

# **Psychological Applications and Trends**

## **2022**

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## FOREWORD

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This book contains a compilation of papers presented at the International Psychological Applications Conference and Trends (InPACT) 2022, organized by the World Institute for Advanced Research and Science (W.I.A.R.S.), held in Funchal, Madeira Island, Portugal, from 23 to 25 of April 2022.

Modern psychology offers a large range of scientific fields where it can be applied. The goal of understanding individuals and groups (mental functions and behavioral standpoints), from this academic and practical scientific discipline, aims ultimately to benefit society.

The International Conference seeks to provide some answers and explore the several areas within the Psychology field, new developments in studies and proposals for future scientific projects. The goal is to offer a worldwide connection between psychologists, researchers and lecturers, from a wide range of academic fields, interested in exploring and giving their contribution in psychological issues. We take pride in having been able to connect and bring together academics, scholars, practitioners and others interested in a field that is fertile in new perspectives, ideas and knowledge.

We counted on an extensive variety of contributors and presenters, which can supplement the view of the human essence and behavior, showing the impact of their different personal, academic and cultural experiences. This is, certainly, one of the reasons there are several nationalities and cultures represented, inspiring multi-disciplinary collaborative links, fomenting intellectual encounters and development.

InPACT 2022 received 364 submissions, from more than 35 different countries all over the world, reviewed by a double-blind process. Submissions were prepared to take the form of Oral Presentations, Posters and Virtual Presentations. 121 submissions (overall, 33% acceptance rate) were accepted for presentation at the conference.

The conference also includes:

- One keynote presentation by Prof. Dr. Ross White (Professor of Clinical Psychology, School of Psychology, Queen's University Belfast, Northern Ireland, United Kingdom).
- Two Special Talks, one by Dr. Ana Gaspar and Prof. Dr. Clara Pracana (both from the Portuguese Association of Psychoanalysis and Psychoanalytical Psychotherapy, Portugal), and one by Prof. Dr. Michael Wang (Emeritus Professor of Clinical Psychology, University of Leicester, United Kingdom).

We would like to express our gratitude to our invitees.

This year we also counted on the support of "Madeira Promotion Bureau", contributing to the success of the event and providing a pleasant experience to all InPACT 2022 participants. We would like to thank the "Madeira Promotion Bureau" for welcoming InPACT 2022 to its beautiful island.

The Conference addresses different categories inside Applied Psychology area and papers fit broadly into one of the named themes and sub-themes. The conference program includes six main broad-ranging categories that cover diversified interest areas:

- **CLINICAL PSYCHOLOGY:** Emotions and related psychological processes; Assessment; Psychotherapy and counseling; Addictive behaviors; Eating disorders; Personality disorders; Quality of life and mental health; Communication within relationships; Services of mental health; and Psychopathology.
- **EDUCATIONAL PSYCHOLOGY:** Language and cognitive processes; School environment and childhood disorders; Parenting and parenting related processes; Learning and technology; Psychology in schools; Intelligence and creativity; Motivation in classroom; Perspectives on teaching; Assessment and evaluation; and Individual differences in learning.
- **SOCIAL PSYCHOLOGY:** Cross-cultural dimensions of mental disorders; Employment issues and training; Organizational psychology; Psychology in politics and international issues; Social factors in adolescence and its development; Social anxiety and self-esteem; Immigration and social policy;

Self-efficacy and identity development; Parenting and social support; Addiction and stigmatization; and Psychological and social impact of virtual networks.

- **LEGAL PSYCHOLOGY:** Violence and trauma; Mass-media and aggression; Intra-familial violence; Juvenile delinquency; Aggressive behavior in childhood; Internet offending; Working with crime perpetrators; Forensic psychology; Violent risk assessment; and Law enforcement and stress.
- **COGNITIVE AND EXPERIMENTAL PSYCHOLOGY:** Perception, memory, and attention; Decision making and problem-solving; Concept formation, reasoning, and judgment; Language processing; Learning skills and education; Cognitive Neuroscience; Computer analogies and information processing (Artificial Intelligence and computer simulations); Social and cultural factors in the cognitive approach; Experimental methods, research and statistics; and Biopsychology.
- **PSYCHOANALYSIS AND PSYCHOANALYTICAL PSYCHOTHERAPY:** Psychoanalysis and psychology; The unconscious; The Oedipus complex; Psychoanalysis of children; Pathological mourning; Addictive personalities; Borderline organizations; Narcissistic personalities; Anxiety and phobias; Psychosis; Neuropsychoanalysis.

