



Social Science
Research
Group
UWE Psycho-
social studies



2nd Annual Conference of the Association for Psychosocial Studies

‘Being human in challenging times’

University of the West of England
(UWE Bristol)

29 June - 1 July 2016

Introduction

Welcome to this second Annual Conference of the Association for Psychosocial Studies. We have a full and varied programme on offer and a suite of rooms as follows:

B block Lecture Theatre (**2B025**) will host key note addresses. Parallel sessions are in rooms 2B061, 66, 67 and on the fourth floor of B block in rooms 4B020 and 4B021.

We have also set aside room **2B065** as food and food for thought space. Our refreshments and lunch will be available there, but it may also be used as a space for joint thinking, feeling and reflecting.

Key Note Speakers' Abstracts

Paul Hoggett

'Shame and performativity: thoughts on the psychology of neoliberalism'

Under neoliberalism performativity has become the dominant mode of regulation of the economy, of governance and of the self. Blending competition and surveillance performativity penetrates deeply into everyday life, giving rise to 'self tracking' cultures. The question, "Am I measuring up?" stalks us at work, in the gym and in our various roles as lovers, parents, etc. As a consequence shame becomes ubiquitous, not only in organisations and public life, but on-line, in social gatherings, even in the playground.

This presentation will ask, to what extent does performativity lead to a perverse relation to reality, and what are the political consequences of this? And could shame be replacing guilt as the motive force of a new psychic economy in which the tyranny of 'the ideal' comes to replace that previously exercised by the super-ego?

Paul Hoggett's Biography

Paul Hoggett worked at the Battersea Action & Counselling Centre in the 1970s and was part of the original editorial collective of Free Associations. At UWE, with Simon Clarke, he helped establish psycho-social studies nearly 15 years ago. He is now Emeritus Professor of Social Policy at UWE, a psychotherapist registered with the British Psychoanalytic Council, an OPUS Fellow and Chair of the Climate Psychology Alliance. His books include *Partisans in an Uncertain World* (1992, Free Association Books) and *Politics, Identity and Emotion* (2009, Paradigm Publishers).

Marilyn Charles

'Trauma and Talent: Encouraging Identity Development and Creativity through Psychoanalytic Engagement'

Who we are is derived through relationships with others. Concepts such as *embodied simulation* mark the process through which we absorb the actions and intentions of those around us. Psychoanalysts have long relied upon these processes in their work with those whose development has been severely impeded by trauma or neglect, for whom new learning affords the possibility of a more meaningful and satisfying existence. We now see that it is most particularly those for whom neglect and/or marginalisation has impeded the development of a secure and stable identity that it is imperative to turn back towards the self as the locus of agency and of potential. In a world that encourages us to move ever faster and to attend to the product rather than the process - the appearance rather than the substance - the psychoanalytic lens provides a useful perspective from which to consider the development of the Subject him or herself as a notable accomplishment and also as a precondition for creative acts. Psychoanalysis provides the opportunity to *look awry*, that crucial disjunction also afforded by art, through which we might catch ourselves in motion and perhaps recognise both the intention and the effect. That type of vantage point can open up the new possibilities so essential for creative engagement. These issues will be discussed in relation to clinical work, research into ways in which creative potential can be mistaken for psychopathology, and an art therapy intervention with children whose development has been impeded via the sequelae of the intergenerational transmission of trauma.

Marilyn Charles' Biography

Dr Charles is a staff psychologist and member of the therapy staff at the Austen Riggs Centre, Stockbridge Massachusetts. She is Co-Chair of the Association for the Psychoanalysis of Culture and Society (APCS) and incoming President of Division 39 (Psychoanalysis) of the American Psychological Association, also a Training Analyst with the Michigan Psychoanalytic Council and the Chicago Centre for Psychoanalysis, and a Clinical Instructor at Harvard Medical School. She serves as Contributing Editor of *Psychoanalysis, Culture, and Society* and is a member of the editorial boards of numerous psychoanalytic journals. Dr. Charles has presented her work nationally and internationally, publishing over 90 articles and book chapters and five books: *Patterns: Building Blocks of Experience* (Analytic Press, 2002), *Constructing Realities: Transformations Through Myth and Metaphor* (Rodopi, 2004), *Learning from Experience: a Guidebook for Clinicians* (Analytic Press, 2004), *Working with Trauma: Lessons from Bion and Lacan* (Jason Aronson, 2012), and an edited volume with co-author Michael O'Loughlin: *Fragments of Trauma and the Social Production of Suffering* (Rowman & Littlefield, 2014). Currently in press: *The Stories We Live: Life, Literature, and Psychoanalysis* (Rowman & Littlefield). A poet and artist herself, Dr Charles has worked extensively with artists, writers, and musicians.

Elizabeth Cotton

'Walk the Line'

Working in mental health forces people to walk a very thin line between the personal and the political. As public services deteriorate and more public sector workers have to address professional precarity we are faced with a choice about speaking up and taking up political positions at work. This presents many of us with a dilemma about when our capacity to articulate truths which are hard to hear becomes a belief in magic wands, superheroes and our own power to change things.

How can psychoanalysis be revived as an emancipatory project that also allows us to walk this political line? A line where we are able to say things that are true but also to listen to other people. To allow ourselves to take a position but be influenced by what the people around us have to say. To question the political facts, including our own.

Dr Elizabeth Cotton from Surviving Work will talk about money, jobs and working life in the public sector. She will talk about the political landscape in mental health and the experience of supporting health workers on the frontline. She will also introduce the Surviving Work Survey - an initiative to map jobs, money and precarious work in mental health www.survivingwork.org/surviving-work-survey - and talk about initial results about trends in the sector.

The question she will open up for discussion is: how can we position ourselves to talk and think about working life and organise ourselves to improve working conditions while still being human?

Elizabeth Cotton's Biography

Dr Elizabeth Cotton is a writer and educator working in the field of mental health at work. She teaches and writes academically about employment relations and precarious work, business and management, adult education, solidarity and team working, and resilience at work and is based at Middlesex university Business School.

She blogs as <http://survivingwork.org/> and @survivingwk, on Twitter, and also runs the Surviving Work Library, a free resource for working people on how to do it. She writes a bi-monthly column for theconversation.com Battles on the NHS Frontline: Stories from the vanguard of health and social care - looking at the realities of working life in health and social care sectors such as bullying, the impact of outsourcing and racism in the NHS.

Candida Yates

'The Psychodynamics of Politics and Casino Culture'

This paper applies psychoanalytic understandings of play and gambling to the analysis of UK political culture. The consent for the programme of austerity was achieved partly by targeting those groups who could be scapegoated as wasteful and dysfunctional. Instead of 'us' 'all being in it together', the message shifted to one of individual 'resilience' and self-sufficiency. Such a strategy is symptomatic of a defensive structure of feeling in which vulnerability and the costs of 'being human' are repudiated and where the common ground is denied, thus affirming public opinion about the cynicism of the political class and its failure to represent them.

While pockets of political culture have the potential to create transitional spaces to facilitate the political imagination, the psycho-dynamics of 'play' within the political scene often appears to be shaped defensively by the processes of repetition and mastery. Such processes are analogous to the circular rhythms of gambling with its emotional dips and euphoric highs, where in an age of late market capitalism, the language and practices of the 'Casino' are now widespread. The language of the casino and the arbitrariness of being either an economic 'winner' or 'loser' are popular themes in UK political culture and elsewhere when talking about the 'reckless' behaviour of the banks. As this paper goes on to explore, the dilemmas of risk can also be found in representations of politics in political dramas such as *House of Cards* (2013-) where the language of the casino is deployed and where politics is represented as a game to be played.

Candida Yates' Biography

Candida Yates is Professor of Culture and Communication in the Faculty of Media and Communication at Bournemouth University. Her research background is in Psychosocial Studies and its application to media and popular culture. She is Director (with Caroline Bainbridge, University of Roehampton) of the AHRC Media and Inner World research network and has published widely on the psycho-cultural dynamics of politics, emotion, gender, cinema and popular culture. She is Joint-Editor of the Karnac Books Series: *Psychoanalysis and Popular Culture*; Co-editor of the journal, *Free Associations: Psychoanalysis and Culture, Media, Groups, Politics*; Consulting Editor of *Psychoanalysis, Culture and Society*. Recent publications include: *The Play of Political Culture, Emotion and Identity* (Palgrave Macmillan, 2015); *Television and Psychoanalysis* (co-ed, Karnac Books, 2014) *Media and the Inner World: Psycho-Cultural Approaches to Emotion, Media and Popular Culture* (co-ed, Palgrave Macmillan, 2014).

Parallel sessions' abstracts

Wednesday 29 June 3.30-4.30

Room 2B061

Sub theme: Creative Practices and Methodologies

'Negotiating past the 'dead zone' in prisoners' stories'

A. Farrier, *Healthy and Sustainable Settings Unit, University of Central Lancashire*

The Healthy and Sustainable Settings Unit, based at the University of Central Lancashire, carried out a two-year qualitative evaluation concerning the impact of a prisons-based horticulture and environmental programme on the health and wellbeing of participants.

The evaluation was designed to complement an existing quantitative study of the programme and increase understanding of and strengthen evidence relating to the impact of the programme on prisoners' mental wellbeing, physical fitness and diet, and aim to understand in more depth how the programme may affect other pertinent issues, such as participants' attitudes towards re-offending and their future 'through the gate'.

The research team used purposive sampling to select 15 prisoners who were taking part in the programme in four UK prisons to be interviewed. The primary research approach used was the biographic-narrative interpretive method (BNIM). Interviews were conducted on site and individual case studies of participants were developed.

This seminar explores some of the challenges with regards to conducting BNIM interviews with prisoners taking part in the programme, in particular those who have committed serious offences. Issues such as the context of the prison setting, security, ethics, the nature of the participants' criminal offence, and the challenges of understanding notions such as rehabilitation whilst interviewer and participant avoid the 'dead zone' of the criminal act are discussed. One such case, involving an interview with a prisoner serving a life sentence, is used to illustrate some of the aspects that needed to be negotiated, and to demonstrate how, despite these issues, there is value in using such a method in this context.

'Relational (in)security and (de)toxication in forensic settings: opening up reflective spaces for difficult conversations in difficult places'

Dr Christopher Scanlon, *Consultant Psychotherapist in general adult and forensic mental health, Principal Lecturer and Visiting Professor in Psychosocial Studies at the University of East London*

Dilemmatic spaces open up when conversations about things that do not fit together or that contain inherent contradictions must take place and actions are demanded that will inevitably disappoint (Honig, 1996). Craib (1994) suggests that this disappointment is an integral part of the day-to-day experience of practitioners working psychosocially in the field. There is now a growing literature about the (dis)stressing and potentially traumatising impact of working with these day-to-day dilemmas and disappointments as they are (dis)played at a team and organizational level. Much of this literature is based on explorations of inter-acting theories of practice rooted in group analytic, systems-psychodynamic and organisational (mis)understandings about basic assumption (BA) functioning (Bion, 1961; Hopper, 2003, 2012) and social and structural and institutional defences against anxiety (Menzies Lyth, 1988; Armstrong and Rustin, 2015) that seek to protect practitioners against being

overwhelmed by their exposure to, and immersion in this field of disappointment. Based on the presenter's direct experience of working as a Reflective Practice Team Development (RPTD) Consultant in the field this presentation discusses what happens when this disappointing traumatic experience becomes internalised and personified by individuals and sub-groups in ways that result in serious occupational health problems for individual practitioners, and significant team, organisational and inter-agency dysfunction (Armstrong, 2005; Scanlon and Adlam, 2011, Scanlon, 2012). A further aim of the presentation is to discuss the splitting dynamics inherent in the 'tightrope walk of shame and disappointment' that needs to be negotiated by the consultant when his/her psychosocial understanding is experienced coincidentally as both as an help (to be colluded with) and a hindrance to the work (to be rejected).

Wednesday 29 June 3.30-4.30

Room 2B066

Sub theme: Culture, media and the arts

'Multilayered Connections: Embarrassing Bodies and its Viewers'

Jacob Johanssen, *University of Westminster*

This paper builds on the engagement and debates between psychoanalysis and media research that have been taking place for some decades and spanned across different generations. While psychoanalysis has often been critiqued by media scholars (e.g. Morley 1980, 1989; Grossberg 1987), some recent scholars have made use of psychoanalytic concepts when discussing fans' and viewers' attachments to (media) objects (e.g. Stacey 1994; Hills 1999, 2002, 2005, 2013; Bainbridge and Yates 2011).

My paper draws on this empirical tradition and I will discuss parts of my PhD thesis which examined viewers' engagements with the Channel 4 programme 'Embarrassing Bodies'. I seek to investigate if and how they make unconscious connections between their biographies and the show. Firstly, more social motives were articulated such as that Embarrassing Bodies is a programme that is about the advancement of medical education and knowledge. All participants stressed that they watch it for educational purposes. However, in drawing on the psychoanalytic technique of free association (Hollway and Jefferson 2012) in my interviews, I facilitated moments in their narratives in which the unconscious also came to the fore. I discuss exemplary cases from my research that point to the function of 'Embarrassing Bodies': an encounter with traumatic or deeply troubling experiences experienced by my participants. These are unconsciously addressed by watching 'Embarrassing Bodies' and responded to in the viewing process in a multilayered and complex way. The interviewees spoke of moments of voyeurism that are marked by surprise, shock and sometimes disgust. However, there was also a sense of compassion and respect towards the patients on 'Embarrassing Bodies' but only to a certain degree because there is a latent fear of being like the unhealthy or embarrassing patients on the show. These ambivalent motives were largely unconscious and were only made conscious in the interview situation through talking about them. I draw on the psychoanalytic notions of the skin ego (Anzieu) and Bion's container-contained model to explore these ideas further.

'Among Rebels and Puppets: The Problem of Agency and Self-Censorship in the Newsroom'

Corinna Arndt, *University of Oxford, Department of Politics and International Relations, Manor Rd., Oxford OX1 3UQ*

All journalists work within a set of limitations on what can be said and what cannot be said. These limitations are contingent upon legal provisions, institutional mandates, editorial policies, codes of ethics, commercialisation and the realities of censorship, among others. Traditionally, media scholars interested in questions of media freedom and editorial independence have focussed on such external and relatively well-documented factors, assuming implicitly that individual journalists behave identically under identical external circumstances. And yet, a closer look at any newsroom shows that this is not the case. Some journalists are more prone to self-censorship than others; the degree to which editors defend their autonomy varies greatly, and even in totalitarian regimes one reporter may resort to subversion at great personal risk while others become puppets of political power. How do we account for these individual differences? Put differently, how do we understand the problem of agency in the newsroom?

Agency, at the intersection of individual and social psycho-dynamics, calls for a conceptualisation that takes subjectivity into account and therefore benefits greatly from a psychoanalytic understanding. In this paper I proceed from three basic assumptions: (1) Regardless of external limitations placed on free speech, every journalist finds herself within a space that allows for agency. (2) This space is subjectively determined. (3) Subjectivity includes an unconscious dimension.

Using the South African Broadcasting Corporation (SABC) as a case study, I attempt to explore this unconscious dimension drawing on various psychoanalytic concepts, including the Lacanian Subject, desire and discourses, as well as Kleinian ideas around splitting and paranoid-schizoid vs. depressive position functioning. In discussing to what extent these ideas can help us illuminate the problem of agency, I also consider to what extent they are compatible, and how they can be usefully included in a broader conceptual framework of understanding agency in media organisations.

Introducing a psychoanalytic approach to researching media content production is more than a theoretical challenge. It is a necessity as it touches on the fundamental problem of enabling organisational change and media transformation, especially in environments undergoing political transitions. The SABC, with its history as a propaganda instrument of the Apartheid regime, provides a rich and instructive case study in this regard. The proposed paper is largely empirical and based on ethnographic fieldwork, including more than 100 in-depth depth interviews and several months of participant observation in various SABC newsrooms.

Depth interviews and several months of participant observation in various SABC.

Wednesday 29 June 3.30-4.30

Room 2B067

Sub theme: Creative Practices and Methodologies

'Blood is thicker than water? Exploring the experiences of Special Guardian carers and the professionals who work with them'

Dr Helen Hingley-Jones, *Associate Professor Social Work/ MA Programme Leader, Dept of Mental Health, Social Work & Integrative Medicine, School of Health & Education, Middlesex University, Hendon Campus, The Burroughs, London NW4 4BT*

Lucille Allain, *Associate Professor Social Work/Director of Social Work Programmes, Dept of Mental Health, Social Work & Integrative Medicine, School of Health & Education, Middlesex University, Hendon Campus, The Burroughs, London NW4 4BT*

This paper reports on a small scale qualitative study into the experiences of Special Guardians (who are family or close social network carers for children in need of permanent care) and the professionals who work with them, across three local authorities. These carers provide an alternative to long-term fostering or adoption and are seen as offering a 'half-way house' between these options. Special Guardianship Orders are granted by the courts, often as part of the process of contested care proceedings where children's futures are being decided following their removal from birth families where they have experienced abuse and neglect. Recent statistics indicate that the number of SGOs have trebled in the past 5 years. At the same time there has been a steady rise in the numbers of children coming into care which brings associated cost pressures for local authorities; SGOs are often viewed as a cheaper option for permanent care for children until 18 years old. There is also an aspiration to keep children in their family networks wherever possible.

The exponential rise in the number of babies and children who are being placed in these new placement arrangements have raised many concerns as SGOs were originally developed and used for older children in care who it was felt needed to stay in close contact with their families. Our research, carried out in collaboration with carers, lawyers and social workers has shown that there are multiple challenges when placing young children in new families after the briefest of assessments. While this is broadly in line with current and ongoing government led research into this area, (DfE, 2015; Wade et al, 2014) our findings suggest that another process is at work; namely the way in which the family is constructed and idealised by all parties. This leads to the view that all complexities will be resolved by placing abused and neglected children with relatives, sometimes without time to fully consider the consequent long-term psycho-social needs of the children and whether the carers can fully meet them.

References

Department for Education (2015) Special guardianship review: report on findings. Government consultation response. Dec 2015.
<https://www.gov.uk/government/consultations>

Wade, J, Sinclair, I, Stuttard, L and Simmonds, J, 2014', DoE Research Report 'Investigating Special Guardianship: Experiences, challenges and outcomes'
<http://php.york.ac.uk/inst/spru/pubs/2846/>

'Grow your own Whale'

C. Hickman, *University of Bath, Department of Social & Policy Sciences, Claverton Down, Bath, BA2 7AY*

Conversations about climate change bring us into relationship with our own vulnerability, fragility and resilience, as well as that of the planet. I want to find ways to involve children in finding solutions to climate change so have increasingly been thinking about how to talk with young children about climate change in ways that have meaning for them and are relatable, without being theoretical or terrifying. This paper will present research undertaken with primary school children looking at their relationship with nature and climate change, showing the research process and findings. By using reflective research methods framed within psychosocial theories of defences, unconscious communication and narratives I found I could start to hear and see the children's voices, experiences and relationship with nature and climate change that could not be found or understood using other research methods.

