

## Community Psychoanalysis: Collaborative Practice as Intervention

Francisco González MD and Rachael Peltz PHD 

This paper introduces and elaborates the establishment of the first formal training program in Community Psychoanalysis at an accredited psychoanalytic institution: the Community Psychoanalysis Track at the Psychoanalytic Institute of Northern California, and the affiliated Community Psychoanalysis Consortium. We see this as a ground-breaking step in which the formal definition and scope of psychoanalysis is fundamentally transformed; it marks a sea change in what can be formally considered the domain of psychoanalysis, who it serves and what is deemed teachable in a psychoanalytic institute. We situate the development of this training model in a larger psychoanalytic history, and describe fundamental principles that undergird it.

*I have this principle that everything counts. Everything we do, even in small ways, matters in some degree.*

-- Robert Lifton (in Peltz, 2008, p. 718)

*The door to this era's potential paradises is in hell.*

-- Rebecca Solnit (2009, p. xx)

*The widening of the field of psychoanalysis toward enquiry of the social dimension of human existence is not limited to theory, but it also implies an expansion of our ability to conduct therapeutic interventions in diverse human situations.*

-- Juan Tubert-Oklander (2014, p. 20)

## **“The moment”: yet another appearance of community psychoanalysis**

We write from a particular inflection of history that cultural critic Wesley Morris (2020) has called “the Moment”, because we are indeed at a kind of turning point. From one vantage point and perhaps most apparently, the moment is a layering of cataclysms: in the midst of the devastating Covid-19 pandemic, roiled by the most consequential elections of a lifetime, in a time when the ugliness of racism has once again been laid painfully bare in the aftermath of the police killing of George Floyd and so many others. This time of economic crisis and massive unemployment, with threats to democracy like few we have witnessed here before, have also heightened demand for structural and institutional change. From another more immediate vantage point, against the backdrop of this staggering socio-

409

political landscape, institutional psychoanalysis is having a moment of awareness: a coming to consciousness of buried parts of its more radical history, a recognition of the pernicious limitation of calcified perspectives, and a renewed attention to the voices of a marginalized analytic community of practitioners outside of its walls. This moment of awareness also recognizes how the cataclysm is not really so new, how it has been unfolding for quite a long time, how the fear of breakdown is of one that has already happened. In an embrace of this moment, members of even the most traditional of psychoanalytic institutes are calling for a much more explicitly social psychoanalysis, one which addresses collective life and structural inequities related to race, class and privilege in ways that have not been addressed since the earliest days of post-WWI psychoanalysis.

But it is not just the consulting room that is being opened up. Part of this moment of reexamination involves making the psychoanalytic institute itself more permeable, less of a sealed enclave and elitist ivory tower. Globally, institutional psychoanalysis is grappling with thorny questions regarding standards for training and practice, case and frequency requirements, and curricular changes, trying to find ways to remain relevant in a rapidly changing world. And if established psychoanalysts are longing for ways to become more pertinent and to break free of what Beth Kita (Personal communication, 2020) has called “the melancholia of private practice,” analytically informed community practitioners labor under an often denigrated and unsustainable culture of commodified, manualized, and bureaucratized “behavioral health” practices, while their rightful place in the history of analytic thinking and

practice goes unrecognized. What is novel in this moment is the renewed and fervent interest in community psychoanalysis as a legitimate and even critical dimension of psychoanalytic training.

We will be focusing on one response to this call: the establishment of the Community Psychoanalytic Track (CPT) at the Psychoanalytic Institute of Northern California (PINIC), an IPA-accredited Institute, and the affiliated Community Psychoanalysis Consortium (CPC).<sup>1</sup> In 2019, the Board of Directors of PINIC unanimously passed a motion to offer the Community Psychoanalysis Track to its candidates as part of their training to become certified psychoanalysts. We see this as a ground-breaking step in which the formal definition and scope of psychoanalysis is fundamentally transformed, marking a sea change in what can be formally considered the domain of psychoanalysis, who it serves, and what is deemed teachable in a psychoanalytic Institute. It opens a horizon of recognition for the multiplicity of ways one can be a legitimate psychoanalyst, and broadens the domain of psychoanalysis to include the forms it takes outside of institutes.

Community psychoanalysis has taken various forms and gone by many names, but it has been a vibrant part of psychoanalysis from early in the development of the discipline. This less-known tradition begins with Freud's (1919) Budapest speech issuing the call for a psychoanalysis "for the people," and extends through the early efforts of the many analysts who saw themselves as part of a movement and "brokers of social change" (Danto, 2005, p. 4). In this paper we aim to describe something of that tradition, to make a case for bringing the theory and practice of community psychoanalysis more directly into the formal training of psychoanalytic candidates, and to advocate for a more open and collaborative relationship between psychoanalytic institutes and the vibrant world of community mental

<sup>1</sup>*We sometimes also refer to the CPT&C, comprising the larger network that includes both the institutional training track (CPT) and the Consortium (CPC).*

health. Such a move, we believe, will not only make psychoanalysis more relevant in addressing the urgent issues that press upon us today as individuals and collectives, but as importantly, it will deepen and broaden our understanding of *what psychoanalysis is, has actually been, and what it can become*. We see this move as one of the true horizons of our discipline, an exciting frontier that will call on us to formulate more profoundly what we

mean by such ideas as framing, containment, authority, the field, intersubjectivity, objects of analysis, and – key to our model – collaboration.

We take this up as more than an academic exercise of theoretical speculation. For the past five years, the authors have helped to form and lead a broad coalition of practicing psychoanalytic clinicians and thinkers from both institutionalized psychoanalysis and community mental health. Formal psychoanalytic institutes have a long history of training clinicians to work in largely private settings doing traditional psychoanalysis, and this history has precluded or diminished the role of psychoanalytic work in public settings or with groups and collectives. Our thinking in establishing the CPT&C has been in line with that of Bermudez (2019, p. 298) who writes that “all analysis is applied analysis.” Bermudez makes the case for a paradigm shift equal to what we determined in our initial meetings. He takes issue – as we do – with the idea that the classical model of individual psychoanalysis is the gold standard (and thereby to be considered “real psychoanalysis”) while other configurations of psychoanalytic practice are at most second best (and thereby deemed “applied psychoanalysis”). Gold is a precious and highly malleable material, but not particularly durable; all forms of practice must be alloyed to make them sturdy enough to weather the strife of the real world.

Indeed, Juan Tubert-Oklander (2014) postulates a continuity between individual, group, and social psychoanalysis, all undergirded by a foundation in psychoanalytic principles and ways of understanding experience. We might consider these various forms of practice linked by an expanded notion of the psychoanalytic field, which contracts and expands, depending on the location of the setting and the material forces in which it is embedded and which act upon it – a concept we will take up in greater detail later in this paper. What is clear is that there are many ways of doing psychoanalysis, in various modes or setups. These variations in how psychoanalysis can take place help us understand that the various setups themselves are, as Houzel (2012, p. 186) notes, “concretizations of psychoanalytic theory.” Thinking *with* the continuities and differences between conventional private psychoanalysis and community-based public forms has been an animating principle for developing our understanding of the practice of community psychoanalysis and how to teach it.