This book contains the results of the different researches conducted by authors who focused on what they are passionate about: to study and develop research in areas related to Psychology and its applications. It includes an extensive variety of contributors and presenters that are hereby sharing with us their different personal, academic and cultural experiences.

We would like to thank all the authors and participants, the members of the academic scientific committee, and of course, to the organizing and administration team for making and putting this conference together.

Looking forward to continuing our collaboration in the future,

Prof. Clara Pracana

*Full and Training Member of the Portuguese Association of Psychoanalysis and Psychoanalytic Psychotherapy, Portugal  
Conference and Program Co-Chair*

Prof. Michael Wang

*Emeritus Professor of Clinical Psychology, University of Leicester, United Kingdom  
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## KEYNOTE LECTURE

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### SUPPORTING THE MENTAL HEALTH NEEDS OF FORCIBLY DISPLACED PEOPLE

**Prof. Dr. Ross White**

*PhD, D.ClinPsy*

*Professor of Clinical Psychology, School of Psychology, Queen's University Belfast, Northern Ireland  
(United Kingdom)*

#### Abstract

The United Nations High Commissioner for Refugees (UNHCR) estimated that as of 2021 there were currently 84 million who have been forcibly displaced from their homes across the globe. The conflict in Ukraine has led to a further marked increase in these numbers. Mental health difficulties have been shown to be elevated in forcibly displaced people (including asylum seeking and refugee populations). Risk factors can be associated with events that occurred prior to, during, and after the migratory journey. Whilst there is recognition of the important impact that a history of traumatic events (e.g., torture, abuse and neglect) can have, social adversity in the form of 'daily stressors' (e.g., a lack of access to basic resources, isolation, lack of safety and security, family violence) is being increasingly recognised as an important determinant of the mental health of forcibly displaced people. Concerns have been raised about the potential medicalization of social adversity faced by displaced populations. There has also been a comparative lack of research investigating approaches that may be helpful for enhancing the quality of life and subjective wellbeing of forcibly displaced people. Psychosocial interventions and low-intensity psychological interventions can provide scalable opportunities for treating common mental disorders and promoting wellbeing. This presentation will focus on research studies that I have been involved in which have been undertaken in the EU and in sub-Saharan Africa to evaluate the efficacy of psychosocial interventions for forcibly displaced people. These projects have involved the linguistic and cultural adaptation of interventions and assessment measures. The implications that this research has for the integration of forcibly displaced people in the EU and beyond will be discussed. This will include a focus on conceptual frameworks that provide opportunities for situating determinants of mental health in the socio-political context in which forcibly displaced people live their lives, and not just risk- and protective-factors specific to the individual.

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#### Biography

Prof. Ross White (PhD, DClinPsy) is a Professor of Clinical Psychology at Queen's University Belfast. He is an expert in Global Mental Health. He was lead editor of 'The Palgrave Handbook of Socio-cultural Perspectives on Global Mental Health'. Ross has research collaborations with the World Health Organization and United Nations High Commissioner for Refugees investigating the efficacy of psychosocial interventions for reducing distress experienced by refugees particularly in the context and/or aftermath of humanitarian crises. He also has an interest in the processes involved in the linguistic/cultural adaptation of psychological therapies. Ross is the Principal Investigator on the ESRC/AHRC funded Community-based Sociotherapy Adapted for Refugees (COSTAR) project that is evaluating a psychosocial intervention for Congolese refugees living in Uganda and Rwanda. Ross was a co-investigator on the EU Horizon2020 funded Refugee Emergency: DEFining and Implementing Novel Evidence-based psychosocial interventions (RE-DEFINE) project that is evaluating a group-based guided self-help intervention for refugees and asylum seekers across the EU and in Turkey.

