



**FRIDAY
OCTOBER 13**

6:00 PM - 8:30 PM

RALUCA SOREANU

**On Psychoanalytic Convertibility
and Infrastructural Thinking**

GIUSEPPE COCCO

**To Accelerate the Biopolitical
Process: Follow the Money**

FRANCISCO J. GONZÁLEZ

**A Field Note on Community
Psychoanalysis**

WITH INTERVENTIONS BY:

ANA MINOZZO

LIZAVETA VAN MUNSTEREN

ANA TOMCIC



SATURDAY OCTOBER 14

9:30 AM - 11:00AM

IAN PARKER

Money is a Condition of Possibility
for Psychoanalysis

GUILAINE KINOUBANI

Maternal or Material Deprivation?
The Case for the Scarcity and
Attachment

Discussant:

JORDAN OSSERMAN

11:00 AM - 11:30 AM Break

11:30 AM - 1:00 PM

DANY NOBUS

Psychoanalytic Currencies: Money,
Commensurability, and Clinical
Economies from Freud to Lacan

DEIVISON MENDES FAUSTINO

The Cost of the Session and the
Unpayable Debt: Sociological
Reflections on Price, Value and
Colonial Malaise

Discussant:

DOROTHÉE BONNIGAL-KATZ

Money and Psychoanalysis: Economies of Care

Organizers: Raluca Soreanu & Ivan Ward

Money and its circulation have a fantasy dimension. At the same time, money is an important aspect of how care can be offered and organised.

In this conference, we are guided by a series of questions about the paradoxes and opportunities of money. How has money changed in our times? How can we make sense of alternative and anti-capitalist forms of circulation, and how do these appear in different fields of practice? What can psychoanalysis offer for understanding the issue of money? What does a psychosocial theory of value look like? What is the relationship between political economy and libidinal economy? Finally, are we traversing a crisis of care, and if so, what are some creative attempts to initiate new forms of circulation, amounting to economies of care?

We engage with these questions in an interdisciplinary conversation that brings together psychoanalysts, anthropologists, historians, and socio-political theorists to discuss the paradoxes of money and to explore ideas of value and circulation.

In psychoanalytic practice, money itself has a paradoxical place: the patient agrees to buy something that no one can describe in advance. Payment is included in the symptom and its treatment. Giving special attention to free and low-cost clinics of psychoanalysis around the world, this conference explores the substantive rethinking of value, exchange and circulation that free clinics practice in their own economies. We are interested in how psychoanalytic collectives have responded to the challenges and paradoxes of money, how they have set up alternative points of accumulation, principles of circulation and modes of redistribution. In a sense, the psychoanalysts of the free clinics invented new currencies, they made psychoanalytic money. Starting in the 1920s and 1930s, and up to our times, they created vouchers, sliding scales, quotas for free or low-cost sessions shared by all psychoanalysts, rules of conversion making it possible for psychoanalytic trainees to pay for their education, and complex micro-redistribution systems. All these practices amount to economies of care, where suffering has its own value.

This conference allows us to establish important parallels between anti-capitalist forms of circulation in psychoanalysis, and in other fields of practice, while also thinking psychoanalytically about value.



FreePsy
Psychoanalysis For The People

FREUD MUSEUM
LONDON



University
of Essex

This is a two-day hybrid conference where in each panel a psychoanalyst is in dialogue with a social theorist, followed by a short intervention by a discussant, and a 'free space' of engagement with the audience. The conference ends with a 'free space' panel, where conference speakers are in conversation with the audience.

This conference attempts to practice the ideas it explores, thinking itself as an economy and an arena of redistribution. By proposing a series of differential participation fees (including solidarity fees) and by redistributing the gains of the conference, it will raise money for the free clinics movement.

A share of the total gains of the conference will be donated to one or several free psychoanalytic clinics. In addition, your solidarity contributions will also be donated to free psychoanalytic clinics.

This initiative is part of a long-term commitment to explore creative and sustainable ways to support free psychoanalytic clinics and to contribute to mental health commons.

