that by 1925 Freud had already been diagnosed with cancer it was imperative for him to establish his daughter Anna Freud as his successor, although by then Melanie Klein's work with children was already proving of interest to members of the British Psychoanalytic Association.

Born in Vienna in 1882 Melanie Klein had moved from Berlin to Budapest in 1921 where she was analysed by Karl Abraham. After Abraham's death in 1925 Melanie Klein moved to London where she was initially well received and admitted as a member of BPAS in 1926, and was recognised as a training analyst in 1929 (King, 1991). Klein's views on the theory

and technique of Child Psycho-analysis, which apparently had not been acceptable in the Berlin Society (King, 1991) and were at variance with those held by Anna Freud, were never the less embraced by *some* members of the BPAS.

Doctrinal Dilemmas.

Complex and long-standing internal wrangling would subsequently come to focus on the difficulties deemed to be between London analysts, who were in favour of Melanie Klein's metapsychological theorising, and Viennese analysts who supported Anna Freud:

.....controversy was mainly couched in terms of scientific differences of opinion about what was considered to be accepted psychoanalytic theory and technique as formulated by Freud and what view of it should be taught to students of psychoanalysis or included in public lectures..... At issue were essential differences and assumptions about infantile development, babies and mothers (King and Steiner (Eds.) 1991, p. 9).

Schools of thought in psychoanalytic theorising differ in their understanding of the unconscious. Klein's work emphasised infantile phantasies and innate infantile destructiveness *as a developmental organiser*, which Anna Freud felt diminished the importance of her father's work in which infantile sexuality was crucial to an understanding of infantile development. Because of the close links between theory, practice, technique and the implications for treatment, as well as the development of a psychoanalytic identity, such arguments gained added significance in terms of what could/should be taught to students.

The intricacies and nuances involved in the (controversial) discussions which took place in the BPAS 1941-1945 are beyond the scope of the present study. Suffice to say that one of the main issues in question, related to technique, centred on the dynamics of transference:

Investigation should include a discussion on technique with special reference to the possibility in certain circumstances of direct interpretation, whether of unconscious phantasy or transference, taking over the character of suggestion rather than of an analytical communication (Payne, (1943). Quoted by King In: King and Steiner, 1991, p. 927).

Without some understanding of the ‘Controversial Discussions’ the complexities of psychoanalytic training institutes, education and training are difficult to comprehend.

Scientific Discussions on Controversial Issues.

There were in fact two series of Special Scientific Meetings with related themes. The first series purported to deal with Scientific differences arising out of the work of Melanie and her *conceptualization of the early development of the infant and the repercussions of this for later intrapsychic and interpersonal development of the adult* (King, 1991). Klein’s views aroused fierce controversy in the Membership of the Society, leading to acrimonious personal attacks between Members in Scientific Meetings.

The issue for most Members was not whether Klein’s ideas were compatible with those of Freud but rather whether they had grown out of Freud’s work. Scientific differences and metapsychological theorising, which influenced the theory of clinical technique, led eventually to a separation between those who supported the work of Klein and the followers of Anna Freud.

Such was the severity of the difficulties within the Society that after Freud’s death Anna Freud tried to oust Melanie Klein from the British Psychoanalytic Institute. She eventually left the British Society to set up her own clinic in Hampstead, which was to become the now world - renowned Anna Freud Centre. Caldwell (2015) has highlighted the central part played by the personal histories of Anna Freud and Melanie Klein, and has written movingly of the personal and cultural complexities of the time.

In 1943, running parallel with the *First Series of Scientific Discussions on Controversial Issues* (King and Steiner, 1991), papers were being circulated to Members of the Training Committee, but only to the Training Committee, regarding the repercussions of the scientific disagreements for students and for future training. There was a gap of three months between

the last meeting of the *First Series of Scientific Discussions* and the *Second Series of Scientific Discussions on Controversial Issues* (King and Steiner, 1991).

The second series began in 1944 and developed in discussions between Melanie Klein and the indigenous members of the British Society, who were increasingly referred to as the 'Middle' Group' (King, 1991). The emergent British Independent Group accepted the classical tradition and Freudian theory and made use of Kleinian concepts, as well as those of Anna Freud, while distinguishing themselves from both major traditions within psychoanalysis. Anna Freud and her colleagues had by then withdrawn from active participation in Society's meetings and there followed general acceptance of the validity of Klein's approach.

Allied to the tumult pre-existing disquiet had concerned alteration of the Society's rules in relation to Members holding Office on the Executive of the Society and of the Institute.

Some members felt that the permanence of Office bearers accorded them a measure of power in which Members of the Training Committee could influence the promotion or otherwise of other Society Members. Society Members were reluctant to challenge Training Committee Members as the source of referrals, fearing to lose referrals and by implication, income and livelihoods.

Following an Extraordinary Business Meeting in June 1944, dealing with a change to the rules governing the Society, an AGM in October 1944 saw the election of a new President in Sylvia Payne as President following Jones' retirement, and election of new Officers and Council. With that, power passed to pre-war Members of the Society.

Personal and Cultural Complexities.

Apart from the theoretical differences, this period during the upheaval of the Second World War was not without its difficulties in terms of the complex personal histories of those involved. Together with the professional and financial exigencies of trying to find work and

sustain clinical practice in what was effectively an alien culture those (refugee) analysts had to contend with what was at times a hostile psychoanalytic environment, complicated by the inevitability of having to compete for work. The majority of those who originally became British immigrants, with the exception of the Freud's and Hoffers, eventually went to the United States of America to live and work.

Truce and Compromise.

Reminiscent of the indoctrination exhibited in the London Society as far back as 1913 when Jones had insisted that the Society should be exclusively Freudian, some Members of the Society maintained rigid adherence to Freud's metapsychology and considered any other approach *non-analytic*. Relentlessly in pursuit of power they demanded strict allegiance to the (*scientific*) tenets upon which the Society was formed and to which it owed its existence.

As a result of the Controversial Discussions arrangements were eventually established, which remained in place for many years with what became known as *the Gentleman's agreement*.

The *Gentleman's agreement* was brokered in 1944 largely by Sylvia Payne, then President of the BPAS, together with other analysts of the time, notably Ella Freeman Sharpe and Marjorie Brierley.

As with the emerging theoretical divergences of the 1930's the *three group* system, which eventually evolved from the Controversial Discussions, had a major influence on the education and training of psychoanalytic candidates, as well as on organisational dynamics, personal differences and power within the BPAS.

The arrangements of the Gentleman's Agreement endured until 1961 when, following Melanie Klein's death, an Ad Hoc Committee on Training, with representatives of all three groups, recommended one common course, devoted in the first two years of training to the works of Freud. In the third year students would consider later developments. A Curriculum

Committee introduced the new combined curriculum for students in 1967. Candidates objected to the restrictions imposed by these arrangements.

With the need to spread the burden of training activities among more analysts an Education Committee was appointed in 1972. A year later, 1973 saw the inception of a new form of curriculum which, within a new pluralistic culture, candidates, in consultation with their progress advisor, could now choose the courses they wish to attend.

‘The Ladies agreement was put in place to defuse: who controls education and curriculum as a power base from which to say what psychoanalysis is?’ (Robinson, 2015, p. 79). This unwritten agreement, which effectively prevented a complete split between the factions of the BPAS was not abandoned until 2005, but as we shall see this is by no means the end of the story and irreconcilable differences have remained. ‘The British Society was faced with secession and splitting for almost three decades after the Discussions’ (Robinson, 2015, p. 72).

What is enlightening, and offers hope for the future, is the extent to which ‘*the British experiment*’ (King, 1991) was contained, and to some extent worked through. Never the less it seems clear that even after everything the participants went through the *solution* was a compromise. The ramifications persist, and albeit to a lesser extent, continue to reverberate within the BPAS, alongside a fear of opening up old wounds.

There has been significant progress in ‘integrating disparate clinical theories’ since (Skolnikoff, 2004), or at least including them in the teaching curriculum. The current pluralistic approach of the BPAS, in which students are free to make their own theoretical choices, could perhaps be seen as an attempt to avoid recurrence of a painful episode in the history of the development of psychoanalysis. Robinson considers the trend of a pluralistic

culture within the Society as a ‘form of disavowal and an obstacle to creative engagement with differences’ (Robinson, 2015, p. 71).

It is worth noting that the BPAS is not alone in having suffered such an upheaval and similar seismic events were at the same time going on in the psychoanalytic community elsewhere in the world in roughly the same era, with the splitting of the New York Psychoanalytic Society.

Indoctrination and the Politics of Experience.

Unless psychoanalysis is regarded as a closed system, incapable of extension, correction or development, its practitioners are bound to be confronted with new observations, which cannot always be properly accounted for with the help of existing psychoanalytic theories, and new hypotheses will be put forward to account for them (King 1991, p. 1).

Accounts of the events of the Controversial Discussions (King and Steiner, 1991) are harrowing as much for reference to the personal pain and organisational angst invoked within the Society as for the shock of discovery of the extent of personal enmity and even cruelty in some of the remarks made between fellow Members in Scientific meetings. Attempts to exclude Klein’s contributions on the basis of theoretical disagreements, and later to prevent her participation in training activities, emphasises the institutional politics involved, with some of the Membership anxious that students should not be exposed to *dissident* ideas.

Although ostensibly the issues were about theoretical and technical differences and what *version* of psychoanalysis should be taught to students, and shared in public lectures given by Society Analysts (King, 1991), the discussions raised serious issues about power in the teaching curriculum.

Covertly what was at stake was the personal power and standing of some Members within the Society, and who should have *ownership* of important roles within the Society in relation to what and with whom these should be shared. Since the future development of Psycho-

analysis rests with its Training Institutes there were enormous implications, not only for the Society but for future generations of students of psychoanalysis.

The Present Past.

Echoes of some of the problems encountered in the Society can be recognised to a degree in today's training institutes, particularly in relation to the accretion of power, the role of the training analyst and the politics of the teaching curriculum.

Prior to the inception of formal arrangements for psychoanalytic training, and the introduction in 1926 of the training analyst system, training for budding psychoanalysts tended to be somewhat ad hoc. Analysis was not infrequently undergone with Freud himself, or colleagues as numbers grew, and analysis was not mandatory, if it occurred at all. Anna Freud in a letter to Kris in 1945 is reported to have said:

...my own work still goes back to the times when diffused training was done, and I know all the disadvantages of it. But if I had to choose between organised distortions of analysis and unorganised ones, I prefer the latter (A. Freud letter to Kris In: King and Steiner, 1991, p. 915).

Study Purpose.

The study is addressed to the question of what training in psychoanalytic education and training means for psychoanalytic identity and development.

The purpose of the study is to conduct a critical, in-depth exploration of psychoanalytic education and training; to critically investigate the impact of psychoanalytic education on professional development and psychoanalytic identity; to identify and document evidence of the transformative potential of educational and developmental processes; and to critically explore how a complex body of psychoanalytic theorising contributes to and/or influences development in psychoanalytic education.

Although there is a significant literature, which addresses proposed changes within psychoanalytic education and training, comparatively little has been published of accounts of the training experiences of post-qualification candidates themselves.

A growing crisis in psychoanalysis has seen an increase in recent years of calls for reform in the structure and organisation of psychoanalytic institutes and psychoanalytic education and training.

Taking account of previously unheard perspectives of the training experiences of post-qualification practitioners this study in psychoanalytic education and training may address a gap in the literature and stimulate further debate.

Research Questions.

- What is the role of theory in practitioner development?
- What influences creativity in psychoanalytic thinking
- What is the impact of training analysis
- What does psychoanalytic identity development mean?

In terms of the research questions the effects of the process of psychoanalytic training and education on practitioner outcomes and development is an area of inquiry about which comparatively little has been written in the United Kingdom from the perspective of the subjective experience of practitioners.

The role of theory in practitioner development has relevance in a number of ways and has variable influence at different developmental stages in training and post-graduate development. In the early stages of training, theory development may be influenced amongst other things by the theoretical orientation of the training school. In later practitioner development the role of theory is additionally influenced by continued professional

development including teaching and supervising others and, increasingly, the capacity to explore technique, linked to the development of creativity in psychoanalytic thinking.

Training analysis, the ‘cornerstone’ of all psychoanalytic training, which is central to the experience of all who undertake training, plays a major role in psychoanalytic training and development, enabling practitioners to make use of their own conscious and pre-conscious experience and to trust in unconscious processes.

Through the tripartite process of training in theory, clinical practice and personal analysis psychoanalytic identity development is related to how practitioners develop a creative sense of themselves and a professional identity as psychoanalysts or psychoanalytical psychotherapists, not only through what they know but also who they are and how they behave.

Taking account of previously unheard perspectives of the training experience of graduate practitioners this study of psychoanalytic education and training may address a gap in the literature and stimulate further debate regarding proposed changes in future psychoanalytic training practice.

CHAPTER 2.

LITERATURE REVIEW

PART 1.

Introduction.

Literature Sources.

Literature has been sourced from published scholarly journals, psychoanalytic text books, electronically through databases, Journal alerts, and, with permission, from unpublished manuscripts.

The scholarly journals accessed include: The International Journal of Psychoanalysis; Psychoanalytic Review; Psychoanalytic Quarterly; Psychoanalytic Inquiry; the Journal of the American Psychoanalytic Association and the British Journal of Psychotherapy.

Data bases consulted include: Wiley Online; ProQuest Psychology Journals; Taylor and Francis Library Journals Collection; Web of Science; Google Scholar and IPA's Worldwide web; BPC and BPAS websites.

Key words used in searches: Psychoanalytic; psychoanalysis; psychotherapy; training; education; psychoanalytic institutes; psychology; analytic; identity; and mental health.

The Literature.

The literature review is in two parts. Part one briefly explores the arguments relating to differentiation in psychoanalysis and psychoanalytic psychotherapy before going on to focus on the literature as it refers to the problems of psychoanalytic training and education. Taking account of some of the historical determinants of contemporary problems an exploration of the literature addresses the contribution that the structure and organisation of psychoanalytic training institutes themselves make to the problems of psychoanalytic training and education.

Differentiating Psychoanalysis from Psychoanalytic Psychotherapy.

The attempt to define psychoanalysis is a controversial issue and the arguments that have been advanced, characterizing the essentials of theory and practice, tend merely to reflect competing schools of thought. Controversy exists about the legitimacy of defining psychoanalysis at all and it would seem that it is easier to define what psychoanalysis is not.

We cannot by a little verbal sophistry confound the qualities of different minds, nor force opposite excellences into a union by all the intolerance in the world (Hazlitt, 1901:302. In: Whelan, 2000, p. 234).

Complex and controversial, the discussion arouses strong feelings related to identity in psychoanalysis. Contributing to the discussion Blass, (2010); Busch, (2010); Kächele, (2010), and Widlocher, (1997) among others argue for and against defining psychoanalysis, and differentiating psychoanalysis from psychotherapy. In light of the growing diversity within psychoanalysis, Wallerstein, asks what it is:

that still holds us together as common adherents of a shared psychoanalytic science and profession in light of our increasing psychoanalytic diversity a pluralism of theoretical perspectives, of linguistic and thought conventions, of distinctive regional, cultural and language (Wallerstein, 1988, p. 5 In: Jiménez, 2005, p. 619).

Kernberg has advanced several reasons as to why a sharp distinction between psychoanalysis and psychoanalytic psychotherapy is nowadays less relevant. He cites advances in the development of psychoanalytic psychotherapy and recognition of its success; the competition faced by psycho-analysis from the plethora of burgeoning therapeutic approaches; and changes in technique in both psychoanalysis and psychoanalytical psychotherapy, which serve to blur the distinction (Kernberg, 1999).

Many of the difficulties in classifying the problems, not only of what psychoanalysis is but who psychoanalysts are, and what they do, reflect the efforts of the psychoanalytic

community to protect psychoanalysis as a scientific discipline together with the professional interests of its practitioners.

Parsons suggests that as psychoanalytical psychotherapy has evolved over the years it has become harder to differentiate from psychoanalysis:

It is now a non-directive process, generally open-ended, aiming to resolve unconscious conflicts by working in the transference and by analysing resistance: a process which can reasonably lay claim to the essential characteristics of psychoanalysis (Parsons, 2000, p. 69).

Arising out of changes in the fortunes of psychoanalysis, in terms of a reduction in the numbers of candidates wishing to train and in the professional lives of analysts in the reduction of people presenting themselves for analysis, there has been criticism that Institutes in which psycho-analysis is taught do not also teach its derivative, psychoanalytic psychotherapy and also cognitive, interpersonal, family and group therapies. Auchincloss and Michels stress, as Widlocher has pointed out that:

while we ponder the question there are many centres throughout the world fundamentally aimed at treating patients and using mainly or exclusively the application of psychoanalysis to psychotherapy (Widlocher (1997) In: Auchincloss and Michels, 2003, pp. 391-392).

Making an argument for psychotherapy to be taught in psychoanalytic institutes Kernberg posits that psychoanalysis and psychoanalytic psychotherapy are not competing modalities but derive from a common theory. He sees psychoanalytic psychotherapy as: ‘a highly sophisticated, specialised technique with indications and contra-indications that expands the realm of the therapeutic effects of psychoanalysis’ (Kernberg, 1999, p. 1089).

Like Parsons (2000), Kernberg recognises that the significant advances that have been made in psychoanalytic theory and practice, particularly in relation to intersubjective and interpersonal approaches, and the acknowledgement that the purely objective analyst is a

myth, have ‘blurred the differentiation’ between psychoanalysis and psychoanalytic psychotherapies. He questions whether a ‘comprehensive definition of psychoanalysis as distinct from the psychoanalytic psychotherapies is really possible’ (Kernberg 1999).

In discussion of supervision Szecsödy, who has been instrumental in effecting change in the supervisory process, and has been involved in supervision of both psychoanalysts and psychoanalytic psychotherapists, says that he does not distinguish between the roles of psychoanalysis/psychoanalyst and psychoanalytic therapy/psychoanalytic psychotherapists, since the techniques and research investigations he has used have been the same in both:

Psychoanalysis and psychodynamically oriented expressive psychotherapy are applications of the same basic science. The aims of both psychoanalysis and psychotherapy are to enable and facilitate change, growth and emancipation for the troubled individual. The common task is to establish a specific relationship within a specific frame in which the patient can gain insight into his consciously and unconsciously enacted experiences, expectations, wishes and fears (Szecsödy, 1990a In: Martindale, 1997, p.101).

The difficulty of defining psychoanalysis, let alone differentiating it from psychoanalytic psychotherapy, is emotive because of what this means for psychoanalytic training; for what should be taught; by whom; to whom and in what setting, as well as the criteria on which this learning should be evaluated.

The Problems of Psychoanalytic Training.

As it was done fifty years ago, candidates still spend their working days in non-analytic surroundings and non-analytic pursuits. They will still arrive for their clinical and theoretical seminars and lectures in the evening or on week-ends, i.e. tired out and unreceptive at times when, by rights, they should be at their leisure and pursue their personal lives and interests within their families. They are still lectured to by senior members of the profession, who devote some time-off to teaching, often against their real inclination, and only too often without having developed any teaching skills. Candidates still have little or no time left for reading, apart from the most urgent course requirements, or for pursuing spontaneous theoretical interests. To the best of my belief, there is no other serious and ambitious discipline where part-time

training schemes of this type are adopted, or where they are expected to be effective (Freud, 1971, p. 230 In: Wallerstein 2011, p. 634).

Anna Freud's apt description of the conditions of training will be recognised wryly, and not without affection, by psychoanalytic candidates and students of psychoanalytic psychotherapy. A great deal has changed in psychoanalytic education and training in the interim but difficulties remain, which for a long time have been the source of considerable disquiet, and, although chronicled at length, seem to have gone largely unheeded.

As clamour for change grows, as a result of threats to the survival of psychoanalysis brought about by changing social, cultural and humanitarian influences, urgency, seems also to be growing in relation to addressing the 'crisis in psychoanalysis'. Although this has been a familiar refrain for almost half a century it seems increasingly to be one to which psychoanalytic training institutes can no longer turn a blind eye.

Psychoanalytic Training Institutes and Psychoanalytic Training.

Institutional Dynamics.

The effects of authoritarianism on institutions include a distortion of their structural arrangements, interference with their tasks and, typically, development of arbitrary and arrogant dominance, on one hand, and of dependent, submissive, passive-aggressive, and eventually rebellious behaviour of those under the control of authoritarian power, on the other. Institutions with these characteristics tend to develop "power elites", whose interests include maintaining the authority structure and protecting their interests against changes that may challenge it. As a consequence, a conservative approach to institutional challenges evolves that, characteristically, brings about rigidity and potential failure of institutions that cannot adapt to environmental changes and challenges. This has been the destiny of significant segments of psychoanalytic education (Kernberg, 2004, p. 108).

The battle between authoritarian, doctrinaire attitudes, which featured as part of the Controversial Discussions, and the call for a more egalitarian, democratic approach from the membership appears, despite many organisational and structural changes and, in some circles,

greater tolerance of diversity, to have persisted within psychoanalytic institutes in different guises, albeit with modified intensity.

Intergroup tensions have historically plagued the development of psychoanalysis and continue to have a disruptive influence in several spheres of contemporary psychoanalytic education and training. Understanding something of the complexity of this feature of psychoanalytic training institutes may go some way towards appreciating why it is that change in psychoanalytic education and training has been stultified, nationally and internationally.

Despite a call for change for many years, from many of the profession's most eminent protagonists including: Kernberg (1998, 1999, 2001); Kerr (2004); Kirsner (2001); Eisold (2004); Wallerstein (2010); Auchincloss and Michels, (2003); Garza- Guerrero (2004); Kernberg and Michels (2015); Thöma, (1993), Thöma and Kachele (1999) there has been little substantial movement.

Eisold holds that psychoanalytic institutions and organisations *historically have been prone to schisms* and attributes *institutional fragility* to a failure of the organisation to contain anxieties inherent in the work, and the social defences used to defend against them, represented by intolerance of diversity and schism. Anxieties are three-fold and stem from contradictions within the work, within the organisation and between the organisation and the analyst, as well as between the organisation and the cultural milieu in which psychanalysis operates (Eisold, 1994).

human organisations develop structures that are not only designed to serve vital functions but also reflect the community's history and the solutions it developed to solve former problems (Michels, 2001, p. 18-19 In: Auchincloss and Michels, 2003, p 391).

Kernberg's (2003) well-known paper draws attention to the systemic failure of psychoanalytic institutes to deal effectively with the distinction between leadership and authoritarianism. Where power *adequate to the task* is authorised by legitimate leadership Kernbergs says it is functional, but otherwise becomes dysfunctional, representing *authoritarianism*. Kernberg suggests that leadership of psychoanalytic institutes is dysfunctional to the extent that it is not authorised by the membership of the psychoanalytic society.

Unsurprisingly not all contributors in the controversies over psychoanalytic education and training are in agreement with the veracity of all of Kernberg's assertions although almost all accord with the notion that power relations within psychoanalytic institutes have had a profound and deleterious effect both on psychoanalytic training and education and on perceptions of psychoanalysis in the twenty first century.

The Growth of Pluralism

One of the difficulties facing contemporary psychoanalysis, as many contributors have reiterated since Wallerstein's (1988) paper, is the growing diversity of psychoanalysis in which, as Fonagy has suggested: *overspecification of analytic theory might be considered the primary cause of its current problem of fragmentation* (Fonagy, 2003). This may be partly due to the failure of training institutions to offer comparative theory, in light of which major unresolved controversies could be investigated.

At the same time however one wonders whether the so-called *fragmentation*, in addition to the near impossibility of integrating all theoretical perspectives, represents the sense in which classical psychoanalysis and its proponents struggle against the coexistence of multiple theories, which threaten psychoanalytic hegemony in institutes and societies where attempts

to keep psychoanalysis *pure* have become synonymous with a struggle for power and dominance.

Jiménez in footnote to what he calls the *babel in psychoanalysis* extrapolates from the *tower-of-Babel construction myth* and the *parallelism between an exegesis of the interpretation* of a passage from the book of Genesis and Wallerstein's thinking on psychoanalytic pluralism.

According to Wallerstein, the decisive event, which clearly separates the present phase of pluralism from the initial period of intolerance and strict adherence to the "official truth" of psychoanalysis, was Freud's death, the loss of the founding father. Each psychoanalytic school considers itself as the true and genuine heir of Freud's thought. In any relevant discussion, the resource to Freud is inevitable. Thus Freud is the father who never dies. (Wallerstein, (1988) In: Jimenez, 2005, Footnote, p. 620).

'Pluralism defined as a philosophy, is the belief that no single explanatory system or view or reality can account for all the phenomenon of life' (Birkhofer, 2017, p. 114). In a field as diverse and complex as that dealing with human experience it could not be otherwise.

Importantly for the future of psychoanalysis, tolerating diversity inevitably affects curriculum design and what is taught to psychoanalytic students. Skolnikoff proposes that: 'we should strive for pluralism as a goal and accept the resulting uncertainty that derives from a multiplicity of perspectives' (Skolnikoff, 2008, p. 91).

Very few practitioners would aspire to integrating the multiplicity of theories in their own practice but what Skolnikoff is advocating for training, and indeed the evolution of all psychoanalytic practitioners, is the recognition that, since no one theory has proved to be superior, and in the past new theories have frequently been met with a charge of *that's not analytic*, 'that the goal of training should focus on unifying theory with an awareness of other clinical perspectives but with a focus on one's preferred perspective' (Skolnikoff, 2008, p. 91).

Gabbard ascribes validity to each of the theoretical approaches within pluralism but cautions against rigid imposition of theory in clinical material, allowing the patient to lead: ‘but as we stumble through the cave, we may eventually find the path and may be far better off than other travellers with a map of an altogether different cave’ (Gabbard, 1994, p. 58 In: Jiménez, 2005, p. 622).

Narcissistic Vulnerabilities and the Insularity of Power.

Implicit in many of the contributions to the discussion of psychoanalytic training and education is the rather obvious reality that those involved in its organisation and structure are fallible human beings with their own personal ambitions and limitations. It is perhaps a failure to acknowledge their own humanity in roles which represent authority and leadership, in contradistinction to their humanitarian stance as analysts, which is most poignantly, and shockingly, if not responsible for, then contributory to the failure thus far as Garza-Guerrero suggested to ‘awaken from our idealising and soporific marasmus’ (Garza-Guerrero, 2004).

As attributed to Freud, who said in response to Ferenczi’s expectations for the psychological health of analysts following analysis: ‘Analysts are people who have learned to practice a particular art; alongside of this, they may be allowed to be human beings like anyone else’ (Freud, (1937) In: Kerr 2004).

Aware at the Nuremberg Congress (1910) ‘that particular aspects of psychoanalysis might affect how patterns of authority and power have to operate’ Ferenczi spoke in the context of founding an organisation built on the model of family life (Kerr, 2004):

The characteristics of family life are repeated in the structure and the very nature of all organisations. The president is the father, whose pronouncements and authority are incontrovertible and sacrosanct; the officials are the older children, who treat their juniors with superiority and flatter the father figure, but wish at the earliest suitable moment to push him from his throne in order to reign in his stead. The great mass of members, in so far as they do not follow their leader with no will of their own, listen now

to one agitator, now to another, follow the successes of their seniors with hatred and envy, and would lie to oust them from the father figure's favour (Freud (1910) In: Kerr 2004, pp. 21-22).

Of the multiple historical and cultural factors involved in the complex dynamics of psychoanalytic institutes Bornstein has drawn attention to the historical origins of the narcissistic vulnerabilities defended against by Freud, which have contributed to the development and persistence of the *insularity of power* in psychoanalytic organisations.

Bornstein suggests that Freud's efforts to protect psychoanalysis 'through the use of secrecy, insularity, control of power, and intolerance of diverse opinions of others' became institutionalised to the extent that the insularity of power interfered with the *humane processes of psychoanalysis* and the work of psychoanalytic institutes (Bornstein, 2004).

Bornstein, who does not agree with Kirsner (2000) that the training analyst system itself is at the root of the difficulties currently facing psychoanalytic organisations, instead sees the problem in terms of the use made of the system. He suggests that the system itself has been used, as Kerr also suggested, to hide narcissistic vulnerabilities and their accompanying shame and guilt, the dynamics of which Bornstein believes are now much better understood.

He expresses a more hopeful outlook for the future of psychoanalytic institutes through the 'living experience of understanding a process of change in the mind', enabling psychoanalysts to tolerate their narcissistic injuries, as well as developing a better understanding in clinical practice, and in the psychoanalytic organisations of which they are part.

In Bornstein's argument several other factors have also contributed to this development, including a shift away from an idea of objective science to a more subjective, or, more correctly, intersubjective approach to psychoanalysis; theoretically, greater tolerance of difference in the rise of pluralism; narrowing the gap between 'what analysts say they do and

what they actually do', attributed to Sandler (1983), and social changes in which analysts are increasingly required to exchange knowledge and experience with other groups. To this end he believes:

The humane experience of psychoanalysis based on the dignity of human beings and the achievement of self-awareness, creativity, love and the joy of living can be brought more easily into the clinical model (Bornstein, 2004, p. 84).

The hidden power dynamics of psychoanalytic training institutions, of which training analysis is a major facet was highlighted by Cremerius (1990) who saw training analysis as having become an 'instrument of power politicsa ritual submission.....an indoctrination and the striving for power the hidden, shameful history of the IPA' (Cremerius, 1990).

The Training Analyst System.

Kirsner sees the training analysis as one of the ways in which the authoritarianism of Freud's movement has been replicated, with the 'caste' of training analysts becoming the carriers of the science. He maintains that training analysis should play a less prominent role in psychoanalytic education and suggests that didactic analysis should be more closely connected to scientific aims rather than carry with it 'a quasi-mystical magical role way beyond any explicit function' (Kirsner, 2004).

Puzzling about how it came about that the role of training analyst became so central to the identity of being a psychoanalyst he put forward the following proposal, which suggests similarities between his conclusions and those of Eisold regarding the defensive function of what Eisold calls the *caste system* of faculty. Unlike Eisold, Kirsner's explanation extends the Biblical metaphor relating to some descriptions of the psychoanalytic movement in the hands of Freud, who rejected any idea of co-operation with Universities or other academic disciplines, as a quasi-religious cult in which 'unbelievers' were not tolerated for long.

Anointment and genealogy fill a vacuum created by uncertainty in the field. Instead of developing through an accumulation of evidence, psychoanalytic knowledge is often assumed to develop via a pipeline to certain people with supposed knowledge. Those purported to have the truth pass on the torch to select members of the next generation. For the qualification to be conferred, a level of skill and knowledge is assumed, an assumption that is not really warranted. Therefore the gap between real knowledge and presumed, 'pretend' knowledge is filled through particular "anointed" people (Kirsner, 2010, p. 975).

It seems from the literature that the question of the elevation of training analysis and the role of the training analyst is a problem stemming, firstly, from Freud's own ambitions for psychoanalysis. Freud wanted a formal organization and supported the founding of the International Psychoanalytical Association (IPA), making membership a 'prerequisite for defining oneself as a psychoanalyst and calling one's procedure psychoanalysis which, he said, can only be learnt from those already proficient at it' (Kerr, 2004).

Its promulgation may be seen, in part at least, as arising from the profound sense of loss following Freud's death and the determination to keep alive and continue his mission for psychoanalysis to become a 'major (revolutionary) idea that brought about a paradigm shift' (Kirsner), similar to that attributed to Darwin. It had been Freud's intention also however that therapy should be made available to all, and not only those who were financially in a position to afford it.

As Bernfeld pointed out 'training analysis was intended to support orthodoxy':

We possess no way by which we can rationally rank membership into Good, Very Good and The Best psychoanalysts. Yet strangely, that is exactly what has taken place. The membership of all our groups is divided into members who are good enough for the simple paying patient and into the really good ones who take care of our future membership (Bernfeld, 1962, p.552 In: Kirsner, 2010, p. 983).

The original mandate for didactic analysis as part of psychoanalytic training was intended as a potentially short, non-intrusive *sampling* of psychoanalysis. Even at this there were those who felt that personal analysis should be a matter between the candidate and his analyst, and

should not be connected to the institute. It was not a requirement of training in the New York Psychoanalytic society until 1937.

A period of suppression of the discussion about training analysis ended in 1954 with the publication of papers presented at a symposium of the 18th Congress of the IPA entitled 'Problems of Psycho-analytic Training'. Nielsen identified the gap between the older and younger generations of analysts suggesting that one possible reason for the absence of discussion may have been that training analysts of the time 'one may have had analyses half as long as those of the candidates they were analysing, and the training analyst's analyst may not have been analysed at all' (Nielsen, 1954).

Bernfeld 'proposed dismantling the whole system of psychoanalytic education, which had become so bureaucratized as to have lost the spirit and passion of psychoanalysis' (Kirsner), and recalled that Freud himself was much less prescriptive: 'he acted like a psychoanalyst should. He continued this long after the establishment of institutes, to the dismay and embarrassment of the 'authorities', as he sometimes, and a little ironically, referred to them' (Bernfeld, 1962).

Psychoanalysis in Retreat.

Kerr has suggested that inability to cope with the epistemic anxiety, associated with the 'exercise of power and authority' of the earliest psychoanalysts, was the spur for the inception of the training analyst system, which represented an attempt to cover up for their failure to deal with those difficulties.

Efforts were made as early as 1938, (A. Freud 1938, Fenichel 1938, Balint 1948, and Bernfeld, 1962), to draw attention to discrepancies in the system of psychoanalytic education although, at that time, most validated the Eitingon model.

It was not until, cynically perhaps, with livelihoods threatened, as competition from competing fields in alternative psychotherapeutic methods gained sway, that psychoanalysis woke up to its increasing 'irrelevance' in the mental health field. As pointed out by Target's (2001) review, the increase in scholarly papers addressing the problems on psychoanalytic education became possible only as it became clear, in light of the diminishing popularity of psychoanalysis, that the pre-existing inhibition and denial which had prevented earlier action was no longer sustainable.

Conflicts and Controversies.

Complimentary, although sometimes competing intellectual and experiential facets of psychoanalytic knowledge find advocates in those advancing disparate arguments. There is considerable variation in the proposals for change in psychoanalytic education, with some in favour of only slight modifications, whilst others campaign for radical change. With the problems of psychoanalysis now more widely acknowledged disagreement remains about how best to confront the issue of renovation and change, structurally and organisationally within psychoanalytic institutions, and experientially and educationally within psychoanalytic training and education.

Those contributing to the debate who are most concerned with issues relating to the dangers of intellectual isolation, ascribe emphasis to the inclusion in the curriculum of advances in the related scientific fields of cognitive and neurosciences, developmental and evolutionary psychology, social sciences and philosophy, and are influenced by the university model of education. Their emphasis is on an open spirit of enquiry and a move away from the familiar authoritarianism that has tended to prevail in psychoanalytic institutes (Cooper et al., (1991); Michels, (1994); Cooper, (1997); Old and Cooper, (1997); (Kernberg, (1986, 1996, 2001); Berman, (2000), Auchincloss and Michels, 2003).

Others, more concerned with introducing a research framework, favour encouraging the development of empirical research. This, by extension, would see the inclusion in faculty of a research methodologist which may then create a career pathway, offering an alternative to training analyst status, which is currently seen as the zenith of a psychoanalytic career: (Cooper, (1984); Michels, (1994); Gabbard, (1999); Gunderson and Gabbard, (1999); Thöma and Kachele, (1999); Williams and Fonagy, (1999); Auchincloss and Michels, 2003).

Stressing the clinical aspects of psychoanalytic work others, in addition, draw attention to the need for standards of professional training and to ‘answer to a public with justifiable concerns about quality control’ (Michels 2000).

Objections are raised by those most concerned to emphasise that one of the main endeavours in psychoanalytic education is the development of the capacity to ‘direct attention to the inner world which remains the special terrain of psychoanalytic investigation’ (Green, 1996, Torsti, 1999) and who believe that ‘attempts to conform to pedagogic methods appropriate to natural science will endanger this environment’.

This group reminds us that the psychoanalytic situation is the only source of data unique to psychoanalysis and asserts that, if our educational system does not protect the source of this data, our discipline will disappear, having trained students who can analyse data banks but cannot generate analytic data (Auchincloss and Michels, 2003, p.389).

Controversial issues in the present climate also relate to the inter- (and doubtless intra) group tensions between what Kernberg (2006, 2007) describes as the *governance*, or politicised structure and organisation, of ‘psychoanalytic institutes represented by faculty, and the relationship between the institutes and their membership’, the overall organisation that authorises and monitors the functions of Psychoanalytic Institutes.

Society members in private practice, who do not have training analyst status, may experience a reduction in the numbers of patients presenting themselves for treatment, whereas those members of the Institute who are training analysts have a readily available clientele, and for a long time were protected from changes in the fortunes of psychoanalysis as the prevailing medical, social and economic climate changed.

This hierarchical situation almost inevitably creates imbalances in which Society Members, unless very actively involved in the scientific life of the Institute can, to some extent, feel disenfranchised. It can certainly be a source of resentment for those aspiring to become training analysts and, particularly in smaller institutes, from time to time may create considerable ill feeling, as highlighted by Kernberg:

The idealization of the training analyst system has led to a two level hierarchy: of those who have been elected to this position, and those who have not, matched with the natural tendency of the elected to ban together and protect the system from the risks of invasion or attack, by the rejected ones, played out at many levels in struggles between the psychoanalytic institute and the psychoanalytic Society, between education committee and faculty at large..... (Kernberg, 2015, p. 108).

This kind of lassitude, the source of which is the conflict between psychoanalytic societies and psychoanalytic institutes, and an associated withdrawal from the challenges posed by external reality, appears to *infect* every level of functioning within psychoanalytic organisations:

The profession suffers from a low level of involvement by psychoanalytic societies in the professional development of its members, and from the lack of prestige these societies command in the academic and university environment. This lack of active, enthusiastic community involvement of psychoanalytic societies stands in sharp contrast to their preoccupation with internal conflicts, particularly surrounding the dynamics of the relationship between psychoanalytic institutes and societies (Kernberg and Michels 2015, p. 478).

Of those concerns related to change, the most enduring are addressed to developing objective criteria of psychoanalytic competence; formal training for supervisors; and changes in the curriculum, together, consistently with, those addressing the need for psychoanalytic research and, persistently since 1938, renovation of the training analyst system.

The present work will speak briefly to some of the debate around, thus far, largely failed, attempts to restructure psychoanalytic education, and will go on to focus on central problems in relation to the training analyst system and the *pressing* need for psychoanalytic research.

Reassessment and Restructuring of Psychoanalytic Education and Training.

The question of power in psychoanalytic training institutes is age-old, as are papers written about attempts to address the issue of organisational restructuring, some of which cast the Eitingon training model, with the inception of mandatory training analysis and of the role of training analyst, as the central problem.

Kernberg's contributions to the controversies regarding renovation and reorganisation of psychoanalytic education and training are well-known and some of those will be considered in the following work (Kernberg, 2006, 2007, 2011, 2014, 2015). He promotes renovation of the structure of psychoanalytic education in the belief that the current organisational structure inhibits educational development, psychoanalytic creativity and autonomy (Kernberg 2016).

Michels has argued in earlier papers (2000, 2001) that the dissolution of the training analyst system sought by some, rather than getting rid of power and authority, simply redistributes them in the hands, possibly of clinical supervisors, but certainly in those of a 'small group of analysts who control the referrals of future candidates' (Michels, 2000, 2001).

Despite calls for reorganisation, many of them radical, the central tenets of the administrative structure have seen little change. Even where a centralised committee is sub-divided into Education, Curriculum, Students Progress Committees and so on, in which the candidates'

organisation have representation, the impression remains that relatively few institutes have implemented comprehensive change.

Objections advanced for many years with regard to involving trainees at an early stage in scientific meetings, conferences and graduate seminars centred on the need to protect the anonymity of the training analyst. It was previously felt that the presence of the training analyst in scientific meetings would inhibit what he (the analyst) might present by way of analytic work and would, in addition, contaminate the transference of candidate-analysands.

This situation served to increase the special aura of training analysts and heightened the idealisation of the analyst's position. Denied admission prior to graduation the trainee remained for years on the fringes of the life of the Society to which he hoped eventually to belong. Kernberg also describes the effects of the training analyst system on the analyst:

Immersed in a social atmosphere of candidates whose personal intimacy they know, and over whom they wield unchallenged decision-making authority as to selection, progression, graduation and, above all, evaluation of analytic competence, all of this creates gratifying power for the training analysts' body on the one hand, and distrust of an external world that may be challenging this power and this entire structure on the other (Kernberg, 2011, p. 611).

Reforming and Regenerating Psychoanalytic Education.

Auchincloss and Michels (2002) reflecting on the unusual role played by education in psychoanalytic training see the role encapsulated within three domains of: knowledge; organised professional community; and institutional politics.

The domain of knowledge seeks to ensure the intellectual and scientific basis of psychoanalysis, not only preserving the past and passing on what is already known, but promoting the creation of new knowledge. The professional domain reflects the sociology of psychoanalysis as a professional movement, which must be responsive to wider changes than

those affecting only the psychoanalytic community, and the third, that of institutional politics, relates to the sociology and politics of institutes:

Controversy over educational strategy at every institute reflects the personal and political struggles among faculty and students within the institute, each embedded in a unique historical and cultural context (Auchincloss and Michels, 2015, p. 388).

In essence the conclusions are familiar although Auchincloss and Michels hold that the authoritarianism complained of in much of the discussion arises, not from the existence of a hierarchical system in itself, but from the uses to which this is put in the ‘condensation of all important professional functions into the single ‘monolithic’ position of the training analyst’. They do not favour dismantling the training analyst system, but concur that research is vital in determining the validity of theoretical propositions and conclude:

Educational strategies and structures founded on the establishment of clear difference between what we know and what we do not know, as opposed to those founded on the obliteration of all differences, would be a significant step in the direction of changing our educational system so that it effectively addresses our most important concerns (Auchincloss and Michels 2003, p. 400).

Garza-Guerrero (2004) holds that historical antecedents, together with incompatible organisational and educational aspirations and the traditional isolation of psychoanalytic institutes, have combined to reinvigorate the ‘absolute syncretism’ of the origins of 20th century psychoanalysis.

The ‘syncretism’ of the psychoanalytic education is the problematic combination of roles and functions. The task of the institute is to educate and cure the trainee. The trainee is thus a pedagogic unit or object of teaching and a therapeutic unit or object of psychoanalytic procedure (Shrevin, 1981 In: Martindale, 1997, p. 104).

Garza-Guerrero’s, poetic, if acerbic, contribution to the discussions, through which he wishes to regenerate psychoanalytic education, is broadly in agreement with the issues previously mentioned. He supports a move away from the traditional curriculum towards an empirically-based psychoanalytic curriculum (Gerber and Knopf, 2015) and separating

administrative functions from political considerations and the needs of psychoanalytic societies.

In addition he makes the point that institutes must be publicly accountable and relevant to the wider community and to society. He supports the call for external and independent systems of accreditation and certification, adding that the same requirement should be made of continuing education and reaccreditation, and greater collaborative research between psychoanalysis and the psychotherapies. His singular contribution also includes a suggestion that, in line with 'other publicly sanctioned post-graduate clinical education', candidates and instructors should receive funding, and that both faculty and candidates should gain experience of group dynamics and organisational theory.

This last is particularly relevant given that the majority of contributors to controversies around psychoanalytic education and training have emphasised the damage incurred through unconscious processes and what Garza-Guerrero refers to as a 'denial of primitive idealisations that turn psychoanalysis as a movement (not a science and a clinical profession) into an authentic and unsustainable chimera' (Garza-Guerrero, 2002b In: Garza-Guerrero, 2004, p. 9).

Egle Laufer, coming from within a very different psychoanalytic tradition, in a rejoinder to this paper takes the view that Garza-Guerrero pays insufficient homage to the past struggles of psychoanalysis to become a 'science and a recognised profession', which she clearly feels is under attack from within. Whilst agreeing that the regressive influence of analysis may have an, at times, undesirable impact, she says also that the main point is that such iatrogenic features need to be understood and worked with in analysis, rather than being exploited by analysts and teachers (Laufer, Rejoinder (2004) In: Garza-Guerrero, 2004, pp. 13-18).

Laufer makes the point that training analysis has failed when it has not freed the candidate eventually to develop his own way and, pertinently, says that: ‘we can only use creatively that which has emotional truth for us through personal experience’. In addition she expresses one of the most readily acknowledged features of psychoanalytic knowledge which is ‘that by its very nature it must create uncertainty in all of us’ and that psychoanalytic practitioners must learn to live with uncertainty and ‘feel free to think creatively’. It is this essential attitude which it seems many experienced analysts fear will be lost in the scramble to develop standardised ‘objective’ criteria of psychoanalytic competence and external accreditation.

To become ‘accepted’ as a legitimate science, and as a profession able to ‘compete in the market-place’ on the basis of evidence-based practice; and to prove the utility of psychoanalytic theory and practice as a professional discipline in the mental health field, change in the face of competition and the decreasing popularity of psychoanalysis now seems inevitable.

In an impassioned plea to preserve the spirit of enquiry, curiosity, interest, creativity and the capacity to think, Laufer goes on:

I think there comes a point where we have to make a stand against becoming intimidated by the demand to be scientific and to engage more in research that satisfies our own desires to increasing our knowledge. I think we must feel free to use our imagination and intuition, as, in fact, the most creative scientists do, without immediately being intimidated by the need to prove it scientifically in order to achieve credibility (Laufer, 2004 In:Garza-Guerrero, 2004, p. 17).

In contradistinction to Garza-Guerrero’s scathing assessment of psychoanalysis as ‘stuck in a long marasmic night’, Laufer draws attention to the new findings in neuropsychology, and neurobiology, through which psychoanalytic theories of functioning and the development of structures of the mind may, in light of new knowledge, either meet with confirmation or be refined. She points to the ‘difficulty in psychoanalysis of bringing together the intellectual

potential and imaginative and emotionally creative forces in our trainees, without impeding one or the other’.

Many of these ideas are of course built upon the contributions, over the years, of legions of psychoanalysts, critical of the problems of psychoanalytic training and education, whose efforts have been passed over or ignored, as it seems now, for political reasons to do with the power of faculty and the ‘perennial problem’ of the training analyst system, dubbed ‘the central problematic of our entire institutionalised educational structure’ (Wallerstein, 2010).

Curricular Change and the Training Analyst System.

The heart of the matter is that the problem doesn't seem to have changed much in forty-five years! But in listening to you here, I also got the impression that my colleague who first advocated the introduction of training analysis..... if they had known of all the dangers, of the positive and negative transferences, the splits, and hates, etc. would probably never have advocated it! They would have said, 'Let them be as they are!' (A. Freud, 1983, p. 259 In: Thöma, 1993, p. 9).

In addition to an imbalance of power, and what appears to be ‘systemic intolerance of diversity in Psychoanalytic Institutes’ (Eisold 1995), together with a tendency amongst Psychoanalysts to suppress criticism, there appears also to be resistance to psychoanalytic research, and its inclusion in the teaching curriculum.

Cremerius has suggested that the reason that Anna Freud’s 1938 paper on training analysis was suppressed was because ‘....it went against the political interests of institutionalised psychoanalysis’. Desmond herself conjectures that something may have been lost in translation in Cremerius’ critique and sees the paper as a comparative critique of training and therapeutic analysis, in which one of the main differences lies in the process of identification with the analyst.

As Kairys has emphasised, drawing on Anna Freud's point in relation to therapeutic analysis in which, where it succeeds: 'the patient dismantles the transference neurosis, regains his independence, and separates his fate from that of the analyst' (A. Freud, 1938).

In the training analysis this cannot happen since identification with the analyst takes place in reality and the infantile and real determinants of identification become fused. The patient in therapeutic analysis ends by becoming independent of the analyst and separating his fate from that of the analyst, while the candidate at the end of training connects his future with that of the analyst becoming his colleague and sometimes his collaborator. This fact must affect the success of any training analysis and sometimes has produced cliques and factions within psychoanalytic groups (Kairys, 1964, p.501 In: Kirsner, 2010, p. 987).

Candidates, as Bernfeld cogently pointed out, do the opposite:

The training analyst is not, as Freudian method demands, a mere transference figure. He is instead a part of the patient's reality, a powerful and decisive figure in it. Such a glaring deviation from classical technique(Bernfeld 1962, p. 805 In: Kirsner, 2010, p. 984).

Taking the point further, Eisold put it succinctly when he suggesting that the problems in psychoanalytic societies are caused, not by *the threat from an external enemy*, but can be attributed to the fact that:

real allegiances of their members are to their analysts and to the lineage of analysts that define particular schools of thought. Thus, because dependency upon one's analyst has traditionally been thought a sign of unresolved transference, the way to ensure one's place in the lineage, one's secure relationship with one's analyst and his school, has been to be willing to fight on his behalf. Moreover, in doing so, one is able to project into the rival school one's own displaced fear and hatred of the leader (Eisold, 1997, p. 101).

Kairys focuses on the dual function of the training analyst as the *crucial problem* and suggests the solution lies in separating training analysis completely from the educational component of training (Kairys, 1964).

Although McLaughlin was referring to the previous practice of reporting on the analyses of analysts in training his remarks are relevant:

As analysts we must ask ourselves what motivates us to use persistently a model which we otherwise hold to be unanalytic. One cannot help but wonder if some of the unconscious factors concerned have to do with control, power and personal strivings for prestige and the promulgation of theoretical leanings. There must be strong unconscious motivation to allow us to continue with practices which we would otherwise condemn (McLaughlin, 1967, p. 231 In: Desmond, 2004, p. 41).

Coming of Age - Autocracy to Democracy.

Trainees in psychoanalytic psychotherapy and psychoanalysis *grow up* in training with the very people with whom they will continue to have a relationship, meeting at seminars, conferences and scientific meetings as part of the post-graduate body of the Institute. Some may in addition eventually work as colleagues as Members of the Training Committee of the Institute in which they trained. This insular, ‘incestuous’ atmosphere can be stifling to growth and creativity either under the influence of unresolved/unresolvable transferences, or of competition and rivalry arising out of structural, organisational or institutional difficulties.

Although not in complete harmony the central point in recent literature, and the single most important requirement for the success of restructuring psychoanalytic education is radical reform of the organisation and structure of psychoanalytic training institutes, at the heart of which is the training analyst system.

There is disagreement with regard to proposals for the dissolution of the training analyst system, with the suggestion that, alongside the development of research in psychoanalytic education, and the eventual creation of an alternative career pathway for psychoanalytic research scientists, *closing the gap* will alleviate the pressure on the role of training analysts within the organisational structure.

Clearly the question of the fate of the training analyst system remains a political hot potato. Overall, support for separating training analysis entirely from the educational process and the jurisdiction of training institutes is chiefly countenanced, with dissent over only how this should be achieved.

For some, like Thöma and Kachele training analysis should be ‘an entirely private matter and no business of the institute’. Others have suggested that trainees could seek analysis outside their training institute, with analysts of neighbouring institutes. Apart from the practical difficulties inherent in this in terms of geographical considerations, it would seem unlikely that candidates would have confidence in such an arrangement.

Still others suggest that, in place of the current insistence that training analysis is conducted by a psychoanalyst of the candidate’s training institute, who in smaller training schools is usually also a member of the training committee, the candidate may choose any other analyst of whom the training committee approves. This was the case for only one of the three training schools participating in the study which, in addition, had also disposed of the reporting function of the training analyst and expected to be advised only that analysis had begun.

Other than Bernfeld and his supporters, who felt that training analysis should be dispensed with altogether, ‘except as a voluntary, personal undertaking, totally divorced from the psychoanalytic education experience’ (Wallerstein, 2010), there was unanimity in the literature that, whatever the fate of the training analyst system, training analysis itself would remain an essential element in psychoanalytic training, divorced from educational elements of training.

CHAPTER 2.

LITERATURE REVIEW

PART 11.

Introduction

Part 11: Recommendations for Change.

Problematic areas within psychoanalytic training institutes centre upon issues of power and influence which, throughout its development have continued to impact on psychoanalysis and on psychoanalytic training. Part two addresses the literature in relation to recommendations for change in psychoanalytic education and training.

Couched in terms of the difficulties presented by the hierarchical structure of psychoanalytic training institutes, in which those who control education hold the power, major issues in relation to change focus on the need for structural and organisational change and reform of psychoanalytic education and training. Sequelae in contemporary problems relate principally to the psychoanalytic politics of power and influence, particularly in the role of the training analyst system, and to the teaching curriculum, as well as to professional, social and cultural implications.

The predominant focus of this chapter will be a review of the literature as it relates to proposals for change in the organisation and structure of psychoanalytic institutes as they affect psychoanalytic training and education, with a focus on the teaching curriculum and the training analyst system, which appear to be the main store-houses of power.

Proposals for Change.

Although the list is not exhaustive proposed changes relating to the psychoanalytic politics of influence include issues arising out of the following:

- Historical allegiances
- Hierarchical organisational structure
- Insularity of power
- Conferment to training analyst status
- Personal allegiances resulting from an operationally 'closed system'
- Status and influence accorded to the training analyst system
- Anxiety induced 'protectionism'
- Personal ambition and the quest for power and status
- Absence of formal training to become a training supervisor
- Relative absence of university affiliations
- Lack of an active culture of research within psychoanalytic institutes
- A failure to teach psychoanalytic psychotherapy, and its derivatives, in Psychoanalytic institutes
- A poorly established culture of life-long education for all, regardless of seniority and status

Some of the difficulties identified within psychoanalytic education and the teaching curriculum include issues involving:

- Agreed criteria of psychoanalytic competence
- External accreditation
- Training analysis
- External certification process
- Lack of standardised, clear accreditation criteria
- Involvement of academic disciplines other than psychoanalysts
- Clinical supervisors and seminar leaders
- Teaching methodology
- Lack of active involvement, in some training schools, of the student body in scientific meetings and issues affecting training

- Absence in the teaching curriculum of research methodology

In terms of evaluation of candidates there appears to be continuing enthusiasm in relation to developing criteria for evaluating analytic competence, following Tuckett's (2005) proposals for a method for evaluating a trainee's competence for qualification and Korner's (2002) proposal for developing criteria for evaluating psychoanalytic competence in terms of theoretical knowledge, technical expertise and psychoanalytic attitude. It is suggested as a result that it may eventually be possible to universally agree objective methodology for evaluation of competence that incorporates subjective evaluation of the attitudinal aspects of psychoanalytic work (Kernberg, 2105).

The responsibility for teaching, supervision, training analysis and research in psychoanalytic training institutes resides with faculty, predominantly the Training Committee in smaller training schools, and in major institutes the Education, or other nominated Committee(s). One of the first critical papers written of training (Bernfeld 1952), was not published until after his death in 1962, (Kernberg, 2006):

Nor would I say that our institutes are of no value. They do fulfil a purpose: they turn outa remarkable percentage of competent analysts; but..... the training that is conducted in our professional schools distorts some of the most valuable features of psychoanalysis and hinders its development as a science and as a tool by means of which to change behaviour (Bernfeld, 1952 In: Portuges, 2015, p. 467).

In quoting this extract from Bernfeld's 1952 paper Portuges draws attention to efforts, long before Bernfeld's paper, to deal with concerns around what he refers to as the limitations, as well as the strengths of psychoanalytic education. There have been many attempts since to find fresh options which would bring improvements to education in psychoanalysis, the most recent of which are outlined by Kernberg and Michels (2015) to which Portuges' introduction refers.

Kernberg's observation that 'we do have the knowledge for a psychoanalytic analysis of institutions, which so many institutes systematically avoid when it comes to their own training programmes', suggests that there continues to be a good deal of resistance to change from within the psychoanalytic community itself. Mounting challenges to the continuing maintenance of the status quo in the organisation and structure of psychoanalytic training institutes and psychoanalytic training and education suggest that change is long overdue.

The impression conveyed in some psychoanalytic training schools can be of invulnerability, authoritarianism, arrogance and omnipotence, in which there is little room for radical dissent or argument, and in which training itself has become institutionalised.

Authority however must be granted by the internal organization (membership and students) and by the supraordinate social entities that recognize the necessity for and adequacy of that particular institution. It is legitimized by tasks assigned to it by its constituents, past and present. If the amount of power invested in those who perform leadership functions is insufficient, this leads to task failure and, eventually, chaos. If the amount of power is excessive in comparison to functional requirements, it transform authority into authoritarianism, authoritative behaviour into authoritarian behaviour (Kernberg, 2004, p. 108).

