

Rediscovering joy in primary care



Getting things
wrong



Bread and Roses



RA

Entangled Pasts
1768–now

supported by
The Terra Foundation





Balance Sheet

Description

The Dog Trainer

**Starting
Balance**

Date	Item Description	Received	Payment	Balance
	My name is Adeban They call me Sam I used to jump through the waves Now I teach the dogs to guard But I have their love			

Receivable	\$0.00
Payables	\$0.00
Current Balance	\$0.00



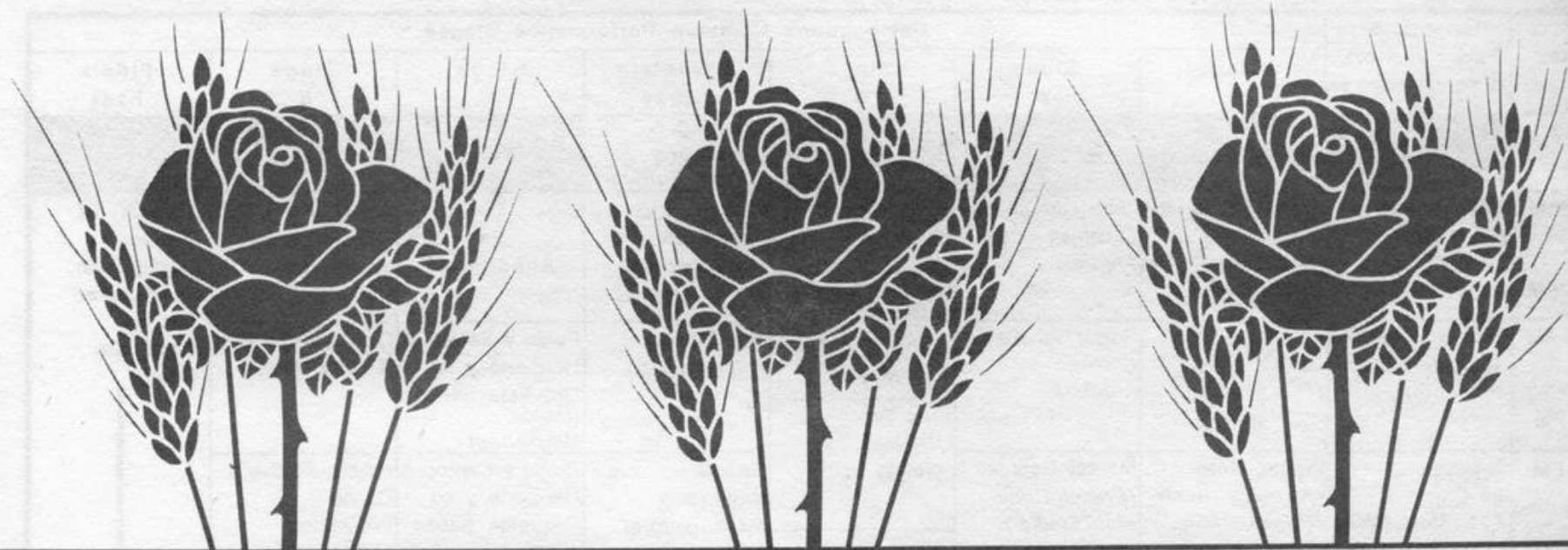
My name is Kwaboaso

They call me Polly

I painted patterns on my house

Now I keep their woodwork nice

But I have the shadows



BREAD & ROSES

- her vote will go toward helping forward the time when life's Bread, which is home, shelter and security, and the Roses of life – music, education, nature and books – shall be the heritage of every child that is born in the country in the government of which she has a voice.

4 September 1911

The Evening World (New York, NY)