The conference is organised by the research project team [FREEPSY: Free Clinics and a Psychoanalysis for the People: Progressive Histories, Collective Practices, Implications for our Times](#) (UKRI Frontier Research Grant, University of Essex, PI Raluca Soreanu), in collaboration with The Freud Museum London team.

Speakers include: Giuseppe Cocco, Raluca Soreanu, Francisco J. González, Deivison Mendes Faustino, Dany Nobus, Dorothee Bonnigal-Katz, Tales Ab'Sáber, Daniel Feldmann, Deanne Bell, Guilaine Kinouani, Ian Parker, Jordan Osserman, Barry Watt, Ana Minozzo, Lizaveta van Munsteren, Ana Tomcic, Ana Čvorović, Joanna Ryan, Barbara Szaniecki.

FREEPSY website: <https://freepsy.essex.ac.uk>

FREEPSY Twitter: [@freepsyproject](#)

FREEPSY Instagram: [@freepsyproject](#)

[FREEPSY Open Letter for a Free Clinics Network](#)

Venues:

For conference activities on
Friday, 13 October (6pm to 8:30pm)
& Saturday, 14 October (9:30am to 5:30pm) 2023:
**University College School (UCS) Hampstead
Frognaal, Hampstead, London NW3 6XH**

For the canapés & drinks reception,
Saturday, 14 October 2023 (starting at 6pm):
**The Freud Museum London
20 Maresfield Gardens, London NW3 5SX**

Abstracts

Tales Ab'Sáber, *The Appearance of Money Today, and the Firefly Clinic*

What are the forms of appearance of money in our time? An omnipresent social form, money modulates and controls other social facts, defining what one can live and how one should die. A true 'negative total social fact', the presence of money installs us in the normality of world consumption citizenship, at the same time that money is, in fact, the measure and material of the real rise in power. Its absence, always happening and necessary, part of its real logic, means liquidation of rights, reduction of life and normalized extermination. If we forget what money means, management of life, concentrated accumulation of power, and permanent destruction of non-commercial realities, it is because the presence and absence of values and qualities, awareness of the life offered by the commodity, and forgetfulness of its catastrophe – management of poverty and unemployment, destruction of non-modern anthropological realities, and environmental catastrophe – are part of what money is today. Money evokes and confirms what exists, and erases and forgets what it destroys. Light and fast, dematerialized and omnipresent, producer of all life and destructive of worlds, money exists on the very form of normality, on the fetishistic sign of the escalation of power and on the radical form of forgetting everything that matters that it cannot be mirrored or equaled to it. In the sphere of administration and general necessary control of money, millions of lives are lost and liquidated, in the abyss made by circulating money, which it does not recognize.

A contemporary social psychoanalytic clinic cannot fail to assess the power and meaning of money in our time of total commodification of life. Radicalizing its difference, the punctual nature of the non-mercantile reality of our work creates the small light of another world, of theory and experience, amidst the world of the furious and repetitive spectacle of life crossed by money. Points of darkness in the midst of the burning sun of merchandise, or the light of fireflies in the midst of the obscure world of power and money.

Giuseppe Cocco, *To Accelerate the Biopolitical Process: Follow the Money*

I propose to shift the understanding of the relationship between money and capitalism in biopolitics terms and so to *follow the bodies*. For Klossowski, in *Living Currency*, the salaried relationship that founds the social relation of capital should supposedly separate the direct access to bodies, to the extent that money is interposed between worker and employer. According to the liberal ideology, the direct exploitation of living bodies and their bundles of affections – fully possible in the previous regimes of slavery and servitude – would be overcome. The mediation of money, therefore, would be a barrier clause: placing bodily pleasures outside of commerce would give some protection to workers. In a passage, the author asks us to imagine an

