

# Psychoanalysis for the People: Free Clinics and the Social Mission of Psychoanalysis

## PART 1 SITES AND INNOVATIONS



**International Online Conference**  
Saturday 16 January 2pm - 5pm  
Sunday 17 January 2021 2pm - 5.15pm

# Psychoanalysis for the People: Free Clinics and the Social Mission of Psychoanalysis

**SATURDAY 16 JANUARY, 2PM – 5PM**

## **SESSION 1 (Chair: Raluca Soreanu)** **Constructing a Vocabulary, Collectivising Practices**

In this session we reflect on what it might mean to revise our psychoanalytic vocabularies, so that the free clinic and the practices that surround it become key concerns for psychoanalytic practitioners. We also ask how we can collectivise thinking about social justice in psychoanalysis and how we can create institutions and forms of practice that reflect the spirit of a socially engaged psychoanalysis.

**2pm – 2.20pm**

**Joanna Ryan** *Why a conference on social clinics?*

**Raluca Soreanu** *Constructing a Vocabulary, Collectivising Practices*

## **Keynote Speech**

**2.20pm – 3.00pm**

**Patricia Gherovici**

*How not to say “you people” in psychoanalysis: Racism, exclusion and universalism.*

**3.00pm – 3.20pm**

**Discussion of Patricia Gherovici’s paper**

**Break 10 mins**

## **SESSION 2 (Chair: Joanna Ryan)**

### **Independent Local Practices: Free Clinics in the UK, in Historical Perspective and in Our Time**

This panel is dedicated to exploring local practices in a UK context in terms of setting up psychoanalytic free clinics or experimenting with socially minded practices in psychoanalysis. We look at smaller or larger collectives and alliances and at various degrees of institutionalisation related to these local practices. As such experiences are rarely written about in the professional literature or taught on trainings, we aim to discuss both the creativities and the challenges of these psychoanalytic settings.

**3.30pm – 3.50pm**

**Paul Hoggett**

*Psychotherapy in the Working Class Community: South London in the 1970s*

**3.50pm – 4.10pm**

**Penny Crick**

*The London Clinic of Psychoanalysis, from the Origins in 1926 to Today*

**4.10pm – 4.30pm**

**Baffour Ababio**

*Intercultural Therapy at Nafsiyat Therapy Centre: Challenges, Insights and Developments*

**4.30pm – 5.00pm**

**Workshop/roundtable discussion**

**SUNDAY 17 JANUARY, 2PM – 5.15PM**

**SESSION 3 (Chair: Raluca Soreanu)**  
**Interventions and the Social Mission of Psychoanalysis**

In this panel, we discuss a series of psychoanalytic practices and projects that have in mind a particular population, intervention, or diagnostic category. Working with highly vulnerable populations poses a particular set of challenges, but also enables important innovations in psychoanalytic thought and practice.

**2.00pm – 2.20pm**

**Kristina Valentinova and Xavier Fourtou**

*Bubble and Speak: Taking the Risk of Welcoming*

**2.20pm – 2.40pm**

**Dorothee Bonnigal-Katz**

*The Psychosis Therapy Project: A Psychoanalytic Clinic of Psychosis in the Community*

**2.40pm – 3.00pm**

**Earl Pennycooke**

*Everyday Racial Trauma and Psychosis: Diagnosis and Presentation*

**3.00pm – 3.30pm**

**Workshop/Roundtable discussion**

**Break 15 mins**

**SESSION 4 (Chair: Lisa Baraitser)**

**The Free Clinic: Independent Practices around the World**

The panel is an exploration of various experiences with free clinics of psychoanalysis around the world. Working in radically different contexts, many psychoanalysts have found ways to extend psychoanalytic therapy to working class, excluded and minority communities of many kinds. We draw on their experiences, aiming to construct a social memory of socially minded psychoanalysis, and to discern innovative practices and theoretical ideas that might travel well to new contexts.