Psychoanalytic practitioners are drawn from many disciplines. At the present time no outside academic discipline is currently involved in either the organisational structure of training institutes or in the education and training of psycho-analysts and psychoanalytic psychotherapists. The day to day running of the institution, as well as any decisions affecting training, including changes to the curriculum and course design, are managed by members of training, curriculum or executive committees, depending on local arrangements.

The activities of training institutes are over-seen by a national regulatory body. There are thus few external influences, and training schools tend to be somewhat insular, and isolated from the wider academic sphere, with relatively few external controls.

Kernberg and Michels, amongst others, have put forward their assessment of the current state of psychoanalytic education, offering theories about why psychoanalysis appears to be in decline, and suggesting ways in which improvements might be effected. The majority of discussants are critical of ‘the psychoanalytic culture’s failure to produce acceptable standards of professional competence’, and see the training system adopted by training institutes as responsible.

Contributing to controversy as previously noted is the failure of psychoanalysis to properly define itself in terms of what it is for; what it does; and how this is achieved, and to differentiate itself from other forms of intervention purporting to address the complexity of the human condition, many of which are derived from psychoanalysis.

Psychoanalytic Education and Training.

Wiegand-Grefe (2004) has outlined a very clear twelve-point plan for reform in psychoanalytic education and training. This involves a revision of the whole training, which she says should be no longer than five years, and take account of the candidate’s previous education and training, incorporating a training curriculum which takes into consideration both the candidates former experience and future intentions for practice. Supervisors and seminar leaders, responsible for carrying out training, should themselves have ‘clearly defined competences’ and supervision should be mutually evaluated.

Wiegand-Grefe’s plan for reform includes making psychoanalysis more transparent and professional, more democratic and inclusive, and less hierarchical by including candidate representations on all committees in training institutes. Appropriately she suggests that selection for training should be based on ‘the goals and means and not on diagnostic criteria’. Research and scientific work included as part of training would instantiate a training based on scientific ideals.

In line with Thöma she recommends that didactic analysis, external to the institute, should be of no more than 300-400 sessions. Wiegand-Grefe suggests that reflection on all areas of training should be encouraged to work against idealising psychoanalysis and psychoanalysts and proposes as part of her reforms that institutes should be organised like university education, ‘not family enterprises’, with provision for reflecting upon the organisation of the institute, as in organisational consultancy and quality control.

Education and Research.

It is recognised that Kernberg (2006, 2007, 2011, 2014, and 2015) has long argued for ‘radical change and innovation’ in psychoanalytic education and training. He promotes renovation of the structure of psychoanalytic education in the belief that the current organisational structure inhibits educational development, psychoanalytic creativity and autonomy (Kernberg, 2016). He advocates closer association between universities and psychoanalytic training institutes, as well as greater emphasis on research.

Other proposed changes involve inclusion of *outside* academic staff, not necessarily trained in psychoanalytic work, in the teaching programmes of psychoanalytic institutes, and the involvement in psychoanalytic education of staff from other disciplines. He also suggests that psychoanalytic theory should be taught to a wider audience, not only those involved in clinical practice.

In his apocryphal ‘Thirty Methods to Destroy the Creativity of Psychoanalytic Candidates’ (Kernberg, 1996) he wrote tongue in cheek, but in deadly earnest, of the current practices in psychoanalytic training institutes which inhibit creativity in candidates. His now well-known examples of how this is achieved cite the very practices of the predominant Eitingon training model of psychoanalytic training and institutional organisation.

Comparison between the Eitingon and French models in psychoanalytic education suggests, following the example of the latter, that the functions of personal analysis should be separated completely from psychoanalytic education and that trainees should be actively integrated into the life of training institutes from the outset. Current authoritarian, hierarchical processes are seen as *infantlising*, fostering idealisation and passivity, instead of creativity and autonomy (Kernberg, 2000).

Innovation in Teaching Methodology.

Understanding grows by integrating what is learned from outside with what acquires meaning from within, and the theory that has a real effect in the consulting-room is that to which analysts have themselves given meaning in their own experience (Parsons, 2000, p. 53).

Teaching in psychoanalysis, which takes place not only in supervision, theoretical seminars and, although there is some disagreement, indirectly in analysis, is, according to Ogden as much an art as the practice of psychoanalysis itself.

It is possible to represent only a flavour of the work of psychoanalysis in relation to innovations in teaching of which Ogden has said:

As analysts we attempt to assist the analysand in his efforts at freeing himself from the forms of organized experience (his conscious and unconscious 'knowledge' of himself) that entrap him and prevent him from tolerating the experience of not knowing long enough to create understandings in a different way. The value of developing new ways of knowing lies not simply in the greater self-understanding one might achieve, but as importantly in the possibility that a wider range of thoughts and feelings, and sensations might be brought into being. Each insight, however valuable, immediately constitutes the next resistance in that new knowledge is already part of the static knowing and must be overcome in the process of fresh knowing (Ogden, 1989, p. 1).

Alongside this he promotes the 'art of learning to forget what one has learned'. Zwiebel takes a similar approach to the special forms of learning and teaching required of psychoanalysis:

Reading and understanding the products of unconscious mental functioning is a special psychoanalytic target. ('...') To read the patient's dreams, narratives and symptoms, as well as to understand one's own dream associations, and symptoms from an evaluating perspective according to psychoanalytic competence, can be a learning target for the professional life span of the psychoanalyst. Developing this kind of internal part of psychoanalytic competence disposition (Kahl-Popp, 2009) means overcoming severe resistance, competence-illusion, and phobic anxieties (Zwiebel, 2007 In: Kahl-Popp, 2014, p.542)

These two approaches to teaching and learning offer a striking contrast to the almost *static knowing* of some psychoanalytic educators who, perhaps see themselves as didactic purveyors of knowledge, with the responsibility, duty and obligation both to students and the safety of their training cases, to produce students who will meet the learning objectives necessary to fulfil the criteria by which psychoanalytic competence is evaluated. Not infrequently in the past this has been on the basis of subjective assessment and the length of the candidates training cases.

Contributing to the debates on teaching and psychoanalytic education Parsons, (2000); Dunn, (2013); Mendelsohn (2005) and Bloom (1975) alongside other thinkers, whose experience in educational settings may contribute to alternative approaches, suggest much needed innovative approaches to teaching and learning.

Bibby's work is of interest in that she bases her creative approach to teaching on the work of Winnicott. Bibby's focus is on the 'transitional space' of the classroom, as the precarious intersubjective area of play, which allows for what she calls 'productive teetering', through which the student can move from a state of relative dependence to relative independence in being able to think creatively for himself (Bibby, 2018).

Freire's revolutionary approach in its focus on the 'freedom to create, to wonder and venture' also emphasises the importance of creative engagement and the freedom to develop independent thought (Freire (1930: 1970).

Auchincloss and Michels (2003) believe that the scientific/intellectual domain of psychoanalysis should be learned in a traditional academic format as any empirical based subject should be, whereas subjective/experiential aspects should be cultivated in the candidate's supervisions and training analysis.

Research and University Collaboration/Affiliations.

Collaboration with universities has for some time been seen as one of the ways through which to gain support for a viable future for psychoanalysis and psychoanalytic education, and has been proposed by a number of contributors in the debate including: Michels (1986, 1988, 1994, 2000, 2006, 2007, 2008); Auchincloss & Michels (2003), Luber & Michels (2005); Kernberg (1986,1993, 2000, 2002, 2004a,b, 2007,2011, 2014, 2015); Kernberg et. (2012, cited in Portuges, 2015, p.468); Thöma (1993); Thöma & Kachele (1991), and Wallerstein (2010). More recently Kernberg and Michels (2015) both of whom, with many years of involvement in psychoanalytic governance and education, share an interest in organisational theory, have reiterated their belief that such collaboration would have economic, social, political and educational benefits for the profession, ending its self-imposed isolation.

Plans for university collaboration seek to:

reorientate psychoanalytic education towards university settings, with the ultimate purpose of bringing together psychoanalytic theory and scientific contributions with the contemporary contributions of neurobiological science and the humanities (Kernberg, 2011, p. 609).

In the model of psychoanalytic institutes as part of a university department of psychiatry, or of psychology, two such examples of this vision do exist in the United States. The first is the Columbia University Centre for Psychoanalytic Training and Research, which is part of the Department of Psychiatry, and the second, the Psychoanalytic Centre of Emory University,

which includes a psychoanalytic institute within the Department of Psychiatry of the medical school.

Although there are a few examples of less formalised individual collaborative efforts between university faculty and some psychotherapy training schools and psychotherapy services, at the present time no concrete evidence exists in the United Kingdom of a decisive move in the direction of establishing any of those models which, to use Wallerstein's analogy, 'seem to be music for another time' (Wallerstein, 2009).

With greater university collaboration comes the expectation of the development of a culture of psychoanalytic research, enhancing the credibility of psychoanalysis through empirical research, in which theories could be scrutinised and claims for therapeutic efficacy validated. As part of this development Kernberg and Michels envision future university research careers for candidates and institute members.

Kernberg (2011) put forward proposals for the introduction into training institutes of a research department, or at least a research methodologist, and the inclusion in the curriculum of research methodology. The intention is not that every student of psychoanalysis should become a researcher but that all should have an understanding of research methodology and be able to read research papers and interpret results. Apart from internal resistances, funding support seems to be one of the major stumbling blocks to progress.

Auchincloss and Michels (2003) see the place of research in psychoanalytic education as the inspiration for learning in which students place emphasis on 'locating the gap' in discovering and comparing what they know and understand with what they do not know, rather than focusing, as many do, on professional status and becoming training analysts.

Clinical Supervision: Supervisor Training.

Learning in psychoanalytic training and in supervision as the place where the trainee should learn psychoanalytic thinking, understanding and action, find his own working style and develop his own psychoanalytic identity goes far beyond the acquisition of knowledge and cognitive understanding: it affects the entire personality of the learner (of the patient, of the supervisee, as well as of the supervisor) and leaves identification facilitating tracks (Kahl-Popp, 2009 In: Nagell et al, 2014, p. 555).

Clinical supervision, as an intergenerational condition of transmission of psychoanalysis in psychoanalytic education, is one of the main sources of learning through which students over time develop a sense of analytic identity. Discussion of countertransference issues in the supervisory dyad is discouraged, or avoided by some supervisors, for fear of contaminating the personal analysis.

Sachs expressed concern about the lack of training to become a supervisor, with the traditional assumption that a training analyst was automatically competent to supervise clinical work. Candidates too he said were concerned that supervisors had little real understanding of the conditions of training and their experience was that not all training analysts made good supervisors (Sachs, 1993).

Following Szecsödy's (1990) work on the learning process in supervision, and given what he calls 'the gap between psychanalytic know-how and pedagogic competence', Pegeron proposes that the model established in Stockholm for training in supervision should be adopted by all training institutes (Pegeron, 2008).

Concern for the supervisory process, and the absence of training to become a supervisor, led Pegeron to organise and run a three year training course in supervision for experienced clinicians, appointed to clinical supervisor within their own training institute without specific training in clinical supervision, which he describes as a 'blind spot'.

Following Tuckett (2005) Szecsödy has proposed a four point frame which can be used variously to study live, taped or video-recorded supervision sessions, or those described by supervisors and supervisees, in the expectation that a more systemic study can be made of how supervision takes place, as well as of developing formal training for supervisors (Szecsödy, 2008).

A study, which began as a self-reflective process among candidates of the German Psychoanalytic Society in Spring of 2007 to look at supervision experiences, and how these are integrated into analytical development found that, as well as ‘imparting knowledge and analytic competence’, of the influences of the supervisory relationship on psychoanalytic identity, the most significant value was attached to ‘a multifocal concept of supervision geared towards professional and relationship competence, which includes patient-centred work, as well as the work of experiencing the supervision dyad’ (Nagell, Steinmetzer, Fissabre and Spilski, 2014, p. 555).

In other words attention must be paid in supervision, not only to the analysand-analyst relationship but to transference and countertransference issues and parallel process in the supervisor-analyst relationship, as well as the supervisor’s countertransference to the analysand.

No longer seen as only a learner-teaching situation in the jointly created intersubjective field, asymmetrical though it is, the supervisory relationship becomes an ‘indispensable medium through which psychoanalytic knowledge is to be passed on from one generation of analysts to the next’ (Ogden, 2006, p. 197 In: Nagell, et al 2014, p. 557).

Supervision exposes the trainee to feelings of incompetence, anxiety, shame, guilt and potential humiliation demanding as it does the acknowledgement of non-knowledge in some areas, and of inevitable mistakes; lapses in timing, of understanding and psychoanalytic

thinking, as well as failures of empathy. It is also an asymmetrical relationship of power.

Szecsödy emphasises:

facilitating the candidate's exploration of himself as an analyst, rather than instructing him in how to do analysis, as well as the need for study and evaluation of supervisors and the supervisory process (Szecsödy 2008 In: Michels, 2008, p. 395).

Writing of the 'complex, multidimensional, heavily charged emotional interaction between analysand and analyst, or supervisee and supervisor' which, Szecsödy says, 'is a challenge to the supervisor's ability to contain, understand and assist the candidate in his development', he suggests that, particularly when his/her competence or status is questioned, supervisors may as a defense:

utilize their position of power and, without being aware of it, be tempted to interpret problems in terms of the analysand's and the candidate's resistance, anxiety or limitations, rather than recognizing them in themselves. These influences are multiplied by the fact that supervisors have to act as authorities that have an obligation to control and judge the work conducted by the supervisee, both in the interest of the patient and in the interest of the profession and institute (Szecsödy, 2008, p. 376).

Depending upon how errors are dealt with, either as unwarranted *mistakes* or as opportunities for learning, speaking and thinking openly about *feelings and fantasy* in the knowledge of the existence of a supervisory reporting system may serve to heighten anxieties. As Kahl-Popp suggests:

supervision is probably the main place of transmitting the structural psychoanalytic super-ego complex, which can paralyze learning capacities and further development of the next generation of analysts (Kahl-Popp, 2014, p. 538).

Since identity construction needs the approval and social validation of others, in order for the trainee to feel safe in supervision, the supervisory relationship should be accorded the 'same intimacy of a non-reporting system as in training analysis'. Szecsödy also favours the

candidate's involvement in his own assessment, whilst acknowledging the need for valid critical feedback and evaluation.

The proposal of a non-reporting supervisory relationship is also supported by Ogden (2006), Khal-Popp (2014) Cremerius (1987, 1996) and Kernberg (1996) and Nagell et al, (2014).

Szecsödy (2008) disparages the notion of *secrecy* in training and supervision suggesting that 'supervision can be confidential without being secretive' and that 'the presence of a third' (the institute) can and should be made transparent. He makes a distinction between evaluation and assessment in which he says evaluation should be open and transparent and that 'assessment in terms of certifying competence' should be made by external judges. He highlights the need to increase the competence of supervisors.

With reference to Kernberg's work, emphasising the problems and the need for change in psychoanalytic education (1986, 1996, 2000), Szecsödy draws attention to Wiegand - Grefe's article in similar vein. In Wiegand - Grefe's description of 'a hierarchical system with unresolved identifications, idealisations, and narcissistic needs of trainers for power, fame recognition and attention, reflected in the hierarchical training structures', the fourth of her recommendations states that: 'Psychoanalytic identity does not exist. Each individual has his own identity, rooted in personal experience, training, professional work, etc' (Wiegand-Grefe 2004, Forum der Psychoanalyse, 20: 331-350 In: Szecsödy 2008, p. 380).

Evaluation.

Following Tuckett's three-frame approach for developing criteria by which to evaluate a trainee's competence for qualification (Tuckett, 2005) Szecsödy outlines a four - frame approach to the study of the trainee-supervisory interaction.

Following the Swedish model of training, aimed at increasing supervisory competence, he strongly advocates supervisor training and an end to the currently common practice of the

appointment to training analyst/supervisor by dint of seniority, experience, and personal charisma, clinical or institutional reputation.

Under the auspices of the European Psychoanalytical Federation Working Party on Education meetings took place aimed at attempting to find ways in which to ‘define psychoanalytic competence of candidates’ which, according to Szecsödy having begun as an effort to ‘provide space for reflection became a platform for study, as well as a battlefield for European analysts’ (Szecsödy, 2008, p. 260-261).

Using opportunities from different international conferences and fora to develop working groups to explore the issues, Tuckett et al undertook a qualitative project over a four year period to address how analysts decide when a candidate is ready for qualification.

The main emphasis was put not on what we think we should do, but on what we actually seem to do, and with what ideas we support what we do. [.....] At the same time, it is most interesting to see whether what we actually do goes along with what we think we do and what we think we should do (Junkers, Tuckett and Zachisson, 2008, p. 290).

This process engendered heated debate and considerable resistance to the notion of standardising approaches to psychoanalytic training with a fear that what is essential in psychoanalysis would be compromised or lost, and seemingly with it the traditional authority of training institutes, allied to threats to identity and survival.

However out of the results of the reports of working groups and discussion fora in Budapest in 2001 and 2002. Tuckett elaborated the three frame model of assessment of psychoanalytic competence. In this model Tuckett made use of the three main areas of analytic competence and developed them into more explicit capacities. Tuckett states that work continues among psychoanalytic educators to develop a ‘transparent framework, based on an empirically supported demonstration of analytic capacity’ (Tuckett 2005, p. 31 In: Cabiniss, 2008, p. 271).

Bearing in mind the anxieties expressed around arguments relating to standardising training, including those of the European Psychoanalytic Federation, ‘explicit indicators’ might suggest the need for ‘learning objectives’ for psychoanalytic education, which rings alarm bells in some quarters.

A multi-centre supervisory assessment project has evolved in North America out of the development at the Columbia University Centre for Psychoanalytic Training and Research of demonstrable learning objectives for clinical psychoanalysis. A Task Force on Progression and Graduation involving both candidates and faculty members in collaboration with chairs of the progression and curriculum committees set about identifying demonstrable skills, focusing on assessment of understanding rather than knowledge, on which to base learning objectives, which were divided into six domains relative to beginning, middle and end phases of training. The objectives of the end, or senior phase, are those used in the criteria for graduation.

Writing of the experience of psychoanalytic institutes in the United States Cabaniss has said that according to the data collected ‘the lack of clear guidance for progression and graduation compromises psychoanalytic trainings’ (Cabaniss, 2008). She attests that of the many approaches to assessment now available ‘clear delineation of what the student should be learning from the educational experience’ stands out as a prerequisite first step in assessment.

The Columbian project reported by Cabaniss, following the work of Gardner (1995, 1999. In: Cabaniss, 2008) and the Project Zero group at the Harvard graduate School of Education emphasises what they call ‘understanding performances’, in which understanding rather than knowledge is assessed. The group sought to write demonstrable learning objectives, which focused on the ‘performance of (conceptual) understanding’ in six learning domains in psychoanalytic education.

When we understand something, we not only possess certain information about it but are enabled to do certain things with that knowledge. These things we can do, that exercise and show understanding are called 'understanding performances' (Perkins, 1992, p. 77 In: Cabaniss, 2008, p. 266).

Emphasis is given to the importance of openness, and to feedback about the assessment process from both student and supervisor perspectives. There is now also a project, based on the methodology used in developing learning objectives for students, aimed at developing an instrument for the evaluation of supervisors.

Following evaluation of the success of this project, notwithstanding some disagreement amongst institutes, several of those participating in the American Psychoanalytic Association meeting in which it was presented agreed that 'the objectives could serve as scaffolding for conducting assessment of clinical skills'. This has since become a multi-centre project, which Cabaniss feels demonstrates the feasibility of collaborative work.

Eisold however questions the increasing complexity of training:

...our efforts to become more systematic and thoughtful about training coincide with a general decline in our level of originality and asks: Why has training, the development of competence, seemingly so clear and simple a task, become so complex and confusing? (Eisold, 2004, p. 52).

Faculty.

In discussion of this question Eisold outlines what he describes as three overlapping, and sometimes conflicting systems operating within psychoanalytic training institutes; candidate; professional; and the faculty system.

In essence he sees the faculty system as the main source of the failure in psychoanalytic institutes to operationalise proposed changes in the current educational system and for perpetuating difficulties faced by candidates in relation to infantilisation, indoctrination, idealisation and the establishment and enforcement of standards which 'maintain and protect the professional authority of the discipline'. Eisold's account includes the supervisory

function, emphasised by Kernberg ‘as perhaps the best means of ensuring quality control in training’ (Kernberg, 2000 In: Eisold, 2004, p. 53).

Faculty of course includes training committee members, training analysts, teachers, and senior analysts responsible for the running of the institute of which Eisold says the ‘hierarchical control exercised by faculty’ amounts to a ‘craving for power’ which, importantly, he nevertheless believes exists in the service of providing the psychological security of faculty in defending against anxiety in the performance of their task.

Operating within what is essentially a closed system he cites Isobel Menzies’ seminal work of 1960 in which she explored the social anxieties inherent in the nursing service of a general hospital, and that of Jacques (1955), and sees the ‘seemingly rational and goal oriented organisation of working relationships as primarily devoted to defending against various forms of anxiety’.

The ostensible purpose of the faculty system is to ensure the strength and viability of the professional system while staffing and managing the candidate system, whereas the underlying purpose of the faculty system is to provide stability, self-esteem, and status for faculty in their various roles (Eisold, 2004, p. 56).

Eisold asserts that the ongoing survival in one form or another of the tripartite Eitingon model ‘preserves the illusion of certainty’ and, according to Kardiner, is the source of authoritarianism endemic to psychoanalysis:

My criticism of the Berlin school and all of its ilk for what happened between 1921 and today is that they consolidate an arbitrary system into a monolithic unbreakable structure which has to remain as it is or fall totally (Kardiner, 1968 In: Kirsner, 2004, p. 979).

Similarly, Kerr suggests that epistemic anxiety in the face of continuing uncertainty with regard to confirmation of Freud’s scientific claims has, with the institutionalisation of psychoanalysis in the formal organization of the IPA in 1910 and the adoption of the Eitingon

model, led indirectly to ‘restricting the canon of permissible interpretation as a means of ensuring homogeneity of results’ (Kerr, 2004, p. 13).

Eisold posits that the most prominent anxiety of faculty ‘stems from the judgement and scrutiny that analysts as candidates had to endure’, of being judged; acknowledging ignorance; anxieties about change; self-esteem, and anxieties associated with professional responsibility.

It appears then from Eisold’s paper that one of the main impediments to change in psychoanalytic training institutions, aside from the necessary changes to educational methods; teaching methods; methods of supervision; evaluation and governance structures, is what he calls the ‘caste system’.

This refers to the acceptance by some faculty members of the candidates’ idealisation, with analysts and supervisors regarded by others, and seeing themselves, as superior in judgement, skills and experience. Although he accepts that there will be those who’s knowledge and experience do equip them to become leaders in the field, and accepting that there must be a subgroup of faculty who ostensibly manage and make organisational decisions on behalf of the institution Eisold says:

The current hierarchical system divides faculty in ways that suggest permanent differences in inherent abilities and that [.....] the caste system, by and large, has become an object of political manipulation and cynical assessment (Eisold, 2004, p. 60).

Eisold’s *division* in faculty more than hints at the role of the training analyst (and training supervisor) within faculty, which Kirsner refers to as a *shibboleth* in psychoanalytic education, a Hebrew term used to ‘distinguish insiders from outsiders’. He suggests that what is needed is ‘a fundamental redefinition of psychoanalytic institutes as sites of learning throughout a psychoanalytic career’ (Kirsner, 2010).

The Training Analyst System.

It is disturbing but true that most of the conflicts have originated over who shall have the right to train. The tensions emanating from the division of colleagues into two categories of psychoanalysts, training analysts and just plain psychoanalysts, intrude themselves in to the organisational and scientific life of the institutes. This is an ever-present problem, and its impact is accentuated by the aura of special status which surrounds the position of training analyst, a position endowed with charismatic implications. The training analyst is regarded as possessing the psychoanalytic equivalent of omniscience. It is from the training analyst that candidates claim their descent. In many places the professional career of an individual may be determined by who his training analyst was. Greenacre referred to some of this in her study of the so-called 'convoy' phenomenon, that is, the situation of the psychoanalytic candidate who is safely guided through his professional training under the protection of some influential training analyst (Arlow, 1972, p. 559 In: Kirsner, 2004, p. 983).

Training analysts are in a difficult, if not impossible position negotiating as they must the triple roles in which as therapists they carry enormous responsibility, not for patients and students alone, but for education and training, including evaluation, and the administrative decisions involved in running the institute. Add to this responsibility for their own continuing development, individual reputations and that of the institute, as well as the future of psychoanalysis, and it is little wonder that for many years an aura of 'secrecy' and mystery, which continues to prevail within psychoanalytic education, cloaked in the guise of safeguarding confidentiality, has surrounded the activities of faculty.

Thöma and Kächele have been very clear in their disagreement about the role of training analyst in psychoanalytic training and characterise what they call the 'infiltration of organisational or institutional training agendas' in psychoanalytic training analysis as 'the destructive fusion of making a professional career dependent on a very personal treatment' (Thöma and Kächele, 1991, p. 33 In: Desmond, 2004, p. 43).

Making a distinction between didactic and therapeutic analysis they propose that the training analysis should be no longer than 200 sessions and that candidates thereafter should be free to

continue a therapeutic analysis with anyone whom they choose, without reference to the training committee.

Kairys (1964, pp. 505 and 506) sees this as the ‘crucial problem’ of training analysis and suggests the complete separation of training analysis from the rest of the student’s training. He recommends that the training committee be told only that the student has begun analysis with a recognised training analyst, who will have no formal connection with the training institute (Kairys, 1964 In: Desmond, 2004, p. 41).

In much the same vein McLaughlin, who favoured non-reporting analysis, says of the reporting system:

As analysts we must ask ourselves what motivates us to use persistently a model which we would otherwise hold unanalytic. One cannot help but wonder if some of the unconscious factors concerned have to do with control, power, personal strivings for prestige and the promulgation of theoretical leanings. There must be strong motivation to allow us to continue with practices which we otherwise condemn (McLaughlin, 1967, p. 231 In: Desmond, 2004, p.41).

Although reporting in training analysis in the French training model was abandoned in the 1960’s, non-reporting training analysis was not endorsed in the majority of training institutes elsewhere until the 1980’s and in some instances in the United Kingdom as late as the 1990’s.

It is worth noting that despite differences in the French model, in which the category of training analyst was abolished, giving all full members of the psychoanalytic society authority to conduct training analysis, obstacles remain to attaining full membership and supervision and seminars continue to be carried out by the same people who are also authorised to conduct analysis.

There were dissenting voices long ago, with regard to needed changes in psychoanalytic education, which went largely unheard, and it is only over in the past thirty years, as more and more distinguished analysts, faced with the realities of the growing unpopularity and

threatened demise of psychoanalysis, have become increasingly vocal, heralding the beginnings of an end to the ‘longstanding suppression of criticism’ within the psychoanalytic community.

Summary

Changes in the structure of the psychoanalytic profession go hand in hand with changes in educational strategy (Auchincloss and Michels, 2015, p. 390).

Proposals for reorganisation of institute administrative structures include the following:

- Reform/abolition of the training analyst system
- Creation of a democratic hierarchical structure
- Admission based on goals and means, not diagnostic criteria
- An end to intellectual isolation
- Involvement of organisational consultancy
- Closer association with other academic disciplines
- University affiliations
- Development of a career pathway for psychoanalytic research scientists
- External accreditation and certification
- Inclusion of a research methodologist on the teaching staff
- Recruitment to the profession of those interested in new teaching methodologies

Proposals for reforming psychoanalytic education and training include reform of the Eitingon Model of training, with a move towards adopting The French Model in which all certified psychoanalysts are training analysts:

- Complete separation of the educational from personal aspects of training

- Inclusion in the teaching programme of teachers who are not psychoanalysts
- Training analysis considered a private matter arranged by the candidate
- The formal component of analysis to be between 300-400 hours
- Curriculum development
- Inclusion of systematic research in the curriculum
- External accreditation and certification
- Teaching of psychoanalytic psychotherapy included in institutes currently training only psychoanalysts
- Quality control and ‘objective’ criteria in the assessment of analytic competence
- Supervision accorded the same privacy as training analysis
- An end to the supervision reporting process
- Formal training for supervisors
- Candidates to take part in all committees

Although separated for the purposes of clarification each of the proposed changes has an impact on both structural and organisational, as well as educational reform.

Kernberg (2015) in his proposed model for change, emphasising the functional and democratic elements of reorganisation makes the point that, crucially, with training analysis conducted independently of the institute, the central position held by training analysts in the leadership and organisational structure of the institute would no longer pertain.

Instead, leadership of the institute would become the responsibility of an executive committee comprised of representatives of all functions currently represented by faculty involving supervisory, seminar and researcher’s bodies, as well as candidates. The director of the institute, with the authority to appoint leaders of the various committees would be

appointed by the entire faculty and be responsible to the psychoanalytic society, or the university setting within which it functions.

CHAPTER 3.

METHODOLOGY

Introduction.

Research Design

It seems pertinent that an empirical study aimed at exploring subjective experience in psychoanalytic education and training, together with post-qualification development and the ways in which this impacts on practice and on psychoanalytic development personally and professionally, should take account of meaning in experience.

The subjective nature of the research question suggested qualitative research strategies as appropriate to the conduct of this study. As a nascent researcher considering an appropriate research methodology for this study my initial thoughts had veered towards something of a *methodological melting pot* as I briefly explored phenomenological, narrative, ethnographic and constructivist elements in qualitative research methodology and then considered both Interpretive Phenomenological Analysis and Grounded Theory as potential research methodology.

The following section briefly outlines something of the process undertaken in justifying a framework for thinking about the research questions, purposes of the research, and approaches to data gathering in choosing a design frame, method and analysis which resulted in a combined methodological approach positioned within Grounded Theory.

Qualitative Research.

Research Approach.

Qualitative research refers to a ‘cluster of methods, not a methodology or a research paradigm’ (Ernest, 1994). The objective of research is to contribute to the advancement of knowledge through systematic production and expansion of knowledge based on evidence, which makes a worthwhile contribution to a body of knowledge.

Building on existing knowledge and theory development a qualitative research process, meeting the *criteria of appropriacy*, suggested the most pertinent arena in which to explore issues relating to the lived experience of *people-in-the-field*, in this instance the training experience as candidates of qualified psychoanalytic practitioners,

Research Philosophy.

Research design influences research strategy, and the choices made in the course of the research process, as well as analysis and findings. The underpinning ontology and epistemology which distinguishes preferred research paradigms tend to reflect *the lens through which we see the world* (Covey, 1989). The philosophical, ontological and epistemological underpinnings of the research paradigm for this study is interpretivist, aiming to explore participants’ perceptions, share their meanings and develop insights in relation to psychoanalytic education and development.

The relativist ontology of interpretivism takes the view that reality is complex and multi-layered and is constructed in line with an individual’s ideological and cultural position. The epistemology of interpretative paradigm is *subjectivism*. In the belief that knowledge is personal and unique the interpretative researcher’s involvement, in this sense researcher-as-research-instrument, can make a difference in the phenomena being observed.

Qualitative Research Paradigms:

Phenomenology and Interpretative Phenomenological Analysis.

‘Phenomenology is a philosophical approach to the study of experience’, Smith et al (2009 reprint 2010, pp. 11) and as such is *an attempt to explore understanding and find meaning(s)*. Many different approaches, of which Interpretive Phenomenological Analysis is one example (Cresswell 1998), have been developed following a method which has grown out of the philosophies of Husserl, Heidegger, Merleau-Ponty and Satre, (Smith et al 2009, In: Finlay 2010). These have included reflective/transcendental, existential and hermeneutic phenomenology.

Husserl’s use of *transcendental* is, according to Moustakas (1994: 49); ‘equivalent to the Kantian use of critical, but it also refers to an opposition to dogma of any kind’. To the extent that empathic openness, *bracketing* and a stance of non-judgemental acceptance, (Finlay 2014: 79) are required of the researcher, Interpretive Phenomenological Analysis may be seen as having its roots in reflexive and existential philosophies.

Bracketing, along with a dialectical process of hermeneutic reflexivity in which the researcher is involved in a continuous process of reflecting on interpretations both of the phenomena and his/her own understanding of it, alongside previously held (bracketed) beliefs and assumptions, as well as awareness of possible bias in respect of outcomes, involves continuously striving also to be aware of what we are not aware of. In short the evolution of a *phenomenological attitude*, (Finlay 2014).

Merleau-Ponty writes of *radical reflection* suggesting that self-understanding consists in recovering our unreflective experience, described by Finlay ‘as a partial attempt to overcome

subject-object dualism and focus on intentional, conscious lived experience in a self-aware way, which she has called hermeneutic reflexivity' (Finlay, 2014).

Interpretive Phenomenological Analysis is a dynamic approach to the extent that, drawing upon hermeneutics, material is *recursively subjected to revision and refinement as the data unfold in a reflective-interpretive process*, (Gadamer and Schleiermacher in Finlay, 2014), with the researcher attempting to make sense of the participants sense-making.

In so far as the approach involves 'a return to experience in order to obtain comprehensive descriptions that provide the basis for reflective structural analysis', Moustakas (1994), the method also comes under the rubric of an empirical phenomenological approach, which seemed initially to *fit* with my proposed research.

With a focus on *meaning in experience in individuals* Interpretive Phenomenological Analysis is seen as a psychological approach to phenomenology (Creswell, 1998), in which there is a '*double hermeneutic*', (Smith and Osborn, 2003, In: Finlay, 2014). Audio-recordings are transcribed and the data subjected to hermeneutic reflexivity and reflexive analysis. Through an *iterative and inductive cycle*, (Flowers and Larkin, 2010:79 in Smith, 2007), individual meanings are identified before exploring emergent themes in *interpretive/literary revisions* and offering a narrative account of the research.

Although the application of a qualitative phenomenological approach in an empirical study concerned with the experiences of candidates of psychoanalytic education and training originally seemed apt, with a basis more in philosophical reflection a phenomenological approach presents methodological challenges not least in clear limitations in what can be '*bracketed, including the prior understandings that underlie our communications with others*' (Ashworth, 1996 In: Finlay 2011).

The focus of Interpretative Phenomenological Analysis on *meaning in experience* appears to share something in common with the constant comparative methods of Grounded Theory and the approaches of Thematic Analysis.

Grounded Theory.

Grounded theory methods offer flexibility in collecting and analysing qualitative data, building inductive theories through which to create theoretical categories which are *grounded* in the data. Categories synthesise data, interpret them and identify relationships between them, enabling the development of further analytic (focused) codes and categories from which to construct (middle range) theories to explain behaviour and processes.

Grounded theory looks to find the emergent theory which makes sense of the specific research situation, rather than fitting theory to the findings. At the same time in a qualitative study it provides a flexible, inductive process from which theory is generated directly from the data and to this extent fits well with the ethos of psychoanalytic exploration.

In meeting with Strauss and Corbin's first two recommendations that 'theory must fit the substantive area to which it will be applied and be understandable to those making use of it, the people in the substantive area,' Strauss and Corbin (Strauss and Corbin 1998), it seemed that the latter was particularly pertinent in that it accords with the aims of this study. The third property which applies to the application of Grounded theory is that of generality and the fourth, control.

Grounded Theory research does not start from an hypothesis or preconceived idea of outcome but rather focuses on collecting, coding and analysing data in an inductive as opposed to logico-deductive model, which relies on testable hypotheses from existing theory (Glasser and Strauss 1967 and 1999). Grounded theory's simultaneous involvement in data gathering and analysis

is explicitly aimed towards shaping the emerging research questions to obtain data that shed light on theoretical categories and developing theory (Charmaz 1995 in Smith 2003).

This methodology was invented originally in the 1960's through the collaboration of American sociologists Glaser and Strauss (1967) and later Strauss and Corbin, with whom Glaser (1992) disagreed. Strauss and Corbin posit *theory as process* in the belief that social theory cannot be divorced from the process by which it is generated, and as part of an attempt to *close the gap between theory and research*. Coming from a pragmatist, philosophical tradition and the legacy of Chicago ethnographic research Strauss emphasised studying process, action and meaning.

The collection, coding and analysis of data underlies the process of grounded theory with all three operations carried out simultaneously throughout, as opposed to gathering data which is then analysed only at the end. In a challenge to the division of theory and research Glaser and Strauss questioned the prevailing sense that *methods of qualitative research were considered impressionistic and unsystematic*; were not rigorous enough; could not generate theory and separated the data collection and analysis phases of research (Charmaz 1995 in Smith 2003).

Charmaz suggests that gathering *rich data* in the sense of Geertz's (1973) *thick description* reveals in detail the participants *thoughts, feelings, intentions and actions*, allowing for reflection and interpretation of unstated intentions. Levels of abstraction built directly from the data are checked and refined by gathering further data in an inductive process in which data collection and analysis occur simultaneously, leading to the development of analytic codes and categories, which arise from the data. The processes involved in conducting grounded theory research are simultaneous data collection and analysis; note-taking; coding, which is subdivided by constant comparison raising focused codes to conceptual categories

and properties, establishing core categories, saturation, theoretical sampling, memo-writing and sorting. A grounded theory study works through overlapping phases involving each of those processes conducted simultaneously and as such can also be seen as a variation of Action Research (Dick 2005).

Memo-writing in grounded theory refers to the analytic process of deconstructing categories and breaking them into component parts in order to shape emerging research questions and illuminate theoretical categories and leads directly to theory sampling, collecting more data to refine key categories. According to Charmaz grounded theory *provides powerful tools for taking conceptual analysis into theory development* (Charmaz 1995 In: Smith 2003).

Corbin and Strauss (1990) claim that with careful and precise application of this method the theory to emerge will meet the criteria of *good science* in generalizability, reproducibility, precision, rigour and verification (Corbin and Strauss 1990 In: Punch 2006).

The place of literature in Grounded theory, rather than preceding data collection, is emergent. Literature is treated as data so that it is only as the study progresses, that relevant literature becomes evident, with constant comparison being the core process, following the same procedures used in developing categories from the data. Glaser and Dick (2005) suggest that there is a danger in reading literature which too closely reflects the study as this can have an impact on the process of coding and memo-ing. The danger may reside in the temptation (unconsciously) to develop codes which fit with the literature and avoid disagreements with emerging data.

Disagreements with the data are treated by extending the theory to make sense of both data and the literature. 'Using the power of grounded theory methodology you assume that the theory is concealed in the data for you to discover' (Dick 2005). Coding makes visible some of its components. Memo-ing adds the relationships which link the categories to each other.

Purposive sampling, the polar opposite of random sampling adds to the diversity of the sample in searching for different properties.

Thematic Analysis.

Thematic Analysis, a recursive, interpretative and developing method for *identifying and analysing patterns of meaning in a dataset* (Braun & Clarke, 2006) 'is best suited to elucidating the specific nature of a given group's conceptualisation of the phenomenon under study' (Joffe: 2012 In: Harper & Thompson Eds. 2012).

Originating from the tradition of content analysis the concept of thematic analysis, was developed partly 'to go beyond observable material to more implicit, tacit themes and thematic structures,.....and facilitates examination of themes and their interconnections' (Joffe, 2012). The place of literature in Thematic Analysis, is emergent, with the literature reviewed following data analysis.

Braun and Clarke (2006) outline six steps in the process of thematic analysis, consequent to transcription of the data:

- Immersion in the data
- Generating initial codes
- Searching for themes
- Reviewing themes
- Defining and naming themes
- Producing a report.

As both Grounded Theory and Thematic Analysis share common ground in that both rely on thematic content analysis, taking an approach to research methodology which is emergent, in the event a combined approach seemed to offer a way forward.

Through the process of thematic coding of the data, a recursive, interpretivist approach combining analysis of themes and the process of constant comparison (the ‘kernel ground of grounded theory’, (Thomas, 2013), with simultaneous data collection and analysis of participant-led responses to open ended questions, in combination with a literature review carried out post fieldwork, a methodological approach positioned within Grounded Theory, in combination with Thematic Analysis as a method through which to *identify and analyse patterns of meaning*, five thematic maps and their interconnections initially emerged, with a sixth emerging late in the process.

Planning and Design.

Recruitment of Participants

Involvement of Psychoanalytic Institutes

The British Psychoanalytic Council

Recruitment of Participants:

Recruitment email: Appendix 3a

Participant Information: Appendix 3b

Informed Consent: Appendix 3c

The intention of the study was to recruit participants with at least five years post-graduate experience in psycho-analysis and psychoanalytic psychotherapy. The purposive sample for this study was drawn, through a known and trusted professional network, from a population of qualified Psychoanalytic Psychotherapists and Psycho-analysts.

Prospective participants received a recruitment email and were provided with an information sheet which outlined the purpose of the study, together with what participants were being

asked to do, and why. Assurances were given with regard to the storage and stewardship of data, confidentiality and anonymity.

The purposive sample for this study has been drawn from a population of qualified psychoanalytic psychotherapists and Psycho-analysts who have had at least five years post-qualification experience. In attempting to capture variation in perspective maximum variation heterogeneous sampling techniques were employed across three participating Training Institutes of the United Kingdom all of which are Member Institutes of the British Psychoanalytic Council. My original intention had been to recruit four participants from each institute, with a maximum of twelve respondents.

In the event seven volunteers out of a total of twenty five people who were approached made a commitment to participate in the study. In order to be able to explore the phenomena from a number of different perspectives, the sample, of four respondents from one Institute, three from another and one from a third training institute was of mixed gender type. All were of white Anglo-Saxon origin and from diverse family, personal and professional backgrounds. Some participants were known to me, either through personal contact, or by association, and others were completely unknown to me personally.

Involvement of Participating Institutes.

Institute Requirements in the Five Components of Training: Appendix 5.

A comparative study of psychoanalytic training institutes plays no part in the study but training institutes were included as part of the planning and design of the study because their co-operation was sought in providing an outline of training and requirements in the five components of psychoanalytic training, details of which are available in Appendix 5.

Before any approach was made to individual participants, three psychoanalytic training schools from different regions in the United Kingdom were approached. All three training schools are Member Institutes of the British Psychoanalytic Council.

Each of three Member Institutes was provided with details of the proposed study and an information leaflet, which outlined the tenets of the study and explained why psychoanalytic psychotherapists were being approached, and what they were being asked to do, together with a request to provide copies of the institute curriculum and training prospectus, offering assurances of anonymity and confidentiality.

Two schools generously agreed to provide copies of their prospectus and psychoanalytic training handbooks. A third institute declined to participate and a fourth school was approached and readily agreed to provide the information requested.

The British Psychoanalytic Council.

I also contacted the development officer of the British Psychoanalytic Council with regard to using the BPC membership register to recruit participants to the study. I was advised that, as independent practitioners, potential participants are at liberty to take part in the study of their own volition and that no special permission was required before consulting the BPC Register.

All participants, psychoanalytic institutes, which provided prospectus and training handbooks, as well as the BPC, were advised that approval to conduct the study had been granted by the Faculty Research Ethics Committee at Northumbria University.

Reflexivity and Researcher Positionality.

Reflexivity can be defined as: (the) process of continually reflecting upon our interpretations of both our experience and the phenomena being studied so as to move beyond the partiality of our previous understandings and our investment in particular research outcomes (Finlay, 2003b:108 In: Finlay 2011).

Lynch (2000), who recommends ‘an alternative ethnomethodological conception of reflexivity’ is critical of the academic use made of reflexivity which, he contends, is used in research programmes either to ‘expose methodological ‘god tricks’, by undermining objectivism’, or as a way of ‘enhancing objectivity’. In making the point Lynch illuminates five versions of reflexivity, each with its own subcategories, before going on to outline the alternative approach of ethnomethodological reflexivity.

According to Lynch difference lies in whether reflexivity is to be considered as ‘a discrete methodological act’, or as ‘ubiquitous and unavoidable’. He argues that, because the value and significance attributed to reflexivity relate to specific conceptual understandings of ‘human nature and social reality’, the implications of diverse concepts of reflexivity cannot be specified out-with the theory and context in which they apply.

Attia and Edge (2017) for instance take what they have called a ‘developmental approach’ to reflexivity in research methodology, which emphasises the ‘continuing growth of the whole – person-who-researches’, grounded in Deweyan philosophy and Rogerian psychology of concepts of *being/becoming* and focus on how ‘prospective and retrospective’ reflexivity shape the researcher’s experience and development. Mauthner and Doucet (2003), arguing that ‘data analysis methods are not neutral techniques’, focus on theoretical, epistemological and ontological positionings, together with an understanding of knowledge construction, translated into research practice.

Accounts of ethnomethodological conceptions of reflexivity on the other hand do not stand in opposition to any *unreflexive counterpart*, as do those models which attempt to undermine or enhance objectivism which, according to Lynch, treat reflexivity ‘as a source of privileged knowledge’.

Not part of any particular political, intellectual or cultural tradition, an alternative *ethnomethodological conception* of reflexivity, in which *essential reflexivity of accounts* stand as part of what one is thinking about, doing or reflecting on and as such, do not start from any theoretical or methodological standpoint. ‘Universal and ubiquitous, reflexivity should attract no special reason to be for or against an ethnomethodological conception of reflexivity’.

As a nascent researcher this rather circuitous argument seems to me to amount to questioning why, if reflexivity is *universal and ubiquitous*, and expositions of it are independent of theoretical and methodological considerations, it has come to be seen as contentious as a quality control measure in qualitative research. What may be contentious is not reflexivity itself, since a reflexive stance is essentially an ongoing process of self-awareness and self-appraisal, but conceptual theories built around the reflexive process. The process itself, and the use one makes of it is dependent on the researchers own experiences and beliefs, which influences how he/she approaches reflexivity.

Positionality.

In this instance, because of my background, knowledge, and experience, through which I have become the person that I am, I am drawn to a particular way of looking at things. Recognition of this must be acknowledged in research methodology insofar as it influences, not only my conceptual understanding of phenomenon, but also, by seeing things in the way that I do, I may miss or take for granted aspects of a given situation which would be questioned by someone with a different perspective, and, taking account of this, remain alert to the possibility.

Reflexivity is widely regarded as ‘a major strategy for quality control in qualitative research’ (Berger, 2013) at the very least ensuring that through the ‘process of a continual internal

dialogue and critical self- evaluation of the researcher's positionality' (Berger, 2013) the researcher can elucidate the who, why and where of what she has been *thinking about, doing and reflecting on* and how, in the research process this may have impacted on the course of the study, as well as on outcomes in qualitative research.

Psychoanalytic practitioners are, by virtue of the work undertaken, continually involved in reflexive processes in the understanding of their own histories, and the transference and countertransference interplay of the intersubjective process of the psychoanalytic dyad.

In the following account, writing from the position of a researcher who shares something of the experience of the study participants, I wish to outline briefly some of the ways in which an ongoing self-reflective approach in the conduct of this study has impacted on my understanding and awareness of my positionality as both an 'insider' and an 'outsider' not, as Lynch suggests, as a *confessional*, but in order to study the likely effects of my positionality on certain dimensions of the study related to: recruitment of participants; researcher-participant relationship; interview strategy; data gathering; understanding and 'interpretation' of data, and the effects this may have had on how the study was shaped, together with its conclusions and outcome.

Of Northern European origin, sharing certain cultural expectations and a relatively obscure body of knowledge and, out-with psychoanalytic circles, except in popular psychology, a little-known obscure language, and a particular way of thinking about everyday thoughts, feelings and experiences, I am identified as an 'insider'. I am aware that there are inherent dangers in this position in that certain *taken for granted* accepted practices may not be questioned rigorously enough, with the potential failure to identify problems in the familiar. I was careful to monitor this at different points throughout the course of the study.

Having been involved in psychotherapeutic work one way or another for the most of my working life, eventually as a psychoanalytic psychotherapist in both public and private sectors, I was aware that my ‘insider’ status may be both advantageous, and disadvantageous. It is advantageous in terms of having experience in the field; familiarity with psychoanalytic terminology; familiarity with psychoanalytic process and of course with the process of psychoanalytic training and education, which, despite some advances, in essence has changed little over the course of the past thirty years.

To an extent it may be valid to claim that all psychoanalyst/psychoanalytic psychotherapists are ‘outsiders’ in that the profession draws candidates from diverse professional backgrounds. In relation to the present work I am an outsider in respect of having trained some years ago and, now retired from clinical work, no longer actively engaged as part of the psychoanalytic community, but studying it instead.

In terms of the study this may have had advantages in reducing the likelihood of anxieties arising for participants in relation to ongoing contact out-with the research setting, freeing them to say what they thought. Equally I was aware that should I become identified in the other’s minds with favouring a different theoretical orientation, or alternatively as a researcher, viewed as a threat to accepted practice with the perceived power to influence opinion, outsider status may have the opposite effect.

My ‘insider/outsider’ status may have afforded a degree of objectivity in so far as I was not influenced by any impact that the study might have on my future career and, the experience of having trained more than twenty years ago, permitted me to ask naïve questions about current practice in psychoanalytic training and education. As I did myself most participants began training in mid-life, after long and successful careers in other professions.

Recruitment.

Reflexivity is not static but cyclical and ongoing. Before meeting the eventual participants in the study I had given some thought to my positionality. In several instances there was a pre-existing relationship between myself and some of the participants, either as known to one other personally or through association. I was aware that this situation presented potential difficulty in terms of possible bias in the direction either of avoiding or glossing over difficult areas of inquiry or, because familiarity with certain situations, result in making assumptions and/or of failing to explore certain phenomena, to which I had to remain alert.

Several participants were previously completely unknown to me and were recruited through a trusted, known network. Willing participation may have been less likely had an approach been made for instance by an educationalist, and a shared background in training and experience positively influenced a ready rapport in interviews and the development of trust.

In the event, although occasionally I think, viewed with a degree of suspicion regarding my likely affiliations and contacts within the psychoanalytic community, a shared understanding of the work proved advantageous in terms of recruitment of participants, both because of the ease of making contact with likely participants through a known network, and of their willingness to agree to take part. As participant and researcher both are experienced in working with people of all ages, neither age nor gender presented any difficulties in the study of three men and four women, all of whom are in mid-life and of Anglo-Saxon origin.

I was aware of the sense in which the whole study was dependent upon the willingness of participants to enter into dialogue with very personal and at times emotive material, trusting the fate of what they said to the integrity of the researcher. My sense of indebtedness, may at times have placed the balance of power with the participants.

Interview Strategy and Data Gathering.

I chose an interview strategy loosely based on a biographical-narrative interpretive approach in order to facilitate an open discussion in which participants were not hampered by pre-ordained questions but, within the context of a semi-structured interview, using open questions where appropriate, were invited to talk freely about their experiences of psychoanalytic training. This simultaneously addressed the issue of power in the researcher-researched relationship and encouraged greater freedom of expression.

Researcher - Participant Relationship.

My outsider/insider status and a shared understanding of the nature of confidentiality and ethical practice facilitated perhaps a greater degree of trust and trustworthiness which helped to create a ready rapport in interviews. The depth of disclosure may in some instances have been facilitated by a participant's prior knowledge of me as a person but equally there were occasions on which very personal experiences were shared where such knowledge did not exist.

Demonstration of respect for the participants in the conduct of mutually negotiated interviews, arranged at a time and place of their choice, together with the introduction of audio-recording equipment of which respondents were in full charge, with the freedom to discontinue recording at any point, may also have had the effect of increasing trust and rapport.

A psychoanalytic practitioner's theoretical orientation and analytic stance is often discernible to other practitioners from the use they make of language; in their approach to technique; as well as their preferences for certain theories in psychoanalytic literature, which underpin their work. In this respect, in terms of researcher-participant relationship, I was careful not to

compromise the integrity of the study by directly disclosing my own experience, but there were occasions during interviews when an unspoken shared understanding of an event, or mutual knowledge of a third party, increased rapport and led to further disclosure.

The development of trust, trust-worthiness and collaboration, (even in the absence of corroboration) facilitated strikingly candid and at times emotionally charged accounts.

Ethically, because of the nature of the enquiry, aimed as it is on the experience of education and training, in the interests of confidentiality, and of protecting the identity of the training institutes and of the participants, it has occasionally not been appropriate to include intimate details of a personal experience. Although reference has not been omitted the above constraints may have obscured the full impact of an event.

Understanding and Interpretation.

With researcher as research instrument and me being who I am my understanding and interpretation of data is obviously influenced by my experience. In the course of transcribing recorded interviews manually I was aware of protecting the identities of participants.

Listening to the recordings there were occasions on which, identified with a participant's experience, in which I felt emotionally caught up, I had to step back from this in order to think about it, and, alert to not imposing my own interpretation, explore the particular significance in experience for the respondent.

Research Ethics

Statement of Ethical Practice

The question of ethical responsibility is central in planning research, and integral to the research process throughout. Ethical practice is built into ethics research, based on five ethical principles, which are those of:

- Beneficence
- Non-maleficence
- Anonymity and confidentiality
- Avoiding deceptive practice
- Provision of the right to withdraw

The basic fundamental ethical practices, which arise from these principles, are concerned with respecting, safeguarding, and protecting the participant, as well as taking steps to ensure the integrity of the researcher in openness, honesty and transparency.

It is the intention of research generally to deliver some benefit to the section of the population or the subject of study, and not intentionally to cause harm but the *potential risk of harm* must be considered at every stage of research design and process.

The potential risk of harm to participants in this study is not physical, but the inadvertent psychological harm which could result from emotional discomfort or psychological distress should the occasion arise through discussion of emotive issues, or in the event that a participant felt that there had been any breach of privacy or confidentiality.

Steps taken to avoid such eventualities included obtaining written informed consent, and at the same time advising participants of their right to withdraw at any stage from the study; providing detailed assurances with regard to protecting participants' identities, and ensuring anonymity and confidentiality throughout the study, including advising participants about data security and stewardship - assurances that data will not be passed on to anyone else; how data is stored; and when it will be destroyed. Transparency in the design and purposes of the study, together with the conduct of interviews and the voluntary nature of involvement ensured the absence of covert practice.

Each participant was given a code number, known only to the principal researcher, and no material by which any of the participants could be identified was included in the data. No geographical locations or institutional affiliations were revealed, and, where reference to a named person was made this was bracketed (named person).

Professional nomenclature was not indicated and where use of a personal pronoun might identify the gender of the participant the rather clumsy s/he, him/her was used instead.

Personal pronouns throughout the study were used only in relation to the literature review when it was necessary to indicate the gender of the author.

Data Gathering.

Materials Used and Procedures

Data was gathered following the principals of ethical research through hour-long individual, face-to-face, semi-structured, audio-recorded interviews conducted in accordance with the Data Protection Act 1998. Respondents were encouraged to speak openly of their experience of psychoanalytic training and education.

Participants.

Participants were recruited both from personal contacts and through the British Psychoanalytic Council Register, which registers all BPC qualified psychoanalysts and psychoanalytic psychotherapists. Participants were either telephoned or contacted by email. Twenty five prospective participants over three training schools were contacted by the principal researcher and of those, twelve replies were received. Five of the twelve declined the invitation to participate. No explanation was sought or given from those who declined. Seven self-selected voluntary respondents, three men and four women agreed to take part in the study all of whom are white Anglo-Saxon by birth and brought up in the United

Kingdom. Drawn from a number of different professional backgrounds all have a minimum of five years or more post-graduate experience in psychoanalytic psychotherapy and/or psychoanalysis and, although all now predominantly working in private practice have in the past had significant experience of working within the National Health Service (NHS).

Procedures:

Individual Interviews

Semi-structured interview schedule: Appendix 3d.

Once confirmation of their willingness to participate was received individual face-to-face interviews were arranged by telephone with each of the seven respondents. The research design required development of a semi-structured interview schedule using open-ended questions with the aim of eliciting ‘subjectively relevant material with a minimum of interference’ (Joffe in Harper & Thomson (Eds.) 2012).

Interviews were conducted at a time and place chosen by the participant, normally their own consulting rooms, affording privacy and security in a comfortable environment with which they were obviously familiar. Interviews were audio-recorded and varied in duration from 65 to 86 minutes.

Appearance, presentation, stance, identity, sensitivity and etiquette all have a part to play in how interviews are shaped as do ethnicity, age, gender, status and experience. Intensive interviewing involves active listening and is an in-depth exploration of the respondent’s perspective, personal meanings and experience and relies on techniques in which the respondent has the conversational prerogatives which encourage exploration.

For this to be achieved a degree of trust must exist between participant and researcher. Some participants were personally known to me, others know only by association and some were

altogether unknown previously. All participants had some relevant knowledge about me as principal researcher from the information sheet, as well as through the idiosyncratic ways in which they experienced me during the course of the interview process, and others from what they knew of me personally from the past.