Daily Magazine, pg. 8, col. 1: 021

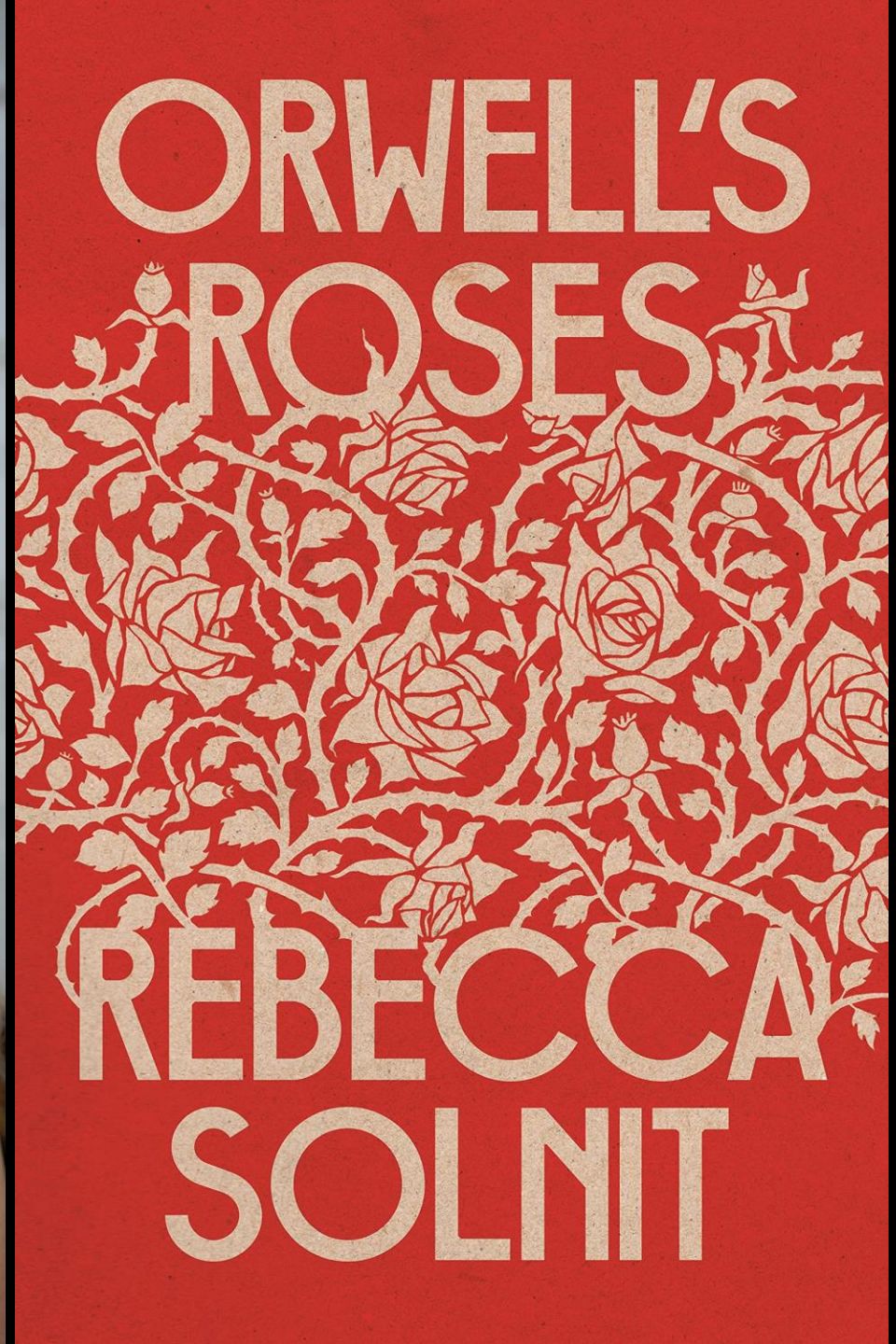


BREAD AND ROSES BY JAMES OPPENHEIM

AS WE COME MARCHING, MARCHING, WE BRING THE
GREATER DAYS =
THE RISING OF THE WOMEN MEANS THE RISING OF
THE RACE =
NO MORE THE DRUDGE AND IDLER = TEN THAT TOIL =
WHERE ONE REPOSES =
BUT A SHARING OF LIFE'S GLORIES: BREAD AND ROSES,
BREAD AND ROSES.

Small art and love and beauty
Their drudging spirits knew
Yes, it is bread we fight for
But we fight for roses too.

James Oppenheim
The American Magazine, December 1911



ORWELL'S
ROSES

REBECCA
SOLNIT

Bread fed the body, roses fed something subtler: not just hearts, but imaginations, psyches, senses, identities. It was a pretty slogan but a fierce argument that more than survival and bodily well-being were needed and were being demanded as a right.

Rebecca Solnit
Orwell's Roses, 2021

It was equally an argument against the idea that everything that human beings need can be reduced to quantifiable, tangible goods and conditions. Roses in these declarations stood for the way that human beings are complex, desires are irreducible, that what sustains us is often subtle and elusive.

Rebecca Solnit
Orwell's Roses, 2021

“Bread and roses” are what the humans involved in care – the patient and the clinician – want from healthcare. Bread is sustenance and therefore life; roses are courage and hope, curiosity and joy, and all that makes a life worth living. Bread is biology; roses are biography. Bread is transactional and technocratic; roses are relational. Bread is science; roses are care, kindness and love.

