The Free Clinics Festival

16th November – 6th December 2026









Various venues
in London
& online

Three weeks of workshops,
conferences, exhibitions,
book launches & more



freepsyproject.com/fcf

FreePsy
Psychoanalysis For The People

Images: Ana Čvorović

The Free Clinics Festival

16th November – 6th December 2026

Festival Timeline 3

Festival Information 5

FREEPSY Conference 19

Conference Programme 22

Spaces and Abstracts 25

Bios 53



Monday 16th November 2026, 6pm - 9pm
Symposium & Book Launch of 'Psychoanalysis Otherwise', with Raluca Soreanu & Ana Minozzo

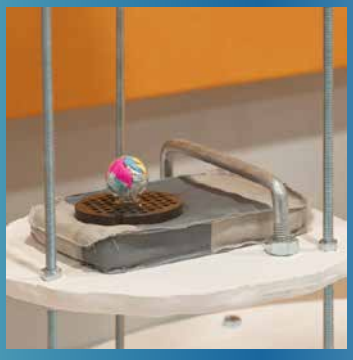
Exhibition Opening: Alter Territory
by Artist-Researcher Ana Čvorović

Venue: The Freud Museum London & online
Bookings: Via The Freud Museum website;
followed by wine and canapés reception



Thursday 19th November 2026, 6pm – 9pm
Community Psychoanalysis and DIY Practices:
Free Clinics and Progressive Clinical Cultures [1]
FREEPSY Workshop with Ana Tomčić & Julianna Pusztai

Venue: MayDay Rooms
Bookings: Free of charge, subject to registration
via the FREEPSY Eventbrite page



Friday 20th November 2026, 6pm - 8pm
Symposium & Book Launch of 'Case by Case'
by Patricia Gherovici & Jamieson Webster (MACK Press)

Venue: The Freud Museum London & online
Bookings: Via The Freud Museum website
(in person or online); followed by wine and canapés reception



Saturday 21st November 2026, 5pm - 8pm
Other Ways of Listening: Psychoanalytic Disobediences and Creativities in Catastrophic Times [1]
FREEPSY Workshop with Ana Minozzo

Venue: The Freud Museum London (Learning Suite)
Bookings: Free of charge, subject to registration
via the FREEPSY Eventbrite page



Monday 23rd November 2026, 11am - 2pm
Other Ways of Listening: Psychoanalytic Disobediences and Creativities in Catastrophic Times [2]
FREEPSY Workshop with Ana Minozzo

Venue: The Freud Museum London (Learning Suite)
Bookings: Free of charge, subject to registration
via the FREEPSY Eventbrite page



Monday 23rd November 2026, 6pm - 9pm
Community Psychoanalysis and DIY Practices:
Free Clinics and Progressive Clinical Cultures [2]
FREEPSY Workshop with Ana Tomčić & Julianna Pusztai

Venue: The Freud Museum London (Conference Room)
Bookings: Free of charge, subject to registration
via the FREEPSY Eventbrite page



Thursday 26th November 2026, 6pm to 9pm
FREEPSY Living Archives Workshop
& Launch of the Free Clinics Archive with Ewan O'Neill

Venue: The Freud Museum London (Conference Room)
Bookings: Free of charge, subject to registration
via the FREEPSY Eventbrite page



Friday 27th November 2026, 7pm - 9pm
Making the Clinic: Spatial and Material Investigations. Artist Talk with Ana Čvorović

Venue: The Freud Museum London (Conference Room)
Bookings: Via The Freud Museum website;
followed by wine and canapés reception



Monday 30th November 2026, 10pm - 1pm
The Life of Concepts: Theory Workshop on Free Clinics [1]
FREEPSY Workshop with Lizaveta van Munsteren

Venue: The Freud Museum London (Conference Room)
Bookings: Free of charge, subject to registration
via the FREEPSY Eventbrite page



Tuesday 1st December 2026, 6pm - 9pm
The Life of Concepts: Theory Workshop on Free Clinics [2]
FREEPSY Workshop with Lizaveta van Munsteren

Venue: The Freud Museum London (Conference Room)
Bookings: Free of charge, subject to registration
via the FREEPSY Eventbrite page

Symposium & Book Launch of 'Psychoanalysis Otherwise', with Raluca Soreanu & Ana Minozzo

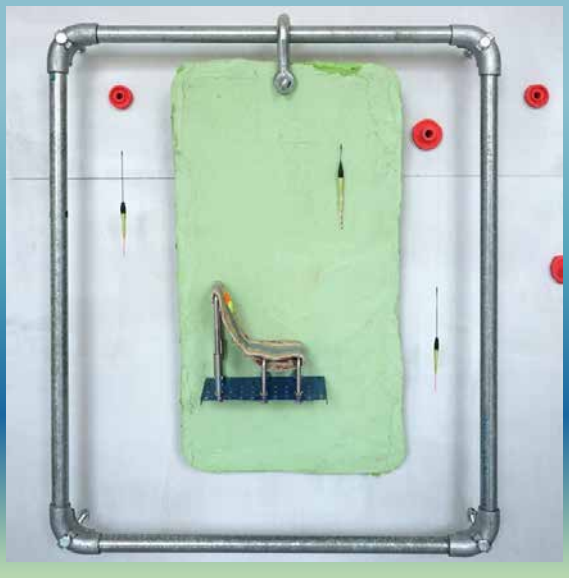
Exhibition Opening: Alter Territory by Artist-Researcher Ana Čvorović

Monday 16th
November 2026
6pm – 9pm

Freud Museum London
(Conference Room)

Organisers:
Raluca Soreanu,
Ana Minozzo
& Ana Čvorović

BOOK HERE



The Free Clinics Festival

MORE INFO → freepsyproject.com/fcf

Symposium & Book Launch of 'Psychoanalysis Otherwise', with Raluca Soreanu & Ana Minozzo

Exhibition Opening: Alter Territory by Artist-Researcher Ana Čvorović

The first part of the evening will be dedicated to the launch of Psychoanalysis Otherwise, a collection of papers by the Free Clinics Working Group (FCWG) at FREEPSY. The Free Clinics Working Group is a collective space of exchange, learning, thinking and writing promoted by FREEPSY. Over the past four years, FREEPSY hosted guests from free clinics and scholars from various territories aiming at stretching our collective repertoire of what free psychoanalytic clinics are, can be and how they operate across different contexts. Since 2022, the FCWG has been fostering the establishment of an intimate network of researchers & clinicians of psychosocial orientation that can discuss texts, think together and produce alternative types of scholarly work collectively such as zines, online dictionaries, artwork and essays. Psychoanalysis Otherwise is the fruit of these collective explorations.

The second part of the evening will be dedicated to the opening of an exhibition by Ana Čvorović, artist-researcher at FREEPSY, curated by Sacha Craddock. The exhibition will be displayed on site, at the Freud Museum.

The two launches will be followed by a reception.

MORE INFO → freepsyproject.com/fcf

Community Psychoanalysis and DIY Practices: Free Clinics and Progressive Clinical Cultures

[1] Thursday 19th
[2] Monday 23rd
November 2026
6pm – 9pm

Organisers:
Ana Tomčić
& Julianna Pusztai

[1] MayDay Rooms
[2] Freud Museum London

BOOK HERE



The Free Clinics Festival

MORE INFO → freepsyproject.com/fcf

Community Psychoanalysis and DIY Practices: Free Clinics and Progressive Clinical Cultures

In the first part of the workshop, we will explore the origins of the psychoanalytically informed therapeutic communities in the UK. We will work with pamphlets outlining the approach called Planned Environment Therapy, developed by the British psychoanalyst Marjorie Franklin and her collaborators in the interwar period in the UK. Together, we will think about other organisations and therapeutic communities where such methods were implemented historically, as well as about ways in which they might be implemented in the future. A common trait that the Planned Environment Therapy approach shared with the DIY psychoanalytic methods outlined in the second part of the workshop is the questioning of the hierarchical relationship between the members and staff/therapists and patients, as well as the stressing of mutual influence and responsibility. Participants will have an opportunity to engage in the discussion about different ways of practising psychoanalysis in a non-hierarchical fashion in various settings and contexts.

In the second part of the workshop, we will explore DIY psychoanalytic movements in the 1970s in the UK, including the Barefoot Psychoanalyst, the Red Collective, and Red Therapy. Feminist and liberatory social movements of the time critiqued traditional psychoanalysis and implemented new DIY psy practices that addressed how power is maintained through capitalism and political oppression. This history showcases a horizontally structured psychoanalysis that is both a clinical and political exercise, organised in a very particular manner: the hierarchy between patient and analyst is consistently challenged, reassessed, and modified. DIY methods and self-help in this framework imply mutuality and a horizontal relationship based on the exchange of skills, knowledge, and resources rather than hierarchy. In this session, we will grasp historically both hope and despair: examples of activism, psychoanalysis, and mutual care as a collective practice of experimentation.

MORE INFO → freepsyproject.com/fcf

Case by Case: Psychoanalysis and the Political Discourse. Book Launch with Patricia Gherovici & Jamieson Webster

Friday 20th
November 2026
6pm – 8pm

Freud Museum London

Organiser:
Raluca Soreanu

BOOK HERE



The Free Clinics Festival

MORE INFO → freepsyproject.com/fcf

Case by Case: Psychoanalysis and the Political Discourse. Book Launch with Patricia Gherovici & Jamieson Webster

Freud's 'talking cure' and its offshoots are more widespread today than ever. But as the divisive issues of our time grow more urgent, a contentious question persists: must psychoanalysis remove itself from politics altogether in order to be effective? Or is it inherently political? Specific disagreements about how clinicians should or shouldn't engage with imperialism, violence, race, and gender identity point to the broader question of where politics is situated in our psychic life. Is it on the periphery – a symptom or displacement – or right at the heart of the matter?



In this timely book, psychoanalysts Patricia Gherovici and Jamieson Webster examine the vexed relationship between psychoanalysis and politics through a sequence of case studies, exploring the many ways in which the political enters the consulting room. Ranging from early cases confronting homosexuality and race to idiosyncratic analyses disentangling the legacies of state and colonial violence, the authors illuminate how the political shapes our relationships to power, normativity, and identity. These historic cases are prescient of the political dilemmas confronting us today. Rather than dismissing psychoanalysis as irrelevant or reducing it to a vehicle for political positions, Case by Case makes a galvanizing and challenging argument for what psychoanalysis can reveal about our political selves – and how it might transform them.

Other Ways of Listening: Psychoanalytic disobediences and creativities in catastrophic times

[1] Saturday 21st
5pm – 8pm
[2] Monday 23rd
11am – 2pm
November 2026

Freud Museum London

Organiser:
Ana Minozzo

BOOK HERE



The Free Clinics Festival

MORE INFO → freepsyproject.com/fcf

Other Ways of Listening: Psychoanalytic disobediences and creativities in catastrophic times

Sigmund Freud devised a clinical dispositif in which a ritual of speaking and listening unfolded in what we understand now as a psychoanalytic mode of therapeutic care. The FREEPSY research collective has unearthed, unpacked, visited and witnessed various other ways of analytic encounters practiced historically and at our times in several different parts of the world.

These other clinical figurations include reimagining the setting and frame, and they also propose a political creativity in relation to what is listened to and how and what is done with it. In this seminar/workshop we will look at examples of creative analytic practices and free associate, together, on modes of clinical listening for our times. Each person will produce a pocket zine of 'another way of listening' that resonates with the urgencies of our times, guided by a wish to imagine clinics of future-possibles.

MORE INFO → freepsyproject.com/fcf

FREEPSY
Living Archives Workshop & Launch of the Free Clinics Archive

Thursday 26th
November 2026
6pm – 9pm

Freud Museum London
(Conference Room)

Organiser:
Ewan O'Neill

BOOK HERE



The Free Clinics Festival

MORE INFO → freepsyproject.com/fcf

FREEPSY
Living Archives Workshop & Launch of the Free Clinics Archive

Situated at the Freud Museum, amongst a psychoanalytic history that we can still reach out and touch, this workshop asks how the idea of a living archive can maintain a dynamism that keeps it relevant to contemporary social movements and developments.

To prompt discussion, we will introduce some items from the FREEPSY Free Clinics Archive, a collection of materials held at The Mayday Rooms amongst many other archives of social movements, marginal cultures and radical practices.

In groups, using the archive materials as a prompt, we will discuss and think through the contemporary psychoanalytic archive. As the notion of the traditional archive dismantles, we'll also look at how this reconfiguration is shifting the archive's mode from exclusivity to inclusivity — a central theme shared with the free clinics.

Join us as we ask how the concept of a living archive can reflect the social, political and radical approaches to psychoanalytic practice, and keep our recent past from becoming solidified and closed off to the future.

This event will also feature the launch of the Free Clinics Archive, held at the MayDay Rooms.

MORE INFO → freepsyproject.com/fcf

Making the Clinic: Spatial and Material Investigations, Artist Talk with Ana Čvorović

Friday 27th
November 2026
7pm – 9pm

Freud Museum London
(Conference Room)

BOOK HERE



The Free Clinics Festival

MORE INFO → freepsyproject.com/fcf

Making the Clinic: Spatial and Material Investigations, Artist Talk with Ana Čvorović

In this artist talk, Ana Čvorović discusses the work she developed through her research with FREEPSY – Free Clinics and Psychoanalysis for the People, bringing together earlier iterations of the work made during the project with the new sculpture and sound installation exhibited at the Freud Museum.

Taking the works as a starting point, Čvorović reflects on how sculpture, sound, objects and spatial practice have informed her thinking about the psychoanalytic clinic as a relational, social and political space. The talk considers questions such as: what enters the clinical space? What remains outside it? And how might the material, spatial and sonic conditions of the clinic shape psychic life, relationships, supports, boundaries and exclusions?

The exhibition at the Freud Museum is curated by Sacha Craddock.

The talk will be followed by a Q&A and reception.

MORE INFO → freepsyproject.com/fcf

The Life of Concepts: Theory Workshop on Free Clinics

[1] Monday 30th
10am – 1pm
November 2026
[2] Tuesday 1st
6pm – 9pm
December 2026

Freud Museum London

Organiser:
Lizaveta van Munsteren

BOOK HERE



The Free Clinics Festival

MORE INFO → freepsyproject.com/fcf

The Life of Concepts: Theory Workshop on Free Clinics

We invite members of the Free Clinics Network, as well as clinicians, trainees, and researchers interested in free and low-cost clinical practice, to join a collective theoretical workshop exploring the key concepts that shape the work of free clinics. Drawing on shared readings and participants' clinical experience, discussions will focus on both socio-political concepts (such as free, care, value, commons, listening, and witnessing) and psychoanalytic concepts (including frame, transference, countertransference, and working through). The discussion will be structured as a collective thinking session rather than paper presentations.