The four domain categories within the semi-structured interview broadly encompassed personal, theoretical, clinical, and educational and development in psychoanalytic training and education. Personal and professional challenges; relationships with the Institute between trainees and the Institute members; peer group support; the experience when it ended of no longer being in training, with the consequent loss of personal analysis and the training group, featured spontaneously in the narrative of several interviews.

Respondents were encouraged simply to speak freely of their experience of psychoanalytic training and education and, as various elements arose, I interposed only to elucidate or to invite the participant to expand on some particular aspect of the phenomenon which s/he had brought to the discussion.

Coding and Confidentiality.

Each participant was allocated an identifying code known only to the principal researcher. Consent forms, which were signed by the participant in the presence of the principal researcher at the beginning of each interview were kept separate from any other data.

Digital Recording.

Justification for the use of audio-recording equipment lies in the interests of accuracy in data-gathering in order to provide a verbatim account of hour-long individual interviews. Audio recording of interviews was selected in favour of note-taking in the belief that, however good one's recall, notes cannot capture the nuances of an interview in terms of tone, pitch,

significance of pauses, and silences in relation to a specific juncture in the interview. My sense was that note-taking would be more intrusive and would interfere with attention and concentration.

It could be argued that audio-recording does not capture the subtleties of non-verbal communication but I would suggest that such subtleties are never the less easily recalled from the dialogue by which they are accompanied at the time. It can also be argued that the presence of audio-recording equipment may influence the interview as an artefact that may need to be taken into consideration.

Permission was requested of participants for the use of digital recording equipment. Individual participants were themselves in control of the equipment and each was advised that s/he was at liberty to switch off the recording at any point in the interview if for any reason s/he did not wish to continue. No identifying clinical material involving patients was involved in any part of the discussions.

With hindsight, in the event that material, following interview, was felt by the participant to have been too revealing or in some way ill-judged, but recording had not been discontinued, respondents were advised that this material could be removed if they so wished up to a certain point in the study. No request of this nature was made and neither was any objection raised with regard to recording.

I had originally planned to conduct *follow-up* interviews with the aim of exploring aspects of post-qualification development; professional career satisfaction and; ongoing relationships with Training Institutes. In the event, although one such brief interview was conducted by telephone, this proved unnecessary as many of those aspects were serendipitously embraced in face-to-face interviews as a result of the generosity and spontaneity of the respondents.

Transcription of Digital Recordings.

All audio-recordings were transcribed manually, in person, by me as principal researcher and a line-numbered document was made of each transcribed individual interview. Because of the variable length of each recording this process took from between 12 to 19 hours, depending on the material and the depth of disclosure that individual interviewees offered.

For reasons of confidentiality audio-recordings were deleted following transcription in order to preserve anonymity.

Reflections on the Annotation of Transcripts of Digital Recordings

Example of a section of an annotated transcription: Appendix 4

For reasons of confidentiality and space it is possible to provide only a flavour of this process and in order to preserve confidentiality and anonymity the appended section, which may not be fully representative, is extrapolated from two different transcripts.

Although a lengthy, time-consuming process the transcription of recordings brought immediately to mind the experience of the interview with each individual respondent, together with my own reflections at the time.

Close attention was paid in transcribing the material to nuances in the recording which suggested a shift in meaning or feeling, for instance through silences; tone or colour of voice; in laughter; heightened emotion such as sadness, annoyance/anger or, on more than one occasion when close to tears in recalling a particularly moving event in training, sometimes associated with feelings of gratitude towards mentors; as well as non-verbal communication signified in changes in posture and focus of attention and; facial expressions recalled from the non-verbal communication accompanying the recording at the time.

‘Transcription informs the early stages of analysis and facilitates close reading and interpretative skills’ (Braune and Clarke, 2006). Through immersion in the data, repeatedly reading through the entire data corpus, the process of constant comparison generated initial data-driven codes. ‘Comparing data set to data set’, organising data into meaningful groups, collating relevant coded extracts using a coding frame the coded content of the entire data set was sorted into potential themes. This recursive, inductive process continued, gathering rich data, analysing codes, defining and naming themes, the essence of what the theme is about, their properties and sub-themes, until refinements lent no further substance to the analysis.

Through thematic analysis, the process of which shares some features in common with Grounded Theory, the data set revealed five emergent themes: Background and Motivation; Paradigm Wars; Powerlessness; Learning Experience and Psychoanalytic Identity, from which one further theme emerged towards the end.

In the process of analysis a further theme emerged from codes which did not fit with the main themes, out of which a sixth theme, ‘Crossing Bridges’, developed along with its sub-themes. Each of the six themes, together with their sub-themes, was developed into a series of thematic maps.

There was significant overlap in the some of the themes, in particular between powerlessness and paradigm wars, as well as between learning styles and psychoanalytic identity. Overlapping experience in the themes of the latter two categories in particular appear primarily to be related to transformative experiences in personal psychoanalysis and supervision. In those of paradigm wars and powerlessness the overlapping issues relate more to a sense of *mystery* and *lack of transparency* focused around the power nexus.

The six thematic maps to emerge from thematic analysis of the data are:

- Background and Motivation
 - Paradigm Wars
 - Powerlessness
 - Learning Experience
 - ‘Crossing Bridges’
 - Psychoanalytic Identity
-

CHAPTER 4.

STUDY FINDINGS

Introduction

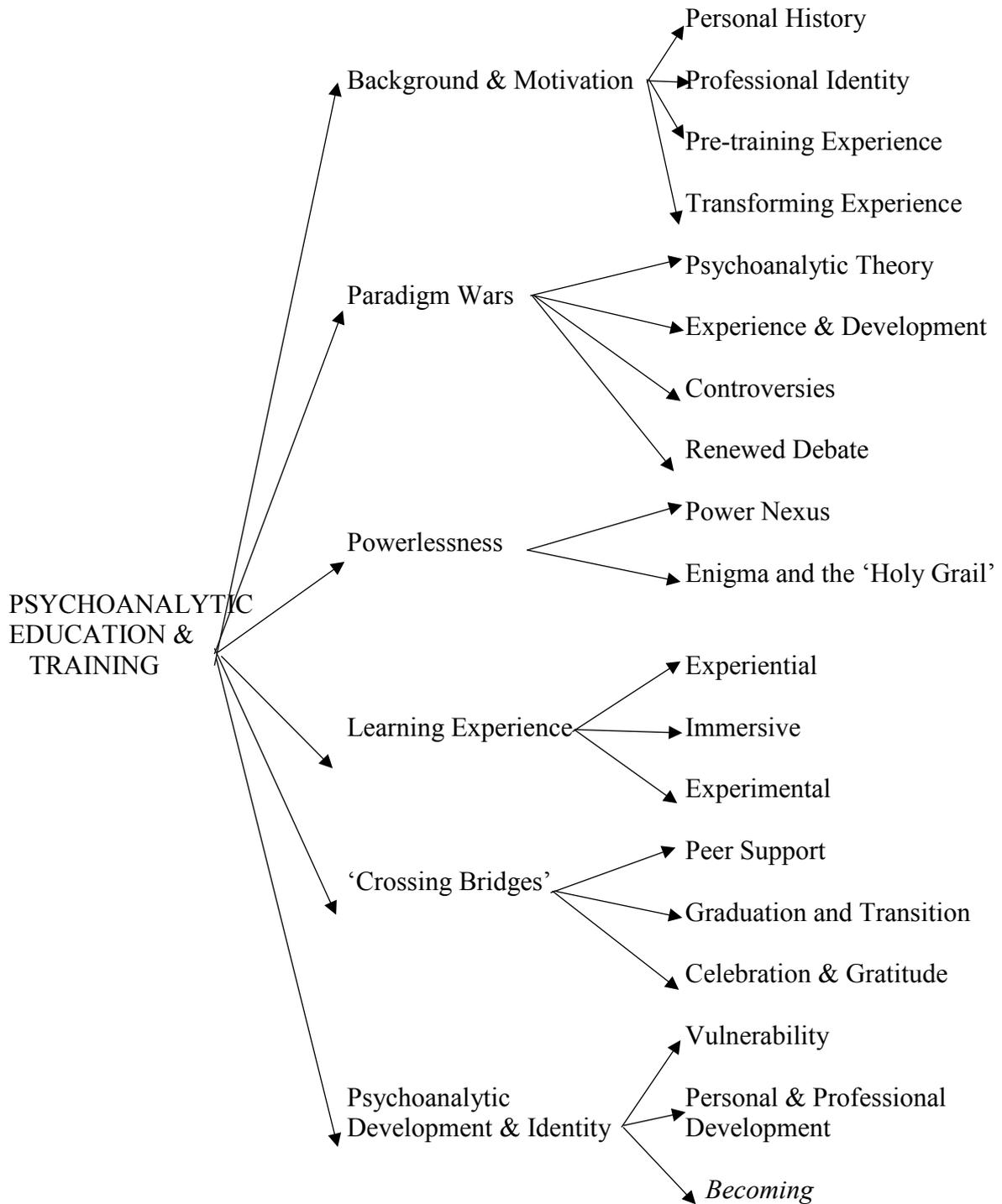
In the context of a digitally recorded, semi-structured, hour-long, individual face-to-face interview participants were asked to speak freely about their experience of psychoanalytic training and education.

The interview schedule was designed around four main areas including personal background, theoretical, clinical and educational aspects of training. The schedule, to which no direct reference was made, functioned only as an aide memoire for the researcher and was not referred to.

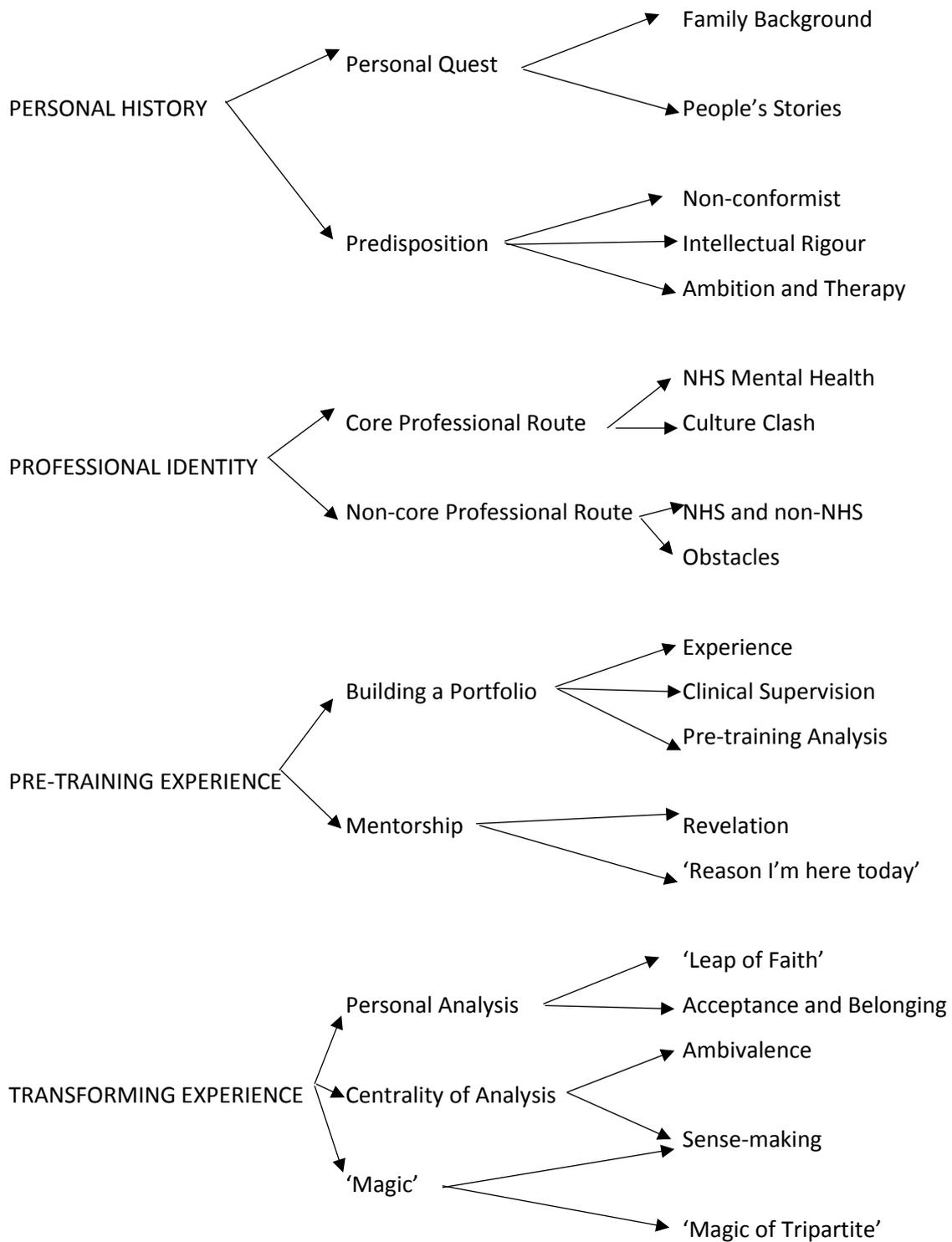
Questions were not asked of participants, other than open-ended questions aimed towards encouraging elaboration or clarification of certain points in the individual participant's narrative. Time was allotted towards the end of the interview to allow for the inclusion of any areas of reflection which the participant felt had been overlooked, or for special points that he/she wished to raise.

Analysis of the data revealed five themes initially, with a sixth emerging late in the process out of coded extracts, which did not fit the already emergent themes. The new emergent theme created a bridge between the experience of participants at the end of training, immediately prior to qualification and membership, and post-graduate experience.

AN OVERVIEW of THEMATIC ANALYSIS OF RESPONDENTS



1. BACKGROUND AND MOTIVATION



BACKGROUND and MOTIVATION

Introduction

In the interests of maintaining confidentiality and protecting the identities of respondents no biographical information is included in the study, and no reference is made to professional nomenclature. Of those interviewed just over a third occupied positions in core professions, with the remainder coming from other professional groups.

In referring to training status I have used the terms *student*, *candidate* and *trainee* interchangeably. Since comparisons are not being made between how men and women experience psychoanalytic training, where a description might reveal the gender of the respondent, in the absence of the existence of a gender neutral term, rather than use 'he', I have used the rather clumsy s/he or his/her throughout.

Occasionally in conversation respondents have named known others. Such occurrence has been bracketed (named person). In the case of a gap in conversation, an unfinished sentence, or a pause in search of words, or where the data extract is only part of a conversation this is denoted by ('.'), and longer gaps or pauses by ('...').

Background and Motivation

1. Personal History

The journey towards becoming a psychotherapist was, for most of those interviewed, a protracted process after long years in a variety both of core and non-core professions.

Almost all of the respondents had previously had some interest in therapeutic work, not necessarily psychoanalytically oriented, for much of their working lives. Several had '*read Freud*' (my italics) or other psychoanalytic discourse in their youth.

For several respondents a felt need for greater understanding of human behaviour, coupled with *interest in other people, their histories and experiences*, and a desire to understand more of the complexities of human relationships fuelled an interest in therapeutic work.

Personal and/or difficulties in relationships, or life crises had for some required them to seek therapeutic help. It was sometimes their experience of this which had inspired them to consider taking up psychoanalytic training. For one or two, already disillusioned with opportunities in their core professions, psychoanalytic psychotherapy offered a more creative alternative, to which they felt better suited temperamentally.

Some of the respondents began their psychotherapy careers whilst working in the NHS at a time when psychoanalytic theory and its application in psychoanalytic psychotherapy, and psychodynamic psychotherapy were widely employed in health and social services, as well as in child/adolescent and family services; in adult psychiatric services; group-work; couple therapy; and in special schools; in what was formerly the probation service and; in the prison service; as well as in hospices and general hospitals.

Others were influenced in their decision to train in psychotherapy or psychoanalysis through supervision with esteemed senior colleagues by whom they felt inspired. Most had amassed considerable experience over many years of working psychodynamically under supervision and had attended numerous training courses, psychoanalytic seminars, conferences and workshops, as well as undertaking introductory trainings in psychotherapy, prior to making an application to a psychoanalytic training Institute.

The decision to do so, particularly for non-medically qualified candidates was often fraught with obstacles, set-backs and disappointments. All were approaching their middle years and occupied well-established positions of significant seniority in their existing professions before embarking on psychoanalytic training.

The following accounts of the beginnings and peregrinations, of now qualified and experienced psychoanalytic psychotherapists and psychoanalysts towards psychoanalytic training, are made retrospectively, following many years of post-graduate experience.

1.1.1. Personal Quest

Personal Background

(1) [1612: 31-35]

.....the training I did back in the eighties, which still had quite a strong psychodynamic component to it at the time. So although I went into [.....] the idea of peoples' histories and experiences em... how the external and internal world played out together felt to be present to me really from.....although I didn't understand a lot of the theory at the time.

Reference in Datum 1 to the 1980's is illustrative of the practice, popular at the time, of the application of psychoanalytic ideas in other spheres of work. With an early interest in peoples' stories and a desire to make sense of what motivates us as human beings, psychodynamic understanding of the complex interplay of sometimes conflicting internal and external worlds seemed to offer the respondent of datum 1 one way of making sense of human behaviour and motivation

(2) [1607: 21-25]

The short version of how I came to it ('..') interested in em ('..').... difficult adolescents with em ('..') working with ('...') to then thinking I need something to understand more than behavioural approaches and characteristics of ('...') to then discovering the psychotherapy course.

Datum 2 is comment on the extent to which a need to make sense of human behaviour and to *connect* with others was to a degree motivational in the choice of original core profession, expectations of which had not been met. A search for understanding led in the direction of the *discovery* of an introductory courses in psychotherapy.

1.1.2 Predisposition

Non-conformist, intellectual rigour, ambition and therapy

Expectations, personality, disposition and personal interests played a part in feelings of disappointment, disillusionment and boredom with perceived limitations in original career choices. In a search for meaningful connection with other people psychoanalytic psychotherapy and/or psychoanalysis was thought to offer a more creative alternative, to which they felt better suited temperamentally.

(3) [1611: 4-7]

I suppose where I came from was a background in (core profession) which I think informs me still and has been rather the identity and then doing (second professional discipline) being rather disappointed I think that it was so biological.

Data 3 and 4 respondents express some sense of disillusion with regard to an initial career choice and, in search of a greater sense of *connection* with the relational aspects of work sought psychoanalytic training.

(4) [1610: 135-336]

I mean I did psychotherapy after [core profession] because I liked listening to patients and talking with them and I was much better at that than practical procedures.

(5) [1610: 139]

(‘.’) but I was always interested in the slightly rebel side of everything characterologically!

The respondent in datum 5 is aware of personal characteristics which suggest a *non-conformist* predisposition.

(6) [1610: 154-159]

I guess it was that I did become very bored..... because you felt you just ran out of options and I always wanted to do the talking/listening bit and there was no time or spaceSo I even thought of giving up (‘...’) and doing English Literature and stuff like that and I.....

Actually I was too cowardly to make the leap I think and I thought ('...') 'all right Rethink and do psychotherapy and the psychoanalytic training eventually'.

With no desire to *fit into* the limitations of prescribed roles, and aware too of non-conformist character traits and creative aspirations data 3-6 illuminate and mark turning points in which potentially life-changing decisions had to be made in order to pursue a career in psychotherapy.

Ambition, Personal Difficulties and Therapy

What candidates bring to psychoanalytic training in terms of personal and professional experience, hopes, fears and expectations, as well as idiosyncratic character traits and personal agenda, influences their experience of all aspects of psychoanalytic training and the, unique, eventual outcome for every individual.

(7) [1606: 165-67]

I started off with brief Jungian therapy when I was in my late twenties, which was brief but a very different style

Interestingly the respondent in datum 7, having had early experience of a Jungian therapy, subsequently trained in psychoanalytic work.

(8) [1606:33-36]

I'd done quite a lot of trainings ('...') Had begun in personal therapy a couple of times a week and I think it made me think I should apply for training ('.....')

The respondent in data 8 had already had experience of different training approaches. Both respondents in data 8 and 9 had sought therapeutic involvement prior to taking up psychoanalytic training.

(9) [1608: 37-39]

So I was beginning to think about doing an individual training but I also went into another analysis because of personal difficulties, so it sort of all came together doing my personal analysisand I really needed another training.

For the respondent in datum 9 the decision to take up training coincided with a period of personal difficulties, for which therapy had already been sought

(10) [1610: 132-134]

(‘.’) that’s the question of why did I want to do psychotherapy/psychoanalytic training at all Em..... I guess the reasons.... (brief embarrassed laughter)eh.. you know You could have my life story here obviously (‘...’).

The respondent of data 10 and 11 was acutely aware of the influence of personal history in the decision eventually to train in psychoanalytic work.

(11) [1610:160-161]

(‘.’) for various personal reasons I wanted to live there (geographical location of training school) because my family had come from there and I (‘...’) talking of identities (‘..’) I had kind of misinterpreted my identity (Ironic laughter).

Data 7-11 are illustrative of the impact of family backgrounds and childhood experiences, which contributed towards a need to make sense of adult lives. Emotional turmoil, personal and/or relationship difficulties or life crises necessitating therapeutic help occasioned the source of inspiration and a decision to embark on psychoanalytic training. Within the context of the study details could not ethically be explored, and remained undisclosed.

1.2. Professional Identity.

1.2.1. Core Profession

NHS Mental Health: Culture Clash

Core professions for the purposes of psychoanalytic training are those of medicine, psychiatry, psychology and social work. Those who are medically qualified and employed within the NHS in the course of psychoanalytic training normally receive funding from the

National Health Service. This brings with it additional pressures in terms of timely completion, professional aspirations and competition for available NHS psychotherapy posts and promotion prospects.

Lens of Prior Experience: Culture Clash

(12) [1611: 244-246]

Yes because you go into (core profession) mode and start to you know think that sort of eh...em... Oh I don't know ('...') but just interviewing and eh...it's a very different animal really to what is analytic thinking

To begin with, in seeing training patients datum 12 respondent struggled with a changing relationship focus in interviews, having been accustomed to a more formalised interview technique.

(13) [1606: 14-16]

Em ('...') I can't remember that it was particularly difficult ('..') because you know there's always a tension between having a training which is different, and a different view of things, but it doesn't have to be ('...') it can be creative to have that perspective as well.

Datum 13 suggests a creative tension between a previous training and psychoanalytic training, which is to some extent helpful in developing a different perspective and goes on in datum 14 to suggest that *marrying* two quite different approaches also has its problems in terms of giving up what is familiar

(14) [1606:18]

('..') I've found it's pretty nigh impossible to let go of it (core training).

Any new learning situation faces its students with challenges in which they may initially feel de-skilled in new and unfamiliar territory. The world of unconscious and pre-conscious phenomena, in which practitioners of psychoanalytic treatment are immersed, with its

unfamiliar body of knowledge in which ‘not knowing’ and uncertainty predominate, demands a different way of thinking about mental functioning. With a focus on the patient-therapist relationship *ordinary social responses* to others are examined, requiring that psychoanalytic trainees question even every-day spontaneous gestures in the light of their meaning for, and impact on, the therapeutic relationship.

The obscure language of psychoanalysis initially confronts those from other professional backgrounds with an even greater challenge. Coming from almost any other sphere of work trainees can initially feel at a disadvantage with new ways of thinking, loss of familiar strategies, a change in status, and unfamiliar ways of working. A sense of identity crisis may develop in which practitioners experience difficulty in *letting go* of more familiar roles.

About half of the respondents, from both core and non-core professions, began their working lives in NHS employment. Most now either combine part-time NHS work with part-time private practice, or work in full-time private practice.

(15) [1606: 356-363]

It's changed such a lot and, and I think I was saying about ('...') I don't, I don't really feel I left the NHS, I think it left me. I really don't ... in no way if I was eighteen and looking at training there's no way I would ('...') (unspoken – contemplate an NHS career). It's been completely bull-dozed, just become some sort of machine whereas when I started training there was lots of interest. I was supported in doing the training and funded for that and there was development and growth and interest and because I was doing the training I could have the job and there was all sorts of stuff that was growing and developing and then em.....in the last five years it's been completely dismantled.

Datum 15 respondent registers the traumatic experience of coping with dramatic organisational change, perhaps indicative too of the cultural change which psychoanalytic approaches are currently undergoing, and the reluctance of health-care providers in favour of short-term interventions to support psychoanalytic interests.

1.2.2 Non-Core Professional

NHS and non-NHS - Obstacles

All other professions including professions allied to medicine, the arts, sports, teaching, nursing, prison and probation services, youth and community services, and child care are for the purposes of psychoanalytic training considered non-core professions.

For all non-medically qualified would-be candidates in the study the process of pursuing training to qualification in either psychoanalytic psychotherapy or psychoanalysis was lengthy, protracted, difficult and uncertain and, with no well-defined career pathway, demanded a significant ‘leap of faith’, especially where this might involve giving up a core profession in the future. This never-the-less also represented a unique (and for some, undreamed of once in a life-time) opportunity.

Non-medically qualified candidates were for the most part self-funding which in itself could become an obstacle to further training. Some of those who were already working in the NHS had benefited intermittently from small awards of financial help.

(16) [1607: 353-355]

(‘.’) and it was very exciting.....I mean there was a real.... A lot of support from the Health Service to the training and it’s very different now with the relationship to the training with the Health Service - it’s not really a partnership, and it was.

The respondent in datum 16 echoes something of the same sense of loss as datum 15 expresses in the changing cultural landscape in which psychotherapeutic work is undertaken, making a comparison with former experience.

(17) [1607: 44-48]

(‘.’) very affected by discovering then the difficulties to taking training furtherand (profession) wasn’t considered a core professionThey had places for social workers, psychologists and psychiatrists! For a while I considered doing a psychology degree. It was (named supervisor) who actually said: ‘You don’t have to do that’.

Datum 17 illustrates something of the struggle experienced by non-core professionals in gaining recognition in making application for psychoanalytic training, with this respondent even contemplating undertaking a further degree in order to be accepted for training.

1. 3. **Pre - training Experience.**

1.3.1. **Building a Portfolio**

Experience, Clinical Supervision, Pre-training Analysis

In addition to their pre-existing professional roles the majority of those interviewed had considerable experience over many years of working psychodynamically under supervision and had attended numerous training courses, psychoanalytic seminars, conferences and workshops, as well as in some cases, undertaken recognised introductory trainings in psychotherapy.

(18) [1606: 8-9]

So I came to it having already had ... not a huge amount of experience but some experience of seeing patients under supervision.

Datum 18 and 19 in contrast are strongly identified with a core profession which at the time enjoyed a significant degree of professional support and freedom to practice.

(19) [1606: 23-27]

I think I was ready and wanting to do the training, so think I was open to it. Yeah....I was already an established ('...') and I was practicing in the way that I wanted to practice which was already pretty much psychodynamically based.

(20) [1607:115]

Most of us were quite experienced already, I think that was something.....it was as if we'd been waiting for something.

The sense in datum 20 and 21 is of eagerly anticipating the opportunity to begin training following several years in preparation. Testament to those who eventually went on to

undertake training in psychoanalytic/psychodynamic psychotherapy, and later in psychoanalysis, this highlights the determination and staying power demanded, not only to undertake training, but of the life-long commitment to the task of becoming a psychoanalyst/psychoanalytic psychotherapist,

(21) [1609:533-535]

(‘.’) had spent about a year in a physical setting and then for about the last fifteen years I’d worked on the wards and then very quickly got a placement in the psychotherapy department and worked there.

It was sometimes through the influence of supervision with senior colleagues by whom they felt inspired, or teachers and supervisors who conducted course seminars, or spoke at conferences, that individuals were encouraged to consider further training. Working relationships with influential supervisors in work situations frequently continued to provide ongoing support and encouragement throughout training and the course of subsequent careers for many years.

1.3.2 Mentorship

(22) [1610: 151-154]

(‘.’) the reason I am here today was very much to do with him (‘...’) so you know he facilitated my interest in a very lovely, non-directive way and he was a constant support really.

(23) [1607:38]

I found him so sort of (‘..’) made you think in a different way.

Data 22 and 23 is interesting in that it refers to early pre-training experiences of working psychodynamically or psychoanalytically in which supervisors were sometimes in very simple ways instrumental in encouraging and inspiring would-be trainees. The datum

suggest an enduring sense of gratitude experienced by some graduates towards very early mentors by whose example they continued to be inspired.

1.4. Transforming Experience.

1.4.1. Personal Analysis

A Leap of Faith, Acceptance and Belonging

Overall the Data suggest that the process for all would-be trainees could be lengthy, protracted, difficult and uncertain. The decision to pursue training to qualification in either psychoanalytic psychotherapy or psycho-analysis could be fraught with obstacles and, with no well-defined career pathway demanded a significant *leap of faith*, albeit one which represented a unique, if daunting, opportunity.

(24) [1607: 97]

(‘.’) so when it came up that was just such an opportunity because it was ‘do-able’.

The excitement of finding that psychoanalytic training may after all be possible is palpable in the account of the respondent of datum 24.

(25) [1607: 189-191]

I did really want to be accredited because I felt insecure as a non-medic or a psychologist and I thought I felt I needed to But it was sort of a I didn’t expect to get as much as I did.

Datum 25 suggests a degree of anxiety and insecurity about status in psychoanalytic training for a non-core professional, and a desire for parity.

1.4.2. Centrality of Analysis

(26) [1607: 68-70]

Well you know you’re all fired ...seminars...all that concerted conference-attending building up a portfolio... So I’d done a hell of a lot.... And then getting into analysis(‘ ’)!

Data 26 in which, with a personal analysis underway, the recognition that psychoanalytic training may after all be a real possibility, followed by the experience of beginning training, is met with a sense of near incredulity.

(27) [1610: 34-35]

So I think there's something about analysis that is central and that that distinguishes what we do from lots of other trainings.

Datum 27 and 28 suggest the importance of personal analysis as a defining experience from the very beginning of psychoanalytic training.

(28) [1607:201-202]

I'm pleased I'd been in analysis quite some time before.... I mean quite some time before the training.

The respondent in datum 29 indicates that a personal analysis, rather than psychotherapy was a central feature in choosing a specific course of training

(29) [1612:45-47]

('.') there seemed to me various differences in emphasis that appealed. One was the bigger emphasis on having analysis rather than three times a week therapy.

1.4.3 Magic

Sense-making and the Magic of Tripartite

(30) [1607:33-34]

('.') the psychoanalysts on the course that most intrigued me... (laughter)... in their approach.

Datum 30 may have presaged the respondent's eventual ambitions.

(31) [1607:79-81]

(‘.’) it’s just sort of really I’ve..... I’ve found something I really wanted to pursue something..... It was just (‘..’) something (‘..’) and something sort of made sense(‘..’) sort of came together.....and I sort of (‘..’) I think you know you probably need that.

Despite the preceding difficulties Datum 31 is illustrative of a sense of relief in finding that a substantive training might be possible and of the anticipation, excitement and sense of discovery experienced by some respondents upon embarking on psychoanalytic training.

(32) [1612:36-38]

I wanted further development and direction and I’d done an introductory course...Looking round at the time at what sort of culture of a course might suit me better.

Datum 32 points to the desire for a developmental trajectory alongside specific requirements made of a training school for intensive therapy perhaps suggestive of underlying pre-conscious recognition of the need for a personal analysis.

(33) [1607: 191-197]

There’s something that’s very em... I don’t know magical or something(‘.....’) but there is something about that combination, that tripartite: theory, your cases and your own analysis. Really it’s like a sort of pressure cooker. That is something.... I didn’t expect to get as much as I got. There is something more thangoes together in a way that is much more than each line (‘.....’) ’cause you got it every day..... you got it... yourself, the theories getting going inside yourself, patients, looking at papers in such fine detail every week.

The pleasure and excitement expressed in Datum 33 illustrates a sense of wonder in the satisfaction of expectations of training, not only met, but exceeded and of the personal relevance of the combination of educational, theoretical and experiential aspects of training.

Several respondents had known for some years previously that psychoanalytic psychotherapy in which they were already practiced, or psychoanalysis would eventually *claim* them. A few from both core and non-core professions had ambitions to become psychoanalysts from the

outset and, having first qualified as psychoanalytic psychotherapists had gone on to complete training under the auspices of the British Psycho-analytical Society. This was a daunting experience following years in training in psychoanalytic psychotherapy but one which emphasised the intensity of psychoanalytic training.

(34) [1607:414-416]

I don't know how old I was ('...') already 50's or something probably ('.....') that sort of 'Oh god should I do this or not' ('..') But I just couldn't resistem ('..').

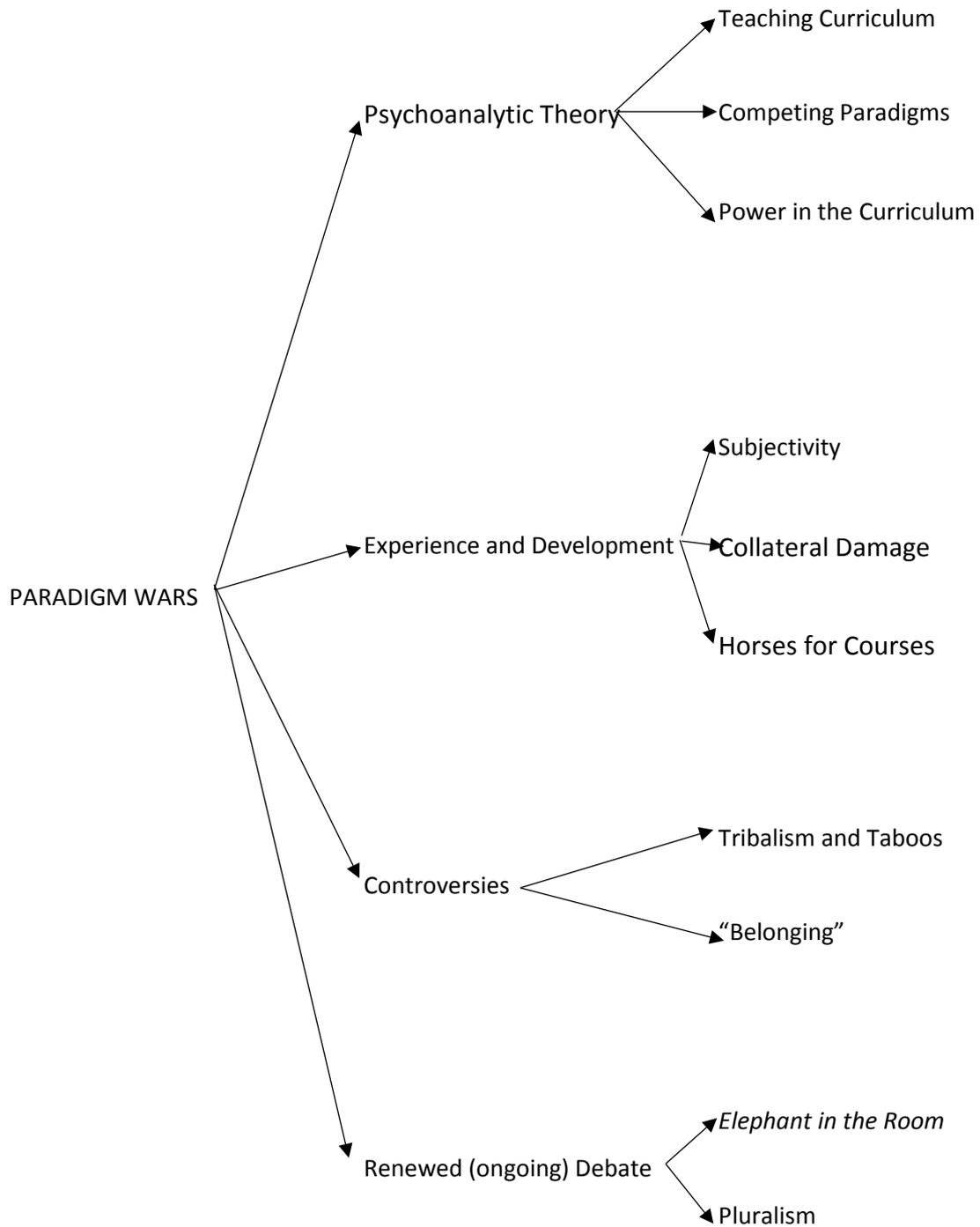
Datum 34 and 35 allude to this opportunity as irresistible and satisfying a felt need for greater depth of understanding and experience.

(35) [1610: 243-246]

I did find the Institute training amazing and it gave me the depth I was after

Background and motivation in psychoanalytic training is multi-faceted and multi-layered. Being accepted for training in psychoanalytic/psychodynamic psychotherapy or psychoanalysis and beginning a training analysis is, from the accounts, a life-changing experience.

2. PARADIGM WARS



PARADIGM WARS

Introduction

It has been customary within psychoanalytic education to talk of paradigms; of paradigmatic shifts, and of disagreements within theoretical paradigms of psychoanalytic theorising, with the various protagonists claiming special place in the history of psychoanalytic theorising for favoured paradigms over others.

In the seminal work of King and Steiner (1991), which chronicles the apocalyptic period within the British Psycho-analytical Association, 1941-1945, becoming known as the Controversial Discussions, referred to in Chapter 1, Pearl King writes:

Unless psychoanalysis is regarded as a closed system, incapable of extension, correction or development, its practitioners are bound to be confronted with new observations, which cannot always be satisfactorily accounted for with the help of existing psychoanalytic theories and new hypotheses will be put forward to account for them (King and Steiner, 1991).

In the same work Steiner locates the controversies *within the framework of the more general study of the history of scientific 'revolution'* (Steiner 1985). The word 'revolution' is apt, given the origins of the word in Khun's definition as a technical term within the Philosophy of Science, used to delineate a theoretical framework.

Although there has seldom been consensus within psychoanalytic circles, the Controversial Discussions had followed from a period of relative calm in the BPAS, until difficulties erupted with the introduction of what was eventually to become a new paradigm.

As outlined in Chapter 1, the difficulties facing the psychoanalytic community during the period of the Controversial Discussions was that consensus could not be reached. The

theoretical framework within which a psychotherapist or psychoanalyst works has important implications for clinical practice and for technique, and for how a practitioner forms a psychoanalytic identity. In some of the following accounts there are overlapping areas in which aspects of the theoretical framework are demonstrable to trainees through the approaches, teaching styles and personal demeanour of their teachers, supervisors and analysts.

2.1. Psychoanalytic Theory.

Whilst some Institutes are known to be predominantly Freudian, Kleinian or Independent in theoretical orientation and chosen specifically by candidates who wish to pursue a specific model, most offer a varied curriculum.

Although the curriculum taught by each of the Training Institutes in the study purported to address the works of all major theorists from the work of Freud, Klein and the British Independent theorists and their contemporary protagonists, it became clear from the accounts of respondents that, with the exception of the BPAS, most institutes in the study neglected the works of the French analysts. Lacan in particular was mentioned as an omission in the curriculum in all but two of the schools in the study. Only one Institute included any study of the work of Jung, an early proponent of Freud's work prior to a split from Freud, which left Jung's followers to develop Jungian Psychology separately.

Study of the development of psychoanalytic theory in most psychoanalytic institutes specialising in training in psychoanalytic psychotherapy begins with Freud and his proponents and moves on sequentially to the works of Klein, Winnicott, Bion and the British Independent Theorists.

Despite attempts to make the curriculum comprehensive the preferred theoretical orientation of a school is often clear from the weight of importance given to specific theoretical

preferences. This in a sense may define the predominant focus of the training in reflecting a degree of preference, depending on how it is organised in individual schools, in the training committee, education or curriculum committee responsible for curriculum design.

One of the main difficulties facing psychoanalytic education and training resides in the fact that there is no unified theory of psychoanalysis; no single way of working and no ‘right’ theory. Adherents of all theoretical frameworks within psychoanalytic theorising often have strongly held views which can, and do, become the source of energetic debate.

In the past the training school ‘intake’ would form the training group for the duration of training and its members would attend academic and clinical seminars together as a stable group. More recently, because of a decline in the numbers of applicants, most training institutes have been obliged to accept applications on an annual basis rather than every three or four years. This means that academic seminars are run on a three year cycle operating a *rolling programme*, with trainees from several *intakes* attending the same seminar group, the membership of which of course changes.

2.1.1. The Teaching Curriculum.

Perelberg (2005) in her account of *Becoming an Analyst* wrote of her experience as Chair of the Curriculum Committee of the British Psychoanalytical Society. Committed to pluralism she is of the opinion that *a range of schools of thought* should be taught and has been involved in discussions about the inclusion of French and American schools in the teaching curriculum.

(1) [1611:113-116]

I thought the curriculum to me made sense and it was the rolling programme. And I think I was fortunate in that I... I mean more by accident than design that I... my group, which was only a group of three, started with Freud and then did Klein. And I think some people started right at the end and I imagine that was more confusing, and so it had chronological sense anyway

The chronologically sequential nature of the history of the development of psychoanalytic theory may seem less logical for trainees joining the group at a point, for instance, in the middle of the academic programme, when study has moved on from the beginnings of theory development.

In datum 1 the respondent, uncritical of curriculum structure and content refers to it only in so far as it made chronological sense in that the training group was studying Freud at the point at which s/he joined the group, but suggested that theory may have been more difficult to assimilate had the seminar group been further ahead in the programme.

Interestingly in this regard Auchincloss (2003), has reported on her experience at the Columbia University Centre for Psychoanalytic Training and Research in which senior faculty proposed changes in the curriculum, involving the place of Freud, with the idea of altering the chronology of the programme and refraining altogether from teaching Freud's case studies, *instead teaching basic psychoanalytic concepts from a contemporary point of view*. The student response was unanimously in favour of retaining the current focus on Freud: 'if we are to train thinkers who can participate in the intellectual life of the twenty-first century, we must present psychoanalytic theory from an historical perspective' (Auchincloss and Michels).

(2) [1607:99-103]

('.') other trainings, and the Jungian training covers everything including Freud [ironic laughter], which I find curious". (('.'). So I don't think I looked to be honest ('.....') it's so intense and all-consuming I don't think I stepped out of it to look at the curriculum and em... I certainly didn't look at it for what it was before I started – just did it.

Datum 2 respondent, beyond a degree of irony regarding the absence of complimentary Jungian teaching, suggests only that perhaps other schools had a more comprehensive

approach. No particular influence or awareness of competing theoretical paradigms was evinced. Attaching little importance to the content and structure of the curriculum, in light of the inherent strains of training, it was seen as *something else to get through* (my italics).

(3) [1607: 150-156]

Well it's quite personal isn't it? (Pause) I remember Klein split the group apart a bit....well there was strong debate.....not so much with Freud ('...') And I just thought: this woman seems to understandseems to be speaking to my inner world (Laughing). These things are very personal aren't they? This woman thinks I'm human! For me it was very personal.

The respondent in datum 3 almost immediately identified with one particular theoretical approach, which had emotional meaning personally. Such enthusiasm could be the source of heated debate in training groups in which personal animosity developed, sometimes leading to enduring *splits* in training groups.

(4) [1607:179]

There must be something that's about you...

Datum 4 suggests that there is a sense in which the issue of preference given to theoretical paradigms may not simply be 'scientific', but based to a large extent on personal sensibilities, and adopted, initially to the exclusion of other theoretical considerations, which in comparison are seen as limited, partly because they lack personal conviction.

(5) [1670:274-276]

I think I went through a very pristine Kleinian stage when I felt that anyone who didn't think that way was wrong ('.....') some styles I suppose that you found more interesting than others.

In Data 3-5 the importance of paradigm is of personal significance. The theoretical framework under discussion *spoke* to the respondent as something which chimed with, and made sense of, his/her own inner life. To this extent there may have been a degree of relief

and reassurance that the private world of what s/he experienced was seen as human and normal.

2.1.2 Competing Paradigms

(6) [1610:244-246]

It also gave me much more awareness of the different paradigms.... you know Freudian, Kleinian and Independent....and you know we studied the Controversial Discussion.

(7) [1610: 374]

You have to have a bit of a perspective on the different paradigms too and the fact that there are different paradigms.

In data 6 and 7 close study of the Controversial Discussions constituted part of the training curriculum heightening awareness of the history of the debate surrounding psychoanalytic theorising. Detailed attention paid to comparative theory clarified understanding, enabling students to make informed choices, which never-the-less were also influenced by personal considerations.

(8) [1612:142-146]

(‘.’) an attempt when I was doing the training to make it less Independent and more Kleinian.... To sort of pull it away from where it had actually been (historically) but I don’t think it was particularly skewed when I did it but it was (dialogue trailed off) (‘.....’). With clinical supervisors and seminar leaders it became apparent very quickly that people had different ways of doing things.

There is a suggestion in Datum 8 that the training school, aware of some previous bias in the curriculum, attempted to address this by developing the curriculum in a more inclusive direction, making it is less potentially divisive. Never the less it is clear from the datum that paradigmatic preferences and the theoretical orientation of clinical supervisors and seminar

leaders could be identified by trainees from their *analytic stance*, demonstrated by the way in which they presented themselves in theoretical and clinical seminars.

Theoretical paradigms in the data extracts are predominantly seen as tools for understanding unconscious communication rather than *truths*, which have either to be followed slavishly or given up.

2.1.3 Power in the Curriculum

Psychoanalytic training is conducted in specialist training institutions in which curriculum programmes are designed and run by psychoanalysts and psychoanalytic psychotherapists who often have themselves graduated from the same school and who take on roles voluntarily as part of the training committee as seminar leaders, clinical supervisors and analysts.

Although psychoanalysts and psychotherapist are drawn from many professional disciplines no other academic discipline is involved in the education and training of psycho-analysts and psychoanalytic psychotherapists.

Whilst their activities are over-seen by a national regulatory body the day to day running of the training institution, as well as decisions affecting training including course design and changes to the curriculum, are controlled by members of the training committee, or in the case of BPAS the Education Committee.

(9) [1610:352-366]

(‘.’) a progress advisor who’s appointed for you right at the beginning and with whom you meet for all the big steps, you know; taking on a patient, first patient, second patient discussing who you’ll have for supervision eh... ..And what they introduced as well I think in order to sort of preserve a breadth of thinking em, ... after you’ve been allowed to take on your second patient you also have a third consultant who you see once a month to discuss the first patient and that third consultant must come from a different theoretical perspective than your supervisor. So what that Is that for example most people if they’re either Independent or Freudian would have an Independent or Freudian first supervisor because you’re because there’s a little bit more In some ways..... I don’t know I had two Contemporary Freudian supervisors for example with my Independent analyst. But

my Independent analyst was right on the cusp – very much Contemporary Freudian (‘.....’), whereas there are much more Kleinian Independents, who then have a Kleinian supervisor. So you know somehow there’s more difference between the two ends of the Independent camp than there is between Freudian and Kleinian.

Datum 9 is indication of a comprehensive experience through detailed exposure to each of the paradigms in working with supervisors from different theoretical orientations. This practice brings to life some of the similarities and differences of the modalities as they impact on technique and offers candidates the opportunity to develop their creative thinking.

(10) [1612:120-121]

We said we’d like to have some input on French Psychoanalysis for example and a couple of other topics but nothing came of it, which was sad.

Although theoretically trainees do have an input into effecting change in the curriculum, either through feed-back procedures or trainee representation to the training committee, and sometimes through training advisors, the experience of one group as suggested in datum 10 is that change comes about only at the discretion of the training committee.

2.2. Experience and Development.

2.2.1 Subjectivity in Theory Development

(11) [1610:383-386]

(‘.’) the point is that you know there’s a Kleinian Group, a Freudian Group and an Independent Group and they have differentand you know they also come together to have different conferences ... like there’s a Melanie Klein Trust for example... you’re just more aware that there’s a tension.

In data 11 and 12 the respondent addresses attempts, following the dissolution of the gentleman’s agreement in 2005, to have a more equitable atmosphere within the institute.

The data shows that in reality each of the groups holds its own conference, and each its own organisational arrangements. Despite easing of the requirement to train in a specific modality

pre-existing tensions persist, albeit that they are less visible. *Pushed underground*, they may never-the-less continue to exert an influence.

(12) [1610:369-372]

By the end of my training I was having once a month consultations with a Kleinian supervisor; once a week with a Freudian for the first patient and once a week Freudian for the second patient so ('...') I think it can't not be more intense because there's a lot more of it.

3.2.2 Collateral Damage

(13) [1607: 150-156]

Well it's quite personal isn't it – I remember that as a real....early on reading Klein and I think it's quite helpful isn't it? I remember Klein split the group apart a bit....not split the group apart but there was strong debate.....not so much with Freud, [thoughtful pause]I think with Klein it's the hatred and... I just thought [referring to Klein]: I think this woman seems to understand ('...') seems to be speaking to my inner world (embarrassed laughter). I felt sort of normal....part of the human race... for me it was reassuring...these thing are very personal aren't they? This woman thinks I'm human! For me it was very personal.

Datum 13 and 14 give expression to the phenomenon within the psychoanalytic community in which paradigmatic differences arouse intense personal feelings, which can lead to hostility and sometimes to enduring splits within groups, in the latter case in a psychoanalytic training group. This is a complex situation which is influenced not only by the personal relevance of theories but also by transference phenomenon in relation to supervisors and analysts and by the relevance for technique of psychoanalytic theorising.

(14) [1607:130-136]

I remember wantingone way is in your choice of supervisor or supervisors and I mean there were some people I wouldn't have wanted to go to. Whether I quite articulated it in terms of theoretical paradigmalthough in retrospect I suppose I couldalthough not entirely because I don't think it's ever just in the theoretical paradigms...it's the people ...in some ways can be more alike in their attitude to patients or something...eh....style or something.

The respondent in data 14 offers a view of how trainees go about making any kind of selection of theoretical preferences, much of which is subjective rather than strictly scientific. As suggested, choice can be motivated by *unconscious* (pre-conscious) awareness of admired attributes in supervisors, seminar leaders and analysts, as reflected in their personalities and analytic stance, personal conduct and attitudes.

(15) [1607:446-458]

But the other thing that came as a surprise to me was I met more variation in theory then, more than I'd met before [in previous training] so for all the time it had been Kleinian, Independent really so that was a great shock to me.....and I remember thinking: What the hell is that woman talking about ('.....'). Particularly in the transference because there were people there who did not work in the transference at all! But that was em.... well not very much. But I'd been so trained to listen her and there [for transference in everything] and that was sort of interesting in the sense that there was a great plurality represented there. And I think equally with the Contemporary Freudians, which is now much stronger [in original training], really building that position, critical of over- you know too much interpreting. More a sense of a range of psychoanalyses at the institute and it's a hot debate at the moment about plurality. Lots of argument since the school(s), since the groups got disbanded. You don't have to train in a specific mode but it's all('.....'). The difference has gone underground and it isn't properly recognised, which is an interesting view I think.

In datum 15 the notion of *a range of psychoanalyses* perhaps more aptly fits the changing landscape of psychoanalytic theorising. Albeit that there is recognition of the existence of persisting division it would appear this is not easily acknowledged, less perhaps from a denial of difference, but rather an unspoken collective agreement not to discuss *the elephant in the room*.

Training Institutes which train psychoanalysts have for some time come under criticism for their unwillingness to teach applied psychoanalysis in psychoanalytic psychotherapy and psychodynamic therapies. In the course of wide-ranging debate, within psychoanalysis in particular, about whether psychoanalytic institutes should also teach the psychotherapies, psychoanalytic psychotherapy, family therapy, cognitive therapy and so on Widlocher long ago pointed out that while psychoanalysts wrangled:

(‘.’) *there are many centres throughout the world fundamentally aimed at treating patients and using mainly or exclusively the application of psychoanalysis to psychotherapy. Many have assumed responsibility for the training of psychotherapists (Widlöcher 2010).*

3.2.3 Horses for Courses

(16) [1607: 140-143]

I remember asking my second supervisor....Well I didn't really know there were groups..... I remember asking what group they belonged to ('.....') said didn't believe in groups, believed in being a psychoanalyst ('.....') So that interested me. I did know by then that my analyst was Independent and I thought oh.....But definitely the Kleinian end of Independent ('.....') I cannot imagine how I could even begin to operate without Melanie Klein. Freud goes without saying, but without Kleinian theory I just can't imagine how I would frame things.

Datum 16 respondent suggests a measure of alarm on discovering a possible clash between the theoretical orientation of the analyst and a personally favoured theoretical paradigm but managed this through compromise.

(17) [1612:148-150]

(‘.’) in terms you know of what they said to patients and how they presented themselves as human beings to patients became graphically obvious very quickly....just in terms of how they managed the seminar group for example.

In datum 17 the respondent had a clear intuitive grasp of the theoretical orientation of supervisors and seminar leaders from their attitudinal approach to trainees in seminars.

(18) [1606:166-170]

I'd had other analysts because I'd moved around. I started off with a brief Jungian therapy when I was in my late twenties, which was brief but a very different style.....and then a Freudian. Absolutely traditional Freudian analysis and then I'm not sure exactly the flavour of the one I started off with (in training) and then my final training analyst was definitely Kleinian. So I had a really good mix of experiences.

Datum 18 respondent had experienced several approaches first - hand through experience in analyses undertaking at various points, and felt able to develop a more flexible approach to theory

(19) [1609: 58-62]

I think my position's changed quite a lot. I don't think I found Freud particularly easy....I wasn't drawn to the post-Freudians. I am now interestingly ('.....') but I think I was initially drawn to ('....') influenced by my analyst and the foundations of ('...'). (The dominant ethos of the Training Institute historically).

The respondent in data 19 was commenting on changing theoretical perspectives as experience developed.

(20) [1612:218-219]

('.') and the longer I've gone into practice the more I realise how powerful the differences are in approach.....[265-267]..... so I think they are huge. It's not just about being in a paradigm or not it's how you might move around and make use of the different things at different points in time.

Datum 20 respondent suggests that, whilst knowledge of theoretical paradigms is necessary, this is the case only as long as one does not become dependent on just one approach and develops flexibility in making use of theoretical constructs appropriate to clinical material.

Datum 20 makes an important connection with the relevance of theories in clinical practice in so far as they are not abstract formulations. Indicating rather that a paradigm, as Parsons (2000) suggests, is *a particular way of looking* in this instance looking and thinking about clinical material, which also involve different ways of listening, datum 20 emphasises the capacity of the analyst to move around in his thinking.

The data emphasises the importance of psychoanalytic theorising, considered within the context of a patient-therapist relationship, and highlights the relevance to technique of theoretical paradigms in psychoanalytic practice. The capacity to remain flexible within a

framework and to *move around* within psychoanalytic theorising, making use of different concepts, as required by shifting states in the patient's development at any given time, enables a psychoanalytic practitioner to follow rather than to lead, and to acquire rather than impose understanding within the context of a shared relationship with the patient.

As Rothstein appears to suggest one of the difficulties of psychoanalytic education resides in the fact that trainees have to be *taught* a curriculum. In one sense the Controversial Discussions were about just that, they were explicitly about what should be taught and who should teach and act as training analysts. Implicitly they were about the power to mould the present and future of the Society through training (Robinson, 2015).

3.3 Controversies

2.3.1. 'Tribalism' and Taboos

(21) [1609: 589-590]

Financially I don't think it's been the, the ('.....') I think if I was thinking in terms of money paid out to money got back it's not cost effective.

(22) [1606:471-475]

('.') one of the things that wasn't talked about was money. That actually it is about candidates, training, training therapists, schools of thought and how we make our living but we don't talk about that ('...').it's like a taboo but in the end there's a sort of protectionismwho's in and who's outand I think that was the thing that wasn't discussed about the Controversial Discussions.

One of the pressing issues at the time of the Controversial Discussions was of course sparked by the influx of analysts from other parts of the world raising the question of economic survival both for immigrant analysts and for the existing member of the BPAS at a time of uncertain fortunes.

Datum 22 raises an important but little talked about point within psychoanalytic circles. With an inference perhaps of *favouritism* the respondent refers not only to how trainees acquire training patients but also, motivated by economic considerations, to how training analysts acquire patients, many of whom are of course undergoing a training analysis, and are by implication a ready-made source of income.

Viewed in this light the issue of *who's in and who's out* may be seen less as one of a wish to belong and more one of competition and rivalry, with an eye to protecting one's own position (and income) within the training institute as the earlier analysts endeavoured to do.

