

## Our new training starts in 2023

by *Nicola Dugmore*

I am very excited to announce that the South African Psychoanalytical Initiative (SAPI) Psychotherapy College will open its (virtual) doors in January 2023.

The College is a project that many people have contributed towards over the last five years and we are all indebted to those who held the vision and worked to give it form. I have been tasked with establishing and formally launching the College and I am grateful to all my collaborators. SAPI and SAPA members are all warmly invited to the online launch and information evening scheduled for Thursday, 6 October, at 19h30 (save the date for now and an invitation will follow closer to the time).

There is much to celebrate about the availability of a Psychoanalytic Psychotherapy training in South Africa. The training is embedded in SAPI and will benefit from the Initiative's long history of developing a South African psychoanalytical community. The diversity of members, practitioners and teachers are rich resources for the College, as are the broader global network and professional development opportunities and events SAPI/SAPA have by now firmly established.

The SAPI Psychotherapy College's psychoanalytic psychotherapy course will offer mental health professionals an advanced and in-depth training in adult psychoanalytic psychotherapy. (This investment by SAPI into the training of Psychoanalytic Psychotherapists is not to be confused with the already well-established training of Psychoanalysts by SAPA.) SAPI's psychoanalytic psychotherapy training – a first in South Africa – will appeal to registered mental health professionals seeking to acquire or deepen a knowledge of psychoanalytic theory as well as those wanting to specialise in psychotherapy and develop the skills and technique to work with a higher frequency (twice weekly) and/or longer-term therapeutic model.

Although the training has been designed to meet international standards and the curriculum is comparable to courses offered elsewhere in the world, the College will be a *South African* training institution committed to pursuing diversity and acknowledging the deep problems of our colonial and apartheid history. Successful completion of the training will allow for the use of the title Psychoanalytic Psychotherapist with the designation FCPP (Fellow of the College of Psychoanalytic Psychotherapists).

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## New premises

by *Elda Storck and Mary-Anne Smith*

**A range of considerations has led to a joint decision by the SAPI Exco, the SAPI Board and the SAPA Board to rent premises in Kenilworth in Cape Town and Coombe Place in Johannesburg.**

Moving into a largely post-Covid world and mindful of the need and wish to meet in person it has become clear that our professional life can benefit substantially from using a hybrid meeting model for our smaller

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Above: A hybrid meeting at Coombe Place. This is how it's reflected on the screen. Facilitator Jeanine de Villiers and Clinical Seminar group member Teboho Monyamane joined on Zoom. The other members – from left, Barbara Chandler, Vossie Goosen, Corné Wentzel, Alan Sosnovik, Kelly Bild and Deborah Ashdown – joined in person.

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but enrolment does require an HPCSA  
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psychotherapy/counselling in the  
Scope of Practice*

The multi-year, part-time training rests on five pillars, which constitute the five training components. Both the *Core Theory* (1) and the *Elective Theory* (2) pillars are organised into modules of seminars. They can be completed consecutively over two years or staggered over a longer period. Continuous Professional Development points will be applied for. The two-hour seminars will be offered online (via Zoom) on a Wednesday evening, commencing 25 January 2023. In total, 60 seminars will need to be attended.

Successful completion of a one-year *Infant Observation* (3) will be expected. There are minimum requirements for *Personal Therapy* (4) and for the taking on and *Clinical Supervision* (5) of two clinical training cases.

There will be no selection process, but enrolment does require an HPCSA registration in a profession with psychotherapy/counselling in the Scope of Practice.

As an acknowledgement of the many members of the SAPI community who have prioritised their own personal and professional development in psychoanalytic psychotherapy in the absence of any formal training, there will be a one-year window period during which the College will consider applications for Recognition of Prior Learning. An Applications Committee will be tasked with handling such enquiries once the registration process is open (after 6 October 2022).

The SAPI College Prospectus contains more information on the curriculum and the course requirements and will be available by the end of August 2022. You are invited to watch for it in your inbox. Until then, any enquiries can be addressed to Nicola Dugmore at [sapi.college@gmail.com](mailto:sapi.college@gmail.com).



meetings. From an environmental point of view as well as a financial one it makes more sense for facilitators from elsewhere and members from outside our main centres to join clinical seminars and other SAPI meetings online than for them to fly across the country for meetings. We regard the current premises and the hybrid model as ideal interim solutions for this phase of our development.