economy in which benefits are freely negotiated and then to say that this, in the end, already happens. Thus, if money should be mediation between productive bodies and capital, then bodies become mediations for money, the true governing force of production. Money ceased to be productive mediation: it is bodies that became productive mediation for money. *Living currency* points out that the transition to postindustrial capitalism and its financial dimensions brings the desiring body (the "voluptuous emotion") directly to the center of the capital process, when affective, aesthetic, relational, and imaginative aspects become useful for profit-making purposes and the circulation of money and values. What follows from Klossowski's analysis, then, is that the liberal theory of the wage earner already contains, within itself, the direct expropriation of the desiring body, which will fully come to the foreground in post-modern capitalism. The mutation of money, increasingly more fluid and immeasurable, is what has historically determined the spread of direct corporeal investments in the process of capitalist subsumption of life. The mystery of capitalism lies in money dynamics and not in commodity fetishism. [This abstract is based on "Introduction", on Bruno Cava and Giuseppe Cocco, *New Neoliberalism and the Other* (Lexington, 2018)]

Daniel Feldmann, *Towards the Production of Non-commodities: The Turn to Free Use Values as a Possible Alternative to the Crisis of Capital*

We start from the premise that one of the great difficulties of the left today is the scarcity of proposals and alternatives for the economic reproduction of life. The debate on new social links beyond money and commodity is little thematized or is despised in the name of other 'tasks of the day'. But especially in the face of the current crisis of capital, attempts at social transformation without calling into question the dynamics of value are becoming increasingly innocuous. As there is no place for everyone in the face of economic competition, we notice the rise of antagonisms between individuals and also between countries. In this sense, we formulate the question: is it possible and desirable to start producing non-commodities? This would imply a turn in economic life towards free use values that would have neither price nor value. In a world where practically everything takes the form of a commodity, this proposal may seem strange at first. However, it is worth noting that capitalism itself is in its own way moving towards a production potentially without living labor and without value to the extent that the 'General Intellect', namely knowledge, information and techniques are becoming the main productive force. This opens up the possibility of the direct production and direct usufruct of material wealth, i.e. of an economic reproduction that does not need to go through the indirect mediation of value and money to be socially accepted. In this way, the presentation intends to investigate the possibilities and difficulties of a new economic principle focused on the production of non-commodities. Of course, such a principle could not come about from some kind of technological determinism, but rather by a process of political and social institution. To summarise, we will

attempt here to actualise the idea suggested by Theodor Adorno back in the 1950s that use values conceal the possibility of an 'objective utopia'. In other words, there are no objective historical or material obstacles to the production of non-commodities and to the end of abstract labour within the framework of a non-competitive economy, but rather subjective problems. Especially regarding this last theme, we hope that the presentation will establish an interesting dialogue with the general theme of the conference.

Guilaine Kinouani, *Maternal or Material Deprivation? The Case for the Scarcity and Attachment Model*

Connections have long been made between attachment and motherhood thus, between the maternal and the relational. Hence, the impact of maternal or parental deprivation is explored, often as a matter of course, within analytic work. A dimension often missing in the clinic concerns the impact of material and social deprivation. Neglecting histories of poverty and their sequelae psychically and socially is consistent with individualism and neoliberal logics. This not only invisibilises how so much of the psychosocial is dependent upon our positioning past and present when it comes to the material; it also means those who have experienced such deprivation, may well be ill-served in the clinic. In this contribution, Guilaine will present her scarcity and attachment model (Kinouani, 2022) which aims to explore the impact of material scarcity and deprivation and their intersections with maternal deprivation.

Dany Nobus, *Psychoanalytic Currencies: Money, Commensurability, and Clinical Economies from Freud to Lacan*

The Freudian interpretation of a subject's relation to money as a figuration of unconscious anal erotism remains an important theme in contemporary psychoanalytic conceptions of money and finance. With this equivalence between money and faeces at its core, three interrelated issues in the psychoanalytic perspective on money will be discussed: 1. the significance of the analyst's fee in the provision of clinical services, including how the patient's payment is bypassed in Freud's historical advocacy of free clinics; 2. the confluence between money and anal erotism itself, which shifts towards a correspondence between money and signifiers in Lacan's theory; 3. the antinomy between Freud's insistence on the analyst's openness in money matters and the silence which continues to reign over many a public psychoanalytic discussion of money. Whereas the first issue raises questions about commensurability (how the fee is set and what exactly it corresponds to), the second problem elicits seemingly incompatible arguments on the de-commodifying effect of money, and the third observation touches upon an unavoidable complication. For unlike other intellectual paradigms, psychoanalysis does not only offer a theory that makes money newly intelligible; as a clinical practice with

its unique type of (financial) transaction it also constitutes its own object of study.