Heath I, Montori V M. Responding to the crisis of care *BMJ* 2023; 380: p464



BREAD & ROSES

- trivial, irrelevant,
indulgent, pointless,
distracted, or any of those
other pejoratives with
which the quantifiable
beats down the
unquantifiable.

Rebecca Solnit
Orwell's Roses, 2021

The terrible
legacy of
neoliberal
economics



ABBY INNES

LATE
SOVIET
BRITAIN

Why Materialist
Utopias Fail

Most remarkably of all, the neoliberal project would take hold through the 1970s, just as the Soviet planning system was demonstrating beyond a shadow of a doubt that governance systems based on closed-system reasoning were a recipe for quite staggering political and economic dysfunction.

Abby Innes
Late Soviet Britain, 2023

The shattering of the British state over the last forty years was driven by the idea that markets are always more efficient than the state: the private sector morally and functionally superior to the public sector.

Abby Innes
Late Soviet Britain, 2023

When it comes to the mechanics of government, both systems justify a near identical methodology of quantification, forecasting, target setting and output-planning ...

Abby Innes
Late Soviet Britain, 2023

Since the world in practice is dynamic and synergistic, ... it follows that the state's increasing reliance on methods that presume rational calculation within an unvarying underlying universal order can only lead to a continuous misfit between governmental theory and reality. These techniques will tend to fail around any task characterised by uncertainty, intricacy, interdependence and evolution ...

Abby Innes
Late Soviet Britain, 2023

Neoliberal economics
have made doctors
into little more than
drug-pushers



“Well, the people, I would say. There is no patent. Could you patent the sun?”



The book cover features a dark, atmospheric painting of a forest with tall, thin trees. On the left side, a white door is slightly ajar, revealing a glimpse of a lighter interior. The text is overlaid on the dark background in a white, elegant script font.

*Anne
Michaels*

a novel

held



... the avarice of
science, its conflation
of knowledge and
control ...

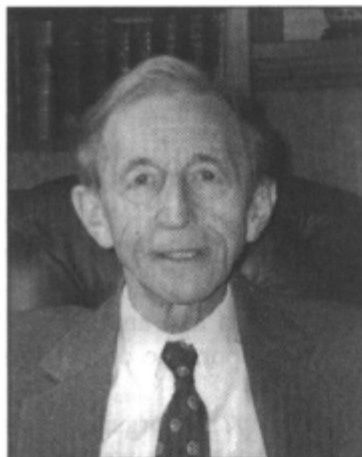
Anne Michaels
Held, 2023

Standing on the
shoulders of giants



The importance of being different

IAN R McWHINNEY



IT is an honour to give the William Pickles Lecture, and it is especially pleasing to give it in this part of Scotland, so near the birthplace of James Mackenzie. Mackenzie and Pickles were two of the most distinguished scientists general practice has produced. Mackenzie did his original research in Burnley on the western edge of the Pennines; Pickles did his in Aysgarth, on the eastern edge, only 35 miles away. Pickles must have known Burnley well, for he married a Burnley woman. There is no indication that the two men ever met. Even so, Pickles was profoundly influenced by Mackenzie's work. It was his reading in 1926 of Mackenzie's *Principles of Diagnosis and Treatment in Heart Conditions* that inspired Pickles to begin his research into the epidemiology of infectious diseases.