Our new premises are equipped with the necessary technology to hold hybrid meetings in each city and we are pleased to hear that feedback from colleagues who have begun meeting in person is positive.

This move has been met with the expected range of emotions from excitement to apprehension and disapproval. Change is always difficult and moving back into in-person meetings evokes a range of anxieties. We hope with time and talking we will find our way to working together and taking pleasure in the process of creating a home for our organisations and our professional activities.

In all this, we recognise the ongoing and mutual importance of the relationship between SAPI, SAPA and Ububele. The intellectual and emotional exchange, applied psychoanalysis, clinical training of psychoanalysts and research are essential to South African psychoanalysis and all contribute to the vision to which we aspire. The SAPI Board and the Ububele Board have committed to explore, clarify, and cement our relationship. Representatives from Ububele, SAPA and SAPI look forward to joint projects and working together into the future. The legacy and contribution created by Ububele is noteworthy. SAPA and SAPI are committed to projects like the SAPA/SAPI/Ububele/Low Fee Service (LFS). We are very proud of the many members within our community who give so willingly of their time to the LFS and offer reduced rate and pro bono work. We warmly invite anyone interested in being involved in the LFS to be in touch. In addition to time, a percentage of all SAPA membership fees is ring-fenced for the LFS which, in addition to fundraisers and donations received by therapists and others, is an important commitment to assisting people who struggle to afford – or have limited access to – therapy.

Our finances are looking very healthy, firstly due to the radically reduced costs because of Covid and also because the new hybrid model of operating is less expensive than our previous model. Our structures will hold discussion groups to think about and plan the future strategy for how our finances will be used to support our aims of furthering psychoanalysis in South Africa.

SAPA had a festive opening of their new library in Kenilworth in November. Now that they are sharing this space with SAPI, and with the move to Coombe Place in Johannesburg, we look forward to celebrating our new premises in the second half of the year. All artists in SAPI and SAPA are invited to contribute to an art exhibition to mark the opening. Please contact either of us if you are interested in showing your work.

## WELCOME AND CONGRATULATIONS

Welcome all to the eighth issue of SAPI NEWS which focuses on SAPI's activities and members' contributions. On behalf of the SAPI Exco and all of SAPI we want to use this opportunity to congratulate SAPI Board member Siobhan Carter-Brown, as well as SAPI members Zama Radebe and Justin Sennett on becoming psychoanalysts.

All of us in the Exco participated in the shaping of this edition. We are: Vossie Goosen, chairperson; Vanessa Dantas e Sá, vice-chairperson; Zamo Mbele, secretary; Teboho Monyamane, treasurer and Mary-Anne Smith, SAPA-SAPI liaison.

# Education Day is online on Saturday, 3 September

by *Glynis Ponton*

**We are excited to announce the title of our annual SAPI/SAPA Education Day taking place on 3 September 2022:**

*The Ethics of Practice: Holding a Psychoanalytic Frame of Mind*

We invite you to join us in exploring, from a psychoanalytic perspective, the role of ethics in our daily clinical work and we are honoured and delighted to have London psychoanalyst Alessandra Lemma join us as our keynote speaker. Alessandra will be speaking on *The Ethics of Psychotherapy*.

In addition to being a psychoanalyst Alessandra is a published author. Her most recent book, *Transgender Identities: A Contemporary Introduction*, was published by Routledge last year. Oxford University Press will publish her latest book, *First Principles: Applied Ethics for Psychoanalytic Practitioners*, next year.

Alessandra's presentation will be followed by discussion time which will be chaired by Nicola Dugmore.

We will then introduce our panel which will be made up of psychoanalytic practitioners working across a diverse range of settings. Our panel includes Adrienne Scott, Anele Honono, Frances Whitehead, Ronald Davies and Thandiwe Khumalo.

Panel members will speak to ethical dilemmas they had to face in their clinical work. We hope their contributions will kickstart a lively discussion which will be facilitated by Zamo Mbele.