Through this research I wanted to explore some contradictory views about children's relationships with nature; with the Oxford Junior Dictionary trying to remove entries relating to nature such as bluebell, dandelion and wren saying these were no longer relevant to modern children, whilst a 2011 UNICEF report that asked children what they needed to be happy reported that they wanted to 'be outdoors' and play in nature; but a 2016 Natural England survey reported that more than 1 in 9 children have not set foot in a park, forest, beach or other natural environment for at least a year.

Inspired by line drawings of life-sized whales on a Cornish beach I worked with the artist using creative visual and narrative psychosocial research methodologies to help mixed age groups of children in a primary school explore in playful ways how moving into relationship with nature can change relationship with oneself, with others, and impact their relationship with nature itself, even when talking about difficult things such as climate change and its effect on whales.

Wednesday 29 June 3.30 - 4.30

Room 4B020

Sub theme: Politics and social Justice

'Being Human: interventions and social transformations'

Rachael Dobson, *Senior Lecturer in Sociology and Criminology (Kingston University)*

Shona Hunter, *Associate Professor Sociology and Social Policy Governance (University of Leeds), Research Associate in the Visual Identities in Arts and Design Research Centre (VIAD), University of Johannesburg*

This presentation will unpick the relationships between psychosocial theorizing, as informed by critical feminist and critical race approaches (Hunter 2015), in order to understand what it means to effect social and personal transformations. Conceptions of (dys)functionality and desires to effect social and personal transformation, observable through contemporary state and practice diagnoses and interventions, are frequently understood through an interpersonal approach and/or as culturally situated. This presentation works to draw out deeper connections to global and imperial analyses of human-ness and subjectivities. It does this by using ideas from decolonial theorizing to understand the ways in which (neo)colonial practices work through biomedical ideals which remain prevalent if latent in contemporary practices of diagnosis and intervention.

This presentation will take the form of a conversation piece, between Shona Hunter and Rachael Dobson. The conversation will outline the different methodological, theoretical and 'practice' starting points of both speakers, before unpicking the ways that continuities and differences across their respective and shared biographical experiences and professional, intellectual and political projects enable a deeper understanding of shared concepts to emerge. It will be explained that although the speakers have shared interests in critical feminist, critical race and psychosocial informed approaches to the state, the welfare state, social policy and governance, their analytical roots differ. For the speakers, working across those differences enables the development of effective, integrated and critical approaches as to the implications of personal and social change.

For Rachael, empirical and theoretical research into institutional and practice ontologies (Dobson 2015, Dobson in progress 1) are underpinned by personal and professional experiences of statutory homelessness work, and family histories of statutory practice. Working across different sites in the Global Western North (primarily England, Australia and North America), her experiences have resulted in exploration of how the study of day-to day welfare practices and interventions (housing, homelessness, prisons, asylum seeker and refugee support), practice languages, and their affects (for example, shame), help to understand the local-state as relationally enacted (Dobson in progress 2). Rachael's interest in those practice ontologies is drawn out, and connects to, Shona's body of work on state relationalities. Shona's present focus has been extending beyond an analysis of the welfare state, its institutions, and subjectifications as they are commonly understood through health, housing, education, poverty to a more extensive understanding of relations between these issues and governmental processes of nation building via cultural and creative practices. She is exploring how decolonial cultural and creative practices offer possibilities for resistance to state governmentalities via affect (Hunter 2015). So we might explore how decolonial representations of mental healthiness work to resist material inequalities in state practices, in terms of access to and experiences of mental health services as well as constructions of who is healthy, deserving of healthiness and life, and who is not. One of her

key questions is around how decoloniality or a decolonial sensibility can manifest in (neo)colonial state centres, like the English context. The focus for this extension to her intellectual project includes links to her ongoing work in a range of South African Universities (Johannesburg, Rhodes, Witswatersrand) and in particular to her position as Research Associate in the Visual Identities in Arts and Design Research Centre (VIAD), University of Johannesburg.

The conversation will work to draw out what is important about relationships between the cultural and the institutional, in theoretical and 'practice' terms, in order to explore the possibilities offered by linking decolonial, relational and psychosocial theorizing for understanding social transformation.

Wednesday 29 June 3.30-4.30

Room 4B021

Sub theme: Creative Practices and Methodologies

Workshop (60 mins) Music Improvisation and Unconscious Processes

Dr Cathy Warner, Becky White, *University of the West of England*

The clinical practice of musical improvisation in groups has developed in music therapy since the 1970s and in particular is a way of free associating within music, allowing unconscious feelings to be experienced then processed through talking about the musical experience (De Backer and Sutton). One characteristic of musical group play is that unlike talking groups, the distinct voices of the participants may be heard at the same time, just as a musical triad resonates with all three notes in balance (Ansdell).

Up to 16 participants will be encouraged to focus on non-verbal aspects of relationship whilst improvising together using music or sounds, including exploring how unconscious processes may be revealed within the music, and how they may be thought about (Dvorkin). These experiences will be facilitated by two experienced music therapists with a particular interest in groupwork. Through careful arrangement of the physical environment, and the use of varied and high-quality musical instruments from a range of cultures and made from a range of materials, participants will be encouraged and supported to explore structured and free ways of improvising.

Participants will be able to experience and discuss therapeutic concepts and techniques such as holding (Levinge), matching, mirroring, imitation and accompaniment (Wigram), as identified within the music, to think more deeply about the nature of these experiences and how they may be helpful in therapy and everyday life. This may lead on to an exploration of how the more destructive forms of relating within a group, such as those which preoccupied Nitsun (1996) may be transformed in creative ways through musical processes. Participants do not need to be musically skilled but will be open to exploring sounds and music with others.

Wednesday 29 June 5.00-6.30

Room 2B061

Sub theme: sustainable futures and deep ecology

Radical Hope in a time of Climate Change: the Integral Spirit

Tony Cartwright, *Retired Systemic Psychotherapist*

Our climate and earth scientists believe we are headed for an average temperature rise of 4 degrees plus sometime this century if we fail to cut our carbon emissions dramatically and urgently. Such a rise, they say, would be catastrophic for all life on Earth, including human civilization. At present we show too few signs of taking the necessary steps to avoid it - and changing our way of life accordingly.

There are various responses to the climate threat: we can either ignore - or deny – that it is happening, and carry on with business as usual; become ‘climate warriors’ in the hope that we can still avoid it; or despair that we can do anything. But is there a fourth way in addition to these alternatives? The philosophical psychoanalyst, Jonathan Lear, wrote about the cultural devastation of the North American Indian Crow nation in the nineteenth century, the ‘nothingness’ they experienced at this time and the ethical faith that helped them rebuild a life for themselves. The title of his book is ‘Radical Hope: Ethics in the Face of Cultural Devastation’.

As we contemplate the ‘sixth mass extinction’ our climate scientists predict, do we need an equivalent radical hope, an ethical faith to help us face this much greater crisis? Could it take the form of a revolution in all our understandings and values – an inner awakening - that leads beyond both hope and despair? Is there a new integral spirit emerging in all areas of individual and collective life - and the exploration of psychosocial practices and thinking are one significant example of this? I discuss some of these themes in a paper, entitled Everything and Nothing. Radical Hope in a Time of Climate Change, posted on the Climate Psychology Alliance website, and wish to invite people to think about them with me.

Researching mind-body connection: frames and phenomenology

N. Andrews, *HighWire CDT Lancaster University UK*

Human-nature dualism is often identified as a root cause of ecological crisis. However, human disconnection from the external world of nature can be understood as a mirror of a disconnection within. In the dominant worldview of modern industrial societies, aspects of the self that are associated with nature such as emotion, intuition and the physical body are denied and devalued in a mind-body dualism that privileges rational thought. From this perspective, we cannot hope to heal our pathologically destructive relationship with the planet without also attending to healing our disembodied selves.

Research that develops our understanding of how people conceptualise their relationship with (inner and outer) nature has an important contribution to make to the body of knowledge on human dimensions of ecological crisis. It can help us gain insight into what may be hindering us from responding with pro-environmental actions that are on the scale and speed needed to avert worst-case scenarios.

In this paper I draw on the findings and methodology of a transdisciplinary empirical study into the lived experience of sustainability managers to argue for the value of a qualitative approach to researching mind-body connection that adopts a psychosocial perspective and

integrates the methodological framework of Interpretative Phenomenological Analysis (IPA) with micro-discourse analysis of cognitive linguistics. As both IPA and cognitive linguistics are concerned with situated and embodied experience these approaches are philosophically compatible, and together they create a coherent methodology. Micro-discourse analysis generates highly nuanced and detailed insights into ways of conceptualising experience yet such a rich method it is rarely adopted in environmental research. I demonstrate the process of doing micro-discourse analysis with extracts of interview transcripts from the study, and discuss the cognitive frames and conceptual metaphors that can be identified in these texts and their implications for mind-body and human-nature relationship.

Leaders and their relation to nature

RE Zegers, *Watertorenlaan 13 2275 AW Voorburg Netherlands*

Leaders and their relation to nature

If the framing of nature is as an environment, as an outside factor that humans are not part of but instead claim to control and steer through the natural sciences, it is easier to understand humans to be seen as using nature, destroying it, fixing it, improving it. It would be different if the idea of nature having a value independent of its use for humans, an ethical position known as eco centric ethics, would be more widely explored and discussed. It would also be different if nature could be seen as highly differentiated and with agency.

Although sustainable practice is more and more establishing itself (certain concepts are becoming dominant and translated into best practices that are instructed to followers), it hardly escapes the dominant economic and anthropocentric thinking. If this is so, a different understanding of nature altogether is needed. The problem might be that by using the definition of environment a split between nature and culture is enhanced. Bion's psychoanalytic theories of functioning of groups (Bion, 1961) are widely used in research and practice of leadership and organisations. Merleau Ponty shows that not only the human to human relation is largely unconscious but equally so the relation human – nature (Merleau Ponty, 1995, Toadvine, 2009).

Ferro and Civitaresse have recently made the connection within psychoanalytic field theory and Merleau Ponty's philosophy of perception (Ferro and Civitaresse, 2015). This study draws on the hypothesis that the unconscious as studied through psychoanalysis is to include the natural as to address questions around leadership and nature and eventually sustainability (Searles, 1960).

I will interact with those who come and discuss how I chose the leaders I interviewed and how I look into the question of change, as the research is looking into what it is that can enhance eco-centric leadership.

Wednesday 29 June 5.00-6.30

Room 2B066

Sub theme: Identities and migration

Migrant identities, adapting to now: the journey into the future.

Nigel Williams, *Senior Lecturer in Psychology and Psycho-Social Studies UWE*

Nadia Rehman, *Prof Doc Psychology student UWE*

Ali Zalme, *PhD student Psycho-Social UWE*

Nigel Williams

Migrant identities, adapting to now: the journey into the future.

In this historical case study of Ethnic Germans in London I look at how over rapid integration forced by conflict generates the adoption of disguise and assumed identities that cover and distort identity based in country, family and culture of origin.

I discuss the intergenerational processes involved in forgetting and dissembling, and identify what some of the signs are of identity strain and loss in subsequent generations.

This theme creates a focus on various aspects of migrant identity from the experience of Home in diasporic communities to the uptake and use of counseling services by second and third generation migrant families. By using current and historical research some key aspects of migrant current experiences are illuminated.

The panel will open a discussion on implications for the current challenges facing migrants and hosting nations/communities.

Ali Zalme

Kurdish Diasporas: Identity Construction and Perceptions of “home” among Kurdish Immigrant generations in the United Kingdom

This study aims to explore the extent to which Kurdish Diasporas construct their ‘identity’ in relation to experiences and perceptions of ‘home’. I shall examine the ideas of home and senses of belonging on the part of two recently arrived Kurdish immigrant generations. Drawing upon the insights and contacts I have made through my community work, I shall initially focus on narrative inquiry (Plummer, 2001) and work ethnographically (Hammersley 1990) with a small sample of families comprised of Kurdish refugees and their British children. The study will also attempt to investigate the ways in which memories of ‘back home’ narrated by parents, influence and interweave their children’s constructions and experiences of ‘home’ in the UK. There are likely to be differences in terms of the experience of persecution of parents and children’s understanding of what their parents have had to suffer.

The aim of the study was to obtain empirically grounded insights into comparison first generation Kurdish immigrants and their children, in terms of their sense of belonging and integration process in to the UK society. As multi-sited ethnography research I shall rely on a range of data sources; audio-recording interviews, reports of observation and my personal

narrative. The current study is distinctive in at least in two ways. It provides new insights from unheard voices that are essential to the field conceptually and its empirical focus is characterised by multi-sited ethnography. The study is keen not only to understand why this particular group think in that way but also how they experience their lifeworld. It deploys a combination of researching lived experiences and the reflexive experience of the researcher. Through its autoethnographical approach and action research it contributes significantly to the development of research methods in the field.

Nadia Rehman

Muslims in Britain: Exploring experiences of counselling, immigration and identity

With increasing awareness of psychological problems within the community, a Muslim may be the familiar stranger that walks into the counselling room. By using previous research and my own research I will illustrate how some Muslim women are using counselling services in the UK. I will look at how the identity of being Muslim influences decisions and experiences throughout the counselling process; from choosing a therapist to views about counselling and experiences being a client. In addition to this, linking findings to the socio-political climate and what challenges this may pose to both the Muslim and non- Muslim client/ therapist relationship.

By opening up the aspects of identity, culture and counselling some of the key aspects of migrant experiences are highlighted. This area opens up wider exploration of the Muslim identity in Britain. Although currently around 50% of the population were born in Britain there are distinct differences between and within the Muslim community and mainstream society.

I will illustrate aspects of the Muslim migrant identity, specifically the South Asian population; how identities were formed, how they have changed over generations and how generational practices and beliefs may have changed over the years. With ongoing atrocities linked to Islam and Muslims in the media and the 'war on terror' marked by 9/11, how does a British Muslim navigate their life here?

Wednesday 29 June 5.00-6.30

Room 2B067

Sub theme: psycho-social perspectives on practice based work

Love's Labour Found; identification, reparation and reciprocity in care work.

Dr Lindsey Nicholls, *College Health and Life Science, Brunel University, Uxbridge, UB8 3PH*

Occupational therapists (OTs) who care for vulnerable clients in acute medical (i.e. clinical) settings need to use sound clinical reasoning and be emotionally sensitive to the client's anxiety about a change in their health status and/or grief over their loss of independence. Research into nursing termed this psychologically demanding relationship work as 'emotional labour' (e.g. Smith, 1992 and Theodosius, 2008).

This paper discusses an ethnographic research project, undertaken by an OT, which considered the relational work of OTs in an acute hospital ward environment. The project was inspired by the psychoanalytic organisational research undertaken by Menzies Lyth (1988), and was aimed at understanding the social defences that OTs may use to protect themselves from the emotionally distressing aspects of their work. These unconscious mechanisms may have protected OTs from the anxiety of working with vulnerable clients but could have thwarted therapists' fulfilment of deeper reparative desires.

The research was a psychoanalytically informed ethnographic study undertaken in two clinical occupational therapy departments in a first and third world country (the UK and South Africa respectively). Three linked data gathering methods were used; participant observation, free association narrative interviews (Hollway and Jefferson, 2000) and inquiry groups. The analysis of the data incorporated reflexive accounts by the researcher, including the researcher's and participants' dreams.

By using two different using fieldwork sites the results highlighted how the therapists' personal and contextual (i.e. social/political) history affected how the emotional work was managed and understood. The OTs, although busy 'doing' tasks with clients, were emotionally sensitive to their communication and able to reflect on the reciprocal exchange (recognition) that occurred when working in intimate care situations.

The author extends the psychoanalytic notion of reparation to that of reciprocity (Benjamin, 2004) in the care relationship. The work of a health care professional is essentially one of compassion, creativity and transformation; it is love's labour found.

Some psychosocial reflections on new therapeutic roles and practices in primary care mental health

Rebecca Hutten, (*PhD candidate*) (*Supervisors: Dr Jenny Owen and Professor Gillian Hardy*), *University of Sheffield, Section of Public Health, SchARR, Regent Court, 30 Regent Street, Sheffield S1 4DA*

This paper reflects on findings from a three year biographic-narrative study of practitioners' and therapists' experiences of training and clinical practice, within an Improving Access to Psychological Therapies' (IAPT) service. It looks at how individuals come to understand, inhabit, adapt to and re-create their work roles and practices over time. It also discusses the context in which the learning and management of role takes place, and whether there is a distinctive IAPT 'culture of practice.'

The two main roles examined are Psychological Well-being Practitioners (PWPs) and Cognitive Behavioural Therapists. The research questions the extent to which these are genuinely new roles, the political agendas that led to their creation, and the different ways in which they are perceived as 'heroic innovators,' 'technologists of the self,' or 'social engineers' by critics and pragmatists in the policy implementation field.

PWPs delivering low-intensity psychological interventions for people with anxiety and depression find themselves caught between the demands of a high volume service, the culture and values of clinical practice as instilled in training, and the conflicting realities that patients, colleagues and fellow service providers bring to their daily interactions. At the same time they have high expectations of themselves and of IAPT. Managing themselves within role is thus an uncomfortable experience, which can lead to break-down, disillusionment and moving on. For those who do stay, I question how far their longevity can be attributed to 'resilience.'

Cognitive Behavioural Therapists trained under IAPT to deliver 'high intensity' interventions work with a related set of tensions, but at lower volume, over longer duration treatments, and with greater control over their weekly schedule. Their dilemmas stem mainly from applying their CBT training in practice, working alongside PWPs who are under pressure, and having a less secure professional identity compared with other professionals.

In conclusion, I suggest that there are some distinctive elements in the IAPT culture of practice, but many more which are shared across related fields of health, welfare and therapeutic practice.

Getting a Grip on Social Work

Anna Harvey

The paper I will present describes the visceral nature of social work child protection practice from a subjective and personal point of view, using a case study involving three small children who I worked with. The youngest boy was removed from his parent's care by social services at 9 days old for serious non-accidental injuries, which were caused by his mother, although further assessment showed that this was within a household where the father was sexually abusing the older two children. I will describe the work I undertook in a multi-agency team with this family although the information in the case study is an amalgamation of a number of families I have worked with as a social worker over the years. I describe the maddening dynamics social workers face when assessing difficult family situations involving almost unthinkable subjects such as female aggression, the denial of reality, the confusing dynamics of lies and the terror of sexual abuse. I demonstrate the use of psychoanalytic theory in relation to understanding disturbing case dynamics. I advocate a clinical approach to complex child protection work, which places an understanding of the emotional impact of the work as central tool in communication.