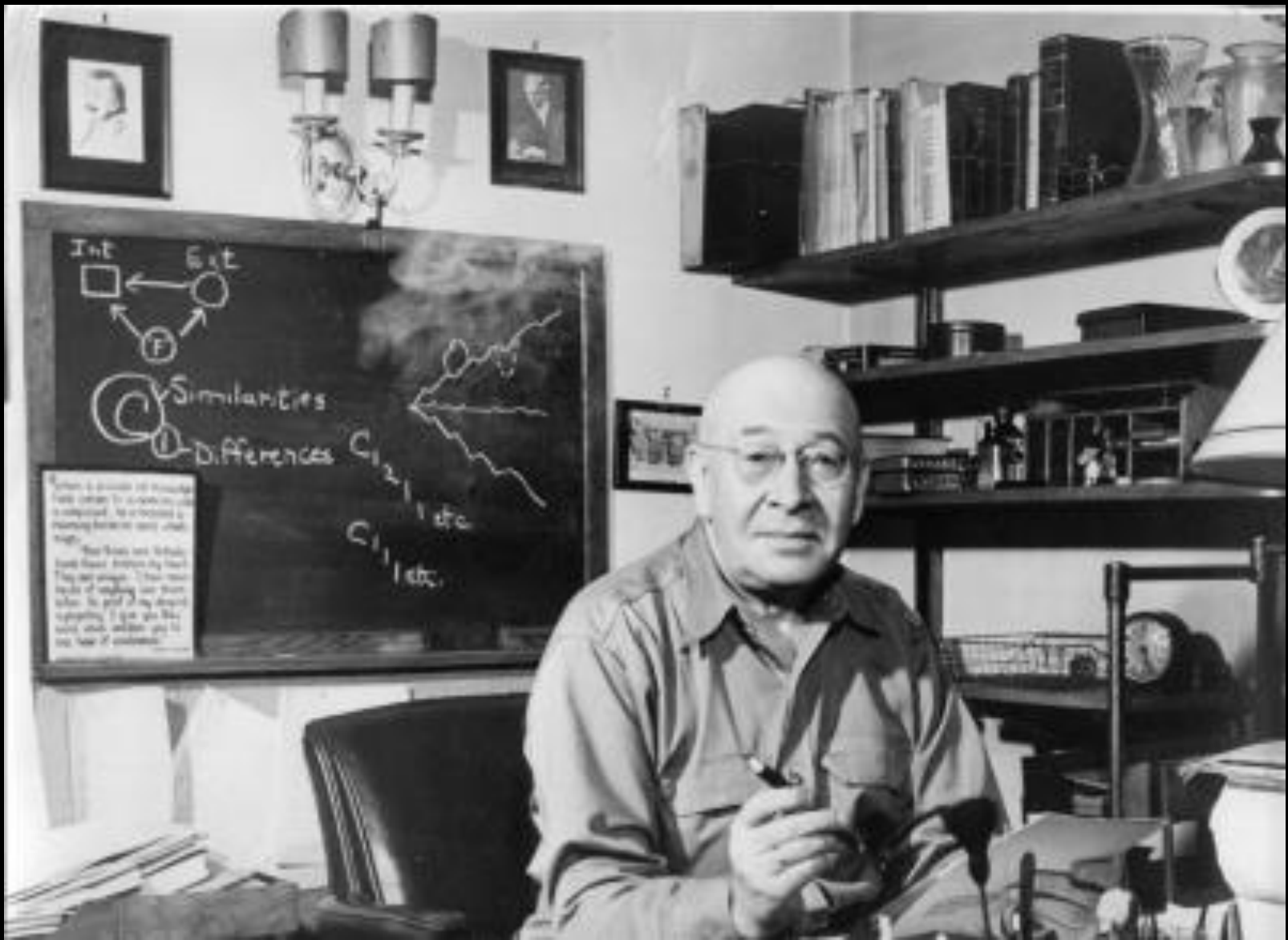
Both Mackenzie and Pickles used key features of general prac-

1. It is the only discipline to define itself in terms of relationships, especially the doctor-patient relationship

Other fields define themselves in terms of content: diseases, organ systems or technologies. Clinicians in other fields form relationships with patients, but in general practice, the relationship is usually *prior* to content. We know people before we know what their illnesses will be. It is, of course, possible to define a content of general practice, based on the common conditions presenting to GPs at a particular time and place. But, strictly speaking, the content for a particular doctor is whatever conditions her patients happen to have. Other relationships also define our work. By caring for members of a family, the family doctor may become part of the complex of family relationships, and many of us share with our patients the same community and habitat.

Defining our field in these terms has consequences, both positive and negative. Not to be tied to a particular technology or set of diseases is liberating. It gives general practice a quality of unexpectedness and a flexibility in adapting to change. On the other hand, it is poorly understood in a society that seems to place less and less value on relationships. One major consequence is that we cannot be comfortable with the mechanical metaphor which dominates medicine, or with the mind/body dualism derived from it. Another is that the value we place on relationships influences our valuation of knowledge. Those who value relationships tend to know the world by experience rather than by what Charles Taylor² calls 'instrumental' and 'disengaged' reason. Experience engages our feelings as well as our intellect. The emotions play a very significant part in general practice, and as I will maintain, are seriously neglected in medicine as a whole.

Map/Territory



Alfred Korzybski (1879-1950)

A map *is not* the territory
it represents, but, if
correct, it has a *similar*
structure to the territory,
which accounts for its
usefulness.

Alfred Korzybski

*Science and Sanity: an introduction to non-
Aristotelian systems and general semantics.* 1933.

We cannot experience the beauty or the terror of a landscape by reading the map. ... If we are to be healers as well as technicians, we have at some point to set aside our maps and walk hand-in-hand with our patients through the territory.

Ian R McWhinney

The importance of being different. *Br J Gen Pract*
1996;46:433-6.