We will then move onto a clinical case presentation by Hopolang Matee. Michael Benn will chair this contribution and

Siobhan Carter-Brown and Hasmita Hardudh-Dass will be the presentation's discussants.

The day will conclude with a plenary session facilitated by London-based psychoanalyst Maxine Dennis.

After much discussion, the SAPA and SAPI boards decided that, going forward, our annual Education Day will continue as an online event. This allows for it to be more broadly accessible to participants and provides us the opportunity to continue inviting a range of international experts in their fields.

We do, however, recognise the importance and value of meeting in person and commencing February 2023 our SAPI/SAPA Conference will return as an in-person event. We look forward to sharing details of next year's Conference in due course.

We on the Conferences Committee look forward to welcoming you all at Education Day and to what we trust will be an enriching and stimulating programme.

**Annual SAPI/SAPA Education Day:  
3 September 2022**

*The Ethics of Practice: Holding  
a Psychoanalytic Frame of Mind*



## Dear Members of SAPI,

This is addressed mainly to you as existing members of SAPI, but please feel free to forward it to anyone you know who might be interested in the SAPA training programme.

Applications are now open for joining the next training cohort in Cape Town which is scheduled to start in September 2023. If you want to know more about the IPA-accredited psychoanalytic training that SAPA offers, please click the link here below to read the SAPA training manual.

<http://www.saps psychoanalysis.org/training-manual.pdf>

The manual outlines the procedure of application and has a section on personal suitability and readiness.

Please note that full membership in SAPI as well as regular attendance of SAPI clinical seminars during training is one of the requirements for graduation.

If you are not a SAPI member you need to apply to join SAPI in 2023.

Contact the SAPI Exco at [sapi.exco@gmail.com](mailto:sapi.exco@gmail.com) to request placement in one of the clinical seminar groups.

Applicants for the above training will have to commence their personal analysis with one of the Cape Town Training Analysts by September 2022.

Any further questions and your application should be addressed to the Director of Training, Mark Solms, at [marksolms@mweb.co.za](mailto:marksolms@mweb.co.za)

The next intake for Johannesburg is scheduled for September 2024.

**Best wishes**  
**Elda Storck**  
**President of SAPA and SAPI**

# Groups meeting at Coombe Place



Above: Here's the other Clinical Seminar group, SAPI Jhb Group 1, who had a hybrid meeting with Jeanine de Villiers (on the screen). From left: Bruce Laing, Leigh Cox, Siobhan Carter-Brown, Rochelle Grossman and Ntshediseng Tlooko.



Left: Two Clinical Seminar groups could meet at Coombe Place in Rivonia in July. Here are some of SAPI Jhb Group 3's 12 members getting ready for the meeting. From left: Deborah Ashdown, Corné Wentzel, Alan Sosnovik, Kelly Bild and Barbara Chandler.

Below: Anele Honono, Mary-Anne Smith (psychoanalyst facilitator), Phumelele Masondo, Ntshediseng Tlooko and Lauren Bock are no strangers to Coombe Place. They are part of the second Intergenerational Transfer of the Trauma of Apartheid (ITTA) group in Johannesburg and have been meeting at the premises out of lockdown periods.



# A tribute to Chabani Manganyi

by Heather Jones Petersen

**The life and work of N. Chabani Manganyi provides an exemplary model of linking psychoanalytic psychotherapy to the real-life challenges of living under the constraints of race and class. Now in retirement after a life of significant achievement, Manganyi deserves to be richly honoured by the broader psychoanalytic community.**

Coming from a rural Limpopo village, Manganyi had to live away from his family in order to get a high-school education, which he did by working in the homes of those who accommodated him. As one of two students from his high school that achieved a university entrance qualification, he was forced by the apartheid higher education system to enter as student number 11 out of 100 at the University of the North (Turfloop) founding class of 1960. Turfloop had been established as part of the broader racialisation of apartheid higher education and, in its first five years, was under the academic supervision of the University of South Africa (Unisa). With these limited resources and difficult circumstances, Manganyi completed his undergraduate and honours degrees in psychology within five years.