Aims and objectives

I hope to describe the experience of child protection work and the difficulty of thinking clearly within the dynamics of the case.

I will provide an understanding of the way case dynamics can affect decision making particularly the impact of projections and projective identification.

I will demonstrate how psychoanalytic theory and a psychosocial perspective can help us understand the unconscious processes affecting decision making and how a clinical approach to social work can enhance practice.

This paper was published in the Journal of Social Work Practice in 2010 as part of a special edition describing clinical approaches to social work.

I wrote this paper as a social work practitioner but I have subsequently turned academic with a foot in practice. I will bring the paper up to date by including recent research into decision making in child protection using psychoanalytic theory.

Wednesday 29 June 5.00-6.30

Room 4B020

Sub theme: psycho-social perspectives on practice based work

Greencare: how to feel human in mental health services

Rex Haigh, *Consultant Medical Psychotherapist and Professor of Therapeutic Environments*

Vanessa Jones, *Research Lead Jan Lees, Therapeutic Communities Expert*

Fiona Lomas, *Greencare Coordinator and Expert by Experience Growing Better Lives CIC, The Yurt, Iver Environment Centre, Iver Heath SL0 0EB*

'Greencare' covers a wide range of activities which include various aspects of nature in the maintenance of health and wellbeing, and prevention, amelioration and treatment of illness. The term itself comes from a 2010 cross-disciplinary European COST Action programme to develop its conceptual framework. Research evidence for the positive effect of nature on health is growing, and becoming increasingly recognised.

As mental health services become more 'industrialised', we assert that they are often also becoming psychologically impoverished and losing important aspects of 'ordinary humanity'. Therapeutic communities, with their holistic ethos that 'everything is part of the therapy' and a primary focus on relationships between members are a powerful way to deliver intensive group therapy with psychological depth and 'therapeutic ordinariness'.

In developing a therapeutic community programme for the NHS in Slough, the regulatory structures required of mental health services prevented the use of 'greencare' as part of the therapeutic programme. Using our social enterprise and community interest company, 'Growing Better Lives', we therefore started a treatment programme which combines elements of therapeutic communities and principles of ecotherapy, and our team was awarded the Royal College of Psychiatrists' 2014 award for sustainability. The extensive scope that we believe is possible for this work is illustrated in our statement of purpose:

"Greencare is a holistic and economically viable alternative to treatment with medication and hospitalisation. Sustainability is about connecting people to each other and to nature, helping people to see that there is a life worth living, and on a planet that is worth living on."

Some introductory qualitative analysis of the programme and its impact on mental health service users has been undertaken and will be presented. The greencare programme has been incorporated into the development of a local 'Recovery College' in which the underlying principles of relational practice and sustainability are fundamental. This represents a new modification of therapeutic community practice

The local and wider implications of this work will be presented for discussion.

Slough: towards a Therapeutic Community Town

Natasha Berthollier, *Psychologist and Team Leader*

Geoff Dennis, *Head of Adult Mental Health Services Slough Locality*

Rex Haigh, *Consultant Medical Psychotherapist and Professor of Therapeutic Environments*

Trevor Lowe, *Founder 'Oxford Coasters', Sport for Mental Wellbeing Programme, Berkshire Healthcare NHS FT, New Horizons, Pursers Court, Elliman Avenue, Slough SL2 5BX*

Three new NHS mental health projects in Slough have paved the way for integrating health and social care into a 'network of provision' which is organised as a distributed therapeutic community, covering the whole town and its surrounding area. They are (1) a relational 'alternatives to admission' programme called ASSiST; (2) a two and a half hours per week therapeutic community 'hub' group called Embrace and (3) a non-aligned recovery college called Hope.

As national priorities emphasise the importance of prevention, particularly in the face of budgetary restrictions, preventative approaches need to be integrated with treatment pathways, not least because once people 'cross the line' and move into secondary NHS provision, the services become more formal, expensive - and difficult to escape from. We would also argue that they also often cause iatrogenic harm.

This is partly a reflection of how mental health services become more 'industrialised', and risk averse: they also often lose important aspects of 'ordinary humanity' in the process. Therapeutic communities, with their holistic ethos that 'everything is part of the therapy' and a primary focus on relationships between members are a powerful way to deliver an experience of connectedness with psychological depth and 'therapeutic ordinariness'.

Two years of quantitative benefits of the ASSiST programme will be presented, with some qualitative findings from the Embrace group and explanation of how the various elements of the initiative are integrated.

The future intentions and ideas, particularly for increasing alignment with wider ecological and economic sustainability (the 'triple bottom line') will also be presented for discussion.

Wednesday 29 June 5.00-6.30

Room 4B021

Symposium: Violent States and Creative States - Terror in the Public Sphere

John Adlam, *Consultant Adult Forensic Psychotherapist, Bethlem Royal Hospital (UK)*

Dr David W Jones, *Reader in Psychosocial Studies, University of East London (UK)*

Ismail Karolia, *University of Central Lancashire, UK*

Dr Julian Manley, *University of Central Lancashire, UK*

Dr Adam Perchard, *University of York (UK)*

Professor Barry Richards, *Professor of Political Psychology, Bournemouth University (UK)*

Being human involves experiences of both violent and creative states of mind and of having membership of structures and societies which externally represent and embody such mentalities. This Symposium brings together a group of authors who are involved in a book project exploring violent states and creative states from the individual to the global.

Violence often appears to come 'out of the blue,' but human violence is not random. Violent acts are the external, teleological expression of violent states of mind. We examine 'violent states' specifically linked to the theme of terror in the public sphere. We set these phenomena in the context of the violent states - and States - that provide structure and context for these violent acts. At the same time we consider creative states that may not only mitigate but allow for a different unfolding of individual and societal evolution.

In the first half of this 90-minute event, four short papers will be presented in the spirit of 'work-in-progress' - in the second half, audience-based discussion will be facilitated in order to generate psychosocial hypotheses around the Conference theme. If facilities and number allow we will play with the layout of the room to promote a collaborative approach.

The four papers are as follows:

'Terror, violence and the public sphere' (David W Jones)

'1 in 5 Brit Muslims' Sympathy for Jihadis': An insight into the lived experience of UK Muslims following the terror attacks in Paris' (Julian Manley and Ismail Karolia)

'Comic violence: ISIS, Islamophobia and the laughter of Voltaire' (Adam Perchard)

'The societal containment of terror' (Barry Richards)

Abstracts for the four papers are presented below.

John Adlam (Chair)

Terror, Violence and the Public Sphere (Jones)

The past two decades have witnessed huge western interest in acts of 'terror'. Many commentators have observed how the various mass media appear to play a key role in the transmission of this terror. This paper argues that the link with 'the media' is not incidental but is fundamental to an understanding of the nature of the phenomena.

An important framework for this understanding can be provided via Habermas's notion of 'the bourgeois public sphere' which he argued developed in Western Europe at the end of the 17th century. Habermas argued that this space was a product of western secular

thought, economic and political development that was fundamental to the development of democratic processes and civic life. Those acts of terror can be understood as being designed to impact upon this space. It may be helpful to understand why the public sphere itself has become such a target.

Recent events have emphasised the contested nature of this public space. It will be argued that this is not a neutral space but that there is perhaps an inherent violence to this public sphere, as it was at birth inextricably linked to processes of colonization. One reading of some acts of violence, most notably those directed what are regarded as offences towards religion, might be to understand them straightforwardly as forms of resistance to the overt colonialism of the western secular public sphere.

Changes in the access and control of 'global media' mean that it has become increasingly important to understand the relationship between individual experience and that public sphere. In particular it will be argued that the advent and growth of the 'world wide web' has had a significant impact on the nature of the public sphere, which is now less straightforwardly associated with the nation state as perhaps it once was. The internet has opened up possibilities for individual investment and engagement with the public sphere which in turn alter the dynamics of that space.

II. '1 in 5 Brit Muslims' Sympathy for Jihadis': The lived experience of UK Muslims following the terror attacks in Paris (Manley and Karolia)

Following the terrorist attacks in Paris on 13th November, 2015 there has been an outpouring of grief and widespread condemnation of the attacks. However, there has also been violence and physical and verbal abuse directed at Muslim communities. The Sun (23.11.15) printed a story on its front page claiming that '1 in 5' British Muslims sympathised with Jihadis. This unfounded slur on British Muslims cannot fail to leave its mark. This paper explores the impact that the Paris attacks and ones like it have had on the lived experience of Muslims living in the UK.

Using social dreaming, we draw out this lived experience as expressed by members of the Muslim community in Britain. Dream and other associated images – both mental and drawn – are used to elicit and reflect upon what might otherwise remain unspoken. In doing so, we ask questions about the impact of 'Islamic' terrorism; the difficult and conflicting emotions that Muslims have to cope with if Islam is identified with barbarous practices and ways of life; how Muslims might deal with the consequent fear, anger and prejudice generated in many parts of British society today; and we explore the nuances of British Muslim 'identity', 'race', and 'religion' within this context and that of the diverse community of UK based Muslims.

The paper explores to what extent the fear of terrorism of some non-Muslims in British society is projected into the Muslim community, creating states of Kleinian paranoid schizoid positions that are difficult to bear. In concluding, we reflect upon how the gathering of social affect in this way might play a part in understanding how a multicultural society can grow and develop a sustainable yet complex identity and an authentic sense of what a shared feeling of citizenship might look like

III. Comic violence: Isis, Islamophobia, and the laughter of Voltaire (Perchard)

This paper considers the currents of symbolic violence that have flowed between Wests and Islams over the last three hundred years. It examines the role of comedy in inscribing and dissolving cultural difference, and the power of laughter to both shore up and resist nation-states of violence. The furore over the 'Charlie Hebdo' attack swiftly became a struggle over the political importance of laughter as a means of protest, and mockery's fatal power to oppress and provoke. In continuation of centuries-old symbolic violence, Islam was represented as lethally humourless. As his apocryphal saying "I may not agree with what you

say, but I will fight to the death for your right to say it” was invoked by voices from every side, Voltaire’s sardonic smile flickered over the conflict.

With the shooting of the Charlie Hebdo journalists, the comic was transformed to the tragic. This paper analyses the twenty-first-century West’s increasing tendency to define itself as the child of an unhistorical Enlightenment presided over by a fictional Voltaire. It examines the relationship between laughter and power in the formation of cultures of Islamophobia and intolerance. It explores a generic shift from tragedy to comedy over the course of the eighteenth century in European plays about the Islamic East – suggesting that this is in part a product of the shift in global power between colonial Europe and the Ottoman Empire. The Islamophobic state which arose from this political and generic shift is being countered by the theatre of Isis. Whether that of a gunman on a beach in Tunisia as he kills Western tourists, or that of an executioner beheading a prisoner, laughter has become an important weapon in Isis’s arsenal.

Meanwhile, this laughter is echoed and subverted by the satire of fugitive Syrian comedians like Maen Watfe.

The paper concludes with the recent rise of ‘Muslim comedy’ in the United Kingdom – asking questions about the power of comedy to reconcile cultural difference in the interplay between relativism and universalism.

IV. The societal containment of terror (Richards)

It is sometimes claimed that there is a nihilistic death cult to be found in today’s violent jihadism, especially in its extreme form as embodied in the Islamic State (IS). There is much face validity to that claim, in the butchery and the preoccupations with sacrifice and death which characterise much IS behaviour and rhetoric. However, a more complete and useful view of this type of religio-political fundamentalism requires us to pay attention to another of its features, one which is common to most fundamentalisms – the yearning for purity, goodness and peace. This idealistic core of the fundamentalist mindset (a core which in IS ideology is completely invaded and captured by murderous impulses) is a major target of IS propaganda. It is a key element in the ‘radicalisation’ process, by which young Muslims are drawn towards involvement in terror.

In this paper, the perverse fusion of death and idealisation is described in an analysis of IS and other jihadi materials found on the web, and is discussed in terms of the psychoanalytic concept of malignant narcissism. Further, this material is seen to reveal some of the unconscious anxieties at the heart of this state of mind. The massive idealisations found in jihadi rhetoric serve to defend against these anxieties. They include the fear of abandonment and annihilation, and fantasies of torture by an overwhelmingly brutal and punitive authority. The chapter suggests that efforts to counter jihadi propaganda must address these basic dynamics of its appeal; focussing on ‘common sense’ critiques of violent Islamism will in many cases not suffice. The needs it is meeting must be acknowledged.

The policy implications of this analysis are outlined. Jihadism, when understood psychosocially, can be seen as providing a pseudo-containment for individuals who have not been able to find more effective containment in their societies of origin.

Thursday 30 June 10.00-11.00

Room 2B061

Sub-theme: Psychosocial perspectives on practice-based work

‘Street Chill’: Bodily awareness and psychosocial approaches to social work understanding, knowledge and practice.

P.Cox, P.E.Collinson, T.J.Lamford, J.Y. Manley, *School of Social Work, Care and Community, University of Central Lancashire, PR1 2HE*

Professional social work practice is recognised widely as being emotionally and physically demanding in both field and residential settings. Emotional and physical stress are experienced by social workers across the globe and across a range of service provision, frequently leading to defensive or other disengaged practices.

Psychosocial thinking rejects binaries such as individual/social; psychology/sociology (Miller et al, 2008); reaching beneath the surface and beyond the discursive (Clarke & Hoggett 2009). In addition, the Psychosocial Studies module on the BA Social Work at the University of Central Lancashire aims to provide space for each student to develop emotional self-awareness and an understanding of the dynamics of affect in social workers’ professional relationships with service users, carers, their own colleagues and colleagues in other agencies.

Aims and Objectives

In 2013 the lead author had the idea of integrating somatic movement learning into the Psychosocial Studies module, so that social work students could begin developing bodily awareness, self-care and de-stressing, in addition to the increased emotional awareness engendered by the module itself.

A joint research project with colleagues in Somatic Education began. The research design centralized learning through experience; exploration of somatic movement and breath; developing psychosocial awareness and self-care; bodily practices and processes, physical bodily awareness, de-stressing and re-vitalisation in professional social work practice.

Outline

Applying psychosocial concepts, particularly containment, in this paper we describe and analyse the processes of an internal research project, with staff learning bodily practices of breathing and somatic movement alongside students, service users and carers, in order to assist future students’ understanding that stress engendered often can be managed in a car or on the street between home visits.

‘Working with Echoes’’: Institutional Abuse in Ireland to Organisational Dynamics in Britain

G. Ryan, C. Hennessy, *icap, 96 Moray Rd, London, N4 3LA*

Under the theme of psychosocial perspectives on practice-based work, this paper will describe our perspective as Clinical Director and CEO respectively, on leading a therapy organisation which supports survivors of institutional childhood abuse.

The Commission to Inquire into Child Abuse (CICA) (2009) estimated that, during the period 1936–70, a total of 170,000 children and young persons entered 50 or so industrial schools in Ireland. CICA heard from former residents of these schools. Witnesses reported a catalogue of physical, sexual, and emotional abuse and neglect.

icap is a British based charity offering counselling and therapy to Irish people. One third of clients are migrant survivors of institutional and clerical abuse within industrial schools in Ireland. An organisation founded to work with the trauma inflicted by institutions carries at its heart the seeds of the same. Within the life of icap, the themes of identity and belonging, power and abuses of power, authority - benign and malignant, value and worthlessness are powerfully echoed. We will examine how client experiences of these issues manifest themselves within the therapy, the supervisory structures and the organisation. We will consider our responses, as leaders to these dynamics and our learning through the process.

Icap's client group remains largely invisible within their host community. Those survivors of institutional abuse who had chosen to flee to Britain were doubly invisible. Contact with icap was often the first opportunity a person had to think about experiences both figuratively and literally unspeakable. We will consider the echoes of powerlessness and the abuse of power within the socio-political context including the historic colonial relationship between Britain and Ireland.

Thursday 30 June 10-11

Room 2B066

Sub theme: Politics and social justice

Methodological, ethical and political dilemmas in carrying out ethnographic work on mental health inpatient settings as a service user researcher

Dr Konstantina Poursanidou, *Service User Research Enterprise, Health Service and Population Research Department, Room H2.03, PO 34, David Goldberg Centre, Institute of Psychiatry, Psychology and Neuroscience, King's College London, De Crespigny Park, Denmark Hill, London SE5 8AF*

This paper will draw on my experience of carrying out an ethnographic process evaluation of a quality improvement programme aiming to 'significantly reduce the frequency of violent incidents' on mental health inpatient wards in two different National Health Service Mental Health Trusts in England to reflect critically on crucial dilemmas implicated in ethnographic work in mental health conducted by service user researchers. One of the key aims of the ethnographic process evaluation is to describe and analyse critically how the quality improvement programme, i.e. a number of evidence-based interventions and practices, is implemented, and whether it is implemented as planned or with what adaptations. The paper will seek to explore methodological, ethical and political challenges and dilemmas that I consider –in essence- relational challenges and dilemmas pertaining to the tension between being an insider participant observer and 'staying native' (Gillard et al., 2012), on the one hand, and 'making the familiar strange' (Delamont et al., 2009) by adopting the required critical interpretive distance and problematising what is taken for granted in the ethnographic field, on the other. I will discuss such challenges and dilemmas with regard to how I have negotiated and related to i) my autobiography, my lived experience and experiential knowledge of inpatient psychiatric wards, as well as my political commitment to social justice in mental health care, ii) the way in which 'violence' is framed within the quality improvement programme and the assumptions underpinning the implementation of the programme interventions, iii) the ethnographic research data, and iv) the research participants in the ethnographic field. Furthermore, I will consider the strategies I have used to move beyond familiarity as well as cope with the need to constantly oscillate between immersion and distance in my ethnographic work. On the whole, the paper will seek to problematise the implementation of evidence-based interventions in mental health care and in human services at large – as well as their evaluations- as not solely a matter of bridging the gap between science and practice through knowledge transfer but as an issue that also hinges on 'ethics and power (i.e. politics)' and 'national, regional and local social policies' (Johansson, 2010, p.110).