We happily recognize the current exciting proliferation of programs – much too many to name – of community-based interventions organized by psychoanalytic institutes and organizations. Indeed, the International Psychoanalytic Association (IPA), under the leadership of Virginia Unger and Harriet Wolfe, has actively promoted the development of psychoanalytic

community initiatives around the world, fostering them through awards and international forums.<sup>2</sup> The specific innovation we offer is to bring community-based practice directly into the psychoanalytic institute as a part of the formal training of candidates.

This is the first of three linked papers that describe in detail the principle elements of the PINC model for training in Community Psychoanalysis and the formation and role of the affiliated Consortium. In this paper, we give an overview of the CPT&C and its development

<sup>2</sup>*The CPT was a runner-up recipient of an IPA Psychoanalysis in the Community Award at the 2018, London meetings.*

411

and introduce key theoretical concepts that have guided our thinking. Two subsequent papers will provide a more nuanced picture of how the CPT&C operates, written by seminal collaborators in this project.

## **Call for a protean psychoanalysis: learning from our fragmented history**

Psychoanalysis – yesterday and today – is faced with important “Protean dilemmas.” We are called upon to reflect the age and place in which we live and to which we must accordingly adjust. Robert Lifton (1993) emphasizes two poles of self experience: vulnerability and the defenses against it on one end, resilience and the capacity for transformation on the other. Lifton makes the case that people can go either way in response to the flow of history (Peltz, 2008) – embracing their protean capacities to shift and re-form, or clinging to anti-protean, “totalistic” alternatives. This is as true of psychoanalytic societies and institutions as of individuals (Peltz, 2011). We are all too familiar with the ways clinical thinking can become restricted by a narrow set of rules governing who and how psychoanalysis can be conducted. When this kind of thinking becomes institutionalized (and actively taught), psychoanalytic thinking and practice lose their transformational potential.

Freud had inaugurated a thriving socio-psychoanalytic movement with his 1918 address on “the conscience of society” (Freud, 1919), spawning a proliferation of free community clinics throughout Europe from 1920 to 1938 (Danto, 2005). But the traumatic dispersal of analysts fleeing Nazi Europe nipped it in the bud, and the social dimensions of psychoanalysis went underground. Unfortunately,

an “anti-protean” (Lifton, 1993) intolerance greeted analysts when they immigrated to what became the new center of psychoanalysis in America. At the last pre-war IPA Congress in 1938, the American Psychoanalytic Association presented two demands: an “exclusive franchise” on psychoanalytic training in the United States and “total internal autonomy” regarding the establishing and monitoring of standards. With what became known as the “1938 rule,” the anti-protean sensibility became institutionalized, as “APsaA formally declared that there would be no training of non-physicians in psychoanalysis” (Schneider & Desmond, 1994, p. 315). This exclusivity in training resulted in a monocultural “degradation of psychoanalysis ... into a psychiatric method ... with no cultural or political consequences” (Fenichel in Jacoby, 1983, p. 130). Over the next forty plus years, the breadth, spirit, and protean potential contained within the earlier psychoanalytic movement (Danto, 2005; Jacoby, 1975/2017, 1983) narrowed significantly, setting the stage for a de-politicized, narrowly defined, anti-social, and – we believe – ultimately de-vitalized era – restricting what could be acknowledged and thought.<sup>3</sup>

We recognize that institutional psychoanalysis is not monolithic and that many countered its hegemonic tendencies,<sup>4</sup> but generally speaking it was not until the 1980s – with the relational turn (Mitchell, 1988) and the repositioning of a decentered subject always “embedded” (Stern, 1991) in a network of social, historical and ideological relations – that the tide would begin to shift more definitively for American psychoanalysis. Along with

<sup>3</sup>*The greater history of a sociopolitically engaged psychoanalysis is beyond the scope of this paper. For an introduction to this important legacy, see for example, Aron & Starr (2013), Gatzambide (2019), Herzog (2017), Hollander (2010), Zaretsky (2004).*

<sup>4</sup>*There is of course an important history of non-IPA/APA institutes, perhaps especially the William Alanson White Institute, founded by renegades such as Sullivan, Fromm, Fromm-Reichman and others, out of which came a new generation of analysts like Stephen Mitchell, Jay Greenberg, and others.*

these theoretical shifts, came organizational ones. The Psychoanalytic Division (Division 39) of the American Psychological Association formed in 1979, which later spawned the birth of Psychoanalysis for Social Responsibility (Section 9), as a subgroup whose goals recalled the earlier vision of psychoanalysis as a movement for social justice and emancipation, as institutional psychoanalysis itself began to take a more activist stance on the important questions of the

day.<sup>5</sup> And in 1989, the victorious “psychoanalytic lawsuit” against APsaA, the IPA, and two New York institutes ended the exclusionary guild tradition (Schneider & Desmond, 1994) and ushered in an era of burgeoning independent institutes (including PINC) promoting divergent theories and practices.

While psychoanalytic *institutes* struggled with cracking open the long-established closed guild mentality, psychoanalytic *ideas* opened new doors to community practice. Analysts began strenuously denouncing the “de-linking” of the social, political, and ideological from clinical work (Altman, 1995; Cushman, 1995; Layton et al., 2006; Peltz, 2004, 2005). By the early 2000s, this new socio-cultural turn was beginning to flourish with important critiques on questions of gender, sexuality, class, and neoliberal politics. These critiques met a confluence of forces – such as the social psychology movement, community and culturally based psychiatry, critical race theory, trauma theory, and the social work tradition, to name but a few – which at times combined with psychoanalytic ways of thinking to keep community psychoanalytic practices alive outside the confines of the institutional ivory tower. Infant-parent therapy and infant research, often grounded in communities, demonstrated the reach of psychoanalytic thinking beyond the dyad (Fraiberg et al., 1975). And, of course, a number of psychoanalysts continued to conduct “applied” projects outside of the walls of the institute, finding vitality off the couch and in communities. Within this concerted turn toward the social in institutional psychoanalysis, came the first consolidation of writings under the banner of “community psychoanalysis” with the publication of Neil Altman’s *The Analyst in the Inner City* (1995) and Sklarew, Twemlow, and Wilkinson’s *Analysis in the Trenches: Streets, Schools, War Zones* (Sklarew et al., 2004), documenting the many ways analysts actively practiced in non-traditional ways, with projects in police stations and schools, in political consultancy, and with survivors of disaster, war, and racial trauma. Here, a more consolidated sense of the identity of the community analyst proper begins to take form, derived not from a position of austere neutrality and abstinence but from one of action and the simple injunction of “being helpful” (Sklarew et al., 2004, p. xvii). Sklarew (2012) notes that despite this history of practice, “it bears emphasizing that organized psychoanalysis has provided little endorsement or validation for these pioneering efforts” (p. 113). He goes further to state that “the relative indifference of psychoanalytic institutes to developing and implementing ongoing courses in this area continues to inhibit the development of the *community psychoanalyst* as a viable psychoanalytic identity” (p. 114).

