

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

## PART 2 DIVERSITY OF PRACTICES AND SHARED VOCABULARIES



**International Online Conference**  
Saturday 24 July 2021 2pm – 5pm BST  
Sunday 25 July 2021 2pm – 5.15pm BST

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

**SATURDAY 24 JULY, 2PM—5PM**

## **SESSION 1 (Chair: Raluca Soreanu)**

### **Diversity of Practices & Shared Vocabularies**

**2.00—2.20PM**

**Joanna Ryan**

**Lisa Baraitser**

**Raluca Soreanu**

#### **Keynote Speech**

**2.20—3.00PM**

**Tales Ab'Sáber**

*A Social Clinic as an Immanent Development of Psychoanalytic Theory: The Open Psychoanalysis Clinic*

**3.00pm – 3.20pm**

**Discussion of Tales Ab'Sáber's paper**

**Break 10 mins**

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

### **The Free Clinic: Independent Practices around the World (Part 2)**

The panel is an exploration of various experiences with free clinics of psychoanalysis around the world. Working in radically different contexts, many psychoanalysts around the world 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.

**3.30pm – 3.50pm**

**Barry Watt**

*Psychotherapy Without Shelter: Elements of Working Psychoanalytically with the Homeless Community in East London*

**3.50pm – 4.10pm**

**Geraldine Ryan**

*"As Long As It Doesn't Say Therapy On The Tin....."*

**4.10pm – 4.30pm**

**Emiliano Camargo David**

*The Psychoanalytic Free Clinic: An Integral Part of the Psychosocial Care Network of the Public Health System in Brazil*

**4.30pm – 5.00pm**

**Workshop/roundtable discussion**

## SUNDAY 25 JULY, 2PM—5.15PM

### SESSION 3 (Chair: Raluca Soreanu)

#### Independent Local Practices: Free Clinics in Historical Perspective and in Our Time

This panel is dedicated to exploring local practices 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.

**2.00pm – 2.20pm**

**Christine Diercks**

*The Vienna Psychoanalytic Free Clinic – Wiener Psychoanalytisches Ambulatorium (1922-1938 and since 1999)*

**2.20pm – 2.40pm**

**Daniel Gaztambide**

*Set the couch on fire: Returning to Freud's unconscious as a new foundation for psychoanalysis*

**2.40pm – 3.00pm**

**Peter Nevins**

*Throwing the rule book out of the window*

**3.00pm – 3.30pm**

**Workshop/Roundtable discussion**

**Break 15 mins**

### SESSION 4 (Chair: Lisa Baraitser)

#### Re-thinking Psychoanalysis in an NHS Context

In this panel, we look at the life of psychoanalysis in a very particular UK setting: the National Health Service. We focus on the Tavistock Clinic, in its particularities in the NHS setting, and ask to what extent and in which ways it speaks to the social mission of psychoanalysis, and to what extent it can be considered a free clinic. We explore the challenges that derive from institutionalising psychoanalysis in a national health system. We look at the adaptations and practices that are related to this particular institutional location, including those related to waiting times and the duration of the treatment.

**3.45pm – 4.05pm**

**Graham Music**

*Moles in our holes? Venturing into the unknown from the safety of the consulting room.*

**4.05pm – 4.25pm**

**Martin Moore**

*'But it is not a "charity". You are all paying for it, mainly as taxpayers': the National Health Service, general practice and "free" care, 1948-1966.*

**4.25pm – 4.45pm**

**Frank Lowe**

*Taking psychotherapy to disadvantaged communities*

**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.

### **Tales Ab'Saber, *A Social Clinic as an Immanent Development of Psychoanalytic Theory: The Open Psychoanalysis Clinic***

The Open Psychoanalysis Clinic of Casa do Povo (House of People) center of art and culture, São Paulo, created a new social setting based on Rene Kaes's dream's polyphony of the groups, the depth of Donald Winnicott's unique psychoanalytic session and Wilfred Bion's discipline of listening without desire and memory by the analyst. We call this work the Analyst Group, a social, political and theoretical collective of psychoanalytic work that we would like to present at this meeting.

### **Barry Watt, *Psychotherapy Without Shelter: Elements of Working Psychoanalytically with the Homeless Community in East London***

Ronnie Laing once quipped that the irreducible elements of psychotherapy are two people and a regular time and place to meet – but even then, it is not so easy for two people to actually meet. Drawing on the experience of working psychotherapeutically within the homeless community in East London, this paper examines some conditions enabling homeless people to access long term psychotherapy. Focusing in particular on a discussion of several key adjustments to the traditional psychoanalytic frame, the case is made for a revised psychoanalysis that reinterprets and recasts key elements of the classical features of the psychoanalytic clinic – devised for work with those who are reliably sheltered – to better address the needs of those who are not.