**3.45pm – 4.05pm**

**Tereza Mendonça Estarque, Maria de Fátima Lobo Amin and Raluca Soreanu**

*The Complexity Studies Institute and the Question of Social Responsibility.*

**4.05pm – 4.25pm**

**Kwame Yonatan**

*Aquilombamento nas Margens: Clinic and the Struggle for Existence*

**4.25pm – 4.45pm**

**Aida Alayarian**

*Asylum Seekers, Refugees and Psychological Wellbeing in the UK: The Work of the Refugee Therapy Centre; and A Request to Psychoanalytic Practitioners to join the RTC Team*

**4.45pm – 5.15pm**

**Workshop/Roundtable discussion**

## Abstracts

### **Joanna Ryan**, *Why a conference on social clinics?*

In researching the free and low cost provision of psychoanalysis, I realised that not only was there an immense diversity of projects across time and geographically, but that very little is known or recognised about the work that goes on in them. This conference aims to begin a much needed process of recognition and dialogue about and between such clinics.

### **Raluca Soreanu**, *Constructing a Vocabulary, Collectivising Practices*

I start from the premise that progressive psychoanalytic history has often been forgotten or ignored. Over the past century there have been important forms of psychoanalytic engagement that have kept alive the social commitment of psychoanalysis. These forms of engagement need new modes of inscription. With this conference, we aim to build a theoretical vocabulary around the free clinic, which includes reflections on money, time, class, and race. We also aim to investigate creative interventions that make collective clinical projects hold together. My contribution highlights some of our guiding questions for the conference.

**Patricia Gherovici**, *How Not to Say "You People" in Psychoanalysis: Racism, Exclusion and Universalism*. This lecture will combine the experience of working as a psychoanalyst in Philadelphia's barrio with a meditation on the metapsychology of racism, segregation, and other forms of intolerance of difference. My position implies a tension between the universal and the singular, which is reflected in the current use of the word "people" to refer to everyone but also to exclude certain groups from a community. Drawing on an interview Freud gave in 1927, I will argue that a sense of personal alienation does not prevent one from addressing a global collectivity that Alain Badiou calls the generic. It is thanks to its power of actualizing otherness that psychoanalysis can reveal its emancipatory potential. In a second moment, I will discuss Franz Fanon's use of psychoanalysis to debunk racism in a deft negotiation between Octave Mannoni

and Jaques Lacan, and the more recent concept of Afropessimism as developed by Frank Wilderson III. In an attempt to traverse the racist fantasy, I will conclude with a discussion of Toni Morrison's meditation on the invention of otherness rethought from a Lacanian angle.

### **Paul Hoggett**, *Psychotherapy in the Working Class Community: South London in the 1970s*

This presentation will reflect on the work of the Battersea Action and Counselling Centre and the model of 'social action psychotherapy' that emerged from it, pioneered by Sue Holland and developed further through the White City Estate Project and the Lambeth & Southwark Community Mental Health Group. What conclusions can we draw from these innovations about the psychical effects of social disadvantage and oppression? Can these inform therapeutic interventions that both alleviate psychic suffering and develop consciousness of social injustice?

### **Penny Crick**, *The London Clinic of Psychoanalysis, from the Origins in 1926 to Today*

The London Clinic of Psychoanalysis, as part of the British Psychoanalytical Society (BPAS) and Institute of Psychoanalysis (IOPA), first opened in 1926 and continues to this day to offer low-fee five times weekly psychoanalysis for people unable to afford full fees.

Is it a 'social clinic'? From its founding and ever since there has been a fundamental contradiction at its roots that makes this question impossible to answer. The Society and Institute has never quite decided on the Clinic's basic task: to provide psychoanalytic help to the financially disadvantaged, or to support the Institute of Psychoanalysis training by providing trainees with cases within a supportive institutional setting?

However, it has and does serve a significant social function, not only for those individuals who have benefitted from the therapeutic effect gained from their analyses, but also in a broader way: the institutions where *Psychoanalysis for the People* has mainly been provided in the UK are our NHS psychoanalytic clinics, notably the Tavistock Clinic and the Maudsley, and many others across the country.