We all recognize certain injuries that almost invariably cause suffering: the death or suffering of loved ones, powerlessness, helplessness, hopelessness, torture, the loss of a life's work, deep betrayal, physical agony, isolation, homelessness, memory failure, and unremitting fear. Each touches features common to us all, yet each contains features that must be defined in terms of a specific person at a specific time.

Eric Cassell

The Nature of Suffering and the goals of medicine, 1991



... introduces a systematic analytical bias that leads governments to increasingly mistake the closed-system map for the open-system terrain over which they govern.

Abby Innes
Late Soviet Britain, 2023





ELSEVIER

Social Science & Medicine

Volume 350, June 2024, 116922



The hidden work of general practitioners: An ethnography

Rachel Barnard^a, Sharon Spooner^b, Michaela Hubmann^b, Kath Checkland^b,
John Campbell^c, Deborah Swinglehurst^a  

The irreducible uncertainty inherent in GPs' work extends to hidden care work just as it characterises direct patient care. Direct and hidden care work often fold into each other in practices such as diagnostic decision-making which require GPs to interpret and synthesise fragments of information relating to unique individuals. Good practice in primary care requires GPs to switch between speed-work and deliberative-work.

Barnard R, Spooner S, Hubmann M, Checkland K, Campbell J, Swinglehurst D. The hidden work of general practitioners: An ethnography. *Social Science & Medicine* 350 (2024) 116922.





ELSEVIER

Social Science & Medicine

Volume 352, July 2024, 117025



‘Troubling’ medication reviews in the context of polypharmacy and ageing: A linguistic ethnography

Sarah Pocknell^a, Nina Fudge^a, Sarah Collins^b, Celia Roberts^c,
Deborah Swinglehurst^a  

Moral injury

When institutional architectures are misconceived but enforced as 'scientific' doctrine, then rational people are incentivised to do damaging things, and conscientious people are forced to spend huge additional effort to limit the harm inflicted by the systems within which they work.

Abby Innes
Late Soviet Britain, 2023

Words/Numbers

Transactional/
relational

Physicians must become
enchanted by the wonders of
those persons who are
patients, rather than
bewitched by the marvels of
science.

Fuks A, Brawer J, Boudreau JD.
The Foundation of Physicianship.
Perspectives in Biology and Medicine 2012; 55 (1):114-126.



I have always felt that a human being could only be saved by another human being. I am aware that we do not save each other very often. But I am also aware that we save each other some of the time.

Avedon R, Baldwin J. *Nothing Personal*. 1964.

Research

Hogne Sandvik, Øystein Hetlevik, Jesper Blinkenberg and Steinar Hunnskaar

Continuity in general practice as predictor of mortality, acute hospitalisation, and use of out-of-hours care:

a registry-based observational study in Norway

Sandvik H, Hetlevik Ø, Blinkenberg J, Hunnskaar S. Continuity in general practice as predictor of mortality, acute hospitalisation, and use of out-of-hours care: a registry-based observational study in Norway. *Br J Gen Pract.* 2022;72(715):e84–e90.

This study provides strong evidence that continuity of care by an RGP is associated with reduced need for OOH services and acute hospital admission and decreased mortality in a dose-dependent way. If the RGP-patient relationship has lasted >15 years, the probability of these occurrences is reduced by 25–30%.

Sandvik H, Hetlevik Ø, Blinkenberg J, Hunskaar S.

Continuity in general practice as predictor of mortality, acute hospitalisation, and use of out-of-hours care: a registry-based observational study in Norway. *Br J Gen Pract.* 2022;72(715):e84–e90.

The Way Forward

A society must assume that it is stable, but the artist must know, and he must let us know, that there is nothing stable under heaven. One cannot possibly build a school, teach a child, or drive a car without taking some things for granted. The artist cannot and must not take anything for granted, but must drive to the heart of every answer and expose the question the answer hides.

Baldwin J. The Creative Process (1962)

In: Baldwin J. The Price of the Ticket: Collected nonfiction 1948-1985, 1985.

Hope locates itself in the premises that we don't know what will happen and that in the spaciousness of uncertainty is room to act. When you recognize uncertainty, you recognize that you may be able to influence the outcomes — you alone or you in concert with a few dozen or several million others. Hope is an embrace of the unknown and the unknowable, an alternative to the certainty of both optimists and pessimists.

Solnit R. *Hope in the Dark: Untold Histories, Wild Possibilities*. 2016.



Yes, it is bread we fight for
But we fight for roses too

James Oppenheim
The American Magazine, December 1911



De vier hoeken

20

THERE IS ALWAYS HOPE