### **Geraldine Ryan, *“As long as it doesn't say therapy on the tin...”***

ICAP is a British based charity providing accessible, culturally-sensitive psychotherapy to people born on the island of Ireland and to those of Irish heritage. A significant number of clients are migrant survivors of institutional and clerical abuse within industrial schools in Ireland.

Around one third of our clients are men, two thirds are women. A little over two thirds are Irish born and one third Irish heritage. Many are economically inactive and living on state benefits. The youngest is 18, the oldest is 89. Many of ICAP's clients have been considered 'hard to reach' and there is still considerable stigma around difficulties in mental health. We provide therapy at our clinical centres in Finsbury Park, London and Birmingham, through satellite services and outreach groups based in local community centres. We have a network of therapists throughout the UK providing psychotherapy to Irish people who are both socially and geographically isolated.

The aim of the service is to develop ways of working with people for whom accessing services has been complex and problematic. In practical terms this has meant adapting our psychoanalytic practice to the needs of our client group. This paper will outline some of the adaptations we have developed in response to themes of trauma, shame, identity and belonging, and how authority is expressed and experienced. These themes have a dynamic presence at icap, within the therapy, the supervisory structures and the organisation. I will attempt to raise some questions about the hidden nature of experience, with reference to the ongoing psychosocial impact both of the historical role of the Church and the colonial relationship between Britain and Ireland.

### **Emiliano de Carmago David *The Psychoanalytic Free Clinic: An Integral Part of the Psychosocial Care Network of the Public Health System in Brazil***

The talk starts from two formulations, the first of which is Freudian: that all psychoanalysis is social (Freud, 1921), as stated in *Group Psychology and the Analysis of the Ego*; the second: the idea that psychoanalysis can be an instrument of public health, as Elizabeth Ann Danto (2005) argues in the work *Freud's Free Clinics: Psychoanalysis and social justice 1918-1938*. The objective is to demonstrate how the psychoanalytic dispositif can function in the Psychosocial Care Network [Rede de Atenção Psicossocial] of the public health system [Sistema Único de Saúde (SUS)] in Brazil, strengthening the provision of mental health care within the scope of the Brazilian Psychiatric Reform and the Anti-Asylum Movement in this country. This proposition is also read as a way of strengthening the psychoanalytic field, through the ethical-political dimension of the free clinics.

**Christine Diecks, *The Vienna Psychoanalytic Free Clinic – Wiener Psychoanalytisches Ambulatorium (1922-1938 and since 1999)***

After the violent closure of the historic outpatient clinic, it took until 1999 for a group of socially and clinically motivated candidates to successfully campaign for its reopening. Since then, the clinic within the Vienna Psychoanalytic Society has been an important place for psychoanalytic work and training. For patients the counselling and sessions are free and social indication and the need for an institutional setting are the main criteria to find treatment there. The children's department offers counselling and in some cases also psychoanalytic treatment for babies and children and their parents as well as for young people.

**Daniel Gaztambide, *Set the couch on fire: Returning to Freud's unconscious as a new foundation for psychoanalysis***

Freud, as the "father" of psychoanalysis, has been maligned for his regressive views on race, gender, sexuality and class and at the same time reappraised for his progressive insights on precisely those issues. Such debates often hinge on the question of how Freud "repressed" or "dissociated" the social world in his work. By returning to Freud's unconscious through the lens of critical race theory, this presentation will outline how Freud--as a Jewish man in an anti-Semitic context--both saw the relationship between psyche and society quite lucidly while also undoing said relationship. It will be shown that at the heart of Freud's ambivalence were specific anxieties around Jewishness and Whiteness, and how anti-Blackness became the vehicle through which Freud achieved White male virility and disavowed non-White Jewish queerness. By exploring Freud's unconscious alongside his documented theorizing around psychoanalysis, race, and class, we can start from a new foundation for psychoanalytic theory, practice, research, and advocacy--one which places the social at the heart of psychoanalysis, clarifies an antiracist, anticapitalist psychoanalytic politics, and generates new theoretical vistas for our work in the consulting room and in the streets.

**Peter Nevins, *Throwing the rule book out of the window***

Local charities have for many years provided free counselling and psychotherapy to their local communities whether it is formally recognised or not. I will be sharing with you my experience of continuing and expanding on that tradition within a Local Mind Association, where one would presume, the provision of free counselling and psychotherapy is most likely to be available and publicly funded. This has not always been the case either in terms of funding or in the accessibility of free counselling or psychotherapy to those with severe mental health problems. I will share how we have addressed

this and more recently how we have used the same approach to accommodate the needs of LGBTQ+ Asylum Seekers and Refugees.