He then began a career in industrial psychology while enrolling for a master's degree at Unisa which he completed in 1968. Immediately thereafter he enrolled for his doctorate with Unisa and graduated with a D.Litt et Phil just two years later.

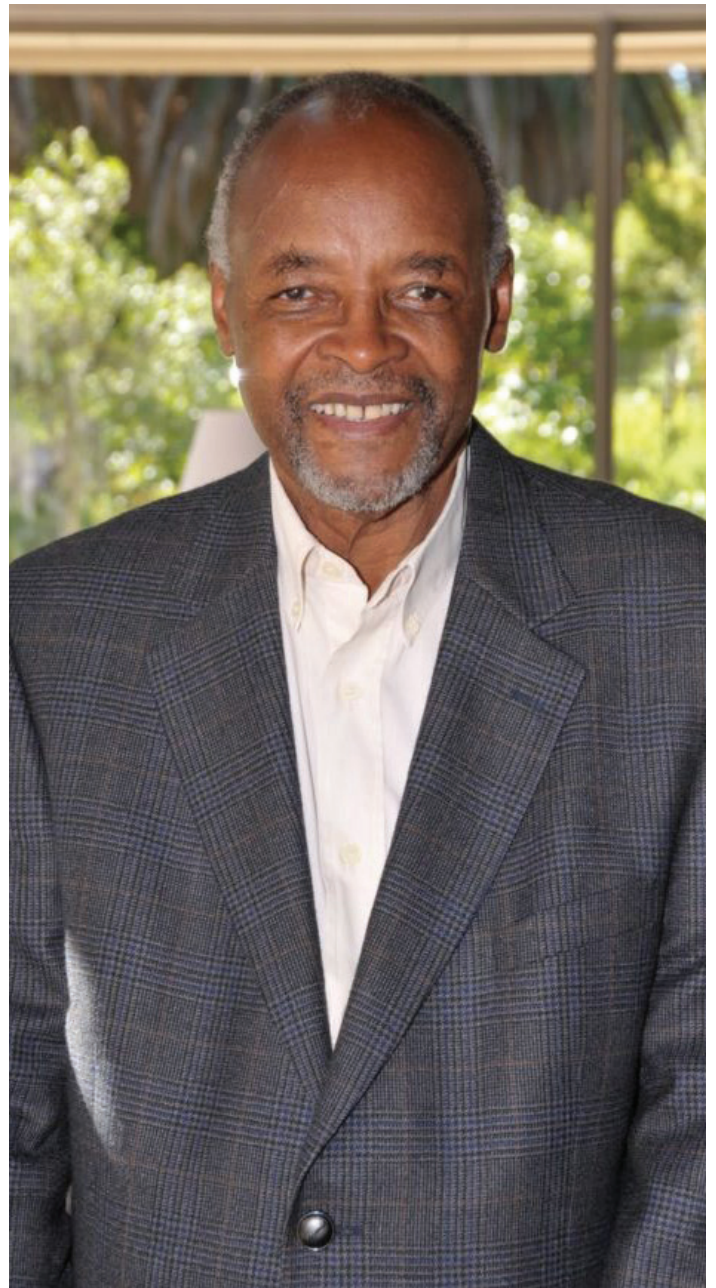
By 1973, just 13 years after entering university as a rural schoolboy, he had achieved his doctorate, undertaken a clinical internship at Baragwanath, published a number of academic articles and entered into a post-doctoral fellowship at Yale University while Ravan published his first book, *Being-black-in-*

*His interest in psychoanalytic psychotherapy was deepened during a two-year post-doctoral fellowship at Yale where he worked in a psychoanalytic training and treatment facility*

*the-world.* Under ideal conditions these achievements would be stellar. In apartheid South Africa they were remarkable.

Manganyi's entry into clinical psychology came as a result of an experience of racism in the workplace. In 1969, on graduating with his master's degree, he was recruited by the Ellerine brothers to become the first black Employee Relations Officer at their furniture company, Ellerines. Tasked with finding out why there was such a high turnover of black supervisory staff in the Ellerines stores, his internal research found that this was due to the racist attitudes of the white store managers. His report on this cost him his job. He was ordered to resign or face summary dismissal.