The workshop aims to deepen shared theoretical reflection, clarify how key psychoanalytic and political concepts are reworked in free clinic contexts, and strengthen a common conceptual language without imposing theoretical uniformity. We will create a collective concept map documenting how these key terms are understood, contested, and mobilised in free clinic practice.

MORE INFO → freepsyproject.com/fcf

FREEPSY CONFERENCE

Free Clinics: The Past and the Future of Psychoanalysis



A three-day interdisciplinary conference organised by the FREEPSY Collective

Friday, Saturday, Sunday
4th, 5th, 6th December 2026
(9am – 5pm)

Venue (hybrid)
· In person at The Lift,
45 White Lion Street, London,
N1 9PW (Blue Hall)
· Online via Zoom









Via the FREEPSY website/Eventbrite,
in September 2026

freepsyproject.com/conference



Overview

A three-day interdisciplinary conference organised by the FREEPSY Collective.
Online and in person in London, UK.

Register here!

The Lift, 45 White Lion Street, London N1 9PW (Blue Hall) & online via Zoom.

How do free psychoanalytic clinics question and expand the horizons of what psychoanalysis can be and who it is meant for? This conference is dedicated to the legacies and to contemporary work done by free psychoanalytic clinics around the world. We start from the premise that psychoanalysis needs to be placed in the context of political movements, of feminist, anti-racist and anti-colonial politics, and in the context of class struggle.

We invite psychoanalysts, psychosocial researchers, historians, patients, activists, artists, and anyone else interested in the history of free and low-cost psychoanalytic clinics to join us in thinking together about the horizons of what psychoanalysis has been and what it could become.

The conference is organised across six different strands or 'spaces' plus a Living Conference Space, detailed below, and is designed to give voice especially to collectives who have not yet been present in FREEPSY events, to autonomous free clinics, or to themes and angles that have not yet been discussed.

SPACE 1: CLINICAL CULTURES & PRACTICES
SPACE 2: LIBERATORY PRAXIS
SPACE 3: STORIES FROM THE FREE CLINICS
SPACE 4: HISTORIES OF FREE CLINICS
SPACE 5: THE FUTURE OF PSYCHOANALYSIS
SPACE 6: SPACE OTHERWISE
LIVING CONFERENCE SPACE (see below)

We received an enormous response to our call out, and have invited presenters to contribute either to the six live conference strands, or to the **Living Conference Space**, a conference archive. In this way, everyone who had the desire to speak and share ideas in this forum has had the opportunity to do so. The Living Conference Space offerings will be available online before the conference, and will form part of the dialogue at the conference.

This conference is the third international conference on free psychoanalytic clinics, and sees itself as continuing the first two, organised by Joanna Ryan, Raluca Soreanu and Ivan Ward in 2021 (**Psychoanalysis for the People: Free Clinics and the Social Mission of Psychoanalysis. Part 1: Sites and Innovations**, 16-17 January 2021; and **Psychoanalysis for the People: Free Clinics and the Social Mission of Psychoanalysis. Part 2: Diversity of Practices**, 24-25 July 2021).

Programme

The full programme and the paper abstracts will be available **here** during the conference.

Ticketing information

The conference is free of charge for online participants although donations are invited.
There is a tiered registration fee for in-person attendees, with a limited number of bursary tickets for the full conference for anyone who would not be able to attend without financial support. Tickets are on sale via the **Eventbrite page**. If you require a bursary ticket, please email freepsy@essex.ac.uk.

We hope that as many people as possible will join us for all three days, to allow for deep and continuing conversations. Tickets for the full 3 days are available by selecting '4th December' and then the relevant tier Full 3-day Conference ticket. A small number of tickets is available for individual days by clicking on 4th, 5th and 6th December in the ticketing menu and then selecting the relevant tier 'Single Day Only' ticket.

All income from the conference will be donated to the Maytree, a psychoanalytically-influenced free clinic in London whose vision is 'to fill a gap in services for the acutely suicidal between emergency services and all non-residential help, offering brief-stay crisis support by engaging with non-medical compassionate befrienders' www.maytree.org.uk

Other useful information

Vegetarian lunch is provided on each day, as well as two coffee breaks.

The Lift building has step free access, accessible toilets with a lift covering all floors. **More details here: liftislington.org.uk/venuehire** If you have any specific access needs, you can les us know when you book your ticket.

In our events at FREEPSY, we have experimented with multilingual conversations. We will be using human and automatic translation options to sustain our exchanges.

This conference is part of the FREEPSY Free Clinics Festival November 16th – December 6th 2026, London. Please check the **FREEPSY website** for other events of the festival, which include workshops, talks, mutual interviews, book launches, archive conversations and art exhibitions, held in several locations in London, including The Freud Museum.

This conference is the third international conference on free psychoanalytic clinics, and sees itself as continuing the first two, organised by Joanna Ryan, Raluca Soreanu and Ivan Ward in 2021 (**Psychoanalysis for the People: Free Clinics and the Social Mission of Psychoanalysis. Part 1: Sites and Innovations**, 16-17 January 2021; and **Psychoanalysis for the People: Free Clinics and the Social Mission of Psychoanalysis. Part 2: Diversity of Practices**, 24-25 July 2021).

Day 1

FRIDAY 4TH
DECEMBER 2026

Free Clinics: The Past and the Future of Psychoanalysis

9:00 - 9:30 AM **FREEPSY WELCOME & INTRODUCTORY REMARKS**

9:30 - 11:00 AM **PANEL 1** (SPACE 1: CLINICAL CULTURES & PRACTICES)
Chaired by Ana Tomcic

Salim Maclean: Witnessing the Failures of the State:
Therapeutic Interventions in Public Inquiries

Ayushi Madan & Aastha Pal (The Psychodynamic Spectrum):
Traversing Psychoanalysis: Institutional Transmission and Access of Language

Maytree: The Maytree Model: Clinical & Theoretical Implications

11:00 - 11:30AM **BREAK**

11:30 AM - 1:00 PM **PANEL 2** (SPACE 4: HISTORIES OF FREE CLINICS)
Chaired by Ana Minozzo

Adriana Herz Domingues, Barbara Chiavegatti, Gefferson Eusébio de Macedo Junior, Isadora Nascimento, Karina Oliveira Martins & Tereza Kikuch:
Grupo Plataforma: Transformation in Latin American Psychoanalysis

Bruno Colantoni: El Lanús: Free Psychoanalytic Practice in a Public Hospital, Before, During, and After Dictatorship

Fanny Guglielmucci & Monica Luci: From the he Workers' Clinic to the University Beyond Its Walls: Reclaiming Italy's Tradition of Psychoanalysis as a Public Good

1:00 - 2:00 PM **LUNCH BREAK**

2:00 -3:00 PM **PANEL 3** (SPACE 6: SPACE OTHERWISE)
Chaired by Earl Pennycooke

Chipo Mukoki, Laureen Rufaro Aigbe & Sharon Jennings: What Happens When Black Women Refuse Freud's Couch?
Anger as a Decolonial Feminist Critique of Psychoanalysis

Erin Lynch: Territorial Listening: Can an Uprising Become an Analytic Setting?
(5-minute documentary and discussion)

3:00 - 3:30 PM **BREAK**

3:30 - 5:00 PM **PANEL 4** (SPACE 1: CLINICAL CULTURES & PRACTICES)
Chaired by Magda Schmukalla

Raul Araujo (Favela de Psicanálise): Favela of Psychoanalysis:
Territory, Resistance, and the Transmission of Psychoanalysis

Greta Kaluževičiūtė: What Does 'Free' Mean After Socialism? Psychoanalysis, Accessibility, and Therapeutic Culture in Lithuania

Nathan Leach (NYC Free Clinic): Clinical Encounters of the Political Kind

Day 2

SATURDAY 5TH DECEMBER 2026

Free Clinics: The Past and the Future of Psychoanalysis

9:00 - 10:30 AM **PANEL 5** (SPACE 5: THE FUTURE OF PSYCHOANALYSIS)
Chaired by Raluca Soreanu

Red Therapy Collective: The Free Clinic Revisited: Fantasy, Group Life and Political Organisation

Natasha Helsinger, Bruno Siniscalchi & Luciano Dias (IEC Instituto de Estudos da Complexidade): Tornar-se herdeiro da psicanálise: raça, expropriação e o futuro da psicanálise [Becoming Heirs to Psychoanalysis: Race, Expropriation and the Future of Psychoanalysis]

Lara Bueloni Ghiorzi: Escutando infraestruturas: contribuições do SUS para perspectivar a psicanálise [Listening to Infrastructures: Contributions of the SUS to Put Psychoanalysis into Perspective]

10:30 - 11:00AM **BREAK**

11:00 AM - 12:30 PM **PANEL 6** (SPACE 3: STORIES FROM THE FREE CLINICS)
Chaired by Lizaveta van Munsteren

Deepti Sachdev: Hate in the Free Clinic: Countertransference at the Margins

Abu Umair (Hausla Health Initiative): What the Frame Cannot Hold: Psychoanalytic Listening in a Delhi Shelter

Paula Orchiucci Miura & Ana Letícia Rios Castro Alves: Expanded Clinic with Early Childhood Education Professionals

12:30 - 1:30 PM **LUNCH BREAK**

12:30 - 1:30 PM **THE FUTURE OF THE FREE CLITNICS NETWORK**
(LUNCHTIME DISCUSSION) More details at: freepsyproject.com/free-clinics-network

1:30 - 3:00 PM **PANEL 7** (SPACE 2: LIBERATORY PRAXIS)
Chaired by Ivan Ward

Sal Daña (NYC Free Clinic): The Money Wound

Flo Toch: Leftist Lacunae: Movement-Building Under Fossil Fascism

Roberto Calazans: Gbalá: Psicanálise do racismo e políticas públicas [Gbalá: Psychoanalysis of Racism and Public Policies]

3:00 - 3:30 PM **BREAK**

3:30 - 5:00 PM **PANEL 8** (SPACE 4: HISTORIES OF FREE CLINICS)
Chaired by Matt ffytche

Anderson Carlos Santos de Abreu: From the Origins of Psychoanalysis: Memory and the Formation of a Social and Political Bond of Clinical Practice

Jade Forrest Marks: A Crumbling Universe: American Psychoanalysis After the Free Clinic

Maria Cristina Poli: The Brazilian Invention of Psychoanalysis: Art and Clinical Experience

Day 3

SUNDAY 6TH DECEMBER 2026

Free Clinics: The Past and the Future of Psychoanalysis

9:00 - 10:30 AM **PANEL 9** (SPACE 2: LIBERATORY PRAXIS)
Chaired by Julianna Pusztai

Akshata Chonkar: The Empathic Therapeutic Relationship and the Caste Unconscious in India

Izzy Clifford (Lambeth Mutual Aid): Answering Lara's Call: The Free Group, Psychic Militancy, and Psychoanalysis in Community

Beatriz Barbosa Fejgelman & Mayara Machado Bichir: Rede DIVAM: Toward a Feminist Ethics of Psychoanalytic Clinical Practice

10:30 - 11:00 AM **BREAK**

11:00 AM - 12:30 PM **PANEL 10** (SPACE 6: SPACE OTHERWISE)
Chaired by Ewan O'Neill

Gustavo Machado & Luca Reitz: Queer Diaspora and Counter-listening: Reconfiguring Psychosocial Listening beyond Regimes of Recognition

Harriet Mossop: (Multi)-voicing a Patient's Perspective of Psychotherapy through a Queer Fable: The Silver Fox and the Crow

Sepideh Shirani: Inoutside

12:30 - 1:30 PM **LUNCH BREAK**

1:30 - 2:30 PM **PANEL 11** (SPACE 5: THE FUTURE OF PSYCHOANALYSIS)
Chaired by Susana Caló

Xiaomeng Qiao: How Psychoanalysis Grows Outside the Clinic

Rachel Alice: From Neutrality to Withness: Reimagining Psychoanalytic Responsibility in Times of Polycrisis

2:30 - 3:00 PM **BREAK**

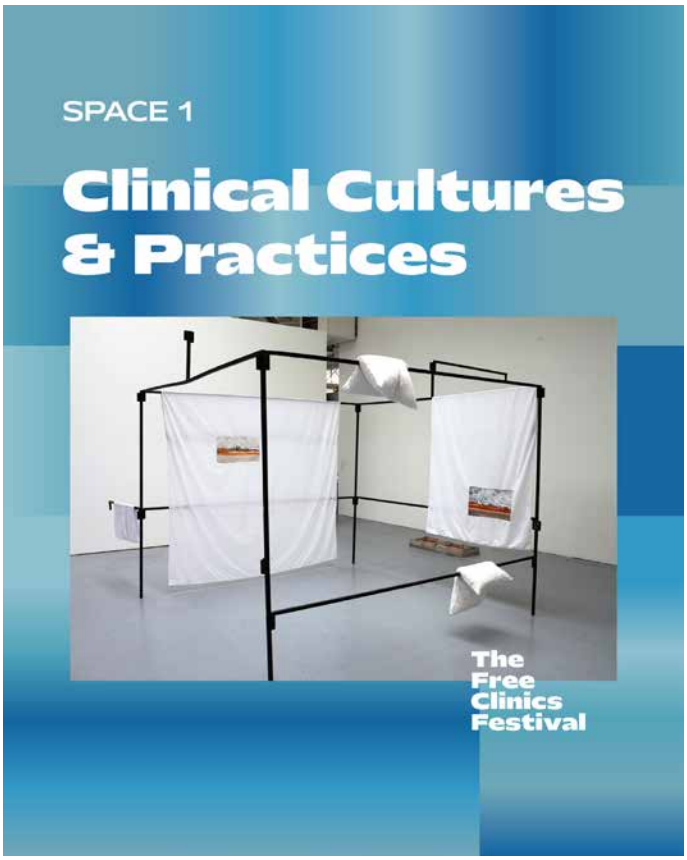
3:00 - 4:30 PM **PANEL 12** (SPACE 5: THE FUTURE OF PSYCHOANALYSIS)
Chaired by Claudia Celadon

Francisco González & Lee Slome (Psychoanalytic Institute of Northern California in San Francisco): Future-Possibility: The Core Seminar Model of Psychoanalytic Training

Tracy Simon (Foundation for Community Psychoanalysis): The Impossibility of the Institution and the Question of the Group

Eugenia Campanella (Brigata Basaglia): 'Radicality Means Going to the Root of Things' – Psychoanalysis within Social Movements

4:30 - 5:00 PM **CLOSING REMARKS**



We ask:

- What are the genealogies of the innovations of the 'frame' happening in the work of free psychoanalytic clinics?

- How are these innovations theorised and how are they practiced by the free clinics?

- How do they contribute to a 'psychoanalytic commons' and how do they expand what psychoanalysis is?

- What are the implications of the group dispositifs on addressing social inequality or creating spaces for working-through collective trauma?