Sub theme: Creative Practices and Methodologies

Constructive-interpretative methodology and mental health services: the researcher as a subject of its investigative process

Daniel Magalhães Goulart, *University of Brasília (CAPES – Brazil) / University Centre of Brasília (Brazil) / Discourse Unit (Manchester – UK, SQS 407, Bloco R, apt. 206, Brasília – DF, Brasil, 70256-180.*

Fernando Luís González Rey, *University Centre of Brasília (Brazil) / University of Brasília (CNPq – Brazil), SQS 407, Bloco R, apt. 206, Brasília – DF, Brasil, 70256-180.*

This paper addresses the sub-theme “Creative practices and methodologies” and discusses the contributions of constructive-interpretative methodology, proposed by González Rey, for research in mental health services. This methodological approach does not consider the inductive deductive processes as the basis for the construction of information. The emphasis is done on gradual interpretive constructions based on indicators, which, through their point of convergence, unfold in broader hypotheses. The reflections of the researcher are fundamental in this process because they allow him/her to organise the apparently distinct indicators into a meaningful and specific set related to the studied object. This recursive process between indicators and hypotheses, together with the theoretical constructs that accompany it, forms the theoretical model of the problem on which the research focuses. This paper discusses the result of one study conducted over two years at a mental health service in the Federal District of Brazil, where both users and workers were participants. Firstly, the paper discusses the importance of the construction of the social “scenario of research”, defined by the assumption that the fieldwork is not only based on the objectives formulated for the research, but also is a fundamental dimension to the design of the studied object. Secondly, it presents part of the process of construction of information done during the research. From this perspective, theory is not a set of a priori concepts to be applied to the “data analysis”, but an intellectual tool to help the researcher to produce a theoretical model as the result of his/her constructive process upon the information raised during the research. In this sense, this perspective opens new methodological and epistemological possibilities to legitimise a type of production of knowledge that transcends “empirical evidence” and induction, defending the theoretical nature of the production of scientific knowledge. In this trajectory, there are no gaps between empirical field and theoretical production.

Key words: Qualitative epistemology, constructive-interpretative methodology, configurational logic, qualitative research, mental health services.

Thursday 30 June 10.00-11.00

Room 2B067

Sub-theme: Psychosocial perspectives on practice based work

The need for developing practice-based work as critical and in-depth humane encounters: exploring evidence-based and psycho-societal paradigms.

Linda Lundgaard Andersen and Betina Dybbroe *Department of People and Technology, Roskilde University, DK*

In this paper we discuss how the human services and health care need to develop a psycho-societal approach that enables a critical understanding of the dynamics of changes in welfare settings, but at the same time sustain a humane in-depth understanding of people in crisis. In Denmark – as well as the Nordic countries – practice-based work has been situated in the middle of a paradigmatic battle, which key features we outline in this paper. This scenario has been stimulated by a governmental and societal need for evidence and documentation on the effectiveness and outcome of welfare services. Neo-liberal welfare regimes in the format like performance management, target-driven practice and detailed monitoring of practice has been implemented on the backdrop of cut backs and rationalization. Departing from the key features of the evidence-based vs the psycho-societal paradigm we intend to sketch out the contours of different knowledge scenarios and subject positioning. If we juxtapose the psycho-societal paradigm with the evidence-based, the distinctive features stand out elaborated in themes like forms of knowledge, favored methods, subject definitions, practice development and context. Informed by short stories from practice-based work we point to how spaces for learning and reflection, as well as subjective accounts of a ‘good-enough practice’ are part of what is ‘slimmed down’ in the evidence regime. Professional doubt, unsuccessful work-processes and the troubling dimensions of work become more and more ‘unspeakable’ as work places operate rational performance measurement and emotions appear more as unintended and latent dysfunction than as the core of practice-based work. Paradoxically the intrinsically troubling part of the work: the experience of working with human beings, is often seen as an impediment to professional knowledge-based practice.

“See one, do one, teach one” – a chaotic approach for doctors learning to work with families approaching bereavement.

J Wilson, Dr H Lucey, Dr P Smith and Dr C Dack, *Department of Psychology, University of Bath, Calverton Down, Bath, BA2 7PY*

Within one district general hospital there are approximately 1500 admissions and 22 deaths every week. Identifying dying is challenging and audits show that even when patients are recognized as dying there is poor communication with patients and families. This presentation draws on data from a qualitative study that explored how senior healthcare professionals recognize dying and engage with patients and families to negotiate decisions at end of life.

Senior doctors (SD), identified that recognizing dying and negotiating decision-making could impact patient / family care positively, but was personally extremely anxiety provoking, feeling they could “drop the ball at any point” whilst balancing wishes of patient, family and ward teams. Rather than introducing uncertainty, and identifying a patient as “more than less likely to die”; pressure was felt to get the decision “right”, with patient / family anger the barometer; and on-going inappropriate treatment the result of the fear of “getting it wrong”. However, patients survive the diagnosis of dying, with SD unprepared for the

emotional consequences of relationship repair. Implications for SD psychological well being involved waking at night or remembering previous patients in subsequent patient encounters. SD managed their anxiety through informal peer support, whilst expressing anger at colleagues who used using organized social defense systems e.g. writing “do not attempt cardio-pulmonary resuscitation” in clinical notes, thus avoiding direct communication with colleagues /patients / families.

SD identified limited pre-registration educational preparation with “the facts taught” but the “softer stuff” i.e. communication with patients / family learnt from experience. To learn, they have relied on themselves, nurse feedback, and Palliative Care Team support / teaching. They are teaching junior doctors using a “see one, do one, teach one approach”. This chaotic approach to learning is further anxiety producing as SD are aware they are unprepared to educate other than as was role modelled to them. Organizational contribution to anxiety is seen in lack of opportunity for reflection or attending to the emotional component of learning.

Thursday 30 June 10.00-11.00

Room 4B020

Psychosocial psycho-tensions

Jem Thomas, *Severnside Institute for Psychotherapy*

Psychosocial studies have largely been defined theoretically, in terms of the impossibility of disentangling the 'social' from the 'psychological' or the individual from the wider group. In practice, though, the most innovative contribution of psychosocial studies has been in methodology. Qualitative research methods have been enormously enriched by the incorporation of ideas from psychoanalytic practice — transference and countertransference, projective identification, free association, the role of emotion as a research tool and so on. The results have been enormously exciting but there are tensions too and the risk of a sort of 'wild research' is never too far away.

These tensions — between 'knowing' in psychosocial research and 'knowing' in clinical practice — fall into a number of overlapping groups.

First there is the question of validation, verification or whatever. In psychoanalytic practice the hallmark of being-on-the-right-track is that the patient reacts in a particular way and the therapist may have years of abandoning false hypotheses before getting there. What takes the place of this in pure research? Consensus among researchers? What if their unanimity stems from other sources? In the qualitative research tradition, referring findings back to the research subject has often stood in for some sort of validation, but the very essence of psychoanalytic insight is that it is resisted by the person to whom it applies. If the patient fails to recognise herself in the analyst's account, does it have the same meaning as a research subject's incomprehension of a research conclusion?

A second area of tension is in the fact that psychoanalytic practice, rather like literature, is remorselessly interested in detail. In the jargon, it's 'idiographic'. Psychosocial research, on the other hand, has to produce some sorts of generalisations, shedding the finer details as it goes. It is noticeable that the most typical form of psychoanalytic writing is the case-study: a narrative, a story. A story, moreover, in which, in the interests of confidentiality, we are more than happy to change all sorts of details, fictionalise, disguise, merge different cases into one; all of which, or most of which, are anathema in the world of pure research, where notions of accuracy, replicability and general trustworthiness have created a sort of methodolatry. Academic journal articles, studies, reports and so on commonly have a different literary form to the case study and behind the differences in form lies a host of different aims and practices.

Which takes us to the third area of tension, something along the lines of what Habermas called 'cognitive interests'. The aim of persuading and the aim of changing are related but not identical. Both psychosocial studies and psychoanalytic practice are interested in truth, or at least in finding seriously defensible propositions. Both are also interested in convincing other people, practitioners, academics and the wider public, of the importance of some of those propositions. But the weight of the aims is different; research must survive the scrutiny of peers, practice must help alleviate suffering. Habermas thought psychoanalysis provided a model for the way all the different cognitive interests could be united into one science but when we try to do clinical practice and also do meaningful research, we might find that we get pulled in very different directions.

Interrogating the social unconscious

P. Redman *Faculty of Social Sciences, The Open University, Walton Hall, Milton Keynes, MK7 6AA, UK.*

The idea of a social unconscious (or, perhaps, many social unconsciouses) is surely one of the most beguiling for psychosocial studies. It is perhaps also one that, potentially at least, offers most to wider debates in the social sciences. But what is the social unconscious exactly? This paper offers a preliminary interrogation of the concept. It starts from Lynne Layton's notion of normative unconscious processes – the ways in which social inequalities, anxieties and distinctions get written into individual unconscious configurations – and, drawing partly on the systemic and process-based ideas of S.H. Foulkes, Earl Hopper and others, moves on to ask if we can think of these apparently patterned unconscious configurations as themselves dimensions of the social phenomena to which they seemingly respond. If it is possible to think of individual unconscious configurations in these terms we may have an opportunity to shift from a social psychological to a psychosocial analysis proper, in the processes opening up important questions for politics and social justice, not least what a politics of the social unconscious might look like.

Thursday 30 June 10.00-11.00

Room 4B021

Sub theme: Psychosocial perspectives on practice-based work

Connecting with the Other: Sighted Clinicians Working with Blind Adults

JoAnn Ponder, PhD, Private practice, 3660 Stone Ridge Rd., Ste. D-102, Austin, TX, USA 78746

Leslie Thompson, University of Monterrey. Ignacio Morones Prieto Avenue, 4500 West, Jesus M. Garza, 66238 San Pedro Garza Garcia, N.L.

This symposium will explore treatment issues and psychosocial perspectives in clinical work with blind individuals. The presenters connected across a tense international border due to our mutual interest as sighted clinicians providing psychoanalytically-informed therapeutic services to blind adults in vocational rehabilitation programs. LT is affiliated with a university's psychological center in Mexico that provides short-term, weekly, outpatient services; JP is a contract psychotherapist in a state-funded residential facility in the USA, where consumers spend months learning job skills and independent living skills. The presenters found little psychoanalytic literature to offer direction in working with blind adults, likely due in part to the low incidence of blindness and its diverse characteristics depending on cause, age of onset, progression, degree of impairment, and so forth. Despite the diversity of the population, some common psychological issues arise. Visual loss may engender anxiety, other losses, and mourning, which affect body image and sense of self. Perhaps the most salient effect of blindness is its negative impact on interpersonal relationships, with resultant vulnerability to aloneness and emotional neglect. Moreover, attitudes of ableism (prejudice against disabled persons) have influenced the general cultural environment and even the early treatment models and current rehabilitative settings. The early models assumed that physical limitations led to certain psychogenic consequences, underemphasizing object relations in psychological development and adjustment. Rehabilitation programs overemphasize autonomy at the expense of healthy dependency, which compromises the holding environment for the therapeutic couple. Hence, a treatment priority with blind patients is the establishment of a human connection, which may necessitate a fairly active therapeutic stance. Clinical vignettes will illustrate and explore common transference/countertransference reactions, including the clinician's own feelings of vulnerability and dependency conflicts. Provided that therapists can recognize their bias and subjectivity, psychoanalytic approaches offer much in terms of exploring early relationships and fostering human connections.

Ableism and Countertransference Challenges in Psychotherapy with Blind Adults

JoAnn Ponder

This paper presentation will explore institutional and countertransference challenges when a sighted psychotherapist treats blind adults, as I have for 29 years at a vocational rehabilitation facility in Texas. Like many government-funded programs designed to promote self-sufficiency among the blind, the program emphasizes autonomy over healthy forms of dependence. This, in turn, compromises the holding environment for the therapeutic couple, which is one of the ways that blind adults have experienced "ableism" in U.S. culture, vocational rehabilitation, and psychological treatment. Ableism is an obscure, but highly relevant, term referring to social prejudice against persons with disabilities. By presupposing distinct differences between disabled and non-disabled groups, blind people are "othered" and objectified as damaged, dependent, and alien. Ever since Freud introduced the Oedipus

complex as the centerpiece of psychoanalytic theory, blindness was associated with castration anxiety and castration. However, early drive models equated blindness with ego deficits and psychogenic consequences without adequately considering the role of object relations. Subsequent empirical findings demonstrated that maladjustment is not inevitable and, when it occurs, reflects associated relational failures more than blindness per se. Neuroscience indicates the centrality of right-brain structures and unconscious interpersonal processes in the development and treatment of the self, processes that are largely, but not exclusively, visual. Nonetheless, the available literature does not describe the challenges in psychotherapy when the pupils are unresponsive and the therapist must rely on other means of attunement. Countertransference challenges occur in facing the disability in that sympathy can be patronizing, whereas empathy requires emotional connection likely to trigger emotional discomfort. Subtle othering may arise to defend against pain and parallel conflicts over loss, dependency and vulnerability. Psychoanalytic psychotherapy can help clients to heal from relational failures, provided that the therapist can use countertransference to access information about the analytic third. Clinical vignettes will be provided.

Thursday 30 June 11.30-1.00

Room 2B061

Sub theme: Identities and Migration

Memory and Desire in 'Precious Time': Psychosocial Reflections on Hospitalisation, Recovery and Returning to Work

P.Cox, School of Social Work, Care and Community, University of Central Lancashire, PR1 2HE

Aims and Objectives

In this paper I attempt an autoethnography of a recent period of time when I was hospitalised and then experienced a long period of recovery before returning to work. Superficially that recovery is 'completed': I have returned to my full complement of working hours as a senior research-active academic in a UK university. And yet, reflections on and of that period, and new understandings continue to surface, emerge and sometimes astonish. I greet them all, but not always warmly.

Background

I start from the thinking of Faith Ngunjiri and her colleagues (2010) about the nature of autoethnography; about connections between life and research. Here the researcher is both subject and object; self-focussed and context-conscious; thus autoethnography is a very appropriate method for thinking and researching psychosocially. The autoethnography in this paper is perfused with psychosocial thinking, such as that by Sigmund Freud, Melanie Klein, Lynn Froggett, Valerie Walkerdine; and drawing from earlier influences of work by Laurel Richardson (1997; 2003); Carolyn Ellis and Art Bochner (2003); Norman Denzin and Yvonna Lincoln (2003).

Outline

The particular focus of the paper is a psychosocial exploration of the meanings of running and other physical exercise in my life previously, and how these meanings changed and continue to change during and since this 'precious time'. Throughout this time and still now, I had both memory and desire which Bion (1967) argues can interfere with observation and evidence but which for me, enhances the richness of past and current experiences: 'mixing memory and desire' (Eliot, 1922).

This exploration of meanings segues into consideration of my current experiences of the influences of hegemonic narratives of bodily and emotional functioning in the academy.

Sub theme: Psychosocial Perspectives on Practice Based Work

Redrawing the boundaries - a psycho-social approach to working with cancer 'survivors'

K Ainsbury, MSc Student, UWE Bristol

This paper aims to show how taking a psycho-social approach to work with people recovering from cancer has transformed a programme aimed at helping 'survivors' from a

series of discrete, six-week groups into a continuous, truly psycho-social project, which considers the patient group as part of a wider, complex whole.

I suggest that this has been achieved by holding in mind and working with the psychological and the social from the both/and perspective. Examining the work through the concept of intersubjectivity, specifically an awareness of - and an attempt to move beyond - the 'doer/done to' dynamic highlighted by Benjamin (2004) has enabled me to hold on to and work with the core of the work. At the same time, considering Durkheim's *sui generis* enabled me to pull back from this seemingly intimate psychological position and consider the context of the programme and what it might tell us about society at large. Both concepts, though different in many ways, hold at their heart that we are emotional, relational beings.

The paper aims to illustrate how this theoretical framework along with active engagement with the psyche and the social, means that my colleagues and I do not wheel out a fixed, six-week script or format. Instead, the groups form an ongoing programme that seeks to be open to all those who take part - patients, staff, volunteers, family et al. As a result, it seems to be giving all involved what I initially hoped we would offer the patients - a space to reflect, re-connect and begin to feel more at ease both within ourselves and with others.

Thursday 30 June 11.30-1.00

Room 2B066

Sub theme: Creative Practices and Methodologies

Listen! The human voice as undervalued psychosocial research resource and topic

Dr Anne Karpf, *Reader in Professional Writing and Cultural Inquiry, School of Media, Culture and Communication, Faculty of Social Sciences and Humanities, London Metropolitan University, 166-220 Holloway Road, London N7 8DB*

There is an excellent fit between the speaking voice and the psychosocial approach, in that the voice connects inner and outer worlds while simultaneously challenging such a division. It remains, however, relatively neglected, both as a psychosocial research resource and as a topic for the psychosocial researcher. Most voice studies have investigated its anatomical, neuro-scientific or psychobiological dimensions rather than psychosocial ones. Others are methodologically poor, employing simplistic psychological categories. This paper argues that, while researchers are developing increasingly sophisticated ways of harnessing visual research methods, the oral dimension remains marginalised, with voice almost invariably collapsed into speech. Giving both audio and transcribed examples of how it can be deployed, the paper recognises the methodological challenges created by using the voice as a psychosocial research tool but claims that attention to the paralinguistic has the potential to enrich research, and deepen our understanding of human behaviour, self-accounting and meaning-making.

“Things that slip and slide”: Using participant-produced drawing to explore fantasy and loss in psychosocial research

Dr Lois Tonkin, *Lecturer in Health Sciences, University of Canterbury, Aotearoa/New Zealand*

“Things that slip and slide, or appear and disappear, change shape or don't have much form at all...are just a few of the phenomena that are hardly caught by social science methods” (Law 2004, p.2). In this presentation I discuss the use of participant-produced drawing as an effective complement to written-language based methods in psychosocial research. My challenge was to ‘catch’ the fantasies of motherhood and/or a child that slipped and slid through the research materials in a project that explored fantasy and loss in women’s experience of ‘circumstantial childlessness’.

‘Circumstantially childless’ women are those who have always seen themselves as having children, but find themselves at the end of their natural fertility without having done so for (at least initially) social rather than biological reasons. They are in the paradoxical position of being neither ‘voluntarily childless’ (since they would like to have a child, nor ‘involuntarily childless (since they were/are biologically capable of doing so). The incidence of unintentional childlessness in women who have, as popular comment puts it, ‘left it too late’, is rising markedly in many western nations yet the experience is not well understood. It raises issues around identity, embodiment, fantasy, time, narrativity, beliefs about and metaphors of infertility, and disenfranchised grief.