It is precisely here that we propose a training model of collaborative community psychoanalysis specifically *as an intervention in the discipline of institutional psychoanalysis*. We suggest that in order for community psychoanalytic practice, identity, and theory to be recognized as legitimate by institutional psychoanalysis, it must be taught as such. The consolidation of community psychoanalysis and the position of the community

<sup>5</sup>*Section 9, for example, mounted an effective campaign to challenge the role of psychologists in interrogation proceedings at Guantanamo, see PD (2008) Vol 18, #5. And even APsA itself began issuing position statements on social issues by the early 1960s.*

413

psychoanalyst is best secured by formalizing a teachable practice that is recognized by credentialing psychoanalytic entities as part of an analyst's formation. Furthermore, we assert that making possible this kind of learning requires opening the doors of the institute and working collaboratively with others who are not institutionally trained. These moves make use of this moment of opportunity when, relegated to the margins no longer, community psychoanalysis takes its rightful place at the heart of what psychoanalysis can be.

## **The community psychoanalysis track and consortium: an overview**

This endeavor has its formal beginnings in 2016, when the PINC board authorized the Community Psychoanalysis Task Force to explore possibilities. It was clear from the outset of the Task Force that we were working to expand the boundaries of how psychoanalytic practice was conceived: those working in community mental health settings asserted a claim to the practice of community psychoanalysis, and institutionally trained analysts sought opportunities for practice outside of the consulting room. The vibrancy of this model rests on its having one foot within the institute and one foot outside of it, in psychoanalytically informed community public sector work. This bridging cannot be overemphasized: this project would be impossible if launched wholly from within the institute.

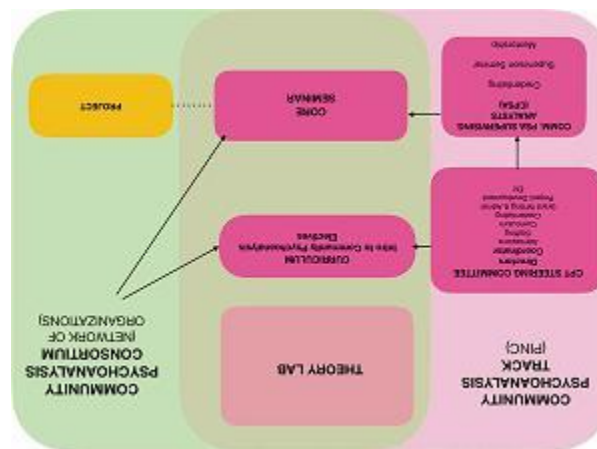
Because thinking with and through groups is central to our model (and to the theory and practice of community psychoanalysis), we engaged two consultants from early in our work. Juan Tubert-Oklander, a Mexican

psychoanalyst and group analyst, worked with us to establish an integrated working group, and Kimberlyn Leary who remains an active programmatic consultant. A yearlong pilot project enabled us to develop and refine the training model. The track is funded through grants.

While there was a thorough interrogation and vetting process of the training track by the Board, we did not encounter significant institutional resistance. The seeds of innovation fell on well-plowed ground. PINC already had a long-established curriculum focused on the social dimension of psychoanalysis as well as a group process component. As importantly, we worked closely with leadership and committee structures all along the way, discussing our findings, getting feedback, and developing consensus. We presented at key institutional committees and held town halls for the community. The process took about three years, and we secured final Board approval for the track in 2019.

This endeavor has two major components which are interrelated: the Community Psychoanalysis Track (CPT) and the Community Psychoanalysis Consortium (CPC) – Figure 1 provides a schematic overview. As an opening caveat, we remind you that while a great deal has been developed, this remains a nascent endeavor, and what we describe here is under continual revision as we learn and grow!

Figure 1. . Schematic overview of CPT and CPC



The CPT is an optional training opportunity which allows eligible candidates to count the completion of a community project under supervision as one of three required psychoanalytic training cases.<sup>6</sup> The track is administered by the CPT Steering Committee which oversees all of its functions and reports to the PINC Board. All candidates at PINC, regardless of whether or not they choose to take part in the CPT, take a core course in

<sup>6</sup>*PINC is an IPA-affiliated institute, requiring three control cases for graduation (including two IPA-required cases). We believe our training model for community psychoanalysis could be modified to fit a variety of institutional requirements.*

414

their first year called "Introduction to Community Psychoanalysis," which includes faculty from community agencies. Once accepted to the track, candidates are assigned to an established project in a community agency, and typically work in pairs. These projects aim to carve out space for reflection and solidarity in the thicket of the complex contingencies which beset the social service sector, but at least as important is the creation of reflective space for *candidates* to consider how a psychoanalytic sensibility finds a home in and through community.

To date, we have had projects in an agency providing mental health services to refugee and asylum seekers, with social work staff working in the justice system, and with peer counselors at a community mental health agency. The facilitated groups use an open, reflective case conference format, with emphasis on countertransference, vicarious trauma, and the strain of doing community work in complex agencies and institutions. The candidates spend 3 hours per week at the community agency for the duration of an academic year; the supervision for the project is the purview of the Core Seminar, which operates on a group model and meets weekly for the duration of the project. (The Core Seminar will be described in greater detail in the next paper.)

The second component of this venture is the Community Psychoanalysis Consortium (CPC). The Consortium is a network of representatives from various community mental health organizations. Many of these representatives were present at the founding of this endeavor and actively helped shape its form, structure, and values. The CPC, which will be described in greater detail in the third paper in this series, is a critical part of this endeavor:

415

not contained within the institute but deeply invested in psychoanalytic ways of thinking; intimately linked to the training track, but independent of it.

In addition to these two major components, two other elements deserve mention. First, in conjunction with the Credentialing Committee of PINC, we developed specific criteria for credentialing Community Psychoanalysis Supervising Analysts (CPSAs), and provide support for their development, including a yearlong Supervision Seminar and mentorship. Second, in order to help further the intellectual work of community psychoanalysis, we established

the Theory Lab, open to all participants of the CPT&C, main goal of the Theory Lab is to generate usable theory with a secondary goal of dissemination of knowledge. Theory Lab members present on relevant topics (e.g.: what constitutes framing, what is the object of analysis in community work, what is the function of confidentiality), review literature, and increasingly generate writing.

## **Key theoretical concepts**

Analytic principles undergird the entire enterprise of this work, beginning with the capacity to establish emotional contact; a foundation in the operation and functioning of the “psychic apparatus,” though understood now in a more collective sense; the relationship of the container/contained; the capacity to identify levels of functioning; principles of psychoanalytic listening; the capacity to hold multiple perspectives at once, shifting from the group as a whole, to other critical axes including historical, cultural and present relationships; a focus on transference/countertransference phenomena now understood at the level of groups, organizations and systems, as well as individually; negative capability; and the capacity to form an active collaboration, among others. These principles and capacities apply to all forms of psychoanalysis, whether public, private, individual, group, or organizational.