(23) [1606:525-526]

The idea from the beginning had been wanting different people from the different schools to sit down in a group setting to try to discuss things and they all, well not all of them but some of them absolutely refused to even be in the same room together (incredulous laughter). Extraordinary isn't it? But it made me think of something that em.... Well, very unhealthy really.

(24) [1606:533-534]

I'm not ...I'm not sure about now em... but there is still something perhaps about what do you have to do to belong? Thinking about this experience of becoming a training analyst, I wonder.

The *protectionism* indirectly referred by the respondent in data 24 may also be an allusion to how training analysts are selected and in part seeks to question some of the reasons behind why becoming a training analyst appears for some to be the *holy grail* of analytic training.

2.3.2 'Belonging'

The human need to belong, to *know where we stand* and to feel *a part* rather than apart is of course a universal phenomenon. Beginning with our experiences in the family, and transferred onto other group situations in which we find ourselves growing up in school, university, work or psychoanalytic training and education, peoples' interests may coalesce around specific ideas which will differ from those of other groups in the same setting.

This can result in the development of *split-off* groups sharing the same viewpoint to the exclusion of what may be seen as *rival* groups, each of which believe that they have the *right answer*. This may be a situation which is recognised, acknowledged and worked with or one which exists *unconsciously* within an organisation, experienced in hostility and intra - group conflict arising from jealousy, envy, competition and rivalry.

(25) [1610:452-453]

(‘.’) so you could argue I suppose that because the ‘gentleman’s agreement’ imposed a structure it never actually resolved the problem and it gets handed on to the next generation.

In data 25 and 26 the respondent invokes the family analogy in thinking about the institutional politics in relation to the reverberations of the controversial discussions

(26) [1610:485-487]

Yeah – it’s a bit like children in a family when there’s no functioning parent – they fight each other and all the conflict gets..... (acted out) rather than being able to address the actual problem.

(27) [1610:622-624]

(‘.’) the links, for better or worse and I think it’s absolutely true, and that kind of says something, and of course it’s the invitation to the family, which I think some people would accept better than others.

Datum 27 and 28 refer to the beginnings of psychoanalysis when Freud, concerned with, and wishing to protect the future development of psychoanalysis, closely guarded the membership of the *psychoanalytic family*.

(28) [1610:626-630]

Then with that comes the fear of not belonging (‘.....’) it’s like family battles. And I presume there must have been that kind of sense of.....like the original Freud psychoanalytic family – who was going to be in the family – and it was very much kept in the family, Anna Freud and so on

The legitimacy of psychoanalysis at the present time appears to be under threat, both from external threats related to competition from other paradigms, and from the internal threat posed by the institutional dynamics of power and influence.

2.4. Renewed (ongoing) Debate

2.4.1. Elephant in the Room

(29) [1670: 466-468]

Yes, yes it's all coming up again.....In fact we were just talking about the Controversial Discussions ('.....') I guess with any body of knowledge isn't it... these differences keep em ('...').

Data 29 and 30 respondent reflects on the re-emerging or, perhaps as data 30 suggests, hidden but ongoing reverberations of the controversial discussions as they continue to impact on present-day psychoanalysis and institutional organisation.

(30) [1610:396-399]

('.') in terms of numbers the Kleinians outnumber everybody else and some people feel there's an imbalance. I think you have to be careful about where the personal/political struggles are coming into it and what..... I don't know there's something.... I'm not sure really what the real fight is about.

(31) [1610:402-40]

('.') I don't know.....I can't follow it ...but the Controversial Discussions don't go away. So you do.... You cannot.... I think you'd need a lot of blinkers not to be aware and you know people will pick out the theoretical differences.

Data 31 and 32 offer a view into the confusion and continuing complexity of the history of the Controversial Discussions, which was about much more than *scientific differences*.

(32) [1610:441]

It was about a war of succession, a war between two women I mean in various ways because there was the Melanie Klein/Anna Freud but there was Melanie and Melissa as well... terribly, terribly painful...

3.4.2 Pluralism

(33) [1610:390-391]

Well at the moment there's a fight about whether pluralism is supported because after the Controversial Discussions it was allegedly resolved by the so-called 'Gentleman's Agreement' between the ladies and you know that then was really directed ('...') there will be this group and this group and this group and chairs will rotate and so on. And about ten years ago they dissolved the gentleman's agreement, partly I think because they were just finding it difficult to find enough people to keep rotating like that.

(34) [1610:412]

...there are a lot of us who feel that this plurality has such creative potential as well.

Data 33 and 34 suggest that, following the gentleman's agreement and since its dissolution in 2005, tensions have persisted but become less openly acknowledged. Reference to efforts to address continuing divisions and embrace a more pluralistic approach to psychoanalytic theorising, seen by many as creative and by others as potentially divisive, undoubtedly saved the Society from being torn asunder, although seemingly at some cost. Robinson (2015) has put forward the idea that pluralism *can be a form of disavowal and an obstacle to creative engagement with differences* (Robinson, 2015).

Bott Spillius (2009), coming from an academic background in anthropology, describes an awareness during her training between 1956-64 of differences within the Society, which she experienced as a *three group Society* in which enmity and hostilities over psychoanalytic theory and techniques between proponents of each group continued to emerge, evidenced at times in scientific meetings.

As well as representing theoretical disagreement and differences of opinion about psychoanalytic technique this phenomenon can also be seen as a tendency of human beings to experience a gravitational pull towards like-minded others, in which groups coalesce around

beliefs held in common, influenced perhaps in this instance by the knowledge that one's theoretical stance may be inextricably bound up with one's professional future.

Unaware at the time that many seminar leaders and analysts had experienced the turmoil of the 'Controversial Discussions' and continued to suffer the reverberations, Bott Spillius and some of her contemporaries were disappointed at various times with their training experience. There was even then she thought a sense in which holding theoretical standpoints, different from those favoured by the seminar leaders, was not encouraged.

Differences she felt were not clarified, dissent was not encouraged and neither *Continental* nor *American* psychoanalysis was given much prominence in the curriculum. Towards the end of her training Bott Spillius felt that the *three group* set-up had over time given way to a more pluralistic approach, although differences remain to this day between the (Contemporary) Kleinians, British Independents and Contemporary Freudians.

It began to emerge from the data that different Training Institutes, or major figures within them, despite teaching a varied curriculum, were in reality seen to *favour* one or another school of thought, with schisms created around people's commitment to specific theoretical constructs to the extent that they became known within the Institute as Freudian, Kleinian or Independents.

For some who hold very entrenched positions it would seem that the *fight* is in part related to upholding the traditions of psychoanalysis and a fear of creating a '*dumbed down*' discipline, in which the struggle for recognition and scientific legitimacy will be diluted or lost.

Such fears may well be related to personal experiences, especially perhaps for those coming from within the BPAS with its troubled internal politics and historical connections, of inevitable transferences to past figures, historically and in their own training, to which enormous kudos as well as emotional importance is attached.

Self-interest undoubtedly plays a part in the struggle for survival of psychoanalysis and perhaps for too long some factions within the psychoanalytic community have been more devoted to serving the interests of psychoanalysts themselves than those of the community at large.

Depending on their seniority, standing and position within the Training institute such individuals continue to exert a powerful influence on trainees. A politicised curriculum in which clear schisms, created by an individual's commitment to one or other theoretical construct in the *Paradigm Wars*, overlap with issues of power in psychoanalytic training and *powerlessness* in the accounts of respondents. As with the Controversial Discussions so too it appears that power in Psychoanalytic Training Institutes resides to a large extent in the design of the teaching curriculum and the central place of the training analyst system.

3. POWERLESSNESS



POWERLESSNESS

Introduction

Although it was not always mentioned directly in terms of power respondents were acutely aware as trainees that their future careers, successful qualification, standing within the training institute, as well as their workplace, were under scrutiny.

Clinical supervision, producing written reports, performance in seminars and, overwhelmingly in the pre-clinical year, the relationship with the training analyst were a significant source of anxiety for trainees.

As Brodbeck (2008) has said anxiety in psychoanalytic training is an inevitable phenomenon. He also believes that given the ‘abundance of person-related concepts’ at the level of practical application, together with the fact that it is not only the personal capability of the analyst but that of the ‘person as a whole’ that is at stake, there are limits to the extent to which evaluation of competence can be based on objective criteria.

With patient safety, competence, confidence, self-esteem, reputations and careers as stake real and phantasied anxieties of would-be psychoanalysts and psychotherapists coalesced around the Training Committee as the nexus of power.

3.1 Power Nexus

3.1.1 Power Relationships

Members of the Training Committee are responsible for selection, admission, curriculum design and delivery, education, clinical supervision, and analysis of candidates as well as

assessment of written work and eventual qualification and are seen as extremely powerful figures. Almost all of the respondents were aware of a sense in which they experienced members of the Training Committee as extremely powerful and, in some instances charismatic figures often held in awe for their acumen as clinicians, supervisors, seminar leaders and training analysts.

Analysis of the data very quickly revealed categories and sub-categories in which there was significant overlap between aspects of the research questions in relation to theoretical paradigms, learning experience, powerlessness and personal analysis, all of which were influenced by the structural and organisational dynamics of the training institute.

Trainees in psychoanalytical psychotherapy and psychoanalysis 'grow up' in training with the very people with whom they will continue to have a relationship, meeting at seminars, conferences and Scientific Meetings as part of the post-graduate body of the Institute. Some may in addition eventually work as colleagues, becoming members of the Training Committee of the same school in which they trained.

Impressions gained as a trainee change in the course of time as the post-graduate member becomes an active participant within the graduate body of their Training institute. Nevertheless early impressions have remained vivid for many of the respondents even as they have become modified by time and experience.

3.1.2 Interference: Creativity and Autonomy

(1) [1606:43-46]

So a lot of problems actually and I had a lot of problems with the writing up paper, but em.....I did go through phases of thinking you knowit was very infantilising and if there was a problem it always felt like it was ('.....') I needed to take it to analysis rather than it being particularly in the system.

Datum 1 respondent expresses a sense in which the difficult academic task of writing a final paper was exacerbated by feeling infantilised, treated as a child whose legitimate worries were not taken seriously.

(2) [1607:63-66]

Particularly around the writing of the paper ('...') and I felt there was a lot of interference.....really. There were different camps.... In one camp you took a particular view and in another you took a particular view..... I think I got caught in the middle.

Datum 2 respondent suggests that the trainee's predominant experience was of feeling undermined. The respondent's own interpretation of the difficulties implies disagreement about theoretical orientation between rival factions on the training committee.

(3) [1608: 89-95]

('.) but it's a lonely thing.... I remember handing in my first draft and my supervisor saying: 'This is terrible'. It was quote a draft, it really was sort of a bit [Unfinished sentence] But I had no idea what ('.....') I didn't realise she expected something pretty coherent. And it goes into your report. But I had a very good analysis so think I was less persecuted than some of my colleagues.

Writing a final paper which, if accepted by the training committee leads to qualification, and is a crucial point in training. Datum 3 perhaps suggest more serious difficulties and highlights the loneliness and uncertainty of the trainees' struggle at times to satisfy exacting standards. Albeit that there may have been contributory factors the data of respondent 1 and 3 suggest the possibility of a serious misalliance between trainee and members of the Training Committee.

3.1.3 Internal Conflict and Professional Socialisation

For some respondents there was a tendency to attribute professional success to core professional training, with which there remained a strong identification, coupled with

apparent reluctance to credit psychoanalytic training with having offered much more than additional skills at the cost of considerable emotional investment.

This may be associated with a sense of disappointment with the training institution by which the respondent had felt let-down and to which, unusually, there was little sense of allegiance following what had been a painful episode during training in which the respondent felt unsupported by the Training Committee

Together with the candidates' experience of finding not dissimilar influences amongst training committee members themselves this may go some way towards a rudimentary understanding of the inter as well as intra-group tensions faced by training committee members themselves, which appear from some accounts of training experiences to impact unhelpfully from time to time on trainees.

This becomes particularly striking where there are strongly held differences of opinion amongst training committee members with regard to theoretical orientation and therefore clinical practice and technique, often significantly influenced by their own training experiences many years previously.

Such differences unless acknowledged and discussed openly can have far reaching consequences for trainees in terms of outcomes, particularly in relation to the presentation of reports and final written papers.

(4) [1606: 59-61]

('.') really angry because I think it was handle very badly and I think in fact there were splits in the training committee.

Datum 4 respondent expresses anger that difficulties within the training committee itself impacted unhelpfully on trainees.

(5) [1609:74-76]

It felt like a sort family where you knew there had been some, or maybe a whole series of big family arguments that were sort of interesting but didn't seem that relevant or important.

Respondent datum 5 in addressing institutional difficulties never-the-less minimised their impact, perhaps in order to achieve distance from unsettling effects on training.

(6) [1611:335-341]

I think the sort of rules didn't change but they were a little bit woolly and fluffy round the edges and slightly at time.....they felt slightly vague but.....and I know it drove some people absolutely crazy but.... Goodness knows what conflicts were going on but....that produced this actually because I suspect it wasn't as benign as all that.

Datum 6 in contrast to other accounts, whilst aware of the difficulties, viewed the inconsistencies in the structure and organisation of the training with some degree of affectionate amusement.

Difficulties arising in training committees, either over theoretical differences or resulting from competition and rivalry, personal animosity or structural and organisational problems, are as the data suggest discerned by trainees by their impact on every aspect of training, which some trainees were able to overlook.

The data suggest that trainees were kept in ignorance of the difficulties even when there was a likelihood their training may be affected, but never the less suffered the reverberations.

3.1.4 Infantilisation

(7) [1609:58-66]

('.') reasonably benevolent, helpful kind of organisation but I think there were shades....as I think in all training there's a kind of ... you feel sort of like a child in the big school sort of thing (laughing)... but I don't think I felt that. I remember some people go very; 'oh they're not doing this and they're not doing that', and I think I didn't feel that as strongly, but I was aware of some of these feelings being around. I felt that the training ... I mean the training there's the bits of it that you just want to get through but it seemed like a reasonably benevolent, thoughtful organisation ('...') (Unspoken – despite the difficulties).

Data 7 and 8 point both to a failure of communication and to interference in the creative process, with highly qualified mature trainees feeling that their concerns were not taken seriously and that they were treated like children.

(8) [1610:502-506]

I did think there was a way in which how can I say this? There was a way in which you could experience training as very infantilizing because there you were.... I was already [a psychoanalytic psychotherapist holding a senior post] but you know it was myby then I must have been in my forties, late forties (laughing).....you know it was like being back at school.

All respondents spoke either of 'secrecy' or of a 'lack of transparency' about the process involved in training as well as confusion often about what was expected of trainees, with nothing spelled out about how to go about meeting the expectations of the Training Committee, particularly when it came to producing reports. This process was described as *infantilising* by some respondents and by others, 'persecutory'.

Although feeling *like a child in the big school* the uncritical view taken in datum 7, with the training school as *reasonably benevolent* despite awareness of difficulties and short-comings, was made possible by adopting a strategy which allowed for 'just getting through' the training.

Having embarked upon a huge undertaking it seems that respondents may have had no real evidence for many months of the likelihood of success, beyond the fact that they had been accepted as suitable to undertake training.

3.1.5 Hierarchical System

Power of the Training Analyst's Position

(9) [1607:318]

You know this whole status thing is a problem in a way in psychoanalytic training.

The respondent in data 9 and 10 initially hints at and then names the problem with hierarchy and status which lies, in this account, with the training analyst system.

(10) [1607:321:]

Well I think there is a big hierarchy thing in psychoanalysis. I think there are different ways of working that are appropriate in different ways. The idealisation of the analyst...

(11) [1608:632-636]

I mean is there a problem with the training analyst structure? You know is there something ('...') that it becomes the thing? You know, it becomes the only sort of, you know promotion, the training analyst. There's lots of other jobs in any institution that are important, but that's the one. But it also represents the carry of the orthodoxy.

As datum 11 recognises, status within psychoanalytic training institutions is attached to the professional standing of members of the Training Committee and to an individual's position within the Committee, particularly pertinent in the appointment of training analysts.

Although there are a number of important and worthwhile roles within training schools becoming a training analyst tends to be regarded as the apogee of success. Becoming a training analyst carries with it enormous responsibility and considerable distinction.

The decision about readiness to see a first training patient, following a pre-clinical year in analysis, is a significant step for all psychoanalytic trainees. Except in the case of one training school as already outlined, the decision is taken by the training analyst, who is also a member of the Training Committee.

(12) [1609:399-402]

('...') mixture of excitement and dread where you might finally hear what your analyst actually thought about you ('...') and it became a sort of thing that.....When should I ask him what he thinks in case he says ('.....').

In datum 12 the fear of not being *good enough* and the potential for *loss of face* became a pre-occupation approaching the end of the pre-clinical first year of training.

(13) [1609:359-364]

(‘.’) sense of thinking.... Struggling along in the dark and sort of thinking...yeah... ‘Is this ok’?. I think seemed like markers in the training took on huge significance (‘.....’).reports.....and the bit I remember pre-occupied us all was getting permission from your analyst whether or not to take on your training case. The discussion.... and some people have said: ‘Oh my analyst as said right from the beginning: ‘Oh I don’t think there will be any problem.

The precariousness nature of training and to some extent the potential for humiliation is instantiated in data 12 and 13 in which anticipating the decision of the training analyst appeared to represent something akin to standing on a precipice in which anxiety and fear was palpable.

Datum 12 is suggestive too of the inevitable fluctuations in states of anxiety and dependence which almost inevitably accompany new learning in which regressions to earlier states of dependence are apt to emerge in what Bibby in another context calls *productive teetering* (Bibby, 2018).

3.1.6 The Reporting Process

In some training schools no clear guide-lines were given for what was expected of trainees in relation to written work. With trainees dependent upon the opinions of teachers and supervisors who comprise the Training Committee itself, which in turn is responsible for the quality and standards of training offered, satisfying the Training Committee’s requirements has implications for the success or failure of a candidate’s future working life. Trainees are required to write a report of the first six month’s work with a training case. This is submitted to the supervisor and goes before the Training Committee.

(14) [1609:359-360]

....sense of thinking.... Struggling along in the dark and sort of thinking...yeah ('...'). 'Is this ok'? ('..') I think seemed like markers in the training took on huge significancereports ('..').

Datum 14 respondent's experience of *struggling along in the dark* suggests a lonely, isolated experience, being lost, without knowing what is ahead. Uncertainty and not knowing, an inevitable part of the psychoanalytic process itself appears here to be replicated to some extent in the experience of training.

(15) [1609:402-411]

There was a kind of ('.....') that felt like a kind of... I remember the first report and submitting it to the supervisor and.. but that kind of .. yeah.... It felt like a.....and thinking about it now feels like a real whole kind of compromise of the analysis really that there's this bit... You have this absolutely separate relationship with your analyst and then there's this bit where your analyst kind of.... And I'm still not sure of the process ('...').

Datum 15 illustrates uncertainty about exactly what the reporting process involves and whether the training analyst's presence is required in the meeting in which the report is discussed. Fears that analysis may be compromised if the training analyst becomes part of the reporting process raises important questions about trust in training analysis and how then trainees are able to use personal analysis, raising anxieties about what other's may know about them.

(16) [1611:222-224]

Eh.... Felt a very benign thing... I ... I... I think I was very lucky actually because I felt very anxious about the first six month report and I think that my first case with (named supervisor) was.... had a lot of work to do with me.....

Datum 16 respondent expresses the anxiety associated with the reporting function of the supervisor and acknowledges the supervisor's role in alleviating anxiety in preparation of the six month report.

(17) [1611:351-355]

I don't think in terms of the final writing-up paper that it was clear to me whether that's what they wanted for a long time and eventually it did come a bit clearer that it probably was('...') but it still wasn't completely clear that there was going to be ('..').. That they demanded a final paper but actually I produced one – thought it was quite a good idea but quite benign I suppose.

With no clear guidelines about what was expected of trainees in terms of a final written paper, confusion arose for the respondent in datum 17 with regard to whether or not a final paper was required, and if so the form that it should take.

Körner (2002) outlined proposals for *Structuring Case Reports* based on the application of explanatory knowledge, transformative knowledge and the art of interpretation and suggested the introduction of *case report seminars*. He sees the structuring of case reports as valuable both for communication between analysts and academic disciplines, and as *a prerequisite for the transmission of knowledge and procedural competence in psychoanalytic training*.

Körner cites the work of Thöma and Stuhr (2001) in structuring case reports around five central areas; the analyst's theoretical and methodological orientation; the analyst's view of the patient; method of treatment; the course of treatment and a retrospective view and evaluation of the work.

Data 16 and 17 suggests that such recommendations were not widely disseminated, although the respondent was remarkably sanguine in relation to the lack of clear guidelines.

3.1.7 Indoctrination

(18) [1607:605-609]

Seems to be the middle guard that become terribly repressive ('...')It's the real oldies that are much more enabling and will say: 'God when I was training we didn't have to do half of this'. Like it's something that starts ...you know this horrible way in which hatred of the young (laughing) which I expect is a very ordinary thing ('.....') but starts to repress it in some way.

Data 18 respondent refers here to the increasing demands of training, which accompany increased regulation and standardisation, commenting that demands become increasingly restrictive as each new generation attains seniority, in a sense passing on their own struggles.

(19) [1610:634-636]

I've never been but it must be a bit like going to Oxford or Cambridge – or some great academic institution orAnd you think: 'Oh my god, I'm surrounded('.....') but you are being invited.

Datum 19 respondent gives an impression of the awe in which some training schools are held and the extent to which trainees are aware of the historical tradition of which they seek to become a part. Carrying on this tradition, in being faithful to its past, as well as becoming part of its future development and evolution, is enveloped in an immense sense of privilege. The system of Psychoanalytic education in the United Kingdom has changed little in the past seventy years, beyond the inception of increasing regulatory demands.

Historical connections and the need to uphold tradition remain vital to understanding the development of psychoanalysis and of psychoanalytic theorising, hence too the power of the curriculum in the transgenerational transmission of knowledge. Whoever has responsibility for curriculum design defines what is taught in training schools and holds the key to what the future generation of psychotherapists or psycho-analysts will carry forward.

(20) [1610:477-478]

Really there's a crisis again, it's that was of secession and.... But also a kind of sense that a lot of the older analysts, very senior figures ('.....') they're dying and who is there to take over? And but if psycho-analysis is going to survive ('...') the anxiety about recruitment.

Datum 20 makes it clear that the *Paradigm Wars* have not gone away. Anxiety about the survival of psychoanalysis centres around anxiety about recruitment, with a focus more recently on recruiting suitable senior analysts.

As the *old guard* gradually dwindles through retirement and death the question arises of who will uphold standards and tradition and secure the survival of psychoanalysis?

3.1.8 'Out of Touch'

(21) [1606:260-262]

I think if there's anything I would criticise the training committee about in all of that it's being completely out of touch with how all-consuming these things are. At the time I was doing all of this I had two training patients on the go, I was working three and a half days a week, doing ('.....'). I had two small children ('.....') I was writing a paper and I had all of this and I don't think they had any idea!('...') it was just so out of touch! Em.... Yeah..... so I think there was a detachment from the impact of the real world.

Datum 21 and 22 respondent, feeling overwhelmed in the final year of training by the competing demands of undertaking psychoanalytic training, chronicles the experience of a lack of interest or concern displayed by members of the training committee with regard to the difficulties faced by trainees, with apparently no cognisance of the enormity of the task.

(22) [1606:494-497]

I think the other thing that people didn't ('.....') because I was travelling and other people were and there was something about that that wasn't taken into consideration....

Attitudes evidenced in the data were obviously influenced by individual experiences, personalities and specific personal and professional circumstances. Some respondents experienced the Training Committee as largely *benign and facilitating*. For others the experience was of somewhat harsh, unsympathetic, demanding standards exacted by mentors who were *out of touch* with the *real lives* of trainees.

In addition to struggling financially respondents struggled with the demands of studying; of travelling significant distances to analytic sessions, up to four or five times a week; attending seminars; seeing training patients; writing reports; and holding senior posts in full-time jobs within the context often of busy family lives.

(23) [1607:432-434]

There was one bloke I remember, I used to hear him in the common roomhe used to be reading a bed-time story to his child over the 'phone because he wasn't there at bed-time.

Datum 23 suggests the extent to which for some respondents' family and personal life may have suffered. This section in particular suggests that the exacting demands of training are not acknowledged by the Training Committee and trainees do not *feel treated as* (an) *individual*, looked after or cared for, and are expected to deal with the exigencies demanded of training with little consideration for personal circumstances.

(24) [1607:501-503]

(.') felt bombarded. Several things I think contributed in the end to not being bombarded: I was older; I was confident intellectually; had a good degree behind me.

In datum 24 the sense of feeling *bombarded* was ameliorated by a personal sense of agency wrought of intellectual confidence.

The image for some of the Training Committee, exclusively focused in the training with nothing in the trainee's personal life allowed to impede progress, angered some respondents. Feeling as they did that the expectation of the Training Committee was that attendance should not be compromised by family considerations, winter weather conditions, even for those travelling long distances, or other unexpected eventualities, with some concluding that members of the training committee *did not live in the real world*.

3.2. Enigma and the Holy Grail.

3.2.1 Lack of Transparency

Mystery and Secrecy

(25) [1607:591-592]

(‘.’) by that I don’t mean transparency about marks but more about the nature of training and it’s about what it’s like for you, individually (‘... ..’) sort of transparency perhaps more in a nurturing sort of way.

Datum 25 respondent suggests a need for greater transparency in the training process in terms of knowing what to expect of training.

With trainees dependent upon the opinions of teachers and supervisors, who comprise the Training Committee itself, which is in turn responsible for the quality and standards of training offered, satisfying the Training Committee’s requirements has implications for the success or failure of a candidate’s work and future career prospects.

This can be particularly harrowing for trainees where there is disagreement between training supervisor and analyst, for instance where they are of different theoretical persuasions, with the trainee becoming *collateral damage in the paradigm* (my italics).

3.2.2 Inflexibility

(26) [1609:503-505]

(‘.’) and sometimes a sort of feeling that people were making things difficult with their silly rules like if your patient dropped out you had to see another one (begin again) or,yes that kind of thing.

Datum 26 respondent suggests that there seemed to be *rules for rules sake* which seemed to unnecessarily prolong training.

(27) [1612:92-96]

(‘.’) would have meant a compulsory overnight stay which, due to my post at the time would have been absolutely impossible and would in effect have caused me to stop training really. But they I think realised it was ‘twist or bust’ in that there were no options from my employment position, then they allowed it to continue. But it could feel a little fraught sometimes.

Again in Datum 27, in the face of an initially uncompromising attitude in the training committee, which could potentially have resulted in the respondent being forced to abandon training, it seemed that achieving a flexible approach to individual circumstances was something of a struggle.

(28) [1607:243-249]

Well I didn't really know the rules (indignant) ('.....'). I am one for thinking I can change the rules but just taking it on the surface for the minute...I think really in the training everybody thinks everybody knowsa clear transparency about well.... what is the requirement.....what is this...how am I supposed to know? I don't know what this thing is called a training analyst and what the difference is. What is this thing about a training analyst? So I thought I could stay in analysis [already begun elsewhere] and go on and train.

The respondent in datum 28 at an early stage in training, having failed to appreciate the status of the training analyst as a member of the training committee as *approved analyst*, was dismayed to discover that, before being accepted for training, a pre-existing analysis had to be discontinued to begin again with an institute training analyst. The painful experience of having to make the change from a trusted analyst with whom s/he had begun work, prior to being accepted for training, came as a shock.

As a newcomer to the process the psychoanalytic world is mysterious and strange. Datum 27 carries a sense of indignation in that there appears to be an assumption within psychoanalytic circles that *everybody thinks everyone knows*, hinting perhaps at some level of institutional arrogance.

On the other hand, in the some data extracts there was, simultaneously, a pronounced reluctance to appear critical of the training committee with acknowledgement of preconscious phantasies and displaced feelings projected on to the training committee.

(29) [1611:339-341]

(‘.’) delightfully slightly vague and I know that really irritated some people.....but I remember they didn’t think that. I think the sort of rules didn’t change but they were a little bit woolly and fluffy round the edges and slightly at times (‘.....’) they felt slightly vague.

The clearly affectionate tone of the criticism of datum 29 respondent perhaps suggests an overall positive picture of training, which was highly valued.

(30) [1609:408-411]

(‘.’) the process was a bit of a mystery and that in itself was quite kind of (‘.....’) I think there was lots of phantasies both in analysis and outside analysis about the training committee and who they were and.... I remember a kind of powerful set of figures in my mind during training.

Datum 30 respondent clearly recognises that many of the feelings surrounding training and the training committees are also the product of perceptions of *authority* figures and, although emphasised here, may be an accompaniment to regressive states to which trainees are subject in the course of analysis.

(31) [1610:68-70]

The authority structures ah....are so mysterious to start with.... What standards were or what you were trying to achieve, but I think that’s changing a lot more now.....I think because of regulation.

Datum 31 respondent suggests that increasingly regulation brings with it greater clarity in terms of what is expected of trainees.

(32) [1609:402-406]

There was a kind ofthat felt like a kind of I remember the first report and submitting..... And thinking about it now it feels like a real.... Whole kind of compromise of the analysis really that there’s this bit..... You have this absolutely separate relationship with your analyst and then there’s this bit where your analyst kind of.... I’m still not sure of the process (‘.....’).

The respondent of datum 32 demonstrates anxiety in relation to the function of the supervision reporting system and the extent to which the training analyst is involved when a

report is made to the training committee. Uncertainty about the process and worry about a compromise of the analysis influences the anxiety.

3.2.3 Incestuousness and Protectionism

Training Analyst System

Who is the Training Committee?

(33) [1607:573-576]

(‘.’) something enigmatic about it or things (‘.....’) that maybe you necessarily can’t know would be in the nature of a therapeutic relationship with a patient that they can’t know. But I think that something....that it’s a sense about the personal (‘.....’).

Datum 33 suggests a sense of mystery around psychoanalytic training. Acknowledging that this is inevitably in the nature of psychoanalytic work the respondent feels strongly that this should not apply to the experience of training, which should allow for a more intersubjective experience, in which the individuality of the trainee is recognised.

(34) [1607:640-645]

You know people evolve and don’t be(come) training analysts because.... Is that because of the orthodoxy and your job is to be carrying the flame? And that’s such a complicated position (‘.....’) and very understandable idea but (‘.....’). But what have you got to do to get there?!

Datum 34 respondent refers to the training analyst system and the extent to which becoming a training analyst is seen almost as an unattainable goal of psychoanalytic training.

(35) [1612:501-505]

I mean at times I was a bit disgruntled and everybody is because you’ve got a lot going on, but I think my difficulties on the training were much more around my experience of my job than the experience of training. The things I felt angry about were often more displaced from stuff that was going on at work.

In the data recognise that not all experiences in training are based in observable fact and that attitudes are influenced also by pre-conscious and unconscious mental functioning and experiences of the past.

Datum 35 respondent acknowledges that the sense of grievance sometimes accompanying the training experience is multi-faceted. In taking responsibility for managing the inevitable strain of training the respondent was able to analyse some of the negative feelings associated with periodic disenchantment, which had at times been displaced onto the training.

Overall varied impressionistic descriptions of how respondents experienced the Training Institute largely focused on their relationships with the Training Committee. In a paper dealing with being a psychoanalyst in the context of the pressures brought to bear within the sociology of Training Institutes Pearl King suggests that:

(‘.’) a psychoanalyst who has a secure sense of his own identity and of his own worth, based on a real appraisal of himself, and not on narcissistic wishful thinking, is more able to contain his vulnerability and to act with integrity when confronted with the pressures of a senior colleague or group of colleagues, against his better judgement. This capacity for integrity I link with an individual’s sense of his own identity, which is rooted in a feeling of responsibility for himself as a whole person, for his mind and his body (King, 1998).

Discussion about the Training Institutes themselves revealed a range of impressions which were by and large related to the individual trainee’s relationship with the Training Committee. This had for most become modified over the intervening years.

In this sense the *incestuous* and institutionalised nature of psychoanalytic training institutes encourages a system described by some as *protectionism* in which senior graduates become the future training analysts and members of the Training Committee. This practice may go some way towards accounting for criticism levelled at the training analyst system, as well as resistance to change within psychoanalytic training Institutes.

Who is the Training Committee?

(36) [1609:489-495]

I think the image of the training committee in my mind was of a terribly strict group of people who didn't think I was up to much. As if they were a kind or club or committee.... I had lots of ('.') I suppose projections about who they were andmy image of them was stricter and harsher than my actual experience of them as individuals.

(37) [1606:456-460]

I was just thinking that youbecoming part of the post-graduate group you do realise that the organisation is bigger than the Training Committee. I probably knew that but to go to a meeting where there are people there who are not involved at all in the Training Committee is really quite interesting and you can see that actually it's a broader base than you think.

Interestingly, the data suggest that during the course of training faculty members are imbued with almost *god-like* qualities who are credited with having the power of life and death, or at least the power to shatter dreams and make or break careers.

Data reveal that, for some, the Training Committee takes on the complexion of a benign, helpful and kindly group, which others perceive as a persecutory, uncaring body, indifferent to the needs of trainees. While perception may be influenced by actual training experiences it is also susceptible to the influence of both individual personal experience and personalities, as well as personal background and predisposition.

Data 36 and 37 highlight the wider perception of the Training Committee post-graduate.

As a trainee datum 36 respondent entertained an idea that members of the Training Committee had a poor opinion of him/her. Laughing as s/he remembers them in imagination as a closely-knit group, well-known to one another and perhaps socialising together, his/her knowledge of them now as colleagues has dramatically altered this perception.

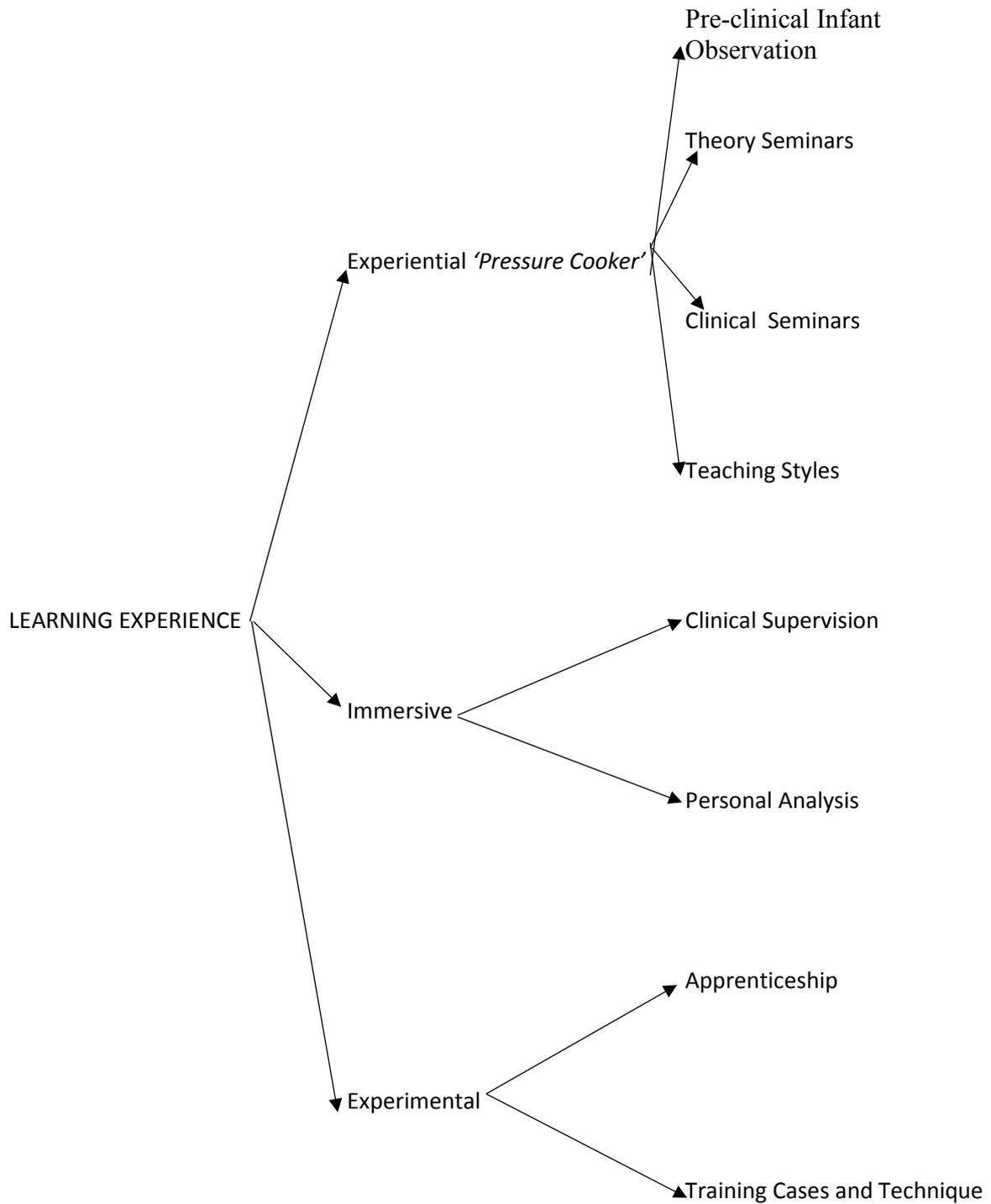
The perception of the Training Committee as *all-powerful* has also been modified in data 37 through membership of the graduate body and recognition that the Training committee **is not** the whole.

Summary

Some inhibiting factors in psychoanalytic training experienced by students included:

- Requirement to change to an analyst approved by, or serving on, the training committee having already begun in analysis prior to training
- Previous training and experience not counting towards psychoanalytic training;
- Infant observation courses undertaken elsewhere not accepted by training institutes and having to be repeated
- The reporting process, seen as a source of enormous anxiety
- The requirement to start again from the beginning if a training patient decides, perhaps after several months, to discontinue therapy which could set training back for up to a year.
- Serious difficulties arose when a trainee's progress was limited through problems arising in the supervisory relationship, or, although encountered relatively rarely
- The relationship with the training analyst and
- Lack of clarity regarding expectations of the training committee in relation to standards or the criteria on which written reports were to be evaluated
- Decisions made by the training committee regarding the trainee's readiness to complete training, with delays in the presentation of a final paper
- The effects of personal difficulties arising between members of the training committee, particularly where analyst and supervisor do not share the same theoretical orientation.

4. LEARNING EXPERIENCE



LEARNING EXPERIENCE

Introduction

Learning experience explores the educational, experiential and experimental aspects of psychoanalytic training relating to clinical and theory seminars, supervision and technique.

The first year in training is spent in personal psychotherapy or psychoanalysis and in participating in an infant observation course which, as previously outlined, entails spending a year, and in some cases eighteen month, in observation of a new-born baby within the context of a family environment, with particular focus on the care-giving relationship, usually that of the mother - infant relationship. A monthly seminar is held in which students discuss their observations.

4. Learning Experience

4.1 Experiential 'Pressure Cooker'

Pre - clinical Year

4.1.1 Infant Observation

(1) [1609:276-282]

I think of any single component of the training it was the most helpful. It was justto have that year in analysis and the year which for me was Well now it's the pre-clinical year but for me I just went along early and did my first year but I think in terms of thinking about an analytic position and sitting and waiting and watching but not rushing in and doing anything..... I don't think I learned a huge amount about mothers and babies but But I think I learned a huge amount about just sitting and not doing a huge amount.

In data 1 and 2 the respondent refers indirectly to the setting or framework within which psychoanalytic psychotherapy and psychoanalysis takes place *directed to allowing the evolution of transference phenomenon*, which includes the physical setting, frequency and duration of sessions. The reference here is more to the experience in therapy of a quiet, attentive, warm and wholly respectful, benign, responsive human presence as the physical analogue of the psychological space necessary in which the *potential space* becomes not only a metaphor but a psychic reality in which transference readily develops.

(2) [1609:286-295]

I suppose it was that business of just trusting and waiting and feeling anxious but not doing anything and I think it helped. I still think about my practice now but also because of our observation group ... very free and not having to do something and not having to produce something at the end of it other than just experience it.

As Blakeman and Goldberger (2016) have said:

although infant studies cannot be used to make analogous, global inferences to the analyst-patient dyad, it is the case that early non-verbal implicit emotional memories persist profoundly into adulthood, and since ours is a discipline that emphasises unconscious phenomena, integration of nonconscious affective communication remains crucial to our therapeutic task .

They go on to submit that as the major discoveries regarding infant development have all been made since Freud's death empirical research is required.

(3) [1609:302-304]

Maybe not as clear at the time but in retrospect yes I think very much that knowing of an analytic attitude. Things don't click into place when you're doing them but afterwards it seems to sit very much ... to my mind it's integral to the training.

Datum 3 refers to the analyst's mental attitude. Otherwise designated the *analytic attitude*, which is also integral to the setting.

This was originally adumbrated by Freud in the *rules of abstinence* and *analytic reserve* in the metaphor of the analyst as a mirror, which at various times in the evolution of

psychoanalysis has produced the caricature of the *silent* analyst. Essentially the analyst's stance and the analytic attitude involves developing a therapeutic alliance through acceptance, empathy and tact together with evenly suspended attention, *psychoanalytic listening*, and the reflective function of the analyst, aimed towards minimising distortions in the transference and enabling patients to express themselves more freely. Freud's own approach was more natural than his rules of abstinence and mirror function suggest. Contemporary analysts, whilst attending to the frame tend also to focus on the importance of flexibility within the frame, and on being natural and sincere.

(4) [1610: 425-426]

You can see that's part of the development isn't it? I really saw that. And just so interesting because this baby was learning that it's ok to fall over, it's not the end of the world.

Data 4 and 5 speak to the role of infant observation in focusing the trainees' attention on developmental approaches in psychoanalytic theorising, which, in datum 5, later contributed to a more thorough understanding of comparative theory.

(5) [1612: 282-287]

I think it was only much later on I started to think about the developmental and theoretical different approaches and to Some of that was to do with doing some teaching and revisiting the kind of differences from a more kind of Kleinian approach to infant development to an Anna Freudian approach. So I think I learned later on to put it together and the earlier infant observation experience was just a good grounding.

In the role of non-participant observer, infant observation contributes to the understanding of the development of an *analytic attitude* – the capacity for reflection rather than action, intuition, absorption and containment of powerful affects, and becomes an invaluable learning experience in appreciating the nuances of an analytic stance. Reflecting rather than acting on powerful affects allows access to deeper conscious and unconscious mental

processes which *translate, eventually, in the analyst's exploration of transference and countertransference* (Kernberg, 2006, p.196).

The corpus of psychoanalytic theory is enormous and, encompassed within a programme of academic seminars under the direction of the curriculum co-ordinator, is conveyed through theoretical and clinical seminars, supervision and, indirectly, personal analysis.

Strikingly although all trainees had significant academic experience at advanced professional levels in other spheres they never the less found the learning experience required of psychoanalytic training, focused as it is on experiential as well as intellectual and experimental learning, exacting, although transformational in the sense of discovery both of themselves and other people. The non-linear developmental, as well as the relational nature of learning is clearly demonstrable in what follows.

4.1.2 Theory Seminars

As chairman of the curriculum committee at the Columbia Centre for Psychoanalytic Training and Research Auchincloss wrote of the difficulties of finding '*a proper balance between the intellectual and experiential aspects of psycho-analytic education*', the paradox of psychoanalytic training and the dangers of over-whelming students:

....At the same time, we insist that they keep in mind an extraordinary range of psychoanalytic theories of the mind and of techniques as well as knowledge of the human condition derived from every conceivable discipline. In short, we tell them that in order to understand psychoanalysis, they ought to know everything, even as they must understand and accept that perhaps they can claim to know nothing (Auchincloss, 1997).

Exacting Demands

(6) [1611: 430 -432]

And you know reading accounts of papers and what is said next and think;wish I could do that as well as this person.... Really draw inspiration..... think we get a lot of inspiration from reading really good authors.

Datum 6 respondent draws inspiration from theory papers read for and discussed in seminars. The theoretical component of training demanded exacting sacrifices of time in order to stay abreast of the volume of required reading and to acquire some understanding of theoretical concepts. Respondent was acutely aware of the personal and family sacrifices involved.

(7) [1609: 122-125]

I had a sense I was certainly aware at times of the amount of reading and the amount.... I remember sometimes talking to other people and People making all sorts of sacrifices to get the reading done.

Data 7 and 8 comment on the volume of required reading for seminars, noting the sacrifices made by some trainees, and perhaps making comparison with others with regard to whether everyone in the seminar group read all the papers.

(8) [1609:128-130]

(‘.’) wasn’t somebody who was reading every single reference, and I’m not sure if people were or not, but I do get the impression some years of groups were. I suppose people who were working full-time I think struggled.

Data suggest that while inspiration could be drawn from reading seminal papers, and identifying with the interpretive process, this could also plant doubt for respondents about their own ability in relation to theory-building and interpretation. Respondents were acutely aware of the exacting personal and family sacrifices involved.

Most felt that they did not always understand the seminar paper and learned by *struggling with the material*. Through a gradual process of assimilation respondents had grown to acquire a better theoretical understanding over the course of continuing to read and re-read papers, sometimes in post-graduate seminars.

Some were more conscientious than others in reading all papers whilst others read only what was required for the seminar, with those in full-time work struggling to meet demands. For

trainees joining the rolling programme mid-way through the theoretical seminar programme the task could be all the more exacting without the benefit of having read earlier papers, with which the rest of the group were already familiar.

(9) [1607: 516-518]

Being in a training group you appreciate different styles of teaching and different Something about making a homogenous teaching course rather than that students are getting a good teaching experience.

The Training Institute has a duty to deliver a curriculum consistent with the tradition of psychoanalytic theory. Datum 9 refers indirectly to the notion that the quality of the teaching experience itself cannot be guaranteed given that the curriculum is *taught* by members of the training committee not all of whom, gifted as they may be in the art of psychotherapy or psychoanalysis, may not be gifted teachers. Much in the responses of participants centres on the quality of leadership demonstrated by the seminar leader.

Potential Humiliation

(10) [1609:148-155]

('.') we usually had a kind of rota or one of us would present each of three papers. It was more uncomfortable if you hadn't read the paper I think! I remember there was one person in my year who dropped outjust stopped speaking in seminarsdecided to withdraw... found it unbearable in seminars.

Datum 10 respondent refers to the uncomfortable experience in theory seminars, in which members were expected in turn to present their understanding of the required reading for that session. This could be anxiety provoking and/or humiliating for those who felt exposed in the group to fears of criticism in the presence of their colleagues and a member of the Training Committee, as seminar leader. This may have been particularly the case in the instance of a seminar leader who did not take an active role in introducing the paper but

instead sat silently in the group awaiting trainees' responses. Conversely there were, as datum 11 illustrates others who relished the intellectual challenge offered.

(11) [1608: 446-447]

I particularly liked being taught by people who had an affection for and loved the theory. So the guy that taught us Freud would see himself as a Freudian and just loved Freud.

Struggle and Inspiration

(12) [1612:177-180]

They saw it as the learning process.....they saw it all as stuff that we had to struggle with ourselves and em..... And of course that needs to be part of it, but it felt to me as if it was skewed too much towards just waiting for us to sort it all out.

Datum 12 respondent suggests some seminar leaders seemed to convey the impression that struggling with the material was part of the process, which the respondent recognised as to some extent valid, but felt never-the-less that, particularly in early days of training, more direction would have been helpful.

(13) [1610:273-276]

I appreciated the intellectual rigour. It's something that for me is another bit of the holy grail... and I love theory and not just empirical process and I get irritated by pragmatism...So the fact that I could develop more of an intellectual understanding.....

The respondent of datum 13 however relished the intellectual challenge of exploring theory.

Psychological Safety and Paranoiagenic Experience.

As the data suggest, experience in theoretical seminars was variable with some trainees feeling at ease in exploring unfamiliar concepts, using the freedom to be creative in their thinking, and others appreciative of the intellectual stimulation of close attention to the study of theory.

Conversely, discomfort in the seminar was associated with feeling in ignorance of the material and the fear perhaps of being exposed as less well informed or less diligent than others.

Brodbeck who participated in a study of its own training institution carried out by the Transparency Commission of the German Psychoanalytic Association between 1997 to 2003 has used the results of the study as a basis for an interesting paper which addresses *Anxiety in Psychoanalytic Training from the Candidates Point of View*.

Brodbeck goes on to write of the *uncertain framework* of theories and technique which fuel anxiety in training. In the process of learning in this situation trainees are confronted with their own uncertainty, incompetence and *not knowing*, and lack of knowledge, which they can experience as deficiencies in themselves, with, Brodbeck says, *the danger of denunciation and devaluation*.

In what amounts to power in the relationship Brodbeck submits that not enough attention is paid to the *scientific and epistemological* problems in psychoanalytic education. He seems to suggest that greater attention should be paid to the didactic element in learning and that by not doing so seminar leaders may create a degree of powerlessness, which fuels anxiety in the training situation

(15) [1609:161-164]

I think there was the freedom and I enjoyed the discussion and the freedom just to be able to... the seminar leader saying: 'Just say what you think'. I found the seminars quite stimulating. I was never quite sure I'd understood the papers but I..... I didn't feel I don't remember feeling hugely intimidated.

In contrast datum 15 respondent experienced a sense of freedom and creativity associated with the capacity to think in seminars, whether or not this resulted in fully understanding the material.

Given that the person running the seminar group is also a Member of the Training Committee there may have been unspoken fears in the group that individual *performances* would be reported to the Training Committee and affect the student's progression.

In some of the smaller institutes because of fewer psychotherapists and psycho-analysts available to fulfil the necessary roles there are overlapping areas of responsibility. Seminar leaders are the same Training Committee Members who are also the supervisors and the analysts of the trainees.

Although it is not made explicit in the data it is not inconceivable that anxiety in some trainees may have resulted from the presence in the group of a seminar leader who also fulfilled the role of Clinical Supervisor or even Analyst to perhaps more than one member of the training group.

4.1.3 Clinical Seminars.

(16) [1607:326-329]

('.') could see some of them were really struggling you know... in that they were up against a clash of cultures struggling to work psychodynamically as opposed to psychiatrically.

Datum 16 is a reference to recognition of the struggle that some trainees, qualified in other modalities, undergo in re-orientating their thinking. Thinking analytically rather than relying on other frames of reference for understanding unconscious phenomena requires a paradigmatic shift.

Students of psychotherapy and psychoanalysis have already acquired a professional identity in another field but:

...they will discover that while that gives them entre into that profession it is of limited help to them as psychoanalysts in because many of the skills necessary for operating

successfully in their original profession may be antithetical to the skills necessary for working as a psychoanalyst (King, 1988, p.11).

(17) [1609: 218-223]

I remember once presenting a case and I don't think I got past the first paragraph ('.....') we just spent the whole time talking about the first ('.....')it was one of the most helpful presentations ...you know I just found it incredibly rich...just the level that that first bit of the session could be thought about. There were strikingly stimulating seminars leaders and other people who were good but ('.....').

Datum 17 seemed to mark something of an epiphany in that the respondent experienced a quite different level of understanding through reporting, as part of a session, an apparently *ordinary* exchange which had occurred in the opening moments of a session. In essence, through creative thinking, in dealing with the beginning of the session analytically, the seminar leader revealed insights into the initial communication, which would not otherwise have become manifest to the respondent at this early stage of training.

(18) [1612:169-173]

And I felt at best that the difference between an interactive thing where some input was given and then you could make some contribution or associations compared to you know silence and people feeling persecuted (laughing) if they said something ...so.....and I don't think it was just me... I think it was a common experience.

Linking the importance of theory for technique and psychoanalytic thinking in practice data 18 and 19 is critical of the lack of engagement with the theory of technique in seminars, learned only later in clinical practice through ongoing post-graduate supervision.

(19) [1612: 317-327]

Looking back I would have liked to have had experience of a more creative approach to thinking about clinical work. Not a lot of clinical seminar leaders who seemed to be able to use their own aliveness and creative capacity to help us think about how we might do that with patients. I've had to learn to do that from supervisors post-qualification.

Datum 19 respondent refers to the freedom and creative capacity through which to make *use of oneself* in psychotherapy and psychoanalysis. This is associated with the analyst's

capacity to be natural and sincere, the foundations of empathy and tact, which Ferenczi viewed as the most favourable atmosphere or *environmental provision* (Robinson, 2013) of psychoanalysis.

4.1.4 Teaching Styles

Teaching is no less an art than is the practice of psychoanalysis (Ogden, 2006).

It is for this reason, Ogden says, that he encourages supervisees to read fiction and poetry in analytic seminars, which he sees as an *indispensable part of teaching psychoanalysis*.

The respondents' experience might suggest that teachers are born not made. Some seminar leaders remained almost silent, apparently in the belief that the trainees' learning was enhanced by a *struggle with the material*, while others adopted a more interactive style, which the majority of students experienced as facilitative. Particularly in the early stages of training, in which people spoke of *feeling like a child* in terms of learning, respondents experienced silences in the seminar leader as intimidating, described by some as *persecutory*.

(20) [1612: 345-347]

(‘.’) it may be easier and safer to be told what and when to do things (‘.....’) but direct actually it’s incredibly limiting because one doesn’t learn to use oneself, one’s own associations and em.....

Datum 20 respondent, more appreciative of opportunities to develop through experimenting with technique found directive ways of working limiting. This may in part be attributable to the role of the institute in ascertaining that graduates can be considered a *safe pair of hands*, and unfortunately in the process stifling developing autonomy and creativity.

(21) [1612:210-219]

It took me a long time to work out that you know.... It’s very different It, they (seminar leaders) have a more developmental approach, so an active holding would be naturally..... ...they would do that anyway and the feeling of that for me was very different from somebody who would come in (to the seminar) and one had to work hard not to fall into a more paranoid position (laughing), you know demanded much greater ego strengthen you know of

course they could say: 'You're adults in training so you should have the ego strength to deal with it anyway'. (Pause)..... I think an active developmental approach was probably more helpful for me. And once I realised that for me then that ultimately translated into clinical work and still does. And the longer I've gone into practice the more I realise how powerful the differences are in approach.

Datum 21 emphasises the importance of theoretical underpinnings for psychoanalytic technique and is a reference to Winnicott's work relating to environmental provision and the facilitating environment in which in the theory of infant development: *'the environmental holding of reality is internalised (along with other aspects that go to make up its internal representation) to make a framework within which the object can be subjectively experienced, and the self experienced as alive without loss of a sense of shared reality'* (Robinson, 2015).

The data raise several issues associated with both theory and clinical seminar groups, some of which also relate to teaching styles and the development of individual creativity. There is beginning to be a clear sense of recognition that, for some, allegiance to a specific theoretical stance has less to do with the scientific merits of theorising than the extent to which preference for a particular mode of sense-making, evidenced by personal conduct and attitudes in seminar leaders and supervisors, and provision of a *facilitating environment* (Winnicott, 1960), is motivated by very personal feelings.

Although theories are learned, the use of theory, derives from the therapist's preconscious (descriptive unconscious) and comes out of the living interaction with the patient. Parsons draws attention to Wright's idea of theory (Wright 1991) as having a public and a private face suggesting that *a therapist's theory in many ways mirrors the structure of his own self:*

On one hand it mediates his relation to a group - a group of practitioners who all believe a similar theory. In this sense it exists 'out there' as something that is independent of the therapist's self. On the other hand it can be thought of as lying between the therapist and his patient, mediating that relationship and forming and

being formed (or re-forming) at that interface. Between these two, it occupies an essentially intimate relationship to the therapist's own self - it is in there, part of him, inside him (Wright, 1991).

(22) [1609:132-142]

There was a kind of culture of having time, and time to think and people being open to what you said. But the seminars I remember there were some seminar leaders you warmed to more than others and others that had different styles. There were uncomfortable silences..... I think it was [named person] who had a background in teaching who taught (Laughing) the seminar.... So there was a huge range of.....

Data 21 and 22 respondents refer indirectly to the variability of teaching skills in seminar leaders, with some more competent and enthusiastic teachers than others, coupled with an impression of the seminar leaders' theoretical stance gleaned from the ways in which they represent themselves to the training group. The unfinished sentence of data 22 may suggest an unwillingness to be overtly critical.

(23) [1612:152-156]

('.') although they were supposed to be there to teach you, you really got a sense of how they were present in the room with the seminar group would have links with how they were present in the room with patientsso kind of soaked it up by osmosis and then got the theoretical stuff almost sort of later on (Laughing) ('...'). In fact I probably didn't put the theoretical stuff together properly until after I'd finished training.