The psychosocial approach adopted for this study emphasised the part that the effects of psychic conflict, fantasy, and unconscious dynamics play in the ‘choices’ women make in reproductive decision-making. The methodological aim was to find creative ways to move beyond the limits of text based methods to capture and account for responses—both

conscious and unconscious—that are difficult to articulate in discourse. Participant-produced drawings were shown to have the capacity to access complex dimensions of participants' experience that may not otherwise have been available for analysis. The discussion will be illustrated by examples from the study.

Our Music, Our Lives - A Psychocultural Study

Dr Rachel Cohen, *Swansea University, College of Human and Health Sciences, Singleton Park, SA2 8PP / Cardiff University, Centre for Lifelong Learning, Cardiff University, Senghennydd Road, Cardiff, CF24 4AG*

“Without music, life would be a mistake” [Nietzsche]

The significance of popular music in people's lives - and in relation to their identities - is widely acknowledged, and has been studied from a diverse range of perspectives. The wealth of existing popular music studies literature encompasses various approaches, from musicological, historical and sociological, to psychological and neurological, whilst non-academic research has assembled public debates, opinions and insight from music lovers worldwide. This presentation will introduce a new project, entitled *Our Music, Our Lives*, which seeks to explore the complex psychodynamics of people's engagements with (or “investments” in) popular music. Building upon the contemporary field of psychocultural work, this project will consider how and why music becomes meaningful for us in psychosocial terms, i.e. socio-culturally, ideologically, psychologically and, importantly, biographically, and also the ways in which these investments are motivated both consciously and unconsciously. Particular emphasis will be given to the powerful emotional and affective elements of these investments, and to the difficulties that we often experience in our attempts to explain or rationalise them. Drawing upon the Biographical Narrative Interpretive Method (BNIM) (Wengraf, 2001) and the Free Association Narrative Interview (FANI) (Hollway and Jefferson 2000) techniques, the project is currently recruiting participants – fans, musicians, songwriters, producers, promoters, journalists – to take part in a series of focus groups, in-depth interviews, and performance/panel discussion workshops. This presentation will set out the developmental stages of the project in further detail, and will discuss the value and importance of understanding not only our lived experiences of popular music, but also the life narratives through which these experiences are articulated by participants themselves.

Thursday 30 June 11.30-1.00

Room 2B067

Sub theme: Identities and Migration

Unconscious Dominions: The Limits of Psychoanalysis and the Impossibility of the Migrant's Dilemma

Michael O'Loughlin, *Adelphi University, Garden City, NY 11530 USA & Assoc. for the Psychoanalysis of Culture & Society*

What are we as human beings if we allow our governments to create what Agamben calls states of exception in which some people take on the status of homo sacer – unwanted ones? Refugees and asylum seekers exist outside established governmental systems and have no value or rights. Objectively speaking, as Pugliese notes, there is no such thing as a refugee. Refugees are constructed by the violence of nation states who offer conditional shelter, rather than genuine refuge. Who else can be arbitrarily and indefinitely incarcerated? What body, Pugliese asks, do we demand on the refugee, and what claims on subjectivity must we negate? Why, Papastergiadis asks, are some worthy of humanity and human rights, and others not? Why are refugees so frightening, and why do we bind together in solidarity in the face of this dark and bestial terror?

My title, drawing in part on Anderson et al's *Unconscious Dominions*, questions the limits of psychoanalytic theory as a tool for understanding refugee displacement and reception. While psychoanalytic theory has been used creatively in postcolonial work, what if psychoanalysis is implicated in the globalization of western discursive and colonial practices that cause us to privilege a bourgeois, western subject – constructing ourselves as humans who confirm our humanity and identity through the creation of Others and, worse, the creation of non-Others who are consigned to wastelands, leaky boats, death face-down on Greek beaches or in the depths of the ocean, and limitless incarceration?

Taking the recent influx of refugees into Western Europe as a limit case of the encounter of human subjectivities, and the complexity of identity displacement for supposed third-world refugees entering the West, I will explore ways we might speak of the psychosocial component in a manner that problematizes the neocolonial roots of both our conceptual and therapeutic psychoanalytic practices.

No Papers, No Voice? Questions of reflexivity, recognition and representation in research with undocumented young migrants in the UK.

Y.C. Deveci, *University of East London, University Way, London E16 2RD*

The boy had a delightful curious face. "Do you live in London?" he asked Obinze. "Yes," Obinze said, but that did not tell his story, that he lived in London indeed but invisibly, like an erased pencil sketch; each time he saw ... anyone in uniform, anyone with the faintest scent of authority, he would fight the urge to run.

(Adichie, 2013:318)

At a time when unprecedented numbers of people risk their lives to come to the UK and their right to remain is highly contested, representation, particularly in relation to questions of identity and belonging, becomes critical for how people are known and treated.

This paper will argue that the creation of knowledge and the ways in which we know, understand and therefore represent ourselves and others is inextricably bound by our biographies, lived experiences, ethics and values. From this perspective, there is a need to develop radical reflexive methodological frameworks to address the complex multi-dimensionality of subjectivity and social positioning in research on identity and migration.

This presentation will discuss my current research project exploring the hopes and dreams, everyday lives and life histories of young people living in the UK with irregular immigration status. It will outline an innovative methodological approach which combines practice experience (Deveci, 2012) with creative participatory methods (Deveci & Shakerifar, 2009), unstructured 'sociable dialogue' (Sinha & Back, 2013), and psychosocial narrative interview methods (Hollway & Jefferson, 2012, Wengraf, 2001). The paper will reflect upon the ways in which my life history and professional experience, as a second-generation Turkish Cypriot woman working with separated young refugees and migrants in East London, has informed the development of the project.

In concluding, the paper will discuss the interplay between reflexive positioning and representation and their relationship to questions of belonging, identity, recognition, legitimacy, choice and choicelessness.

From social rupture to the rupture of identity: an evaluation approach of the migrant's personality

Dr Joachen Banindjel, *University of Yaounde I, Cameroon*

This paper is on the evaluation of the migrant's personality, victim of social rupture and at the research of an identity. It's the results of a study carried out on migrants being repatriated in their country of origin after having lost their integration in western countries. This situation led us to pose the following question: what determines the psychological state of a migrant when he faces a double rupture? This question led us to formulate the hypothesis that the social rupture and the rupture of an identity which occur after the rejection of the migrant testifies the disinvestment of narcissistical link and of affiliation. It's constituted as an echo of objectors disinvestments. To verify it, we met six subjects with varied symptoms. The data collected verifies our hypothesis.

Thursday 30 June 11.30-1.00

Room 4B020

Sub theme: Creative Practices and Methodologies

Walking Tour Interviews as a Psychosocial Method

Dr. Alastair Roy, Professor Lynn Froggett, *Psychosocial Research Unit, School of Social Work, University of Central Lancashire, Harrington Building, Preston, PR1 2HE.*

Walking has been adopted as a research method in several areas of qualitative social science including anthropology, cultural geography and applied fields such as social work, as well as being used as a mode of artistic practice. Interest in walking as a research method has been driven by the ways it productively alters the research relationship (from face to face to side by side), because of the kinetic affordances of movement (the relaxation of mind and body making for more open forms of dialogue) and because of the ways in which walking brings place and space into the research encounter. This paper examines these propositions from a psychosocial perspective drawing on a project conducted in Manchester, England, that explored the lives of vulnerable young men surviving in the city. In this research walking tour interviews offered insight into the routines, habits and everyday practices of young men, in relation to city centre sites including car parks, public parks, statues, canal sides and services. We discuss how the act of walking together allowed for a collective reimagining of the city as young men escorted us imaginatively and physically through the scenes and settings of their everyday lives. Drawing on the work of Wilfred Bion, Christopher Bollas and Alfred Lorenzer we show how these walking interviews helped produce an associative form of thinking, dense with scenic and visual references. The paper argues mobile methods are a valuable addition to psychosocial research because, by harnessing the multi-sensory relationship between humans, movement and place, they offer insight into the spatial and kinetic dimensions of subjective, social and cultural experience.

Photovoice: As a participatory action research method in social work practice

Pinar KUTUK-YILMAZ, *Yalova University, Faculty of Economics and Administration Science, Department of Social Work*

Background: Photovoice is a participatory action research method combining photography and group work to give people an opportunity to record and reflect on their daily lives. The photovoice process aims to use photographic images taken by persons with little money, power, or status to enhance community needs assessments, empower participants, and induce change by informing policy makers of community assets and deficits. Members of a community can critically reflect on their photographic images, express their social experiences and use the consciousness toward taking action.

Purpose: To review the use of Photovoice and consider the implications for social work practice and education.

Methods: Literature review, guided by a scoping framework, reveals the purposes, rationales and populations with whom Photovoice has been used.

Findings: From the documents retrieved, there are original studies were surveyed and were peer-reviewed. The majority of studies occurred within the public health domain and a smaller percentage with individuals experiencing a specific illness and/or disability, with very few documented in the social work literature. It might be used as an alternative method to

enhance the understanding of the daily experience and issues of community members and or service users.

Implications: Individuals who have less power, money and resources are increasingly demanding a place at the decision-making process, ranging from authentic involvement to influencing policy at the local and national levels. Unfortunately, professionals are not often prepared for this new and growing partnership. Therefore, creative and effective approaches are required to both decrease the existing power differential between professionals and persons who seek services (or have community concerns) and to genuinely engage the voices and expertise of these individuals. Photovoice when based on the principles of participatory action research, is such an approach.

‘Every man is an artist’: From social representation to creative experience

Julian Manley *School of Social Work, Care and Community, University of Central Lancashire, PR1 2HE*

This paper investigates the development of a psychosocial method – the visual matrix – in the context of an artist’s engagement with and his artistic depiction of the enforced eviction of a community from their homes in a small town in the north west of England. The paper asks about the synergies between the creative experience of visiting the exhibition and the visual matrix that was conducted for the viewers. It is suggested that the combination of the art experience and the shared space of the visual matrix enabled visitors to the exhibition to affectively and creatively experience new thoughts and understandings about what it must be like to be forcibly evicted from one’s home. It is also posited that in this way the viewers were given access to important complex sensations and meanings that may otherwise have remained hidden, unacknowledged and ignored. Using Bollas’s idea of the ‘unthought known’ (1987) and Bion’s differentiation between Beta and Alpha elements (1962), the paper shows how this combination of an artistic experience and the visual matrix can bring about unique insights for the visitor participants, artist and researcher. The process and pattern of participants’ thinking in reaching for this ‘unthought’ knowledge is discussed in Deleuzian terms, with reference to concepts of the rhizome, smooth space, nomadic thinking, affect and becoming (Deleuze & Guatarri 1980). The scope of the application of Deleuzian perspectives to knowledge is expanded to include radical social science and geography with references to Latour’s (2005) ‘reassembling’ of social science and Thrift’s (2008) non-representational theory. The reference to Joseph Beuys’ famous dictum contributes to our understanding of the genuine artistic potential of each visitor participant and how this might be elicited and encouraged. This in turn gives the researcher a rich source of creative and created data that is complex and multi-layered in affect rather than in cognitive responses. In this way, the visual matrix turns the individual personal experience of viewing art into a shared creative act. In the course of the paper, these ideas are supported by data taken from a series of four visual matrices that were held during the course of William Titley’s exhibition *Demolition Street*, held at the Lancashire County Archive (LCA), 5th May-5th June 2015. The responses of the visitors to the exhibition created a bridge between the physical representations, memories and objects of the exhibition – the artist’s work temporarily transformed into another part of LCA – and the personal memories of each of the visitor participants, creatively shared with others. Thus, the social issues of enforced displacement of a community from another time and place could be understood as relevant to each individual in terms of empathically and/or sympathetically shared responses. The research demonstrates how affect related to social change can be understood as being simultaneously both personal and inter-personal.

Thursday 30 June 11.30-1.00

Room 4B021

Workshop: Biographic-Narrative-Interpretive Method BNIM

Tom Wengraf Middlesex University **and Deborah Rodriguez**

BNIM assumes that “narrative” expresses both conscious concerns and unconscious cultural, societal, institutional and individual presuppositions and processes. Integrally psycho-societal, BNIM interprets discourse and interview expression to support research into the lived experience and reflexivity of individuals and collectives, situated subjectivity, facilitating an integrative understanding both the ‘inner’ and the ‘outer’ worlds of ‘historically-evolving persons-in-historically-evolving situations’, and particularly the expectedly surprising interactivity of inner and outer world dynamics.

It especially serves researchers who want to think psycho-societally and who need a tool that supports understanding spanning macro-sociological, meso-institutional and psychological dynamics and structures, and these treated not statically or separately but as situated, affected and active historically and biographically.

BNIM is a well[-recognised psychosocietal research method, using initial kickstart panels of six to interpret verbatim transcript.

A largely interactive workshop session composed of

1. A BNIM kickstart panel interpreting a piece of verbatim transcript. The BNIM facilitator will (deliberately and untypically) 'induce' more 'psycho' and more 'societal' reflection than would normally be the case. Session participants not in the panel would 'observe' (a goldfish bowl situation),.
2. A discussion including the kickstart panel discussing the 'challenges' to common-sense and researcher-orthodoxy presented by the panel process to panel-members and to the session participants not members of the panel.

Thursday 30 June 2.00-3.30

Room 2B061

Sub theme: psycho-social perspectives on practice based work

Subjective development and educational actions: a dialogical perspective in mental health care

Daniel Magalhães Goulart, *University of Brasília (CAPES – Brazil) / University Centre of Brasília (Brazil) / Discourse Unit (Manchester – UK)*

Fernando Luís González Rey, *University Centre of Brasília (Brazil) / University of Brasília (CNPq – Brazil)*

Albertina Mitjás Martínez, *University of Brasília (Brazil)*

This paper addresses the sub-theme “Psychosocial perspectives on practice-based work” and discusses the idea of subjective development from a cultural historical approach as a theoretical way to promote institutional practices capable to articulate education and mental health care. Subjective development represents a way to overcome unilateral and absolute criteria as the basis to label people within standardized and universal stages without overlooking the uniqueness of this process. Subjective development results from different subjective configurations interwoven within different social networks from which actions emerge. In this sense, subjective development is regarded as a non-universal, non-deterministic, and a context-sensitive process, having the subjective configuration as its unit. The case study of Sebastiao is presented as part of a research project in a community-based mental health service in Brazil, which was conducted through a constructive-interpretative methodology. Sebastiao, who was 39 years old, had been diagnosed with paranoid schizophrenia since he was 30. He was known as one of the first users of the service with uninterrupted treatment for seven years. The research was aimed at understanding individuals within social subjective processes of the institution. The main purpose of our work was to find effective ways oriented to the transformation of “patients” into subjects of their experience. In the concrete case of Sebastiao, we conclude that only through a therapeutic process based on dialogical and educational actions it was possible for him to open new social spaces, and to produce new subjective productions related to life and to himself. This process involved the transition from institutional exclusion to a living process in which Sebastiao was at the centre. Thus, the challenge to foster subjective development within mental health care implies to shift power and to create conditions, so that people and social groups can generate critical and transformative skills from their own subjective resources, as active subjects engaging socially and politically on their own behalf.

Mental Health In Primary Care: challenges from worker`s perspective.

Juliana Siquinelli Padula, *University of São Paulo (USP/ HCRP – Brazil)*

Cibele Alves Chapadeiro, *University of Triangulo Mineiro (UFTM – Brazil)*

This paper addresses the sub-theme “Psychosocial perspectives on practice-based work” and discusses Community Health Agents perception about mental health in primary care attention, addressing the advances and challenges of thinking about health through psychosocial perspectives in Brazil. The Brazilian Primary Care Policy established the Family Health Strategy as its main care model in 2006. This model emphasizes family care within the existential territory of the attended person, converging with the psychiatric reform principles. In this sense, the inclusion of mental health actions in primary care has become a

topic of discussion in Brazil during the last years. Community health agents are essential part of the Family Health Strategy team to enable such care, playing an essential role in its design. In this context, this study aimed at understanding the perceptions of these professionals on the subject of mental health in primary care. The study was qualitative and exploratory. The participants were nine community health agents, working in a Basic Health Unit. The focal group was used as empirical strategy and the collected data was submitted to thematic content analysis. Three main categories were identified: (1) Perception of community health agents on mental health in primary care; (2) Assignment of community health agents and difficulties in mental health care; (3) Potential in mental health attention in primary care. The integration of mental health care in Primary Health Care aims at improving the quality of care provided for people with mental disorders and psychological distress, in their existential territories within community services. However, it is clear that this integration is still incipient. Community health agents still deal with mental health issues based on traditional and biomedical model. They do not understand mental health as a transverse axis of care. However, it was found in these professionals the intention to develop different strategies to broaden the scope of their actions regarding mental health care.

Bridging the Gap: A Model for Child Mental Health Services in Areas of High Deprivation

Dr. Emily Ryan, Dr. Georgina Taylor, *Child and Adolescent Psychotherapists, The Bridge in Schools, The Bridge Foundation, 13 Sydenham Road, Bristol BS6 5SH*

This paper explores the work of the Bristol-based Bridge in Schools programme which is developing an important new approach to child mental health in areas of high deprivation. The emerging model draws together insights of child psychotherapy colleagues across a range of settings (Jackson, Kegerris, Lanyado, Alvarez, Geddes, etc). The programme now provides a free specialist mental health service out of 10 Partner Schools. It also runs a Brief Intervention service and Staff Consultation service with another 7 local schools.

The paper discusses the origins of the programme and its development from a single focus on individual therapeutic interventions to a psychoanalytic “whole system” approach to child mental health, exploring links to sister programmes in other localities. We offer a logic model for basing a psychoanalytic mental health service in schools and assess its impact in tackling the problems of particularly vulnerable and disadvantaged children with mental and emotional health problems. The authors consider what lessons have been learnt through taking their psychoanalytic training out of a clinical setting and how this has shaped practice in new directions.

Thursday 30 June 2.00-3.30

Room 2B066

Sub theme: psycho-social perspectives on practice based work

Creativity in a Caravan – Exploring psychosocial changes processes with young people through social and aesthetic engagement.

John Wainwright, Lynn Froggett, Alastair Roy, Julian Manley, *Psychosocial Research Unit, University of Central Lancashire, Preston, PR1 2HE*

This paper will discuss the experiences of young people that participated in the Gift Shop. This was a creative, arts-based engagement project run in Old Trafford by 42nd Street between May – June 2015. It created the Gift Shop project as a way of engaging with young people and wider communities from Old Trafford. Through using a multi method approach we try to understand the experiences of those young people who had engaged in art-based activities with Gift Shop and to set these in the context of their wider concerns, interests and situations. Also, whether involvement in the project had altered their perspectives and initiated any psychosocial change processes (Froggett et al. 2011) either through social, or aesthetic engagement. Many of the young people who participated in Gift Shop were from diverse backgrounds and many were on the margins of their own communities and experiencing difficulties regarding their identity, familial relationships and in education and employment. The methodology built on other work which has explored the potential of art-based practice for altering people's sense of their own identity and relation to community as well as their wider understanding of themselves in the world (Froggett et al. 2011; Hughes, Roy and Manley 2014). The research findings were based on the experiences of 39 young people, 44 members of the public and 8 professionals who were involved in the Gift Shop project or visited the shop itself. They responded to the questions that were posed either by interview or questionnaire.