This racist incident led Manganyi to abandon his thoughts of practising as an industrial psychologist and to move into clinical psychology. He was accepted for a clinical Internship at Wits but could not train at the only official training site, Tara, as it was reserved for whites. He was placed at Baragwanath where he was the only clinical psychologist in a medical setting governed by psychiatrists, with psychotropic medication



being the primary treatment modality for mental health issues. To his credit Manganyi learnt what he could from them, especially in the area of neuropsychology. He increasingly started challenging his colleagues from other fields on the preferred mode of treatment.

Manganyi is not only a significant and pioneering figure for psychology in South Africa, but also for our SAPA and SAPI communities. While never training as an analyst, he was drawn to thinking psychoanalytically very early on, despite the dominant psychiatric model he was confronted with at Baragwanath. His first academic paper, published in 1970, was titled, "Neurotic Compromise Solutions and Symptom Sophistication in Cases of Hysteria in the African". In it, he linked Freud's understanding of hysteria with the real-life traumas facing African women in the urban township of Soweto.

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continued from "A tribute to Chabani Manganyi"

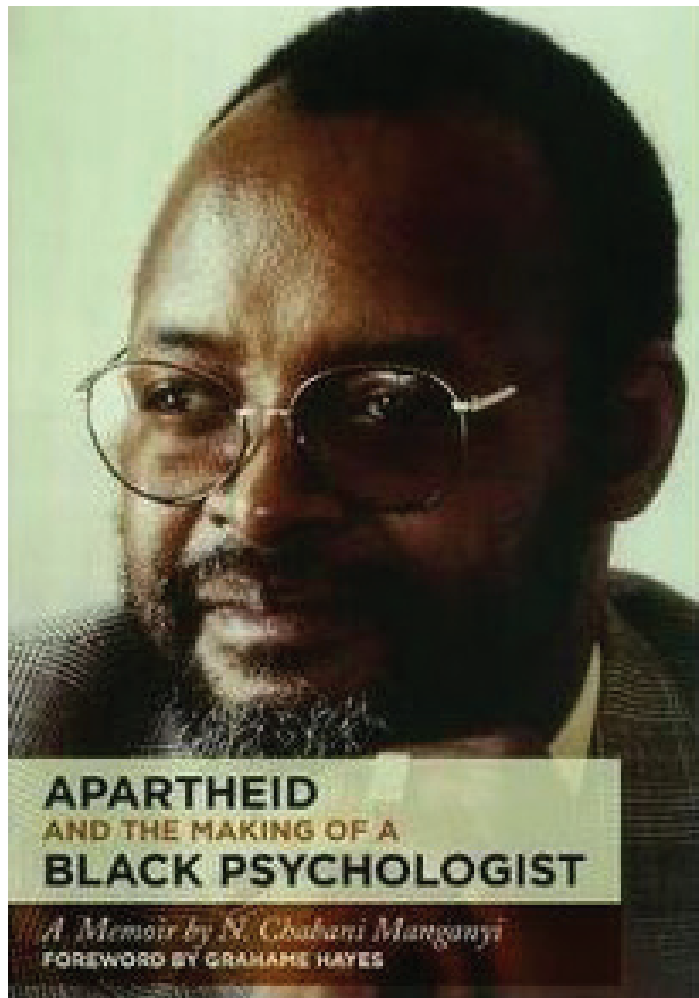
His interest in psychoanalytic psychotherapy was deepened during a two-year post-doctoral fellowship at Yale where he worked in a psychoanalytic training and treatment facility. He describes "reading himself deeply and widely into Freudianism", as well as being widely engaged with the Tavistock Group Relations Conference approach which helped him link his analytic thinking to larger social and political systems. This linkage of analytic, neuropsychological and social systemic thinking came to play a central role in the remainder of Chabani's illustrious career.

Manganyi was the model of an engaged intellectual. His book, *Mashangu's Reverie*, published in 1977, drew from the well of Biko's Black Consciousness and continued his project of situating the practice of psychology within the broader context of the political and social ferment of the time. This work of political engagement was translated into direct practice during the 1980s when Manganyi gave expert evidence in mitigation of sentence at a number of high-profile political trials, including those of Peter Mokaba, Robert McBride and Greta Apelgren.