Datum 23 respondent had more of a sense of seminar leaders' theoretical orientation from his/her conduct in the group. Any real understanding of theoretical constructs only really developed in post-graduate work in teaching others, and in supervision.

4. 2. Immersion.

4.2.1 Clinical Supervision

(24) [1607: 370-376]

(‘.’) and I think maybe that’s harder for people when you’re hitting something, you know a new.....hitting the training at an earlier stage in their development ... I think coming to training earlier you’re much moreI don’t knowit’ll be interesting really I’m afraid I’ve got rather a rosy memory (laughing). I don’t think that’s just time you know I think it’s I had a good experience and I stopped thinking that it was ‘second best’ or thinking ‘I’m not going to get much from here – I came on leaps and bounds, my work really.

(25) [1607: 444-445]

There’s lots of things about training actually which opens up your mind about life and other people ... it’s not just the theory that you’re finding.

Data 24 and 25 reveals a respondent, already highly skilled and experienced in more than one professional role and with a good deal of experience too in the psychotherapeutic field, who had initially perhaps felt that there may be few surprises in terms of new learning for him/her in psychoanalytic training, compared for instance to a more naïve trainee with less experience of both the wider world and the psychotherapeutic world.

In the event training was transformative both of his/her own world view and in exceeding expectations intellectually and experientially. To some extent this seemed to have been related to his/her sense of finding an atmosphere in which, contrary to expectation s/he felt understood and accepted; able to proceed at his/her own pace within the inevitable demands imposed by the organisational structure of training; to be more creative than had hitherto been possible; and experienced real joy in his/her own creative intellectual development in terms of clinical work.

This was later attributed by the respondent in part to already having been as it were tested intellectually and personally, knowing and trusting him/herself and not being intimidated by the enormity of the task.

Embarrassment (expressed in laughter) about having had such a good experience of training may be related indirectly to acknowledging a positive transference in which s/he remains closely affiliated with his/her original training in psychoanalytic psychotherapy. At the same

time s/he was able to acknowledge feeling vulnerable to the familiar anxieties which accompany new learning and, as a senior experienced practitioner, vulnerable also to the internal politics of psychoanalytic institutions.

(26) [1607:497-501]

Well (named supervisor) had a very bossy style but on the other hand I always felt I could argue with him. But we had to work something out in supervision with me because on occasions I asked him to stop because: you're going too quick for me ('...'), felt a bit over-bombarded.

Although it is not possible to say with any certainty datum 26 suggests a rather paternalistic approach to supervision. Keen to demonstrate his knowledge the supervisor was in danger of overwhelming the respondent rather than encouraging associations to the material and, in this way, the development of the creative capacity to think analytically for him/herself. The respondent was capable of challenging this approach, which is never-the-less reminiscent in another context of what Paulo Freire has characterised as *anti-dialogical banking education* (Freire, 1970).

In anti-dialogical banking education as it is caricatured he says teachers disseminate information to a largely ignorant audience in the expectation that information will be absorbed unchallenged and unquestioned. It is the polar opposite to the freedom that Freire promotes in enabling creative engagement with learning.

(27) [1607: 550-554]

I think there is something about it at its best in psychoanalytic approaches that really values individual differences. For all the conformity, this and that and the other forces in any institution, but I think there is also a..... quite a lot of flexibility about people developing in their own ways. You know you can deliver a curriculum but you can't say how long someone's got to take.....particular cases and youfluidity.....that there's not the pressure to hurry up.

The respondent of datum 27, able to acknowledge the short-comings of training, at the same time credits psychoanalytic training with the capacity and flexibility to encourage individual creative development.

(28) [1607: 585-592]

But how do you build confidence and encourage confidence...em... when there are some very tricky things at the heart of our organisations I think. A bit like any professional body I think but because of the core the centrality of the analysis I think that transference carries on living inside the same organisation and the process of ... ofwell we're elders now and we're the same old flawed people we ever were but that's not to say we're not still immensely powerful figures.

Datum 28 respondent draws attention to the institutionalisation of psychoanalytic politics both in terms of the training analyst system and the institutional and personal transference relationships which persists and colour relationships within psychoanalytic training organisations.

In addition to acknowledging the inevitability of anxiety, which is inherent in psychoanalytic training, Brodbeck also points out that psychoanalysts struggle to apply psychoanalytic insights about social group dynamic processes to the groups to which they themselves belong, specifically the origins of *unconscious institutional aggression* resulting from institutional dysfunction.

(29) [1607:627-631]

('.') deepening your knowledge of anything ...it gets more and more difficult in one way...in a way doesn't get more and more... you know each new growth is the same awful pain of you being so stupid..... everything you've actually got doesn't seem to count for much because you're up against something difficult and it doesn't sort of stop.....the idea of creativity across the life-cycle (laughing) is interesting.

Datum 29 respondent reveals a poignant moment, which seems almost a plea, in which the respondent notes that however much one thinks one knows or has learned one never *arrives*,

and the painful experiences of earlier learning are continually repeated as one progresses and becomes more senior and experienced.

To this extent it seems that no matter how much one achieves *nothing is ever enough* and more and more is demanded, which is at times an onerous responsibility. The datum also acknowledges that achievement is not static and points to the always evolving nature of the development of creativity, as well as to the destruction and loss of moving from states of dependence to relative independence.

(30) [1606:282-285]

(‘.’) contrast actually (stood out) I think because I had one male and one female supervisor and I wouldn’t know what school the male supervisor was from (‘.....’) they had very different (styles).....and that was really refreshing, to have different styles and a different stance.

(31) [1606:299-310]

Yeah... no I didn’t feel that I had to become like my supervisor. Oh no, no , not to beI would always respect what was said but I didn’t feel I needed necessarily to agree (laughing). Pause. It wouldn’t have felt authentic.

Appreciation of different styles in supervision, as well as differentiation from the clinical supervisor, in data 30 and 31 are important steps towards developing an authentic psychoanalytic self, essential to creativity.

Training supervisors receive no formal training in the art of supervision, with the broadly accepted, unsubstantiated view that attainment of training analyst status automatically confers supervisory expertise. The dynamics of the supervisory relationship are complex and, according to Pegeron (2008), who has written of the *fundamental paradox of psychoanalytic education*, receive insufficient attention in the literature dealing with supervision, and the impact on candidates of problems in supervisory experiences.

In the results of a survey carried out by Pegeron with candidates, who had undertaken *a course on the supervisory process for candidates*, which he initiated and conducted, candidates reported that supervisors had little appreciation of the social and economic pressures with which students struggle; paid little heed to their legitimate concerns, including the enormous emotional impact of supervision; the effects on training cases; the trainee's relationship to the work and to the institute, all of which concerns were seen by supervisors as more properly belonging in analysis.

Such important issues affecting the supervisory relationship were not always discussed between supervisor and supervisee and Cabaniss reported that in research conducted by the Columbian Project, in the case of almost half of the respondents, no discussion of the supervisory relationship took place at all, and some supervisors failed to discuss with trainees how they were evaluated.

A number of other researchers, notably Szecsödy and Lebovici, who refers to clinical supervision as '*a condition of transmission of psychoanalysis from one generation to another*', have also drawn attention to the need for formalised training for supervisors and the central role of training in the development of a psychoanalytic identity.

(32) [1611: 179-184]

People were seeing their training cases by then and he..eh the presenter (a trainee) would present for the first few minutes of seeing somebody and he (clinical seminar leader) almost interrupted and he would say: 'How was that – what if somebody said that to you? And he was absolutely terrific because you just thought: My goodness yes this is reallymakes you think actually what it's like to be eh.... And having to be quite careful and really think about what your responses were and also be genuine. Because he worked with adolescents and he said adolescents don't give you much rope....if they see anything ... you know, you're not genuine they come down on you like a ton of bricks! I thought that wasthe whole experience ...we had only two or three of them... incredibly healthy. It was a bit nerve wracking, but it was very, very helpful indeed and I would have liked more of that.

Datum 32 exemplifies the learning that can take place in optimal conditions in a clinical seminar in which trainees question and think for themselves about otherwise taken for granted everyday practice and the use of language. In psychoanalytic work, not only how the analyst listens but what he says has to be explored in relation to its impact on the patient and the intersubjective process, in which the analyst's honesty, integrity and genuineness, or its opposite, are easily detected by the recipients.

In a paper in which Ferenczi (1955) finds the word *tact* he was responding to his own wish to contribute to Freud's paper on technique and to an examination of what he felt remained '*the indefinable something which depends on the individuality of the analyst*' (Parsons, 2000).

Taken together empathy, tact and being natural speak of the analyst's freedom to use himself beyond the level of consciousness in the process of analysis: his bodily self in empathy; his unconscious as a receiving instrument for the patient's unconscious; his evenly suspended attention as complimentary to the patient's free association. Together they form the basis for elasticity and the analyst's readiness to 'yield like an elastic band to the patient's pull without ceasing to pull in his own direction' (Ferenczi, 1955, p.95), especially in the realm of transference where the analyst has to be willing to be pulled towards occupying a particular transference role so as to be able to recognise it whilst pulling back from it sufficiently not to occupy it (Robinson, 2013).

According to Robinson - Freud, Ferenczi and Balint were in agreement that empathy and tact, flexibility, naturalness and a personal and professional bearing could be assimilated, though not directly taught, through reading papers and by being passed on from analyst to analyst. Polanyi, (1966) adumbrated how this might come about with '*the process of transmission learned by apprenticeship and practice within a shared community*'.

(33) [1611:228-234]

('.) so it was very, very kindly done and I.... non-shaming really, very un-shaming but made me think....and it took me a long time to get hold of what..... and had to help me I think to get hold of really what some of what was going on for the patient really. And eh... so it felt ah..... held my hand very well and I think that eh..... I got through that and by the end of the second case I had a very.....had a completely different approach ('..'). Then I was three quarters of the way through and I was beginning to get the hang of things.

Datum 33 respondent, in referring to a *non-shaming experience*, may imply circumstances in which shame may conceivably be an issue in the personal exposure of candidates in psychoanalytic supervision.

Buechler addresses the issue of ‘Shaming Psychoanalytic Candidates’ and, whilst not advocating shaming candidates, suggests that shame has an adaptive function in increasing self-awareness and sensitivity to our impact on others.

Buechler refers to Sullivan’s suggestion that we learn to become *social creatures* through *experiencing various degrees of failure* and goes on to say that the candidate, revealing personal limitations and their effect on clinical work ‘*inevitably feels some shame, as would any other human being acculturated in our society*’.

So for so many reasons the candidate’s self-worth is likely to be deeply affected by how his control cases seem to be going. A competitive climate can also foster the candidate’s shame. We subtly promote competition among candidates by, for example, comparing one class with another, or candidates with each other, or with candidates in golden analytic eras in the past. It is not hard, in classes, to privilege certain kinds of contributions to the discussion, thus valuing one type of intellect over others (Buechler, 2008).

In taking into consideration the level of exposure in supervision, and in accepting a certain degree of shame as inevitable and even adaptive, the question to which the paper is addressed is how can efforts be made as supervisors to *delimit anxious shame and shame about shame in analytic training?*

... it is the shame about feeling shame that, I think, is unequivocally harmful, unnecessary, and potentially avoidable in training. We train people to do something that is intensely personal. If we were teaching people how to be carpenters we would pass judgement on what they produce, but it wouldn’t reflect so exquisitely on who they are as human beings. An analyst’s hopes for her patient reflect her deepest, intensely personal values about life. The outcome of the treatments she conducts can have a powerful impact on her own sense of self (Buechler, 2008).

(34) [1611:235-237]

(‘.’) allowed space for me to have my own ideas and think, it was a very buzzy experience and ideas were just.....and it was a fabulously creative space.

Conversely datum 34 highlights the excitement with which respondents welcomed creative opportunities, in both the immersive experience of training and in clinical supervision, to develop ideas and nurture individual creative development.

4.2.2 Personal Psychotherapy/Psycho-analysis

(35) [1607: 201-212]

I mean I'm pleased I'd been in analysis quite some time before - I mean quite some time before the training [... ..] I mean people come so freshly and I think: They've not really done much work on themselves before. Yeah – and I think so I was interested in being in....in doing something for myself [Pause]That probably makeswell I kind of remember the change , I thought: 'Oh! .. now you've got to ... not report ... you've got to say'. But I don't know if it's sort of a delusion, I felt quite trusting. I didn't get particularly paranoid about my analyst. I sort of did feel a basic: Well I'm sure if there was anything going to be any trouble I'd sort of know by now. I know there were people who got really seized up thinking the feedback...supervisor... whatever, they couldn't even consider a case, or think about a case until they'd been absolutely told, and I never felt that.

Datum 35 alludes to a pre-training analysis in which, having already confronted some personal issues, comparison is made between this experience and training analysis, in which there was a greater felt need to be scrupulously honest. At the same time, given pre-existing self-knowledge and the belief that there would be *few surprises* in training analysis, (that s/he would not make unwelcome discoveries beyond what s/he already knew) perhaps bolstered self-confidence when compared to the experience of those in analysis for the first time as trainees.

Doing something for myself appears to be an indirect reference to the knowledge that some trainees, perhaps defensively, view training analysis as little more than a necessary aspect of training, disavowing any personal need for analysis. Aware of the reporting function of the

analyst, in terms of progression to clinical work, trust in the analyst was undiminished in this data extract. This was attributed to self-belief and confidence, as well as faith in the process.

(36) [1611:240-242]

(‘.’) so I think it was the holding structures and the people who did it and of course [named person] being the analyst – it was an extraordinary thing really.

The data point to the ways in which trainee psychotherapists and psycho-analysts, working from an awareness of personal vulnerability learn initially through identification with their analyst and in so doing develop empathic attunement, assimilate technique and internalise analytic capacity, which allows for ongoing self-analysis.

(37) [1611:140-143]

(Talking of experience in analysis)..... very extraordinary em....and to have an experience of course which was unique but experience that you can then.....how on earth do you see patients really without having had that experience? Well I mean you could yes of course you can but its eh...it enriched it immeasurably.

Datum 37 respondent draws attention to the unique experience of personal analysis, without which it is difficult to envisage working with patients.

(38) [1610:38-44]

(‘.’) but I suppose it is because you’re constantly having to look at yourself and bring yourself into question; try to explore your own blind-spots; try to make some sort of sense out of the things that drive you em... and.... and automatically you have the experience of transference actually so that you knowIt’s a little bit like Freud said: You can’t destroy anything in effigy which is... you know what he’s talking about..... It’s got to be experienced in the transference. And he’s very clear too isn’t he that you can’t provoke a new conflict deliberately.

Data 38 and 39 respondent emphasises the importance of training analysis, which facilitates ongoing self-analysis, and of remaining open to one’s own vulnerabilities as the lens of

experience through which to have a living experience of transference and countertransference.

(39) [1610:49-57]

(‘.’) and I do think understanding your own vulnerabilities and giving you the capacity to keep on doing thatbecause fairly recently I’ve come across a series of difficult things.....I think it was something about having had analysis that allowed me to do my own analysis of it Something about you know internalisation and analytic capacity that is important.

(40) [1610:60-62]

It’s as if when you have it, it’s a kind of experiential model but the idea that’s it’s a key part of training is something that distinguishes certainly the BPC and IPA trainings.

Data 40 and 41 respondent suggests that personal analysis, as an experiential model and essential distinguishing feature of psychoanalytic work, is a key factor in training which provides a living experience of what it feels like to be a patient, with all its attendant anxieties and uncertainties.

(41) [1610: 88-91]

(‘.’) and even in a very banal way - you know what it’s like to be a patient. You know what it’s like to come in and feel very anxious and not want to say anything and you can imagine very easily the patient coming for the first time and... you know... being paralysed by the situation.

There is a clear sense of recognition in the data that allegiance to a particular theoretical stance has to do less with the scientific merits of theorising than with the sense in which preference for a particular mode of sense-making, as evidenced in personal conduct and attitudes, and the provision of a *facilitating environment* (Winnicott, 1960), is largely motivated by disposition and experience. *Inherited tendencies* in Winnicott’s writing refers to ‘*any inherited factor that works against the experience of being alive*’.

4.3. Experimental

4.3.1 Apprenticeship

To learn by example is to submit to authority. You follow your master because you trust his manner of doing things even when you cannot analyse and account in detail for its effectiveness. By watching the master and emulating his efforts in the presence of his example, the apprentice unconsciously picks up the rules of his art, including those which are not explicitly known to the master himself. These hidden rules can be assimilated only by a person who surrenders himself to that extent uncritically to the imitation of another (Polanyi, 1958. In: Robinson).

Psychoanalytic education involves training in clinical theory and practice of psychoanalytic technique; consideration of the personality of the analyst; lengthy training analysis; recognition of the existence of emotional complexity; unconscious motivation; the conduct of the profession as a whole, including moral and ethical values; painstaking attention to the truth, authenticity, trustworthiness, honesty, integrity, confidentiality and the development of an *analytic attitude*. The supervisory relationship is seen as *an indispensable medium, through which psychoanalytical knowledge is passed on from one generation to the next* (Ogden, 2006).

The student of psychoanalytic psychotherapy and psycho-analysis is in this sense apprenticed to the Institute's *masters*, the training analysts and supervisors, learning initially through emulating the practice of one's own analyst, internalising an analytic capacity and assimilating theory and technique.

'For Polanyi the art of knowing is learned by apprenticeship and practiced within a shared community' (Robinson, 2013). Polanyi speaks of the kind of immersion familiar to psychoanalytic trainees through personal psychotherapy and psychoanalysis, training cases, clinical supervision and seminars as *'dwelling in'*, until such time as, with the emergence of the development of a psychoanalytic identity, *'indwelling'* becomes practiced. This

experience has been indirectly referred to throughout in the responses of participants through comments such as: *it's just part of me, it's in my soul, it's who I am.*

(42) [1609:320- 325]

I mean...I think part of the experience of supervision in training is.... difficult because the idea that I had to be slightly 'on show'.... on my best behaviour.... Present something and I think the year in supervision post-training.....I think there is quite a compromise of the supervisor as your assessor and writing his reports and em.... I was certainly aware at the time of having to impress my supervisor or convey that I was taking this all very seriously in a way that didn't quite free me up just to use supervision.

Datum 42 respondent suggests a sense in which training supervision was accompanied by phantasies and anxieties about the fear of not being taken seriously and of feeling judged and found wanting. This contrasted sharply with the experience of post-graduate supervision. Respondents spoke of experiencing greater freedom to express themselves openly in relation to the material and to *play with ideas* in supervision. The reporting function of the supervisor appears to have played a part in anxieties, stirred up by feeling under scrutiny in training supervision.

In the training situation, in which a more knowledgeable encounters the less knowledgeable, mutuality is more or less created, but not symmetry. The relationship is also power related, especially when the learning process is connected with an external feedback evaluation reporting system for candidate evaluation (Nagell et al, 2014).

Clinical supervision takes place in the context of a highly charged emotional relationship and is an intimate process in which trainees in supervision need to have confidence that the freedom to express themselves openly is not prejudiced. To this end, without disagreement as to the need for validation and critical feed-back, Ogden has said that analytic supervision must be permitted:

the same freedoms and protective measures as (for) the analytical relationship. The need for security, goodwill, respect and discretion means creating the same intimacy of a non-reporting system as in training analysis; that is, confidentiality about what occurs in supervision and the progress of the supervisee toward external institute committees (Nagell et al. 2014).

Learning from experience in psychoanalysis and psychotherapy occurs within the context of emotional experience and the relationships of the therapist-patient and therapist-supervisor:

..learning in psychoanalytic training – and in supervision as the place where the trainee analyst should learn psychoanalytic thinking, understanding and action, find his own working style and develop his own psychoanalytic identity – goes far beyond the acquisition of knowledge and cognitive understanding: It affects the entire personality of the learner, (of the patient, of the supervisee, as well as of the supervisor) and leaves identification facilitating tracks (Nagell et al, 2014).

(43) [1609:546-551]

(‘.’) and in the training I was introduced to the idea that there are things you don’t do and you absolutely don’t do them, but actually more of it about what you do and those apparent rules are not quite as set down as they might appear and I think some of the experience of my own analysis and thinking: ‘Oh this isn’t sort of ... I can’t think what really ...but just like doing more human, ordinary things, you know?’

Although In the beginning stages of training the *rules* are followed scrupulously datum 43 respondent suggests that experience and growing confidence in the process permits of greater flexibility. As witnessed in his/her own analysis s/he was moved on occasion to wonder if the analyst in moments of *ordinariness* had stepped out of his analytic role, as the analyst brought to bear on the process of analysis his own personality, experience, idiosyncrasies and the *freedom to create*.

So it is that listening, simultaneously to surface and depth, with *the whole of one’s soul* becomes the art of psychotherapy and psychoanalysis and the mark of a creative therapist who, without having abandoned the *basics* is no longer so conscious of the earlier struggle involved in holding to the rules and is instead able to turn attention to holding the session,

conceptualised in the metaphor of the frame as an interpersonal representation of an intrapsychic process.

Psychoanalytic technique, which encompasses theoretical, technical, and ethical dimensions in psychoanalytic praxis cannot be taught didactically but, as suggested in the data, is imbibed through apprenticeship, via identification and praxis.

(44) [1609: 327-342]

Pleasing the supervisor, and maybe one more than the other, and part of that might have been different supervisors' personality. Remember sometimes my supervisor saying things that kind of affected me emotionally as much if not ('.....') as what had been said in analysis in a kind ofoften slightly persecutory way But the supervision wasn't just an experience of thinking about the patient it was ...('..') I remember feeling affected emotionally by what was said about the patient and the connection between myself and this phrase ('.....') 'disturbed pathology' and worrying that ('.....') I shouldn't be practicing... or somebody's been speaking to my colleagues. Been found out – 'this guy's in a terrible state' [laughing]. Not sure it ever goes away!

The fear of not being 'good enough' or of being *found out* in datum 44 in which the respondent at an early stage in training, identified with the patient, had experienced disequilibrium in supervision, at times believing that the supervisor, whom s/he experienced as *more strict*, was disapproving and critical of him/her.

As well as being related to anxiety and feelings of shame, the unconfirmed, speculative possibility exists that such feelings may also be representative of unacknowledged parallel process in supervision, in which an aspect of the dynamics of the analysand-analyst relationship may be enacted in the analyst-supervisor relationship, without conscious knowledge of either trainee or supervisor. This is more likely to be the case where a supervisor is of the persuasion that a trainee's transference and countertransference feelings in relation to the supervisory process more properly belong in his/her analysis.

(45) [1610:352-366]

(‘.’) a progress advisor who’s appointed for you right at the beginning and with whom you meet for all the big steps, you know; taking on a patient, first patient, second patient discussing who you’ll have for supervision eh... ..And what they introduced as well I think in order to sort of preserve a breadth of thinking em, ... after you’ve been allowed to take on your second patient you also have a third consultant who you see once a month to discuss the first patient and that third consultant must come from a different theoretical perspective than your supervisor.

Datum 45 offers an example, not only the intensity but also of the theoretical diversity of some trainings in which pluralism is encompassed in the curriculum.

(46) [1610:725-728]

But is it.... Is it something about the opportunity always to both encounter what you don’t know.....Not, or maybe, in the hope of: Oh I can..... I’ll finally get it.... I don’t think it is I’ll finally get it But you’re always able to learn something, you’re always able to develop further and I think it’s that. You never come to a point where you think you know it.

Data 46 respondent describes the never-ending quest of psychoanalytic work in which *not knowing* and uncertainty are constant companions.

4.3.2 Training Cases and Technique.

Finally, I can see one possible test of any psychoanalyst’s scientific rectitude. Is he ready to admit that his technique is the one best suited to his own personality? Does he believe that his achievements are conditioned by the nature of his own complexes and resistances? An answer in the affirmative precludes any claim to infallibility (Ella Sharpe, Memorandum on Technique. In: King and Steiner 1991).

Beginning in clinical work is a milestone in psychoanalytic training. Not enough that students wait a year in analysis before discovering whether their analyst feels they are *ready* to proceed, they have then the task of finding suitable training patients. For those in the fortunate position of already being involved in clinical work this task was rather more straightforward. All potential training cases had in any event to be assessed by a qualified psychotherapist or psychoanalyst.

(47) [1606:345-353]

(With reference to a specific work situation).....so I slightly did it 'under the radar'. Because there was no department you couldn't get people to be seen for psychotherapy where I was working so one of my colleagues.....(the respondent's narrative trailed off here but s/he was in effect saying that the process by which patients were referred at this stage of his/her training, in the absence of an existing referral pathway or protocol, tended to be rather an 'act of faith') I just said to my manager: 'Is it ok if I put a couch in my room?' and he said: 'Yes of course go ahead'. This was in the old days of course when we had a lot more autonomy!

The respondent in datum 47 describes a situation at a time in which psychotherapeutic work attracted support in the public sector. In those areas in which a dedicated psychotherapy service did not exist, training was also supported financially.

(48) [1612:198-201]

I think it gets easier once you have training patients and you're starting to have a bit more sense of live material to work with, em.....So probably I found it quite difficult in the first year or two. I think by third year when I was well into training patients then it probably felt easier.

Datum 48 respondent refers here to making sense of theoretical concepts in light of clinical work, involving empathy, tact, psychoanalytic listening, transference and countertransference, and development of analytic attitude, which grew with experience and supervision of technique

To paraphrase Robinson, (2015) in psychoanalytic listening, the counterpart of free association, in which understanding at the level of the preconscious should be nurtured, the analyst turns inward to the *listening chamber of his own mind* in the service of listening to the outside. In doing so, and in developing awareness of his own unconscious functioning, the analyst, in counterpart to the analysand's free associations, empathically put's his own internal world at the service of the analysand.

(49) [1612:244-248]

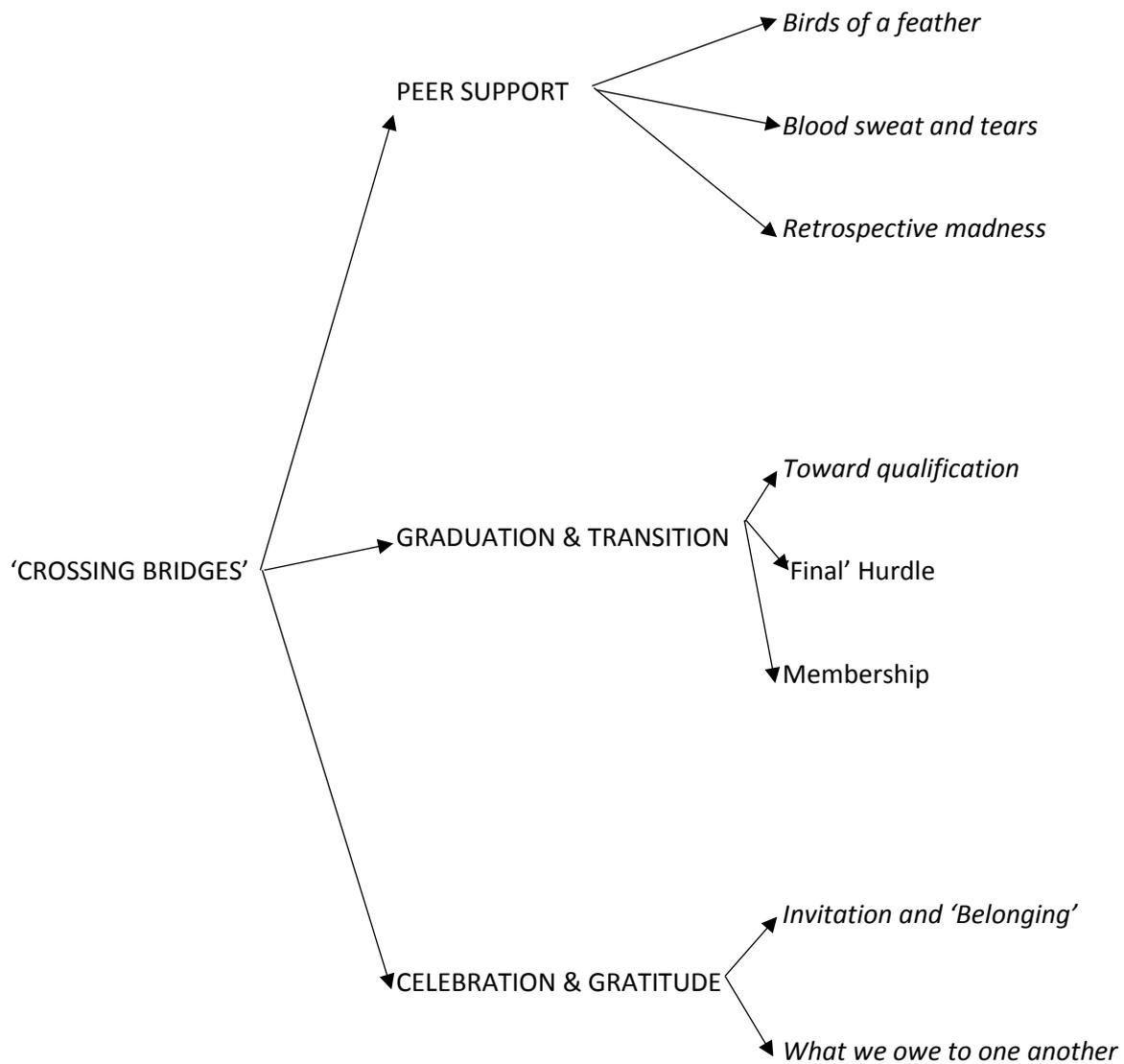
(‘.’) running alongside that I mean I was seeing quite disturbed patients (in the public sector) so there was also I suppose a sort of experimentation going on clinically to see what kind of worked ...or seemed to help people to engage or not...so it’s quite important ... I mean I was seeing quite a lot of patients outside of training, so that was an important experiential arena.

As data 48 and 49 respondents demonstrate circumstances of employment varied. Working in the public sector, at a senior level in training, often with patients who would ordinarily not be deemed *suitable* to undertake psychoanalysis or psychoanalytic psychotherapy, provided valuable experience in modifications of technique.

Parsons has pointed out that *it is extremely important that an analyst should not qualify without reaching a certain level of examined and certified competence in theoretical knowledge and clinical skill. He goes on:*

If the heart of an analyst’s identity is a certain kind of inwardness, what matters for a training institution is to set up the conditions which foster its development, to work as hard as possible at maintaining those conditions, and then to trust the results, knowing that they will be imperfect (Parsons, 2000).

5. 'CROSSING BRIDGES'



‘CROSSING BRIDGES’

Introduction

For most respondents the support of family and friends, together with colleagues in training provided an important ‘buffer’ in withstanding the rigours of training. It is clear that for some this involved significant sacrifices in terms of the quality of their relationships with their children and partners who could at times feel neglected and excluded. In part this relates to the sheer intensity of involvement required of the trainee psycho-analyst or psychoanalytic psychotherapist alongside trying to maintain work and family obligations.

Additionally, although this is not made explicit in the data, it seems inevitable perhaps that because of the intensity of training particularly in relation to the training analysis partners in particular may be susceptible to feeling excluded. Over the course of anything from between four to six or seven years, trainees are immersed in a process in which their innermost hitherto unknown ‘secrets’, anxieties, thoughts, hopes, and fears are shared with a *stranger*. The shared experience of the training group too can be an important point of reference with which partners may have little or no contact. Perhaps inevitably this can for some put an intolerable strain on relationships to the point of a breakdown in the relationship.

Not only is the family member in-training physically absent, particularly if training involves travelling significant distances as do many but may also be emotionally unavailable during periods of particular psychological and emotional turmoil in analysis. On top of that trainees undergo developmental changes which can result in life-changing decisions, which may occasionally exclude the existing partner altogether.

5. ‘Crossing Bridges’

5.1. Peer Support

5.1.1 Birds of a Feather

(1) [1606: 274-277]

Oh yes we had a great group. No I never felt the group were ('...') In fact if anything I think that's what's so sustaining about that sort of ('.....') I think it's true of any training – I think it was true of my [core training] as well.... That if you're.... you've got a shared task which is demanding and difficult I think it brings the group together. So I think we all felt supported – it was a very supportive group.

Although the training group, as data 1 respondent suggests, can become an important source of support in which, together with the shared exigencies of training, *real life* difficulties can be shared, data 2 and 3 allude to complex group dynamics at play in a disparate group of trainees, with potential difficulties arising from several sources.

(2) [1607: 303-308]

There were psychologists, psychiatrists, ('..') there were six of us....can't remember.....several doctors.....core professions. Oh it was interesting you know – it was helpful in a more disparate group in that it scotches some of the phantasies really that.....and I felt a bit jealous that quite a few of them were being funded to do the course. On the other hand as the years go by I could see they were under incredible pressure for the pound of flesh to be extracted.

Respondents who were self-funding, under pressure to complete training by virtue of financial constraints, sometimes felt resentful that others received financial help. Datum 2 respondent's heightened awareness helped to combat feelings of jealousy in relation to funding, with the realisation that those who received funding were also under pressure, albeit for different reasons.

(3) [1609: 243-252]

I don't think it was ever 'insider/outsider' – I think there were all sorts of sub-groups and groups of one or two, and eh.....yes – so there was psychiatrist/non-psychiatrist and NHS/non-NHS and people starting actually, couples and people splitting up ('...') all sorts of complex sub-groups

As well as encompassing a variety of professional roles, some of which may be seen as commanding greater status, the composition of the groups encompassed both 'lay' and medically qualified trainees. There is a suggestion in the datum that there was some sense of division between the two, with variation between groups and, for some, the perception of a *pecking order*, and competition for the *top trainee*, although this was not overly emphasised.

In training groups dynamics are further complicated by the existence in the group of members who may be *analytic siblings*, giving rise to competition, jealousy and rivalry, as well as to fears of being exposed in the group. This may be particularly true of situations in which one's (shared) analyst or supervisor conducts a seminar.

Competition arises in a number of different guises. Some sense of elitism may be detected by others, although unspoken, from among those in training analysis with the most senior, experienced training analysts. The psychoanalytic antecedents of very senior analysts are often now famous and world renowned analysts, who may never the less be dead but whose theoretical tradition has continued to influence the curriculum of the training school.

Similarly the supervisor's psychoanalytic heritage may arouse comparable feelings.

Competition and rivalry may be experienced sharply around the end of the first year of training just prior to the beginning of clinical training when students are given permission by their analyst to begin clinical work. Those for whom permission is delayed experience a sense of impending shame if it appears that the decision to proceed is not also contentious for the majority of the group.

(4) [1609: 693-697]

There was certainly this group of people who were medics who were doing part of a training and in some ways they were under huge pressure because they had less time. They were being funded and they had only three year contracts so I think in some ways.... I think there was maybe less pressure you didn't have to get this training absolutely – could get it done gradually.

(5) [1609: 708-710]

(‘.’) sometimes the more angry people with the training committee were the medics (pause) But I think they were under unique pressure.

Data 4 and 5 refer directly to the increased pressure for medically qualified trainees and understandable irritation with practices which seemed to prolong the training period unnecessarily.

(6) [1609: 702-705]

I think there was a distinction but not in my year. There was a huge kind ofI think years when there was more of a kind of split. The other thing I noticed I think is that the medical trainees would often look for a medical analyst...em...that seemed to be a kind of I just noticed that, although I had a medical analyst as well. But.... actually not a hundred percent true but I remember people saying training analyst was a doctor as well..... people going to their own.

Datum 6 is illustrative of the difficulties in some groups in which the perception of *splits* coalesced around differences between those coming from core professions and others, with medically qualified trainees *going to their own*, seen as in some way elitist.

This may suggest a sense that medically qualified trainees have greater confidence in those psychotherapists or psycho-analysts who have first undergone a medical training.

Alternatively, if confirmed, this phenomena might equally represent a very human need for assurances sought through like-minded people (other medically qualified colleagues) coalescing around a shared experience, as suggested in datum 1. Another interpretation lies with the intentions and future ambitions of psychoanalytic psychotherapy trainees who may wish eventually to become psychoanalysts.

In some training schools BPC qualified psychoanalytic psychotherapists who have attained training therapist status, although BPC registered may not also be IPA registered. Those wishing to undertake training in psycho-analysis with the BPAS must first have been in analysis with a qualified IPA registered psycho-analyst, the majority of whom, in smaller training schools particularly, may be those who are also medically qualified.

(7) [1610: 618-624]

(‘.’)..em the person who was hosting and running the morning said, it’s funny it brings tears to my eyes now ... but it was very moving, or I found it moving, and I actually think it’s true (‘.....’) She said: ‘You will go to each other’s funerals’ and that really said the links, for better or worse, and I think it’s absolutely true. And that kind of says something and of course that’s the invitation to the family, which I think some people would accept better than others.

Datum 7 respondent addresses the experience of attending a *welcome party* at the beginning of training to become a psycho-analyst. This signalled what would become an immensely important connection with a tradition of psychoanalytic training creating the links to a sense of belonging within the *psychoanalytic family*.

Datum 7 is illustrative of the strong bonds of the shared task which can unite trainees around difficulties in common and induce a more tolerant, empathic, thoughtful approach to the inevitable difficulties to be faced.

5.1.2 Blood, Sweat and Tears

(8) [1606: 187-195]

I felt very much though it was my decision. I didn’t feel influenced particularly. If anything when I told my first tutor of the difficulties I was having he was kind of ... he... I went full year struggling on with it thinking that I, thinking I could make it work ...em.....and then it got to the point where I felt that there were areas within analysis that I felt I wanted to go but couldn’t – there had been a breakdown of trust really. Em...so when I finally decided and ... I got to the point when I thought: ‘Well there’s no more I can do now’, and I needed to get to that point before I decided to leave, and it was at that point that, that my tutor was very

helpful, very, very helpful and my supervisor actually – they were very, very helpful. So em... Pause.....But it was enormous!

Datum 8 vividly highlights the angst-ridden experience of changing one's training analyst when for complex reasons the analysand experiences a breakdown of trust in the analytic relationship. The datum is important not only as an illustration of the pain and confusion involved in such an occurrence, which inevitably has complex antecedents, the reasons and intricacies of which are known only to those involved, but for the whole question of the training analysis.

There has long been argument within psychoanalytic spheres for and against separating the clinical and educational functions of psychoanalytic training. This has predominantly focused on the training analysis with the suggestion that training analyses should be conducted out-with the jurisdiction of the Psychoanalytic Training Institute. This is an argument not yet settled although, with the lifting of the reporting function of the training analyst, progression of students to qualification has been based primarily on continuous assessment in seminars and supervision.

(9) [1609: 20-22]

It was a mixture of... it was very enjoyable and stimulating but also absolutely exhausting and nerve wracking and kind of financially very difficult as well. I got some support.... Not in a consistent way.

Data 9 and 10 respondents summarise some of the inherent ambivalence and anxiety of psychoanalytic training and its precarious and uncertain outcome, with which for many years students grapple with no certainty of success, or of being considered competent to practice at the end of it.

(10) [1607: 362-364]

(‘.’) a pretty small group and I imagine the trainees felt thatthere were difficult times ...and I imagine it was rather well.... Whatever it feels like when you think your organisation’s not going to survive.

The threat to survival for datum 10 respondent was of the survival of the organisation itself, and consequently the opportunity to continue in training.

(11) [1607: 471-474]

Well I did actually (laughing)...I wouldn’t go as far as to say I didn’t like her but there was one woman in our group who hated, this woman really hated, Klein and she actually caused me and my friends to (‘.’), actually it was nothing to do with them, it was me, and you know we were all called ‘Kleinian witches’.

The experience of groups varied, with some more cohesive than others. Passions are aroused at different stages in training when for instance trainees are drawn, often for personal reasons, to a particular theoretical stance, sometimes influenced by that of their training analyst or supervisor.

The respondent in datum 11 presents an example of the interpersonal hostilities which can arise, resulting in part from paradigmatic differences. There may be a suggestion in this data extract that the strength of feeling aroused may also have stemmed from other unknown sources of intra and interpersonal difficulties, the details of which are unknown. In the event, whether because group dynamics were rendered unmanageable, or for other unknown personal reasons, one member of the group subsequently abandoned training.

(12) [1610: 544-549]

My first training group was great and we’re all still pals. This group is a sort of amalgam....partly it had too many women ...and there were quite a few people who were quite poisonous. And some of that got imported and it was just a bit difficult.

Data 12 respondent offers striking contrast from two groups, one of which cohered around the shared task of training and engendered life-long friendships, contrasting with a second in

which pre-existing group dynamics from amalgamated courses negatively influenced each other.

(13) [1612: 509-511]

(‘.’) it didn’t feel too toxic in terms of people going on about it....I mean that stuff was there but it wasn’t too pronounced I think. So there was something fairly gentle about the atmosphere that just allowed me to get on.

Data 13 continues the theme in which a commonly experienced phenomena of *gossip* and *bitching* among trainees fuelled by competition, jealousy and *sibling rivalry*, as well as personality differences, is sufficiently contained to enable the group to continue to function.

(14) [1610: 342-344]

So there is just a lot more teaching – it’s a lot more intense – so there’s a kind ofreally being in a family....in a big group. And then of course there’s the life of the group that you train with because you’re with them an awful lot.

The intensity of training, coupled with the length of time that group members spend together over several years is represented by data 14 respondent as synonymous with a sense, reminiscent of family belonging.

(15) [1610: 578-583]

(‘.’) .and one of the other things that I think is really good about the Institute training is a very strong student’s group. And you know the student’s group has representation on all these committees. So for example you meet with education once a year, you meet with all those different people and if somebody’s having a problem in training then they talk to the student rep and you know try to work it out and talk to people, and I think that’s very helpful. So there’s a student body that hangs together right throughout and you know that helps to get involved.

Datum 15 is important as one of the main ways in which students can be encouraged throughout training to feel part of the life of the training school and to feel that they have a legitimate place within the organisation, building confidence and encouraging trainees to

participate in the life of the organisation as a whole. This goes some way toward ameliorating a tendency for students to become passive recipients of training in the face of a hierarchical system in which power lies with the most senior members of the Institute.

5.1.3 Retrospective Madness

(16) [1606: 557-561]

Because if you knew you'd be mad – you wouldn't embark on it – you'd be mad really. And certainly I've got a friend who did the training with me and her husband said he needed a support group and he was going to set one up with my husband because they felt very strongly that if they'd known then actually at the beginning how long and what was involved they might have had second thoughts.

Data 16 and 17 respondent draws attention to the personal and emotional cost of undertaking training, as well as to the role that partners may play in helping the trainee to maintain equilibrium. The need for family members to be supported is highlighted, with recognition that not only the trainee, but the family as a whole, undergoes change in the lengthy process involved in psychoanalytic training.

(17) [1606: 568-570]

('.') it's healthy isn't it that they (partners) are very involved but also they kind of have a foot in the real world.... So yeah. I think if I was going to re-design it I'd.....that's what I would change. I think I'd probably try to be a bit more transparent about the processes.

(18) [1607: 432-434]

There was one bloke I remember I used to hear him in the common room ... he used to before the seminars be reading a bed-time story to his child over the 'phone because he wasn't there at bedtime.

Data 18 respondent offers a brief insight into the personal and emotional cost to families of the quest to become a psychoanalytic psychotherapist/psycho-analyst and the extent to which they can also provide a steadying influence in which the, at times beleaguered, trainee can balance competing demands and maintain perspective.

5.2 Graduation and Transition.

2.1 Towards Qualification

Practice varies with each of the schools involved in the study with regard to completion of training. Some schools require the student to write a theory paper before proceeding to a clinical paper both of which are assessed, in one case by two internal assessors and one external assessor, all of whom are appointed by the Training Committee.

Once all the course requirements have been satisfied through the process of continuous assessment another school requires the students to submit a self-assessment form indicating their readiness to proceed to writing a clinical paper. If this is supported by the clinical supervisors' reports the Training Committee will confirm that the student may proceed.

In other instances, once the student is deemed ready to work independently, permission is given to proceed to writing a 'reading-in' paper or a case study based mainly on clinical material. Each gives an account of the process of the therapy with few theoretical constructs referenced only to illuminate or demonstrate understanding, showing how theory informs, or is derived from, clinical work.

In one school the paper is read by four members of the Training Committee and an external advisor and once accepted the student is invited to present the paper to a panel of at least four members of the Training Committee. In another the panel consists of the Course Director, a

member of the graduate body and the student's progress advisor and another member of the Training Committee. In the third school the panel consists of two internal assessors who are members of the Training Committee, an independent member of the graduate body *who is not otherwise involved with the trainee's work* and an external assessor who is approved by the Training Committee. Thereafter the panel will report to the Training Committee who make the final decision about qualification.

5.2.2 'Final' Hurdle and Membership

(19) [1606: 144-149]

I ended up writing a paper which didn't feel like mine! But I wanted to ... I was desperate to get through because my training analyst was leaving.

(20) [1606: 255-259]

I think if there's anything that I would have to criticise the training committee about in all of that it's being completely out of touch with how all-consuming these things are. At the time I was doing all of this I had two training patients on the go; I was working three and a half days a week; I had two small children; I was writing a paper and I had all of this and I don't think they had any idea!

Data 19 and 20 carry a sense of desperation as well as grievance in which the respondent felt that creative freedom was circumscribed by the prevailing circumstances in which there was a felt need to complete training hurriedly in order to circumvent what felt like potential catastrophe in the possibility of having to extend the training period. Under personal pressure to complete within a limited time-span there was a perception of seemingly unreasonable demands exacted, with a perceived corresponding failure to take account of personal circumstances.

(21) [1611: 351-355]

..and the hoops.... I don't think in terms of the final writing up paper that it was clear to me whether that's what they wanted for a long time and eventually it did become a bit clearer than it probably was but it still wasn't completely clear that there was going to be – that they demanded a final paper. But I actually produced one - thought it was quite a good idea.

The *hoops* referred to in datum 21 is an allusion to the necessity of fulfilling training requirements which, in the absence of a training advisor, and with no clear guidance with regard to writing a final paper, led to confusion and uncertainty about whether a final clinical paper was required for qualification. This was resolved by the expedient of a disciplined exercise in writing the paper, which was duly accepted.

(22) [1612: 114-116]

Yeah, well somebody who helped me re-write my final paper (laughing uproariously) ... well not re-write it but... you know....which was actually quite tricky. But at the time it was actually quite useful.

In datum 22 recourse to an appointed training advisor led to greater clarity about the requirements of the process of writing a final paper.

5.3. Celebration and Gratitude.

Qualification means that the graduate can, on receiving confirmation of success, apply for membership to the local graduate body through which he is offered membership of the BPC.

One school recommends that on being offered membership of the graduate body newly qualified graduates read their qualification paper to an invited audience at a *special members' meeting as a celebration and welcome.*

5.3.1 Invitation and Belonging

(23) [1611: 490-494]

I think that one of the things was at the end .. .and I know this happens in other training and I suppose it has to feel...but there, there wasof course it's alsoit's a beginning as well ...but eh actually should have done a bit more as a group but there was very little marking of the ending of what was an incredibly important few years of my life and I rather rue that actually.

Datum 23 speaks to the sense of loss experienced when training ends. Completion of training heralds both a new beginning and the end of 'an incredibly important few years' in the lives of trainees. In addition to having to mourn the loss of the analyst and the consulting room in which analysis has been conducted, over a period often of more than five years; the supervisory relationships in which the same two people have been a constant supportive presence; as well as the training group, the new graduate is facing a new beginning in life as a qualified psychoanalytic practitioner, a new identity and sometimes an uncertain future.

(24) [1610: 634-636]

I don't know because I've never been but it must be a bit like going to Oxford or Cambridge, or some great academic institution or ('...') And you think: 'oh god I'm surrounded' but you are being invited!

Datum 23 expresses the excitement and sense of belonging both to an historic tradition and a revered institution, as well as being accepted into the *psychoanalytic family*, which is celebrated in Datum 24.

(25) [1610: 646-655]

We even started - I was the first group to benefit from this – they also started having a qualification party, also at the Freud Museum, so you felt you'd come full circle, on a Saturday evening you know. But all the people who'd qualified that academic year – so it might not be people in your cohort, it might be people younger than you, older than you but everyone who 'stood up' came to the party and their partners and children were invited too. (Pause) ...but it needs to be celebrated, so we started celebrating.

Datum 25 respondent, appreciative of the inclusive celebratory ritual to mark the end of training concurs that the achievement is something worth celebrating with family, training colleagues and those members who will become colleagues.

(26) [1606: 456-460]

(‘.’) becoming part of the post-graduate group you do realise that the organisation is bigger than the training committee. I probably knew that but I had to go to a meeting where there are people there who are not involved at all in the training committee. It’s really quite interesting – you can see that actually it’s a broader base than you think (pause).. Yes.....em... I think I’ve got hold of some allegiance to the organisation as a whole (pause)...in the post-graduate bit but I’ve got some ambivalence actually.

Datum 26 is interesting in that it suggests a degree of relief in joining the post-graduate body and the ‘discovery’ that the Training Committee is **not** the organisation and that there are other significant and influential members of the organisation unconnected to training with whom to develop relationships as an equal colleague.

5.3.3 What we Owe to One Another

As the following data, which speak for itself illustrates, despite the many personal and professional challenges and travails of training, all respondents in this small-scale study expressed an over-arching sense of gratitude in relation to having undertaken and successfully completed psychoanalytic training.

Gratitude, at times expressed very movingly, was for the most part directed towards training analysts, supervisors and sometimes past mentors too who had continued to offer support and encouragement over many years. All respondents were acutely aware of an immense sense of privilege in having benefited personally and professionally from training but, perhaps even more importantly, the role that they feel they are privileged to hold in the lives of their patients.

Emphasis was given to the immense trust that patients place in the role, as well as in the person of the psychoanalytic/psychodynamic psychotherapist and psycho-analyst. The meaning of this for their patients is all the more evident in light of their own personal experiences.

(27) [1606: 371]

If I hadn't done the training and had the analysis I don't think I would have left as intact as I did.

Datum 27 respondent recognises that training and analysis have wrought personal change in the direction of a greater capacity to cope with adverse personal and professional circumstances not within his/her control.

(28) [1609: 650-654]

I think I was fortunate in finding an analyst who worked for me and actually supervisors and a training that I think ('....') I found the training I experienced the training as very positiveand actually interesting (Pause..) But yes, that sort of fit and finding an analyst that seems to fit.

Datum 28 respondent, reviewing training experience in light of have spoken about it for the purposes of the study, expressed satisfaction that training analyst and supervisors both had been people with whom s/he felt an affinity which, together with a positive experience of training overall engendered confidence, together with a sense of self-worth and an appropriate level of professional satisfaction.

(29) [1610: 150-154]

It was fantastic em... and when I did 'stand up' at the Institute having done my first bit of training there I did say: The reason I was here today was very much all about (naming first inspirational supervisor). So you know he just facilitated my interest in a very lovely, non-directive way and he was a constant support really.

Datum 29 respondent, in remembering *how it all began* acknowledged a debt of gratitude to early mentors whom s/he credits with having encouraged and supported an analytic journey, still in progress, to whom s/he attributes inspiration.

(30) [1611: 91-94]

(‘.’) somebody who was not at all stony-faced – quite the opposite. He was extremely engaging and occasionally would give anecdotes when felt it was helpful and which was..... you know they were wonderful.

Data 30 and 31 respondent moved by the unexpected emotional intensity of training analysis expresses thankful appreciation for the humanity and lively humour of the encounter in which the *disinterested love* of the analyst was life-changing.

(31) [1611: 108 - 126]

It was very much contributory to where I am now and the where....eh and em.....I mean it was On a personal note I think helped on so many levels. (‘.....’). If I’d knownif you know reading about it beforehand or coming before the experience of the analysis em....eh I wouldn’t have understood that at all actually. I had no idea how important that relationship was and how much as you say... how much well love was generated and it was very, very moving actually.

(32) [1611: 422-423]

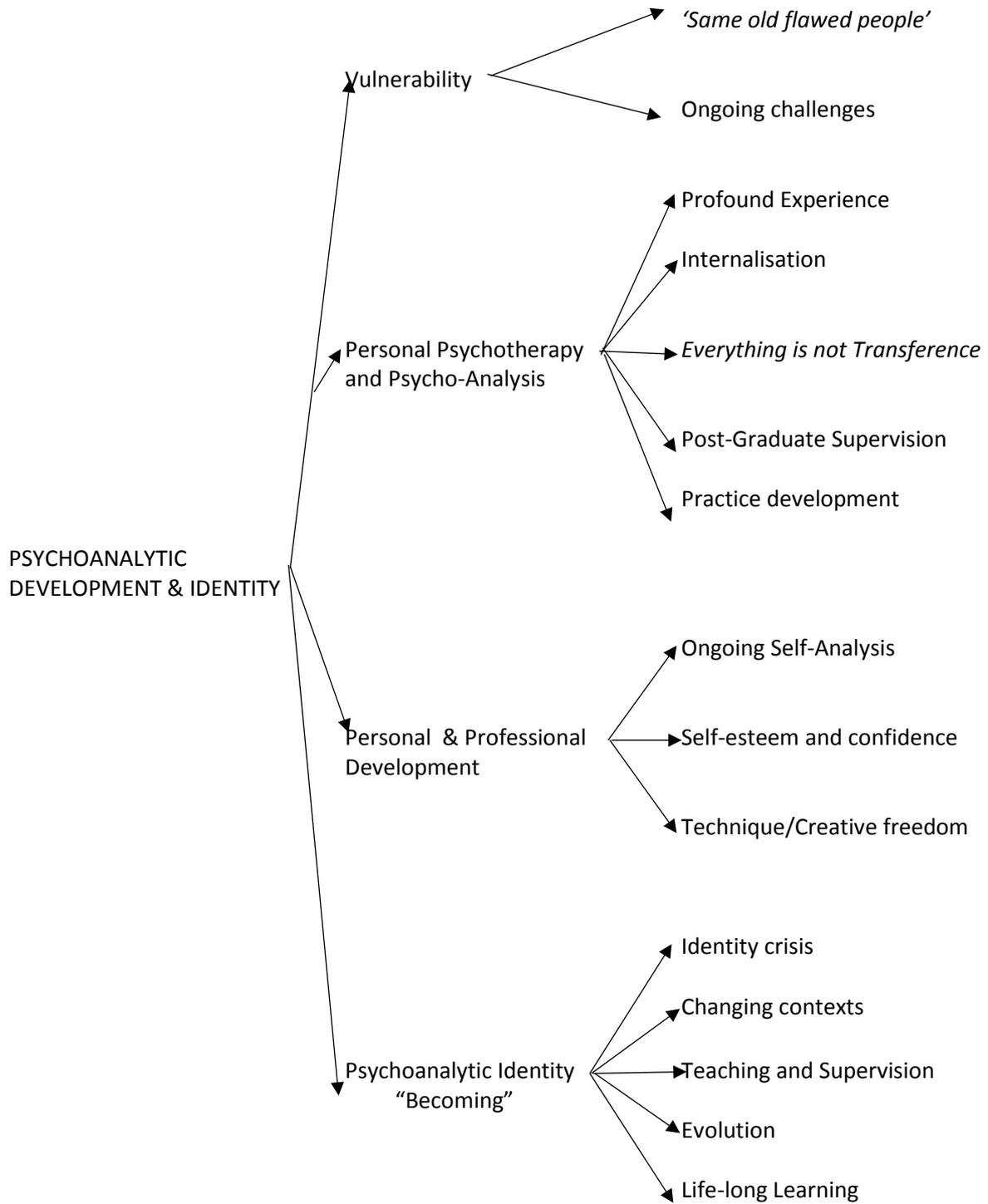
And the huge amount of trust that patients invest in it builds up over (‘...’) it’s just extraordinary.... It’s an amazing privilege.

Data 32 and 33 respondent is acutely conscious of the trust placed by patients in the analytic process and of the privileged responsibility of psychoanalytic work, as well as making a personal commitment to maintaining important relationships with the training institute and *giving something back*.

(33) [1611: 513-516]

I suppose the only thing I'd add is the...eh... it's important now to try and meet and keep links, not only with peers in the region but also for me it's ('.....'). I think I feel indebted I think to the training and I want to keep that link up.

6. PSYCHOANALYTIC DEVELOPMENT AND IDENTITY



PSYCHOANALYTIC DEVELOPMENT AND IDENTITY

Introduction

If the analyst's analytic identity resides in *a profound and inward relation* to his own unconscious and what Parsons has called the *unplumbable navel of the unconscious, that which is both ourselves and strange to us*, is not to be analysed away, the analyst's ability to rely on his unconscious and to *entrust himself and the patient to unconscious elements in the analytic process between them* (Parsons, 2000) becomes what makes the work possible.