**Graham Music, *Moles in our holes? Venturing into the unknown from the safety of the consulting room.***

In this talk Graham Music will describe some of the long standing traditions of free public sector therapy, especially in the NHS for children and families. He has developed many new services in outreach locations aiming to reach people who have historically been marginalised and excluded from therapy, including in over 50 schools, as well as services targeted at specific cultural and ethnic groups. He will outline some of the challenges and issues such work gives rise to, but also the powerful health enhancing effects within families and communities. He has had to question what the therapeutic worker can offer in such settings that is genuinely useful, and how this differs from what we do in other clinical settings. Such work affords an opportunity to intervene earlier, and hence more effectively, and to have a greater reach. Inevitably community based therapeutic work such as in schools involves deconstructing labels and discourses and challenging assumptions about what constitutes a problem, and so challenges the medical paradigm of seeing problems as located within problem individuals or families. Understanding the roots of an issue, and helping others in communities, such as teachers to make sense of a presentation, can shift the client is perceived and hence how they are related to. Psychotherapists have traditionally viewed themselves as rather like 'moles' burrowing away in private clinical mole holes, rarely coming out into the blinding light of systems, external structures and relationships. Outreach work in the most deprived communities requires us to roll up our sleeves and find a way of becoming part of the melee of complex systems, learn new languages, develop flexibility whilst at the same time safeguarding our therapeutic stance. This is no easy matter.

**Martin Moore, *'But it is not a "charity". You are all paying for it, mainly as taxpayers': the National Health Service, general practice and "free" care, 1948-1966.***

This paper examines historical discourses of "freeness" in relation to the British National Health Service during the early post-war decades to underscore the entrenched political and resource tensions that have undermined efforts to bring psychotherapy to the people. It suggests that the creation of the NHS largely divorced access to care from an individual's capacity to pay directly, but care was not "free": the collectivisation of funding secured citizens new rights to healthcare. New arrangements for funding, however, were

neither secure nor limitless during the 1940s and 1950s. Early panics around unexpected costs fuelled criticism of the service as an unsustainable provider of “free” medicine, and one that weakened the nation’s moral fibre and induced “abuse” of the NHS’s open door.

By the mid-1950s, debates about the collectivisation of risk and finance for the nation’s health and health service were largely settled. Nonetheless, opposition remained and budgets were continuously under scrutiny. The resulting resource shortages created often-lengthy waiting lists for specialist treatment, whilst cultural stigma around mental health problems and professional scepticism around psychoanalysis curtailed more expansive visions for psychotherapy for the people delivered through general practice.

**Frank Lowe**, *Taking psychotherapy to disadvantaged communities*

For decades, numerous studies have reported that poorer communities, especially Black and minority ethnic people are less likely to be referred to psychotherapy, particularly psychoanalysis or psychoanalytic psychotherapy in the NHS and are more likely to be compulsorily admitted to mental health services under Section 136 of the Mental Health Act, and provided with medication. In this presentation, I will provide examples of taking psychotherapy from the Tavistock to disadvantaged communities and the learning and impact this had not only on patients but also on us.

## Speakers’ Biographies

**Tales Ab’Sáber** is a psychoanalyst and essayist, Doctor in Clinical Psychology and Master of Arts, Universidade de São Paulo (USP). He is member of the Psychoanalysis Department at the Sedes Sapientiae Institute and Professor of Philosophy of Psychoanalysis at the Universidade Federal de São Paulo (UNIFESP). He is the author of *The Restored Dreaming* (2005) and *The Infinite Time Music* (2012), both awarded with Jabuti national literary prize. He is the founder and coordinator of the Open Psychoanalysis’s Clinic, a psychoanalytical collective at House of People, São Paulo.

**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.

**Emiliano de Camargo David** is a psychologist, teacher and doctoral student in Social Psychology at the Pontifícia Universidade Católica of São Paulo (PUC-SP). He is Professor at the SEDES Sapientiae Institute São Paulo (Specialization Course: Mental Health and Psychiatric Reform: Clinical and Political in the Transformation of Practices). He is a member of the Working Group on Racism and Health of the Brazilian Association of Collective Health (ABRASCO). He is also a member of the AMMA Psyche and Negritude Institute. Member of the Research Nucleus on Institutional and Collective Logics (NUPLIC - PUC SP). He has published on the racial relations, public health and the psychiatric reform.