In making these principles malleable and useful to community work and the training of psychoanalytic candidates, we have drawn from a diverse body of literature and ideas. While the following is by no means comprehensive, it provides an introduction to key theoretical concepts that ground our practice.

### **Collaboration as a grounding principle**

Collaboration is a fundamental tenet of all psychoanalytic practice, though it has received relatively little theoretical attention. In our conceptualization of it – as a way of “working with” – collaboration offers both a site of enormous creative potential and an ethical anchor.

From the very beginnings of this endeavor and *as a beginning*, we felt it was critical that this not be a project constructed solely by institutionally trained analysts. The initial loose working group – which soon became a task force, then a formally recognized committee at PINC, and ultimately the Community Psychoanalysis Track and Consortium – was from its inception composed of community practitioners as well as institutional analysts. These community members were senior clinicians, most with decades of experience in a variety

treatment modalities, supervision, teaching, and program development. The mixed presence of practitioners whose professional and clinical formation had occurred both without and within the walls of the institute, but who shared a common vision of community psychoanalysis that extended beyond it, helped to establish collaboration as a founding principle.

416

In a paper describing what she calls “a typology of applied psychoanalysis,” Gourguechon (2013) makes the distinction between psychoanalysis *in* the community and psychoanalysis *of* the community (see also Twemlow, 2000). The former focuses on the development of treatment interventions for particular populations within a community (programs at a school, for example), while the latter “takes on an entire community or organization as the ‘patient’ creating opportunities for change using psychoanalytic understanding” (p. 196). We see these distinctions as useful, but not as mutually exclusive. In fact, we see the line between *in* the community and *of* the community as porous or even as paradoxical: psychoanalysis can never exist as a practice outside of community. Adding to Gourguechon’s and Twemlow’s work, we would like to propose a model of psychoanalysis *with* the community, one in which collaboration between institutionalized psychoanalysis and the community in question becomes an organizing principle and a guiding north star.

Because we hold fast to a position that community psychoanalysis is nothing new, that its roots in fact lead back to the origins of psychoanalysis itself, we assume that its practice has thrived at the margins or even wholly outside of the formal psychoanalytic establishment. Informally, we have taken to speaking of privatized, institutional psychoanalysis (designating the official, sanctioned disciplinary organization of accredited psychoanalysis) and public, community psychoanalysis (designating *ex-officio* forms of practice that thrive outside of the psychoanalytic institute, often carried out by practitioners who are not formally trained as conventional psychoanalysts). One of our chief aims in this project has been to gather up and amplify the vibrant conversation between these two arenas, to help create the bridges that can span the walls of the institutionalized psychoanalytic ivory tower. We consider collaboration as more than a salutary notion or a necessary precondition, however; it has, rather, come to have conceptual power for us, as an organizer of experience and an analytic tool.

Collaboration defines the potential space between two participant organizations: the community health agency and the psychoanalytic institute – or more specifically between a particular part or program of that agency and

the CPT. This collaborative relationship is established on multiple fronts: to begin with, within the network of organizations that is the Community Consortium, where potential projects often emerge in discussing relevant problematics of practice. When a potential project emerges, the collaborative work continues in a series of meetings between authorized representatives of the community organization and the Directors of the CPT, which determine the suitability of the project, based on the mutual needs of the organizations: primarily clinical needs for the community organization and training needs for the CPT. More important is the shared desire to effect change, by helping to support and develop community practitioners, both those already within community mental health organizations and those within the analytic institute. The spirit is one of mutual benefit and learning. Projects are joint ventures aimed at the ongoing development of community psychoanalysis via shared learning and exchange. A Memorandum of Understanding (MOU) shaped by both organizations, acts as a kind of consent process in which the expectations and responsibilities of the two organizations are spelled out. Among other elements of the collaboration, we specify the material ones: the CPT typically makes a monetary donation to the mental health organization to help compensate the time spent by the Community Liaison, and the organization provides the material setting for the project.<sup>7</sup>

<sup>7</sup>*This, of course, has been radically altered by the exigencies of the COVID pandemic, and all groups and core seminars have been taking place by video conferencing since spring 2020.*

417

This collaborative organizational relationship is mirrored in the various roles and positions that Core Seminar members hold, since they represent both institutional psychoanalysis and community practice. It also organizes the task for the weekly meeting between candidates and the Community Liaison as an open conversation, in which candidates and the Liaison learn with each other: about the work of the community agency, about what community psychoanalysis is and how it is constituted, about the positions and roles that each occupy, and about the communities in which they are embedded. Collaboration thus defines an intermediate disciplinary zone which demarcates the space of elaboration, exploration, and analysis that is psychoanalysis *with* the community.

We do not wish to give the impression of collaboration as an idealized, conflict-free zone. As with any dynamic of difference, tension exists and must be

acknowledged and worked through. In fact, one of the major effects of collaboration is to identify, position, and question long-held notions of analytic authority which can reify hierarchies of power. Collaboration is the principle which sets the frame for the un-learning and deconstruction of analytic shibboleths. It is a principle, but does not appear by fiat; at times, it requires complex negotiations and analytic work on questions of authority, leadership, and power as they exist throughout the series of interlocking work groups that constitute the CPT&C. It is in this sense that collaboration is most powerful as a conceptual tool: when power dynamics arise in the core seminar, steering committee, or between the organizations, collaboration provides an orientation that goes beyond understanding those dynamics, to one which helps reorganize lines of authority to facilitate learning.

### **Community psychoanalysis as an operative field theory**

Out of the potential space created by and grounded in collaboration, the project establishes an operative field. As one of us has written, “a place must house the face that grows out of a collaboration” (Peltz, 2012, p. 285). If the face of emergent truths is to have transformational meaning, it must land someplace, it must be housed. Place, as opposed to space, is an important concept for us as it designates the material realities which subtend any psychoanalytic project, while locating these realities physically and sociopolitically (González, 2018).

The operative field of the project unfolds not between individuals, but between groups and organizations, making more readily accessible manifestations of the social unconscious (Hopper, 2003; Hopper & Weinberg, 2011; Layton, 2020). We draw on the idea that the domain of the social unconscious is primarily conveyed through the complexities of membership in groups (González, 2020a; Kaës, 2007). These groups are of course located within even larger institutional matrices, such as legal and accreditation systems, funding sources (both governmental and private), and complex networks of affiliation, all of which are affected by socio-politico-cultural forces. The idea of the extended field as we envision it, draws from a variety of sources including contemporary psychoanalytic field theorists (Civitarese, 2010; Ferro, 2004; Peltz & Goldberg, 2013; Stern, 2013a, 2013b) and group theory in general (Bion, 1961; Dalal, 1998; Tubert-Oklander, 2014), with some emphasis on the specific notion of “group-as-a-whole” (Ettin et al., 1997) in which the “whole is different from, more than, and previous to the sum of its parts” (Tubert-Oklander, 2014, p. 17). Attending to the social unconscious within the extended field orients forms of listening.