His later career saw him move into a leadership position in academic administration. He established the psychology department at the University of the Transkei (Unitra), was appointed vice-chancellor at Turfloop and served as director general of education in the Mandela Presidency.

His writing shifted to biography. His portraits of ESKIA Mphahlele and Gerald Sekoto are classics in this genre.

N. Chabani Manganyi deserves his position as a giant in the development of psychoanalytic psychotherapy in South Africa. SAPI and SAPA honour him as such.



# Zamo Mbele's review of Chabani Manganyi's last book

**We want to thank *Psycho-analytic Psychotherapy in South Africa* (24(1), 2016) and Zamo Mbele for giving us permission to make this review available to you. Here are the two first paragraphs of the article. Please note we attach the whole article together with the newsletter.**

"Professor Chabani Manganyi presets his memoir, *Apartheid and the Making of a Black Psychologist* (2016), in Mavambe – a place he calls home. He graduates to the less rural and rustic hospital of Baragwanath Hospital (now Chris Hani Baragwanath Academic Hospital), on the somewhat periphery of the South Western Township (Soweto). While on the periphery, it is certainly the heart of Soweto's health needs and in the heart of Sowetans respectively. He notes his problematic and painful exclusion from Tara Hospital early in his memoir, which is significantly different and displaced from the two former contexts. I am deeply familiar, from vivid and visceral personal and professional experiences, with these milieus. However, I recognise the striking paradox between his and my own experiences of these contexts, as a Black psychologist currently employed at Tara Hospital. I recognise that a reading of the memoir would lift as many consensual themes as it would idiosyncratic reflections, including an important reflection on the marginal man (see *Psycho-analytic Psychotherapy in South Africa*, 24(1) 2016 92 below) and the exilic state experienced in Manganyi's pursuit of becoming one of the first Black psychologists.

The memoir explores many other and equally diverse and divergent geographical, political, social, economic and academic contexts that Manganyi traverses with both an unease and a finesse, which bear on his professional and personal identity. Manganyi's memoir reflects excruciatingly on the identity of the profession and discipline of psychology in South Africa, during and shortly after Apartheid. While it is difficult to define distinctly the period of Apartheid, Manganyi's memoir is set in the midst of this oppressive and dehumanising regime. The parallel narrative apparent in the memoir is an account of the collusion of the discipline and profession of psychology with this status quo. With sophistication Manganyi exposes how the malignant ethos of Apartheid cascaded into everyday experiences and interactions, as a 'banality of evil' (Arendt, 1963)."

Left: The cover of Chabani Manganyi's last book

# SAPI's leadership structures

by *Vanessa Dantas e Sá*

**Looking into the future - and the growth of SAPI - an expanded structure for SAPI is being explored in the Exco and with the support of the Board, with the view of encouraging sustainable and wide leadership. This multi-committee structure will be set up in the next few months, functioning from the beginning of 2023.**

The SAPI/SAPA Conferences Committee, as well as the SAPI/SAPA Low Fee Services (LFS) Johannesburg and Cape Town committees will continue to perform their vital roles on behalf of both organisations.

Six new committees, under the guidance of the Exco, will support the membership in various ways. The SAPI Exco will continue to ensure that our constitution is upheld and that our organisation remains an alive source of professional and collegial support for South African and South Africa-based mental health practitioners.

We are pleased to have had several volunteers come forward already. Don't hesitate to contact us should you feel a calling towards participating in the leadership of our organisation in any of the committees briefly described below.

## **SAPI Psychotherapy College**

The SAPI Psychotherapy College, headed by Nicola Dugmore, is currently finalising the training curriculum and working towards the first intake in early 2023 (see more on page 1). The College answers directly to the SAPI Board and works alongside the Exco.

## **SAPI Membership Committee**

The SAPI Membership Committee, headed by the SAPI chair and vice-chair, will have as its main concern looking after SAPI members. This will include welcoming and briefing new members, liaising with the SAPA Clinical Seminars Committee, liaising with and meeting biannually with group reps and giving support in the provision of Zoom links/venue logistics.