Free clinics are laboratories of theoretical, clinical and political experimentation. In this strand, we ask questions about their creativity and follow their particular innovations in terms of understanding and practising an expanded psychoanalytic 'frame'. Many free clinics around the world work with group dispositifs, ranging from group supervision, to listening groups focusing on vulnerable populations, to social cartography. Others pluralise and politicise the sites where psychoanalytic listening takes place, and practice psychoanalysis in public squares and in the streets, or in places where state or police violence has taken place.

Others offer a new vocabulary for a psychoanalytic listening that is deeply connected to the community or to the territory ('territorial listening'); or elaborate on the possibility of institutional transference. What brings these clinical cultures together is their contribution to the creation of a 'psychoanalytic commons'. In our research collective, we understand 'psychoanalytic commoning' as the work of actively weaving and sustaining communities of collaboration and action around the dimension of life that has to do with psychic suffering, fantasy and the productive power of the unconscious. In this strand, we are interested in exploring how clinicians and free clinics collectives around the world contribute to this 'commons' through their innovations of new psychoanalytic dispositifs.

"Witnessing the Failures of the State: Therapeutic Interventions in Public Inquiries"

Salim Maclean

This paper explores an innovative therapeutic service established to support witnesses and core participants in Public Inquiries examining systemic failures of state institutions. Drawing on the experience of developing and leading this service across multiple settings, I outline the distinct clinical, ethical and organisational challenges of working therapeutically within the specific constraints of these contexts.

This presentation discusses themes emerging from Inquiries into the Grenfell Tower Fire, institutional abuse within the immigration detention system, and other large-scale miscarriages of justice. I analyse the adaptations that have facilitated engagement with participants as they prepare to give evidence, deliver and hear testimony about traumatic events and manage the aftereffects of these processes. I explore the challenges of working creatively within the spaces of hearing rooms, community engagement events, and other often contested sites. Embedding services within these contexts necessitates a flexible reconfiguration of the therapeutic frame and a collective practice of coordinated teamwork, negotiating complex relationships with multiple non-clinical stakeholders, including legal staff, campaign groups, civil servants, and interpreters. Finally, I examine the tension between active solidarity and analytic neutrality as a key issue within these projects.

The psychosocial approach that I outline here calls for dynamic practice beyond the conventional boundaries of clinical work, sensitive and responsive to spatiality, political positioning and engagement with the wider networks of relationships that are formative of these contexts.

"Traversing Psychoanalysis: Institutional Transmission and Access of Language"

Ayushi Madan & Aastha Pal (The Psychodynamic Spectrum)

This paper explores the accessibility of psychoanalysis through two routes: accessibility to psychoanalytic language and accessibility to low fee supervision. It talks about how accessible supervision enabled us to continue training while offering low fee psychoanalytic work, extending what we had received to others. The paper draws on the work of 'The Psychodynamic Spectrum' (TPS), a collective of psychotherapists with a psychoanalytic orientation. It combines accessible supervision with low-fee clinical work. TPS is depicted as a case to explore how trainees acclimatize to psychoanalysis in institutions.

As a beginner, entering psychoanalysis felt like entering a language we didn't yet speak. It raised the question: while psychoanalysis can and should be made accessible, is there something impenetrable about it? There is a pressing need for institutions to address psychoanalysis' impenetrability. And it is no secret that psychoanalysis has been critiqued for being elitist. Not only by way of charging exorbitant fees, but in its very theoretical language. This is not overtly said but implied and the trainee is innocently implicated in this— in jumping hoops, extending the goal posts; knowing that one is 'always arriving' so to speak. When such a trainee steps into the clinic, what are they bringing to the patient? This needs to be investigated, for each of us who have travelled the journey.

TPS emerged from our desire to be able to think psychoanalytically despite questioning if we were equipped with the language. We collaboratively trained ourselves in working with the queer and with the works of psychoanalytic scholars. We engaged with a socioeconomically diverse patient population. In doing so, we argue that making psychoanalysis accessible need not come at the cost of its complexity.

"The Maytree Model: Clinical & Theoretical Implications"

Maytree

Maytree Sanctuary for The Suicidal offers a non-medical, short-term residential crisis service. It offers guests a free one-off four-night, five-day stay in a terraced townhouse in North London, during which they engage with volunteers and psychotherapeutically informed/trained staff befrienders, both in one-to-one sessions and group, and domestic activities. Drawing on psychoanalytic, cognitive analytic, group and somatic models, Maytree provides encounters outside of traditional psychotherapeutic spaces, providing a potentially transformative experience to guests, based on a renewal of resilience and hope.
In this paper, staff will introduce the Maytree model and reflect on the challenges and opportunities of providing short-term residential therapeutic work to patients in suicidal crisis. Two main strands of the work of Maytree will be discussed. 1) The creation and provision of a therapeutic milieu, through the emphasis on a family style home, shared meals, and co-created spaces. 2) The mobilisation of institutional and collective transferences, as guests engage with a diverse range of staff and volunteers in terms of ethnicity, cultural heritage, gender, sexuality, age, class across their stay, providing the opportunity for multiple and heterogenous therapeutic engagements.

Theoretical frameworks such as Henri Rey's 'brick mother,' D.W. Winnicott's 'holding' and Francois Tosquelles' 'transferential constellations' will be used to help to frame the Maytree model. Finally, a composite clinical case will be discussed to show how the Maytree's expanded frame provides a rich, dynamic and continually co-created location for work, enactments, and psychoanalytic thinking.

"Favela of Psychoanalysis: Territory, Resistance, and the Transmission of Psychoanalysis"

Raul Araujo & Claudia Leunam Silva Farias, Vinícius Costa, Maíra Humberto Peixeiro, Luciana Goulart Mannrich, Flávia Blay Levisky, Gustavo Lerner Battagliese, Julio Rubinstein, Ana Carolina Afonso Lima Dias, Flávio Veríssimo da Costa

This article presents the Favela of Psychoanalysis, an initiative that articulates psychoanalytic practice and training, public mental health services, social movements, and forms of community organization developed within Brazilian favelas. The discussion begins with the historical and political genealogy of the word favela, tracing its emergence through the colonial and slaveholding formation of Brazil and the resistance of Canudos. We argue that the word favela carries and transmits a memory of resistance, displacement, and collective forms of organizing life.

The Favela of Psychoanalysis also draws on Freud's proposal for free psychoanalytic clinics and training, historically connected to the experience of Red Vienna and the development of public psychoanalytic clinics. Rather than simply bringing psychoanalysis into marginalized territories, the initiative seeks to construct forms of transmission and clinical practice from within the favela, in dialogue with its knowledge, social movements, residents, and public health workers.

The project is based in União de Vila Nova, in the Pantanal area of São Paulo, and in Vila Prudente, one of the city's oldest favelas. It brings together psychoanalysts, public mental health professionals, and favela residents through programs in psychoanalytic clinical practice, psychoanalytic training, therapeutic accompaniment, mental health reception and care, and group and institutional work. The initiative also organizes seminars and short courses.
The Favela of Psychoanalysis is thus conceived as a clinical, political, and territorial experience in which psychoanalysis encounters the historical transmission of resistance embedded in the favela itself.

"What Does 'Free' Mean After Socialism? Psychoanalysis, Accessibility, and Therapeutic Culture in Lithuania"

Greta Kaluževičiūtė

The history of psychoanalytic free clinics is often narrated through Western European and North American contexts, where psychoanalysis developed alongside private medical practice and where free or low-cost clinics emerged as attempts to broaden access to treatment. Much less attention has been paid to countries whose histories of mental healthcare followed markedly different trajectories. This paper considers the case of Lithuania and asks what the notion of "free" psychoanalysis might mean in a post-socialist context.

Under Soviet rule, mental healthcare was formally incorporated into a system of state provision, while psychoanalysis remained marginalised or absent from official psychiatric and psychological practice. Following the restoration of independence in 1990, psychoanalytic and psychodynamic approaches gradually re-entered the therapeutic landscape. Yet unlike the historical contexts in which psychoanalytic free clinics became established, psychoanalysis in Lithuania developed within a rapidly transforming social and economic environment shaped by marketisation, professionalisation, and the emergence of private therapeutic services.

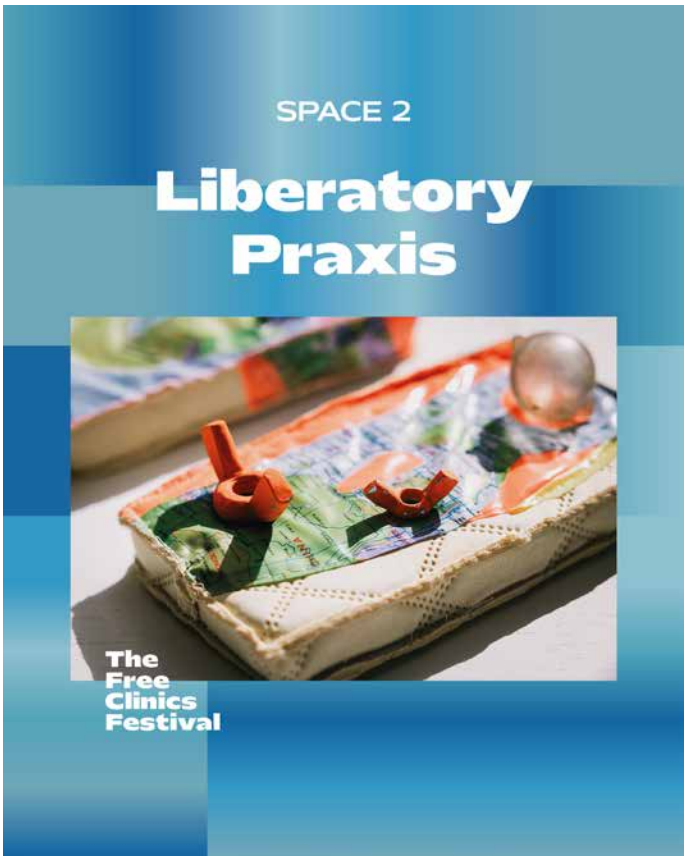
Drawing on psychoanalytic, psychosocial, and historical literature, this paper explores how questions of accessibility, public provision, and therapeutic culture can be reconsidered through the Lithuanian case. Rather than treating access to psychoanalysis solely as a matter of cost, it examines how historical experience, cultural attitudes towards mental health, and the legacy of post-socialist transformation shape who seeks, receives, and feels entitled to psychological help.

The Lithuanian case suggests that the future of psychoanalytic accessibility may require a broader understanding of what constitutes a barrier to treatment. By bringing a post-socialist perspective into discussions of free clinics, the paper argues that psychoanalytic debates about access must attend not only to economic inequality but also to the historical and cultural conditions through which therapeutic subjects are formed.

"Clinical Encounters of the Political Kind"

Nathan Leach (NYC Free Clinic)

This paper aims to provide preliminary documentation and analysis of how psychotherapists in the NYC Free Clinic experience, and reimagine the psychotherapeutic frame. While the frame in psychotherapeutic work (and especially the psychoanalytic clinic) is often understood by the setting of the dyadic encounter in consulting rooms such as a time limit, a monetary rate, and a limit on the content shared in the hour by the therapist, we extend the frame to include the political history in which the NYC Free Clinic came into existence. Therefore, we speculate that the frame of this psychotherapeutic clinic is shaped by the NYC Free Clinic's commitments to a free Palestine, prison abolition, and more broadly individuals impacted by political violence. We consider how this historical frame may come into tension (by way of anxiety, fantasy and desire within the dyadic work for example) with the assumed frames endemic to the practice of psychotherapy and psychoanalysis that compliment or contradict the aims and desires of the clinic itself. This provisional analysis includes oral histories and clinical vignettes of 3 NYC Free Clinic therapists. By focusing on the analyst's/therapist's experience we follow psychoanalyst Gaberiel Tupinambá's understanding of the analyst's role not "as passive receptacle whose unbiased ears function like sensitive seismographs" but rather how the therapist attends to the experience with the patient where both are caught in the maelstrom of political contradictions which demands either a retreat back to the safety of analytic/psychotherapeutic knowledge or risk coming into contact with an "open, common, and real" (see Tupinambá, "Politics in the Clinic") space which produces new signification for both patient and therapist alike. We hope the outcome of this research will help promote an atmosphere where NYC Free Clinic therapists can speak freely to their associations with their work and how these associations may have something new to say against the assumed institutional theories of psychoanalysis and its atomizing effect.



Psychoanalysis – and psychoanalytic free and low-cost clinics – can open up new possibilities for anti-racist, anti-imperialist, feminist, and trans-inclusive clinical ecologies. Here, suffering is placed at the centre of a reimagined social bond. Rather than focusing solely on symptoms and their treatment, this approach encourages us to consider new frameworks and methods for re-examining issues of race, class, gender, and coloniality within psychic and external realities. In this way, psychoanalysis moves towards a new economy of care, struggle, and resistance – one in which money, suffering, time, space, and other resources are reorganised and recognised as fundamental to our collective survival. Rather than prioritising symptoms or mere adaptation to social norms, this perspective urges us to develop an alternative praxis and theory for rethinking a politically open clinic. This strand is dedicated to developing a theoretical vocabulary for understanding the political dimension of psychoanalytic practice. Free clinics around the world transform Freud's couch into an 'anti-racist dispositif', especially when psychoanalysis becomes interwoven with emancipatory movements and diverse struggles for liberation.

Accordingly, this strand invites papers, artwork, and creative presentations that look at how psychoanalytic practice can address the realities of social inequality—whether based on race, class, gender, poverty, or other forms of marginalisation.

We ask:

- How do free clinics reveal aspects of a postcolonial Freud?
- What dispositifs of free psychoanalytic clinics gesture to an anti-racist, anti-imperialist, feminist, and trans-inclusive practice?
- How can psychoanalysis engage with or resist state agendas?
- In what ways are race, gender and class formations present in both clinical and institutional contexts?
- What are some of the difficulties encountered by free clinics in our times – be they related to funding, to bureaucratic demands etc – and in what ways are these related to gender, racial and class issues?

"The Money Wound"

Sal Daña (NYC Free Clinic)

Part of ascribing the characteristic of a wound to money is to bring into proximity the ways in which currency has a relation to the traumatic. Making tangible a relationality that concerns itself with the body and the lasting effects capital has on daily life. If you have money or not, if you didn't have it and now you do, or if you've always or never had it, money permeates how one comes into contact with the other in a therapeutic dyad. Money yields a visible/invisible force that is performed with and through the body, invaginating its material reality (Merleau-Ponty, 1968). As a relational and libidinal object it moves through each living individual within a white supremacist capitalist patriarchal system "the Capitaliocene", leaving trauma in its wake (1981, hooks; FreePsy Project, 2026). In the money relation there is a typographic etching into flesh that is transgenerational in its contagion (Spillers, 1984). The wound is different for each individual, yet is shared by the collective, marking a group trauma that comes forth when dealing in capital, a conflict that is collectivized among the upper and the lower classes. Writing from this wound the paper is a close reading of Muriel Dimen's (1994) "Money, Love, and Hate : Contradiction and a Paradox in Psychoanalysis", and FreePsy's (2026), A "Dictionary of Money and Psychoanalysis" to further fuse talk of money, psychoanalysis, and trauma studies into something bodily. This concept is born out of these texts, my involvement with a Free Clinic in Brooklyn, NY, and a deep engagement in fugitive study and community activism.