Ian Parker, *Money is a Condition of Possibility for Psychoanalysis*

The individualised commodification of care under capitalism functions as an adaptive process that is in tension with the collective yearning for another world that builds on international networks of solidarity. Psychoanalysis was and is a potential partner in the progressive unravelling of the very social conditions, 'conditions of possibility' that provoked its development as a therapeutic practice. This paper explores the nature of money as what Marx analyses as the 'universal equivalent' which connects psychoanalyst and analysand in a relation of exchange. This peculiar commodity is seen as necessary to the psychoanalytic process by most mainstream psychoanalysts; but why it is and how we should respond to that are political questions that the 'free clinics' answer in a different, more radical way.

Raluca Soreanu, *On Psychoanalytic Convertibility and Infrastructural Thinking*

In this talk, I theorise infrastructural thinking, as a condition of possibility for understanding new forms of circulation that involve fantasy as a resource. I pay special attention to free and low-cost clinics of psychoanalysis around the world, and trace their substantive rethinking of value, exchange and circulation, and other forms of innovation that characterise their economies. I look at how psychoanalytic collectives have responded to the challenges and paradoxes of money, how they have set up alternative points of accumulation, principles of circulation and modes of redistribution. The psychoanalysts of the free clinics invented new currencies, they made psychoanalytic money. Starting in the 1920s and 1930s, and up to our times, they created vouchers, sliding scales, quotas for free or low-cost sessions shared by all psychoanalysts, rules of conversion making it possible for psychoanalytic trainees to pay for their education, and complex micro-redistribution systems. I call these infrastructural inventions 'psychoanalytic convertibility' and I show how psychoanalytic infrastructural thinking can help us answer difficult questions such as: how to make something with very little?

Speakers' Biographies

Tales Ab'Sáber is a psychoanalyst, professor of philosophy of psychoanalysis at the Federal University of São Paulo (Unifesp), coordinator of the Open Clinic of Psychoanalysis, and the Analyst Group, at People's House in São Paulo, author of, among others, *The Anthropophagic Soldier, Slavery and Non-thought* (n-1, 2022).

Deanne Bell is Associate Professor of Critical Psychology and Decolonial Studies in the School of Social Sciences. Deanne's research areas include collective trauma, social suffering, structural violence, indifference, and the psychological effects of coloniality and decoloniality. She utilises qualitative research methods in order to prioritise historically marginalised people's voices.

Dorothee Bonnigal-Katz is a psychoanalyst, clinical supervisor and a translator in the field of psychoanalysis. She is the founder and clinical director of the *Psychosis Therapy Project* (PTP), a specialist clinic delivering talking and art therapies in the community for people who experience psychosis. The PTP operates across London in deprived areas where people with psychosis receive little support besides medication. Her work as a translator includes books and essays by Catherine Chabert, André Green, Laurence Kahn, Jean Laplanche and Dominique Scarfone.

Ana Čvorović (b. Sarajevo 1981) came to the UK in 1989, fleeing the impending civil war in Former Yugoslavia. A student at Brighton University and the Royal College of Art, Čvorović's installation-based work considers the role of borders and boundaries and the psychological effects of war and migration. Čvorović's solo exhibitions include Archipelago at Ballon Rouge, Brussels (2021) and Borders Unfold at Pi Artworks, London (2019). Recent residencies include FAP, Lebanon (2022) supported by the Foundation for Art and Psychoanalysis and Sculpture Space, NY, US (2018) supported by Arts Council England. Čvorovic has been a recipient of numerous awards and grants including the Shelagh Cluett Award (2021), Arts Council England Grant (2019), a-n Artist Travel Bursary Award (2018), and the Leathersellers Scholarship (2012). She is Artist Researcher with FREEPSY.