Parsons suggests that *the identity of a psychoanalyst has a double meaning* indivisible from the unique process through which the individual analyst has developed. Parsons cites Milner's account of the process of her own personal and analytic development in which she suggests *that what most distinguishes the identity of a psychoanalyst is the relationship that the analyst develops with his or her own unconscious* (Parsons, 2000).

The central place given in training to personal psycho-analysis is essential to developing the analyst's capacity to, in so far as this is possible, look after his unconscious functioning and monitor its effects in the clinical situation.

Eisold has said the psychoanalytic practice in whatever form it takes *sets out to restore the capacity to think about human experience* (Eisold, 1999, quoted in Kirsner 2001). The capacity to *put into words what has not been said*, Kirsner maintains, is central to psychoanalytic practice. He infers that both creative functions have been *disabled by anxiety and fear engendered by arbitrariness and authoritarianism and the stifling of creativity in psychoanalytic institutes* (Kirsner 2001).

6. Psychoanalytic Development and Identity.

6.1. Vulnerability

King (1988) suggests that, because a psychoanalyst's training involves exploration of their total personality in its conscious and unconscious, past and present life and problems they are vulnerable, not only for organisational but for personal reason as they experience problems in the analytic relationship, involving aspects of themselves of which they have to be aware in working with patients. Rather than cutting themselves off from feelings they must constantly *remain vulnerable*, whilst, at the same time, tolerating *uncertainty and not knowing at a time when both they and their patients yearn for certainty* (King 1988).

6.1.1 'Same Old Flawed People': Ongoing Challenges

(1) [1607: 590-593]

('.') well we're the elders now and we're still the same old flawed people we ever were but that's not to say we're (not) still immensely powerful figures but you can'tit's hard to remember that you might be someone (' ... '). I find..... that I might be someone that someone might be frightened of ('....'). have to keep that in mind.

Datum 1 respondent refers to the recognition that difficulties do not end with training.

Psychotherapists and psycho-analysts, even at advanced levels of practice, continue to confront challenges, particularly in training roles, in which they may be viewed as figures to be feared, as well as revered, but in which they themselves remain vulnerable.

Recognition of this, as well as an awareness of holding a privileged position in being the person with whom patients build a relationship and invest trust in the shared process of psychotherapy or psychoanalysis, is demonstrated in the following data.

(2) [1607: 422-423]

And the huge amount of trust that patients invest in it builds up over ('.....')it's just extraordinary ('....') It's an amazing privilege.

(3) [1610: 82-87]

But it's as if the kind of depth experience is something that hasn't ('...') and the very personal nature of it...and I think the other thing - you're always having to discover your own personal vulnerability....because I think we work from our vulnerabilities, not from our strengths which is a very different concept to most things isn't it? The fact that you're vulnerable and are open to receiving all those projections that's the very thing that makes you able to be an analyst.

Respondents in data 2 and 3 are acutely aware of their responsibilities as well as their own vulnerability and the extent to which they have to continually monitor their own internal thought processes.

(4) [1610: 49-53]

Em ('.....')..And I do think understanding your own vulnerabilities and giving you the capacity to keep on doing that....., because fairly recently I've come across a series of fairly difficult things with... one with a patient and one with a colleague that really shook me and I think it was something about having had an analysis that allowed me to do my own analysis of it. And it took a long time and in fact I did see my previous analyst a couple of times but not regularly. And I actually think it's something about ('..') y'know internalisation and analytic capacity that's important.

Datum 4 and 5 respondents addresses the role of personal analysis as a mental representation of the capacity for ongoing self-analysis and the ways in which this enables the analyst to go on confronting personal difficulties as they arise, and to seek further analysis as the occasion demands. Datum 5 respondent also refers indirectly to the humanity of the analyst, without pose as a caricatured all-knowing, infallible purveyor of wisdom, who remains sensitive to vulnerability in navigating his/her own life.

(5) [1612: 472-479]

('..') and I think of course if one then allows an analytic relationship to continue with whatever area of one's life one also has to accept that one will still have regressions and developmental crises and other things will keep happening and I think that is one of the most humbling things about then seeing patientsis that you still get into trouble with yourself. Because if you're having an analytic relationship then these things are going to keep re-occurring, they don't just stop eh...and so I think that a sensitivity towards one's own

vulnerability....., which I think if your patients cannot pick that up unconsciously, then you might as well forget working.

Data 4 and 5 also demonstrate acute awareness of the extent to which remaining privately open to inevitable difficulties as they navigate their own lives, and being sensitively aware of managing this in themselves, either through on-going self-analysis or further psycho-analysis, not only enables them to remain available to their patients, in empathic attunement, whilst remaining sufficiently *outside* to enable them to think analytically, but is, at the same time, a constant reminder of the need to remain alert to their own fallibility and humanity.

6.2 Personal Psychotherapy and Psycho - analysis

6.2.1 Profound Experience

The essential purpose of a training analysis was of course seen by Freud as a way of enabling would-be analysts to become aware of *blind spots* which might interfere with his analytic function. In support of the idea that training analysis differed fundamentally from therapeutic analysis Anna Freud later outlined three functions of training analysis, of experiencing the unconscious, demonstrating technique, and becoming aware of and working with defences.

In the following data extracts it is clear that the essential difference resides in the obvious fact that the analysand-in-training analysis, thus named to avoid calling students *patients*, is hoping to becoming a psychoanalytic psychotherapist or psychoanalyst, and in the fate of the transference. It is also true that some psychoanalytic trainees undertake training consequent upon having first undergone psychotherapy or psychoanalysis, and others, aware of personal difficulties, enter into training in order to undergo psychoanalysis, in the hope of finding resolution. A few, perhaps defensively, see training analysis as something to be undertaken simply as a necessary part of training, rather than because they might benefit from it personally.

Desmond has cited the response of the training analysts of the Uruguayan Association when invited comment on training analysis. They suggested that, by attending to the *therapeutic alliance* it is possible to navigate between educational and professional concerns *in the service of attempting to conduct the analysis as one would conduct an analysis outside the training experience* (Desmond, 2004), that is, a therapeutic analysis. This would certainly seem to have been the experience of respondents in the study.

Despite myriad controversies surrounding training analysis, for the majority of respondents, training psychotherapy or psycho-analysis, together with clinical and post-graduate supervision or consultation, was expressed in their accounts with the greatest sense of passion, commitment and appreciation. Largely as a result of the intensely personal nature of the experience, and the life-changing consequences for personal, as well as professional development, respondents viewed this aspect of training as *absolutely central* to becoming a psychoanalytic psychotherapist or psycho-analyst.

(6) [1606:187-195]

(‘.’) but I felt it was very much my decision. I didn’t feel influenced particularly. If anything when I first told my tutor of the difficulties I was having he was kind of ...he..... I went a full year struggling on with it thinking that I, thinking I could make it work – em... and then it got to the point where I felt that there were areas within analysis that I felt I wanted to go but I couldn’t. There had been a breakdown of trust really. Em... so when I finally decided and (‘....’) I got to a point when I thought: ‘Well there’s no more I can do now’, and I needed to get to that point before I decided to leave, and it was at that point that, that my tutor was very helpful, very, very helpful and my supervisor actually – they were very, very helpful. So, em (‘.....’) But it was enormous!

As datum 6 illustrates, because of the profoundly personal nature of analysis, therapeutic misalliance can be a most painfully disruptive occurrence in training, which can colour the whole experience. Although this can often be resolved, occasionally a breakdown in the analytic relationship occurs, and an alternative analysis must be sought. A traumatic episode such as this can set the trainee back many months, or even put an end to training, and have a

negative impact on his/her overall experience, unless this can be worked through in a second analysis.

(7) [1611: 123-126]

(‘.’) if I’d known (‘ ...’) if you know reading about it beforehand or coming before the experience of the analysis em....eh I wouldn’t have understood that at all actually. I had no idea how important that relationship was and how much as you say... how much, well love, was generated and it was very, very moving actually.

Data 6 and 7 stand in sharp contrast to one another as a measure of variform experience.

Data 7 and 8 focus on the depth and intensity of the transference relationship and the extent to which, in the absence of this live experience of the vicissitudes of analytic experience in the therapeutic alliance, transference, countertransference, analytic attitude and technique, represented in an intensely personal relationship and the *disinterested love of the analyst*, working psychoanalytically would be infinitely more difficult.

(8) [1611: 134-142]

(‘.’) absolutely central and it stands head and shoulders above everything else really and it was I suppose the (‘.....’).completely the core of the (‘.....’) analysis was completely the core. The rest of it was you know.... Important – the structure and things like thatwell I suppose I went there and felt that there wa....., that you were going into some sort of family really and there was this extraordinary opportunity to have eh..... to have a very ...you know to have a personal relationship with the analyst. Very extraordinary em... and to have an experience of course which was unique but experience which you can then (‘.....’) how on earth do you see patients really without having had that experience?

Data 8 and 9 respondents exemplify something of the passion of feeling expressed by several respondents in relation to what they experienced as the surprising intimacy of the analytic relationship. Expressions of surprise are associated too with the analyst’s recognition of and genuine interest in the analysand, and the knowledge of *being held* in the analyst’s mind,

(9) [1609: 432-437]

(‘.’) *the only thing I remember really from my analysis em..... my analyst once saying: ‘There’s something I’ve been thinking about for some time (‘.....’) And I remember thinking: ‘Oh he thinks about me and he might be thinking about me Now I can’t remember the thing he was thinking about me but it kind of sparked (‘.....’) something seemed like a (‘.....’) it’s something (‘.....’). Probably one of the few things that I can remember concretely that he said.*

(10) [1609: 440-444]

He could think about me – yes and that he may actually do that was a pretty astounding thing to kind of hear. That’s the one bit of speech I think I’ve taken away. The rest of it feels just indescribable in terms of just em (‘.....’) I suppose just the place and the room and smell and feel and the whole experience and it is still very strongly eh (‘.....’). Sort of I can think about that room and [naming analyst] and em (‘.....’)

Datum 10 is a reminder of the body/mind relationship of the analytic situation, which evokes early infantile experiences of being securely held. Klauber (1981) says of the analyst that he has:

.....strengths and weaknesses, which may facilitate or disrupt the patient’s ability to internalise the [analytic] function, just as the mothering function is mediated by the personality of the mothering person. What this paper is concerned with is the way in which the formulation of interpretations can foster such an internalisation of the analytic function and the way in which it can set up barriers against it (Klauber, 1981, p.111 quoted in Parsons, 2000, p.75).

(11) [1609: 447-451]

(‘.’) *It’s diffic..... that things that I imagined were overwhelming or unthinkable or terribly embarrassing could be managed and thought about and just sort of (‘.....’) I was going to say detoxified but not that (‘.....’)..just that it was possible to speak to another person about something and that they can listen to you and em..... that seems like a very important thing really. I think that’s the thing that I take away from this.*

Datum 11 respondent illustrates the sense in which the *disinterested love* of the analyst became manifest in relatively simple gestures. Anxieties about what might happen in analysis were relieved in the presence of another human being who was interested in the person of the analysand who, without fear of criticism or rejection, in turn felt accepted. The analyst, who spoke in a normal conversational manner enabled the analysand to talk openly

about previously overwhelming, unvoiced fears, to feel heard, listened to, understood and, perhaps above all, thought about.

Writing of similar experience of her own analysis Jennifer Johns (2009) said:

I had had an analyst who had been with me, and that, although there were interpretations I remembered, it had been the being with, that undoubted attention and reliable concern for me, that had helped me shed whatever it was that made me so intolerably tense and unforgiving of myself. She was undoubtedly the major influence of my analytic formation (Johns, 2009).

(12) [1612: 423-431]

My experience of going to analysisbecause in effect it was my second experience because I'd had a psychoanalytic psychotherapy in my early twenties so I knew what the process was about really and I suppose what immediately became obvious was that somebody actually spoke to me ('.....'). That was one of the first things (laughing) I remember ('....'), although I think what I learned very quickly was that somebody could be more active but you still had a sense that something really was going on and that there was a robust frame so.... You know that didn't have to be conveyed through silence – it could be conveyed through somebody who actually said things, as well as being silent of course. So yeah – I suppose one inevitably takes a lot from one's experience of what one's analyst says and how it's said em.....

(13) [1612: 445-449]

('.) I think there's a number of things I would say – I certainly felt that by the end of going to my analytic sessions that I had a much firmer grasp of my ('...') I suppose what classically would be described as a reconstruction of my history ('...'). and I think that was essential. To me that to have an understanding of my childhood and of my developmental experience without that it was kind of...it wouldn't have been a good experience for me without that. I think that was absolutely crucial.

Data 12 and 13 emphasise the crucial contribution made by analysis to experiential learning.

Within the boundaries of the analytic situation the individual's history is re-experienced, reconstructed, and, above all, narrated; it acquires new meaning and regains old meanings that we lost. Uniting seemingly separate events into meaningful sequences establishes a coherence, a new order, by way of understanding: 'It is a final act of self-appropriation, the appropriation by oneself of one's own history' (Marcus, 1985, quoted by Szecsody. In: Martindale et al (Eds) 1997).

Reconstruction of personal history was experienced as fundamental to the essence of being in analysis, associated with the sense of reclaiming *oneself and one's own history*, by which to make sense of personal experience.

And what is analysis other than stories, fixed narratives given to us by grown-ups as well as understandings we have arrived at to "explain" the phenomena of our family life: what Freud called the 'family romance' (Freud 1909). Discovering more about the real in our lives is disturbing. If we cannot break free of them, we have to understand them. Paradoxically further understanding may emerge after breaking free (Sklar, 2011).

6.2.2 Identification and Internalisation

Identification is a process through which an aspect or attribute of another is assimilated and wholly or partially transformed. In its sense as a psychological process identification is constitutive of personality. Psychoanalysis uses the term in the sense of 'identification of oneself with'. Likewise different emphases can be given to the process of internalisation, synonymous with introjection in Kleinian theory; 'namely the transposition in phantasy of an external 'good' or 'bad' object, or a whole or part-object, to the inside of the subject'.

Another way to describe the process is as a progression from imitation, via internalisation to identity. If imitation is the end product, the result is lack of autonomy (cloning of the teacher). But imitation may have a place as the first step towards an analytic identity. The identity is achieved after the teacher's attitudes and ways of thinking have been assimilated and integrated with one's own understanding and thinking. This process, however, has to build on the acquisition of knowledge and skills (Szecsody, 2008).

A psychoanalytic sense of self is intimately linked with theoretical orientation, development of an analytic attitude and a life-long process of *becoming* a psychoanalyst. In didactic analysis identification and internalisation in the analytic situation of the therapeutic alliance, analytic attitude, transference and countertransference contribute towards development. Data

12, 13 and 14 give just a glimpse of those complex processes and their potential role in what sort of psychoanalyst or psychotherapist one might become.

(14) [1607: 418-420]

(‘.’) I think I suppose in your training (‘.....’) about the building..... about how much you get attached to the building.....about how much you get it inside and I think (‘...’). The Alma Mater about how much you carry it inside or forming?

Datum 14 respondent speaks to the extent to which, not only the person of the analyst but the building which houses the institute, the analyst’s consulting room, its furnishings and surroundings become significant identificatory objects of the internalised *mother institute*.

(15) [1610: 55-57]

(‘.’) something about you know internalisation and analytic capacity that’s important. So that’s why I think it’s important and distinguishes the training – it (analysis) goes on for a long time and it reminds you constantly about the inaccessibility of the unconscious.

Data 15 and 16 respondents bring to mind Danielle Quinodoz (2003) who, in *Words that Touch* has written about the transmission of psychoanalysis of which she says that, rather than being taught, should be *allowed to be learned* by students observing and learning from colleagues, learning from and using their own mistakes, attending to transference and countertransference, not copying those whom they admire, accepting uncertainty and feeling free to *discover their own way* (Quinodoz, 2003).

These accounts suggest that it is through analysis that psychoanalysis is *allowed to be learned*. At the same time, as Parsons points out, *it is extremely important that an analyst should not qualify* without reaching a certain level of examined and certified competence in theoretical knowledge and clinical skill.

(16) [1611: 145-148]

(‘.’) you know (named analyst) is still there (indicating own shoulder and laughing). Not as some sort of you know...it’s sort of the benign super-ego if you like, the sort of benign figure over your shoulder (‘.’) yes absolutely, very (‘.....’)...and right the way through life actually, outside life definitely.

(17) [1612: 548-554]

(‘.’) So that links with sense of self and... I think....you know I think how one deals with it (‘...’) it links to comment I made about the post-qualifying regression and stuff when one is struggling with the things life throws up (‘.’) but it’s (‘...’) ... what you’ve got in those internal figures, that can kind of help, believe in you when you feel you can’t do it or you’re making a bit of a mess of things, I think it so important. Because that’s what the patient’s going through all the time so if you can’t do it they can’t – they don’t stand a chance. Em.... I think if the patient doesn’t unconsciously know that you suffer then you should not be doing the work.....

Datum 17 respondent recognises the roles of identification and internalisation at those times post-qualification when difficulties arise and, without the buffer of the institute, trainee status, analysis, supervision and peer support, reliance on internalised figures and experiences enables the newly qualified practitioner to trust in the analytic process.

6.2.3 ‘Everything is not Transference’

Some argue that training analysis is different in its aims from therapeutic analysis, while others maintain that there is no difference between didactic and therapeutic analysis.

Differences do exist in the sense that in an ordinary therapeutic analysis the patient’s relationship with the analyst is worked through towards ending, following which in all likelihood patient and analyst may never see one another again, and seldom in any other than a strictly professional context.

Trainees in analysis will however continue to see their analyst in meetings, seminars and conferences and, in time perhaps, working as colleagues in the same training Institute. To this extent perhaps it can be said of didactic analysis that total resolution of the transference is not possible.

It is however possible, as datum 18 suggests to continue to work through aspects of the transference relationship to a more realistic relationship with the analyst, although of course it has in many instances been a failure to achieve this to a reliable extent which has resulted in past in major difficulties within faculty, leading to serious splits in the membership.

(18) [1612: 431-440]

I've become more aware of my differences with my analyst now (laughing) years on than I was at the time. I think one feels a bit, almost 'cloned' at the time but later on I'm aware that I do do things, because I've had ongoing contact with my analyst which has been fundamentally important I think in how I've thought about my own experience of analysis, not as somebody who's a remote person who I never see again but as somebody I have to work through the non-transferential as well as the transferential parts of the relationship and those two things have continued because they don't go away. They're still there but they have to be worked through in a developmental way and I think that's taught me a massive amount in terms of how one is with patients actually".

Writing of the *transference as playground* (Freud, 1914) in which Freud saw transference as *an intermediate region between illness and real life* through which, with the analyst's help, repetition could be replaced by remembering, Robinson suggests that, whether as playground or theatre, as others have suggested, the past can become *collaborative reflection* within the framework of a creative illusion, the intermediate realm of transference play, through which repetition is transformed into play.

(19) [1612 458-459]

('.) the real relationship is there ('... ..').the transferential relationship remains but you have to then develop transferences with other things/objects I think in order to keep it going.

Datum 19 respondent refers to the importance of ongoing creative engagement with art, literature, music, or theatre in the intermediate play area, *within the framework of a shared reality*, of a creative illusion which is held internally and externally, constitutive of feeling alive, which is fundamental to health.

6.2.4 Post-graduate Supervision

(20) [1612:413-415]

I think maybe the training and the analysis was absolutely essential, but think developing as a practitioner has demanded people at a senior level post-qualification to really help to move forward, for me personally anyway.

Datum 20 respondent highlights the importance of post-graduate supervision in which, freed of the constraints of training, experience in technique in supervision was enhanced. As data 21 and 22 suggest experience in post-graduate supervision was, in part, related to feeling *trusted to do the work.*

(21) [1612: 402-410]

Well I think that em.... It's partly the sense of gravitas of their own clinical experience, that it is very substantial and I'm not like some people that I know in the local area they've clearly worked with a very large number of people over a long.... Many, many years so they've had experience of seeing people (for) ten years plus and the kind of I suppose the extent of working through something and having timeI think that's been very important and they've both had links with you know very senior people from the psychoanalytic tradition in this country that's been an enormous learning for me I think em... and helped me to find my own way through, not just the clinical experience but sometimes their anecdotes and their own playfulness which has been unbelievably refreshing for me..... and being treated as an adult who can do the work.

Data 21 and 22 respondent's positive response is not only to the post-graduate supervisor's clinical skills, including responsible clinical risk-taking, but the manner in which supervisors conduct themselves, resulting from their own personalities and the people they themselves have become. Contributory qualities include appreciation of the supervisor's capacity to inspire confidence, trusting to the developmental potential of the newly qualified psychotherapist or psychoanalyst. In this setting, even given that one may know more than

the other, a more collegial relationship of equals develops in which trust, self-esteem and confidence flourish, enabling the respondent *to find (my) own way*.

(22) [1612: 533-541]

('.') there's something about the gravitas of people one comes into contact with that is extraordinarily important ('...'). I had it with some people on the training ('...') and I had it with my analyst and I've had it with my post-qualifying supervisors and I think if you haven't got people who really know what they're at, and are actually practicing the work, doing so over many years, I think if you don't have that it's a tough job. So those figures I think, it's not about idealising people it's just the privilege of being in contact with people who really are immersed in the work I think. And one feels it in the room, unconsciously I think it's just kind of there.

(23) [1612: 543-545]

It's not ('...') Not just only what they say, it's who they are I think and how they are with you as a person and what sense they give you of your own capacity to work and to develop. It's so powerful and it's very difficult to put into words actually.

Data 20 to 23 give expression to the immense heart-felt appreciation of, and gratitude for psychoanalytic elders to whom post-graduate psychotherapists and psychoanalysts acknowledge their evolutionary development as practitioners.

(24) [1612: 548-554]

('.') So that links with sense of self and... I think....you know I think how one deals with it... ..it links to comment I made about the post-qualifying regression and stuff when one is struggling with the things life throws up ... but it's ... what you've got in those internal figures that can kind of help believe in you when you feel you can't do it or you're making a bit of a mess of things I think it so important. Because that's what the patient's going through all the time so if you can't do it they can't – they don't stand a chance. Em.... I think if the patient doesn't unconsciously know that you suffer then you should not be doing the work...

Data 24 respondent speaks to Szecsody's study of supervision in which he addresses the stance of the supervisor as one which should take account of the supervisee's stage of professional development:

Being trusted, being viewed with thoughtful curiosity, being treated with respect and insight into the fact that closeness and distance are needed at different ways at different

phases of development – all this is important for the creation of confidence in one's own ability to learn and change (Szecsödy, 2008).

6.2.5 Practice Development.

After years of learning as a student at the seat of those who hold one's future in their hands, the relief of being able to explore the parameters of practice within the 'boundaried' framework of the analytic setting, without reporting to a higher authority, is evident in what follows.

Being free to enjoy exploration of disparate theories and understand more and more the value of the shared experience of what it means to accompany a patient, modifying technique as regressive and developmental phases in treatment demand, and, increasingly, trusting in one's own technique, as experience develops, is palpable in the following data extracts.

Together with *the freedom to explore and wonder*, the development of one's own style, loosening the identification with that of the analyst and, with an increasing sense of openness and sincerity, able to use oneself in the service of the patient, in which the use of humour can play a part, increases a sense of competence and personal autonomy

Commenting indirectly on a clinical situation in which a humorous observation, and a considered degree of creative freedom in technique made an enormous difference in a therapeutic relationship, datum 25 emphasises the importance of creativity and 'the analyst's presence as more than a mirror or a screen as a prerequisite for the deepening of contact with the analysand' (Szecsödy, 2008).

(25) [1612: 352-357]

And I thought that this was on the one hand very simple but then I thought well did that ever come up in clinical seminars when I was training and I don't think it ever did. You know the idea of yes of course it's something one has to be careful of but how onewell I think you just got the feeling that you just don't self-disclose anything and that's a box that's

closed and that's the end of it. But that almost translates into well you can't communicate anything of yourself to the patient in any kind of human way and ('.....').

Data 25 respondent, whilst acknowledging the necessity to exercise control around self-disclosure, felt that to disclose nothing at all of oneself, even indirectly, as well as in a sense being impossible, given that patients like anyone else intuit clues to the analyst's personality in a multitude of ways, would be inauthentic. Post-graduate supervision and practice enable the newly qualified analyst to explore ways of being which, as a student trying to fulfil the criteria of continuous assessment, would have felt too precarious.

(26) [1612: 562-570]

I think I believe in what I'm doing. I believe in what I'm doing and am absolutely bowled over like it's the first time every time the unconscious produces something in the room and produces something inside oneself when one is out of the room as well and I think those connections are what helps to develop and does allow oneself to sort of 'hold the path' with one's vulnerability. So you know even although one's aware of being human and being a mess, like all the great poets and artists and musicians as well – sort of you might not be a Picasso or a Jazz buff but you can sit alongside them and think that that's a real privilege actually. And... so... but it takes time and the right people round you ...em ... and seeing lots of patients I think.

Datum 26 respondent, within the analytic frame as the process evolves in the intersubjective experience of the consulting room, and awareness of his/her own humanity and vulnerability in the privileged position of quietly *sitting alongside* his/patient, values a developing capacity for creative engagement through post-graduate supervision.

(27) [1609: 571-578]

('.'). I do feel now more confident – hopefully not in an overblown way I remember someone saying once: 'Do your training and then ten years post-training you begin to think: 'I might know what an analyst is' (laughing) or something('.....') I feel like I'm..... that sense of an analytic identity or analytic frame which can seem quite obscure in some ways. I think I feel that is something I feel reasonably confident about and when I'm with a p...(atient).. I think I feel more freed up with patients to kind of think and I have a sort of (struggling to find words) ... Yes I'm happier with myself in the room with the patient that I can kind of focus on what I'm doing and not think: What did my analyst do?' (Laughing).

Datum 27 underlines the extent to which psychoanalytic identity development is an ongoing process, becoming only gradually elaborated through clinical practice and post-graduate supervision and, correspondingly, as reliance on one's analyst's stance diminishes.

6.3 Personal and Professional Identity Development

The day that one qualifies as an analyst, the analyst that one is going to be is a mystery. Ten years later, we may be just about able to look back and discern the shape of the rough beast – ourselves as analysts in embryo – as it slouches along under the months and years until, its hour come at last, there is some clearer sense of ourselves as analysts. The process of doing analysis has slowly given birth to an identity (Coltart, 1992).

6.3.1. Ongoing Self-analysis

Self-esteem and Confidence

Self-analysis and the capacity to make sense of one's own emotional responses is an indispensable part of the ongoing process of continuing development throughout a psychoanalytic career, particularly in relation to the analyst's countertransference, and personal development.

In such moments when the analyst simply does not know what is taking place, he has only his own internal thought processes to rely on as the material of the subjective. Indeed only by carefully nurturing and sustaining an internal mental space for the registration of his thoughts and feelings can such an analyst reliably provide additional clinical space for the analysand's transference usage. Self-analytic activity within the analyst's countertransference is empathic when the analyst provides an internal mental space for the patient's expressions – not verbally representable (Bollas, 1987).

While analytic understanding of clinical material should be nurtured *at the level of the pre-conscious*, Robinson (2015) makes clear that, since (in the classical understanding of the term) countertransference represents a barrier to listening, when the *dynamic unconscious comes into play*, it requires self-analysis (Robinson 2015).

(28) [1612: 449-456]

I think I've had an awareness, which has been borne out by time that it's a step (training analysis) and that the process of analysis is.... has to continue in whatever ways one finds and I think some of that is you know purely self-analysis but I think it links in with what else one does with one's life and I think for me the whole relationship with the arts has become an ongoing analyst for me in a way and I think what I learned in analysis is that the person you see four times a week is just a beginning of an analytic relationship and that you have to then develop that with other objects I think both internal and external.

Datum 28 respondent acknowledges that training analysis is the beginning of a process. In speaking of a relationship with the arts datum 28 respondent alludes to a *creative illusion within the framework of shared reality that is held internally and externally* in which we find ourselves in the world of objects around us and make the world our own (Robinson, 2015).

(29) [1612: 574-577]

(When difficulties arise) one has to start looking at oneself as the first thing really because otherwise we just get interested in what's going on in someone else rather than realising that the processes are linked between us being interested in what's going on in ourselves and how that relate to what's going on in the patient.

Datum 29 respondent in connection with self-analysis draws attention to the intersubjective nature of the analytic encounter.

6.3.3 Technique and Creative Freedom

Strachey made the point in the course of the Controversial Discussions that possessing a *true* theory cannot be the means of deciding if an analyst is competent. What must decide the issue is whether one's *technique* is valid (Whelan, 2000).

To paraphrase King (1988) who has said that neither gaps in knowledge, nor mistakes, which can be corrected, will invalidate technique or *distort the analytic picture* and that *fundamental validity* has more to do with how the analyst behaves than with the knowledge he possess (King and Steiner 1991. In: Whelan, 2000).

Relevant of course to the therapeutic alliance and the centrality of transference, much has been made in contemporary psychoanalytic writing of the place of *play*, both in the everyday sense, as in art and theatre production for instance, and crucially, in the serious play of analysis in the sense of the illusory situation of the transference, in which things are both *real and not real at the same time*.

The analyst's capacity to hold the *play frame* of the transference is a crucial function of analytic technique which 'demands all the resources of his vocation in psychoanalytic listening, empathy, tact and the freedom to be natural' (Robinson, 2013), and creative use of himself as actor in the play, which is 'the creation of creative illusion within the framework of a shared reality' (Robinson, 2015).

As the focus of the study is on the participants' experience of psychoanalytic training and education, and is not a clinical study, for ethical reasons it permits of the inclusion of no clinical material. Data dealing with the development of technique and the use of the analyst's self as a person in the shared process of the consulting room is necessarily confined to that which focuses solely on the freedom that graduates experience in developing their own technique. This involves maintaining the analytic frame, without the need to conform to rigid interpretation of boundaries and the practitioner's freedom to be *ordinary and human* (my italics).

(30) [1609: 542-551]

('.') *all sort of phantasies and myths about what analytic work is – particularly in the NHS which becomes kind of very cruel and people say things like: 'Oh boundaries, boundaries' and it becomes a kind of finger-wagging ('.....') I don't really know what that means really but it becomes a kind of thing as if there's these things that you absolutely don't do and you don't do and there's a sort of unwritten rule in psychoanalysis, and in the training I was introduced to the idea that ok there are things that you don't do and you absolutely don't do them but actually much more of it is about thinking about what you do and those apparent rules are not quite as set down as they might appear and I think something of the experience*

of my own analysis and thinking: 'Oh this isn't sort of ('...') I can't think what really but just things like doing more human, ordinary things..... you know.

As datum 30 and 31 respondents illustrate the relevance of *the rules* applying, not to rigid conformity, but to being able to think about the meaning of modifying technique, in light of the specific analytic situation at the time, and the creative use the analyst makes of the shared encounter, which is unique in every analysand-analyst dyad.

(31) [1612: 361-366]

('.') And the business about what it means to have a safe external frame that is boundaried and involves the rules of abstinence etc etc, but to have it – the internal frame much more fluid and can....can the patient gets a sense that you can move around within yourself and within interactions even I mean in ('.....') what would normally be considered unusual areas as someone arrives or leaves. One does it withone is always extremely careful but I think to have an internal frame that doesn't rule it outis really important actually.

(32) [1612: 372-373]

Flexibility but keeping an external frame that is very clearly boundaried by an internal frame that can just move around reallyin a more symphonic, flexible way I think, yes.

As Greenson (2000) suggests:

....like the conductor of a symphony orchestra. He does not write the music, but he clarifies and interprets it. By the use of his creative imagination the analyst participates in the patient's fantasies as a clarifier and interpreter, not as an accomplice or provocateur (Greenson, 2000).

(33) 1612: 463-467

I think there was certainly something that for me had been a little bit inhibited in that area. Although I had done creative things...em... just because you do creative things doesn't mean you're still not inhibited and I think I realised how much I had been so I think it definitely was a fr...a freeing up to be able to do things in a different sort of way and certainly involved some major life changes for me.

Datum 33 respondent makes a distinction between creative thinking and *doing creative things*. Referring also to painful recognition that previously cherished ideas and beliefs had

to be relinquished in the face of the development of a greater sense of self-belief, freedom, autonomy and intellectual creativity.

(34) [1612: 488-493]

Unfortunately none-the-less rather painful at times but yes it is em..... but it's very strange because when one has periods of regression then sometimes the patients make a progression ('.....') it's very odd but something's going on em.... So I think the whole business of transference and countertransference affects one's own life as opposed to it only being thought about in relation to what the patient is doing I think is so fundamental to the process of analysis being creative.

Data 34 and 35 respondent speaks to the intersubjective field of transference and countertransference in which there is recognition that both analyst and patient are changed in the analytic encounter.

(35) [1612: 586-589]

('.) the relationships then as they go on are something that enriches your own life, I think em.... And that's a very powerful thing ('....') very powerful for you and also very powerful for the patient when they get... when they start to get an inkling of that rather than you're just some therapist in the job to earn money.

6.4 Psychoanalytic Identity and 'Becoming'

6.4.1. Identity and Identity Crisis

It was of course Erikson (1968) who first used the term 'identity' in the context of psychoanalytic ego theory. Since then the conceptualization of identity has led to a number of different usages, particularly within social psychology for instance in specifying *self-identity*, *sexual identity*, *identity crisis* and so on. Identity development over the life cycle is now a commonly understood phenomenon.

There are those who argue that use of the word *identity* has been employed so indiscriminately as to have rendered it meaningless and who suggest that the word *character* serves much the same purpose. Holland takes up Lichtenstein's developmental view:

[That is] we can be precise about individuality by conceiving of the individual as living out variations on an identity theme much as a musician might play out an infinity of variations on a single melody. We discover the underlying theme by abstracting it from its variations (Holland, 1993. In: Berman (Ed). 1993).

Kernberg (2006) suggests that preoccupation with psychoanalytic identity expresses a fear related to competing theories and scientific findings and says that a professional identity is dependent upon commitment and conviction, together with the knowledge, skills and attitude required to do the job.

(36) [1606: 456-460]

(‘.’) becoming part of the post-graduate group you do realise that the organisation is bigger than the training committee. I probably knew that but I had to go to a meeting where there are people there who are not involved at all in the training committee. It’s really quite interesting – you can see that actually it’s a broader base than you think.

Datum 36 respondent suggests some sense of relief in discovering that the post-graduate body embraces many practitioners who are not associated with training.

(37) [1609: 602-608]

I wonder if I had stayed working as an X (core profession) with a psychoanalytic training whether I’d have felt this (‘.....’) as satisfied with the identity. And maybe starting in private practice as well.... I suppose if people will come and pay for what you’re offering and seeing y’know (‘...’) you know that kind of believing (‘...’) I mean that you’re offering something that means something which is valued and that’s been quite important I think for me as well.

Data 37 respondent suspects that, had s/he remained in the core profession, job satisfaction would have not have matched that of becoming a psychoanalytic practitioner.

(38) [1607: 528-532]

(‘.’) that really surprised me that actually how many people never saw another person three times a week ever again.....pause..... or that could be fair enough.

Datum 38 respondent spoke of a colleague who worked in another capacity in the public sector but felt that it was not inappropriate to work there as a psychotherapist and chose to continue to work in the a core profession, using analytic knowledge applied to the particular job in which she was engaged, rather than work as a psychotherapist.

(39) [1610: 474-480]

I guess it's something about identity because if you're then challenged by ('...'), because it strikes me ('.....') but really there's a crisis again. It's the war of succession and, but also a kind of sense that a lot of the older analysts, senior figures ('.....').they're dying and who is there to take over? And if psychoanalysis is going to survive, anxiety about recruitment... and so you know one of the things that happens is that people just start fighting amongst themselves.

In the face of a changing demographic in psychoanalytic institutes datum 39 respondent attributes turmoil in the psychoanalytic institute to anxiety, related to the future of the institute and of psychoanalysis itself.

The ageing psychoanalytic population is a source of concern as the older generation retire and eventually die. Concern centres, not only on the loss and mourning which must follow the absence of important, often loved and influential senior members of the psychoanalytic community, but also on the reduction in numbers of new applicants for training, and on the future of psychoanalysis at a time when it is facing, as some would see it, a *legitimation crisis* (Kernberg and Michels, 2015).

(40) [1610: 626-630]

('.') and I think of course then with that comes the fear of not belonging and maybe that's something about – you know we were talking about all the discussions, fights and etc (Controversial Discussions) – it's like family battles. And I presume there must have been that sense of (referring to the original 'Psychoanalytic family' of Freud's followers) who was going to be in the family, and it was kept very much in the family – Anna Freud and so on. it's trying to have a sense of belonging and identity. If you (as a training institute) don't pay attention to that you get into trouble.

Datum 40 respondent draws a parallel between the present critical situation and the controversial discussions, which at one level focused around who had the right to train, allied to *keeping things in the family* and, as the data extract suggests, to who *belongs*, then and now.

6.4.1 Identity Crisis

'.... a necessary turning point, a crucial moment, when development must move one way or another, marshalling resources of growth, recovery and further differentiation' (Erikson, 1968).

(41) [1611: 263-267]

('.) was important actually and it kept going because I think one of the difficulties of course is that doing the job as you knowa psychoanalytical psychotherapist in the (public sector) ('.....') produces an identity crisis. Maybe we're going to talk about that later but it certainly did – after qualifying I had quite an identity crisis in terms of my training.

Datum 41 respondent, in addition to having been faced with a mis-match in self-perception as a post-graduate also alludes to the difficulties and limitations of undertaking psychotherapeutic work in the public sector.

(42) [1611: 403-408]

Probably because there's a gap between what I think I should be doing and what I am doing and that ('...') I don't feel I'm wildly confident about what I'm doing at all..... I probably should have more supervision for that as well but eh.....I think that my probably my primary identity is an (former professional identity).....actually really and I think that there's so many parallels and similarities ('.....'). Its' just a bit more in depth.

Data 42 respondent finds a compromise solution, continuing in psychoanalytic practice in combination with a core profession and identifies similarities in the work of both.

6.4.2 Changing Contexts

For a time psychotherapeutic approaches were employed widely within health and social services and funding was made available for training, as well as for setting up new services aimed at increasing access to those in need of longer term psychotherapeutic help. As in many spheres in health care and elsewhere over recent years, funding opportunities have been dramatically curtailed.

Five of the seven participants in the study were working within the NHS when they began training. All retained a sense of appreciation and gratitude for the experience which they had gained. As well as the work undertaken with those who became training cases the patient population with whom they had contact were often those who suffered complex mental health problems.

Work in this setting presented challenging and rewarding experiences out-with training in which practitioners learned a great deal about how to accompany those requiring therapeutic help, but who were not yet ready to embark on psychoanalytic psychotherapy, some of whom would eventually benefit from engaging in long-term therapeutic work.

Increasingly, over the course of several years, funding crises and a growing trend towards short-term interventions such as mentalisation-based techniques, cognitive therapy and short-term dynamic interpersonal therapies have superseded which, as well as limiting available treatment choices, has increasingly limited opportunities to practice for those trained to conduct long-term psychotherapy, and/or psycho-analysis. The changing contexts within which psychoanalytic psychotherapists, and many psychoanalysts work, have implications for psychoanalytic identity

(43) [1606: 356-363]

It's changed such a lot and, and I think I was saying about....I don't, I don't really feel I left the (public sector), I think it left me. I really don't ... in no way if I was eighteen and looking at training there's no way I would... (unspoken – contemplate an NHS career). It's been completely bull-dozed, just become some sort of machine whereas when I started training there was lots of interest. I was supported in doing the training and funded for that and there was development and growth and interest and because I was doing the training I could have the job and there was all sorts of stuff that was growing and developing and then em.....in the last five years it's been completely dismantled.

Data 43 respondent experiences turmoil as a result of the changing contexts of public sector psychotherapy services and plans for development have to be re-thought, leading eventually to a change in direction towards independent practice.

(44) [1606: 371]

If I hadn't done the training and had the analysis I don't think I would have left as intact as I did.

Datum 44 respondent reflects on the possibility that, without the experience of training and analysis, changing professional circumstances would have proved more difficult to accommodate emotionally.

(45) [1609: 581-585]

Actually the other bit which I think is important about the training which is I think the money bit because there's a real issue in the public sector that psychotherapists have been sort of down-graded so that in these teams you could be a nurse with very little or no training in counselling, or have done a bit of psychodynamic training, or a psychoanalytic psychotherapist with a huge long training and be earning exactly the same money.

Data 45 respondent experiences the devaluation of psychoanalytic practice in the public sector and compromises by combining part-time public sector work with private practice, in which s/he feels valued.

6.4.3 Teaching and Supervision

(46) [1610: 44-49]

(‘.’) I’ve just finished delivering my first lot of teaching at the Institute which was on late Freud, so I’m well in tune with late Freud. But actually I think, you know, unless you’ve experienced it, it’s very difficult to be involved in it, and to know what the patient’s involved in, and to take the risk of saying stuff about transference and thinking about the countertransference. Because actually if you’re just thinking about it as a kind of book thing, it’s nowhere!

Datum 46 respondent reflects on the experience of teaching at an advanced level.

Commenting on the difficulties associated with teaching in the absence of an experiential component, particularly of transference and countertransference the data suggests that theory on its own is insufficient to the task of learning in psychoanalysis.

(47) [1612: 293 – 296]

I’m surprised about how long it takes to put it together, ‘cause it wasn’t until I had to go into a set of students and think about trying to help them think about the differences did I really begin to get my head round it (‘.....’) so yeah, I think teaching after your training is pretty important.

Data 47 respondent emphasises the lengthy process of assimilating psychoanalytic theory saying that the necessity to engage in teaching helps to clarify ideas and integrate theoretical models.

(48) [1610: 556 - 560]

And being supported in developing it em..... and I think you know people do go on to do post-graduate seminars and... I’m still going (‘.....’) ...group composed of training analysts and newly qualified analysts and of course the newly qualified become less newly qualified (‘.....’).

Data 48 and 49 respondent refers to the ongoing process of regularly attending post-graduate seminars in which challenges persist but also where learning continues, and of benefitting from presentation of psychoanalytic papers in the presence of the most senior psycho-analysts in the institute.

(49) [1610:562-568]

(‘.’)and suddenly you’re in a clinical seminar with five training analysts and you think: ‘Oh my god I daren’t say anything! But then you get a bit used to it (‘ ...’)and when I say a clinical seminar group, we all then present. So the point is you’re not always presenting to the gods, the gods present too and you can comment, and I found that actually very facilitating (‘.....’).em..... really, really helpful. And you know you get I think... you do get asked to do things and if you say yes you get more involved in stuff. But you know if you let it be known that you’re interested in things..... you get involved.

6.4.4 Evolution and Life-long Learning

(50) [1607:632-636]

I mean is there a problem with the training analyst structure? (‘ ...’). You know it becomes the only sort of promotion, you know the training analyst. There are lots of other jobs in any Institution that are important but that’s the one. But it also represents the carrying of the orthodoxy.

(51) [1606:446-449]

I don’t know – certain elements, or at least – what do you have to do to become a training therapist?! (Laughing mirthlessly). Not entirely clear.

Data 50 and 51 respondents refer to the apparent obfuscation around the process of becoming a training analyst and question why other roles within training institutes are not highly valued.

Part of the process of *becoming*, in addition to on-going learning and post-graduate consultation, lies, as the data suggest, in taking opportunities and professional risks and in participating in post-graduate activities, both within one’s training institute and elsewhere, including opportunities to teach, supervise, develop analytic writing skills, present papers to professional colleagues, and through active participation in the life of the psychoanalytic community.

The difficulty of becoming a training analyst, application for which a graduate becomes eligible five years post-qualification, was spoken of briefly with some suggestion that aspirations to become a training analyst are fraught with difficulty.

(52) [1610: 755-765]

It is a bit ('...') What I mean....I think we all take it as..... for a lot of people it's kind of a vocation you know because we do have to live a very odd life 'cause you keep very odd hours, you always have to work late, or some people work early. I don't work early 'cause I always work late; you go to meetings; you go to this's and that's and you are very you have to be rather passionate to be involved in it. On the other hand I don't know because I've never been I mean you could say being a doctor is a very odd way of life too – you have to be passionate about that, you have to work odd hours. Being an academic, I'm not sure about the hours, but people certainly get very passionately involved in their subject and they're always reading about it and going to places because of it and... you know... there is something about it being one of those professions that calls for a calling, not in a sort of religious way necessarily, although it can become that way, but in a ('..'). It has to really matter!

Datum 52 respondent accentuates the relevance of psychoanalytic practice to which many practitioners develop a life-long commitment of passionate involvement.

As datum 53 betokens:

(53) [1611: 507-508]

Becoming a psychotherapist? I don'teh... when do you become one? I think there's an evolutionary thing. I think you're always becoming one.

CHAPTER 5.

DISCUSSION

I think our greatest perversion is to believe that we hold the key to truth.... Any analytic school who thinks this way has turned its doctrine into a religion... when we make our particular psychoanalytic theories into the tenets of a faith, then we're restricting our whole capacity for thinking and developing.....But what is our insecurity? Perhaps it's partly determined by the transmission of a psychoanalytic education which is largely based on transference: the attachment to one's analyst, as well as to supervisors and teachers, is permeated with strong transference affects. This may result in idealisation of thinkers and theories as well as leading to the opposite – the wish to denigrate them (McDougall, 1997, p. 91 In: Kirsner, 2001, p. 204).

Introduction

The three participating training schools involved in the study offer a traditional curriculum encompassing the work of Freudian, Kleinian and British Independent theorists, and their protagonists, as well as those of North America and contemporary theorists. One school included the work of important psychoanalytic thinkers not routinely studied in the traditional curriculum.

With the exception of the BPAS and one psychotherapy training school in the study, the work of French analysts, with Lacan in particular being mentioned, was an omission in the teaching curriculum. Only one Institute in the project included any study of the work of Jung. The BPC accredited Society of Analytical Psychology undertakes the training of Jungian psychotherapists.

Couched in terms of the difficulties presented by the hierarchical structure of psychoanalytic training institutes, in which those who control education hold the power, major issues in relation to change focus on the need for structural, organisational and educational reform.

Although now broadly accepting the need for change, different aspects of the discussions find advocates in those advancing disparate arguments in the controversy surrounding

psychoanalytic training and education. Some favour only slight modifications whilst others campaign for radical change.

Psychoanalytic Education and Training

Thöma as long ago as 1993, endeavouring *to present a systematic line of argument with the aim of giving new impetus to the joy of experimentation in psychoanalysis*, said of psychoanalytic training that it was the only professional training undertaken in *evening schools* and reiterated Anna Freud's recommendation that full-time psychoanalytic training would offer a more suitable basis on which to further psychoanalysis scientifically (Freud, 1971). Recommendations for a full-time training would have funding implications were students to suspend full-time careers.

This point is emphasised in the data set in relation to the personal, financial, relationship and family sacrifices made in order to undertake training, *fitted in* between the commitments of busy professional, working, domestic and family lives, with sacrifices made particularly in personal, social and family relationships, as well as financially.

The contexts in which some of the (then trainees) worked changed, either in the course of training or post-graduate. Some trainees, who already had a UKCP qualification prior to beginning in BPC accredited training, began work in private practice in order to fund training. Others who, when they began training were employed in the public sector, subsequently left NHS work altogether, or continued to work part-time in the public sector, as well as in private practice, post-graduate.

Diminishing demand, together with a funding crisis in the NHS, has resulted in fewer opportunities for intensive work in the public sector, which may also have implications for NHS psychotherapy training posts. Added to this, the burgeoning development and proliferation of short-term therapeutic modalities favoured by mental health service

providers, have, over time, led to the demise in some cases of specialist psychoanalytic and psychotherapy services in the public sector. Most psychotherapists working in NHS settings now generally see once-a-week patients within a time-limited framework.

It is widely accepted that the *legitimation crisis* (Kernberg) began to come to a head with recognition that the majority of qualified psychoanalysts, who are not training analysts, would spend the greater part of their working week seeing patients in psychoanalytic psychotherapy, rather than analysis, and that they would have perhaps only three patients in analysis, most of whom would be 3-5 times-a-week, rather than five-times-a-week analysands.

This emphasises the point made by Kernberg and others that psychoanalytic psychotherapy should also be taught in training institutes which train psychoanalysts. Kernberg suggests too that psychoanalysis could learn from the research output of psychoanalytic psychotherapy. Some experienced psychoanalysts, who also practice psychoanalytic psychotherapy, do work in Universities, teaching psychoanalytic psychotherapy, and Kernberg has suggested that this expertise should be brought into institutes of psychoanalysis. Even if successful, in the absence of funding, proposals such as the introduction of University collaboration and affiliations along the lines that Kernberg suggests would seem at present to be a long way from realisation.

It is in the nature of being human that we will fight for recognition; for survival; for what we believe in; for the right to our place in the 'world' order; for leadership and control; to belong; and to preserve ideas and values which we hold dear. This is no less the case in psychoanalytic training organisations than in any other sphere of endeavour, whether schools, colleges, universities, medical schools or other workplaces in which there is necessarily a

hierarchical system in place, which safeguards the institution and simultaneously creates an imbalance of power.

Hierarchical Power Relations

Members of the Training Committee who are responsible for the selection, training and qualification of psycho-analysts and psychoanalytic psychotherapists are senior psycho-analysts and psychotherapists, often of diverging paradigmatic persuasion, who are seen by trainees as extremely powerful figures. This may in part be attributed to *parental transferences* as described by Freud, but also for realistic reasons allied to future career prospects and sense of self-worth, personally and professionally.

The data corpus suggest that some respondents were acutely aware of imbalances of power, which appeared in the data again and again in different guises relating to the requirements of the Training Committee, which was itself seen as the seat of power. Attitudes to the Training Committee, as the governing body varied, with some data extracts suggesting a somewhat confused but benign relationship and others a more fearful, anxiety-laden or frustratingly vague experience of Training Committees.

Still others were angered by what they perceived as a lack of concern with regard to the social, environmental, financial and practical circumstances faced by students. Variation, as well as reflecting differences within training schools, was also to some extent dependent on personalities and individual experiences. Reactions resulting from hierarchical structures may also be ascribed to the *infantilising* experience of feeling *like a child in the big school* described in several data items, perhaps also associated with a regressive element in training analysis.

Similarly the sense of *mystery or secrecy* referred to in several data extracts may have several concomitants. As well as a basis in the dysfunctional organisational structure of training

institutes, partly related to the specialist nature of the work itself, predicated as it is on preserving anonymity and safeguarding confidentiality, it may also be related to a child-like sense of feeling excluded from the adult decision-making, and from the mystery of what goes on *behind closed doors*.

Essentially insular, self-contained, *closed systems*, psychoanalytic training institutes seemingly operate at times within an aura of *mystery*. Perceived reluctance to be critical of the Training Committee in some data extracts, like the children who want to protect errant parents, can perhaps be ascribed to transference phenomena.

Training Committees are not homogenous groups. Splits in training institutes can become evident in strongly held differences of opinion, with some members maintaining allegiance to historical aspects of training and the content of the curriculum. Personal differences are evidenced in the stance taken in relation to theoretical orientation and technique; objectives in supervision; development of psychoanalytic creativity and autonomy; evaluation and criteria of professional competence, and for graduation. Differences of opinion may be partially associated with resistance to attempts to standardise psychoanalytic training, which has been linked to the training analyst system.

Such splits become known to trainees indirectly, through their ramifications as they affect the training process, as well as in their experience of seminars and supervision. Confusion about training requirements may thus be ascribed to the existence within training institutes of individual or group allegiances, resulting historically from unresolved transferences within the Training Committee itself, of which respondents, who may unwittingly have suffered the consequences, may be only vaguely aware. Kernberg suggests that a combination of submissive behaviour on the part of candidates, and/or displaced rebelliousness, may be a consequence of this splitting, sometimes directed against the Institution.

Politicisation of the Curriculum

Curriculum programmes are designed and run by psycho-analysts and psychoanalytic psychotherapists, who may themselves be graduates of the school in which they trained and who may eventually take on roles as part of the Training Committee as teachers, training analysts and supervisors. Although, with the rise of pluralism, some progress has been made with the inclusion of disparate clinical theories in the teaching curriculum, many schools promote a preferred theoretical orientation.

Data extracts revealed that, except for trainees of one institute who undertook a close study of the Controversial Discussions which, together with a pluralistic approach to theory enhanced the capacity to engage with comparative theorising, the curriculum content itself was of rather less *scientific*, and of more personal, interest and significance.

Students are often aware of the theoretical orientation of analysts, clinical supervisors and seminar leaders. Some data extracts suggest that the adoption of a preferred theoretical orientation may be influenced by relationships with esteemed colleagues. Perhaps because of personal involvement with theoretical paradigms differences of opinion could arouse intense feelings, sometimes leading to splits in the training group.

By the time the study was undertaken, five years post-graduate, some respondents felt that they had made no firm commitment to a specific theoretical orientation, whilst others were drawn to those which made emotional sense in the context of their own lives. Still others, who had been drawn to a specific theoretical orientation during training, and had developed this through post-graduate experience and supervision, could not contemplate psychoanalytic practice which would exclude a particular lens of experience. For all respondents, development through post-graduate education and supervision/consultation was ongoing and continues to play a role in the development of theory, technique and analytic attitude.

Learning Experience

Beyond the potentially overwhelming volume of reading demanded, the content of the curriculum was less contested in the data than were issues related to its presentation in theoretical and clinical seminars. The data drew attention to patchy quality of delivery and to the teaching ability, group-work and interpersonal skills of the seminar leaders, generating more comment than curriculum content. Subjective views tend to lend weight to the call for more innovative approaches to teaching in psychoanalytic education.

Student presentation of theoretical papers to the seminar group were in some data extracts experienced as potentially embarrassing and humiliating, as were group silences. A passive role adopted in the group by seminar leaders, especially in initial groups, could result in silences which were sometimes experienced as *persecutory*. Conversely some clinical seminar leaders were experienced as enormously inspirational and creative.

Data extracts in this vein suggest that clinical and theory seminars were *relished* as a stimulating challenge. Others expressed concern that a creative approach to thinking about technique was lacking, and had to be discovered in the course of post-graduate work and supervision.

The very human experience of feeling deskilled in a new learning situation is exacerbated by some training experiences, specifically the training analyst reporting system, still in use at the time in some schools, and the supervision reporting system.

Transmission of Psychoanalysis in Clinical Supervision

Submissive behaviour (Kernberg) is evidenced in some data items in efforts to please or impress the supervisor, together with the expression of anxious fears about what analysts, supervisors and seminar leaders *think of* the candidate. This is a realistic concern wrought by

structural and organisational dysfunction within psychoanalytic education and training, in which roles and functions are conflated.

An analytic attitude is largely developed in supervision, which offers a creative space in which the 'transmission of psychoanalysis from one generation to another' takes place. Developing empathy, tact and the freedom to be natural' (Robinson, 2013), trainees in supervision develop creative potential in their ability to move around in their thinking as demanded by the analytic process, and to experiment with technique.

As the data indicate the supervisory process takes place within the context of an intensely emotional relationship. Recognition of the complexity includes not only the analyst/supervisor relationship and the analysand/analyst relationship, but also the transference/countertransference relationship between supervisee and supervisor, as well as the supervisor's countertransference to the analysand.

Family and Peer Support

Two dimensions of psychoanalytic training represented in several data items, not widely discussed in the literature, concern the importance of peer and family support. With peer support uppermost, influenced by shared experience, several data extracts focused on an important sense of *being part of something, of belonging*, sometimes equated with a sense of feeling part of a (psychoanalytic) *family*.

The other, rarely mentioned feature, is money, the source of much of the difficulty at the time of the controversial discussions but seldom referred to elsewhere. Money was referred to in relation to the financial burden of training, relative to remuneration. It was also highlighted in discussion relating to the continuing existence of the training analyst system.

Reference to *a sense of belonging* was especially true of training institutes where there was strong student group representation on organisational committees, as well as in the life of the

psychoanalytic community. Members of these groups also tended to support one another socially. For some, the training experience became one of making life-long friends, or in the case of theoretical differences, enemies, when differences could not be accommodated.

Others spoke of *sibling rivalries* and the difficulty sometimes of sharing an analytic *parent*, where two people in a group for instance shared the same analyst. Sibling rivalries were also evidenced in covert claims to analytic superiority in having as an analyst or supervisor a charismatic figure in a senior analyst who may have had *famous* antecedents, as well as in competition for *top trainee*.