"Leftist Lacunae: Movement-Building Under Fossil Fascism"

Flo Toch

This paper for Space 2 responds to the question of how psychoanalysis can engage with or resist state agendas. By working with the metapsychology of Jean Laplanche to address the distinction between drive and instinct, I trace the outline of a paradox in political organising: The modes of struggle required to effect change on a structural level – uncompromising, binary demands addressed to those in power – are antithetical to those required to build a mass movement, which often require an ability to withstand tension, including organising alongside different perspectives. While addressing structural power is aligned with the drive in psychoanalytic theory, building a base of support often requires an approach cognisant of instinct and attachment. This strategic investigation highlights the relevance of psychoanalysis for political organising, hovering in the register of psychoanalytic theory to explore this structuring paradox.

I follow this movement in relation to a Laplanchean metapsychology, supported by my own experiences organising under the banner of Jewishness in the Palestinian liberation movement. By bringing these disparate elements to bear on the theme of psychoanalysis and political resistance, I highlight the necessity of working on multiple registers: A psychoanalytically-informed understanding of change in our political organising; interdisciplinary theory; and a politico-therapeutic practice that stretches beyond the individual to work with the ways we are transformed through political practice. Although we cannot erase this central contradiction, I argue that a clear understanding can inform our work. This approach reveals lines of enquiry central to psychoanalysis' role in resisting state agendas: How might we attend to drive and instinct in our campaign work at different moments and in different contexts? How can psychoanalysis, as theory and through praxes such as free clinics, operate at this intersection?

metapsychology, supported by my own experiences organising under the banner of Jewishness in the Palestinian liberation movement. By bringing these disparate elements to bear on the theme of psychoanalysis and political resistance, I highlight the necessity of working on multiple registers: A psychoanalytically-informed understanding of change in our political organising; interdisciplinary theory; and a politico-therapeutic practice that stretches beyond the individual to work with the ways we are transformed through political practice. Although we cannot erase this central contradiction, I argue that a clear understanding can inform our work. This approach reveals lines of enquiry central to psychoanalysis' role in resisting state agendas: How might we attend to drive and instinct in our campaign work at different moments and in different contexts? How can psychoanalysis, as theory and through praxes such as free clinics, operate at this intersection?

"Gbalá: Psicanálise do racismo e políticas públicas [Gbalá: Psychoanalysis of Racism and Public Policies]"

Roberto Calazans

O Gbalá: Psicanálise do Racismo e Políticas Públicas é um Programa de Pesquisa e Intervenção Clínica no enfrentamento e tratamento do racismo nas políticas públicas. Sediado em São João del-Rei-MG, suas atuações levam em consideração o território, seus tensionamentos e as estratégias encontradas para enfrentar o racismo, sustentar as identidades afro-brasileiras e lidar com os efeitos subjetivos do racismo. Uma escuta do sujeito que não seja territorializada se torna uma escuta que não possa produzir efeitos de elaboração dos traumas do racismo. O racismo que atravessa as políticas públicas da cidade, desde a educação universitária ao turismo é proveniente de sua história colonial e escravista. Para lidar com estes efeitos, realizamos atendimentos em grupo e individuais de estudantes que acessaram a universidade por ações afirmativas e que não têm os saberes de suas comunidades reconhecidos. Atuamos também no território escutando mulheres encarceradas e os modos de suas maternagem no sistema prisional, nos postos de saúde dos bairros e atendendo às crianças e adolescentes de um grupo de capoeira, além da população em situação de rua e crianças abrigadas. Também organizamos pesquisas sobre como práticas afro-indígenas constroem processos de pertencimento e enfrentamento ao racismo, como as religiões de matriz africanas, os congados, as escolas de samba, e os grupos de capoeira. No aspecto preventivo territorializado, realizamos as atividades que fazem a interface entre os saberes afro-brasileiros, os membros da universidade e a comunidade, como rodas de capoeira aberta a todos e o que denominamos de Feira de Troca de Tempo, em que a comunidade é convidada a oferecer oficinas com seus saberes, trocando experiência e ampliando o leque de possibilidades de lógicas de pertencimento e, com isso, de elaboração dos traumas que o racismo historicamente produzem nas comunidades negras e periféricas do país.

Gbalá: Psychoanalysis of Racism and Public Policy is a research and clinical intervention programme aimed at tackling and addressing racism in public policy. Based in São João del-Rei, Minas Gerais, its work takes into account the local context, its tensions and the strategies devised to tackle racism, uphold Afro-Brazilian identities and address the subjective effects of racism. Listening to the individual in a way that is not rooted in the local context fails to produce the effects necessary for processing the traumas of racism. The racism that permeates the city's public policies – from university education to tourism – stems from its history of colonialism and slavery. To address these effects, we provide group and individual support to students who have gained entry to university through affirmative action schemes and whose communities' knowledge is not recognised. We also work on the ground, listening to women in prison and the ways in which they practise motherhood within the prison system, at neighbourhood health centres, and by supporting children and adolescents in a capoeira group, as well as people experiencing homelessness and children in care. We also organise research into how Afro-Indigenous practices foster a sense of belonging and help combat racism, such as African-based religions, the congados, samba schools and capoeira groups. As part of our community-based preventative work, we run activities that bridge Afro-Brazilian knowledge, university members and the community, such as capoeira circles open to all and what we call the 'Time Exchange Fair', in which the community is invited to offer workshops based on their own knowledge, exchanging experiences and broadening the range of possibilities for a sense of belonging and, thereby, for coming to terms with the traumas that racism has historically inflicted on the country's Black and peripheral communities.

"The Empathic Therapeutic Relationship and the Caste Unconscious in India"

Akshata Chonkar

The therapeutic relationship lies at the heart of the psychotherapeutic process, and is seen as the effective foundation for any successful intervention. More than ever, there is a need to localise and contextualise the very subjective nature of this relationship, in order to understand its role towards a radical, liberatory pathway of understanding the self. In the context of caste-based oppression in India, a phenomenological and subjective theorisation of the therapeutic relationship is proposed, focusing on the immanent processes within which the relationship materialises. The phenomenology of caste deeply impacts empathic understanding and the embodiment of individual therapeutic relationships. Beyond that, caste is an inherent constructor of the unconscious, playing into hierarchical relationalities in Indian societies. Examining the impact of caste upon the therapeutic alliance, when we think of rupture and the unconscious, becomes necessary at a time when marginalised communities face increasing mental health concerns and lack access to psychotherapeutic support in India.
Dr B.R. Ambedkar described caste as 'a notion, a state of mind', and theorised untouchability and discrimination as 'a sort of social nausea of one group towards another group' (Ambedkar, 1936). This paper attempts to highlight inherent biases, discriminations and notions within care practices, that are derived from the collective experiences of the enslavement and oppression of many communities over centuries across India. How is the caste unconscious embodied in such a context? How does the therapeutic relationship symbolise unconscious hierarchies? The suffering of caste cannot be treated in isolation, with thinkers like Fanon (1952), and Deleuze having situated the unconscious firmly within social contexts such as race, history and geography (Deleuze, 1988). This paper attempts to uncover the caste unconscious, and move towards a language of social relationality and a liberatory praxis of care.

"Answering Lara's Call: The Free Group, Psychic Militancy, and Psychoanalysis in Community"

Izzy Clifford (Lambeth Mutual Aid)

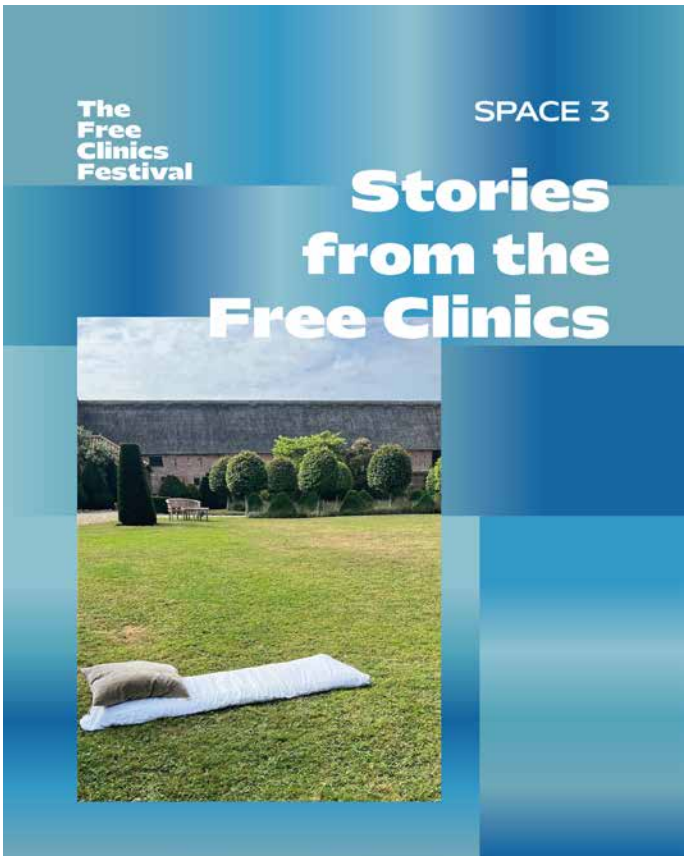
Lara Sheehi's "From The Clinic To The Streets: Psychoanalysis For Revolutionary Futures" (2026) impels psychoanalysts to resist the stultifying individualism of psychoanalytic complacency and urges us to lean into the liberatory possibilities of the discipline. This paper seeks to answer this call and develop a practice of both psychic and political militancy that brings us out of our consulting rooms and into our communities. By joining forces with community groups, free psychoanalytic groups have the potential to amplify the scope of access to psychotherapy for communities often left behind by the increasing privatisation, mechanisation and dehumanisation of mental health services, while also giving psychoanalysts the opportunity to fulfil their social responsibility by engaging in an offering of ethical and radical shared practice.

This paper is the framework for a series of experimental groups that will take place under the aegis of Lambeth Mutual Aid (LMA), a community collective based on pre-figurative anarchist principles. LMA's mission extends beyond easing material and psychic pain by engaging in wealth sharing in the form of no-questions-asked grants, shared meals, information sharing, shared play, community cultural experiences. Instead, LMA seeks to reconfigure our way of relating to one and other. It became clear in Spring 2026 that mental health support was desperately needed, but we found that we lacked resources to fund individual 1-1 therapy, and that NHS and charity offerings for short-term CBT lacked the breadth and depth that our members needed. The idea of the free group in conjunction with the community group was born from this need. This paper is the political and psychoanalytic reasoning behind the idea, and our hope is to extend a hand to other psychoanalysts seeking to radicalise their practice.

“Rede DIVAM: Toward a Feminist Ethics of Psychoanalytic Clinical Practice”

Beatriz Barbosa Fejgelman & Mayara Machado Bichir

Rede DIVAM, a collective of psychoanalysts and feminists, is a psychoanalytic clinic dedicated to listening to gender-based violence. By proposing an approximation between feminism and psychoanalysis, this collective calls into question the intersections between psychoanalytic formulations and their clinical method, their practical reverberations, and their model of training, thereby challenging the inseparability of theory and practice. The network has developed three clinical-training dispositifs: Acolhimento, which corresponds to the first contact with those seeking the network and offers free listening; Covisão, which proposes the horizontalization of supervision and the construction of a feminist ethics of listening, guiding psychoanalytic practice through intersectional analyses of race, gender, and class in clinical cases; and Theoretical-Clinical Circles, horizontal training spaces whose objective is to intertwine psychoanalytic productions with the productions of intersectional feminism and clinical praxis. Covisão is understood to propose two changes in relation to the traditional model of psychoanalytic supervision: the first concerns the horizontal functioning among the participants, and the second concerns the development of a feminist ethics of listening through the incorporation of intersectional analysis. In addition, the network organizes study groups and discussion circles with the aim of articulating discussions between feminisms and psychoanalyses with other fields of knowledge. In the long term, Rede DIVAM aims to expand access to mental health care. However, creating material access alone is not sufficient for women to reach the psychoanalytic couch. When addressing access, it becomes necessary to question which psychoanalysis is, in fact, capable of listening to women and transgender people, and of listening to gender-based violence even when it has already become naturalized in their narratives. Thus, the work of the network consists of recognizing the tensions between the fields of psychoanalysis and intersectional feminism, building intersections, and developing a feminist, anti-colonial, anti-racist, and counter-hegemonic clinical praxis.



Psychoanalytic theory is inseparable from the discussion of clinical cases, yet the purpose of such presentations is not always unambiguous. This strand invites contributions centred on clinical vignettes and case material emerging from work in free psychoanalytic clinics. We seek to open a space for clinicians to share and reflect on their experiences of working with patients in these settings, where questions of access, precarity, and institutional conditions often shape the analytic encounter in specific ways. At the same time, we remain attentive to how these stories are told and for what purposes they are mobilised.

Rather than treating vignettes as mere illustrations of theory, this strand aims to explore the stakes involved in selecting, framing, and presenting clinical material. We particularly welcome reflections on how case discussions might be conducted in ways that do not objectify patients, including possibilities for inviting their participation in the telling of their own experiences. We also welcome experiments in collective clinical writing.

We ask:

- What is at stake in the choice and framing of a clinical vignette?
- Can clinical case discussions move beyond illustrating theory toward generating new forms of knowledge?
- How might clinicians present case material without objectifying patients?
- What ethical considerations arise when sharing clinical material, particularly in contexts of free clinics shaped by inequality and vulnerability?

"Hate in the Free Clinic: Countertransference at the Margins"

Deepti Sachdev

This paper takes up Winnicott's foundational insight that "the analyst must be able to hate the patient objectively" as a starting point for thinking about the ethical and clinical demands of the free clinic. It examines how hate, helplessness and despair take up the analytic space when therapists encounter patients whose lives are marked by chronic deprivation, homelessness, poverty and violence. Drawing on my experience supervising clinicians in free clinics in India, I explore how therapists oscillate between rescue fantasies and the wish to withdraw, often feeling resentful and reduced to exhaustion by patients' needs and demands. Rather than personal failures of technique or empathy, clinical thinking urges us to treat these reactions as meaningful countertransference data - affective intensities - generated out of the living contact with intractable structural violence. The free clinic setting, frequently under-resourced and institutionally under-supported, compounds this strain as therapists struggle to metabolise patients' distress alongside their own sense of professional abandonment. The supervisory stories I bring are less case histories than accounts of what remains unmetabolised in the therapist, who might themselves be traumatized by their exposure to such suffering. This raises the question of how supervision can offer a third space where hate and guilt are thought about rather than acted out or disowned in the face of overwhelming need? I draw on Neil Altman's work to think through how histories of exclusion enter the clinic not as "contaminants" of the analytic process but as constitutive of it, reminding that psychoanalysis becomes a site where the social is admitted rather than defended against. Free clinics must also hold their therapists. Without a space where difficult psychosocial affects can be borne rather than owned as private failure, therapists are liable to collapse, and the very patients who most need continuity are left to endure another loss.