## **SAPI Ethics Mediation Committee**

The SAPI Ethics Mediation Committee will be hearing, mediating and aiming to resolve any ethics concerns that are brought forward by members of SAPI.

## **SAPI NEWS**

The SAPI NEWS, chaired by Teboho Monyamane, will take on the task of keeping psychoanalytic dialogue in South Africa alive, with news about the organisation, as well as other relevant discussions.

## **SAPI Events Committee**

The SAPI Events Committee will be organising the logistics for our online Education Day and in-person conferences, as well as other events throughout the year, working alongside and supporting the existing SAPA/SAPI Conferences Committee.

## **CPD committee**

The CPD Committee, chaired by Hasmita Hardudh-Dass, will be working on all our CPD applications. They will also explore whether SAPI can become accredited to dispense CPD points.



Above: Ruben and Carol Richards.

Hear this interview: <https://www.facebook.com/watch/>

## Dear Colleagues

**I am taking an extraordinary step to write this short note to you. It relates to the implications for my practice resulting from the recent allegations in the media that my husband, Ruben Richards, the now former Executive Mayor of the Cederberg Municipality, is under investigation for fraud and corruption as well as land grabbing, theft, misleading the council regarding his business interests, and a range of other "crimes". There is no shortage of allegations.**

In short, I think it is wiser for me to step back from organisational activities and roles until Ruben's very public matter is resolved. And knowing government processes, this could take a while.

Ruben is still a councillor of the Cederberg municipality but no longer the mayor as he was voted out of that position last week. For more detail see the attached letter Ruben wrote to his Cederberg Eerste constituency. Ruben has pledged his full support for a full investigation saying to the municipal council that he has nothing to hide. These processes have implications for Ruben's other businesses as well.

Ruben (and consequently the Richards' family name) has become the target of a political vendetta due to his attempts to fix the municipality since he became mayor. For example he uncovered that senior managers who falsified their qualifications earn top salaries in the municipality. They have been criminally charged as a result. These are matters of public knowledge.

I am afraid that as a family we are headed for a long, uncomfortable, unnecessary and very public ride as Ruben goes into battle to defend our name and reputations which are under attack.

Thanks for understanding.

**Carol Richards**  
21 July 2022

# Children in mind



Their mental health in today's world  
and what we can do to help them

**Jenny Perkel**

*Children in Mind engages with the complexity of child development and provides answers to questions about how to help children facing risks in a range of contexts . . . An essential aid for parents, teachers and health professionals.*

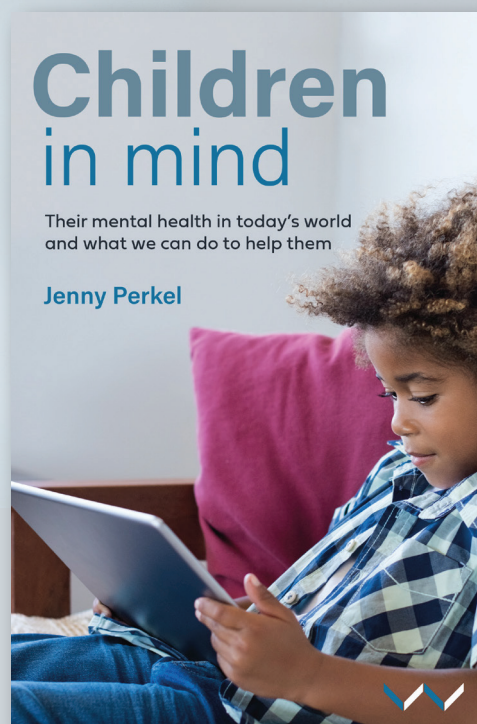
— **Katherine Bain**, is Associate Professor of Psychology at the University of Witwatersrand, Johannesburg, and editor of the journal *Psychoanalytic Practice*

*Children in Mind* is a clinical psychologist's investigation about whether today's children and adolescents are more mentally distressed than they used to be. It offers some ideas about how to improve children's mental health and wellbeing.