These clinics, and in turn their trainings in a wide range of applied psychoanalytic work, have been established and sustained largely by psychoanalysts who have trained at the BPAS, seeing their training cases from the Clinic, and many have indeed started out by having a low-fee analysis themselves at the Clinic.

When the NHS was founded in 1948, the LCPA was released from the obligation that was required of just about every other charitable clinic and public hospital in the UK at that time to become part of it. In retrospect, it is fortunate to have been protected from being incorporated into the NHS and so from the depredations on its psychoanalytic services felt by colleagues in recent years. However, it has had its own challenges, provoking periodic reviews by the BPAS which repeatedly reveal the same basic contradiction. While there are some who would like the Clinic to set the objective of 'psychoanalysis for the people', there is also a reluctance to organise its services and resources accordingly.

**Baffour Ababio**, *Intercultural Therapy at Nafsiyat Therapy Centre: Challenges, Insights and Developments*  
In this talk I will review the practice of intercultural therapy at Nafsiyat, set up by Jafar Kareem in the 1980s with the specific task of offering psychodynamic psychotherapy to Britain's black and ethnic minority population. I will reflect on what has changed, or not changed in the context of:

1. The commissioning climate and IAPT.
2. Some global trends and implications on client demographics and presenting issues.
3. Clinical team and the psychodynamics of the intercultural approach.
4. Surviving or thriving through adaptation.

**Kristina Valentinova and Xavier Fourtou**, *Bubble and Speak: Taking the Risk of Welcoming*  
Bubble & Speak is a drop-in centre for under-4s and their parents/carers. It was founded 4 years ago in South London, with the idea of bringing psychoanalysis out of traditional consultancy rooms and in particular to socially deprived areas. It is not a nursery, nor a play group or a therapeutic centre. The idea is to support children in the awakening of their subjectivity and

parents in the challenging moment of raising a child, all in an informal setting. "Welcoming" is the heart of our activity and the subject of constant discussions among the team. We would like to share thoughts and questions regarding two aspects that impact the way families may feel welcome in our sessions: (1) financial contribution and (2) anonymity.

**Dorothee Bonnigal-Katz**, *The Psychosis Therapy Project: A Psychoanalytic Clinic of Psychosis in the Community*  
The Psychosis Therapy Project is a psychoanalytic clinic of psychosis that delivers talking and art therapies in deprived communities across inner city London. In the disenfranchised areas where we work, we encounter a high proportion of people who present with complex trauma and severe mental illness and receive little support besides medication. This presentation discusses some of the PTP's clinical interventions along with the latest challenges they have unveiled.

**Earl Pennycooke**, *Everyday Racial Trauma and Psychosis: Diagnosis and Presentation*  
USEMI means to speak in Swahili. The Oxford English Dictionary defines Trauma as "an emotional shock following a stressful event or a physical injury, which may lead to long-term neurosis."

It has been psychoanalytically described as "Any totally unexpected experience which the subject is unable to assimilate. The immediate response of psychological trauma is shock. The later effects are either spontaneous recovery or development of psycho-neurosis" Charles Rycroft *Dictionary of Psychoanalysis*

Racism is "prejudice, discrimination, or antagonism directed against a person or people on the basis of their membership of a particular racial or ethnic group, typically one that is a minority or marginalized." Oxford Dictionary

Being told that the language used and the way in which I describe racist incidents is about how I perceive them rather than the harsh fact that I've been a victim of racism, is a further assault which gets played out in psychoanalysis and society as a whole. I am unable to understand or validate what I have experienced.

Isn't that enough to make someone become psychologically unwell, especially if it's repeated time and time again in different arenas in your life over decades?

Does this get played out in therapy where there is a difference between therapist and client and where the client edits what they want to say because of being told that they may have misinterpreted what's been said or done to them?