The behaviour of many of these young people has at one time or another been regarded as challenging and disruptive of the public space. Gift shop countered such assumptions in a novel and useful way, showing that the young participants could be constructive and generous through the pleasure that they took in gift giving. Young people in difficult circumstances are often subject to labels such as 'service user', which position them as 'objects of concern' rather than 'agents of their own change processes'. Gift Shop provided a space in which a diverse group of young people found it possible to think of themselves in a positive and optimistic way, rather than as stigmatised casualties of institutions or systems. The young people used the opportunity of making things with others in a sociable setting to form relationships with the project staff, and each other. Some of the young people took advantage of the forum created through Gift Shop to discuss what was important in their lives. The creative sessions in themselves demonstrated to the young people the pleasure to be gained in craft and artwork with others and its potential as a conversational setting and means of self-expression. Together with the shop they began to learn new skills which if further developed could enhance their future employability.

The paper discusses how with relatively modest resources Gift Shop presented an opportunity for young people from diverse and disadvantaged backgrounds to engage in creative activities and take a pride in what they were able to produce. The fact that these were displayed and sold by a small, temporary social enterprise and bought by the community was a mark of their value. The sense of achievement that the young people felt not only raised self-esteem and confidence but also gave them a sense of being part of the local community. It gave them a sense of vicarious pleasure through this act of 'gift giving' (Spandler, Roy and McKeown, 2014) and together with the group-based art-making

process and small scale commerce of the shop opened up a range of new relational possibilities.

“It was because there was nobody to guide me”: A psychosocial analysis of the construction of responsible sexuality and the repression of sexual desire in sexuality education in South Africa

Dale Moodley, Lisa Saville Young & Catriona Macleod

Birkbeck College, University of London, Department of Psychosocial Studies, Malet St, London WC1E 7HX, Rhodes University, Department of Psychology & Critical Studies in Sexual and Reproductive Health (CSSR), Drostdy Rd, Grahamstown, 6139, South Africa, lyoung@ru.ac.za.

How do educators responsible for the Life Orientation sexuality education programmes in South African schools construct the gendered sexualities of the young people they teach? This paper explores this question, as well as the possible psychic ‘reasons’ for these constructions, through a psychosocial reading of an interview extract with a particular Grade 10 educator based in the Eastern Cape of South Africa. The reading, firstly, pays attention to the ways in which the educator draws on the discourse of responsible sexuality in constructing her role and her relationship with the learners during Life Orientation classes, with particular constructions of gender woven into the set of meanings drawn upon. Secondly, the reading demonstrates how the educator takes up a subject position of the maternal and moral ‘saviour’ in the sex education classroom, and explores the ways in which this position denies and/or subjugates sexual pleasure and desire both in herself as well as in her learners. In these moments of silencing, the authors are particularly interested in why the educator consciously and unconsciously invests in the ‘saviour’ position. The aim is to recover the educator’s complex subjectivity as both a representative of formal school-based sexuality education programmes that tend to depict the sexuality of young people as being at-risk, as well as a woman with her own sexual history and psychic dynamics in relation to this history. It is argued that psychosocial research on sexuality education, as exemplified in the reading, goes some way to highlighting the importance of conceptualizing teaching, particularly in relation to sexuality, as a relational and affective endeavour.

Sub theme: Politics and Social Justice

Encounters: A psychosocial exploration of the lives of young men in the criminal justice system.

Kerry Devitt, University of Portsmouth

In a time of evidence, evaluation and payment by results, the need for agencies and organisations to prove they are making a difference feels stronger than ever. In many cases, this means reflecting the ‘voice’ of those involved. The ‘offender voice’ has been a focal point of many offender service evaluations over the past decade, but this ‘voice’ is all too often one that is presented without context, stripped of individuality and using the rhetoric of that particular agency. Using a method based on Hollway and Jefferson’s Free Association Narrative Interview, and introducing my newly developed Free Association Drawing Task, the following presentation reports on my doctoral research looking at the lives of 18-24 year-old males in the Criminal Justice System. It explores the young men’s conscious explanations of their lives, and the simultaneous unconscious processing that takes place when constructing these explanations. Rather than trying to find themes and commonalities in experiences of prison and probation (and indeed other aspects to their lives), this research seeks to understand the subjective investments these young men make in certain identities, and certain ways of being.

Thursday 30 June 2.00-3.30

Room 2B067

Sub theme: Politics and Social Justice

“Actually, it’s the same thing in different places”-Negotiating the dilemmas of development in Bangladesh while working to improve conditions in the garment sector.

Phoebe Beedell, *University of East London, Docklands Campus, University Way, London E16 2RD*

This presentation is derived from data gathered during my doctoral research on how a broad range of local development professionals and social activists in Bangladesh negotiate the dilemmas inherent in their work. The thesis draws upon and extends previous psychosocial research by Hoggett et al on the dilemmas faced by regeneration workers in the UK (ESRC grant ref: RES-000-23-0127) and fills a gap in the growing collection of reflective accounts by international aid workers.

The focus of this presentation is on the experience of a small group of ‘ethical consultants’ contracted by UKAID and global high street fashion brands to improve conditions for workers in garment factories following the tragic Rana Plaza building collapse in April 2013.

Using biographical narrative and event-centred interviews I explore the stories behind two apparent contradictions. Firstly, discrimination against the employment of young unmarried women within the organisation itself; and secondly, the arbitrary dismissal of the Bangladeshi country director which resulted in the demise of an effective team committed to working for social justice.

The stories told, and the life experiences they reveal, illustrate how these dedicated workers continuously negotiate their way through a labyrinth of competing interests, differing values and often contradictory forces, and demonstrate why private sector involvement in such developmental initiatives should be treated with a good deal of caution.

In conclusion, I suggest that a feminist ethic of care (Gilligan 1982), based upon Joan Tronto’s criteria of attentiveness, responsibility, competence, responsiveness and integrity represents a far more appropriate theoretical schema from which to pursue social justice in a ‘post-development’ era than the contemporary hegemonic development paradigm of state/private sector/civil society co-operation.

Cultural Globalisation and Changing Psychic Landscapes in India: Situating a Radical Politics

Bibhas Bagchi, *Department of Sociology, The University of Burdwan, West Bengal, India*

Cultural globalisation, as an integral component of global techno- consumer capitalism, is quietly shifting the psychic terrain of societies in the South like India. Societies that were mostly driven by family and religious values are confronting a different set of values, in the wake of cultural globalisation, like consumerism and hedonism as a life-choice. This could be related to the creation of a very large young middle-class, who is responding to the siren song of consumerism and this-worldly pleasure, in an apparent negation of their forefathers’ asceticism in the name of tradition. This has also created the chance of women to assert their ‘right to pleasure’, completely denied by traditional morality. So an ‘affirmative ethos’, as a by-product of late capitalism is on the wings. However, a parallel process is also going on:

erosion of social bonds, increasing atomism and indifference to other's suffering, possessive individualism and increasing scepticism to any kind of radical critique. Thus in Lacanian terminology, we could detect a turning to Imaginary jouissance through an apparent weakening of the paternal power or Symbolic prohibition. Possibly, in keeping with the world-wide trend, this is a movement from 'society of prohibition' to 'society of enjoyment'. But in spite of this movement, we could still say, in India, there is a hybrid mixture of tradition and the late-modern, simultaneous co-existence of different value-clusters like family ideology and consumer ethos that surely frustrates any one-dimensional mapping. The socio-Symbolic still retains its strong foothold and its prohibitive power enough secured. Any emancipatory politics, in a way, will have to wade through the Scylla of Symbolic prohibition dictated by traditional normativity and Charybdis of Imaginary jouissance dictated by capitalist consumerism, in order to affirm Real jouissance. This is, however impossible, from my view, without the mass empowerment of women and finding alternatives to the dominant pattern of social organisation.

Thursday 30 June 2.00-3.30

Room 4B020

Workshop: Exploring experiences of everyday conflict

Hen Wilkinson, *UWE Bristol (module lead, Masters in Psychosocial Studies) University of Bristol (PhD candidate) Community Resolve (www.communityresolve.com), Bristol*

Conflict is at the heart of our lives - at home, at work, across borders, located in minute day-to-day internal decision-making processes as much as in threatening standoffs. How we understand such everyday conflict materially impacts on how we engage with it – and in turn our response strategies ripple outwards into our surroundings, whether as an individual, group, team, organisation, government or nation. In our pressurised world, the term ‘conflict’ is increasingly used as a shorthand for violence, positioned as a ‘bad thing’ to be avoided, eliminated, in everyday discourses in the media, politics and academia. This workshop starts from an alternative position. It understands conflict as an inevitable part of human interaction, a natural, energetic and dynamic force which is neither inherently good nor bad but which can be manipulated in positive or negative directions. All conflicts – no matter how big or small - are understood as a response to a particular of-the-moment conflation of out-of-sight triggers, ranging from historical, social and financial contexts, cultural frames and emotional responses to individual and group dynamics around identity, belonging and power relations. This soup of experience, positioning and feeling determines how constructively we are able to engage with contradictory views and ideas.

Drawing on a qualitative study into how a small group of individuals construct their understanding of conflict¹, this workshop will combine experiential in-the-room explorations of participants’ own reactions to everyday conflict with discussion on findings from the research. It will also explore the relevance of these ideas to those of migration identity, and in particular in relation to the current influx of refugees into mainstream Europe.

Thursday 30 June 2.00-3.30

Room 4B021

Imagining transitions in old age through the Visual Matrix method

AL Anne Liveng, ÅL Åse Lading, *Roskilde University DK*

ER Ellen Ramvi, BG Birgitta Haga Gripsrud, *Stavanger University NO*

JM Julian Manley, LF Lynn Froggett, *University of Central Lancashire UK*

WH Wendy Hollway, *Open University UK*

The study Transition from Working life to Retirement is part of an interdisciplinary research project, Exploring Life Transitions in Old Age through a Visual Matrix (2014-15), which has received support from the Joint Committee for Nordic Research Councils for the Humanities and the Social Sciences (NOS-HS). Our aim is

a) at developing visual matrix as an image-based research method in a Nordic context involving professionals and academics and

b) at exploring thematically psychosocial challenges associated with transitions in ageing.

Transition from Working Life to Retirement – a gender perspective

On average men and women in Denmark withdraw from the labour market around the age of 64. As especially women tend to live much longer after that, there will be many retired years to come. Politicians and economists are increasingly concerned with the impact this has on the nation's welfare economy. But less attention has been paid to how the elderly themselves experience the different phases of old age. To introduce this perspective in old age research, the Visual matrix research group has investigated personal end experiential aspects of old age in a number of studies. This paper presents findings from a study of experiences of transitions from working life to retirement in a Scandinavian context. Subscribing to a psychosocial ontology, we see the subject as defended and as culturally and societally constituted. Following this, the transition from working life to retirement is seen as posing social as well as psychological challenges, which in an individualized and youth-oriented culture may well give rise to anxiety-provoking feelings and therefore partly pushed away from consciousness and excluded from public as well as private communication, leaving both deficient. The aim of the matrix is to give the participants an opportunity to get into contact with emotions that may have only been vaguely present in their minds and communication through organizing a setting, which allows participants to speak freely about their private and public concerns regarding these matters. In an overall perspective, this should contribute to a greater awareness of the complexities of old age in society as a whole.

In spite of the fact that more equal opportunities are offered in most spheres of life in Scandinavia, women and men are still positioned according to gender, and probably especially so when it comes to aging. Therefore, we consider the challenges also in this part of life to be gender-specific. The feminist movement in the 1970s and 80s and later have almost forgotten that women have an old age, and little has been written about it from that perspective although women's situation has changed considerably since the late 60s. Today women will have to sort out for themselves what it means to be retired, how to talk about it and deal with it. Social class influences the possibilities they have in retirement, too, but as the participants in this matrix are white middle-class women and show no primary concern with the economy in their future lives, this issue is not included in our analysis.

The matrix showed a variety of meanings connected to the transition to retirement and formed a kind of patchwork of images, which flowed back and forth throughout the session. Notions of retirement were expressed as on the one hand an opening to a new life and on the other hand a closing in on death. Paradoxically, the work that one would have to give up was hardly mentioned. Instead, the focus was on existential issues such as change of identity, of loss of individuality, sexual attraction and liability to be loved, but also on intergenerational relations as a safeguard of one's ongoing existence through others. Simultaneous with a wish to act and insist on one's individuality, there was a longing for letting go, for symbolically leaning back in an armchair, enjoying time to read the newspaper and not pressing oneself to be the vigorous and constantly energetic person, which the optimistic public discourses set elderly adults out to be. There was a remarkable focus on appearance, on trying to look young represented by images of dyeing or not dyeing one's hair which became a central symbol of the ambivalence towards approaching old age where postmodern transgressions of traditional norms might or might not introduce new possibilities.

WORKSHOP (WITH RETIREMENT TRANSITIONS)

Imagining transitions in old age through the Visual Matrix method

AL Anne Liveng, ÅL Åse Lading, *Roskilde University DK*
ER Ellen Ramvi, BG Birgitta Haga Gripsrud, *Stavanger University NO*
JM Julian Manley, LF Lynn Froggett, *University of Central Lancashire UK*
WH Wendy Hollway, *Open University UK*

Ageing and later life is often in the political and scientific discourse presented in dichotomist ways: Either focus is on the possibilities - or need - for living an active, independent and engaged life, or later life is connected to illness, lack of productivity and older people becoming an economic burden. In the Nordic welfare states these discourses go hand in hand with a downplaying of the welfare state and a tendency to move responsibility for the process of ageing from state unto citizens. At the same time little research is done into how people experience and imagine their actual ageing process.

In this paper we present findings from an explorative study into three important phases of transition in later life: the transition from working life to retirement, the transition from usual mental ability to forms of dementia, and the transition from life to death. Each transition poses psychological challenges for the individual and therefore has to be investigated through methods which are able to create a space safe enough for research participants to speak about that which is hard to bear. Subscribing to a psycho-social ontology we see the subject as defended and as cultural and societally constituted. On this background The Visual Matrix was chosen as research method as it offers potentials for going into subjective and collective imaginations, emotions and thoughts, which are excluded from everyday consciousness and communication.

The matrices showed that processes of ageing connected to the chosen transitions cannot be understood in one-dimensional ways. Through analysis of examples from each of the matrices we illustrate how the transitions activate multiple, complex and nuanced images and emotions. The matrices oscillate between defending against the unbearable of contemplating retirement, dementia and death and approaching the reality of it, with the accompanying anxiety this entails; even dealing with this reality creatively. A reoccurring theme is that of the finality of individual life versus the inter-generational continuation; a theme which connects life and death, hope and despair, separation and connectedness. On the basis of the analyses it is reasonable to question stereotype understandings of ageing dominating political and scientific discourse, and argue for methodologies in ageing research which are able to go beyond these stereotypes in order to provide insights into both the diversity, the anxiety and the creativity of images of ageing processes.

The study presented is part of an interdisciplinary research project, Exploring Life Transitions in Old Age through a Visual Matrix (2014-15), which received support from the Joint Committee for Nordic Research Councils for the Humanities and the Social Sciences (NOS-HS). The project aimed at: a) developing visual matrix as an image-based research method in a Nordic context involving professionals and academics and b) exploring thematically psychosocial challenges associated with transitions in ageing.

Thursday 30 June 4.00-5.30

Room 2B061

Sub theme: psycho-social perspectives on practice based work

Thinking with feeling in adoption research?

L M Sims, *Department of Education and Social Work, University of Sussex, Brighton BN1 9RH*

The 'problem' of how best to support adoptive family life is a focus for English policy, social work practice and research. The relationship between social workers and adoptive parents takes place at the interface of these politicised public and private spaces. This paper will draw on work from a doctoral study which examines this relationship. The study is located in a growing body of psychosocial perspectives on practice-based work that use observational methods as a lens through which to explore relationships and their intersection with the social world.

Adoption is about human connections under challenging circumstances. It is not simply a dyadic relationship between adoptive parent and child but is increasingly understood as comprising a constellation of relationships. These relationships include the short-lived and enduring, the real and the fantasy. Amongst these constellations will be a relationship between a social worker and adoptive parent. A relationship which takes place in the context of personal biographies of loss and under intense organisational scrutiny. What kinds of embodied relationalities, or kinships, are being imagined and mobilized in these encounters and according to what impetuses?

Drawing on the infant observation paradigm the research methodology examines the emotional and unconscious intersubjective dynamics in the research encounter. A 'many minds' approach to data analysis is used to this effect. Groups of adopters and social workers are brought together to examine observation notes in order to generate further data, deepen the analysis and provide a reflective space. The presenter will discuss both methodological and epistemological challenges in operationalising psychoanalytic concepts.

Reclaiming respect – a psychosocial framework for social work practice with children and young people who have experienced neglect

Dr Danielle Turney, *School for Policy Studies, University of Bristol, 8 Priory Road, Bristol BS8 1TZ*

The wide-ranging and potentially severe long-term damage caused by child neglect has been well documented. In particular, it has been noted that neglect is likely to affect the factors that promote a positive sense of self and provide some protection in adversity, namely: a secure base, good self-esteem and sense of self-efficacy. So developing ways to support the development of a positive sense of self may have particular relevance for working to reduce, or mitigate the effects of, child neglect. This theoretical paper suggests that a relationship-based approach based on the notion of respect can make a particular contribution in this regard. But it further argues that the development of this sense of self involves a commitment to respect that needs to be understood and located within a broader context. .

The paper proposes that abuse and neglect are harder to prevent in a climate where children and young people are treated with disrespect, while a presumption of respect supports a societal expectation that children should be treated with dignity, and their physical

integrity protected. So to support vulnerable children and young people effectively we need a framework that moves beyond the 'simply personal' or psychological aspects of respect and incorporates a broader social dimension of understanding and responsibility. I look to Honneth's Recognition Theory to provide such a framework and outline an integrated psychosocial approach for practice that addresses intra-personal, inter-personal and more broadly social dynamics in the construction and meaning of relationships. The paper explores how placing respect and the inter-related concepts of recognition and reciprocity at the heart of relationships (personal, professional and societal) can support ethical, effective and humane child protection practice. In so doing, it calls for a rethinking and re-positioning of the notion of respect in private, professional and public life.