*Children in Mind* offers a modern and updated look at clinical child psychology and the relationship between this and the world in which today's children are being raised. The book is suitable for undergraduate and postgraduate students as well as trained professionals in the areas of psychology, psychiatry, child development, social science, education and child health. It is also well suited to parents and the general public. The book is relevant for children in all countries across the globe and it may hold particular value when trying to understand the mental health of children in South Africa and other developing communities.

The book is based on recent psychological, psychiatric and epidemiological evidence-based research as well as findings based on neurobiology and genetics. It includes discussions about:

- Adversity and trauma including early toxic stress and child abuse
- Poverty and distress that arises out of lower socio-economic circumstances
- Excessive use of screens, social media and the internet
- Extreme pressure and stress with regards to achievement and success
- The impact of the COVID-19 pandemic
- Parenting attitudes, destructive patterns in parent-child relationships, discipline and the end of corporal punishment
- Alienation from nature and the outdoors, restricted movement and insufficient freedom
- High conflict divorce
- Modern families in all their complexities



## About the Author

**Jenny Perkel** is a Cape Town-based clinical psychologist in private practice. She is the author of *Babies in Mind* (2008).

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# Prayer as a process that makes the unconscious conscious

by Amo Ngoepe

**I am interested in deepening and understanding religion, spirituality and faith rituals from a psychoanalytic lens.**

Some of my favourite hymns are about prayer. There's a Sesotho hymn that goes: "Thapelo tsa rona, di tla nyolohela, di tla nyolohela, hodimo ho Ntate," meaning our prayers will ascend up to God. Another Zulu hymn goes: "uJesu uyalalela, aphenhlele umkhuleko, letho konke kujesu ngomkhuleko," meaning Jesus listens when we pray and responds to our prayers, ask anything to Jesus in prayer.

Prayer is one of the core practices of many faith communities. I always say I was raised by the prayers of my parents and great grandparents, the prayers of many ancestors in our



nation. There are many of us who share this sentiment. This aroused my curiosity and made me wonder *what is prayer and what happens when we pray* and, more so, may there be a relationship between prayer and the unconscious, prayer and making the unconscious conscious?

I'll share a story from James Baldwin's novel, *Go Tell It on the Mountain*. In this story there's a character, Florence, who finds out she is sick - dying - and she has not told anyone. She is sixty and has not been to church in a very long time, yet in her most vulnerable, unuttered moment, her only solace is church. Finally, in church it comes to her that she has forgotten how to pray. She remembers how her mother used to pray for her. Her mother taught her that, "the way to pray was to forget everything and to pour out of the heart, like water from a bucket, ... all thoughts of self, all malice for one's enemies; to come boldly, and yet more humbly than a little child, before the Giver of all good things".

The story goes on to say: "As she knelt down and prayed, it was as though she had been hurled outward into time, where no boundaries were, and she cried aloud, as she had never in all her life cried before, falling on her face on the altar, at the feet of the older black woman. Her tears came down like burning rain."

Otto Rank, an Austrian psychoanalyst, speaking of the epistemology of speech and language, says the earliest forms of speech are akin to prayer, the kind of speech that expresses what is deeply felt, a "discharge of inner tension". He adds to this to state how language in its innate, "chaotic" nature is artistic creation at its highest peak. So, when we pray, we create, we express our deepest struggles, disappointments; we express our wishes, desires, aspirations unreservedly, we gradually bring to consciousness "those parts of ourselves not yet reflected on or linguistically encoded", as psychoanalyst Daniel Stern would say.

Ann Ulanov, a psychotherapist, also speaks of primary speech as pre-verbal and that the act of prayer brings to surface deep emotions, images and experiences. And re-iterates that, "when we pray to be cured of illness ... a passing difficulty or one that might be very serious indeed, we have little trouble admitting what it is that is bothering us ... but in our prayer, we usually let it out". And, therefore she says, in praying, unresolved tensions are brought to surface, enabling mourning if necessary and a recovery of sense of self.

In this act of prayer, Florence was witnessed in a safe holding environment, enabled to acknowledge and grieve her unutterable pain, to recover her sense of self. So, I think practices such as prayer enable us to give expression to hard feelings, in this way guiding us in the here and now as we recover our sense of self and make our way back to ourselves.