**Tereza Mendonça Estarque, and Raluca Soreanu, *The Complexity Studies Institute and the Question of Social Responsibility.***

This paper describes the context of emergence of the Social Clinic of the Complexity Studies Institute in Rio de Janeiro, Brazil, and presents, in general terms, the purposes and principles of the clinic. Defined as a convivialist and anti-utilitarian space, the IEC offers psychoanalysis to the economically disadvantaged. The IEC also offers elements of psychoanalytic training to disadvantaged professionals. We discuss some of the institutional processes and mechanisms of IEC, which have resulted from a collective engagement of over two decades. We also explore some important resonances between psychoanalysis and complexity thinking.

**Kwame Yonatan, *Aquilombamento nas Margens: Clinic and the Struggle for Existence***

The collective Margens Clínicas, formed by psychoanalysts and psychologists, has been dedicated to thinking about the interfaces of psychological suffering with the pathologies of the social, elaborating, from within our clinical listening, inputs and resources to confront State violence. The collective was formed in 2013, stemming from the work of psychological assistance to victims of State Violence. At the time, care was restricted to victims of police violence. Over the years, the collective has broadened its understanding of State Violence in order to extend its performance beyond the consulting room and institute clinical strategies to deal with the effects of violence in other areas. State violence refers to a set of power relations that aim at maintaining subordination. For example, the Brazilian sociologist Darcy Ribeiro said in the 1980s that if Brazil did not start building schools, in twenty years

there would be a lack of money to build prisons. Today, forty years later, Brazil has the third largest prison population in the world, and most of the inmates are black. The crisis in education, public health etc., is not a crisis, it is a state project. Seeking to identify and evaluate the effects of this violence through clinically listening to the psychological suffering of black and peripheral populations in the city of São Paulo, we work in order to build and improve clinical methods of repairing State violence, which can serve for the benefit of public policies. Currently, we are building a clinical strategy called "Aquilombamento nas Margens" with a group of 20 professionals from public policies. The "Quilombo" is a world without the walls of coloniality, it is a historical and symbolic space for black struggle and confrontation. In this perspective, the starting point is the field of racial relations where we aim to face structural racism through the clinical work of acting in between senses and building anti-racist networks. "Aquilombamento nas Margens" is an abolitionist perspective of the clinic.

**Aida Alayarian, *Asylum Seekers, Refugees and Psychological Wellbeing in the UK: The Work of the Refugee Therapy Centre; and A Request to Psychoanalytic Practitioners to join the RTC Team***

The number of refugees arriving in the UK and especially in London has been increasing in recent years. The process of seeking asylum has changed without considering the psychological consequences on those affected. Data of refugee populations are assessed in the context of UK policies and practice; specifically data from the Home Office document "National Statistics – Asylum". Strengths and weaknesses of the national refugee system are evaluated by service provider as far from being supportive. The UK accepts relatively fewer asylum seekers than other European countries, and those granted official status face significant barriers to mental health care.

Based on the statistics above, Aida will present the work of the Refugee Therapy Centre, and the usefulness of an intercultural psychoanalytic approach. People who come or are referred to the centre often show anxiety, depression, excessive anger, sleep deprivation,

suicidal ideation, memory disturbances, lack of concentration and psychosomatic symptoms - commonly headaches and back pain. She will talk about how at the RTC, they incorporated methods of identifying strength and resilience while working with patients' vulnerability. Building on an intercultural and bi-lingual therapeutic model is found to be appropriate for responding to the demands of a community-setting therapeutic service, which respects and works with the linguistic and cultural needs of clientele.