Giuseppe Cocco is a political theorist, Professor of the Universidade Federal do Rio de Janeiro, Brazil. He obtained his Doctorate in Social History at Université de Paris I (Panthéon-Sorbonne) (1993). He has published extensively on political violence, urban violence, the transformations of capitalism, the transformations of labour, urban territories and urban planning, citizenship, and social mobilization. He is part of the *Multitudes* collective in France and he is an editor of the social and political theory journal *Lugar Comum* in Brazil. He is also one of the founders *Universidade Nômade Brasil*, a platform for analysis of the contemporary political context by political theorists, social theorists and philosophers. One of his recent book, co-authored with Bruno Cava, *A vida da moeda: Crédito, imagens, confiança* (Maux X, 2020).

Deivison Mendes Faustino is professor at the Federal University of São Paulo. He holds a master's degree in health sciences, a doctorate in sociology, and a postdoctoral degree in clinical psychology. He is the author of numerous books and articles on Frantz Fanon, anti-racist thought, and racism and psychological distress.

Daniel Feldmann is an economist graduated from the University of São Paulo and holds a PhD in economic development from the University of Campinas. He is currently a professor in the Economics department of the Federal University of São Paulo. He is the author, together with Fábio Luis Barbosa dos Santos, of the book *O médico e o monstro: uma leitura do progressismo latino-americano e seus opositos (Dr. Jekyll and Mr. Hyde: a reading of Latin American progressivism and its opposites)*.

Francisco J. González, MD, is Personal & Supervising Analyst, Community Psychoanalysis Supervising Analyst, and Faculty at the Psychoanalytic Institute of Northern California (PINC), where he also helped found and serves as Co-Director of the Community Psychoanalysis Track. He serves on the editorial boards of *Psychoanalytic Dialogues* and JAPA and on the Holmes Commission on Racial Equality in American Psychoanalysis. He practices privately in San Francisco and Oakland and in the public domain at Instituto Familiar de la Raza in San Francisco.

Guilaine Kinouani is the founder of Race Reflections. She is a psychologist and group analyst with over 15 years of experience working with issues of equality and justice. Guilaine's first book *Living While Black: The essential guide to overcoming Racial Trauma* (Ebury: Penguin Random House) is a powerful exposé of the lived experience of various manifestations of racism and their sequelae on the black subject. In her forthcoming book, *White Minds* (Bristol University Press) she puts forth a psychosocial analysis of whiteness and turns her analytic gaze onto people racialised as white. Guilaine is currently pursuing a PhD in psychosocial studies at Birkbeck which focuses on the reproduction of racialised violence in the clinical encounter.

Ana Minozzo is a clinician and researcher based in London, UK. She holds a PhD and an MA in Psychosocial Studies from Birkbeck, University of London and is currently a Postdoctoral Researcher in Psychosocial Studies within FREEPSY, at the University of Essex, following a 9-year post at the University of the Arts London. She has experience with a number of community-based mental health services and a clinic that has unfolded in relation to the threads of psychosis, gender and sexuality and migration. Her research crosses the fields of medical humanities, feminist philosophy and psychosocial enquiry.

Lizaveta van Munsteren, Research Officer, FREEPSY project. Lizaveta has a long-standing interest in research in psychoanalytic theory and history. Her focus within the project is on the elasticity of the frame, the early history of the free psychoanalytic clinics' movement and the history of interdisciplinary connections of psychoanalysis. She holds an MA and PhD from Birkbeck, University of London, where she currently teaches the Graduate Course in Psychodynamic Counselling and Psychotherapy. She is also

a trainee psychotherapist in Tavistock and Portman NHS Trust.