## SPECIAL TALKS

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### PSYCHOANALYSIS AND BUDDHISM: THE TRUE NATURE OF THE MIND

**Dr. Ana Gaspar<sup>1</sup>, & Prof. Dr. Clara Pracana<sup>2</sup>**

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*Portuguese Association of Psychoanalysis and Psychoanalytical Psychotherapy, Lisbon (Portugal)*

#### Abstract

This paper analyzes the nature of mind and the relationship between Psycho-analysis and Buddhism. On the side of Psycho-analysis, we will consider the three theories of W. R. Bion: The theory of thinking, the theory of knowledge and the theory of transformations.

On the side of Buddhism: The Buddha's four noble truths.

We hope to convey how the intercrossing of these two models of understanding the world and the mind can be fruitful and enlightening. We will see how Bion's concept of "O" is quite similar to what Buddhists refer to when they speak of the "true nature of the mind".

We'll also see the psychological benefits of meditation and its impact on the brain, analyzed by neuroscientists.

**Keywords:** *Freud, Bion, Dalai Lama, meditation, Buddhism, Psycho-analysis, truth, true nature of the mind, awakening, self-knowledge.*

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#### 1. Buddhism

One of the simplest definitions of Buddhism is that of a set of methods that help to develop the human potential through an understanding of the true nature of the mind. These methods include several practices - namely, meditation - and are proposed by the Dalai Lama, who refers to Buddhism, in a secular perspective, as a "science of the mind" (1).

Learning the Buddhist teachings begins with logical understanding. The Dalai Lama himself states that "Buddhist teachings are not simple mysticism; they are based on reason" (1). Reason is used to know the mind. This knowledge is not finished knowledge because it cultivates detachment from fixed ideas and habits.

For Buddhism, the pursuit of wisdom is not sufficient. It is necessary to learn from one's own experience (e.g., the experience of meditation). "Buddhists do not believe in the Buddha's teachings simply because he expounded them. We approach the teachings with a skeptical attitude and then investigate whether they are correct" (1). Without experience we cannot verify the teachings.

Essentially, Buddhism is based on the idea that the mind precedes all things and that we are the ones who create the reality we live in. Therefore, we must question what world we are building in our heads. And that's exactly where Prince Siddhartha Gautama started, when he sat meditating by a tree. And he did something very promising: he disobeyed and investigated.

S. Gautama decided to break the then current rules that aimed to achieve salvation and went in search, by himself, for the solution to suffering. To this end, he decided to start investigating precisely where suffering began: his own mind. He sat by a tree meditating for several days, and found what he was looking for: freedom from suffering and a clear vision of reality, the ultimate reality. S. Gautama awoke recognizing that ultimate reality is the true nature of the mind. He became enlightened, attained Nirvana, became Buddha, good metaphors for what in the 21st century could be called a state of awakened consciousness.

## 2. Freud and the Neurosciences

Bringing psychoanalysis and Buddhism together can elicit a vague, somewhat neurotic feeling of heresy among Freud's heirs. The description to Freud by French writer and Nobel laureate in Literature Romain Rolland of the mystical state he had experienced, is well known. In the description, Rolland used the masterful poetic image of "oceanic feeling". Freud diagnosed a regression "to a primitive stage of the feeling of the ego" (2), a primary ego feeling. Freud hypothesized that elements of the primitive ego - which are undifferentiated from the world - could be preserved in the adult, along with all the transformations that usually follow in mental development.

In this regard, Goleman and Davidson (3) point out that at the time, Freud did not have the means to ascertain that the state of consciousness reached by Rolland would be identical to the one observed and named today, using advanced imaging techniques, as a high synchronization state.

These authors also noted, when studying the brain of a Tibetan Buddhist monk (Yongey Mingyur Rinpoche) in a state of compassion meditation, a sudden and massive burst of electrical activity that lasted the entire time of the meditation (and the monk did not move a single millimeter), as well as a whole minute of gamma waves activity (revealing a high-amplitude synchrony that emerges at the moment when different brain regions fire in harmony - like what happens in moments of intuition, when different pieces of a mental puzzle "fit" together), in contrast to "normal" people, who only manage to reach a maximum of 12 seconds when they have an episode of creative intuition.