"What the Frame Cannot Hold: Psychoanalytic Listening in a Delhi Shelter"

Abu Umair (Hausla Health Initiative)

I have worked as a psychosocial counsellor in a homeless-recovery shelter in Delhi for two years, among internal migrant men, most of them ill or injured and cut off from their families. This paper is about what happens to psychoanalytic listening where almost nothing the work usually depends on is present. There is no fixed hour, no fee. The room, when there is one, does not hold the work for long, and I cannot promise a man that I will see him tomorrow, or that he will still be here. So, the assumptions I was trained in do not hold well: that a settled life is where the inner work begins, that insight relieves, that a man can always find the words, that he enters a frame that holds him. I have had to learn the work again from the men I sit with.

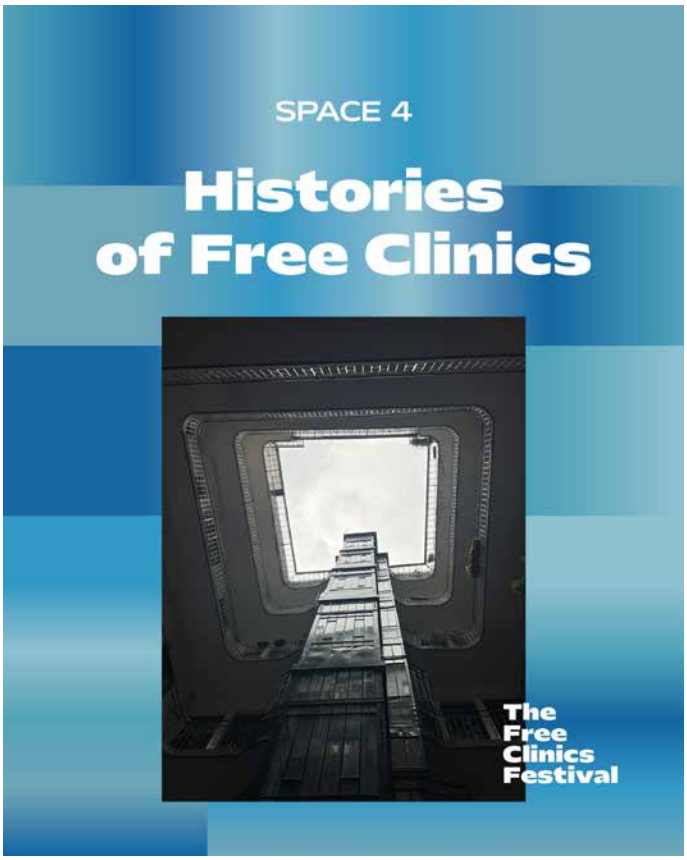
I write about one man at length. He left his wife when she was ill and did not go back. Two years later he went with me to see her, and learned there that she had died. Through him I keep returning to questions I cannot answer. What is interpretation worth when a man sees his situation clearly and can do nothing about it? What happens to the talking cure when speaking wounds more than it helps? In these cases, money, hunger and the fare home prove not outside the work but where it begins.

I listen after Hollway and Jefferson, and after others at the margins, Honey Oberoi Vahali and Neil Altman among them. His leaving and returning I have stopped reading as resistance. It was how he survived when what he carried grew too heavy. What still holds a man here, and what holding means, is what I am trying to think about.

“Expanded Clinic with Early Childhood Education Professionals”

Paula Orchiucci Miura & Ana Letícia Rios Castro Alves

Early childhood education is a context marked by the complexity of the relationships between children, professionals, and families, demanding spaces that favor reflection on care and education practices. In this scenario, the Expanded Clinic presents itself as a strategy capable of promoting listening, sharing experiences, and the collective construction of responses to the challenges experienced in daily institutional life. This work aims to report and analyze an experience of the Expanded Clinic developed with early childhood education professionals, based on the Winnicottian framework and the concept of potential space. The methodology consisted of holding collective meetings in an early childhood education school in the city of Maceió, Alagoas, Brazil, involving teachers, managers, and other professionals of the institution. The meetings were organized based on the demands brought by the participants, contemplating situations related to working with children, interpersonal relationships, and institutional challenges. Inspired by Winnicott's notion of potential space, the meetings sought to create a sufficiently safe and welcoming environment for the free expression of feelings, doubts, anxieties, and reflections, favoring processes of collective elaboration and the production of new meanings for lived experiences. The meetings enabled the expansion of understanding about the situations presented, the appreciation of the professionals' knowledge, and the strengthening of teamwork. In addition, they contributed to shifting individualistic and pathologizing perspectives on the problems faced, promoting more contextualized and shared readings of institutional demands and child development. It was observed that the construction of a potential space for listening and reflection favored the circulation of words, mutual recognition among professionals, and the development of collective care strategies. It is concluded that the Expanded Clinic, articulated with the Winnicottian framework, constitutes an important tool for institutional support, strengthening care processes, emotional support, and the qualification of educational practices in Early Childhood Education.



We ask:

- How did specific historical free clinics organise their work?

- How does the history of early free clinics change our understanding of psychoanalytic history and historiography?

- How do socio-political circumstances influence the expansion, contraction, or dissolution of free clinics?

- How did historical free clinics operate in conditions of political struggle (under authoritarian, dictatorial, fascist regimes, or in times of war and displacement)?

Psychoanalytic and psychoanalytically-informed free and low-cost clinics have existed almost as long as psychoanalysis itself. Early free clinics experiments brought psychoanalysis into the public sphere. Psychoanalysis has historically been present in residential settings, in therapeutic communities, or in schools and hospitals. Is has been interwoven with various other emancipatory activities and therapies and imagined collective ways of being, relevant for clinicians and patients alike. In this strand, we invite contributions that shed light to lesser-known historical free clinics, and to the practices and figures involved in their work.

We are interested in how collectives around the world have practiced psychoanalysis otherwise and have questioned the hierarchies that exist within and without the consulting room, especially before the 1970s. We welcome contributions that discuss specific historical free clinics, looking at the psychoanalytic methods they used, their ways of funding, at patient's and clinicians' experiences, at daily life in the clinic, and at their relationship to their social environment. We are also interested in how they navigated times of political struggle and unfreedom. Ultimately, tapping into forgotten or foreclosed histories of free clinics is of particular importance for transmitting a progressive history of psychoanalysis.

"Grupo Plataforma: Transformation in Latin American Psychoanalysis"

Adriana Herz Domingues, Barbara Chiavegatti, Gefferson Eusébio de Macedo Junior, Isadora Nascimento, Karina Oliveira Martins & Tereza Kikuch

This work aims to explore the history of the Argentine Platform Group, which developed as a split from the IPA (International Psychoanalytic Association) in the late 1960s, and how this group understood the relationship between social and clinical transformation in a context of imperialist violence and dictatorships.
As stated in their letter of rupture, the IPA had become a hierarchical institution that placed psychoanalysis at the service of the ideology of the dominant classes. Among their criticisms were the lack of internal democracy, exploitation of the unpaid work of young psychoanalysts, and the non-acceptance of psychoanalysts without medical training. Later, they would form the Coordinadora de Trabajadores de Salud Mental and the Centro de Investigación y Docencia, precursors to the Argentine Anti-Asylum Reform.
The creation of the Argentine Platform Group took place during a time of dictatorship and was heavily influenced by the Argentine Cordobazo and the student uprisings of May 1968 in Europe. Later, with the establishment of the Military Dictatorship, its members began to be persecuted for their relationship with marxism. In their letter of rupture with the IPA, they affirm their commitment to a psychoanalysis in service of the popular majorities and to socialism.
Their clinical practice was varied, but in constant reflection on how to make psychoanalysis accessible to the working class, both in the financial sense and in relation to clinical forms and the conflicts that could arise. Some of its members focused on group psychoanalysis and community psychoanalysis. They had important reflections on how the violence so present in everyday life in Latin America was repressed and returned in the transference. The Plataforma Group also made fundamental contributions to the critique of the hierarchy between different mental health professionals in hospitals, shifting the primacy of the psychiatrist over other workers and users.

"El Lanús: Free Psychoanalytic Practice in a Public Hospital, Before, During, and After Dictatorship"

Bruno Colantoni

Certain imaginaries have taken hold around the last Argentine dictatorship (1976-1983) as a rupture that dismantled the psychoanalytic work carried out at the Policlínico de Lanús, a public hospital south of Buenos Aires whose psychopathology service, directed by Mauricio Goldenberg from 1956-1972, achieved such prestige in the training of psychoanalysts that it acquired an almost mythical status, known simply as "El Lanús". Carlos Tewel, in his book "El Lanús, la generación del '80", has challenged this narrative, asserting that the service continued to function and train professionals during and after the dictatorship years. Taking this as a starting point, this paper offers an exploratory examination of the psychoanalytic practices at El Lanús before, during, and after the military regime, asking what these practices became in each period, rather than assuming their simple survival or dissolution. El Lanús also invites a more precise account of what "free" meant in this history. It was not Argentina's only, nor its first, hospital-based psychoanalytic practice: psychoanalysis had already entered public hospitals in the 1930s, within an already gratuitous health system. What distinguished El Lanús was scale and systematization: it became the first service to institutionalize psychoanalysis as the organizing framework for clinical training within a general hospital, reaching a depth of saturation with few parallels elsewhere, comparable perhaps only to the Tavistock Clinic in Britain or La Borde in France, though neither achieved the same national centrality.
Drawing on institutional archives, interviews, and published testimonies of the service, the paper reconstructs a preliminary historical model of El Lanús's psychoanalytic practice and attention across the three periods. Rather than presuming continuity or rupture, it argues that a case-specific account of what was lost, adapted, and reinvented offers a more precise picture of the dictatorship's effects on this particular free clinical practice than the dissolution narrative allows.

"From the he Workers' Clinic to the University Beyond Its Walls: Reclaiming Italy's Tradition of Psychoanalysis as a Public Good"

Fanny Guglielmucci & Monica Luci

This paper reconstructs a neglected genealogy of psychoanalysis as a public good in Italy, arguing that the Italian experience constitutes a distinct tradition of socially engaged psychoanalytic practice. Despite its originality, this tradition has remained largely absent from both psychoanalytic historiography and contemporary debates on free psychoanalytic clinics.

Italian initiatives emerged at the intersection of the political and cultural transformations of the so-called "68 period", the workers' movement, Basaglia's critique of psychiatry, and broader efforts to democratize mental health and knowledge production.

The paper examines three pivotal moments in this genealogy. It begins with Enzo Morpurgo's "Consultorio Popolare di Niguarda", which brought psychoanalytic listening into a working-class neighbourhood, challenging its identification with private bourgeois practice. It then considers Paolo Perrotti's Laboratori of "Lo Spazio Psicoanalitico", territorially embedded psychoanalytic services offering affordable treatment in dialogue with local communities. Finally, it explores the contributions of Pier Francesco Galli and Elvio Fachinelli, whose institutional, educational, and cultural experiments expanded psychoanalysis beyond the consulting room into schools, social movements, and the public sphere.

In subsequent decades, new psychoanalytic clinics and collective initiatives emerged across Italy. Today, some provide free treatment in urban peripheries, while others have developed forms of care specifically for migrants and other marginalized populations.

The Italian tradition should therefore be understood not as a peripheral chapter but as an alternative paradigm of psychoanalytic institution-building. Rather than simply providing free treatment, these initiatives experimented with new infrastructures of listening, reimagining psychoanalysis as a democratic practice, a common good, and a form of public care.

Building on this forgotten tradition, the paper concludes by proposing the model of the psychoanalytic civic university: an extra muros university that engages in situated listening with its territory, collaborates with psychoanalytic collectives, and returns knowledge to society through research, teaching, advocacy, and collective processes of healing and social change.

"From the Origins of Psychoanalysis: Memory and the Formation of a Social and Political Bond of Clinical Practice"

Anderson Carlos Santos de Abreu

This paper presents the results of the research that gave rise to the book "From the Origins of Psychoanalysis: Memory and the Formation of a Social and Political Bond of Clinical Practice", published in 2026 and developed through an investigation conducted at the archives and library of the Sigmund Freud Museum in Vienna. The volume inaugurates the first cycle of Portuguese translations of the Vienna Psychoanalytic Society protocols, bringing together historical research, translation, curatorial work, and critical readings of documents produced during the formative years of psychoanalysis.

The study is centred on five protocols selected from the records of meetings held at Berggasse 19: "On the Psychology of Marxism (Zur Psychologie des Marxismus)," "Epistemology and Psychoanalysis (Erkenntnistheorie und Psychoanalyse)", "On the Foundations of Maternal Love (Zur Grundlage der Mutterliebe)", "On Death and Sexuality (Über Tod und Sexualität)", and "Debate on Onanism (VIII. Onanie-Debatte)". Taken together, these texts make it possible to map the questions that traversed psychoanalysis in its formative period: politics, social inequality, epistemology, sexuality, motherhood, the body, collectivity, and suffering. These debates accompany a psychoanalysis in the process of becoming, collectively elaborated in dialogue with the cultural and political transformations of Vienna at the beginning of the twentieth century.

The curatorial proposal places these protocols in dialogue with works of the Vienna Secession, particularly those of Gustav Klimt, Koloman Moser, Egon Schiele, Oskar Kokoschka, and Richard Gerstl. This encounter situates psychoanalysis within a shared cultural landscape, highlighting how artists and psychoanalysts engaged with common concerns regarding childhood, eroticism, memory, urban life, and the social transformations of modernity.

It is argued that these records allow us to revisit the origins of psychoanalysis as a collective experience of elaboration, in which theory, clinical practice, and social life remained deeply interconnected. The translation and curatorship of these materials contribute to contemporary debates on memory, transmission, and the historiography of psychoanalysis, offering new perspectives for understanding the relationships between history, culture, and social responsibility. At the same time, they render visible documents, figures, and debates that have often been marginalised by more established institutional narratives, making it possible to revisit the history of psychoanalysis through its collective processes of elaboration, its dialogues with culture, and the social and political conditions that shaped its formation.

Esta comunicação apresenta os resultados da pesquisa que deu origem ao livro "Das origens da psicanálise: memória e formação de um laço social e político da clínica", publicado em 2026 e desenvolvido a partir de investigação realizada junto aos arquivos e à biblioteca do Sigmund Freud Museum, em Viena. A obra inaugura o primeiro ciclo de traduções para o português de protocolos da Sociedade Psicanalítica de Viena, articulando pesquisa histórica, tradução, curadoria e leitura crítica de documentos produzidos nos momentos iniciais da constituição da psicanálise.