We speak specifically of an *operative* field, following the work of Pichon-Riviere, as taught by Tubert-Oklander and Hernández De Tubert (2004). Applying principles derived from learning, training, and discussion groups to group analysis, Pichon-Riviere

*felt that there was an essential identity between the processes of teaching and learning, on the one hand, and of therapy, on the other. He believed in a continuum of feeling, thinking, learning, understanding, and healing, which was organized around the axis of rational action. For him, that was the crux of the matter: only action was able to modify reality, and the goal of dynamic groups was to create the basis for an effective operation, both for the group and for the individuals that composed it; hence the name 'operative groups.'*  
(p. 20)

The overlap between the frames of learning and therapy in Pichon-Riviere is well suited to our aim to promote collaborative learning that is therapeutic in its widest sense. "Analysis in action" is in fact a good description of the larger work we seek to do, namely, helping to promote growth and change by actively modifying reality at all levels of this intervention: from the clinicians who participate as members in the project groups and benefit from the reflective space, to the new generation of analytic candidates who can claim formal training in community psychoanalysis; from the impact of these programs at mental health agencies and the profound effects on our home institute, to the hope that this program constitutes an intervention within the culture of institutional psychoanalysis more broadly. This is in keeping with what Twemlow (2013) reminds us that "[w]hatever psychoanalytic model is employed, community analysts need to show through action that they can use that theory for the benefit of the people they are working with" (p. 666). This showing through action is, in fact, the definition of "operative."

We can describe the operative field more specifically. As we've mentioned, for now the typical form for a CPT project is a reflective case conference: the focus is on establishing a useful place for reflection on clinical work in the agency. This task establishes the group as such, providing its rationale and aim. As Maria St John, a Community Consultant in the CPT, put it:

*The project is a crucible, a matrix for learning – about ALL the participants (including the candidates), about BOTH the host site and the Institute, which are bumping up against each other through this*

*encounter, and about the worlds that both the host site and the Institute open onto and partake of.*

Working with an agency serving refugees we learned not only about experiences of displacement, terror, persecution, and precarity, but also about those places within ourselves; concurrently, we were learning about the institutions and systems “behind” the project. This included a way of listening to what the agency was trying to say to itself as an organization: ethical conflicts about individual and institutional limits on what help could be offered, including the (dis)functioning of the “nonprofit industrial complex” and the exigencies and requirements of its funding arrangements, and the larger chaotic socio-political environment in which it operated. But we also learned about the processes of socialization and professional formation of the candidates and of ourselves as analysts: the limitations of certain categories of thought, the assumptions undergirding our assessments, and what could and could not be usefully imported from our understanding of conventional psychoanalysis.

The reflective case conference as a group is met by another group: the core seminar. The core seminar is likewise constituted by a task, namely to support, teach, and contain the

419

candidates, but as importantly to learn from the project site, and to use this learning to investigate and at times deconstruct the narrow formations of institutional psychoanalysis. These two groups, constituted by related but asymmetrical tasks, make up the operational field of the project. Analogous to the conventional psychoanalytic setup, the candidates are a pivot point, occupying different roles in each of the two groups. Simplistically put: containing in one, they are contained in the other, while grounded in the idea of groups listening to groups. But in contradistinction to the conventional setup (at least in its most traditional forms), the two groups help unsettle something in the candidates as well, giving them opportunities for “unlearning” about the paternalistic and colonializing tendencies in psychoanalytic formation. The groups constitute sites of encounter which promote new ways of (re)finding oneself in individual and collective ways.

In short, the two groups naturally foster parallel processes or “reverberations” (Sarnat, 2019). The role distinction between candidates and faculty/supervisors might form the platform for various transferences from within the community organization along the lines of parallel processes (between the roles of clinical staff and patients, or clinical staff and administrative leadership, for example).

In addition, there is also the distinction between the institutionally trained psychoanalysts and the Community Consultants, who are valued precisely because they do not carry the history of institutional psychoanalytic formation. This establishes a dialogic tension in which conventional psychoanalytic thinking is somewhat decentered. The Core Seminar is necessarily a poly-vocal supervisor, and by design. Part of the work of the Core Seminar, then, is to listen to itself through this poly-vocal chorus, to try to discern the group-as-whole level that is providing an important dimension of the supervision, while keeping an eye out for the valences (Bion, 1961) or unconscious currents present in the group. This is a complex process and another instance of carrying forward psychoanalytic ways of working by experiencing directly (immersion) and then learning from that experience (interactivity) (Civitarese, 2008). Or, in the language of operative groups, what is allowed is the sharing of analytic experience in a “common emotional situation,” where “the emotional experience is used to give meaning to the concepts and theories that are being studied” (Tubert-Oklander & Hernández De Tubert, 2004, p. 146).

This polyvocality appears in various ways. For one, each individual inhabits a host of social positions, intersectionalities, and socio-cultural histories, and “carry” these consciously and unconsciously into the group (Kaës, 2007); beyond the individual level, the group also comprises various institutional roles and professional formations. But out of these various positions, the dynamic group-as-a-whole supervisory field can ignite to form an collective analytic object in much the same way as we conceive of the formation of emergent field phenomena (Peltz & Goldberg, 2013) also present in the analytic dyad in such concepts as Green’s (1986) analytic object, Ogden’s (1994) analytic third, and Benjamin’s (2004) intersubjective third. Group supervision thus becomes “an analytic inquiry into the complex interaction that ensues between the clinical and the learning situations” (Tubert-Oklander & Hernández De Tubert, 2004, p. 155).

### **Framing experiences of counter/transference**

The operative field and the tasks of the two groups lead organically to the question of framing. All participants enter a collaborative relationship to explore, invent, learn, and

420

grow; together we create a structure for this multilayered relationship between practitioners, Core Seminar members, and organizations through the various schedules, timeframes, payment structures, general delineation of processes

and procedures, and so forth. These are recognizable elements of a conventional frame, but once analysts leave the psychoanalytic space traditionally determined as the office and move out into different practice settings, framing must become adaptable to environments radically different from what is found in the consulting room; it must be more fungible, a “moveable frame” (Tylim & Harris, 2018).<sup>8</sup> Community agency practitioners are well versed in precisely this is the kind of framing.

At the heart of framing is a distinction that what lies “within” the frame is of a different order than what lies “without” (Milner, 1952/1987), and this necessarily establishes a border designating what is subject to analytic attention and intervention, and what lies in the realm of “non-process” (Bleger, 1967). Yolanda Gampel (2018), specifically describing community-based work, writes of the frame as a “border” and the psychoanalysis corresponding to it as a “device,” one that adapts to the exigencies and events of the moment. This trope of the border is constantly in play, often in painful ways, in community-based mental health work, which so often attends to disenfranchised and marginalized communities suffering under the strain of structural inequities. Organizations must establish limits on whom they will serve and for how long, just as frontline clinicians must often decide on the sustainable limits of the care they can provide. This often takes the form of a question: “when is it ok to say *No?*” But these questions also problematize the ways private practice can structurally patrol these borders (through exclusionary fees for example). Framing thus becomes more than a question of establishing the field of inquiry for the candidates in their projects; it becomes a matter of the ethics of establishing CPT projects in the first place, and opens the larger and relevant issue of the gated-community quality of conventional psychoanalysis (González, 2020b).