Furthermore, the brain of this 41-year-old monk was close to that of a 33-year-old one. These authors' thesis is that they found a true "altered trait" - within the framework of recent discoveries on neuroplasticity - like a neuronal signature that shows a lasting and revealing transformation, not of a regression to early stages of development, but of a functional excellence never found before.

## 3. William James, mindfulness, and the awakening of consciousness

Epstein (4), an author who has studied the relationship between Buddhism and Western psychology, says that at the beginning of the 20th century, William James had already been impressed by the essential psychological dimension of the Buddhist experience and predicted that it would have a major influence on Western psychology. However, this did not happen, at least in the times that immediately followed.

It was Freud who had a great impact on Western psychology, and furthermore, after the split with Jung, oriental thought would eventually be demoted, and would end up being encompassed in what later came to be called "alternative therapies".

Recently, the West became interested in Buddhism again, what was evident in the attention shown in the study of meditation practices and their application to psychotherapies, such as the Mindfulness program (created in 1979 by Jon Kabat-Zinn) and its connection to Cognitive-Behavioral Therapies. However, the reflection we want to bring here, is not a proposal of a psychotherapeutic model, but a possibility of looking at the nature of the mind, through the convergence of the path presented by Buddhism and a model of contemporary psychoanalysis, specifically the theories of W. Bion. Following this, we will hypothesize about the benefits of Buddhist meditation practices, not for patients seeking psychotherapy, but for psychoanalysts and psychotherapists.

In order to produce this hypothesis, we are going to make a very simple and direct connection between the Four Noble Truths that constitute the foundations of Buddhism and the three fundamental theories of Bion.

## 4. The four noble truths

Upon awakening, Siddhartha Gautama must have realized the overwhelming impact of his discovery and remained silent for a while, probably not knowing how he was going to convey it. It's not difficult to understand, in the beginning of the 21st century, Buddha's hesitations 2500 years ago, for what he had to show was the reality of our suffering, and for what his proposal was to examine our minds with such frankness that we would prefer not to do it. This is what we find in clinical practice. It is what we find within us, if we examine our minds carefully.

- **First noble truth: recognize suffering:** If we want to be free from suffering, the first Noble Truth tells us that the first thing to do is to recognize suffering itself, from the most obvious, e.g., physical pain, going through to the suffering due to the permanent change of the states of pleasure and happiness, because they simply don't last and then comes frustration; and finally, a deeper suffering, which has to do with a profound ignorance about our true nature.

• **Second noble truth: attachment, aversion and dualism:** The Second Noble Truth presents the causes of suffering. For the Western world, suffering is the experience of physical or psychological pain. For Buddhism, suffering happens for the simple fact that we maintain an existence of illusion and ignorance about our own Self. Everyone, without exception, yearns to improve their state. And the overwhelming majority look for that even in external objects. In doing so, attachment ensues, to things, status, or pleasure. At the same time, this mindset creates rejection and aversion to what is unpleasant. In this way, our idea of Self is linked to craving and rejection which is itself a form of suffering that causes more suffering.

We are ignorant because we place our Self at the center of all phenomena, as a distinct entity, separate from others. The truth is that this perception is omnipresent in us. This is how we see ourselves and how we see reality all the time. Acknowledging this ignorance is no easy task.

• **Third noble truth: impermanence and interdependence:** The Third Noble Truth says that the causes of suffering or dissatisfaction can be eliminated. And for that it is necessary to eradicate the ignorance that upholds the separation between the Self and Others.

This idea of separation or dualism is linked to the conviction of the permanence and independence of phenomena. If we are willing to think clearly and rationally about reality, we realize though that everything is always changing, that is, everything is impermanent, and that everything is connected to everything, that is, all things are interdependent. When there is a change in one part, however insignificant it may be, everything changes because everything is connected.

• **Fourth noble truth: awakening of consciousness:** The possibility of eradicating suffering is reaffirmed in the fourth Noble Truth. This Truth introduces a path that leads to the liberation from ignorance, which involves freeing ourselves from a cycle of wandering around the Self, through a very deep knowledge about ourselves and about reality. It is an awakening of consciousness.