Sub theme: Creative Practices and Methodologies

From a Single Mother's Perspective: An in-depth longitudinal case study on the psychosocial impacts of the 'Bedroom tax' in the UK

Lauren McCoy Ph.D. student Counselling Psychology at Manchester University.

Objectives: Previous literature has indicated that issues of social justice and wider cultural, social, political and economic factors significantly impact personal wellbeing. The aim of the research project was to explore the impacts of the UK Government's 'bedroom tax' (BT) policy on children and families in Greater Manchester. The implementation of this particular policy has reduced housing benefits for social housing tenants who are deemed to be under-occupying their homes according to the policy criteria, and families are required to make up the short-fall in rent or downsize. This case study is situated within a larger research project conducted by a team of researchers at Manchester University and draws on one single parent's account of life since changes to housing benefit policy using a critical narrative analysis.

Design: A qualitative methodology was adopted, using semi-structured interviews. Data was collected over a year long period. **Method:** Murray's (1999) 'levels of narrative analysis' was drawn upon to analyse the multiple narratives occurring within this participant's experience of the BT, shedding light on stories told at the personal, interpersonal, positional and ideological level. The critical narrative analysis then looked at how these stories at each level connected to highlight the psychosocial implications of living with the BT policy as a single mother.

Results: The eight plotlines discovered in the analysis demonstrate the complicated areas which contribute to the story as a whole. Two dominant themes from the levels of analysis which occupy the narrative as whole relate to the 'psychological stress caused by financial hardship' and 'the psychological impact of being marginalised'.

Conclusion: The present case study findings provide an example of the interrelatedness of wellness and public policy changes in the current political climate. Implications and future directions are discussed.

Thursday 30 June 4.00-5.30

Room 2B066

Sub theme: Politics and Social Justice

Homo financialis: how human can one be in the age of financialization?

Cleio Katsivela, *PhD candidate, Panteion University Greece, 64, Sp. Merkouri str., Athens, Greece.*

The man is by nature a political animal Aristoteles said, highlighting the importance of sociability as something inherent to being human. Sociability which presupposes an ability to think, because it is only then that one can discern between the I and the we, and understand the other's position. Current times though seem to have deprived humans of their nature as citizens, as political animals willing and able to deliberate and discuss on matters of common concern of their social organisation, as well as on individual matters.

Why is that? We argue that the politico-economic structure of financialised capitalism has shaped such a reality and such mentalities that eventually transformed humans into a-social and non-thinking beings, thus dehumanising them. From one hand, the material circumstances of excessive debt and in general what has been called financialisation have confined each and every one of us into a challenging present of limited choices, with no sense of future to plan for. Moreover, these processes have molded our way of thinking, leaving us essentially enslaved without "typically" depriving us of our freedom. Thus this penetration of power of finance into the everyday and the psyche -a paradoxical psychosocial effect for a supposedly technical domain- de-socialised societies and citizens, effectively nullifying the political and thus dehumanising humans.

Combining concepts from Foucault, Deleuze, Stiegler and other post-structural scholars in a background of (cultural) political economy, we will try to describe the reality and mentalities that have structured and effectively institutionalised jungle-like socio-political conditions. This heuristic experimental essay then seeks to understand the explosive inertia of the social through the transformation of the psychical and vice versa via the force that shaped our era: finance.

Bernard Stiegler: a very psychosocial thinker

Angie Voela, *University of East London*

The recent publication of several of Bernard Stiegler's books in English coincides with the growing popularity of the French philosopher's work in the fields of politics and culture. Stiegler takes, what he calls, a psycho-social approach to subjectivity and society-culture. Drawing on Simondon, Marx and Derrida as well as Lacan, the Frankfurt School and Winnicott, he asks 'What makes life worth living?' and proceeds to examine the question in relation to the negative effects of capitalism, namely the de-individuation of contemporary individuals and a generalized state of disaffected indifference, or symbolic misery. Stiegler considers technology and technics as integral to humanity, and critiques psychoanalysis for having underestimated their importance, especially when it comes to the formation of memory through mass media. His keen interest in technics, however, does not make him a post-humanist, and he often remarks that in order to think whether we are post-human we must first become human. In this paper I outline Stiegler's psychosocial argument, with examples from popular culture and recent political events. I pay particular attention to the way he draws on the works of Lacan and Winnicott. Despite painting a bleak picture of contemporary culture, Stiegler speaks of hope and outlines ways in which secondary

retentions, roughly equivalent to symbolic identifications, could be mobilized to produce a radical-ethical change in the fields of politics and culture.

Neurotic and Paranoid Citizens

Stephen Frosh, *Birkbeck, University of London*

An aspect of the 'turn to affect' in recent years has been a critique of neoliberalism that addresses the management of the 'neurotic citizen', one that is positioned as a subject of anxiety, always dissatisfied and living in fear of catastrophe. For Isin (2004), this neurotic citizen is produced as such by governing practices that are not solely operating in the Foucauldian realm of biopower, nor with rational assumptions about risk, but rather treat the subject 'as someone who is anxious, under stress and increasingly insecure and is asked to manage its neurosis.' The neurotic subject, Isin claims (Ibid.), 'is one whose anxieties and insecurities are objects of government not in order to cure or eliminate such states but to manage them.'

In this talk, I take up the notion of neurotic citizenship and attempt to reconsider it in the light of the tension articulated in Lacanian thought between the 'hysterical' subject and the 'paranoid' subject. The former is always unsure, asking non-stop questions and seeking the reassurance of a master; the latter constructs rigid answers that, because they are patently inadequate, need constantly to be confirmed. These subjects might be thought of as engaging in different kinds of compulsive activity. One response to this might be found in the politics of 'indifference' articulated by Žižek (2006) and others. Can indifference be a form of resistance, because the subject is not responding either to the seductive appeal of the big Other or to its threat? Or does indifference represent the wrong kind of resistance, the other side of the 'I'd prefer not to' that has been written about a great deal and is seen in psychoanalysis when the patient knows what has to be done, but backs away from it? When is silence resistance, and when is it a retreat? This question is not new, and I will give a brief example to show why.

Thursday 30 June 4.00-5.30

Room 2B067

Sub theme: Creative Practices and Methodologies

The 'Quadrilogue': An Autoethnographic Account Of The Madness And Its Social Environment

Dr Simon Clarke, *University of Nottingham, School of Education, Jubilee Campus, Triumph Road, Nottingham NG8 1BB*

Fictionalised and biographical accounts of the environment in which madness occurs abound (Baker et al., 2010). Despite their undeniable narrative power, many such accounts lack the systematic rigour that is common to social science methodology, including the use of archival sources and the explorations of multiple perspectives (Stone, 2006). In addition, many 'madness narratives' cohere to a conventional storied structure that potentially fails to convey the often unpredictable and incomprehensible nature of psychological distress and the environmental responses to such distress (Baldwin, 2005). These accounts are thus presented in terms of "dead" rather than "live" metaphors (Derrida, 1967). Autoethnography is a research method that combines the evocative retelling of autobiographical 'epiphanies' alongside the social science goal of systematically investigating social institutions and practices (Ellis et al., 2012). It is thus an experimental methodology with a range of diverse possibilities for researching the subjectivity of the distressed and the social environment in which madness occurs (Grant et al., 2013). This paper presents the 'quadrilogue', a novel autoethnographic methodology that utilises a range of sources (e.g. clinical notes, a carer's diary, the researcher's evocative recollections and contemporary reflections of their breakdown etc.) in its depiction of four perspectives on a process of involuntary detention. In this way, the research is presented as a living account of how madness is understood and treated. The methodology and its findings are discussed against the backdrop of Goffman's (1962) "the moral career of a mental patient", Foucault's (2001) analysis of institutional frameworks of power and psychoanalytic interpretations of madness (e.g. Laing, 1967).

Fourteen years on: The legacy of giving testimony to the South African truth and reconciliation commission for survivors of human rights violations.

N A Faku-Juqula (Dr), *Nil (Brunel University alumni)*

BACKGROUND & AIM: The South African TRC was set up under the 'Promotion of National Unity & Reconciliation Act, 1995 in order to help the population recover from human rights violations committed during apartheid, enabling perpetrators to disclose their deeds publicly and enabling victims to hear their confessions. In addition, victims were invited to tell their stories to gain public acknowledgement of their suffering and to restore their human and civil dignity. Previous research indicates that the truth and reconciliation process promotes psychological healing. This study explored participants' experiences of healing fourteen years after giving testimony.

METHOD: 30 participants were interviewed by the 1st author about their experiences of human rights violations, the short-term consequences of giving testimony to the TRC and their current well-being twelve years later. The research is qualitative and transcripts were analysed and informed by grounded theory principles, needed to limit prior knowledge and assumptions distorting the analysis. Reflexivity was positioned at the heart of this research.

FINDINGS: Most participants expressed ambiguous feelings regarding the effectiveness of the TRC to promote well-being and healing. They expressed confusion about the process, lack

of understanding about the reasons for amnesty, feelings about being let down, betrayal by limited reparations and broken promises as well as the general state of stagnation regarding the prevailing socio-economic conditions, i.e. poverty. They faced many on-going struggles despite earlier promises of better life post-apartheid. Wider socio-economic conditions and failure to redress inequality limited the healing impact of the TRC longer-term.

CONCLUSION: Creating a space and offering participants unconditional respect to share their stories openly but in safe environments, helped participants express their doubts about the effectiveness of the TRC, and their limited subsequent experience of healing and post-traumatic growth. As psychologically the past can never be ignored and past traumas can always be expected to have emotional consequences for an individual, restoration and healing can only occur through providing a space for survivors to feel heard and for every detail of the traumatic event to be re-lived and re-enacted in a safe environment. (Hamber, 1995)

Thursday 30 June 4.00-5.30

Room 4B020

Sub theme: Creative Practices and Methodologies

Symposium: Scenes and the scenic in psychosocial studies

Steffen Krüeger Presenters: Lynn Froggett, Wendy Hollway, Katharina Rothe

(PhD, postdoctoral researcher and lecturer, Department of Media and Communication, University of Oslo, Norway.)

This symposium brings together depth hermeneutic, object relational and interpersonal perspectives on scenes and the scenic as theoretical and methodological tools for psychosocial studies.

A term most commonly associated with theatre and film, a 'scene' as a unit of action presents us (as participants and/or witnesses) with specific encounters with our life-worlds. Evoking and suggesting significance, the scenic (as that which pertains to a scene) appeals to our sense-making faculties; it provokes – and challenges – signification while always remaining at a step's remove from it.

All presentations brought together for this symposium refer to and reflect upon the theoretical and methodological work of the psychoanalyst and sociologist Alfred Lorenzer (1970; 1986). In Lorenzer's cultural-analytic approach, a 'scene' is not only understood as the central unit of empirical research, but also as the most basic, fundamental register of human experience – a relational, affective and embodied register made up of specific forms of interaction.

It is this register of patterned interaction which also constitutes the particular kind of evidence that can be derived from the scenic. As Katharina Rothe puts it (see below), it is evidence that is still 'unformulated', 'not yet realised'. Lynn Froggett, in turn, refers to Lorenzer's reading of Susanne Langer when she defines the scenic as 'a presentational symbolic order that cannot be resolved into the discursive'. And when Wendy Hollway, in quoting Henning Salling-Olesen, describes the unconscious as a 'socially produced, non-verbalized' dimension of meaning, she approaches Lorenzer's ideas of a scenic register of experience from the side of the social.

The sequence of presentations is from the theoretical via the methodological to the practical. While Katharina Rothe uses the notion of enactment, which is central in interpersonal psychoanalysis, as a comparative with which to work out the particularities of Lorenzer's conception of the scenic, Lynn Froggett presents the central steps and most important findings in the group interpretation of Mark Storer's theatre show *Barometer of my Heart* (2015) and the audience's response to it. Finally, Wendy Hollway will present a data extract which the symposium participants will be invited to interpret together with the panel along the lines of Lorenzer's method of 'scenic understanding'.

Here are the individual abstracts (in chronological order):

Scenes and Enactments in Psycho- and Societal Analysis

Katharina Rothe, *Ph.D., clinical psychologist, certified psychoanalyst in private practice in New York City, graduate of the W. A. White Institute, New York*

In the interpersonal and relational school of psychoanalysis that originated in the United States the concept of enactment has been en vogue for a few decades. However, the concept of the scene and the scenic, first coined by Hermann Argelander in 1970 and further elaborated by Alfred Lorenzer throughout the 1970s and 1980s, is relatively unknown. My presentation will introduce Lorenzer's concept of the scene and scenic understanding in relation to the notion of enactment, especially in the work of Donnel Stern, a prominent figure of the interpersonal school. According to Stern, enactments are unformulated experience. Psychoanalysis is therefore a process of potential growth, freeing up previously unformulated experience and allowing for expanded awareness, choice and creativity. For Lorenzer, both psychoanalysis and cultural analysis have the potential for freeing up not yet realized forms of experience, not yet realized schemes of life [Lebensentwürfe]. Do the concepts of the scenic and of enactments translate, or would we lose too much in translation? Stern argues against the concept of the unconscious, pre-existing to whatever experience emerges in a relational enactment. As I will argue with Lorenzer, unconscious content is not arbitrary. Without holding on to a notion of the ucs., we cannot analyze the societal aspect of individual suffering. For Lorenzer, the scene is the original psychosocial unit. His concept of the scene and of scenic understanding allow for analyzing the societal and thus general aspect of individual suffering in addition to the idiosyncratic.

Understanding impotence scenically through art and visual matrix

Lynn Froggett, *Professor of Psychosocial Welfare, Director Psychosocial Research Unit, University of Central Lancashire, Preston PR1 2HE; Visiting Professor, University of Roskilde, Denmark and University of Stavanger, Norway*

Evidence based practice has increased demand for impact studies in areas as diverse as health and welfare, education culture and the arts. Common to these fields are complex interventions where chains of causality are difficult to discern, and are in any case mediated by human interactions and socio-cultural processes. Many of the social science based methods in use for conducting impact studies are reductionist, limited by discourse, and ill-adapted to capturing emergent, embodied and partly unconscious aspects of experience. Lorenzer's conception of the scenic which following Langer, assumes a presentational symbolic order that cannot be resolved into the discursive, has much to offer researchers seeking methods that can respond to interactional complexity and to a number of sensory registers. Implicitly the very notion of the 'scenic' invokes imagery and visualization. Yet in recent years Lorenzer's work has been largely appropriated for textual analysis

This presentation will focus on the study of audience responses to a visual and performative artwork centred on male impotence, both as bio-psychosocial experience and societal metaphor. The artwork in question, Mark Storor's production *Barometer of my Heart* was the outcome of an extensive collaboration between the artist and consultant endocrinologist, Leighton Seale. Using visual matrix methodology, which is itself partly inspired by Lorenzer's conception of the scenic, the paper will explore reactions to the artwork mediated by both biographical and culturally situated experience, as enacted by members of the audience, within a group based research setting. It will suggest that the intrinsically scenic sensibilities of the artist and the scenically sensitized nature of the method together facilitate an exploration of impotence which could not easily be achieved in other public contexts.

Social Unconscious Dynamics? (workshop)

Wendy Hollway, *Emeritus Professor of Psychology, Faculty of Social Sciences, Open University, UK.*

This contribution aims at using Lorenzer's 'scenic understanding' to trace the workings of a social unconscious in a data extract* derived through the use of infant observation research methodology. For Lorenzer, the unconscious is a 'socially produced, non-verbalized meaning, a complementary dimension of culture and symbolic expressions – including language use – that are products of both conscious and unconscious processes' (Salling Olesen, 2012**). The session will take a workshop form, starting with a short data extract and invite participants to respond to the provocations in the text through scenic understanding (reflection through embodied, affective experience). Through subsequent discussion it is hoped to raise questions about how concepts of the scene and scenic understanding go beyond the individual–social binary; if and how shared affective meanings emerge across cultural differences; how Lorenzerian and British object relations epistemology and methods complement each other in psycho-social research.

*The extract features already in various publications, notably – in this context – in Hollway (2013) 'Unconscious 'societal-collective' processes', *Organizational and Social Dynamics* 13(1) 22-40.

**Salling Olesen, H. 'The societal nature of subjectivity: an interdisciplinary methodological challenge' *Forum: Qualitative Social Research* 13(3).

Thursday 30 June 4.00-5.30

Room 4B021

Sub theme: Creative Practices and Methodologies

Workshop:

Listening, drawing and writing in a relaxed state: a resource for well-being

Leslie Bunt, *UWE Bristol, Glenside Campus, Blackberry Hill, Stapleton, Bristol BS16 1DD*

This workshop addresses the sub-theme: 'Creative practices and methodologies.' We will begin by listening to a short piece of classical music after a brief relaxation induction. Participants will be invited to share any imagery that may be evoked by the private listening. Here imagery is used to describe different sensory experiences (visual, auditory, tactile etc.) and includes memories, insights and emotional reactions.

After this relaxed introduction we will explore an approach 'Music, drawing and Narrative' created by Guided Imagery and Music (GIM) practitioner Joanna Booth (Grocke and Wigram, 2007 and for background on GIM see Bonny/Summer, 2002 and Bruscia and Grocke, 2002). After a second relaxation induction, participants will be invited to find an opening focus to listening to a longer piece of music. During this listening there will be opportunities for drawing, using the recommended form of a mandala. A second listening to the same music will enable participants to explore words in different creative forms. The integration of the experiences of both drawing and writing during the listening will be with discussions in pairs and sharing at whatever level feels comfortable within the larger group.

There will be a short theoretical interlude contextualising the experiences within some current thinking on music and health and well-being (Bunt & Stige, 2014) before listening to a final piece of music, the selection relating to the themes emerging from the earlier experiences.

The music will be drawn from the well-documented approach researched by Helen Bonny and trained practitioners in the use of the Bonny Method of GIM, of which the workshop facilitator is one, as well as a Primary Trainer and experienced music therapist.

Friday 1 July 10.00-11.30

Room 2B061

Sub-theme: Identity and migration

Contexts of Alienation

Daniella Angueli, *PhD, Clinical Psychologist, PhD in Psychoanalysis, Laboratory of Research in Psychopathology of University Rennes 2, France, Association for Psychosocial Studies, London, UK 17, Rizari str., Athens 11634, Greece*

I am going to approach the issue of young people participating in extremist actions through the psychoanalytic theory of alienation and the subsequent eradication of thought process of the renowned French psychoanalyst, Pierra Aulagnier

Alienation is a term that interlinks politics, philosophy, history and psychoanalysis. It is a "state" beyond psychosis and refers to a pathology of idealisation, to a settling of identification conflicts, to the abolition of every distance from the "ideal" or from the figure of the "Master". The subject is indeed alienated within the other, he surrenders himself to his chosen "alienator", he becomes auto-abolished within him, waiving his very ability to think on his own. It is essentially an elimination of his very thinking.