Dany Nobus is Professor of Psychoanalytic Psychology at Brunel University London, Founding Scholar of the British Psychoanalytic Council, and former Chair and Fellow of the Freud Museum London. He is also an Associate Editor of the journal *Psychoanalysis and History*. He has published numerous books and papers on the history, theory and practice of psychoanalysis, the history of psychiatry, and the history of ideas, most recently *Critique of Psychoanalytic Reason: Studies in Lacanian Theory and Practice* (2022), *Thresholds and Pathways Between Jung and Lacan: On the Blazing Sublime* (edited with Ann Casement and Phil Goss) (2021), and *The Law of Desire: On Lacan's 'Kant with Sade'* (2017). In 2017, he was the recipient of the Sarton Medal of the University of Ghent for his outstanding contributions to the historiography of psychoanalysis. He is currently working on a new, in-depth biography of Jacques Lacan.

Jordan Osserman is a Lecturer in the Department of Psychosocial and Psychoanalytic Studies at the University of Essex, UK, and is completing a clinical training with The Site for Contemporary Psychoanalysis. His research interests include the medical humanities, the Lacanian tradition of psychoanalysis, left wing politics, and gender and sexuality studies. His writing has been published in *Radical Philosophy*, *Transgender Studies Quarterly*, *Viewpoint and Tribune Magazine*. He is also the Co-President of the Essex Branch of University and College Union.

Ian Parker is a psychoanalyst and revolutionary Marxist in Manchester, Honorary Secretary of the College of Psychoanalysts – UK, and on the Board of the Red Clinic. His books include (with David Pavón-Cuéllar) *Psychoanalysis and Revolution: Critical Psychology for Liberation Movements* (1968 Press, 2021).

Joanna Ryan is a psychoanalytic psychotherapist. 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 Professor of Psychoanalytic Studies at the Department of Psychosocial and Psychoanalytic Studies, University of Essex and psychoanalyst, member of the Círculo Psicanalítico do Rio de Janeiro. Her work sits at the intersection of psychosocial studies, psychoanalysis, social theory and medical humanities. She is the project lead of the multidisciplinary research project *FREEPSY Free Clinics and a Psychoanalysis for the People: Progressive Histories, Collective Practices, Implications for our Times* (UKRI Frontier Research Grant). Raluca's recent book, co-authored with Jenny Willner and Jakob Staberg, is titled *Ferenczi Dialogues: On Trauma and Catastrophe* (Leuven University Press, 2023). She is an Academic Associate of the Freud Museum London.

Barbara Szaniecki is Adjunct Professor at the School of Industrial Design of the State University of Rio de Janeiro. She holds a Doctorate in Design at PUC-Rio. She has extensive experience in the field of Graphic Design. She is a researcher at the Design and Anthropology Laboratory of the Graduate Program in Design at ESDI/UERJ and she is a participant of *Universidade Nômade*, Brazil. Her research emphasizes the relationship between Graphic Design (particularly the poster) and political concepts such as: crowd, power and power, manifestation, participation and representation. She is currently co-editor of the magazines *Lugar Comum* (Rio de Janeiro) and *Multitudes* (Paris). She is the author of the books *Estética da Multidão* (Civilização Brasileira, 2007); *Disforme Contemporâneo e Design Encarnado: Outros Possíveis* (Annablume, 2014); and, with Giuseppe Cocco, *O Making da Metrópole: Rios, Ritmos e Algoritmos* (RioBooks, 2021).

Ana Tomcic is a cultural historian and a Postdoctoral Researcher in History with the FREEPSY Project at the University of Essex. She is currently involved in researching the history of free psychoanalytic clinics that worked with children, adolescents and young offenders. For many years, she has also worked as an educator in a number of voluntary and widening participation roles.

Barry Watt is a Co-Director and Senior Psychotherapist at the Psychosis Therapy Project, London. Until earlier this year, he was the Senior Psychotherapist at St Mungo's Community Housing Association, where he worked psychoanalytically with individuals experiencing homelessness. He serves on the Editorial Board of the British Journal for Psychotherapy, is a member of the Training Committee for the Site for Contemporary Psychoanalysis and a member of the Curriculum Advisory Group for the Association of Individual and Group Psychotherapy.

Cover image: Djanira, *O sonho do menino pobre* [*The Dream of the Poor Boy*], 1948.

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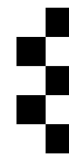


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