We know that one of the great unsolved mysteries of science is consciousness. Neuroscientists who knew nothing about meditation joined contemplatives who knew nothing about the brain, and the recent discipline of contemplative neuroscience was created. The meeting between these two sides took place for the first time formally in 1987 at the Mind and Life Institute (5) conference, organized by biologist Francisco Varela, with several other scientists and the Dalai Lama himself.

In 1989, another conference dedicated to the intersection of neurosciences and Buddhism took place. One of the neuroscientists, A. Damásio, who hypothesizes that consciousness is built in the brain, based his research on the brain. On the Buddhist side, it was mentioned that research on consciousness can be done directly. Buddhists enter highly concentrated meditative states and observe their nature.

The two positions seem irreconcilable insofar as they start from completely different assumptions, but the dialogue continues today.

If Freud inflicted the third blow on humanity's self-centeredness by claiming that with the discovery of the unconscious, the ego was no longer master of its own house (6), Buddhism goes a step further by claiming that, more than that, the ego is an illusion. The Self is, as we have seen, devoid of inherent and permanent existence, and to not recognize this is a cause of suffering. For Buddhism there is no distinction between conscious and unconscious; instead, different degrees of clarity and subtlety of consciousness are proposed, ranging from gross (brain-dependent) consciousness to subtle or primordial (brain-independent) consciousness (7).

It's not possible to use words to objectively describe primordial consciousness, although it is possible to recognize it through meditative experience. It's about recognizing something that is already there, and always has been.

The path that the Fourth Noble Truth points to is this awakening of consciousness, a path that gives us access to the true nature of the mind. It is precisely this awakening of consciousness that we will address in a cross analysis between W. Bion's psychoanalysis and Buddhism.

## 5. W.R. Bion's Psychoanalysis

W.R. Bion (1897-1979) was an English psychoanalyst who grounded his psychoanalytic model on the theories of S. Freud and M. Klein. The evolution of his work shows however that he would eventually move away from his antecessors and develop an original thought.

Bion was born in India to a traditional English family and was raised by an Indian nanny until he was 8 years old. Several authors mention this fact to hypothesize an influence and innovative relationship of eastern culture with his familiar western culture. No other psychoanalyst developed as he did the question of the true nature of the mind.

What we intend to show is the possibility of making a direct, simple, and immediate connection between the Four Noble Truths and the three main theories of W. R. Bion's psychoanalysis: the Theory of Thinking, Theory of Knowledge and Theory of Transformations. Furthermore, we want to show how, through these theories, Bion arrived at the true nature of the mind that coincides with the Buddhist proposal.

## **6. Theory of thinking and the first noble truth**

Thinking is central to Bion's psychoanalysis. Bion took a conceptual leap in relation to the classical Freudian psychoanalysis themes on the origin of sexuality or of conflicts between psychic instances and described psychopathological manifestations as disturbances in mental growth in which thought is stunted and does not develop.

Emotions are a part of this theory insofar as they are inseparable from thought. One of the most relevant examples of this connection is the dilemma that arises in the mind in the face of emotions that bring suffering: How can thought deal with the emotion of pain? For Bion, we have two options: fight or flight. If we run away, thought loses fluidity, gets stuck in the associative process, painfully repeats itself and there is no mental growth. This generates symptoms that can take many forms. Basically, all psychopathology can be reduced to the escape - more or less severe - from mental pain. If we face it, however, we develop thoughts, we develop new mental associations and we develop knowledge. This is how the mind grows, adapts, and transforms.

Between the Theory of Thinking and the First Noble Truth, the relationship could not be more direct, as the central point of both is the need to recognize suffering; otherwise, it will persist.