Some trainees were aware of the choice made by medically qualified trainees of a medically qualified analyst. Otherwise, perceived differences between *lay* and medical trainees was not referred to, except in contemplation of the additional pressure which accrued to timely completion for medical trainees, with training funded by the NHS, in order to secure employment prospects in NHS jobs.

Other groups, in which there was no strong student group representation, either to training or organisational committees, felt more disconnected and shared very little socially in or out of the training group. In some training groups the development of sub-groups evolved, coalescing around professional allegiances. Personal relationships were made, and broken, within the group in the course of the life of the training group.

Of data extracts addressing the personal and social cost the interesting point was made that, had family members realised what training involved they may have declined to be involved but that their involvement *with a foot in the real world* provided the necessary balance to the *madness* of embarking on training. Several data extracts commented on the support of, but also the cost to, family members and were particularly aware of the sense in which their children may have suffered through their absences.

The most significant body in psychoanalytic training organisations continues to be the Training Committee or the Education/Curriculum Committee who, although accountable to the Members, the BPC and additionally in the case of BPAS, the IPA, continue for the most part unhampered by external considerations, and hold the power to all key areas in training.

In the face of such power and influence, and in the absence of early encouragement to take an active role in the life of the institute or its clinical membership, trainees are apt to become passive and at an early stage fail to take on responsibilities for instigating change within the training or the institute itself.

Although all institutes in the study made provision for feedback and evaluation, this was mostly in paper form rather than, as in the BPAS, through the election by the student group of a formal student representative to the curriculum, education or training committee. One institute has, since the period in which the participants undertook training, altered this practice and now includes student representation directly to the training committee.

Reform of Psychoanalytic Training Institutes

Kernberg's (1996) much-quoted paper outlined thirty ways in which creativity is stifled in psychoanalytic education, all of which relate to the tripartite Eitingon model of training and education. Kohut too, has identified a 'progressive drying up of creativity as one consequence of the current analyst-centred educational system' (Kohut 1970).

Despite advances, and recent discussion within the IPA dealing with issues of change in the Eitingon training model, there has, since its inception, been comparatively little real change overall in the structure and organisation of Psychoanalytic Training and Education.

Historically, resistance to change has come largely from within the psychoanalytic community itself and has been widely attributed to the dominance of the training analyst system and the protection of *a ruling elite*.

Whilst acknowledging the humanitarian achievements of psychoanalysis culturally, scientifically and socially Kernberg and Michels (2015) bemoan its declining influence intellectually and scientifically. Of Kernberg's long-standing criticisms a recurring theme has been of the loss to psychoanalytic communities of a close association with university-based psychiatry, from whence he feels closer links to academia have virtually been lost.

He attributes the declining influence of psychoanalysis, intellectually and scientifically, to the lack of active interest in the psychoanalytic community itself. In the face of competing paradigms and their evidence-based research efforts, such as that of psychoanalytic psychotherapy, systematic research and funding for research training demands urgent attention.

Contributing to the difficulty Kernberg considers the *neglect* by psychoanalysis of derivative treatments in the psychotherapeutic therapies, and the failure to teach psychoanalytic psychotherapy in psychoanalytic Institutes, as a failure to 'strengthen our research efforts and our therapeutic contributions to a changing social, cultural and economic environment' (Kernberg, 1999).

Kernberg and Michels's more recent critique of psychoanalytic education, albeit focused in the United States, has relevance internationally and resonates too with the predicament of psychoanalytic education in the United Kingdom.

Although not in complete agreement with each other in relation to the politics of psychoanalysis or questions of organisation and governance within psychoanalytic training institutes, or to the speed of change required, they are never the less agree on the need for change in the present system.

Educational Reform

Where previously there were but a few lone voices calling for change, with the more recent work of the German and Swedish institutes, the Eastern European programme, the European Federation and the work of Columbia University Centre for Psychoanalytic Training and Research, out of which has grown the Columbian Consortium, there is growing recognition of the need to move away from the very doctrinaire, subjectivist position of past psychoanalytic educators to a more healthy, open attitude aimed towards demystifying analytic education.

Seen as one of the flaws of psychoanalytic education, together with the lack of research and research training, discouraging attitudes evinced towards those wishing to pursue academic careers, and the lack of creative engagement with educational methodology, leads in the direction of *educational stagnation*.

Although Kernberg and Michels disagree about the emphasis given to each they attribute the source of this malaise to the related combination of ‘a lack of accepted standards of professional competence and the nature and function of the resulting training analyst system at the core of psychoanalytic education’ (Kernberg and Michels, 2015).

The Training Analyst System

With all its power and influence the Training Committee is never the less also constituted of individuals for whom their own survival, including preservation of privileged positions, and that of the organisation can become paramount. It should not be surprising that this can lead to passionate differences of opinion among members of the Training Committee which, if not dealt with sensitively can impact, not only on the structure of the training, but on the trainees and the experience of training itself. Nowhere is this more evident than in the content and development of the curriculum and in the training analyst system.

Kernberg has pointed out in his critique of psychoanalytic education and training that criticism is levelled, not at the people involved, subjugated historically to their inheritance, but at the training analyst system itself. It is important to emphasise this and to underline that, whilst they may have their own needs and faults like anyone else, individual faculty members responsible for the institutionalised organisation and structure of psychoanalytic education and training are predominantly compassionate, dedicated, conscientious, assiduous people who, making sacrifices in their personal lives, devote a great deal of their time, often voluntarily, to the task and to the student group, as well as to the welfare of the organisation as a whole.

Never the less as King has emphasised, *to keep the truth that we have found, is to be true to our own inner sense of integrity*. She quotes from an extract of Rangell's exposition of the events which led to the resignation of President Nixon in 1974, in which he, Rangell, discusses group dynamics in relation to leadership. As a reminder, part of this is worth repeating here:

....Here is where the issue of individual courage becomes important, not in the sense of heroism but in the ability to retain one's integrity against the pressures of the surrounding group. The group at whose behest the individual forms his conscience is, under certain conditions, a force which influences him to compromise it.... I gave the disease a new name, the syndrome of the compromise of integrity I was concerned with the chronic everyday erosions of integrity. Besides being conscious and accountable, they are as automatic and unconscious, as much as outcome of internal conflicts – and as camouflaged into everyday life – as any other emotional symptom or traits (Rangell, 1980, pp. 11-12 In: King 1988, p.1).

Reform of the Training Analyst System

Ferenczi first raised the issue of organisational dynamics in Nuremberg basing his reflections on the model of the family. Kernberg spoke directly to this problem in his criticism of the appointment of training analysts:

..is an open secret that the appointment of training analysts is politically motivated, that the actual qualifications of the training analyst may be less important than his or her reliability with regard to local politics. This corrupt aspect of psychoanalytic education is often apologetically rationalised as the unavoidable repetition of “family life” (with intergenerational conflicts, sibling rivalry, primal scene material, etc) in psychoanalytic institutes. But the failure to make distinction between an educational institution and a family reflects a failure to develop and preserve an organizational structure that is oriented to the tasks to be performed. Such a failure directly causes paranoiagenic deterioration of the institute’s social life and functions (Kernberg, 1986, p. 805 In: Kerr, 2000, p. 29).

A great deal has been invested in and written about this politicised, controversial aspect of psychoanalytic training and organisation. Kernberg advocates the abolition of the training analyst system which he and others (Kirsner 2001; Kerr, 2004; Wallerstein 2010; Thöma, 1993; Thöma & Kächelle, 1999; Bornstein 2004; Garza-Guerrero, 2004) see as a major source of the difficulties in psychoanalytic education which *inhibits the educational process*; contributes to the underlying authoritarian structure of psychoanalytic training; and stifles creativity.

The choice of a training analyst in most schools is limited to those approved by the Training Committee. In two of the three schools in the study the only *approved training analysts* were also members of the training committee. In some of the smaller schools choice is limited to whichever analyst is available and the student may have little choice in what is a crucially significant, personal matter.

A rarely mentioned facet of the training analyst system is the extent to which part of the motivation for becoming a training analyst, the ‘holy grail’ of success, may be the need to develop a referral network. Becoming a training analyst in a Psychoanalytic Institute provides a regular flow of patients who, as well as being intelligent, well-motivated and diligent, and with whom there is a high likelihood of analytic success and, over the years, enhanced reputation, also pay for analysis.

On the one hand, Michels believes that the training analyst system persists as a result of a failure to establish accepted standards in the evaluation of professional competence in psychoanalytic education and training and will disappear once accepted criteria are applied in the certification of analysts, similar to the French system in which all certified practitioners are also training analysts.

Kernberg on the other hand thinks that problems exist as a result of the training analyst system through which, as Bernfeld long ago pointed out, a two-tier system evolves in which only those considered 'good enough to analyse the next generation of analysts' can become training analysts, with all the hurt and resentment that can engender in the membership.

Whilst acknowledging that removal of the reporting function of the training analyst has improved the situation, Wallerstein concurs that there is presently no certainty with regard to how, if any, of the proposed reforms might be moved toward some kind of resolution of the problem of the training analyst system and the obligatory training analysis. He suggests a 'trial of a voluntary personal therapy regime' alongside more robust theoretical, clinical and supervisory experience combined with a years-long (at least ten) 'monitoring and research study of achieved outcomes in terms of demonstrated clinical competence of graduates'.

Together with others Kernberg believes that the training analyst system has been the major obstacle to renovation in psychoanalytic education. He and Michels agree that once a 'fail-safe mechanism for elaborating standards of professional competence is in place and, provided it is not interfered with politically by the present organisational structure of psychoanalytic institutions' that there should, like the French training model, be one category of certified graduate analyst, all of whom would be training analysts.

First recommended by Freud the original purpose of training analysis was to draw the would-be analyst's attention to his own *blind spots*. According to Schechter (1979) Eitingon's

analysis with Freud took place twice a week on an after-dinner walk in Freud's garden and lasted for less than a month. The minimum length of training analysis is currently anything from four years to seven or more years, with trainees remaining in analysis until their own training cases are successfully concluded.

As the period of time spent in analysis lengthens, resulting in longer and longer periods of training, the adoption of the French model may offer a way forward. Unlike the Eitingon model, training in the French model does not begin with analysis, which is seen as a purely private matter and must be completed before the candidate is accepted for training.

Thöma's proposals with regard to the place of training analysis in psychoanalytic education involve a complete revision of the organisational structure. Training would begin, not with analysis, but with enrolment in psychoanalytic seminars, and attendance at clinical presentations given by senior analysts, and would continue for about twelve to eighteen months. Following this the would-be candidate would decide whether psychoanalytic training was for him. At that point he would take up the opportunity to engage in a training analysis.

In Thöma's proposals, as a countervailing practice to the ever-lengthening analysis, analysis would be for a limited period of between 300 and 400 sessions, and a 'testing out of oneself'. There would be no reporting function with regard to the analysis. The choice thereafter of whether to continue with analysis would be the candidate's decision. Thöma suggests that clinical technique and theory in the context of case presentation and the introductory courses attended in the first twelve to eighteen months would enable the candidate to begin seeing patients soon after the beginning analysis.

Thöma and Kächele (1999) reiterate their proposal for modernising training through a tripartite system based, not on the Eitingon model but on the tripartite of teaching, treatment

and research in which, instead of condensing available skills in the single pathway of training analyst, would open up a new pathway for that of research scientist.

Thöma concludes that there is still too much resistance against funding psychoanalytic training centres to make full-time education and systematic research possible, but that co-operation with publicly-funded research centres may go some way towards developing a ‘sound scientific basis for psychoanalytic training’. Because the called-for reforms are not realisable in the short term it is in the interests of psychoanalysis that influential analysts make their therapeutic thinking available for discussion in the form of process and outcome research. Formal examinations would also become part of the credentialing process.

Psychoanalytic Development and Identity

Training Analysis

It is difficult to over-estimate the personal significance and veracity, when it goes well, of training psychoanalysis to those who undertake it. Data extracts varied with some taking a pragmatic view of training analysis, emphasising the technical and educational aspects, which enable an analyst to remain open to personal vulnerabilities, and to live with uncertainty and *not knowing*. Other data extracts suggest an intensely personal, life-changing and life-enhancing experience.

Of two data extracts which referred directly to the training analyst system there was recognition that, although there are *other worth-while jobs in training institutions*, becoming a training analyst is *the only sort of promotion*, with recognition that it *represents the carrying of the orthodoxy*. A second data extract put the question of succession candidly, drawing attention to obstacles in the way of progression, with the hint of an atmosphere about it of a *closed shop*, suggesting that the attainment of training analyst status is far from a straightforward process.

Overwhelmingly, despite the disapprobation in the literature levelled at the training analyst system, in data extracts dealing with training analysis itself it was considered to be *head and shoulders above* any other aspect of, and crucial to, the psychoanalytic training experience.

Theoretical arguments in the literature around whether training analysis differs from therapeutic analysis seem, in light of the experiences reported, less relevant given that the experience is dependent on the particulars of the two people in the room. The experience of some candidates, perhaps defensively, emphasised the didactic, and others, the therapeutic aspects of training analysis.

In both cases it was clear that trainees, although initially perhaps learning from their analyst through imitation to develop an analytic attitude were, as experience evolved, aware of differentiating themselves and developing their own analytic style, albeit that positive transferences remained. Such is the power of the transference that analysis has been described elsewhere as *a traumatic experience from which it takes years to recover*.

There was some focus in the data extracts on traumatic personal experiences related to the difficulties encountered for instance when, an analysis begun prior to applying for training had to be given up in order to change to a training institute (approved) analyst, before being accepted for training.

Traumatic too, on the rare occasion on which it occurs, is the experience mid-way through training of the need to begin again with a second analyst, for either personal or organisational reason, which presents a serious difficulty. Aisentstein (2010) has written of the experience as *harrowing* for Widlocher and Diatkine on the occasion of Lacan's split in 1954 from the Paris Psychoanalytic Society (SPP) when, having been in analysis with Lacan, it became necessary for them to leave their analyst.

Overwhelmingly the experience of training analysis captured in the study, even when things did go wrong, was expressed as *fundamental, profound, life-changing, indescribable, completely the core* and *absolutely central*, with one extract in which it was said of a work situation that the outcome would have been more difficult to deal with, but for the experience of having been in training and in analysis.

Szecsödy, (2003) writing of the outcome of the Swedish Psychoanalytic Institute Studies on Training, confirms that *idealisation is extensive and permanent*:

.....Both candidates and trainers see the development of a psycho-analytic identity as the goal of training, where the competencies to be acquired are equated with important personal qualities. The yearning to be rooted in an overreaching psychoanalytic ethic, the culture of gratitude within the institute and the devotion to the task to train psychoanalytic clinicians for the future may preserve an idealised image of psychoanalysis and the fantasy that psychoanalysts are exceptional persons and give a mystifying colour to the psychoanalytic professions. This might also stand in the way for a more radical change in the traditions of training – according to the rather drastically changing climate in which psychanalysts of the future will have to work (Szecsödy, 2003, p. 141 In: Szecsödy, p.378).

In some data extracts the quality of the intensely personal relationship with the training analyst came as a revelation to the trainee-analysand. This was expressed in relation to the analyst's humanity, compassion, personal interest in and commitment to the process and to the depth of the analytic relationship. With the *disinterested love* of the analyst, expressed in his capacity to listen to, and to think about the analysand, in a situation where it became possible to share even those personal difficulties previously experienced as shameful, overwhelming or embarrassing, integrating those experiences and reclaiming disavowed aspects of oneself was an important part of the process.

The *disinterested love* of the analyst became palpable in relatively simple gestures. Anxieties about what might happen in analysis were relieved in the experience of the presence of another human being, speaking as he did in a normal conversational manner enabling the

analysand to talk openly about previously overwhelming unvoiced fears, feel heard, listened to and perhaps above all *thought about*. As Jennifer Johns said of her own analysis: *I had an analyst who was with me* (Johns, 2009).

Other data extracts intimated that one of the most important aspects of analysis lay in the reconstruction of childhood history, by which to reclaim and make sense of experience.

Tellingly, one respondent, having previously been in analysis elsewhere, expressed initial surprise that the analyst *actually spoke* to him/her. For another, live appreciation of transference and countertransference, re-experiencing earlier conflicts, *questioning oneself* and *trying to make some sort of sense out of things*, were uppermost.

Clinical Supervision

Transmission of psychoanalysis and technique takes place in supervision. As an example of technique Robinson refers in his exposition of psychoanalytic listening to how this might be acquired. He makes use of the nature of the origins of our attention to paintings and poetry, as well as to music. In writing of listening with a mind freed of ‘clutter’ he quotes the twentieth century American composer John Cage. Associated with ‘ultra Modernism’ Cage wrote copiously about music and about ‘silence as an art form’:

Where these ears are in connection with a mind that has nothing to do, that mind is free to enter into the act of listening, hearing each sound just as it is, not as a phenomenon more or less approximating a preconception (Cage, 1978. In: Robinson 2015, p. 3).

Borrowing from Cage’s description of an ‘anechoic chamber’, Robinson compares Cage’s anechoic chamber, ‘a room made as silent as technologically possible’, to the quasi-anechoic chamber of the analyst’s own mind, as well as to the external setting of the consulting room and writes of:

(the) relative silence of the consulting room (as) part of a ceremonial that serves the form of speaking and listening that characterises psychoanalysis,in which analyst

and analysand learn to listen within an internal setting to what goes on within them (Robinson, 2015, p.2).

Post-graduate Development and Identity

‘Becoming’ a Psychotherapist

Becoming a psychotherapist is dependent on evolutionary and developmental process and life-long learning. Recognising that difficulties do not end with training, participants in the study were acutely conscious of the sense in which the capacity continually to confront challenges and be aware of their own vulnerability, humanity and fallibility, and live with *not knowing and uncertainty* is essential to their work as psychoanalysts and psychotherapists.

On-going Self-analysis

Referring to the intersubjective nature of psychoanalysis and psychotherapy some data extracts spoke movingly of the extent to which not only their patients but the respondents themselves are changed by the encounter, by which their own lives are enriched. Remaining privately open to navigating difficulties in their own lives, and managing internal conflict, respondents emphasised the need for on-going self-analysis.

Post-graduate Supervision

Those who spoke of it, felt that they benefited from post-graduate supervision and consultation almost as much as from training and analysis. Post-graduate supervision enhanced the development of practice, particularly in relation to transference and countertransference phenomena and the development of technique. All respondents recognised that *becoming a psychotherapist /psychoanalyst* is a life-long endeavour, demanding continuous personal and professional development, and were acutely aware of a sense of privilege in being entrusted with the confidence and trust of patients.

With freedom to enjoy exploring disparate theories, data extracts reveal a sense in which respondents felt that they learned most about technique in post-graduate supervision: developing an analytic attitude, and what it means to '*break the rules*'; using oneself in the service of the patient and developing *empathy, tact and the freedom to be natural* within the boundary of the analytic frame. Conscious always of the need for ongoing development heart-felt gratitude was expressed for post-graduate supervisors in whom respondents perceived personal attributes consonant with practicing psychoanalysis, less conscious of technique, but, as part of *who they are*.

In comparison with training supervision the experience of gaining the confidence of post-graduate supervisors, whom they respected and admired, presaged a relationship in post-graduate supervision akin to that of feeling more like colleagues. Feeling trusted, *as someone who can do the work*, and with growing belief in themselves as practitioners, together with a developing sense of confidence and self-worth respondents began to learn more of what it means to become a psychotherapist.

Post-graduate experience enhanced that of psychoanalytic training, developing an analytic attitude; loosening identification and recognising theoretical and personal differences with the training analyst; no longer *feeling like a clone*; and, with increasing openness and sincerity developing the capacity for creative thinking, in which humour also sometimes plays a part.

Together with the capacity to listen *beyond the frontiers of consciousness* (Robinson, 2015), not only with ears but with body too, modifying technique as the specific analytic situation demands, alongside the creative use of the intersubjective encounter, which is unique in every analysand-analyst dyad, graduates learned to trust in their own capacity to do the work.

Growing in experience, confidence and autonomy, but never complaisant, some data extracts

spoke of the sense in which *there is always more to do, more to learn, more to experience, further to go and of never feeling you've arrived.*

The fate of the transference is contentious in training analysis with unresolved transferences at the root of many disputes within psychoanalytic organisations. Data extracts suggest that, even if full resolution of the transference is not possible, in the majority of instances post-graduate psychoanalytic practitioners, whilst holding an image of their analyst in mind in the early days of practice, gradually move away from thinking about *what my analyst would say*, to developing their own style.

Others spoke of the difficulty at times of sustaining a creative approach to thinking, associated with fatigue. Overwhelmed by the demands of teaching, supervision, clinical practice and organisational pre-occupations, near-exhaustion interfered with creative thinking, from which nevertheless recovery would be assured by a break.

Some data extracts spoke of the *odd, vocational, way of life* that goes along with being a psychoanalyst. For many practicing analysts and psychotherapists clinical work begins with early mornings, others work well into the evening, and still others do both. Absorption with reading, post-graduate seminars, meetings, developing academic writing-skills, preparing and presenting conference papers, together with active participation in the life of the psychoanalytic community, as well as teaching and supervision all become part of ongoing post-graduate development.

Growth and Loss

Growth and development is seldom straightforward and involves losses as well as gains. No-one was inured to the painful experience, through the process of inevitable loss and change, which accompanies psychoanalytic training. A few data extracts spoke of the experience of having been faced with the need to relinquish cherished beliefs and the life-style experiences

that went with them. Giving up long-held NHS careers has also for some been part of this process.

Psychoanalytic Identity and Identity Crisis

One or two data extracts spoke of undergoing a *crisis of identity* in which respondents remained strongly identified with their core profession, and experienced difficulty in embracing a *psychoanalytic identity*. Conversely others, who relinquished a former professional identity and embraced a professional role as a psychoanalytic psychotherapist, experienced a new-found sense of autonomy in a psychoanalytic identity.

Kernberg, as previously outlined, suggests that professional identity is dependent, not on theories but on commitment and conviction, together with the skills required to do the job. Perhaps what we really mean when we speak of *psychoanalytic identity* is, as King has said, *the needs of individuals to develop their own creative identity* (King, 1988) and the development of an analytic attitude.

Parsons, accepting that identity itself is formed on the basis of personal experience, nevertheless writes specifically of the development of *psychoanalytic* identity. Commenting on the accounts of Johns and Bott Spillius of *becoming and being an analyst*, Parsons delineates two ways in which a psychoanalytic identity is formed.

In the first case, taking into account the analyst's *subjective experience* of what has gone into forming her personal identity, together with the diverse analytic viewpoints she may have been exposed to, he suggests that through a *kaleidoscopic interaction between those two an analyst's unique, individual analytic identity is gradually elaborated*.

In the second view the analyst's subjective experience is less central than her perception of a specific viewpoint, seen as having greater validity. The first of those would favour a pluralist

approach to theory development and the second an approach which focuses more intensively on one particular viewpoint (Parsons, 2000).

Here again we find ourselves in the realms of the curriculum, the provisions of which are inextricably bound up with how one becomes a psychoanalyst and what kind of psychoanalyst one becomes.

CHAPTER 6.

CONCLUSION

So institutes do not have to become homes from which there is no escape. Their graduates should be encouraged to think and act for themselves. On the other hand, teachers from outside should be brought in, in order to stimulate constructive appraisal of the institutes theories. Psychoanalysts need to see themselves as part of a developing science to which they have a specific contribution to make, rather than as members of some isolated group, fantastically loyal. There are too many family groups in psychoanalysis, and if they continue they may well make impossible its contribution to the science of human nature (Thompson, 1958, p. 51 In: Kirsner, 2004, p. 209)).

It would appear that Clara Thompson's remarks of sixty years ago are almost prophetic, or about to become so, unless change within psychoanalysis can be effected, sooner rather than later. Related to the complexities of effecting change and reform in psychoanalytic institutions, education and training conclusions overall lend credence to some of the deleterious effects of a hierarchical system and refer to the political and strategic ramifications of implementing innovation and change, and the need for further research.

In the process of reviewing the literature, and immersion in the data, I have become acutely aware of three striking interconnected features of the discussion, which have challenged such earlier assumptions as I may have had about issues relating to psychoanalytic education and training.

Blinkers in a Competitive World?

The first is a perplexing sense of the extent to which those in power within psychoanalysis appear to have become blinkered to the modern world and to developments around them in other therapeutic modalities which, as time is beginning to show are proving of some worth, at least in the short-term, with health care providers formerly in favour of the application of psychoanalytic ideas.

This is not to say that psychoanalysis, and the highly specialist discipline that it is, should accept that it must become ‘a pale echo of itself’ (Busch, 2010), but rather that it needs perhaps to do more terms of how it is understood, both in the eye of the public and more widely in the field.

Given that a ‘certain kind of inwardness’ may be characteristic of the majority of those who become psychoanalysts and psychotherapists, it is not in a sense surprising that the discipline as a whole has been slow to respond to changing times in an age of narcissism and the ‘*sound-bite*’, but it does seem instead to have become over the years rather more pre-occupied with itself than with the community which it is intended to serve.

Not only damaging to its public image, insularity and incestuousness, in the sense of being restricted to wider influence, in the self-perpetuating production of powerful unresolved transference affects in psychoanalytic institutes, has proved even more damaging perhaps to psychoanalysis itself in the sorrowful indifference which seems over the years to have characterised much of the argument in relation to change. Seemingly remote and indifferent to calls for change addressing problems in the structure and organisation of psychoanalytic institutes, and their impact on psychoanalytic education and training, those in power appear consistently to have turned a ‘blind ear’.

Self-perpetuating Stagnation

It is of course part of human nature to resist change, and managing change means managing the accompanying anxieties that are stirred up as a result. Kerr (2004) has suggested that the training analyst system, which ‘acts as a shibboleth in distinguishing it from other approaches’, was inaugurated partly in order to manage epistemic anxiety. The effects of dismantling the system and managing intrinsic issues of power and authority are perhaps more than anyone wishes to contemplate. Narcissistic vulnerabilities at the heart of

psychoanalysis are part of both its weakness and its strength. Dismantling defensive structures requires finding ways of ‘reducing the level of disturbance aroused by change’ (Obholzer, 1994) and putting something in its place.

The second feature, of which I was rather less aware at the beginning of this study, relates to the political influence of the teaching curriculum. The third is the role of the training analyst system and its influence, not only on the curriculum, training and education but on the extent to which, over the course of the past fifty years it appears, for complex reasons, to have borne major responsibility for the corrupting stagnation of effort, which has held back calls for innovation and change, of which I was previously in ignorance.

The opinions which carry weight are those of the *elite*, the leading analysts in any training institute. Those voices which have endured belong to the main players in both historical and contemporary accounts. Many others have contributed relevant points of view, which have largely been overlooked and, it seems, until those in power seek change, little change will be effected.

Despite very many learned contributions to the debate, addressed to psychoanalytic training and education in particular, and its complex admixture of component parts in educational, experiential and immersive practices, one of the most intractable problems, apart from the training analyst system itself, remains with the insistence that training analysis may only be conducted by a member of the Institute’s Training Committee.

Although the practice has begun to be challenged, as in the instance of one participating institute in the study, even where this is the case the training analyst, although not a member of it, must still be approved by the institute training committee.

The debate around structural and organisational change, the teaching curriculum and the training analyst system are essentially also addressed to the future survival of psychoanalytic

institutes, if not psychoanalysis itself. A great deal of acrimony and bitterness, as well as painful disillusion for those most closely embroiled in the myriad controversies has been aroused in the process and I am left wondering what everyone is so afraid of?

‘Betrayal’ in the Consulting Room

The tone of comments made in the course of the EPFWP (Junkers, Tuckett and Zachrisson, 2008) may offer a clue in one direction. There seems, appropriately, to be a fear that, in responding to change the profession is responding to pressure to conform to standards in order to justify demands for accountability in an increasingly litigious age.

The corresponding anxiety is very properly related to intrusion in the consulting room and the threat of interference in the privacy and confidentiality of the patient/analyst relationship, as well as to the integrity of the psychoanalytic process. Rather than a means of ensuring *quality control* in order to safeguard practice, the fear may be associated with an idea that conforming to standardised criteria will lead to what amounts to a *betrayal of psychoanalysis and psychotherapy* (Bollas and Sundelson 1995) and the right of one human being to speak openly to another without fear of intrusion. Similar objections are raised in relation to the place of research in psychoanalysis.

Controversy is a word which appears again and again in the literature, and it could hardly be otherwise in such a vast and complex arena. Apparently intractable difficulties give rise to an impression that in one sense psychoanalysis, psychoanalytic institutions and psychoanalytic education and training are subject to, dare one say *victims of*, the method itself with its focus on the importance of history, development, unconscious processes, resistance, transference and countertransference.

The discipline’s apparent failure historically to *practice what it preaches*, in the exercise of applying psychoanalytic understanding to the exploration of its own problems, has seemingly

been influenced by a desire to remain faithful to the *scientific* tenets of its historical development which, together with personal ambition and an appetite for power, is perhaps its greatest impediment to change.

Comparable difficulties can be adduced in other systems where organisations for instance *investigate themselves* and, to use the family analogy, in families struggling to resolve a crisis without anyone knowing, the parents may entreat the children to *keep things within four walls*.

Insofar as insularity is concerned how much this has developed as an extension of the principle of confidentiality enshrined, as it must be, in psychoanalytic work is difficult to say. It is certainly true of some of the data extracts that several of the practices of psychoanalytic education and training are shrouded in an air of mystery and secrecy. Insularity refers not only to the failure to involve *outside* teachers, educators, researchers, and scientists from other disciplines but also the wider psychoanalytic community.

Training in psychoanalytic psychotherapy is for the most part taught in privately funded psychoanalytic training institutes set up and run by committed psycho-analysts and psychotherapists keen to promote and disseminate psychoanalytic ideas, and to provide accredited psychoanalytic trainings regionally. While differences do exist in terms of the depth and intensity of training in psychoanalysis *proper* it remains the case that events in those institutes, which specialise in training only psycho-analysts, have an impact structurally and organisationally on psychoanalytic psychotherapy training institutes.

It is a scandal that the psychotherapeutic care of the population has, for decades, been essentially assured through private training institutes that could not exist but for the spirit of self-sacrifice on the part of psychoanalysts in practice. Realisation of a triad of teaching, treatment and research as the basis of my proposals for reform requires the same investment of resources that the government makes in other fields of medicine (Thöma, 1993, p. 67).

Managing Change

Operating as independent enterprises psychoanalytic institutes, appear to have failed to involve outside agencies, or each other, in trying to resolve the impasse in institutional structure and organisational change. Perhaps part of the difficulty lies with the apparent failure of psychoanalysis to properly define itself in that for some it is regarded as a scientific discipline, whilst for others it falls under the rubric of the humanities.

Beyond complimentary personal affiliations, or visiting guest appearances, joint collaboration between institutes dedicated solely to training psycho-analysts and those training psychotherapists is not commonplace. Although national and international meetings and conferences are held, attended by both psycho-analysts and psychotherapists, an apparent reluctance to join forces in the service of creating ongoing dialogue in relation to psychoanalytic training suggests anxieties related to psychoanalytic identity, and a desire to maintain an elitist hold over psychoanalytic interests. This serves as a reminder of Kerr's suggestion that preoccupation with professional identity, which is enforced in psychanalytic education, results from, and may be seen as a defence against, uncertainty.

Self-protectively perhaps, but also in the interests of attracting students and those who seek psychoanalytic help, very little of the difficulties have become known out-with the psychoanalytic community itself, or even, in some instances, to practitioners in the field.

We believe that degradation of the psychoanalytic situation would not have occurred to the same extent if the public had a greater understanding of what psychoanalysis is and how it must function. To a considerable degree the passivity of the psychoanalytic profession, in particular of its professional organisations, is largely to blame for the failure to respond adequately to a public misconception that led to legislative and regulatory actions that have unintentionally but seriously harmed psychoanalysis (Bollas and Sundelson, 1995, p. 191).

In light of seventy years' experience, having inherited a model of training 'founded on patronage politics and the pipeline' (Kirsner, 2001), psychoanalysis as it stands seems gradually to be losing ground as a viable 21st century treatment model. The nexus of power, preserved as it is in the politicisation of the teaching curriculum and the training analyst system, is central to the difficulties.

Psychoanalysis and psychoanalytic education and training are in a precarious position in terms of an ageing population and a reduction in the numbers of applications of those wishing to undertake training, as well as in increasing unpopularity with both individuals and with healthcare providers.

Proposals for organisational and educational change, such as those made by Garza-Guerrero and others (Thöma, Thöma and Kächele, Kirsner, Kairys, Wiegand-Grefe, Tuckett, Cabaniss, Kernberg, Kerr, Korner, Sczedösy, and Kernberg and Michels) have been outlined but remained largely theoretical. Innovative ideas aside the practical and financial feasibility of implementing structural and organisational change in psychoanalytic training institutions and in psychoanalytic education and training presents serious challenges. Aside from which human beings are notoriously resistant to change.

Whilst the valiant efforts of those involved at the time in the controversial discussions did save the BPAS from being completely split asunder the compromise seems to have been at the expense of frank and open discussion of the acceptance of difference. Could it be that psychoanalysis, for all its tolerance and acceptance of idiosyncratic views of humanity, still cannot tolerate difference and dissent in its own ranks?

Inestimable Value

None-the-less in terms of the impact of psychoanalytic training in respect of the experience of candidates, although certainly not without its problems, none is in doubt with regard to the

efficacy of psychoanalysis itself. If the data corpus of this small-scale retrospective study can be taken as representative, five or more years on from graduation, the picture overall of the experience and outcome of psychoanalytic education and training is of significant personal and professional development and career satisfaction. All of the participants now enjoy work in either private practice or a combination of private and public sector employment and one or two have spoken of future plans to become training therapists.

A survey of over two thousand psychotherapists in the NHS, jointly commissioned by the BPC and the UKCP (2015), suggests a deterioration in public service provision of psychoanalytic psychotherapy:

The survey shows that highly trained and experienced therapistsare increasingly abandoning NHS work in favour of private practice. In addition 72% of therapists report...a lack of understanding and recognition for psychotherapy ... and the contribution that longer term approaches can bring to the NHS (<http://www.bpc.org.uk/sites/psychoanalytic-council>).

Although the haemorrhaging of psychoanalytic practitioners from NHS work is clearly of concern, that is a story for another time.

Limitations of the Study

The scope of the study, originally intended to be of twelve was limited to seven participants, for reasons of recruitment. It may be that a different way of recruiting participants would have been more fruitful, but publicising the intentions of the study more widely might have run the danger of producing an unmanageable response.

In a study in which the privacy, anonymity and confidentiality of both participants and participating institutes was assured and, given the nature of the discipline, it was not possible to pursue the detail of biographical narratives. Doing so may have broadened understanding of motivational antecedents and the ‘why’ of becoming a psychoanalyst.

In relation to this question the corresponding one of whether psychoanalytic education and training met with the respondent's expectations was not fully answered.

It is possible that the interpretative approach used in the study, while enabling understanding in this small-scale study may not be generalizable.

As the BPAS declined to be involved in the study, although it was possible to gain the views of psychoanalysts through qualified participants, no detailed material of the curriculum was available from the education committee.

Recommendations for Further Research

Almost any one of the emerging features which characterise the difficulties faced by psychoanalytic training organisations in this study merits a comprehensive study in its own right which, within the scope of this small-scale study, has not been possible.

Some of the areas of inquiry which, in the course of the project have raised issues worthy of further thought and may shed light on both organisational and educational aspects of psychoanalytic education and training include those of the sociology and politics of institutions; organisational theory, innovations in education, learning theory and teaching strategies. Applied to the problems of psychoanalytic training and education, learning from the experience of other disciplines may serve to elucidate a way forward.

A large-scale study involving the views of psychoanalytic trainees-in-training as well as post-graduate, may prove valuable, as might a similar study focusing on members of Training Committees.

Implications for Practice

Inextricably bound up with the difficulties associated with the structure and organisation of psychoanalytic training institutes, by virtue of the power which accrues to the curriculum and

the training analyst system, psychoanalytic training is perhaps unique in its blend of fulfilling both therapeutic and educational requirements with associated anxieties evidenced in the data around reporting systems and the role of the training analyst.

The findings and conclusions of this small scale study suggest that the implications for practice arise from three interconnected areas which are those of institutional practices; training practices, and, in the current climate of evidence-based practice; the need through research, together with extra-institutional collaboration and public advocacy, to ensure the continuing survival and development of the practice of psychoanalysis.

The continuing survival of psychoanalysis, now perhaps more than ever, appears to be dependent upon urgent reform of the structure and organisation of psychoanalytic institutes, training and education. For privately funded institutes many of the more ambitious recommendations for change made in the literature are not realisable in the short-term, particularly those requiring institutional change, about which vigorous debate persists. Questions have been raised about why it is that psychoanalytic training institutes have failed to develop greater interest in organisational theory, applying psychoanalytic theorising to itself in an analysis of group dynamics in psychoanalytic training institutes.

Reform of the Training Analyst System

Despite fierce criticism of the training analyst **system** from some quarters in the literature, data extracts reveal a concentration on subjective experiences of training analysis, with only two data extracts referring to the training analyst **system** itself. Acknowledging that there are problems with the system, indicating inherent difficulties in becoming a training analyst, relevant data extracts hint at *incestuous and protectionist practices* with reference to the

closed system in which training committees are felt to operate. Interestingly, just one extract spoke directly to the issue of training analysis conducted out-with the jurisdiction of the institute, although it was alluded to in others' remarks with regard to anxiety expressed in relation to the analyst's reporting function.

Training analysis was highly valued by all participants and seen as pivotal in psychoanalytic training. The experience of undergoing training analysis invited some of the most heartfelt, moving accounts of an intensely intimate relationship through which respondents were able to confront *the worst in themselves*. I am indebted to the respondents for the honesty and integrity of their accounts of personal analysis, rarely the subject of study.

Of realisable measures in terms of effecting change in the shorter term, none of which can be completely divorced from structural and organisational challenges, implications for practice aim towards reducing emphasis on anxiety-inducing, hierarchical structures related in part to the role of the training committee in curriculum design, teaching practices, reporting systems, supervision and analysis; criteria for evaluation and competence; the need for greater extra-institutional collaboration and research and research training; funding; recruitment and public advocacy.

Developing agreed Standards in the Criteria for Evaluation and Competence,

Qualification and Certification:

Although all participating institutes produced well-defined, clearly written Training Handbooks, data extracts suggest that not all faculty members or candidates refer to them and confusion not infrequently arises regarding the expectations of training committees. Rather than subjective assessment, clear objectives are required which guide the decisions about trainee progression and graduation, with agreed learning objectives for psychoanalytic

education and standards of criteria for evaluation of psychoanalytic competence, along the lines of those suggested by Cabaniss (2008) and Tuckett (2005), and would go some way towards demystifying the educational process.

Training for Supervisors

The transmission of psychoanalysis and technique in supervision takes place in the context of an intensely emotional relationship and is a complex process which requires specialist expertise. Data extracts refer to confusion about the reporting process and to whether, when a supervisor's report was made to the training committee the trainee's analyst was present, with accompanying anxiety-laden worry that in that event the analysis would be compromised. Significant anxiety was expressed in the data around the reporting function of the supervisor, as well the process of structuring case reports. Implementation of Korner's (2002) proposals would go some way towards clarifying the latter. The introduction of training for supervisors (Szecsödy, 2008) would provide a frame for studying supervisory interaction, assessing and increasing supervisor competence and enhancing reflection on the supervisory process.

Innovations in Teaching Methodology.

Data suggests that presentation of material in theoretical seminars in particular was subject to wide variation dependent upon the skills of seminar leaders, with few exploring creative approaches to teaching. This suggests a need to look to learning theory in education and to innovation in teaching practices, as well as to presentation and group-work skills and the involvement of other disciplines, perhaps from educational and literary backgrounds (Ogden, 1989; Zwiebel, (2007) and Kahl-Popp, 2009, Bibby, 2018).

Involvement of other Disciplines in the Educational Training programme and Curriculum Design

Despite attempts to make the curriculum comprehensive the dominant theoretical orientation of the school is often clear from the weight of importance given to specific areas of theoretical doctrine. Politicisation of the curriculum may then define the focus of the training in reflecting the allegiances and theoretical preferences of the members responsible for curriculum design who, in this sense, define the predominant theoretical orientation of the institute. Involvement of other disciplines in the educational training programme and curriculum design may go some way towards modifying the situation. In this connection the curriculum should aim to include teaching in comparative theory alongside contributions from other scientific disciplines, such as neuro psychology and research.

Research and Research Training

In the face of evidence-based practice and competing paradigms greater scientific collaboration is required between psychoanalysis and other scientific disciplines, together with emphasis on research, through which the tenets of psychoanalytic theory and its application can be tested, and confidence restored in psychoanalytic theory as a theory of human mental functioning and as a mental health discipline with public accountability and appeal both to the general public and health care providers. Research methodology should also be included in training.

Ongoing Collaboration between Training Institutes

Reluctance to include training in psychoanalytical psychotherapy and other psychotherapeutic modalities in institutes of psychoanalysis hinders collaborative initiatives through which to develop shared understandings. Some experienced psychoanalysts, who also practice psychoanalytic psychotherapy, do work in Universities teaching psychoanalytic

psychotherapy, and it has been suggested that this expertise should be brought into institutes of psychoanalysis.

Advocacy, Recruitment and Funding

The general public certainly knows and understands a great deal less about psychoanalysis and psychoanalytic psychotherapy than they do in general about other therapeutic modalities, about which information is readily available. Advocacy aimed towards improving awareness and perceptions of psychoanalysis and psychoanalytical psychotherapy within the general public, as well as public sector health providers is much needed as a means of restoring confidence in psychoanalytic theory and its application in other spheres.

In the current funding crisis, with a reduction in NHS sponsorship, it seems that fewer medical candidates are being recruited to psychoanalytic training. Self-funding for non-medical trainees creates additional strain which, in the current economic climate fewer candidates are in a position to contemplate. The privately funded nature of psychoanalytic training institutes, coupled with an ageing population within psychoanalysis suggests that the future of psychoanalysis may become increasingly uncertain in the absence of new initiatives in recruitment and funding.

Scientifically, as a theory of human mental functioning, and as a mental health discipline, as well as socially, culturally, intellectually and educationally psychoanalysis has made an incalculable contribution to the understanding of what it means to be human. It is hoped that this study may contribute to the ongoing discussion and serve as a reminder of the need for action, and for further research before the relevance for humanity of this vital body expires.

REFERENCES

- Aisenstein, M. (2010). Letter from Paris. *International Journal of Psychoanalysis* **91**:463-468
- All Party Parliamentary Group (March 2015). Parity in Progress? The All Party Parliamentary Group on Mental Health's Inquiry into parity of esteem for Mental Health. Available at: <http://bit.ly/wUHXcK> (Accessed 9 March 2015)
- Arlow, J. (1972). Ten Years of COPE: Perspectives on psychoanalytic education. *Journal of American Psychoanalytic Association*, **20**, 556-566. In: Kirsner (2001).
- Attia, M. and Edge, J. (2017). Be(com)ing a reflexive researcher: a developmental approach to research methodology. *Open Review of Educational Research*, **4**:1, 33 – 45. Available at: <https://www.tandfonline.com/loi/rrer20> To link to this article: <https://doi.org/10.1080/2326550.2017.1300068> (Accessed 26 October 2018).
- Auchincloss, E. L. and Michels, R. (2003). A reassessment of psychoanalytic education: Controversies and Changes. *International Journal of Psychoanalysis* (2003) **84**: 387 - 403
- Balint, M (1948). On the psychoanalytic training system. *International Journal of Psychoanalysis*, **29**: 163 – 173. In: Desmond (2004).
- Berger, Ron (2015). Now I see it Now I Don't: Researcher's Position and Reflexivity in Qualitative Research. *Qualitative Research* 2015, Vol. 15 (2) 219 – 234. Sage.
- Berman, E. (1993) (Ed.). *Essential Papers on Literature and Psychoanalysis*. New York and London: New York University Press.
- Bernfeld, S. (1952). On Psychoanalytic Training. *Psychoanalytic Quarterly*, **31**: 457-482. In: Desmond (2004).
- Bibby, T. (2018). *The Creative Self: Psychoanalysis, Teaching and Learning in the Classroom*. London and New York: Routledge.
- Birkhofer, Celeste. (2017). Theoretical Diversity and Pluralism in Psychoanalysis: Change, Challenges and Benefits. *Psychoanalytic Psychology* (2017) Vol. 34 No. 1. 114 – 121.
- Blakeman, Rachel and Goldberger, Marianne (2016). Will this Case Count? The Influence of Training on Treatment. *Journal of American Psychoanalytic Association* **64**/6, 2016.

Blass, Rachel, B. (2010). (Ed.) *Psychoanalytic Controversies. How does Psychoanalytic Practice Differ from Psychotherapy? The implications of the difference for the development of psychoanalytic training and practice. An introduction to “Distinguishing Psychoanalysis from Psychotherapy”*. *International Journal of Psychoanalysis* (2010) **91**: 15-21

Blass, Rachel, B. (2010). Affirming ‘That’s not psycho-analysis!’ On the Value of the Politically Incorrect Act of Attempting to Define the Limits of Our Field. *International Journal of Psychoanalysis* (2010) **91**: 81 -99.

Bloom, H. (1973). *The Anxiety of Influence: A theory of poetry*. New York: University Press, Cited In: Mendelsohn (2005).

Bollas, C. (1999). *The Mystery of Things*. London: Routledge

Bollas, C. and Sundelson, D. (1995). *The New Informants: Betrayal of confidentiality in psychoanalysis and psychotherapy*. London: Karnac Books

Bornstein, M. (2004). The Problem of Narcissism in Psychoanalytic Organisations: The Insularity of Power, *Psychoanalytic Inquiry*, 24:1, 71-85. Available at:

<http://www.tandfonline.com/loi/hpsi20> to link to this article

<http://dx.doi.org/10.1080/07351692409349071> (Accessed 8 July 2016).

Bott Spillius, E. (2009). On Becoming a British Psychoanalyst, *Psychoanalytic Inquiry*, 29, 3: 204-222, ProQuest Hospital Collection. Routledge, Taylor & Francis Group. Available at:

<http://search.proquest.com/docview/233259428/fulltext/381C6144197E4019PQ/37accountid=12860>. (Accessed 4 August 2015).

Bourke, Brian (2104). Positionality: Reflecting on the Research Process. *The Qualitative Report* 2014 Volume 19, How to Article 18, 1 - 9.

Braun, V. and Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3 (2). 77-101. Available at: <http://eprints.uwe.ac.uk/11735>.

Publisher’s URL: <http://dx.doi.org/10.1191/1478088706qp063oa> (Accessed 17 March 2017).

British Psychoanalytic Council Association of Trainees (2015). *Information Leaflet* (Accessed 17 January 2015)

British Psychoanalytic Council on Twitter (2015). Available at:

<http://www.bpc.org.uk/sites/psychoanalytic-council.org/files/PublicPsychotherapyProvision-FINAL-WEB.pdf>. (Accessed 20 January 2015).

Brodbeck, H. (2008). Anxiety in Psychoanalytic Training from the Candidate's Point of View. *Psychoanalytic Inquiry*, 28, 3: 329 – 343. ProQuest Hospital Collection. Available at: www.search.proquest.com DOI: 10.1080/07351690801962331 (Accessed 15 August 2015).

Buechler, S. (2008). Shaming Psychoanalytic Candidates. *Psychoanalytic Inquiry*: July/Aug 2008: 28, 3: 361-372 ProQuest Hospital Collection. Available at: <http://www.tandfonline.com/loi/hpsi20> To link to this article DOI: 10.1080/07351690801962430 (Accessed 4 August 2015).

Busch, F. (2010). Distinguishing Psychoanalysis from Psychotherapy. *International Journal of Psychoanalysis* **91**: 23 – 34. In Blass, R. (Ed.) (2010). *Psychoanalytic Controversies: How does psychoanalytic practice differ from psychotherapy? The implications of the difference for the development of psychoanalytic training and practice.* *International Journal of Psychoanalysis* **91**: 15 – 21.

Cabaniss, Deborah, L. (2008). Becoming a School: developing Learning Objectives for Psychoanalytic Education. *Psychanalytic Inquiry*: Jul/Aug; 28, 3 262 – 277. ProQuest Hospital Collection. Available at: www.search.proquest.com DOI: 10.1080/07351690801960814 (Accessed 4 September 2015).

Cage, John (1978). Silence. London: Marion Boyars, Cited in Robinson, K. (2015) The Ins and Outs of Listening as a Psychoanalyst – Empedocles: *European Journal for Philosophy of Communication*, Vol. 6: 169 – 184.

Caldwell, Lesley (2015). Controversial Discussions Revisited, Introduction. *British Journal of Psychotherapy* **31**, 1 (2015). 54 – 58.

Charmaz, K. (2014). *Constructing Grounded Theory 2nd Edition*. Los Angeles, London, New Delhi, Singapore, Washington. Sage Publications.

Clark, David, M. (2011). Implementing NICE Guidelines for Psychological treatment of Depression and Anxiety Disorders: The IAPT Experience. *International Review of Psychiatry*, August 2011; 23: 375-384. Available at: www.iapt.nhs.uk/silo/files/clark-2011 (Accessed 9 March 2015).

Cohler, Bertram, J. and Galatzer-Levy, Robert (2007). What Kind of Science in Psychoanalysis? *Psychoanalytic Inquiry*; Nov/Dec 2007; 27, 5; 547 – 582. Available at: <http://www.tandfonline.com/loi/hpsi20> (Accessed 8 July 2015).

- Coltart, N. (1992). *Slouching Towards Bethlehem....and Further Psychoanalytic Explorations*. London: Free Association Books. In: Parsons, (2000).
- Cooper, A. M. (1997) *Psychoanalytic education: Past, present and future*. Presented at the Association for Psychoanalytic Medicine, 2 November 1997 (unpublished manuscript). In: Auchincloss and Michels (2003).
- Cooper, A. M. et al. (1991). *Report of the curriculum review committee of the Columbia Center for Psychoanalytic Training and Research*, June 1991 (unpublished manuscript). In: Auchincloss and Michels (2003).
- Covey, S. R, (1989). *The seven habits of highly effective people*. London: Simon and Schuster. Cited In: Hussain, M. Athar, Elyas, Tariq, Nasseef, Omar, A (2013) *Research Paradigms: A Slippery Slope for Fresh Researchers*. *Life Science Journal* 2013; 10 (4). Available at: <http://www.lifesciencesite.com.317> (Accessed 26 October 2018)
- Creswell, John, W (1988). *Qualitative Inquiry and Research Design – Choosing Among Five Traditions*. London: Sage.
- Cremerius, J. (1990). *Training analysis and power*. *Free Associations*, 20: 114 – 138. In: Desmond (2004).
- Dawe, Alan (1970). *The Two Sociologies*. *The British Journal of Sociology*, Vol. 21, No. 2 (June, 1970) pp. 207 – 218: Wiley on behalf of the London School of Economics and Political Science. Available at: Stable URL: <http://www.jstor.org/stable/588409> (Accessed 11 July 2018).
- Desmond, H. (2004). *Training Analysis: Oxymoron or Viable Compromise? Training Analysis, Power and the Therapeutic Alliance*. *Psychoanalytic Inquiry*, 24: 1, 31 -50. Available at: <http://www.tandfonline.com/loi/hpsi20> to link to this article <http://dx.doi.org/10.1080/07351692409349069> (Accessed 9 July 2016)
- Dick, B. (2005, modified 2014). *Grounded Theory: A Thumbnail Sketch*. (Online): Available at: <http://www.aral.com.au/resources/grounded.html> (Accessed 12 March, 2015).
- Dunn, Jonathan (2013). *Toward a Psychoanalytic Way of Teaching Psychoanalysis*. *Psychoanalytic Review*, 100 (6), December 2013.
- Edgumbe, R. (2000). *Anna Freud; A View of Development, Disturbance, and Therapeutic Techniques*. London and Philadelphia: Routledge.

Eisold, Kenneth (1994) The intolerance of diversity in psychoanalytic institutes. *International Journal of Psycho-analysis. Assn.*, 75: 785 – 800. In: Eisold (2004).

Eisold, Kenneth (2004). *Psychoanalytic Training: The “Faculty System”*. *Psychoanalytic Inquiry*, 24: 1, 51 -70.

Elliot, T. S. (1942). *Four Quartets*. London: Faber and Faber.

Erikson, E. E. (1968). *Identity; Youth and Crisis*. London: Faber and Faber

Ernest, P. (1994) *An Introduction to Research Methodology and Paradigms*. RSU, School of Education, University of Essex, 1994.

Finlay, Linda (2011). *Phenomenology for Therapists; Researching the Living World*. Wiley – Blackwell.

Ferenczi, S. (1910) On the organization of the Psycho-analytic Movement [originally: On the need for closer alliance among adherents of Freud’s teachings with suggestions for a permanent international organisation]. In: *Final Contributions to the Problems and Methods of Psych-analysis*. New York: Brunner/Mazel, 1980, pp. 299-312. In: Kerr (2004).

Fonagy, P (2003). Some complexities in the relationship of psychoanalytic theory to technique. *Psychoanalytic Quarterly* 72: 13 – 47. In: Hinze (2015).

Freud, A. (1938). The problem of training analysis. In: *The Writings of Anna Freud, Vol. 4*. New York: International Universities Press, 1968, pp. 407 -421. In: Desmond (2004).

Freud, A. (1945) Letter to Kris. In: King and Steiner (eds.) (1991) p. 915

Freud, A. (1966) The ideal psychoanalytic institute: A utopia. In: *the writings of Anna Freud, Vol. 7*. New York: International Universities Press, pp. 73-93. In: Eisold (2004).

Freud, A. (1971). The ideal psychoanalytic institute. A utopia. In: *The Writings of Anna Freud. Vol. 7*. New York: IUP, 1968. Cited In: Thöma (1993).

Freud, S (1910a) The future prospects of psychoanalytic therapy. *Standard Edition*, 11:139 - 151. London: Hogarth Press 1957. Cited In: Kerr (2004).

Freud, S (1923a) Two Encyclopaedia Articles, S.E. XV111: 233-259. In: Whelan (2000), p. 31

Freire, Paulo (1970). *Pedagogy of the Oppressed*. Penguin Books (1993).

Gabbard, G. (1999). Psychoanalysis and research: Future of illusion? *International Journal of Psychoanalysis* **8**: 29 - 31.

Garza-Guerrero, César (2004). Reorganisational and Training Demands of Psychoanalytic Training Today: our long and marasmic night of one century. *International Journal of Psychoanalysis* **85**: 3 - 26.

Garza-Guerrero, César (2000b). Organisational and Educational internal impediments of psychoanalysis: Contemporary Challenges. *International Journal of Psychoanalysis* **83**: 1407 -33. In: Garza-Guerrero, César (2004). Reorganisational and Training Demands of Psychoanalytic Training Today: our long and marasmic night of one century. *International Journal of Psychoanalysis* **85**: 3 - 26.

Gay, P. (1995). *The Freud Reader*. London: Vintage

Gay, P. (1988). *Freud: A Life for Out Time*. New York: Norton. In: Bornstein (2008).

Gerber, Andrew, J. and Knopf, Lauren, E. (2015). An Empirically – Based Psychoanalytic Curriculum. *Psychanalytic Inquiry*, 35: 115 – 123 (2015). Available at:

<http://www.tandfonline.com/loi/hpsi20> To link to this article:

DOI:10.1080/07351690.2015987597 (Accessed 27 August 2015).

Geertz, C. (1973). *The Interpretation of Cultures*. New York Basic Books. In: Charmaz (1995).

Glaser, B. G. and Strauss, A. L (1967). *The Discovery of Grounded Theory: Strategies for Qualitative Research*. Chicago: Aldine (1999).

Govt. White Paper (2010). *Equality and Excellence: Liberating the NHS*. Available at: <https://www.gov.uk/> (Accessed 12 November 2014).

Green, A. (1996). What kind of research for psychoanalysis? *International Journal of Psychoanalysis* **5**: 8 – 9. In: Auchincloss and Michels, (2003)

Greenson, R, (2000). *The Technique and Practice of Psychoanalysis*. Madison, Connecticut: International Universities Press

Grosskurth, P. (1991). *The Secret Ring*. New York: Addison – Wesley. In: Bornstein (2004).