## Speakers' Biographies

**Baffour Ababio** grew up in Ghana, he is a psychoanalytic intercultural psychotherapist in private practice and clinical supervisor at Nafsiyat Intercultural Therapy Centre. Baffour completed his training at University College London and the Guild of Psychotherapists and is a member of UKCP and BAPPS (British Association for Psychoanalytic and Psychodynamic Supervision). Alongside his clinical role Baffour developed a career in managing mental health services integrating a community-based response to support recovery from a broad range of mental health problems. With Roland Littlewood he has co-edited a volume on intercultural psychotherapy entitled *Intercultural Therapy: Challenges, Insights and Developments* (2019)

**Aida Alayarian** PhD, UK, is the co-founder of Refugee Therapy Centre, a Fellow of Royal Society of Medicine and the United Kingdom Council for Psychotherapist, A Fellow of British Psychological Society, she has worked with families and children in multi-disciplinary settings in both the statutory and voluntary sector, in particular with people who have been subjected to torture and other form of human rights violation. She has explored the relationships between vulnerability and resilience and their roots in childhood and has published extensively in this area. She has been Programme Leader of the MA, and Co-Director of the Professional Doctorate in Intercultural Psychoanalytical Psychotherapy (until 2017) at Queen Mary University of London. Elected council member of the International Rehabilitations Council of Torture - IRCT (2006-2020), and is Chair of the Health Advisory Committee for the IRCT.

Aida maintains her dedication to combine the theoretical with clinical and pursuits. She was a winner of the Women in Public Life awards for the year 2009; a Centre of Social Justice award-winner in 2010, and received an award from London Educational Partnership in 2011. Aida has published extensively in the area of human rights with specific focus on people (adults and children) who have endured trauma. Her

books includes *The Work of the Refugee Therapy Centre* (2007); *Psychological Consequences of Denial: The Armenian Genocide* (2008); *Torture, Trauma and Dissociation: A Psychoanalytic View* (2011); the *Handbook of Working with Children, Trauma, and Resilience: An Intercultural Psychoanalytic View* (2015); *Children of Refugees: Torture, Human Rights, and Psychological Consequences* (2016), and is currently writing on transference and counter-transference in groups.

**Lisa Baraitser** is Professor of Psychosocial Theory, Birkbeck, University of London, and a Psychoanalyst (Member of the British Psychoanalytical Society) in practice in London. She is author of the award winning monograph *Maternal Encounters: The Ethics of Interruption* (Routledge, 2009) and *Enduring Time* (Bloomsbury, 2017). With Laura Salisbury (University of Exeter) she is the Principle Investigator on the research project *Waiting Times*, funded by the Wellcome Trust, investigating the relation between time and healthcare in the modern period.

**Dorothee Bonnigal-Katz** is a psychoanalyst. She is the founder and clinical director of the *Psychosis Therapy Project* (PTP), a specialist psychoanalytic clinic in the community for people who experience psychosis. The PTP operates across London in deprived areas where people with psychosis receive very little support besides medication.

**Penny Crick** is a Fellow of the British Psychoanalytical Society, a psychoanalyst in private practice, and for some years until 2018 was the Clinical Director of the London Clinic of Psychoanalysis, Institute of Psychoanalysis. She has a keen interest in how people access psychoanalytic therapy, both psychically and practically, and the establishment of settings where a psychoanalytic process can take place. She is a co-editor/author of two books in the New Library of Psychoanalysis Teaching Series (Routledge), *Initiating Psychoanalysis: Perspectives* (2012) and *Beginning Analysis: On the Processes of Initiating Psychoanalysis* (2018).

**Tereza Mendonça Estarque** is a psychoanalyst, effective member of Psychoanalytical Circle of Rio de Janeiro. She is the founder and president of IEC and a supervisor of the social Clinic of IEC. She has a PhD in Social Science and a postdoctoral qualification in Political Philosophy.

**Xavier Fourtou** practices as a child, adolescent and adult psychoanalyst in London and is a member of Paris-based Association de Psychanalyse Encore. Co-founder of **Bubble and Speak**, a drop in centre for small children and their carers following the 'Maison Verte' model of Francoise Dolto.