## **7. Theory of transformations and the third and fourth noble truths**

The Theory of Transformations identifies two types of transformation: the transformation we saw earlier, which is related to the knowledge link K and that simply refers to "knowing anything"; and the transformation that is in relation to the true nature of the mind. Bion designates this true nature by "O" and says that "O" represents the absolute immanent truth of any object; the human being does not know it; but one feels it and recognizes its presence, although unknowable. "O" is about becoming (8). What he means is that we can make a transformation beyond the mere knowledge of things. We can make transformations towards our true nature, but we cannot do it through simple knowledge. We can only do this by recognizing or feeling the presence of this truth in us. We can only access the true nature of our mind by becoming one with it. This is the pivotal point of resemblance to Buddhism, as it becomes evident that this "O" or ultimate reality or true nature of the mind is the primordial consciousness that we have just seen in Buddhism.

The Fourth Noble Truth points the way to the liberation from suffering through the recognition of consciousness. So, what are we talking about when we say liberation from suffering? We are talking about the transformations in "O" - for Bion; and the recognition of primordial consciousness - to Buddhism. Bion's intuition is close to Buddhism, as what is at stake here is not reaching "O", it is precisely recognizing something that is already in us.

## **8. The path of meditation**

So, we need to ask: What is the way to eliminate suffering and access the high-resolution state of lucidity of our consciousness? The Buddhist proposal is meditation.

Meditation appears to be an extraordinarily simple practice. It has the magic of being so basic and repetitive while simultaneously taking us to such heightened states. Meditation is being aware, it is observing what goes on in the mind. The focus can be any mental phenomenon, the sensation of breathing, a sound, a visual object, the flow of thoughts or consciousness itself. Observing the mind with awareness is the only way to detect mental activities. So, in meditation, we watch the thoughts/mental images arise and dissipate.

Currently, studies on the benefits of meditation abound. For example, Goleman and Davidson, report that with 8 minutes of meditation there is a temporary decrease in mind wandering, and with 30 minutes a day there's an improvement, in the short term, in both concentration and working memory. Also, after about 30 hours, spread over 8 weeks, the amygdala shows slowed reactivity meaning a significant improvement in stress reduction.

Meditation may have contraindications. The most obvious is that only a sufficiently strengthened Self will be able to free itself from the excesses of Self. Therefore, the proposal we leave here is not to recommend meditation for patients, but, as we have already mentioned, for psychoanalysts and psychotherapists.

## 9. How can meditation help the psychoanalyst/ psychotherapist?

Bion made a very specific recommendation to analysts. He mentions that for the analyst to be focused on “O”, a great amount of discipline is necessary. Such a discipline requires liberation from two types of mental phenomena: memory and desire. Memory is an attachment linked to the past; desire is an attachment linked to the future. The psychoanalyst's mind, stripping itself of past and future, becomes infinite.

As in the Buddhist perspective, the analyst achieves an open and receptive state of consciousness. Our hypothesis is then that this state can help psychoanalysts and psychotherapists to welcome the minds of their patients in a truer way.

We end with the following reflection: Buddhism and Bion's psychoanalysis lead us to the recognition of the true nature of our minds. To become who we truly are.

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### **Biographies**

**Ana Gaspar** studied Psychomotricity, Clinical Psychology and Philosophy of Science. She is a Psychoanalyst, with also a training in Psychodrama, Family Therapy, EMDR Therapy and Clinical Hypnosis. She has been interested in the relationship between Psychoanalysis and Poetic Imagination, which led her to publish a book about this topic and Gaston Bachelard Philosophy. Recently, she started focusing her research on the relationship between Psychoanalysis and Buddhism. At the moment, she works as a Clinical Psychologist at Nova University of Lisbon.

**Clara Pracana** is a psychoanalyst, a psychotherapist, a coach and a lecturer. She was born in the Azores, Portugal. She has a PhD in Applied Psychology (UNL, 2008), a Masters in Clinical Psychology and Psychopathology (ISPA, 2000), an MBA (UNL/Wharton School, 1982) and honors in Economics (ISEG, 1976). She teaches organizational behavior as an Invited Professor at ISMAT, Portugal, and is part of its scientific committee. She is a regular lecturer of psychoanalytical topics at APPPP, Portugal. She is also a tutor with the Lisbon MBA (UNL/UCL) and ISEG. She is a founding and training member of the Portuguese Association of Psychoanalysis and Psychoanalytical Psychotherapy as well as a member of the Portuguese Psychoanalytical Society, of the International Coaching Community (ICC) and of the American Psychological Association (APA). As a psychoanalyst, a counselor and an international certified coach, she has a private practice in Lisbon. Her research addresses guilt and shame, depression, emotional intelligence, leadership, change, motivation and group dynamics. She has published several papers and four books, mainly on psycho-analysis