O trabalho toma como eixo cinco protocolos selecionados entre os registros das reuniões realizadas na Berggasse 19: "Sobre a Psicologia do Marxismo (Zur Psychologie des Marxismus)", "Epistemologia e Psicanálise (Erkenntnistheorie und Psychoanalyse)", "Sobre os Fundamentos do Amor Materno (Zur Grundlage der Mutterliebe)", "Sobre a Morte e a Sexualidade (Über Tod und Sexualität)" e "Debate sobre o Onanismo (VIII. Onanie-Debatte)". Reunidos, esses textos permitem construir uma cartografia das questões que atravessavam a psicanálise em sua formação: política, desigualdade social, epistemologia, sexualidade, maternidade, corpo, coletividade e sofrimento. Esses debates acompanham uma psicanálise em processo de constituição, elaborada coletivamente em diálogo com as transformações culturais e políticas da Viena do início do século XX.

A proposta curatorial coloca esses protocolos em diálogo com obras da Secessão Vienense, especialmente de Gustav Klimt, Koloman Moser, Egon Schiele, Oskar Kokoschka e Richard Gerstl. Esse encontro permite situar a psicanálise no interior de uma mesma paisagem cultural, evidenciando como artistas e psicanalistas compartilhavam inquietações relativas à infância, ao erotismo, à memória, à vida urbana e às transformações sociais da modernidade.

Argumenta-se que esses registros permitem revisitar as origens da psicanálise como uma experiência coletiva de elaboração, na qual teoria, clínica e mundo social permaneciam profundamente articulados. A tradução e a curadoria desses materiais contribuem para os debates contemporâneos sobre memória, transmissão e historiografia da psicanálise, oferecendo novas perspectivas para compreender as relações entre história, cultura e responsabilidade social. Ao mesmo tempo, tornam visíveis documentos, personagens e debates frequentemente secundarizados pelas narrativas institucionais mais consolidadas, permitindo revisitar a história da psicanálise a partir de seus processos coletivos de elaboração, de suas interlocuções com a cultura e das condições sociais e políticas que atravessaram sua constituição.

"A Crumbling Universe: American Psychoanalysis After the Free Clinic"

Jade Forrest Marks

While American psychoanalytic institutions invoke "neutrality" as a safeguard, especially in moments of political crisis, in this paper I argue that this neutrality is itself a symptom: the residue of an unresolved collective mourning rooted in the traumatic ruptures of Nazification, exile, and forced assimilation. Once inseparable from the leftist European project of free clinics and liberatory social transformation, the field crossed the Atlantic in the 1930s and '40s and retreated into a medicalized, depoliticized treatment model that I read as a collective failure to mourn. Drawing on Freud's "Mourning and Melancholia" and the work of Danto, Jacoby, and Kuriloff, I trace how this unmetabolized loss was infused into American psychoanalytic theory, institutional silence, and the very frameworks of selfhood, fragmentation, and healing through which the field thinks. Following Anne Anlin Cheng, I argue that grief unfelt becomes grievance: a wounded identification that converts loss into disavowal and aggression. I read the lives and work of Jewish émigré analysts such as Heinz Kohut—who, watching Freud's train pull out of Vienna in 1938, recalled "the feeling of a crumbling universe"—as one central frame. I take up Kohut's disidentification from his own Jewishness as evidence of a repudiation that became structural, one that surfaces today in the field's defensive splitting over Israel's genocide in Gaza.

Following Saketopoulou, Kassouf, and Butler, I propose a traumatophilic reorientation through which the field might metabolize its losses and reclaim the relational and liberatory vitality of its origins. I argue that the political struggles of the present, and in particular the struggle for a free Palestine, can help us to reorient psychoanalysis toward a more liberatory praxis. Facing a polycrisis uncannily resonant with 1938, American psychoanalysis must decide, once more, whether to mourn or to disavow.

"The Brazilian Invention of Psychoanalysis: Art and Clinical Experience"

Maria Cristina Poli

In Brazil, psychoanalysis entered Brazilian public life largely through artists and aesthetic movements. The Modern Art Week of 1922 marked the country's emergence into the artistic avant-garde. In 1928, Oswald de Andrade published "The Anthropophagic Manifesto", calling on Brazilian artists to embrace the parricidal and cannibalistic gesture inspired by Freud's "Totem and Taboo" as the basis for a national cultural affirmation. A few years later, Flávio de Carvalho drew on Freud's "Group Psychology and the Analysis of the Ego" to create an aesthetic experiment now regarded as one of the first performance artworks in Brazil. Later published as a book, the action consisted of walking against the flow of a Corpus Christi procession in São Paulo, provoking a violent reaction from the crowd, which attempted to lynch him.

These episodes illustrate the decisive role played by the arts in introducing psychoanalysis into the Brazilian public sphere through deeply subversive practices. During the same period, psychiatry was largely dominated by eugenic and hygienist ideologies, and Freud's work was frequently interpreted in ways that accommodated these moral frameworks.

Recovering this history is essential for understanding contemporary developments in Brazilian psychoanalysis. Its circulation through aesthetic practices has preserved the heretical force of psychoanalytic practice, understood as a creative engagement with language that disrupts representational logic.

From this perspective, the psychoanalytic clinic is always a process of invention, capable of generating clinical dispositifs beyond the traditional analyst–analysand dyad, including therapeutic group interventions, workshops devoted to aesthetic production, and the "peripatetic clinic" proposed by Antonio Lancetti. These practices underpin the work of the "Intervention Collective: Towards a Clinical-Political Psychoanalysis", a research laboratory at the Federal University of Rio de Janeiro.



We ask:

- What is the future of psychoanalysis in a world of polycrisis?
- How are matters of possible futures and futurity addressed in free clinics?
- How can we think about situatedness and positionality in the psychoanalytic clinics?
- How can we think about the social responsibility of psychoanalysts?

This strand explores strategies for sustaining collective life in times of polycrisis from a psychoanalytic perspective. The acceleration of climate disaster – alongside the rise of technofascism, genocidal colonialism and essentialist patriarchy in various parts of the world – coincides with a social and relational turn in psychoanalysis. On the streets and in community centres, psychoanalysts are challenging hegemonic notions of care, mental health, and diagnosis, by de-medicalising, de-individualising, and re-politicising experiences of suffering within the social bond. Alert to modes of social and discursive reproduction, as well as to micro-scale efforts that sustain liveable life, free clinics emerge as a paradigm through which our understanding of living together can be rediscovered.

In an effort to reorient the field toward the necessity of liveable lives, this strand turns to questions of positionality, situatedness, and responsibility for a future-possible. What are the futures of a clinic attuned to the unconscious? What is at stake when we come together, psychoanalytically? How might we imagine spaces of togetherness that work with the unconscious? We are interested not only in the challenges of sustaining psychoanalytic spaces amid economic, (neo)liberal, and neofascist landscapes, but also in strategies for making psychoanalysis more porous, more plastic, and more deeply implicated in its times.

SPACE 5
THE FUTURE OF PSYCHOANALYSIS

"The Free Clinic Revisited: Fantasy, Group Life and Political Organisation"

Red Therapy Collective

Our project seeks to explore the shared unconscious fantasies active within grassroots political groups. We are interested in how psychoanalysis might help political groups better understand the ways in which fantasy both sustains and fragments group life. We see this as political work in its own right: if progressive groups are able to recognise, tolerate and work through challenging relational dynamics, may they also be better able to sustain the work of political struggle?

These questions originate from our own experiences as members of Red Therapy. By reflecting on the unconscious dynamics of our group, we began to explore the fantasies, contradictions and conflicts that shape political groups more broadly. In doing so, we found ourselves asking what psychic capacities enable groups like ours to endure? We presented these emerging ideas at the Political Pathologies conference in Glasgow, inviting audiences to reflect on their experiences of political group life. The discussion centered on the role fantasy plays in creating political bonds, what happens when those fantasies break down, and how groups might move beyond cycles of idealisation and disillusionment.

Building on this material, we will develop a workshop for radical political groups. Centered on a sample of five differently oriented groups, our presentation will reflect on findings from these workshops and consider what they may suggest about the function of the workshops themselves. We ask whether this emergent practice may be understood as an iteration of the free clinic tradition, and if so, what might its aim be? Furthermore, we consider seriously how psychoanalysis can be productively deployed vis-a-vis political group life, and what the role of the clinician could then entail in supporting political struggle.

"Tornar-se herdeiro da psicanálise: raça, expropriação e o futuro da psicanálise [Becoming Heirs to Psychoanalysis: Race, Expropriation and the Future of Psychoanalysis]"

Natasha Helsinger, Bruno Siniscalchi & Luciano Dias (IEC Instituto de Estudos da Complexidade)

The future of psychoanalysis depends upon a radical shift in the way it understands itself. We argue that the paradigm of origin—organized around transmission, filiation, and the authority of historically legitimized centres—has reached its limits. If psychoanalysis is to remain alive, it must move beyond asking merely how it is transmitted and begin asking, above all, how we become its heirs. Drawing on our book It Is Race We Are Talking About: Becoming Heirs to Psychoanalysis in Brazil, we propose shifting from the category of transmission to that of inheritance (as outlined by Freud), understanding inheritance as an ethical call to reinvent psychoanalytic theory, clinical practice, and their forms of institutionalization.

Starting from the hypothesis that psychoanalysis arrived in Brazil within a context shaped by disputes over the idea of race, we argue that, particularly in societies marked by colonialism, becoming an heir necessarily entails interrogating the racial power relations that have shaped psychoanalysis's reception, institutionalization, and modes of knowledge production. Race therefore ceases to be merely another object of psychoanalytic inquiry and becomes a condition for psychoanalysis to reflect upon its own future. Given that Freud's work is structured around founding myths, we ask: what other founding myths can be extracted from Moses and Monotheism, and what ethical, political, epistemological, and clinical consequences follow from this act? We propose the myth of expropriation as a conceptual operator for understanding how belonging, inheritance, and positions of enunciation are constituted through usurpation.

Finally, we discuss the clinical implications of this theoretical shift through the experience of the Social Psychoanalytic Clinic at the Institute of Complexity Studies (IEC), in Rio de Janeiro, in collaboration with the Network for the Care of People Affected by State Violence (RAAVE). We argue that public psychoanalytic clinics not only expand access to psychoanalytic care but also relocate the very site from which psychoanalytic theory is produced. In this sense, we propose thinking psychoanalysis from the South not as a geographical identity but as an ethical, clinical, and epistemological horizon capable of reinventing the ways in which psychoanalysis is inherited.

O futuro da psicanálise depende de um deslocamento radical na maneira dela pensar a si mesma. Sustentamos que o paradigma da origem — organizado em torno da transmissão, da filiação e da autoridade dos centros históricos de legitimação — encontra hoje seus próprios limites. Se a psicanálise pretende permanecer viva, é preciso deixar de perguntar apenas como ela é transmitida para perguntar, sobretudo, como nos tornamos sua herdeira. Em diálogo com nosso livro "É de raça que estamos falando: tornar-se herdeiro da psicanális Ve no Brasil", propomos deslocar a categoria de transmissão pela de herança (tal como delineada por Freud), para pensá-la como uma convocação ética à reinvenção da teoria, da clínica e de suas formas de institucionalização.

Partindo da hipótese de que a psicanálise chega ao Brasil em um contexto atravessado por disputas em torno da ideia de raça, sustentamos que, sobretudo em países marcados pela colonização, tornarse herdeiro implica interrogar as relações raciais de poder que atravessaram sua recepção, institucionalização e produção de saber. A questão da raça deixa, assim, de constituir um novo objeto da psicanálise para tornar-se condição para que a própria psicanálise possa pensar seu futuro. Considerando que a obra freudiana se organiza em torno de mitos originários, perguntamos: que outros mitos podem ser extraídos de Moisés e o Monoteísmo e quais consequências éticas, políticas, epistemológicas e clínicas decorrem desse ato? Propomos o mito da expropriação como operador conceitual para pensar as formas pelas quais pertencimentos, heranças e lugares de enunciação são constituídos pela usurpação.

Por fim, discutimos as consequências clínicas desse deslocamento a partir da experiência da Clínica Social de Psicanálise do Instituto de Estudos da Complexidade (IEC), no Rio de Janeiro, junto à Rede de Atenção a Afetados pela Violência de Estado (RAAVE). Sustentamos que as clínicas públicas de psicanálise não apenas ampliam o acesso, mas deslocam o próprio lugar de produção da teoria psicanalítica. Nesse sentido, propomos pensar uma psicanálise a partir do Sul não como uma identidade geográfica, mas como um horizonte ético, clínico e epistemológico capaz de reinventar os modos de herdar a psicanálise.

“Escutando infraestruturas: contribuições do SUS para perspectivar a psicanálise [Listening to Infrastructures: Contributions of the SUS to Put Psychoanalysis into Perspective]”

Lara Bueloni Ghiorzi

Taking experiences in the Brazilian Unified Health System (SUS) as analyzers of psychoanalytic practice, in this work I question the material, temporal and institutional conditions that sustain listening in contexts marked by neoliberalism. I begin with a methodological reflection on the use of scenes lived in the institution for research contexts. Starting from the expression stealing the scene, I propose to understand my narrative as an analyzer of my position as a researcher, considering that the discourse about the scene reveals something about those who enunciate it. Thus, I adopt a position of perspectivization in relation to the narration, refusing to understand it as a neutral account.
The first scene brings into focus my discomfort (or the narrator's discomfort) in the face of the productive effects of listening to a “non-psychoanalyst” and “non-anti-asylum” professional in a Psychosocial Care Center. I problematize some assumptions about the exclusivity of psychoanalytic listening, with the help of what Minozzo and Soreanu call psychoanalytic infrastructural thinking, mobilizing this notion to think about what it is necessary to “de-accumulate, dismember, unlearn” in order to renew this practice. If this first scene calls into question the recognition of conditions for listening, the second focuses on the impact of a certain temporality on care in public health institutions. Here, the mismatch felt by the psychoanalyst-narrator between her rhythm, that of the user and that of the team professionals serves to highlight the importance of collective pacts in the temporality of listening in neoliberal contexts.
Finally, I discuss how the privatized management of public services, the precariousness of work and the neoliberal forms of institutional organization affect the possibility of sustaining listening in the SUS and in psychoanalytic practice. I conclude that taking the SUS as a focus allows us to put psychoanalysis and its practice into perspective, especially in public contexts, evidencing shared infrastructural characteristics.