**Christine Diercks** is a member and training analyst of the Vienna Psychoanalytic Society in private practice. 1987-2001 Initiating and finally first medical director of the Vienna Psychoanalytic Free Clinic (Ambulatorium). 2002-2004: Vice president, 2005-2008 and 2013-2015 president of the Vienna Psychoanalytic Society. 2005-2006: Co-founder of the Vienna Psychoanalytic Academy. Publications and research projects focused on psychoanalytic theory, clinic and history of psychoanalysis. Today she is one of the archivists of the Society and general editor of the *Sigmund Freud Edition*, a digital critical edition of Freud's entire writings and letters.

**Daniel José Gaztambide, PsyD**, is assistant professor of clinical practice and assistant director of clinical training in the department of psychology at the New School for Social Research, where he is also the director of the Frantz Fanon Lab for Intersectional Psychology. Originally from Puerto Rico, he is a practitioner in private practice in New York and an analytic candidate at the NYU-Post Doctoral Program in Psychotherapy and Psychoanalysis. Gaztambide is the author of the book *A People’s History of Psychoanalysis: From Freud to Liberation Psychology* and was featured in the documentary *Psychoanalysis in el Barrio*. He is a spoken word artist in New York City, and a member of the Nuyorican poetry troupe, The Titere Poets.

**Frank Lowe** is a psychoanalytic psychotherapist, and formerly Head of Social Work in the Adolescent and Adult Directorate at The Tavistock Clinic. He has written several papers on race and psychotherapy and edited *Thinking Space: Promoting thinking about race, culture and diversity in Psychotherapy and Beyond* (Karnac 2013).

**Martin Moore** is a historian of post-war Britain, with a particular interest in political, social and cultural histories of health and health services. He is Lecturer in Medical History in the Wellcome Centre for Cultures and Environments of Health. His published work includes the monograph *Managing Diabetes, Managing Medicine* (Manchester University Press, 2019), which traces how new forms of chronic disease management developed in the post-war period and intersected with projects for managing medical professionals in the NHS; and the co-edited volume (with Mark Jackson) *Balancing the Self: Medicine,*

*Politics and the Regulation of Health in the Twentieth Century* (Manchester University Press, 2020). He is currently working on two projects. The first is a history of time and care in post-war British general practice, tentatively titled *Hurry Up and Wait*. This work forms part of the Wellcome Trust Collaborative Award, *Waiting Times*. The other is a history of commuting and wellbeing in late twentieth-century Britain.

**Graham Music** (PHD) is Consultant Child and Adolescent Psychotherapist at the Tavistock and Portman Clinics and an adult psychotherapist in private practice. His publications include *Nurturing Children: From Trauma to Hope* (2019), *Nurturing Natures: Attachment and children's emotional, sociocultural and brain development* (2016, 2010), *Affect and Emotion* (2001), and *The Good Life: Wellbeing and the new science of altruism, selfishness and immorality* (2014), and a forthcoming edited volume with A Nathanson and J Sternberg, *From Trauma to Harming Others: The Portman Model of Therapeutic Work with Delinquent, Violent and Sexually Harmful Children and Young People*. He has a particular interest in exploring the interface between developmental findings and clinical work. Formerly Associate Clinical Director of the Tavistock's child and family department, he has managed a range of services working with the aftermath of child maltreatment and neglect, and organised many community based psychotherapy services. He currently works clinically with forensic cases at The Portman Clinic. He teaches, lectures and supervises in Britain and abroad.

**Peter Nevins** has been a Psychoanalyst in private practice since 1995. He holds a Doctorate in clinical science in psychotherapy from University of Kent and teaches at various psychoanalytic training institutions. He has worked in mental health services in London since 1987 and was a founding member of the Site for Contemporary Psychoanalysis as well as the Chief Executive Officer at Islington Mind, a London based mental health charity, from 2001 until December 2020. He is an accredited Alternative Dispute Resolution Mediator with experience of both corporate mediation and mediation between patients and therapists. His areas of interest are in Phenomenology and Psychoanalysis and how the disciplines of psychology and philosophy can inform our practice of psychoanalysis

**Geraldine Ryan** is a psychoanalytic psychotherapist trained at the Arbours. She is currently Clinical Director at icap and has a private psychotherapy and supervision practice in London and Brighton. She has a background in Therapeutic Communities, worked at the Women's Therapy Centre and in NHS primary care and has an interest in developing diversity of psychoanalytic practice to enable a wider access to psychotherapy. Her work focuses on the impact of trauma across generations, within families and in communities. She

also has an interest in the impact, on organisations and individuals, of working with trauma.

**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.

**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.

**Barry Watt** is a Senior Psychotherapist for the Life Works Psychotherapy Service at St. Mungo's Community Housing Association, a Senior Psychotherapist and Co-Director of the Psychosis Therapy Project and a member of The Site for Contemporary Psychoanalysis.

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