In the particular case of "social alienation", which can occur to political, religious microgroups, sects or other formations, oppression is not exerted, vertically from the master to the subjects, but horizontally between the members of the group. Every subject is at the same time both the victim and the potential victimiser. What inhibits the revolt is the inability of representation, of identifying (nomer), of thinking and of recognising the oppression. It is essentially a process of derealisation during which the subject can only retain the investment in his reality, if he accepts the discourse with which the alienating force presents this reality; a discourse that features as powerful, certain and incontestable...

A psychosocial perspective of transitions and Identity formation in exile - Case of Unaccompanied Asylum Seeking Young People in the UK.

Dr M.Tadesse, *Phoenix Family Foundation, UK*

Recent flows of asylum seekers show significant increase in the numbers of unaccompanied children and young people fleeing from desperate situations - Syria, Afghanistan, Eritrea, etc. Understanding their experience within their contexts is crucial to identify and hence address their specific psychosocial needs.

This workshop will address a) what happens when they have reached their Sanctuary and b) How their psychosocial development is impacted in exile – their identity formation in particular? These questions will be addressed exploring data from a) Clinical work within local authority settings and b) findings from a qualitative pilot research, which examines the experiences of unaccompanied asylum seeking young people from the Horn of Africa. Despite the large inflow of unaccompanied young people from diverse backgrounds, there is limited information concerning the identity formation and psychosocial development of these particular groups forced to leave their countries alone to experience transitions from childhood to adulthood without their families. Data was gathered from multiple sources: (i) semi-structured interviews (ii) analysis of existing research and (iii) analysis of documents. Their psychosocial wellbeing and identity construction was investigated through the application of an overarching theoretical framework, combining traditional psychological theories of adolescence and identity development, with Erikson's psychosocial theory and

Bronfenbrenner's bio-ecological model. Key themes were identified and subsequently differentiated in terms of influences and outcome to gain insight into risk factors and positive influences (Berkowitz's model and six phases of The Refugee Trauma and The Trauma Grid (AAD) Papadopoulos) Findings challenge the existing notion, which has suggested that individuals within a multicultural society gravitate towards the majority culture, for refugee status is likely to condemn the UASYP to a life of hostility, confusion and mental ill health. Findings confirming that despite the challenges, their containment within the ecological environment of the care system provides them with the necessary support, which benefits their psychosocial development and identity construction.

Sub theme: Politics and Social Justice

TERRA II: A qualitative evaluation of a civic curriculum to foster social-emotional skills, to increase global citizenship competences, and to prevent violence and processes of radicalisation in high-school students

Dr Eri Park, *Assistant Professor of Psychology, University College Roosevelt (UCR)*
Marcin Sklad, *Stavroula Tsirogianni*

In a society that is undergoing rapid changes, the development of global citizenship skills and an appreciation for others is vital to prevent violence and processes of radicalisation. A group of University College Roosevelt psychology students receives training on topics, including: 1) mindfulness and emotional control, 2) prejudice and stereotypes, 3) perspective taking, 4) critical thinking, 5) 'us' versus 'them' thinking and social exclusion, 6) conflict negotiation skills, 7) positive, multiple identity and self-esteem, and 8) political efficacy and engagement in action. Students themselves develop teaching material on these topics and then go to local (high-) schools to share their knowledge with pupils and work with them on these topics.

Taking a social constructivist approach, we have been developing exercises which are building onto each other in incremental steps: from a very tangible/hands-on level to more challenging and demanding ones which require to step into pre-existing networks on knowledge. After the execution of every exercise, a discussion follows which is all about building links between the 'theme of the exercise' and participants' own lives experiences. It is all about helping students to develop a deeper theoretical understanding of the phenomenon in question (and therefore also of processes in their own lives); and to give them the required tools to break behavioural patterns, which may have under certain circumstances detrimental for themselves and world peace.

Friday 1 July 10.00-11.30

Room 2B066

Sub theme: Politics and Social Justice

The scenic: a collaboration of the body and senses.

Jim Parris *UCLAN*

There is scope within psychosocial studies to use techniques from arts practice to investigate and provide a symbolic articulation of our sensory embodied experience and understanding of the world. Also, there is now more use of all of the senses, including smell, touch, taste and motion in methodology. Lorenzer's conception of the scenic, which followed Langer, extends the role of the body beyond the existential phenomenological thinking of Merleau-Ponty and Langer into the realm of knowing itself. Further, the concept of scenic experience, provides a framework for understanding the combining of the senses and embodiment in artistic experience, the products of research, plus our embodied experience and understanding of the world.

The traditional ritual and folk performance arts of Africa make practical use of multi-sensory experience and the mimetic faculty (after Benjamin), in a marshaling of affect; a cultivated epistemology attached to a concern for the community. The socio-cultural conception of the psyche as envisaged by Lorenzer can shed like on the partly unconscious social process that find expression in and through African Art. Using the poetry of Coleridge, the antecedents of Lorenzer in the Frankfurt School, Lorenzer's own work, and examples from traditional African creative practice, this presentation examines the collaboration of the body and senses in the scenic and considers the implications for psychosocial theory of filling what Enwezor has termed 'the paradigmatic breach' between African and Western Art.

The explosion of Real Time and the structural conditions of temporality in a society of control: durations and urgencies of academic research

Sub-theme: Creative Practices and Methodologies

Surviving (and thriving in) the Challenges of the Psycho-Social Research Journey: the Role of Vertical and Lateral Third spaces

Rose Redding Mersky

From 2009 to the present day, I have been a doctoral student connected to the Centre for Psycho-Social Studies at UWE in Bristol (now called the psycho-social research theme group of the University of the West of England). I started this journey at the age of 64, and I am now 70. During this period, especially as an older and experienced organizational consultant transitioning to the identity of researcher, I sought out the support of various "others", to support me in this process. They include a German supervisor, my husband (a colleague), and a fellow UWE doctoral student making a similar transition. Other sources of support were provided by the university, i.e. my two supervisors (one of whom was my director of studies) and the role analysis group that met during the bi-annual seminars.

As I have reflected on these support systems, I have begun to think of them as, so to say, third spaces, each of which provided (and contained) a certain aspect of my learning and experience. The aim of this paper/presentation is to articulate the nature of these spaces, especially in light of Mitchell's (2014) theory relating to family and social axes, the first relating to vertical and the second to lateral (or horizontal) identity. My thesis is that the

combination of both vertical (family, supervisory) spaces and horizontal (social, collegial) spaces makes for a truly integrated research journey.

The objectives of this paper/presentation are to:

* *Note the importance of the theory of the third (Benjamin 2004) to psycho-social studies (Clarke & Hoggett 2009)*

* *Describe and offer vignettes from selected vertical and horizontal (lateral) third spaces*

* *Link Mitchell's (2014) sibling theory and Armstrong's (2007) lateral organizational theory to one another and to the experience of these third spaces*

The overall goal of this paper/presentation is to illuminate ways in which those making this demanding doctoral journey may think of structuring their support systems.

Powerful people as research subjects

Louisa Diana Brunner, *University of the West of England, Coldharbour Lane, Bristol*

This presentation wants to address the psychosocial perspectives on a practice-based work theme. It will be based on my PhD research on family business and crisis from a psycho-social perspective at the Psycho-Social Research Theme Group (formerly the Centre for Psycho-Social Studies) at the University of the West of England. The research was carried out by collecting primary data from interviews of family members and the top management of two family-owned companies using the F.A.N.I. (Free Association Narrative Interviews, Hollway and Jefferson, 2000, 2013) method. The respondents are powerful people and part of the elite, upper-middle class /aristocracy, also public figures in their community. In the presentation, the psycho-social researcher's challenges and dilemmas in researching this type of researched subjects, who have never been researched psycho-socially before, will be addressed. For example, the impact of the researcher's relationship with power and the emotional and counter-transference reaction to being in the presence of powerful people, will be discussed .

In sociology and political science there is a tradition of studying elites since Weber's times (1958), however, as Williams (2012, p.19) suggests "the familiar focus for studying social problems is the down-system- people who are poor, oppressed and powerless". This is also the case in psycho-social studies which, as described in most of the literature, also have a social and political agenda of empowerment of down-system people, which developed in a specific historical moment of emergence of the need for change in society (Hoggett, 2014) and was inspired by disciplines that challenge power relationships' status quo, e.g. Marxism, feminist theory, anti-colonialist theories and others. Therefore, as it will be discussed, conceptually there is a contradiction or an ambiguity between the psycho-social methodology and method adopted, based on these assumptions, and these researched subjects who are representative of the business capitalistic power, they are aware of it and enjoy it. As evidence, a vignette from the interviews and the research encounters will be presented.

References

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Friday 1 July 10.00-11.30

Room 2B067

Sub-themes: Politics and social justice

Identity through injury: re thinking class and borderline states

Sally Sales, *Visiting Research Fellow, Adoption & Class Project, Psycho-Social Research Group*
Dept Health & Social Sciences, UWE Bristol

It has been commonly recognised (for example Verhaeghe 2008) that borderline personality disorder (BPD) has become a prevalent and common diagnosis within the contemporary social field. This paper will be a psycho-social exploration of the new dominance of BPD in order to interrogate how we might understand its current centrality.

The first part of the paper will be a general consideration of the crisis in borders in the west. We are living in a period where national, economic and psychological borders appear to be in a critical state and where the effects of war and austerity politics have created dispossessed communities and dispossessed individuals. During the summer of 2015, we witnessed extraordinary scenes at European borders, with calls for walls, fortified fences and military protection to keep out refugees and economic migrants. The heterogeneity of refugees was reduced to a mob of invading others, threatening some imagined homogeneity that operates within the border of the nation state. Does the proliferation of the diagnosis of BPD speak to a crisis in western subjectivity, the emergence of a disordered individualism whose borders are collapsing even as they are being ferociously defended?

The second, longer part of the paper will turn to psychoanalysis to explore the relationship between BPD and class. Psychoanalysis, in all of its traditions, makes central the acquisition of a subjectivity with borders, a separated self, but rarely understands this psychic achievement as classed. To what degree is achieving separation and acquiring borders a form of middleclass individualism? This paper will conclude with a discussion of BPD within the context of a psychoanalytic low cost clinic in Cornwall. There has been a steep rise in referrals to the clinic from people from working class/rural underclass backgrounds, whose lives have been devastated by poverty and economic exclusion and who have been diagnosed with BPD. These people cling to the injurious identity of their diagnosis as a space of recognition within a culture where they been radically dispossessed of any other mode of belonging. Drawing on recent work by Judith Butler (2004; 2013), the paper will consider the contribution that class inequalities make in the production of a borderline state of being. Do the exclusions of class stratification, make troubled psychic states more likely in working class communities?

Places to survive; Places to despair: A Narrative Futuring Study

Sofia Triliva, *University of Crete, Rethymno, Crete, Greece*
Anneke Sools, *University of Twente, Enschede, The Netherlands*
Miltiades Hadjosif, *University of the West of England, Bristol, UK*
Manolis Tzanakis, *University of Crete, Rethymno, Crete, Greece*

Corresponding Author: Dr Miltiades Hadjosif, Department of Health and Social Science, UWE, Bristol, UK

The Greek Referendum in July 2015 was constructed within multiple anxiety-provoking narratives, including that the future of Greece hung on a yes-or-no response from voters to a

cryptic and divisive question. “What does the ‘yes’ or ‘no’ vote in the referendum really mean?” was the dominant question that framed people’s thinking and permeated the political conversation. In the week leading to the vote, we conducted research focusing on how Greek people, unarguably mired in the anxieties invoked by the referendum question, articulate a desired future in which either the ‘yes’ or the ‘no’ vote has prevailed. Participants were recruited from the general Greek public to contribute a letter from the future in an online survey; 99 letters were collected via this process. Initial qualitative analysis of the data corpus identified responses to a double-bind situation where participants positioned themselves into five main narrative genres: i) refusing to vote; ii) muddled decision making; iii) making a clear-cut choice between two polarized alternatives avoiding the complexity; iv) describing the intricacies of an ambiguous choice; and v) constructing an alternative choice through internal or external migration. In this paper we focus upon the data set where participants constructed a narrative of an internal migration future. Eighteen such letters (12 ‘no’ and 6 ‘yes’ outcomes) were further analysed within a narrative paradigm, drawing on discursive psychology and psychodynamic theory. Core narratives are explored in relation to three discursive objects pertaining to the ‘victims’ and the ‘villains’ of the crisis and the ‘crisis refuges’ that participants narrated. We argue that stories of ‘internal migration’ mobilize intrapsychic processes that can be fruitfully explored within psychodynamic terms. We further propose that our findings contribute to the evidence-base that cautions against framing of the Greek crisis as a predominantly financial issue.

Sub-theme: Identity

Identity and subjectivity in Greek young adults during the crisis – a psychosocial perspective

Efsevia Koutantou, PhD student University of East London

This study is based on my PhD proposal and the aim is to uncover and understand the internal and external causes that influence the motivations, thoughts and actions of Greek young adults (25 – 35 years old) in the transitional era of the current austerity. The focus is to discover how they are concerned with their identity construction in conjunction with complex psychosocial, emotional and ethical dilemmas that may arise from their decision in relation to self-actualization. A desideratum is to what extent individuals are explained by shared social circumstances as opposed to something unique to them as individuals. To what extent are Greek young people able to be successfully mobilized and motivated for the challenges present? Are they willing to create their own biographies while adapting to new challenging times? What are the meanings inherent in kinship and family ties and what are the meanings of loyalty and attachment bonds? Maybe challenges can only be faced if one can use the ability within to resist which comes from the positing of a constructed self and not a pre – given and fixed self and position.

It has been argued that Greece preserved an idiosyncratic patriarchal system in conjunction with a narrow sense of nation and national identity, the latter being formed from perpetuated family practices, tradition and religion as well as a particular cultural inheritance. At the same time, Greece maintained close contact to “the West”, especially since its accession to the EU in 1981. It can be seen that Greece hasn’t fully achieved a “transition” from an agrarian to an urban culture. This cusp is also visible in the case of Greek family, which is considered to be both a protective environment for its members and also a conservative system that does not allow autonomy, separation and individual action (Avdela, 2002).

Inevitably, the recent austerity has changed family dynamics as well as young people’s expectations of the family and the wider social environment. The research will investigate young people’s accounts of how they experience the meaning of family life in particular during the austerity crisis; how their emotional responses relate to the values and practices of their families as well as how they think and feel about their own life path; if they are

invested in intimate relationships or if they follow their own journey of individuation involving cutting ties.

Psychosocial perspectives signal a shift of emphasis to questions of subjectivity; a journey through discourse analysis, influenced by feminism, Marxism, post-structuralist writing and psychoanalysis (Parker, 2010). In this framework, a qualitative interviewing method will be utilized; either the Biographical Narrative Interpretative Method (BNIM) (Wengraf, 2004), or the Free Association Narrative Interview Method (FANI) (Hollway and Jefferson, 2013) or after further reflection, some combination of these.

Friday 1 July 10.00-11.30

Room 4B020

Sub theme: Creative Practices and Methodologies

Symposium: **Many Minds presents: 'Sound Affects'**

Wendy Hollway, *Open University*

Gillian Ruch, Rachel Thomson, Denise Turner, *Department of School Work, University of Sussex*

The Many Minds group has been meeting at the University of Sussex for more than a year to explore the principle that in order to make sense of unarticulated emotion or 'affect' we need other minds to think with. The group has acted as a sounding board for work in progress and a shared space to explore ideas and methods. The Many Minds group will host a symposium that explores the affective affordances of the sonic (soundscapes, voice, listening) and its value in research, teaching, professional development and public engagement. The symposium will involve short presentations and audience members will be encouraged to contribute to an understanding of 'sound affects'.

Rachel Thomson 'Sonic Bridges': A presentation using audio extracts points to the value of the aural in psychosocial research. Drawing on a conceptual framework that brings together ideas from sound studies with psychosocial thinking on the affective importance of voice this short paper shows how we might conceptualise and enact conceptual bridges in research practice.

Wendy Hollway 'On Working Aloud': In this presentation Wendy reflects on her own experiences of privileging the sonic including the use of slow reading techniques and working directly with audio recordings, suggesting how sonic methods may give rise to a different kind of analysis.

Denise Turner 'Voicing Vulnerability': This presentation explores the impact of audio transcripts on interpretations of vulnerability/strength, together with the emotional responses associated with these. The session will work directly with both audio and written transcripts aiming to interrogate what is heard and how, when listening to potentially 'sensitive' narratives.

Gillian Ruch 'Acting Out': Focussing on the use of a reflective work discussion model in research and professional practice domains this presentation explores how adopting an outsider listening position on one's own narrative opens up new understandings and perspectives on familiar material.

Friday 1 July 10.00-11.30

Room 4B021

Sub theme: Creative Practices and Methodologies

Experiential event: Exploring Consciousness Connections with Nature through Systemic Constellations

M. Roussopoulos, *Forgotten Connections, 2 Woodside, Stroud GL5 1PW*

This session relates primarily to the theme 'Sustainable Futures and Deep Ecology', while providing an opportunity to experience a 'Creative Practice and Methodology.'

Most environmental activities address the challenging times we live in by focusing on humanity's physical/ecological interconnectedness with the world around us. Might they be missing an essential aspect of being human?

Diverse researchers now concur that our internal awareness is intimately entwined with the psyches of the other-than-human-beings around us. So much so that meaningful communication can flow between them leading to multiple practical benefits. Some farmers who have been using such communications to guide their decisions believe that these consciousness connections provide the key to co-creating the thriving future we all seek.

This workshop will provide participants with the opportunity to explore these posited connections in consciousness for themselves, using a methodology at the frontier of this emerging field.

'Constellations' is an experiential group process originally developed by Bert Hellinger to better understand and heal the unconscious dynamics operating in family systems. Over the past twenty years, the same basic method has been successfully applied to organizational and social systems and has the potential to be used as a research tool for a range of psychosocial inquiries. A few practitioners around the world, including the author, have been pioneering the use of Systemic Constellations to access the connections between people and the natural world. The results so far have been extremely positive and research is on-going.

While there will be a brief introduction to the evidence around consciousness connections and background information about Systemic Constellations, the main activity will be the participants engaging in experiential activities in small groups. There will be time for digestion and reflection.