Tomando experiências no Sistema Único de Saúde (SUS) brasileiro como analisadoras da prática psicanalítica, neste trabalho interrogo as condições materiais, temporais e institucionais que sustentam a escuta em contextos marcados pelo neoliberalismo. Inicio com uma reflexão metodológica sobre o uso de cenas vividas na instituição para contextos de pesquisa. Partindo da expressão roubar a cena, proponho compreender minha narrativa como analisadora de minha posição como pesquisadora, considerando que o discurso sobre a cena revela algo sobre quem a enuncia. Adoto, assim, uma posição de perspectivação em relação à narração, recusando compreendê-la como um relato neutro.
A primeira cena coloca em foco meu incômodo (ou, o incômodo da narradora) diante dos efeitos produtivos da escuta de um profissional “não psicanalista” e “não antimanicomial” em um Centro de Atenção Psicossocial. Problematizo alguns pressupostos sobre a exclusividade da escuta psicanalítica, com ajuda do que Minozzo e Soreanu chamam de pensamento infraestrutural psicanalítico, mobilizando tal noção para pensar o que é preciso “desacumular, desmembrar, desaprender” a fim de renovar esta prática. Se essa primeira cena coloca em questão o reconhecimento de condições para a escuta, a segunda volta-se para o impacto de uma certa temporalidade no cuidado em instituições públicas de saúde. Aqui, o descompasso sentido pela psicanalista-narradora entre seu ritmo, o do usuário e o dos profissionais da equipe serve para destacar a importância dos pactos coletivos na temporalidade da escuta em contextos neoliberais.
Discuto, enfim, como a gestão privatizada de serviços públicos, a precarização do trabalho e as formas neoliberais de organização institucional incidem sobre a possibilidade de sustentar a escuta no SUS e na prática psicanalítica. Concluo que tomar o SUS como foco permite perspectivar a psicanálise e sua prática, principalmente em contextos públicos, evidenciando características infraestruturais partilhadas.

"How Psychoanalysis Grows Outside the Clinic"

Xiaomeng Qiao

Psychoanalysis has long debated who it is for; yet the question of how it reaches people outside clinical and institutional settings remains undertheorized. This paper introduces the concept of psychoanalytic literacy — the capacity to recognize, sit with, and make personal use of unconscious processes in everyday life — and argues that this literacy can be systematically cultivated through creative practice and public pedagogy.

The paper draws on 何苦开心 (Hékǔ Kāixīn), a Chinese-language psychoanalytic practice founded in 2020 that transmits psychoanalysis across multiple forms: essays, courses, fiction, visual art, game design, AI-generated music, and digital reflective tools. With an audience of over 20,000 across its platforms, and a flagship subscription-based learning community, 博雅精神分析 (Liberal Arts Psychoanalysis) of over 260 members, the practice operates at both public and intensive scales. Informed by design-based research methodology, the paper identifies a transmission mechanism distinct from both clinical training and popular explanation: when psychoanalytic processes are described precisely at the level of experience, presented through multiple contexts, and held by the relational presence of a practitioner-educator, participants are activated to construct their own psychological connections. This autonomous linking — not the absorption of expert knowledge — is the basic form of psychoanalytic literacy.

Preliminary research identifies eight dimensions of this literacy, including emotional activation, self-recognition, tolerance of difficult knowledge, holding ambivalence, and meta-literacy. The paper argues that these capacities emerge not through didactic instruction but through a pedagogy of form — one that treats how psychoanalysis is written, designed, and encountered as integral to what it can produce. This reframes the democratization of psychoanalysis as a question not of access alone, but of creative and pedagogical invention.

"From Neutrality to Withness: Reimagining Psychoanalytic Responsibility in Times of Polycrisis"

Rachel Alice

What does it mean to practise psychoanalysis in a world shaped by climate catastrophe, war, displacement, rising authoritarianism, widening inequalities, and the rapid expansion of artificial intelligence into everyday life? As experiences of distress become increasingly entangled with
social, political, technological and ecological realities, the psychoanalytic ideal of neutrality has come under renewed scrutiny (Freud, 1912; Layton, 2006). Yet the question is not simply whether psychoanalysts should become politically active. Framing the issue in this way risks reproducing a familiar opposition between neutrality and activism.

This paper approaches the question differently. It asks whether psychoanalytic responsibility might be understood as a practice of 'being with' collective suffering. Drawing on relational and psychosocial perspectives (Mitchell, 1988; Benjamin, 2018; Frosh, 2010), as well as Indian reflections on the relationship between self, culture and society (Kakar, 1982; Nandy, 1983), I propose the concept of "withness" as an ethical orientation for psychoanalytic work in times of polycrisis.

The paper begins from the observation that contemporary suffering is increasingly shaped by forces that exceed the individual: ecological uncertainty, political violence, economic precarity, technological acceleration and the growing mediation of human relationships through digital and AI systems. In such conditions, distress cannot be understood solely as intrapsychic, nor can it be reduced to social explanation alone. Withness refers to a way of remaining present to suffering that is simultaneously psychic and social, personal and collective.

Through reflections on community-based psychoanalytic work and spaces of collective care, the paper explores how psychoanalysis might move beyond the consulting room while retaining its distinctive commitment to the unconscious. Rather than asking whether psychoanalysis should remain neutral or become activist, I suggest that the more pressing question is how psychoanalysis can accompany individuals and communities through forms of suffering that are inseparable from the worlds they inhabit. In this sense, "withness" offers one way of reimagining psychoanalytic responsibility and the future of psychoanalysis in an age of polycrisis.

"Future-Possibility: The Core Seminar Model of Psychoanalytic Training"

Francisco González & Lee Slome (Psychoanalytic Institute of Northern California in San Francisco)

The futures of a clinic attuned to the unconscious are founded in a relational matrix of practitioners who can think about the multiplicity of unconscious layers embedded in the collective. By this we do not mean the kind of thinking that is so often characterized as "applied": pasting psychoanalytic concepts derived from individualistic theorizing onto the group.
As a point of departure, we describe the first decade of work developed at the Community Psychoanalysis Track and Consortium (CPT&C) housed at the Psychoanalytic Institute of Northern California in San Francisco. The CPT is a training track for psychoanalytic candidates who can count group work in a community agency as one of the analytic cases required for credentialing as a psychoanalyst. Two candidates spend three hours at a non-profit community site where they co-facilitate a reflective project-site group with front line workers, meet weekly with senior agency staff, and reflect upon their process together. This material is brought weekly to the Core Seminar, the main teaching and supervision vehicle for the track. The Core Seminar highlights issues of positionality, role, identity, and location by combining two institutionally trained analysts and two community psychoanalytic practitioners as faculty. The Core Seminar studies its own group process as a way of amplifying the unconscious material that reverberates between the community agency as an organizational body, the facilitated group, the co-facilitating candidate pair, the Core Seminar, and the psychoanalytic institute. Transference is understood less as a movement between individual objects, and more as psychic formations transmitted between groups.
After a brief exposition of the Core Seminar model with examples, we elaborate how this unprecedented innovation in psychoanalytic education is redefining and stretching the psychoanalytic landscape both locally and in collaboration with burgeoning community psychoanalytic initiatives across the globe.

"The Impossibility of the Institution and the Question of the Group"

Tracy Simon (Foundation for Community Psychoanalysis)

In 1983, two years after Lacan's death, Moustafa Safouan published "Jacques Lacan et la question de la formation des analystes". Safouan clearly understood what was at stake in Lacan's corpus – the question of the group – which is inherently a question of the history of psychoanalysis and the impossibility of the institution. This tension sat at the center of the Lacan-IPA split, the 1968 student revolution, and subsequent splits regarding Lacan's two interlocking principles: the passe and analyst's own authorization before the group. Safouan asks, "is there no way of inventing a 'new mode of instituting' that could avoid [...] the process of institutionalisation', a process condemned to repeat itself [...] and which compels the forces of institutionalisation to reproduce the very model of institutional power which they are trying to challenge" (p. 87). We know this repetition well.
Using the case of our inter-institutional Community Psychoanalysis Track (CPT) in NYC—a collaboration between institutes, candidates, and public programs—this paper explores interventions within institutions. A core premise of the CPT is that expanding access to psychoanalytic care is impossible without simultaneously reimagining psychoanalytic training and broadening the methods of psychoanalytic practice. The Track directly addresses systemic barriers by offering free psychoanalytic groups to communities, tuition stipends to candidates, and free, comprehensive training to participating institutes.
While clinics have a rich history of radical, experimental approaches that treat the suffering subject and the institution together, remarkably little has changed within formal training. As Safouan notes, "the structure of present-day societies is aimed from one end to another at protecting analysts from psychoanalysis" (p. 24-25). Psychoanalytic formation must, therefore, demand psychoanalytic questions—both of the analyst and of psychoanalysis itself. In the spirit of Safouan and the words of Jacqueline Rose, this paper aims to bring these critical questions out from under their "institutional cover" (p. 7).

"'Radicality Means Going to the Root of Things' – Psychoanalysis within Social Movements"

Eugenia Campanella (Brigata Basaglia)

In the last decade, there has been growing interest within social movements in mental health practices as both a form of care and a form of resistance. In Italy, collectives and social clinics working from a clinical psychology perspective are closely connected to Franco Basaglia and the deinstitutionalisation movement. Indeed, the Basaglian experience of struggle and liberation, which led to the closure of psychiatric hospitals, has shaped – both culturally and politically – the theoretical framework within which many Italian social clinics develop their practices. Frantz Fanon's work and Liberation Psychology are also key theoretical references for contemporary struggles. By contrast, psychoanalysis has often been perceived as a bourgeois practice, incompatible with the analysis of socio-economic problems. However, a new generation of psychodynamic therapists and psychoanalysts is becoming increasingly sensitive to the complex challenges that patients face outside the therapy room. Some of them are also involved in social clinics and social movements, engaging in dialogue with therapists from different theoretical backgrounds and exploring ways to break down the barriers of institutional practice from a psychoanalytic perspective. This is not easy: the institutional and academic system remains highly rigid, and it is difficult to find spaces in which to explore and engage with complexity.
What about the future? There are many challenges, but two seem particularly important. First, how can we support psychoanalysts who wish to work from a critical perspective? Second, in what kinds of spaces can young students, scholars, and psychologists begin psychoanalytic training that combines a rigorous approach to clinical work with critical reflection on the socio-economic and political struggles of these turbulent times? I will try to address these questions starting from the experience of Italian social clinics both from the researcher's perspective and the activist's background.



Free clinics around the world do not innovate only in political and clinical domains, but they also bring a new aesthetic. This aesthetic is also an intervention in the way we understand the place of madness in society, the boundaries between those deemed 'sane' and those deemed 'insane', and the relationship between the patient and the doctor/psychoanalyst. This 'other space' of the conference will create a multi-sensorial landscape where we can tap into this aesthetic. It will offer a prism to 'un-do' Freud's couch, and to recompose and transform it in a way that is useful for current times and for current ways of suffering.

Our 'space otherwise' is open to creative presentations, artistic performances, poetry readings, collective readings, storytelling, sound art projects, and visual art. This space is open to all, transcending academic and clinical determinations. In this space, we will also sit together with and immerse ourselves in some of the art projects of the FREEPSY collective created over the past four years.

SPACE 6
SPACE OTHERWISE

"What Happens When Black Women Refuse Freud's Couch? Anger as a Decolonial Feminist Critique of Psychoanalysis"

Chipo Mukoki, Laureen Rufaro Aigbe & Sharon Jennings

This creative presentation emerges from an ongoing reflexive writing group attended by three Professional Doctorate in Social Work candidates at the Tavistock. Our recent collaborative thinking has focused on Black women's anger as psychosocial, political, and relational phenomena.
For our contribution to Space 6 of the FREEPSY conference, we, therefore, propose a live conversation between the three of us; a spontaneous, unscripted dialogue of our reflections on anger and rage in our lives and experiences as Black women who have different diasporic identities.
Inspired by FREEPSY's invitation to 'un-do' Freud's couch, we replace the analytic couch with ourselves occupying three chairs arranged around an empty fourth chair, which represents the ever-present histories of psychoanalysis, colonialism, racism, politics of Black womanhood, rage, silence, and survival. Together we explore and hold the tensions, contradictions and solidarities that exist in our experiences of anger. These experiences resonate differently in each voice yet weave a solidarity in love and sisterhood.
The presentation will unfold primarily through this dialogue; however, we will supplement our conversation with a display of creative artefacts which evoke our embodied and sensory expressions of anger. We would like this part of our contribution to be included in the Living Conference Space.
For audiences, this is not merely an opportunity to vicariously listen to Black women speak about anger. It is an invitation to enter the space where bearing witness is a prerequisite. We hope that through collective witnessing the audience, along with us, can consider anger's potential for generating a foundation for clinical, political, and creative practice.
Through this, we firmly place psychoanalysis in Black and Transnational Feminist, anti-racist and anti-colonial contexts.

"Territorial Listening: Can an Uprising Become an Analytic Setting? (5-minute documentary and discussion)"

Erin Lynch

May, 2020: George Floyd was murdered on the block where I worked as a housing organizer, in an office shared with a labour organizing organization in South Minneapolis. In the years since, George Floyd Square has remained a memorial and an evolving social space where grief, conflict, mutual aid, political imagination, and collective care continue to unfold. Approaching this history as a community organizer, filmmaker, and aspiring psychoanalyst, this project asks what psychoanalysis might learn from public listening and whether an uprising can itself become an analytic setting.
The session consists of a five-minute documentary followed by a fifteen-minute presentation and discussion. The documentary combines archival footage, images, ambient sound, oral histories, and neighbourhood observation to construct a cultural history of George Floyd Square and its afterlives. It traces the Square's significance—including community responses to renewed immigration enforcement in 2026—to explore how mourning, vigilance, memory, and solidarity become woven into everyday neighbourhood life. From the perspective of an organizer and filmmaker, the film investigates forms of listening practiced within the community before asking what psychoanalysis might contribute to them.
The accompanying presentation places the film in dialogue with histories of free psychoanalytic clinics and contemporary work on territorial listening. Speaking from my roles as organizer, filmmaker, and aspiring analyst, I ask not how psychoanalysis might explain political upheaval, but what psychoanalytic listening would have to become to participate within it. What distinguishes analytic listening from other practices of care? How might concepts such as mourning, transference, and collective psychic life illuminate spaces where communities gather to bear witness, remember, and organize?
The discussion invites participants to imagine what a free psychoanalytic clinic, grounded in territorial listening and working alongside mutual aid infrastructures, might contribute during moments of political rupture.