**Patricia Gherovici** is a psychoanalyst and analytic supervisor. Her books include [\*The Puerto Rican Syndrome\*](#) (Other Press: 2003; Gradiva Award and the Boyer Prize), [\*Please Select Your Gender: From the Invention of Hysteria to the Democratizing of Transgenderism\*](#) (Routledge: 2010) and [\*Transgender Psychoanalysis: A Lacanian Perspective on Sexual Difference\*](#) (Routledge: 2017). She has published (with Manya Steinkoler) [\*Lacan On Madness: Madness Yes You Can't\*](#) (Routledge: 2015) and [\*Lacan, Psychoanalysis and Comedy\*](#) (Cambridge University Press: 2016) and most recently (with Chris Christian) [\*Psychoanalysis in the Barrios: Race, Class, and the Unconscious\*](#) (Routledge)

**Paul Hoggett** was the former Professor of Social Policy at the University of the West of England and, with Simon Clarke, co-Director of the Centre for Psycho-Social Studies. In the 1970s he worked at the Battersea Action and Counselling Centre and then helped set up the Lambeth & Southwark Community Mental Health Group. He was a member of the first editorial group of the journal *Free Associations* and later became Chair of the Bridge Foundation in Bristol. He trained in psychoanalytic psychotherapy at the Lincoln Centre and is currently a training therapist with the Severnside Institute for Psychotherapy. With Larry Gould he was a founding editor of *Organisational & Social Dynamics*, the journal of the Tavistock Group Relations tradition, and in 2012, with Adrian Tait, he founded the Climate Psychology Alliance. Publications include *Politics, Identity and Emotion* (2009) and *Climate Psychology: On Indifference to Disaster* (2019, ed.).



**Earl Pennycooke** has worked in a variety of psychotherapeutic settings, from brief work within the NHS, to managing front line addiction and mental health services. He is currently working in private practice and working within a project that delivers therapy to those who suffer from psychosis.

**Joanna Ryan** is a psychoanalytic psychotherapist and member of the Site for Contemporary Psychoanalysis. She has worked widely in clinical practice, teaching and supervision; in academic research; and in the politics of psychotherapy. Her latest book is *Class and Psychoanalysis: Landscapes of Inequality* (Routledge, 2017). She is also co-author (with N. O'Connor) of *Wild Desires and Mistaken Identities: Lesbianism and Psychoanalysis*; co-editor (with S. Cartledge) of *Sex and Love: New Thoughts on Old Contradictions*; author of *The Politics of Mental Handicap* and many other publications.

**Kwame Yonatan Poli dos Santos** is a psychoanalyst. He has published three books, two of poetry and one about the effects of antidepressants. He has professional experience in public policy and was institutional supervisor of a transdisciplinary group. Currently, he is part of the Margens Clínicas collective, a group of psychoanalysts and psychologists who work to confront State violence. He works as a psychoanalyst and represents the Aquilombamento nas Margens project while pursuing his doctorate at the Subjectivity Center of the Clinical Psychology Graduate Program at Pontifícia Universidade Católica - São Paulo.

**Raluca Soreanu** is a psychoanalyst, effective member of Círculo Psicanalítico do Rio de Janeiro, and Reader in Psychoanalytic Studies at the Department of Psychosocial and Psychoanalytic Studies, University of Essex. She is the author of *Working-through Collective Wounds: Trauma, Denial, Recognition in the Brazilian Uprising* (Palgrave, 2018), which formulates a theory of collective trauma, drawing on the work of Sándor Ferenczi. In the past five years, she has studied the Michael Balint Archive, found at the British Psychoanalytical Society. Her most recent project is a monograph looking at psychic splitting and temporality, *The Psychic Life of Fragments: On Splitting and the*

*Experience of Time in Psychoanalysis* (forthcoming, 2021). Raluca is an Academic Associate of the Freud Museum.

**Kristina Valentinova** is a psychoanalyst and translator living and working in London. She is a member of CFAR and of Cercle Freudien in Paris. Co-founder of **Bubble and Speak**, a drop in centre for small children and their carers following the 'Maison Verte' model of Françoise Dolto.

### ORGANISED BY:

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### SUPPORTED BY:

The Waiting Times Project (Wellcome Trust, PIs Lisa Baraitser and Laura Salisbury) and Balint Groups Project (Wellcome Trust, PI Raluca Soreanu)