- Gunderson, J. and Gabbard G (1999). Making the case for psychoanalytic therapies in the current psychiatric environment. *Journal of American Psychoanalytic Association* 47: 679 – 703. In: Auchincloss and Michels, (2003).
- Harper, D. and Thompson, A. Eds. (2012). In *Qualitative Research Methods in Mental Health and Psychotherapy: A Guide for Students and Practitioners*. Chichester: Wiley – Blackwell, 2102, pp.209 -223. In: Joffe, H. (2012).
- Hazlitt, W (1901). Table Talk p. 302, Oxford: Oxford University Press. In: Whelan (2000) p.234
- Hinze, Eike (2015). What do We Learn in Psychoanalytic Training? *International Journal of Psychoanalyses* (2015). 96: 755 -771.
- Holland, Norman, N. (1975). Unity, Identity, Text, Self in Berman, E. (1993) (Ed.). *Essential Papers on Literature and Psychoanalysis* p.323 New York and London: New York University Press.
- Holzman, P. S. (1976). The future of psychoanalysis and its institutes. *Psychoanalytic Quarterly*, 45: 250 – 273. In: Kirsner (2010).
- Hughes, J. (1980). *The Philosophy of Social Research*. London: Longman
- Hussain, M. Athar, Elyas, Tariq, Nasseef, Omar, A (2013). Research Paradigms: A Slippery Slope for Fresh Researchers. *Life Science Journal* 2013; 10 (4). Available at: <http://www.lifesciencesite.com.317> (Accessed 26 October 2018).
- Jacobs, C. (2011). Psychoanalytic Education in the Twenty – First Century: A Syllabus for all Seasons. *Psychoanalytic Review*, 98 (5) October 2011.
- Jacques, E. (1955). Social systems as a defense against persecutory and depressive anxiety. In: *New Directions in Psychoanalysis*, Ed. M. Klein, P. Heiman and R. E. Money-Kryle. London: Tavistock. In: Eisold, (2010).
- Jiménez, Juan Pablo (2005). The Search for Integration or How to Work as a Pluralist Psychoanalyst. *Psychoanalytic Inquiry*; Nov/Dec 2005; 25, 5. 602 – 634. ProQuest Hospital Collection. Available at: <http://www.tandfonline.com/loi/hpsi20> (Accessed 27 august 2015).

Joffe, H. (2012). Thematic Analysis, cited in *Qualitative Research Methods in Mental Health and Psychotherapy: A Guide for Students and Practitioners.* Harper, D and Thompson, A. Chichester (Eds): Wiley-Blackwell, 2012, pp. 209-223.

Johns, Dr. J. (2009). How Do You Get Where You Want to Be When You don't Know Where You Want to Be? *Psychoanalytic Inquiry*, 29:3, 223-235. ProQuest Hospital Collection. Routledge, Taylor Francis Group. Available at:

<http://www.tandfonline.com/loi/hpsi20> To link to this article:

<http://dx.doi.org/10.1080/07351690802275154>. (Accessed 31 July 2016)

Junkers, G. Tuckett, D. and Zachisson, A. (2008). To Be or Not to Be a Psychoanalyst – How Do We Know a Candidate is Ready to Qualify? Difficulties and Controversies in Evaluating Psychoanalytic Competence. *Psychoanalytic Inquiry*, 28: 288 – 308. Routledge. Available at:

www.tandfonline.com/loi/hpsi20 DOI: 10.1080/07351690801960871. (Accessed 8 July 2016).

Kächele, H. (2010). Distinguishing Psychoanalysis from Psychotherapy. *International Journal of Psychoanalysis* 91: 35 – 43. In: Blass, R, (Ed.) (2010) *Psychoanalytic Controversies*.

Kahl-Popp, Jutta (2014). Evaluation of Learning in Psychoanalytic Clinical Practice and Supervision. *Psychoanalytic Inquiry*, 34: 6, 538 – 553. Available at:

<http://www.tanfonline.com/loi/hpsi20> To link to this article:

<http://dx.doi.org/10.1080/07351690.2014.924368> (Accessed 13 July 2016).

Kairys, D. (1964). The Training Analysis – A Critical Review of the Literature and a Controversial Proposal. *Psychoanalytic Quarterly*, 33: 485-512. In: Desmond (2004).

Kardiner, A. (1963). Interview with Bluma Swerdloff. Columbia University Oral History Project

Kernberg, Otto, F. (1986). Institutional Problems of Psychoanalytic Education. *Journal of American Psychoanalytic Association*, 34: 799 – 834.

Kernberg, Otto, F. (1996). Thirty Methods to Destroy the Creativity of Psychoanalytic Candidates. *International Journal of Psychoanalysis*, 77: 1031 – 1040

Kernberg, Otto, F. (1999). Psychoanalysis, Psychoanalytic Psychotherapy and Supportive Psychotherapy: Contemporary Controversies. *International Journal of Psychoanalysis* 1999, Vol. 80 Part 6, 1075 – 1089.

Kernberg, Otto, F. (2000). A Concerned Critique of Psychoanalytic Education. *International Journal of Psychoanalysis* **81**: 97 - 120.

Kernberg, Otto, F. (2004.) Discussion: “Problems of Power in Psychoanalytic Institutions”. *Psychoanalytic Inquiry*, 24: 1, 106 -121. Routledge. Available at:
<http://www.tandfonline.com/loi/hpsi20> To link to this Article:
<http://dx.doi.org/10.1080/07351692409349073> (Accessed 8 July 2016).

Kernberg, Otto, F. (2006.) The Pressing Need to Increase Research in and on Psychoanalysis. *International Journal of Psychoanalysis* 2006, **87**: 919 -26

Kernberg, Otto, F. (2006). The Coming Changes in Psychoanalytic Education: Part 1. *International Journal of Psychoanalysis* 2006; **87**: 1649 – 73.

Kernberg, Otto, F. (2007). The coming changes in Psychoanalytic Education: Part 11. *International Journal of Psychoanalysis* 2007; **88**: 183 – 202.

Kernberg, Otto, F. (2008). Discussion. *Psychoanalytic Inquiry* 2008; 28, 3 ProQuest Hospital Collection. Kernberg, Otto, F. (2010). Psychoanalytic supervision: the supervisor’s task. *Psychoanalytic Quarterly* **79**: 603 – 27. Available at: <http://www.tandfonline.com/loi/hpsi20>
To link to this article: DOI: 10.1080/07351690801962521. (Accessed 15 August 2015).

Kernberg, Otto, F. (2011). Psychoanalysis and the University: A Difficult Relationship. *International Journal of Psychoanalysis* (2011) **92**: 609 – 622.

Kernberg, Otto, F. (2014). The Twilight of the Training Analyst System. *Psychoanalytic review*, 101 (2) 151 – 174.

Kernberg, Otto, F. (2014). Innovation in Psychoanalytic Education. Presented at the International Psychoanalytic Conference in Reykjavik, Iceland, 9 October 2014. Published in *British Psychoanalytic Council New Associations*, Issue 16 Autumn 2015.

Kernberg, Otto, F. (2015). Resistances and Progress in Developing a Research Framework in Psychoanalytic Institutes. *Psychoanalytic Inquiry*, 35: 98 – 114, Routledge, Taylor & Francis Group. Available at: <http://www.tandfonline.com/loi/hpsi20>. To link to this article:
<http://dx.doi.org/10.1080/07351690.2015.987596>. (Accessed 27 August 2015).

Kernberg, Otto, F. and Michels R. (2016). Thoughts on the Present and Future of Psychoanalytic Education. *Journal of American Psychoanalytic Association* 64, no. 3 (2016) 477 – 493.

Kernberg, Otto, F. and Michels, R. (2016). Response to Commentaries. *Journal of American Psychoanalytic Association* 64, no. 3 (2016) 535 – 540.

Kerr, John (2004). “The Goody – Goods are No Good”: Notes on Power and Authority in the Early History of Psychoanalysis, with Special Reference to Training. *Psychoanalytic Inquiry*, 24:1, 7 – 30. Available at: <http://www.tandfonline.com/loi/hpsi20> To link to this article: <https://doi.org/10.1080/07351692409349068>. (Accessed 24 December 2017).

King, P. M. H. (1988). On Being a Psychoanalyst – Integrity and Vulnerability in Psychoanalytic Organisations. In: H. P. Blum, E. M. Weinschel, F. R. Rodman, and L. Rangell (Eds.), *The Psychoanalytic Core: Essays in honor of Leo Rangell*. M. D. (pp. 331-351). New York: International Universities Press.

King, P. M. H and Steiner, R. Eds. (1991). *The Freud-Klein Controversies 1941 - 1945*. London and New York: Routledge

Kirsner, D. (2001). The Future of Psychoanalytic Institutes. *Psychoanalytic Psychology* Vol. 18, No.2, 195-212

Kirsner, D. (2010). Training Analysis: The Shibboleth of Psychoanalytic Education. *Psychoanalytic Review*, 97, (6): 971-995.

Klauber, J. (1981). *Difficulties in the Analytic Encounter*. New York: Jason Aronson. In: Parsons (2000).

Kohut, H. (1970). Scientific Activities of the American Psychoanalytic Association: An Inquiry *Journal of the American Psychoanalytic Association*, 18: 462 – 484.

Körner, J. (2008). Structuring Case Reports to Promote Debate. *Psychoanalytic Inquiry*: Jul/Aug 2008; 28, 3: 278-287. Hospital Premium Collection. Available at: <http://www.tandfonline.com/loi/hpsi20> DOI: 10.1080/07351690801960848 (Accessed 8 July 2016)

Kris, Anton, O. (1982). *Free Association: Method and Process*. London: Karnac, (1996).

Laplanche, J. and Pontalis, J - B. (1973). *The Language of Psychoanalysis*. London: Karnac

Lear, J. (1990). *Love and its Place in Nature: A Philosophical Interpretation of Freudian Psychoanalysis*. New York: Farrar, Strauss and Giroux. In: Bornstein (2004).

Lohser, B. and Newton, P.M. (1996). *Unorthodox Freud: A View from the Couch*. New York and London. The Guilford Press.

Luber, M. P. and Michels R. (2005). Psychoanalysis and the Academic World. *International Journal of Psychoanalysis* **86**: 521 – 523. In: *Portuges* (2016).

Lynch, M. (2000). Against Reflexivity as an Academic Virtue and Source of Privileged Knowledge. *Theory, Culture and Society*, Vol. 17 (3): 26-54. London, Thousand Oaks, New Delhi. Sage.

Martindale, B. et al (Eds.) (1997). *Supervision and Its Vicissitudes*. London: Karnac for EFPP

Mauthner, N. S. and Doucet, (2003). A. Reflexive Accounts and Accounts of Reflexivity in Qualitative Data Analysis. *Sociology*, Vol. 37, (3): 413-431. London, Thousand Oaks, New Delhi: Sage

Menzies, E. (1967). *The Functioning of Social Systems as a Defence Against Anxiety*. London: Tavistock. In: *Eisold*, 2010

McDougall, J. (1997). Joyce McDougall. In: A. Milano (Ed). *Freely Associated: Encounters in psychoanalysis with Christopher Bollas, Joyce McDougall, Michael Eigan, Adam Phillips and Nina Coltart* (pp. 53-92). London: Free Association Books.

McLaughlin, F. (1974). A Discussion of the paper by Daniel Shapiro on “The ‘training setting in training analysis’: a retrospective view of the evaluative and reporting role and other ‘hampering’ factors”. *International Journal of Psychoanalysis*, **55**: 307 -309. In: *Desmond* (2004).

Michels, R. (2008). Discussion. *Psychoanalytic Inquiry*, 2008: 28, 3: 395 – 399. ProQuest Hospital Collection. Available at: <http://www.tandfonline.com/loi/hpsi20> DOI: 10.1080/07351690801962570 (Accessed 27 August 2015).

Mendelsohn, Eric (2005). Rules Were Made to be Broken: Reflections on Psychoanalytic Education and Clinical Process. *Psychoanalytic Psychology* 2005, Vol. 22, No. 2, 261 – 278.

Milner, M (1987b). *The suppressed Madness of Sane Men: Forty four Years of Exploring Psychoanalysis*. London: Tavistock. In: *Parsons* (2000).

Moustakas, C. (1994). *Phenomenological Research Methods*. Sage

- Nagell, Walter, Steinmetzer, Lucia, Fissabre, Ute, and Spilski, Jan (2014). Research into the Relationship Experience in Supervision and Its Influence on the Psychoanalytic Identity Formation of candidate Trainees. *Psychoanalytic Inquiry*, 34: 554 – 583, 2014. Available at: <http://www.tandfonline.com/loi/hpsi20> To link to this article: <http://dx.doi.org/10.1080/07351690.2014.924370> (Accessed 27 August 2015).
- Nielsen, N. (1954). The dynamics of training analysis. *International Journal of Psychoanalysis* 35: 247 -249. In: Desmond (2004).
- Ogden, Thomas, H. (2006). On Teaching Psychoanalysis. *International Journal of Psychoanalysis* 2006; 87: 1069 – 85.
- Obholzer, Anton, and Roberts, Vega Zagier Eds. (1994). *The Unconscious at Work: Individual and Organisational Stress in the Human Services*. London and New York: Routledge.
- Parsons, M. (2000). *The Dove that Vanishes, The Dove that Returns; Paradox and Creativity in Psychoanalysis*. London and Philadelphia: Routledge
- Payne, S. (1943). Memorandum on her Technique by Sylvia Payne. Section 3, Chapter 8, pp. 648 In: King and Steiner (eds.) (1991) and Section 1, Chapter 2: p. 54. In: King, P. M .H and Steiner, R. (Eds) (1991). *The Freud-Klein Controversies 1941 - 1945* pp. 927: London and New York: Routledge.
- Pegeron, Jean - Paul (2008). A course on Supervisory Process for Candidates...and Supervisors: An attempt to Address Inconsistencies in Psychoanalytic Education and the Fundamental Paradox of Psychoanalytic Training. *Psychoanalytic Inquiry*; Jul/Aug 2008; 28, 3 344 – 360. ProQuest Hospital Collection. Available at: <http://www.tandfonline.com/loi/hpsi20> DOI: 10.1080/07351690801962406 (Accessed 8 July 2016).
- Penzer, Robert (2007). Reflections on a Classical Psychoanalytic Training. *Psychoanalytic Inquiry*, 26:5, 725 – 737. Published online June 2010. Available at: <http://www.tandfonline.com/loi/hpsi20> To link to this article: <http://dx.doi.org/10.1080/07351690701312363> (Accessed 8 July 2016).
- Perelberg, R. J (2009). On Becoming a Psychoanalyst. *Psychoanalytic Inquiry*: May/June 2009:29, 3: 247-263. ProQuest Hospital Collection. Available at:

<http://www.tandfonline.com/loi/hpsi20> DOI: 10.1080/07351690802275188 (Accessed 31 July 2016).

Perkins (1992). (Unattributed) Cited In: Cabaniss (2008) p.266.

Polanyi, M. (1958). *Personal Knowledge*. London: Routledge and Kegan Paul. Cited In: Robinson, K. (2015) *The Ins and Outs of Listening as a Psychoanalyst – Empedocles*: *European Journal for Philosophy of Communication*, Vol. 6: 169 – 184.

Portuges, Stephen, H. (2016). *Confronting the Legitimation Crisis: Introduction to Kernberg and Michels*. *Journal of American Psychoanalytic Association* 64, no. 3 (2016) 467 – 475.

Quinodoz, Danielle (2002). *Words that Touch; A Psychoanalyst Learns to Speak*. London and New York: Karnac.

Rangell, L. (1974). *A Psychoanalytic Perspective Leading Currently to the Syndrome of the Compromise of Integrity*. *International Journal of Psychoanalysis*, **55**: 3 – 12. Cited in King, P. M. H. (1988). *On Being a Psychoanalyst: Integrity and Vulnerability in Psychoanalytic Organisations*. In: H. P. Blum, E. M. Weinshel, F. R. Rodman, and L. Rangell (Eds.), *The Psychoanalytic Core: Essays in honor of Leo Rangell*. M. D. (pp. 331-351). New York: International Universities Press.

Rangell, L. (2002). *The Theory of Psychoanalysis: Vicissitudes of its Evolution*. *Journal of American Psychoanalytic Association* **50**: 1109 -37. In: Blass 2010, p. 82).

Rawn, Moss, L. (1991). *Training Analysis and Training Psychotherapy*. *Psychoanalytic Psychology*, (1991), 8 (1), 43 – 47.

Rayner, E. (1991). *The Independent Mind in British Psychoanalysis*. Northvale, New Jersey, London: Jason Aronson Inc.

Rilke, R. M. (1920). *Selected Poems*. Harmondsworth: Penguin, 1985. In: Sklar (2011).

Robinson, K. (2010). *A Brief History of the Psychoanalytical Society*. In: Lowenberg, P. and Thompson, N (Eds.), *100 years of the IPA. The Centenary History of the International Psychoanalytical Association 1910 – 2010 Evolution and Change*, pp. 196 – 227. London: Karnac

Robinson, K. (2013). *Empathy, Tact and the Freedom to be Natural*. Ferenczi Studio, Freud Museum (Unpublished Manuscript).

- Robinson, K. (2015). Creativity in Everyday Life (or Living in the World Creatively). Winnicott Conference 22 November 2015. (Unpublished Manuscript).
- Robinson, K. (2015). Remembering, Repeating and Working Through: The Impact of the Controversial Discussions. *British Journal of Psychotherapy*, **31**, 1 (2015) 69 – 84.
- Robinson, K. (2015). The Ins and Outs of Listening as a Psychoanalyst – Empedocles: *European Journal for Philosophy of Communication*, Vol. 6: 169 - 184
- Rothstein, A. (1998). *Psychoanalytic Technique and the Creation of Analytic Patients*. London: Karnac
- Rycroft, C. (1968). *A Critical Dictionary of Psychoanalysis*. Penguin Books
- Sachs, D. (1993). Introduction to the sixth IPA Conference of Training Analysis, Amsterdam. Quoted by Szecsódy (1994), pp. 119 -120. In: Pegeron (2008).
- Schachter, Joseph and Kächele, Horst (2011). The “Inseparable Bond” Between Research and Training. *Revista Portuguesa de Psicanalise* 31: 9 – 20.
- Schechter, Doreen, E. (1979). Problems of Training Analysis: A Critical Review of Current Concepts. *Journal of the American Academy of Psychoanalysis*, Vol. 7, No. 3, 359 – 373.
- Schneider, Jorge; Wilkerson, D; Solomon, B; Periman, C; Denise Duval Tsioles; Shelby, D; Witten, M; Sadow, L; (2014). Psychoanalytic Training Experience and Post-graduate Professional Development: A Survey of Six Decades of Graduate Analysts. *International Journal of Psychoanalysis* **95**: 1211 – 1233.
- Sharpe, E. Resolutions of the First Extraordinary Business Meeting: Section 1, Chapter 2, p. 54. In King, P. M. H and Steiner, R. (Eds.) (1991). *The Freud-Klein Controversies 1941 - 1945*. London and New York: Routledge
- Sklar, J. (2011). *Landscapes of the Dark; History, Trauma, Psychoanalysis*. London: Karnac
- Skolnikoff, Alan, Z. (2004). The Quest for a Unified Theory: A Retreat from Uncertainty. *Psychoanalytic Inquiry*, 24: 1, 86 – 105. Published online: Routledge, July 2008. Available at: <http://www.tandfonline.com/loi/hpsi20> To link to this article: <http://dx.doi.org/10.1080/07351692409349072> (Accessed 8 July 2016).
- Slavin, J. (April 1990). Sources of legitimacy and authority in psychoanalytic training: an inquiry into the symbolic meaning of the IPA. Paper presented to the Spring Meeting of the

Division of Psychoanalysis, American Psychological Association, New York. In: Kirsner, (2001).

Smith, J. Ed. (2003). *Qualitative Psychology: A Practical Guide to Research Methods*. London: Sage.

Smith, J. A. Flowers, P. Larkin, M (2009). *Interpretative Phenomenological Analysis; Theory, Method and Research*. Los Angeles, CA: Sage.

Smith, J. A. and Osborn, M. (2003). *Interpretative Phenomenological Analysis*. In: J.A. Smith (Ed.) *Qualitative Psychology: A Practical Guide to Research Methods*. London: Sage.

Sonnenberg, Stephen, M. and Myerson, William, A. (2007). *The Educational Boundary*. *International Journal of Psychoanalysis* 2007; **88**: 203 - 17.

Steiner, R. (2000). *Tradition, Change, Creativity; Repercussions of the New Diaspora on Aspects of British Psychoanalysis*. London and New York: Karnac

Strauss, A. L. and Corbin, J. (1990). *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*. Newbury Park, CA: Sage.

Strenger, C. (1991). *Between Hermeneutic and Sciences: An essay on the Epistemology of Psychoanalysis*. Madison, CT: International Universities Press. In: Jiménez (2005)

Sulloway, Frank, J. (1979). *Freud; Biologist of the Mind; Beyond the Psychoanalytic Legend*. Fontana Paperbacks

Szecsödy, Imre (2008). *Does Anything Go in Psychoanalytic Supervision?* *Psychoanalytic Inquiry*, 28: 3, 373-386. Published Online. Taylor and Francis online, May 2008. Available at: <http://www.tandfonline.com/loi/hpsi20> To link to this article:

<https://doi.org/10.1080/07351690801962455> (Accessed 30 August 2018).

Szecsödy, Imre (2008). *Prologue*. *Psychoanalytic Inquiry* Jul/Aug 2008; 28, 3; 257 – 261. ProQuest Hospital Collection. Available at: www.webofscience DOI: 10.1080/07351690801960798 (Accessed 29 July 2015).

Szecsödy, Imre (1990a). *The Learning Process in Psychotherapy Supervision*. Stockholm: Karolinska Institute. “(How) is Learning Possible in Supervision” - Chapter 7 In: Martindale et al (Eds.) (1997) *Supervision and its Vicissitudes*: London: Karnac for EFPP.

- Target, M (2001). Some issues in psychoanalytic training: and overview of the literature and some resulting observations. Paper presented to at the 2nd Joseph Sandler Research Conference at University college of London, 10 March. In: Hinze, Eike (2015). What do We Learn in Psychoanalytic Training? *International Journal of Psychoanalysis* (2015). **96**: 755 - 771.
- Thöma, H. (1991). Training Analysis and Psychoanalytic Education. Appearing in Winer, Jerome, A. (1993) Ed. *The Annual of Psychoanalysis*. Vol. XX1. Hillsdale, New Jersey and London: Analytic Press
- Thöma, H. and Kächele, H. (1999). Opinion: Memorandum on a reform of psychoanalytic education, *International Psychoanalytic Association Newsletter.*, 8 (2). In: Desmond (2004).
- Thompson, C. (1958). A Study of the Emotional Climate of Psychoanalytic Institutes. *Psychiatry*, 21, 45 -51. In: Kirsner (2001).
- Tortsi, M (1999). Quo vadis psychoanalysis? *International Journal of Psychoanalysis* **8**: 36 – 37. In: Auchincloss and Michels (2003).
- Tucket, D. (2005). Does anything go? Towards a framework for the more transparent assessment of psychoanalytic competence. *International Journal of Psychoanalysis* **86**: 31 – 49.
- Tyler, R. W. (1949). *Basic Principles of Curriculum and Instruction*. Chicago: University of Chicago Press.
- Wallerstein, Robert, S. (1988) One Psychoanalysis or Many? *International Journal of Psychoanalysis* **69**: 5-21, p.5. In: Jiménez, J. P (2005).
- Wallerstein, Robert, S. (2011). Psychoanalysis in the University: the Natural Home for Education and Research. *International Journal of Psychoanalysis* (2011) **92**: 623 – 639.
- Wallerstein, Robert, S. (2010). The Training Analysis: Psychoanalysis' Perennial Problem. *Psychoanalytic Review* 97 (6), December 2010.
- Whelan, M. (2000). (Ed.) *Mistress of her Own Thoughts; Ella Freeman Sharpe and the Practice of Psychoanalysis*. London: Rebus Press

- Widlöcher, D. (1997). *Psychoanalysis: Challenges in university and research*. International Psychoanalytic Association, Buenos Aires, January, 1991. In: Auchincloss and Michels, (2003).
- Widlöcher, D. (2010). Daniel Widlöcher's response to F. Busch and H. Kächele. In: *Psychoanalytic Controversies*. International Journal of Psychoanalysis (2010) **91**: 59 -61. In: Blass (Ed) (2010) *Psychoanalytic Controversies*.
- Wiegand-Grefe, S. (2004). *Destructive Processes in Psycho-analytic training. A plea for reform on training*. Forum der Psychanalyse, 20: 331-350. In: Szecsödy (2008).
- Wiggins, G and McTighe, J. (1998). *Understanding by Design*. Alexandria, VA: Association for Supervision and Curriculum Design.
- Williams, P. and Fonagy, P. (1999). *Significance of Medicine, Neuroscience and Cognition of Psychoanalysis*. International Journal of Psychoanalysis **8**: 25 – 27. In: Auchincloss and Michels (2003).
- Winnicott, D. W. W (1971). *Playing and Reality*. Penguin Books
- Wright, K (1991). *Vision and Separation: Between Mother and Baby*. London: Free Association Books. In: Parsons (2000).
- Yalof, Jed (2015). *Teaching Psychoanalytic Concepts in the University Setting: Issues, Challenges and Promises*. Psychoanalytic Inquiry, 35: 124 – 134. Available at: <http://www.tandfonline.com/loi/hpsi20> To link to this article: <http://dx.doi.org/10.1080/07351690.2015.987598> (Accessed on 8 July 2016).
- Young, R. M. (1994). *Mental Space*. London: Process Press
- Young-Bruehl, E. (1988). *Anna Freud, A Biography*. New York, London, Toronto, Sidney, Tokyo: Summit Books
- Zwiebel, R. (2007). *About the Anxiety to be a Psychoanalyst. Overcoming the Phobic Position*. Stuttgart: Klett-Cotta.

APPENDICES

	Page
Appendix 1: List of Abbreviations	i
Appendix 2: Glossary of Terms	ii
Appendix 3a: Recruitment email	v
Appendix 3b: Participant Information	vi
Appendix 3c: Informed Consent	x
Appendix 3d: Semi-Structured Interview Schedule	xi
Appendix 4: Section of Annotated Transcript	xii
Appendix 5: Participating Institutes: Five Requirements	xiii
Appendix 6: Researcher Personal and Professional Context	xxii

APPENDIX 1.

List of Abbreviations

AFP	<i>French Psychoanalytic Society</i>
BPC	<i>British Psychoanalytic Council</i>
BPAS	<i>British Psycho-Analytical Society</i>
CCPTR	<i>Columbia Centre for Psychoanalytic Education and Research</i>
EFP	<i>École Freudienne de Paris</i>
EPFWP	<i>European Psycho-Analytic Federation Working Party</i>
IJP	<i>International Journal of Psychoanalysis</i>
IPA	<i>International Psychoanalytical Association</i>
SPRF	<i>Psychoanalytic Society for Research and Training</i>
SPP	<i>Paris Psychoanalytic Society</i>
UKCP	<i>United Kingdom Council for Psychotherapy</i>

APPENDIX 2.

Glossary of Terms

Analysand.

A person who is being analysed. The word owes what little currency it has to the fact that it makes it possible to avoid calling students patients (Rycroft, p. 7).

Psychoanalytic Attitude.

A psychoanalytic attitude involves the capacity for reflectiveness and intuition about other and self, the capacity for absorption and containment of powerful affects, while reflecting on, rather than acting upon them, in order to access levels of depth of conscious and unconscious mental processes in self and others that translate, eventually in the analyst's exploration of transference and counter-transference (Kernberg, 2007, p. 196).

Psychoanalytic Process

The concept of psychoanalytic process has been mythologised to the extent that there is little agreement of what this originally relatively simple concept now means. It originally referred to the product of the interaction between a clearly designed and carried out psychoanalytic technique, on the one hand, and the patient's capacity to respond to such a technique with a development of understanding of his unconscious by means of the resolution of unconscious resistances and the clarification of unconscious material in the context of the transference interpretation and countertransference analysis, on the other (Kernberg, 2007, p. 192).

Counter-Transference.

The whole of the analyst's unconscious reactions to the individual analysand – especially to the analysand's own transference (Laplanche and Pontalis, p. 92).

Free Association Process

A joint venture in which the patient attempts to express whatever comes to mind, that is, the free associations, and the analyst, guided by his own associations and formulations, contributes only with the goal of enhancing the expression of the patient's free associations, expanding the patient's *freedom of association*. The complex and extraordinary consequence of this mutual activity is the free association process (Kris, p. 3).

Identification.

A psychological process whereby the subject assimilates an aspect or attribute of the other and is transformed wholly or partially, after the model the other provides. Personality is constituted and specified by means of a series of identifications (Laplanche and Pontalis, p. 205).

Internalisation.

A process whereby intersubjective relations are transformed into intrasubjective ones (Laplanche and Pontalis, p.226).

Used to describe that process by which objects in the external world acquire permanent mental representation, i.e. by which percepts are converted into images forming part of our mental furniture and structure (Rycroft, p. 75).

Metapsychology.

Term invented by Freud to refer to the psychology of which he as the founder when it is viewed in its most theoretical dimension. Metapsychology constructs an ensemble of conceptual models which are more or less far-removed from empirical reality.

Metapsychology embraces three approaches, known as the dynamic, the topographic and the economic points of view (Laplanche and Pontalis, p. 249).

Training Analysis.

The psychoanalytic treatment of persons training to become psychoanalyst, as opposed to the therapeutic analysis of patients (Rycroft, p. 167).

Transference.

The process by which the patient displaces on to the analyst feelings, ideas, etc., by which he relates to his analyst as though he were some former object in his life. Loosely the patient's emotional attitude to his analyst (Rycroft, p.168). Classically the transference is acknowledged to be the terrain on which all the basic problems of a given analysis play themselves out (Laplanche and Pontalis, p. 455).

Weltanschauung (German)

World outlook; conception of reality; philosophy of life. (Rycroft, p. 176).

Working Alliance

The working alliance is the relatively non-neurotic, rational relationship between patient and analyst which makes it possible for the patient to work purposefully in the analytic situation. (Greenson, p. 46).

APPENDIX 3a

RECRUITMENT EMAIL

Dear (Participants Name)

I am currently planning a research project looking at psychoanalytic training and education, alongside the post-qualification experiences of BPC accredited practitioners in Psychoanalysis, Psychoanalytic and Psychodynamic Psychotherapy. I am hoping to recruit qualified practitioners with at least five years post-qualification experience.

The study will focus on an in-depth exploration of the effects of Psychoanalytic education and training upon individual therapists' personal and psychoanalytic development and identity. I enclose an information leaflet outlining the project in more detail in order to enable you to make an informed decision about your participation.

Should you agree to participate you will be invited to take part in two fifty minute individual, face-to-face, audio-recorded interviews, which will be conducted about one month apart. Each of two meetings will be held at a place and time convenient to you. All information provided by you will be anonymised and held in strictest confidence.

A debrief sheet will be provided at the conclusion of the study.

Eligibility Criteria:

You are being invited to participate as a graduate of a substantive BPC accredited Psychoanalytic training with at least five years post-qualification experience.

I am recruiting both male and female participants.

Participation is entirely voluntary and no payments will be made for participation in this project.

If you are interested in taking part in this study and/or wish to discuss this further please contact Lynn Stark at: lynn.stark@northumbria.ac.uk.

The Faculty of Health and Life Sciences Research Ethics Committee at Northumbria University have reviewed this study in order to safeguard your interests, and have granted approval to the conduct of this study.

Kind regards

Lynn Stark

Post-graduate Researcher University of Northumbria

(BPC accredited Psychoanalytic Psychotherapist – retired)

APPENDIX 3b.

STUDY TITLE

Proffered Voices: What does Psychoanalytic Education and Training mean for Educational and Psychoanalytic Development and Identity?

INVESTIGATOR: LYNN STARK

PARTICIPANT INFORMATION SHEET

You are being invited to take part in this research study. Before you decide it is important for you to read this leaflet so you understand why the study is being carried out and what it will involve.

Reading this leaflet, discussing it with others or asking questions you might have will help you decide whether or not you would like to take part.

What is the Purpose of the Study?

Controversy about the organisation and structure of psychoanalytic education has been an issue almost since its inception. Although Kernberg and others have written critically, offering alternatives to the current structure (Kernberg, O.F. 1996, 2000, 2006, 2014) relatively little has been published in this country from the perspective of those undertaking training in psychoanalysis, psychoanalytic and psychodynamic psychotherapy. The proposed research will focus specifically on practitioner experience of psychoanalytic training, education and post-qualification development. A distinction is to be made between training in psychoanalysis, psychoanalytic and psychodynamic psychotherapy. Only substantive psychoanalytic trainings, accredited by the BPC, will be considered.

Why have I been invited?

In taking account of the previously unheard perspectives of post-qualified practitioners this study seeks to explore what psychoanalytic education and training means for educational and

psychoanalytic identity development. You have been invited to take part in this study as a BPC accredited practitioner with at least five years post-qualification experience of working in psychoanalysis, psychoanalytic or psychodynamic psychotherapy.

Do I have to take part?

No. Participation is entirely voluntary and there are no consequences should you choose not to take part.

If you do decide to take part and later wish to withdraw, (either your data, or form the study altogether), please inform the principle researcher as soon as practicable. She will be able to facilitate your withdrawal up until the point of data analysis, e.g. within four months of your second interview meeting but withdrawal of individual data will not be possible beyond analysis.

What will happen if I take part?

If you agree to take part you will be invited to participate in two individual interviews a month apart, to be held at a place and time which is convenient to you, where you will meet the principal researcher. Each individual interview will last for about 50 minutes. With your agreement and consent interviews will be audio-recorded. You will be in charge of the equipment and will be free to 'switch off' at any time in the course of the interview, and/or to indicate at any point if you do not wish certain material to be included.

What are the possible disadvantages of taking part?

I appreciate that participation in a study such as this may initially seem daunting in the context of an already very busy schedule. In practice your participation should amount to no more than two hours in total over a two month period.

What are the possible benefits of taking part?

Within a growing social, political and medical culture of demand for short-term solutions to complex psychological difficulties and with specialist psychotherapy services being decommissioned in some parts of the country, questions arise about the future availability of psychoanalysis and specialist psychoanalytic psychotherapy services. The subjective impression of the lack of provision in some parts of the country, where well established trainings are not available contributes to the loss of a range of psychotherapeutic interventions available is of concern and leads to questions about how psychoanalysis and

psychoanalytic psychotherapy can become more accessible. Participation offers an opportunity to make a contribution to an in-depth exploration of the personal and professional experience of psychoanalytic training and education and the ways in which psychoanalytic theorising and competing paradigms influence psychoanalytic practitioner identity and development.

Will my taking part in this study be kept confidential and anonymous?

All data will be treated in accordance with the Data Protection Act 1988. Personal information and data will remain confidential at all times both during the research and afterwards and all data will be anonymised. As all data will be anonymised your individual data will not be identifiable in any way following completion of the study.

The limits of confidentiality demand that in the unlikely event of any disclosure being made of harm to self or another, this would be reported to the appropriate authority, in this case the University safeguarding officer.

How will my data be stored?

A number of procedures are in place to protect you confidentiality: Your name and personal details will not be associated with your data; all data will be pre-anonymised; you will be allocated a participant code and your consent form will be kept separate from your data.

Only the principal researcher will have access to any identifiable information; paper records will be stored in a locked room to which only the researcher will have access; electronic information will be encrypted and stored on a password protected secure server. Data will be used by the principle researcher only for purposes appropriate to the research question. All data will be destroyed 6 months after completion of the project unless required for publication, of which you would be informed. All data will in any event be destroyed after two years. At no point will your personal information or data be revealed or passed on to any individual or organisation for any purpose, notwithstanding the exception outlined affecting inappropriate disclosure.

What will happen to the results of the study?

Any information and data gathered during this research study will be available only to the researcher and, in anonymised form, to two research supervisors. Should the research be

presented or published in any form all information will be generalised i.e. your personal data will not be identifiable.

Who is Organising and Funding the study?

The study is being undertaken as a post-graduate research project within the Faculty of Health and Life Sciences Northumbria University, and is independently funded.

Who has reviewed this study?

The Faculty of Health and Life Sciences Research Ethics Committee at Northumbria University have reviewed the study in order to safeguard your interests, and have granted approval to the conduct of the study.

Contact for further information:

Lynn Stark

Researcher email: lynn.stark@northumbria.ac.uk

Name of another person who can provide independent information or advice about the project, Supervisor, Michael Hill.

Supervisor email: michael.hill@northumbria.ac.uk

The Faculty of Health and Life Sciences Research Ethics Committee at Northumbria University have reviewed this study in order to safeguard your interests, and have granted approval to conduct this study. In the event that you have any concerns or worries about this research, or if you wish to register a complaint, please direct your inquiry to Faculty of Health and Life Sciences Ethics Chair Post-graduate Research University of Northumbria,

Dr Nick Neave: email nick.neave@northumbria.ac.uk

APPENDIX 3c

INFORMED CONSENT

Project Title: Proffered Voices:

What does Psychoanalytic Training and Education mean for Development and Psychoanalytic Identity?

Principal Investigator: Lynn Stark

Please tick or initial where applicable

I have carefully read and understood the Participant Information Sheet

I have had an opportunity to ask questions and discuss this study and I have received satisfactory answers

I understand I am free to withdraw from the study at any time, without having to give a reason for withdrawing, and without prejudice

I agree to take part in this study and to interviews being recorded

Signature of Participant-----Date-----

NAME IN BLOCK CAPITALS

Date-----

Signature of Researcher-----Date-----

NAME IN BLOCK CAPITALS

APPENDIX 3d

INTERVIEW SCHEDULE (AIDE - MEMOIRE)

PERSONAL

- 1. I am interested to learn of your experience of psychoanalytic training and what you felt about the overall experience?*
- 2. What was your impression of the curriculum/ theoretical seminars?*
- 3. What did you feel was the import of the relationship between the Institute and you/its trainees?*

THEORETICAL

- 4. At what stage in your training did you become aware of competing theoretical paradigms and what was the impact of that for you? How have you managed this?*
- 5. In what way was the course helpful/unhelpful in relation to competing pradigms?*
- 6. What/ if any influence do you think this has had on your practice?*
- 7. What was your experience of clinical seminars?*

CLINICAL

- 8. Was there anything which stands out for you in relation to your experience of personal analysis?*
- 9. Was there anything that stands out for you in relation to your experience of clinical supervision?*
- 10. To the extent that you feel that Psychoanalytic training was (either stimulating or stifling) what do you feel contributed most to this experience?*
- 11. In what way(s) do you feel that Psychoanalytic education and training was/or was not significantly different in comparison to other educational/training experiences?*

EDUCATIONAL and DEVELOPMENTAL

- 12. Do you feel that training allowed you to integrate earlier training(s) - how did this come about?*
- 13. If you think that your training experience has influenced your practice, if so what do you feel those influences are/have been?*
- 14. What, if anything, do you feel has specifically influenced your development in the field?*
- 15. How might you describe yourself as a practitioner?*

I wonder whether there is anything you would like to say, which you feel we have not covered?

APPENDIX 4.

EXAMPLE OF A SECTION OF ANNOTATED TRANSCRIPT

The respondent has been talking of obstacles overcome in beginning struggles in training:

LS. What did he (named supervisor) suggest?

:07 He suggested carrying on with the supervision and yeah trying to put togetherWell you know when you're all firedseminars..... all that concerted conference attending all that you know and..... building of a portfolio. So I'd done a hell of a lot and then when X (named person) came getting into analysis. Oh yes and then I tried..... (pause)..... yes that's another thing – I tried the (named training) as it was then (laughing) and it became clear within two seconds you know that it would be absolutely impossible (Emphatically raised voice) to train there – all the timing of things and the travelling and all of that – telephone links.....some things make it more possible now you know with Skype and..... (Laughing.....reflective pause)..... I remember losing my temper with the woman on the phone and saying: (sense of indignation/outrage in raised voice) 'How can you call yourself a (named training) because it's completely impossible for anyone outside of (named city) to do this!' But it was all very discovery for me then, I had no idea..... I was very naive about the about the 'world', (psychotherapeutic world)that sort of world and then,.... (reflective pause)..... but what I did know I think..... thinking back I thought: 'To do this training I think maybe you have to have it's just this thing (cupping hands in a wide circle) it's just this sort of really I've..... (Hesitation)..... I've found something ...I really wanted to pursue something..... it was just..... (Tone suggesting passionate enthusiasm)..... something, and something sort of made sense you know... sort of came together andI sort of I think you know you probably need thatyou know even at this stage, you know.....

To protect anonymity/confidentiality a section of this annotation has been omitted. The transcript continued without interruption with:

:07 There's no doubting.... If you're going to do this thingthere's no doubting that..... actually don't be doing this thinking that you're going to... (Unfinished sentence)... you've really got to enjoy it – you've got to ... (pause).....there's no guarantee (Hesitation).....you've really got to enjoy it and you know make sense of it.

APPENDIX 5.

The Participating Institutes.

Each of the three participating Member Institutes was provided with details of the proposed study and generously agreed to provide copies of their prospectus and Psychoanalytic Training Handbooks.

All three were originally set up by psycho-analysts and psychoanalytical psychotherapists, sometimes from different trainings and theoretical orientations, concerned that training and the provision of psychoanalytical psychotherapy should become more readily accessible. All offer pre-clinical courses, in addition to training in psychodynamic psychotherapy, study days and seminars, as well as public lectures on applied psychoanalytic ideas of interest in everyday life.

Entry into training to become a psychoanalytic psychotherapist requires that the applicant is educated to degree level, or has an equivalent professional qualification and preferably has experience of working within a psychiatric setting. Because candidates are accepted from many professional backgrounds such as teaching, social work, nursing, the church, the arts, sport and so on experience of working in a psychiatric setting may not previously have been available to all applicants. In such cases the candidate is required to arrange a six month placement in a psychiatric setting prior to the commencement of clinical training.

Training as a psychoanalytic psychotherapist takes a minimum of four years, or three for a modified training; as a psycho-analyst five years, or four under the New Entry Schemes; and for a psychodynamic psychotherapist, three years. The selection process for admission to any psychoanalytic training institute involves satisfying stringent pre-training requirements.

All of the participating institutes follow a similar application process involving a letter of application, and submission of a curriculum vitae, followed by two, and occasionally three in-depth individual interviews with a qualified psychoanalyst or psychoanalytical psychotherapist, in which the trainee's suitability for training is assessed.

Candidates are aware that they are being assessed in terms of suitability not merely as academics and professionals but as human beings whose characters, strengths and weaknesses are also being assessed. Assessment is based upon the trainee's personal and professional background and experience; family history; character; experience of working in psychoanalytic psychotherapy; experience of personal therapy; capacity to think analytically; assessment of motivation; capacity to cope with ongoing intensive work; and potential for personal growth and development.

Two out of three participating Institutes are organisationally structured along very similar lines with the third seemingly more bureaucratic and hierarchical. All three share a very similarly structured training programme, lasting not less than four years.

The Eitingon training model is based on the tripartite system of clinical and theoretical seminars, supervision and personal analysis. For those wishing to become psychoanalytic psychotherapists the requirement for personal therapy in two out of the three participating schools requires a frequency of not less than three-times-a-week therapy, and four times a week in the remaining school.

One of the three participating institutes stipulates that personal therapy must take place on separate days as opposed to the practice in some training schools of offering *back to back* sessions to candidates who travel long distances for training.

Back to back means that instead of a four-times-a-week therapy occurring on four separate days training therapists in some institutes may offer the trainee double sessions on two

separate days. For training in psycho-analysis the personal analysis requirement is for five times a week psycho-analysis on separate days.

In two out of the three schools the training analyst must also be a member of the Training Committee. In the third school although the training analyst must be approved by the training committee, unlike the other two schools he/she is not a member of the training committee.

Those wishing eventually to become psycho-analysts, but who initially train as psychoanalytic psychotherapists must already have been in analysis with an approved BPAS psycho-analyst. Separate training committees take responsibility for each of the training courses within each Training Institute, whether in psychoanalytic psychotherapy or psychodynamic psychotherapy.

The curriculum, theoretical and clinical course-work of all three Institutes share similar content in so far as each offers a *rolling programme* of theoretical and clinical seminars. Academic seminars are comprised of theory seminars, held weekly over three ten-week terms in the first two years and, in the third year also, seminars on clinical concepts including topics such as clinical psychopathology, neuro-psychoanalysis, theories of human development, psychoanalytic technique, ethics, research and evaluation, as well as recent developments in psychoanalysis and issues affecting practice.

In addition to providing training in psychoanalytical psychotherapy all three Institutes involved in the study provide training in psychodynamic psychotherapy. A modified training in psychoanalytical psychotherapy is offered to those practitioners who already have considerable experience of working psychoanalytically, having undertaken equivalent intensive training elsewhere, either with children or adults, but who are not registered with the British Psychoanalytic Council. Training Institutes define the criteria on which candidates will be continually assessed in all components of the training course.

The candidate is allocated a nominated person whose role it is to liaise between trainee and Training Committee, monitoring progress in meetings with the trainee, drawing together the reports of supervisors and seminar leaders and reporting to the Training Committee. This person who is a qualified psychoanalytic psychotherapist or psychoanalyst is variously called a tutor, progress advisor or mentor and is available to the trainee to discuss difficulties should they arise. In some instances, thinking together about important milestones such as the candidate's choice of a supervisor, is also the role of the progress advisor

Participating Institutes - Requirements in the Five Components of Training

Personal Psychoanalytical Psychotherapy or Psycho-analysis.

Personal therapy is fundamental to all psychoanalytic trainings. Personal therapy in all instances must begin at least one year, or, in one school, eighteen months, before the commencement of the academic and clinical seminars, and continue for the duration of training, lasting at least until qualification for membership.

In two out of three schools the training therapist reports to the Training Committee regarding the trainee's readiness to see a first training case. Confidentiality is otherwise maintained with regard to the process and content of therapy. In the case of the third training school, where the therapist is not a member of, but is approved by, the training committee the trainee is expected to apply to the Training Committee after discussion with his/her personal tutor for permission to see a first training case. In this training school there is no therapist contact with the Training Committee, other than in exceptional circumstances. This school also stipulates that three-times-a-week personal therapy must take place on separate days.

Infant Observation Seminars.

The aim is to heighten capacity for psychoanalytic observation and understanding and to provide live experience of the emotional development of the infant in the context of mother-baby and family relationships.

Coinciding with this first year trainees are expected to participate in infant observation seminars. This entails that the trainee arranges a visit to a home in which there is a new-born infant. Visits take place in the family home observing the interaction between family members, with a focus on mother and baby.

Infant observations, which take place once a week for a year in two out of three schools, and eighteen months in the case of a third, are, in two out of three schools, *written up* after each visit and, within six months of the end of the observation period, and presented in an *Infant Observation Paper* to the Training Committee. Trainees of the third school are not formally required to submit a written paper on infant observation. Trainees of all three schools attend weekly seminars to study and discuss their observations, together with relevant academic papers.

Theory and Clinical Seminars.

Theory and clinical seminars, which are attended by all trainees in psychoanalytical and psychodynamic psychotherapy, normally in two separate evening sessions a week, begin in the second year of training and continue for the duration of the course.

Theory Seminars.

Theory seminars involves study of the works of all major European, British and North American figures in psychoanalytic thinking and its development from Classical origins in Freud and his followers through to the works of Klein, Bion, Winnicott, Fairbairn, Balint, Bowlby and the British Independents, and to currently prominent theorists in Contemporary Freudian and Contemporary Kleinian thinking. Until more recently the work of psychoanalytic thinkers in the French tradition have not featured prominently but this appears to be changing with Lacan now part of the curriculum of two schools.

A programme of theoretical seminars is prepared for each ten or, in some schools, twelve week academic term, usually by the Course Director or Curriculum Co-ordinator. Trainees are expected to have some familiarity with the work and have read the relevant academic papers prior to the seminar. Only one of the three schools represented in the study offered seminars in the works of Jung. Theory seminars are conducted by members of the Training Committee.

Clinical Seminars.

The majority of trainees will begin to see a first training case in the second year of the course following one year in training analysis. Suitable training cases are in all instances assessed by a qualified and experienced psychoanalytic psychotherapist or psycho-analyst who, in two out of the three participating Training Institutes, is also a member of the Training Committee.

Weekly clinical seminars provide the opportunity for trainees to meet and present a verbatim account of one or two sessions of their work with anonymised training cases, which are discussed with the group, together with a seminar leader who is also a member of the Training Committee. In two out of three institutes the requirement to attend clinical seminars is for three years, with a fourth year of clinical seminars for the remaining training school.

Clinical Experience.

The requirement for trainee psychoanalytic psychotherapists is broadly similar for all three participating institutes but varies in detail. In one school the requirement is for the trainee to see one male and one female training patient. This rule is sometimes relaxed where there is a shortage of suitable training patients of either gender. The first patient is seen three-times-a-week for a minimum of two years, with a second patient seen three-times-a-week for one year. The two other schools require trainees to see two patients three-times-a-week for a minimum of two years and eighteen months respectively.

Psychodynamic psychotherapist trainees also see two training patients, one male and one female. The first is seen once or twice a week for a minimum of eighteen months and the second once or twice a week for a minimum of one year. Trainee psychodynamic psychotherapists who wish to see their training patients twice a week must be in twice a week personal therapy.

No distinction is made in the study between psychoanalytic psychotherapy and psychodynamic psychotherapy or between psychoanalytical and psychodynamic psychotherapists. The same applies to reference to psycho-analysts in training, except where there is clear reason to emphasise specific differences, which do of course exist, all trainees are variously referred to as candidates, trainees or students. Similarly, given that the institutional structure and organisation of training in psycho-analysis sooner or later impacts on psychotherapy training, reference to *psychoanalytic* training, unless otherwise indicated, refers to all psychoanalytic trainings.

Clinical Supervision.

Permission to begin seeing a second training patient is given only after the trainee has submitted a *six-month report* of his/her work with a first training case which, together with the first supervisor's report to the Training Committee, must be deemed satisfactory before permission is given to proceed.

Trainees are required to attend weekly individual clinical supervision sessions for each training patient with two different qualified psychoanalytic psychotherapists or psychoanalysts, each of whom is of a different theoretical persuasion and both of whom are members of the Training Committee. A third training patient, for which group supervision is arranged, is seen once a week for a minimum of one year. Difficulties can arise for students where a clinical supervisor does not share the theoretical orientation of the training analyst.

Resulting differences in clinical technique may in this instance lead to confusion for the trainee.

Two schools require that the psychoanalytic trainee sees two training patients three-times-a-week for two years, and eighteen months respectively. Trainee psychodynamic psychotherapists are supervised in a small group once a week. A member of the Training Committee has clinical responsibility as co-ordinator for each training case in all three Training Institutes.

Trainee Feedback.

The Training Committees of all three participating institutes welcome the feedback of trainees regarding course content and presentation. For one school, in addition to two reviews a year with the student body, there is an evaluation sheet on seminars for trainees to complete each term. This school, in common with the other two, does not however currently offer the opportunity of full trainee representation on the Training Committee, although the trainee group is allocated a *slot* on the Training Committee agenda. Trainee feedback and evaluation of the courses in all three institutes is generally composed of a written feedback form.

Evaluation of Psychoanalytic Trainee Progress.

The progress of psychoanalytical psychotherapy trainees is evaluated throughout by the Training Committee, and trainees must attend all seminars in the case of one institute, except where personal circumstance intervenes, in which case 80% attendance is accepted. In another, *at least 75%* attendance in all seminars, supervision and tutorials is required. Although local arrangements may vary, evaluation is broadly based on continuous assessment of the trainee's ability to satisfy the requirements of theoretical and clinical seminars, to use supervision, and demonstrate a capacity to: establish and maintain an analytic setting;

establish, develop and maintain an analytic stance; listen to the unconscious; conceptualise from clinical experience and make appropriate interventions.

All Training Institutes require that satisfactory written reports are provided of a trainee's clinical work throughout, and that the trainee has the capacity to maintain a professional attitude and abide by the code of professional conduct. On the basis of satisfactory evaluation, permission is given to proceed to a final written paper, where this is required.

This is presented in person to the Training Committee, or in the case of one training school, a Membership meeting.

Application for clinical membership of the local Psychoanalytic Psychotherapy Association follows from the acceptance of this paper and qualification by the Training Committee.

Thereafter application has to be made to the British Psychoanalytic Council for professional registration as a Psychoanalytic or Psychodynamic Psychotherapist.

APPENDIX 6.

Researcher Personal and Professional Context.

Doubtless there are those who map out a clear career pathway, with sights set on contributing to their chosen field, and satisfying personal and professional aspirations at an early stage in life.

For others of us setting out on life's odyssey, progress, although not of course 'accidental', begins long before conscious thought has dictated a developmental trajectory. My own peregrination has developed out of a process of inexorable movement towards personal and professional development which, with hindsight, had probably always 'been on the cards', but realised predominantly by dint of serendipity.

I have been extremely fortunate to have been exposed to the people and the opportunities which, quite a long time ago now, culminated in preventing me from sleepwalking through my own life and awakened me to a realisation of the direction in which my future might evolve.

At seventeen years old, and without very much idea of what it entailed, I remember announcing rather grandly that I wanted to become a social anthropologist, a pronouncement which was largely met with blank incomprehension, as it transpired that no-one in my circle at the time was any better informed. I knew only that I was interested in other people and fascinated by cultural difference.

It is difficult to know at this distance whether this idea was stimulated by my first visit, as a delegate from a Scottish provincial town in the 1960's, to an 'International Youth Science

Conference' in London. For the first time away from home I was exposed to cultural diversity, meeting other students from a variety of educational, social and cultural backgrounds.

It was also the first time that I became consciously aware that my future development may lie in a direction which might include realistic pursuit of academic aspirations. Although thrilled by the possibility it was to be some years before I would become able to accept that such a proposition had validity in the 'real world' of my native environment, within my own family and cultural background.

In the event, at eighteen I embarked on a three year training in General Nursing, followed some years later by training in Psychiatric Nursing. Working in a psychiatric setting with young people, children and families in the 1970's, at a time when the application of psychoanalytic ideas predominated in many spheres, I was introduced to the world of unconscious process. This seemed immediately to make sense both of my own life and of the many motivational forces, inconsistencies, conflicts and contradictions at work in what it means to be human.

We were fortunate at that time in Cambridge to have analysts who regularly travelled from London to run training sessions and offer psychodynamic supervision to the team. My course was then set steadily in the direction of a need to understand more, taking me more than thirty five years ago in the direction of my first tentative steps in the formal study of psychodynamic, and later adult psychoanalytical psychotherapy.

I subsequently enjoyed a career in both the public sector and private practice. I shall be grateful always to my training institute and to all those who, in so many ways, enabled me to make that possible.

In a study undertaken more than twenty years ago I observed, rather self-evidently perhaps, that outcomes in therapeutic encounters may be greatly influenced by the education, state of mind, as well as knowledge, personal experience, personality, intellectual and creative development, of the therapist. I was interested at the time in creativity in an aesthetic sense, involving art, literature, music and poetry. Time and experience having moved on, the question of practitioner development and therapeutic outcomes remained something of a pre-occupation.

Latterly, working in an area of the country where no formal psychoanalytic training was available I became aware, in the course of supervising practitioners from other disciplines, who were interested in psychodynamic ideas, of the extent to which the range of therapeutic interventions available in the area was necessarily limited in the absence of the involvement of a local psychotherapy service. I was also aware of the isolating effects of being a lone practitioner in a public sector service, which was increasingly focused on short-term interventions.

From that position I began to think about how psychoanalytic training and ideas might become more accessible, with thoughts running in the direction of ‘satellite services’ such as those I had experienced more than thirty years before. As these things do, my ideas metamorphosed into thinking about the nature of psychoanalytic training itself.

Having already begun to blur, the landscape, in which psychoanalytic ideas flourished in the public sector, had in the meantime changed dramatically. With the unexpected opportunity to pursue doctoral studies serving as a spur to thinking, my thoughts turned again to exploring the impact of psychoanalytic training on practitioner development.

This has proved to be an intriguing encounter and one which has unexpectedly confronted me with some startling realisations about the nature of the political structure and organisation of psychoanalytic training institutes and of psychoanalytic training and education.

Personal and professional experience have contributed to my understanding and interpretation of the issues.