Framing helps determine what constitutes an object of analysis within the demarcated field. In both the reflective case conference (project group) and the core seminar (supervisory group), framing is closely tied to an understanding of role which helps make sense of the counter/transferences and the resonances/parallel processes that promote or hinder the aims of the group. The workings, morale, and structures of the community agency affect the project group, which can reflect in microcosm larger organizational dynamics, and then play out in the core seminar; likewise, organizational forces from PINC (such as questions of authority and of inclusion/exclusion) can be projected into the core seminar, and from there into the project group. Tensions and issues having to do with the administration of the training track must be sorted from those having to do with the project group itself. And then there is the impact of the socio-political world, which can affect a community agency profoundly: in one

organization working with refugees and asylum seekers, the rapidly changing landscape of immigration law under the Trump administration had profound direct effects on the clinical work in the agency, as well as stirring enormous anxieties in all of us associated with the work.

To take an example, clinician participants in a reflective case conference express organizational transferences – ways in which they experience the organization they work in as, at times, oppressive. Because the group is tasked as a reflective case conference (and not

<sup>8</sup>*It is for this reason that we favor the term “framing” as a gerund or verb, over the more static quality of the noun “frame.”*

421

a therapy group), the candidate facilitators, in collaboration with their core seminar, might decide not to interpret these transferences to the organization and might even find ways of redirecting the conversation, framing them out of the process. Still, an understanding of these transferences – and the corresponding countertransference work which they compel – may be elemental to the development of other interventions which can serve to foster a greater sense of safety in the group, or help mobilize group members to take action outside of the group for organizational change.

A major framing issue concerns a question which was formulated early on in the pilot project, “just who is the patient?” It is a question which can be immediately seen to be freighted by multiple histories (most obviously the medical model). One Community Consultant suggested that if there were a patient, it was the psychoanalytic institute, and that the development of the CPT constituted an attempt at the cure. As opposed to conventional dyadic analysis, we avoid the terminology of illness and the medicalized relationship. We are “analyzing” (in the sense of metabolizing, understanding); we are not “treating.” This distinction is especially important as concerns the legal sense of the term and the duties and responsibilities it mandates. Rather, we consider objects of analysis within the demarcated operative field.

A related element of framing is cultural humility. We extend Watkins and Hook (2016) definition to focus on the cultures of the specific agency and of public agency work in general in contradistinction to the culture of institutional psychoanalysis. You will read more about the specifics of this kind of work in the following papers, for now we can say that it is difficult, if not impossible, to take off the conventional psychoanalytic glasses that give form to our perception. Institutional training, as professional formation, transmits a frame

which is historically conditioned, at the same time that it provides ways of analyzing and deconstructing these very inheritances. For CPT candidates and analysts, the sense of receptivity we attempt to cultivate entails, in part, a messy deconstruction. We strive to become more aware of the (unconscious) institutional identifications which shape our perspectives, so that we might better recognize how the ways we think and act are positioned socially. Part of the task for the core seminar and the candidates, then, is to use the tools which psychoanalysis provides to deconstruct and decenter the static frame which is also the inheritance of training as an institutional psychoanalyst.

Like conventional psychoanalysis, there is a question of pacing, dosing, being in a zone of useful learning, metabolization, transformation. Too much and the pot boils over, not enough and the soup is cold, lifeless. But there are also differences in how containment happens in such a complex field. If we can characterize containment in conventional dyadic treatment as “vertical” – the asymmetries of the analytic setup placing the analyst in the position of virtual mother to her infant-patient – then the model of containment for the community analyst might be better considered “horizontal” – the analyst working alongside, as a team member. This does not weaken the function of trying to bring unconscious elements to light, to help provide the glue of connection, to provide analysis, commentary, or critique.

We hold to a principle of “relative horizontality” (Tubert-Oklander & Hernández De Tubert, 2004, pp. 202–203), drawn from work in therapeutic communities. By relative horizontality we mean that within these operational groups, all members are “at the same level,” and that the weight and value of the communications by any member of the group should not be determined by power hierarchies. This does not at all mean that we ignore or

422

disavow the differences represented by hierarchies, position, roles, and so forth. Quite the opposite; these must be acknowledged and discussed in a useful way. This recognition of the various roles – which are imbued with differentials of power, authority, recognition, and the like, and which come trailing complex institutional and disciplinary histories – allows the group to “hear” how communications are positioned and opens the door for possible explorations of their meanings and effects. So, for example, there have been explicit counter/transferential responses to “psychoanalysis” in more than one project group: group members at times felt both suspicious of being pathologized by the candidate facilitators while also unconsciously pulling on them to become analytic containers or authorities. In the core seminar group, roles and the ways they are positioned have often been useful in the

clarification of organizational and disciplinary transferences: the Community Consultant, for example, can often make evident an adherence to staid thinking imported from institutional psychoanalysis; the Directors can identify dynamics that more rightly belong to the development of the training track rather than to the processes of the current group project; while the CPSAs may focus on the individual educational needs of the candidate they represent. These different strands of process can become quite complicated and confusing; when the various remarks are positioned according to the various roles, the group is more able to “hear itself” as a collective supervisor. Relative horizontality is crucial to this kind of listening.

## **Looking toward the future: preliminary conclusions and further questions**

In this moment of great social and political upheaval, psychoanalytic education faces daunting challenges. To remain vibrant, psychoanalysis must find ways of equipping a new generation of psychoanalysts with the tools they need to do relevant work in a world driven with social strife. The window of opportunity for constructive change is open, but it will not remain so indefinitely. We strongly believe that such change is good for psychoanalysis – living up to its protean potential. The serious engagement of the psychoanalytic institute with community practice can only vitalize and deepen psychoanalytic thinking. As we know from clinical work, the dissociation of one’s history is depleting and disorienting, and psychoanalysis as a discipline has been working assiduously to recover the rich history of its theoretical engagement with the social and clinical engagement with community practice. Perhaps more painfully, it is also struggling to own its collective responsibility for what it lost by choosing the path of individualism, exclusion, and purity. A lot had to be stripped away to make private practice possible. If unannoyed psychoanalysis is gold, we do well to remember the story of Midas.

We believe the moment is now for a foundational change in the structure of psychoanalytic education, through the well thought out implementation of training tracks in community psychoanalysis. To make such training viable, useful, and rigorous, psychoanalytic institutes must become more permeable, opening their doors to collaboration with practitioners in the public domain who already think analytically but do not carry the imprimatur of the institute.

In a world beset by social unrest, racial and economic inequity, climate change, political instability, globalized neoliberalism, weakened key safety nets, and eroded social containers, we must ask ourselves what it means for institutional

psychoanalysis to turn a blind eye on the social (Puget, 2008), to collude with the attacks on linking that dissociate individuals from their social contexts (Layton, 2020), or to become a gated community of the mind (González,

423

2020b). The psychoanalytic ethic compels us to take responsibility for ourselves, even extending to our collective unconscious; our discipline can ill afford to ignore its past. There is work to be done in reclaiming its striking history of community practice and social theorizing, and in continuing to unpack the ideologies which keep its focus unnecessarily constrained.