# **30 YEARS AS A PSYCHOLOGIST WORKING ON THE PROBLEM OF ACCIDENTAL AWARENESS DURING GENERAL ANAESTHESIA AND SURGERY: A REFLECTION**

**Prof. Dr. Michael Wang**

*Emeritus Professor of Clinical Psychology, University of Leicester (United Kingdom)*

## **Abstract**

In 1989, having recently arrived in the Department of Psychology, University of Hull, England, I was approached by a local consultant anaesthetist, Dr Ian Russell: he had noticed that his American colleagues were collaborating with psychologists and wondered whether I might be interested. Thus began a thirty-year voyage of adventure and discovery into the nature of consciousness through the lens of general anaesthesia. It turned out that Dr Russell was one of only a handful of anaesthetists in the world conducting research with the Isolated Forearm Technique, which provides a window into consciousness and cognitive function during anaesthesia. I will summarise some of the highlights of the work, whilst also describing my experiences as a psychologist in the operating theatre, culminating in the award of the Humphry Davy Medal by the Royal College of Anaesthetists in 2015.

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## **Biography**

Prof. Michael Wang, BSc(Hons), MSc(Clin.Psy), PhD, C. Psychol., FBPsS, is Emeritus Professor of Clinical Psychology in the Clinical Psychology Unit, Centre for Medicine, University of Leicester, and former Director of the National Health Service-funded Doctoral Postgraduate Clinical Psychology Training Course (2005-2014). He is a former Chair of the Division of Clinical Psychology of the British Psychological Society. Prof. Wang is also a full practitioner member of the BPS Division of Neuropsychology and a member of the BPS Division of Health Psychology. He is Chair of the Association of Clinical Psychologists UK.

He has worked as a clinical psychologist for 40 years. Prior to his appointment in Leicester he was Director of the 6-year, integrated Doctoral Clinical Psychology Training Course at the University of Hull. Throughout his academic career he has maintained an Honorary Consultant role in the NHS, treating patients with anxiety disorders, depression and obsessional compulsive disorder. He has more than 20 years' experience of examining patients with traumatic brain injury for the UK courts.

He obtained his three degrees from the University of Manchester: following graduating with a BSc in Psychology in 1978 he began his professional postgraduate training in Clinical Psychology in the Faculty of Medicine. Subsequently he completed a research PhD in 1990 which investigated learning and memory in alcoholics.

Over recent years Prof Wang has gained an international reputation for his research on cognitive and memory function during general anaesthesia. In 2004 he organized the 6th International Symposium on Memory and Awareness in Anaesthesia and Intensive Care (in Hull) – the foremost international forum for clinical research in this particular field. He has held appointments on a number of prominent committees in the British Psychological Society including the professional accrediting body for clinical psychology training, and a committee that is in the process of determining national standards for competence in the use of neuropsychological tests. He has served as an expert advisor on a NICE (UK) Committee in relation to the monitoring of depth of anaesthesia and also as an expert member of the Royal College of Anaesthesia's National Audit Project 5 (a national audit of anaesthetic awareness reports). In 1999 he was made Fellow of the British Psychological Society and is also a Fellow of the Royal Society of Medicine.

In 2015 he was awarded the Humphry Davy Medal by the Royal College of Anaesthetists for his contribution to the understanding of accidental awareness during general anaesthesia.

Prof. Wang has published more than 60 papers in peer-reviewed journals, and numerous book chapters. He has been an invited speaker at international conferences on more than 30 occasions. In collaboration with colleagues, he has won more than £1.2 million in research funding. He has supervised more than 40 doctoral research projects over the past 25 years. He has been a regular contributor and session chair at recent InPACT conferences, and recently joined the conference team as a co-organiser.



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