The conversation between conventional dyadic analysis and community analysis can only deepen and enrich both theory and practice. It calls on us to elaborate such important questions as: the relationship of materiality to individual and collective psyche, along the lines of class and accessibility; the relationship of the social unconscious to the personal unconscious, and their transference manifestations; the durable characteristics of psychoanalytic process that appear across different setups (such as individual, group, community); the deep structures of framing and demarcation; what determines an analytic field; and the relationship of individual, group, and organizational dynamics.

Opening the analytic institute to community work is especially good for analysts. Many of us began our professional training in the community and remember the vibrancy of the work, if also its strain. A psychoanalytic education, with its focus on a personal analysis and the creative metabolization of emotional experience, is excellent preparation for the inherent difficulties of community work (Altman, 1995; Twemlow, 2013). We have found time and again that many established analysts are eager to return to community work. That return entails new learning: a transformation of practice through the translation of conventional psychoanalytic principles and the construction of new grammars, a process that takes place naturally via collaboration with psychoanalytic community practitioners.

Being a psychoanalyst does not have to be limited to sitting in a room with one patient. For a great many of us around the world, it is already much more. Now is the moment to integrate the rich legacy of that psychoanalytic history and practice into the formal training of candidates, through the construction of collaborative networks that reach beyond our institutional walls and help us create together new horizons of practice.

## References

- Altman, N.** ( 1995). The analyst in the inner city. The Analytic Press.
- Aron,, & Starr.** ( 2013). A psychotherapy for the people: Toward a progressive psychoanalysis. Routledge.
- Benjamin, J.** ( 2004). Beyond doer and done to: An intersubjective view of thirdness. *The Psychoanalytic Quarterly*, 73(1), 5 - 46. <https://doi.org/10.1002/j.2167-4086.2004.tb00151.x> 
- Bermudez, G.** ( 2019). Community psychoanalysis: A contribution to an emerging paradigm. *Psychoanalytic Inquiry*, 39(5), 297 - 304. <https://doi.org/10.1080/07351690.2019.1623582> 
- Bion, W. R.** ( 1961). Experiences in groups. Tavistock/Routledge. 
- Bleger, J.** ( 1967). Psycho-analysis of the psycho-analytic frame. *The International Journal of Psychoanalysis*, 48, 511 - 519. 
- Civitarese, G.** ( 2008). The intimate room: Theory and technique of the analytic field. (P. Slotkin, Trans.). Routledge.
- Civitarese, G.** ( 2010). The intimate room: Theory and techniques of the analytic field. New York: Routledge.
- Cushman, P.** ( 1995). Constructing the self, constructing America. Addison Wesley.
- Dalal, F.** ( 1998). Taking the group seriously: Towards a post-Foulkesian group analytic theory. Jessica Kingsley Publishers.
- Danto, E. A.** ( 2005). Freud's free clinics: Psychoanalysis and social justice: 1918-1938. Columbia University Press.
- Ettin, M. F., Cohen, B. D., & Fielder, J. W.** ( 1997). Group-as-a-whole theory viewed in its 20th-century context. *Group Dynamics: Theory, Research, and Practice*, 1(4), 329 - 340. <https://doi.org/10.1037/1089-2699.1.4.329>
- Ferro, A.** ( 2004). Seeds of illness, seeds of recovery. Routledge.
- Fraiberg, S., Adelson, E., & Shapiro, V.** ( 1975). Ghosts in the nursery: A psychoanalytic approach to the problems of impaired infant-mother

relationships. *Journal of the American Academy of Child Psychiatry*, 14(3), 387 - 421. [https://doi.org/10.1016/S0002-7138\(09\)61442-4](https://doi.org/10.1016/S0002-7138(09)61442-4)

**Freud, S.** ( 1919). Lines of advance in psycho-analytic therapy. *Standard Edition*, XVII, 157 - 168. [↗](#)

**Gampel, Y.** ( 2018). The frame as border in a variety of settings. In I. Tylim & A. Harris (Eds.), *Reconsidering the moveable frame in psychoanalysis* (pp. 164–183). Routledge.

**Gatzambide, D. J.** ( 2019). *A people's history of psychoanalysis: From Freud to liberation psychology*. Lexington Books.

**González, F. J.** ( 2018). Re-placing objects. *Studies in Gender and Sexuality*, 19(1), 41 - 47. <https://doi.org/10.1080/15240657.2018.1419692> [↗](#)

**González, F. J.** ( 2020a). Trump cards and Klein bottles: On the collective of the individual. *Psychoanalytic Dialogues*, 30(4), 383 - 398. <https://doi.org/10.1080/10481885.2020.1774335> [↗](#)

**González, F. J.** ( 2020b). First world problems and gated communities of the mind: An ethics of place in psychoanalysis. *The Psychoanalytic Quarterly*, 89(4), 741 - 770. [10.1080/00332828.2020.1805271](https://doi.org/10.1080/00332828.2020.1805271) [↗](#)

**Gourguechon, P.** ( 2013). Typology of applied psychoanalysis. *International Journal of Applied Psychoanalytic Studies*, 10(3), 192 - 198. <https://doi.org/10.1002/aps.1366> [↗](#)






**Green, A.** ( 1986). The analyst, symbolization and absence in the analytic setting. In *On private madness* (pp. 30–59). The Hogarth Press.




**Herzog, D.** ( 2017). *Cold war Freud: Psychoanalysis in an age of catastrophes*. Cambridge University Press.


**Hollander, N. C.** ( 2010). *Uprooted minds: Surviving the politics of terror in the Americas*. Routledge.


**Hopper, E.** ( 2003). *The social unconscious: Selected papers*. Jessica Kingsley Publishers.


**Hopper, E., & Weinberg, H.** (Eds.). ( 2011). *The social unconscious in persons, groups, and societies*. The New International Library of Group Analysis.

- Houzel, D.** ( 2012). Infant observation and the French model. *The International Journal of Psychoanalysis*, 93(1), 181 - 201. <https://doi.org/10.1111/j.1745-8315.2011.00499.x> 
- Jacoby, R.** ( 1983). The repression of psychoanalysis: Otto Fenichel and the political Freudians. University of Chicago Press.
- Jacoby, R.** ( 2017). Social amnesia: A critique of contemporary psychology. Routledge. (Originally published in 1975 by Beacon Press)
- Kaës, R.** ( 2007). Linking, alliances, and shared space: Groups and the psychoanalyst. (A. Weller, Trans.). The International Psychoanalytical Association.
- Layton, L.** ( 2020). Toward a social psychoanalysis: Culture, character, and normative unconscious processes. (M. Leavy-Sperounis, Ed.). Routledge.
- Layton, L., Hollander, N. C., & Gutwill, S.** ( 2006). Psychoanalysis, class and politics: Encounters in the clinical setting. Routledge.
- Lifton, R. J.** ( 1993). The protean self: Human resilience in and age of fragmentation. University of Chicago Press.
- Milner, M.** ( 1952/1987). The framed gap. In *The suppressed madness of sane men: Forty-four years of exploring psychoanalysis*, (pp. 79–82). Tavistock Publications. 
- Mitchell, S.** ( 1988). Relational concepts in psychoanalysis: An integration. Harvard University Press.
- Morris, W.** ( 2020). The reconciliation must be televised. Critic's notebook. *New York Times*, August 2, p. AR1.
- Ogden, T. H.** ( 1994). The analytic third: Working with intersubjective clinical facts. *The International Journal of Psychoanalysis*, 75, 3 - 20. 
- Peltz, R.** ( 2004). My father's flags. *Fort Da*, X( 2), 8 - 19.
- Peltz, R.** ( 2005). The manic society. *Psychoanalytic Dialogues*, 15(3), 347 - 366. 
- Peltz, R.** ( 2008). Learning from history: An interview with Robert Jay Lifton. *Psychoanalytic Dialogues*, 18(5), 710 - 734. <https://doi.org/10.1080/10481880802297715> 

- Peltz, R.** ( 2011). An argument for the necessity of a protean psychoanalysis in a demythologized world. *Division 39, spring meetings*.
- Peltz, R.** ( 2012). Ways of hearing: Getting inside psychoanalysis. *Psychoanalytic Dialogues*, 22(3), 279 - 290. <https://doi.org/10.1080/10481885.2012.679594> 
- Peltz, R., & Goldberg, P.** ( 2013). Field conditions: Discussion of Donnel B. Stern's field theory in psychoanalysis. *Psychoanalytic Dialogues*, 23(6), 660 - 666. <https://doi.org/10.1080/10481885.2013.851553> 
- Psychoanalysis On and Off the Couch.** *IPA podcast. Harvey Schwartz, host.* <https://podtail.com/en/podcast/psychoanalysis-on-and-off-the-couch/>
- Puget, J.** ( 2008). Coartada social y psicoanalisis [Social alibi and psychoanalysis]. *Psicoanalisis*, 30(2/3), 321 - 332. <https://www.psicoanalisisapdeba.org/wp-content/uploads/2018/07/Puget.pdf>
- Salberg, J., & Grand, S.** ( 2017). Wounds of history: Repair and resilience in the trans-generational transmission of trauma. Routledge.
- Sarnat, J.** ( 2019). What's new in parallel process? The evolution of the supervision's signature phenomenon. *The American Journal of Psychoanalysis*, 79(3), 304 - 328. <https://doi.org/10.1057/s11231-019-09202-5>
- Schneider, A. Z., & Desmond, H.** ( 1994). The psychoanalytic lawsuit: Expanding opportunities for psychoanalytic training and practice. In **R. C. Lane & M. Meisels** (Eds.), *A history of the division of psychoanalysis of the American Psychological Association*. Lawrence Erlbaum Associates.
- Sklarew, B.** ( 2012). Prologue: The community analyst in troubled worlds. *Psychoanalytic Inquiry*, 32(2), 111 - 114. <https://doi.org/10.1080/07351690.2011.592751> 
- Sklarew, B., Twemlow, S. W., & Wilkinson, S. M.** ( 2004). Analysts in the trenches: Streets, schools, war zones. The Analytic Press.
- Solnit, R.** ( 2009). A paradise built in hell: The extraordinary communities that arise in disaster. Penguin Books.
- Stern, D. B.** ( 1991). A philosophy for the embedded analyst: Gadamer's hermeneutics and the social paradigm of psychoanalysis. *Contemporary Psychoanalysis*, 27(1), 51 - 80.


<https://doi.org/10.1080/00107530.1991.10746693> 


**Stern, D. B.** ( 2013a). Field theory in psychoanalysis, part I: Harry Stack Sullivan and Madeleine and Willy Baranger. *Psychoanalytic Dialogues*, 23(5), 487 - 501. <https://doi.org/10.1080/10481885.2013.832607> 

**Stern, D. B.** ( 2013b). Field theory in psychoanalysis, part 2: Bionian field theory and contemporary interpersonal/relational psychoanalysis. *Psychoanalytic Dialogues*, 23(6), 630 - 645. <https://doi.org/10.1080/10481885.2013.851548> 


**Tubert-Oklander, J.** ( 2014). The one and the many: Relational psychoanalysis and group analysis. Karnac.

**Tubert-Oklander, J., & Hernández De Tubert, R.** ( 2004). Operative groups: The Latin-American approach to group analysis. Jessica Kingsley Publishers.

**Twemlow, S. W.** ( 2000). The roots of violence: Converging psychoanalytic explanatory models for power struggles and violence in schools. *The Psychoanalytic Quarterly*, 69(4), 741 - 785. <https://doi.org/10.1002/j.2167-4086.2000.tb00583.x> 

**Twemlow, S. W.** ( 2013). Broadening the vision: A case for community-based psychoanalysis in the context of usual practice. *Journal of the American Psychoanalytic Association*, 61(4), 663 - 690. <https://doi.org/10.1177/0003065113496271> 

**Tylim, I., & Harris, A.** ( 2018). Reconsidering the moveable frame in psychoanalysis: Its function and structure in contemporary psychoanalytic theory. Routledge.

**Watkins, C. E., & Hook, J. N.** ( 2016). On a culturally humble psychoanalytic supervision perspective: Creating a cultural third. *Psychoanalytic Psychology*, 33(3), 487 - 517. <https://doi.org/10.1037/pap0000044> 

**Zaretsky, E.** ( 2004). Secrets of the soul: A social and cultural history of psychoanalysis. Vintage Books.

## Authorized Users

For use only by cassie.kaufmann. Reproduction prohibited. Usage subject to PEP terms & conditions (see [terms.pep-web.org](https://terms.pep-web.org)).

## PEP-Web Copyright

**Copyright.** The PEP-Web Archive is protected by United States copyright laws and international treaty provisions.

- 1. All copyright (electronic and other) of the text, images, and photographs of the publications appearing on PEP-Web is retained by the original publishers of the Journals, Books, and Videos. Saving the exceptions noted below, no portion of any of the text, images, photographs, or videos may be reproduced or stored in any form without prior permission of the Copyright owners.*
- 2. Authorized Uses. Authorized Users may make all use of the Licensed Materials as is consistent with the Fair Use Provisions of United States and international law. Nothing in this Agreement is intended to limit in any way whatsoever any Authorized User's rights under the Fair Use provisions of United States or international law to use the Licensed Materials.*
- 3. During the term of any subscription the Licensed Materials may be used for purposes of research, education or other non-commercial use as follows:*
  - 1. Digitally Copy. Authorized Users may download and digitally copy a reasonable portion of the Licensed Materials for their own use only.*
  - 2. Print Copy. Authorized Users may print (one copy per user) reasonable portions of the Licensed Materials for their own use only.*