"Queer Diaspora and Counter-listening: Reconfiguring Psychosocial Listening beyond Regimes of Recognition"

Gustavo Machado & Luca Reitz

As part of the ongoing LISTENINGS project (PPS/University of Essex), this proposal seeks to expand an artistic archive to symbolically reconfigure the listening offered to queer migrants, this time through an open call for an exhibition to be held during the FREEPSY Conference. Rather than conceiving the archive as a repository of completed histories, the project understands archiving as a psychosocial practice of listening that makes visible forms of experience frequently excluded from normative regimes of recognition. Drawing on psychoanalysis, psychosocial studies, queer theory and decolonial thought, the project assumes that artistic practices actively produce alternative symbolic conditions through which displacement, memory, desire, belonging and loss can be encountered, and that these conditions may also expand our clinical horizons. In this sense, artistic archives become sites of counter-listening: spaces that interrupt dominant narratives of credibility and identity while opening new possibilities for collective imagination, thereby fostering greater theoretical and clinical elasticity in psychosocial practice. The aim is to launch an open call inviting queer artists with migration backgrounds to contribute visual artworks suitable for digital exhibition and print display. The guiding question for the call will be: Who listens when stories cannot be translated into institutional categories? Who listens when desire exceeds the languages of identity, credibility and recognition? The exhibition invites visual works that explore symbolic configurations challenging the normative frameworks of borders, highlighting alternative possibilities for queer diasporic life, with particular attention to futurity and care as radical acts. Selected works will form a freely accessible virtual archive, available via QR codes and in a partner online platform (muq) and will also serve as the starting point for future exhibitions and collaborative research initiatives. The proposal invites conference participants to become collaborators in constructing a living archive, fostering networks among artists, researchers, clinicians, and community organisations working at the intersections of migration, queer experience, and psychosocial practice.

"(Multi)-voicing a Patient's Perspective of Psychotherapy through a Queer Fable: The Silver Fox and the Crow "

Harriet Mossop

I feel the impossible stories pressing on my body. I feel them writhing formlessly in my stomach, deadening the breath in my throat and chest. To reach these stories, to attempt to transcribe even a part of them, I need to imagine, to dream, to sit in silent agony, letting my body speak for me and to me.
These embodied imaginings sometimes reveal the shape of an impossible story that could be transcribable into language. But telling the story could have consequences. What will happen if I write of my own madness? My shameful desires? My queerness? The stories of queer patients in psychotherapy have rarely been told by the patients themselves.
The Greek fable – often known as an 'Aesop's fable' – is 'a brief and simple fictitious story with a constant structure, generally with animal protagonists, which gives an exemplary and popular message on practical ethics and which comments, usually in a cautionary way, on the course of action to be followed or avoided' (Vaio & Zafiropoulos, 2003, p. 1). In Aesop's fables, the fox is a trickster, the crow is vain and stupid, the old woman is wise but barren, the young woman is both desirable and a threat to men. These archetypes are powerful, but also enshrine normative beliefs about acceptable and unacceptable behaviours, acts, relationship structures, and desires.
Drawing on the rich traditions of speculative fabulation (Haraway), critical fabulation (Hartman), and Afro-fabulation (Nyong'o), this contribution to 'Space Otherwise' re-tells the Aesop's fable of the fox and the crow, queering its power dynamics and relationship structures. I invite the audience to consider what truth about a queer patient's experiences in psychotherapy might be contained within this 'most profound fiction, at the heart of the real' (Deleuze, 2012, p. 149).

“Inoutside”

Sepideh Shirani

This essay introduces the concept of “inoutside” to think about what happens when the line between inside and outside no longer holds. It begins from a lived wartime experience in which sirens, ambulances, missiles, maps, and the feeling of safety become mixed together in the narrator’s mind. In this condition, “outside” is no longer simply somewhere beyond the borders of Iran. Instead, it becomes something stretchy, unstable, and mobile, something that travels with the self and troubles the fantasy of a clear division between here and there.

Through a series of drawings, the essay develops “inoutside” not as a third space between inside and outside, but as the failure of their separation. “Inoutside” names a threshold where borders leak, where something can be accepted and rejected at the same time, and where what does not fit dominant visual and political orders is quickly called ugly, incomplete, or wrong. The essay also reflects on the limits of AI image generation, showing how image models struggle to represent the space between borders because they can only recognize what already fits familiar categories.

In its final movement, the essay turns to Freud’s concept of drive to suggest that “inoutside” can also be understood as a spatial and political version of a psychic condition in which inner and outer pressures cannot be cleanly divided. From this perspective, hatred appears as a reaction to what does not fit expected forms — an attempt to destroy fragile and unknown possibilities. Against wartime logic, which demands naming an enemy and casting it out, the essay asks whether survival may also depend on another movement: taking in, stretching, and making room. “Inoutside” becomes the name for that unfinished possibility.

Bios

Aastha Pal is a psychodynamic psychotherapist based in New Delhi, India. She holds a Master's degree in Psychology (Psycho-Social Clinical Studies). She is also trained in Suicide Intervention and Prevention, and has been working in private practice under clinical supervision for the past three years. She is also a part of The Psychodynamic Spectrum (TPS), a collective of therapists that works toward making therapy, supervision and training more accessible.

Abu Umair is a psychosocial counsellor and practitioner-researcher at Hausla Health Initiative, a homeless recovery shelter in Delhi, where he works with internally migrant and marginalised men. He holds an MA in Psychosocial Clinical Studies from Ambedkar University Delhi and a Training Fellowship in Adult and Child/Adolescent Psychotherapy at the Washington-Baltimore Center for Psychoanalysis. His research sits at the intersection of masculinity, migration, precarity and psychoanalytic listening. He has a paper forthcoming in "Masculinities and Social Change" and a chapter in a Routledge volume on men and masculinities at the margins.

Akshata Chonkar is a mindfulness-based psychotherapist and researcher, with 5 years of experience, and is currently practicing privately in Bengaluru, India. She has completed her MSc in Mental Health Studies, specialising in working with children. Previously, she has worked in private clinics and community organisations, working with young people belonging to multiple marginalisations to enable access to mental healthcare.

Ana Letícia Rios Castro Alves
Psychologist and Master's student in the Graduate Program in Psychology at the Federal University of Alagoas.

Anderson Carlos Santos de Abreu, PhD, Psychoanalyst, psychologist, and postdoctoral researcher in Psychology. Lecturer at the Österreichisches Lateinamerika-Institut (LAI/VHS) in Vienna, Austria; member of the Latin American Research Network at the University of Vienna; and member of the Laboratory of Psychoanalysis, Creative Processes and Political Interactions (LAPCIP/UFSC). He also teaches in the Graduate Program in Psychology at the Federal University of Santa Catarina (UFSC), Brazil. His research focuses on the intersections between public psychoanalytic clinics, sociopolitical psychoanalysis, art and culture, the history of psychoanalysis, and the translation of the Vienna Psychoanalytic Society protocols.

Ayushi Madan is a psychoanalytic psychotherapist and a Phd candidate at the University of Leeds. Before beginning her PhD she ran a private practice for 7 years. During this time, she founded a project called The Psychodynamic Spectrum in 2023, which is a pay-it-forward initiative providing supervision at sliding scales, empowering her supervisees to work with patients at low fee slots. She has done her M.Phil in Psychoanalytic Psychotherapy from Ambedkar University Delhi in 2021 and her Masters in Psychology from Delhi University in 2016. Her research interests lie in family and sibling dynamics in psychoanalytic theory, postcolonial studies, psychosocial studies, performance and cultural studies and critical pedagogy.

Beatriz Barbosa Fejgelman
Beatriz Barbosa Fejgelman is a psychoanalyst with Rede DIVAM, a collective of psychoanalysts and feminists dedicated to bringing together political psychoanalysis and intersectional feminism. She holds a Master's degree in Social Psychology from the University of São Paulo (USP) and is a psychologist and mental health specialist. Her clinical practice and research focus on the intersections of psychoanalysis, gender, and violence, with a particular interest in the clinical listening of gender-based violence.

Bruno Colantoni is a psychologist and practicing psychoanalyst from La Plata, Argentina. He graduated from the Universidad Nacional de La Plata (UNLP) in 2024 and has taught Psicoterapia I at the same university's Faculty of Psychology since 2025. He is currently a doctoral researcher, funded by a UNLP doctoral scholarship, working on the history of psychoanalysis in the Buenos Aires metropolitan area during the 1980s. Alongside his clinical and academic work, he has translated books published by Routledge, including Luis

Sanfelippo's "Trauma, Psychoanalysis and History" and Celeste Labaronnie's "Clinical Uses of Dreams in Psychoses: A Psychoanalytic Approach".

Bruno Siniscalchi is a psychoanalyst and artist. He works in artistic, curatorial, and clinical practices that investigate the relationships between art, politics, and psychoanalysis. He is a member of the Brazilian Space for Psychoanalytic Studies (EBEP-Rio) and of the Public Psychoanalysis Clinic of the Institute for Complexity Studies (IEC). He is co-founder of Instituto Comum, an organization dedicated to establishing a "common" institutional space for different practices, forms of knowledge, and epistemologies. He is co-author of "É de raça que estamos falando: Tornar-se herdeiro da psicanálise no Brasil" [It's Race We're Talking About: Becoming an Heir to Psychoanalysis in Brazil] (7Letras, 2024). Member of Network for the Support of People Affected by State Violence (RAAVE), Brazil.

Chipo Mukoki is a Zimbabwean/British social worker and child rights advocate. Her doctoral research is a decolonial psychosocial inquiry into how Black people of Southern African descent in the UK experience infertility and assisted reproduction as an alternative route to family formation. Grounded in Hunhu/ Ubuntu African ethno-philosophy, Black feminist traditions and storytelling as a relational method of inquiry. Her qualitative research aims to position Black people as knowers and creators of knowledge that can inform fertility care and assisted reproduction practice, policy and legislation. She emphasises pluriversality of knowing in academia and professional practice.

Deepti Sachdev is a psychoanalytic psychotherapist, scholar, and writer working at the intersections of psychoanalysis, culture, and marginality. She was instrumental in establishing a free psychotherapy clinic at a public university in New Delhi, India, where she taught undergraduate and postgraduate courses for over fifteen years. She continues to support and supervise young therapists working with marginalised communities. She is a recipient of the Felix Scholarship in Social Anthropology at the University of Oxford and the Gold Medal in Clinical Psychology from the University of Delhi. She was recently awarded the Sudhir Kakar Senior Writer Fellowship at the Kakar Center for Psychoanalysis and Culture. Her doctoral work explored questions of caste subjectivity in the Indian context. She currently lives and practices in India.
She has also worked as a researcher and a clinical worker at a renowned south Indian NGO that works with unhoused individuals with severe mental illness. This work also led her to indigenous approaches to wellbeing, highlighting the need for localised forms of care. Her current interest in psychoanalytic practice and research is new, and is opening up many pathways towards justice-oriented approaches to wellbeing practice. Akshata's research interests include highlighting anti-caste epistemologies in mental healthcare in India, and deepening therapeutic connections, relationships and bonds in care-giving environments.

Erin E. Lynch is a Chicago-based artist, researcher and educator completing an MFA in Moving Image at the University of Illinois Chicago. Her work is concerned with queer sociality, collective life, and the political and psychic dimensions of moving images.
Her clinical work includes working with adults experiencing anxiety, depression, relationship difficulties, grief and loss, concerns related to identity and questions around sexuality and gender. She is particularly interested in how therapists learn and develop their clinical thinking and how patients make sense of their experiences within and beyond therapy.

Eugenia Campanella is a clinical psychologist and PhD candidate at the University of Milan-Bicocca, where she is supervised by Guido Veronese in the He.Co.Psy Lab (Health Conflict Psychology). Her research examines the contemporary legacy of Franco Basaglia in Italy, with a focus on social clinics and the relationship between critical psychological practice, activism, and institutional mental health systems. During her PhD she joined also the Transitions project as a Visiting Research Student at King's College London (April–July 2026), under the supervision of Dr Cristian Montenegro.
Her work explores the role of social movements - particularly informal and grassroots collectives - as sites of psychosocial support, community participation, and political engagement. Drawing on qualitative research, she investigates how Basaglian and post-Basaglian approaches are reinterpreted in contemporary Italian contexts, often

beyond formal institutional settings. She is part of the Italian collective and social clinics Brigata Basaglia as psychologist and militant.

Fanny Guglielmucci is a psychoanalyst and Associate Professor of Philosophy of Psychoanalysis and Psychodynamic Psychology at Roma Tre University, where she coordinates PSYLab. She is the Founder and Director of the International Master Program in Psychoanalytic Studies and Managing Associate Editor of the International Journal of Applied Psychoanalytic Studies. Her work focuses on the intersections between psychoanalysis, philosophy, social sciences, cultural studies and Medical Humanities. Alongside her academic leadership and international research collaborations, she is extensively engaged in the training and supervision of mental health professionals and healthcare practitioners, including within hospital settings. A central dimension of her work is the promotion of a public psychoanalytic culture across universities, healthcare institutions, and wider society. Through research, teaching, professional training, and institutional initiatives, she works to bring psychoanalytic perspectives into dialogue with contemporary clinical practice, healthcare, and the social and cultural challenges shaping individual and collective experience.

Flo Toch (they/them) is interested in psychoanalytic approaches to political organising. They are a PhD student at the University of Leeds, researching theories of responsibility in grassroots social change projects from a Laplanchean perspective.

Francisco J González, MD co-directs the Community Psychoanalysis Track at the Psychoanalytic Institute of Northern California, where is also serves on faculty and supervises. For the last 29 years he has served as a psychiatrist and psychotherapy consultant at Instituto Familiar de la Raza, a community clinic serving the low-income, Spanish speaking community of San Francisco. He has published widely on questions of the social and the group in psychoanalysis, often centered on the psychoanalytic institute as a necessary site of intervention. He practices in Oakland and San Francisco, California.

Greta Kaluzeviciute is an Associate Professor and Senior Research Officer at the Institute of Psychology, Vilnius University, and an Associate Lecturer at the University of Derby. Her research focuses on psychotherapy and psychoanalysis, with particular interests in psychotherapeutic processes, clinical case studies, qualitative research methodology, and the relationship between psychological theory and clinical practice. She completed her PhD in Psychoanalytic Studies at the University of Essex and has held academic and research positions at the University of Cambridge, University of Essex, Boston Graduate School of Psychoanalysis, and Sigmund Freud University Ukraine. Alongside her academic work, Greta is a writer and photographer whose creative practice explores intimacy, memory, affect, embodiment, and the psychological tensions of everyday encounters, bringing psychoanalytic sensibilities into dialogue with literary and autobiographical forms.

Gustavo Machado (he/him) is a Brazilian psychologist, psychoanalyst, and researcher. He is currently a Marie Skłodowska-Curie Postdoctoral Fellow in the Department of Psychosocial and Psychoanalytic Studies at the University of Essex. His art-based research brings together psychoanalysis, psychosocial studies, migration, queer theory, and decolonial perspectives, focusing on psychosocial care for LGBTQIA+ refugees and migrants. He has experience in higher education in Brazil, particularly in psychoanalytic education and in developing public and community-based psychoanalytic clinics grounded in Brazilian social realities. He is also a co-founder of muq (@muq.museu), a transdisciplinary platform on archive, art, architecture, and psychoanalysis.

Harriet Mossop (she/her) is a PhD researcher and Assistant Lecturer in the Department of Psychosocial and Psychoanalytic Studies at the University of Essex, and Research & Development Officer in the Centre for Anthropological Mental Health Research in Action (CAMHRA) at SOAS, University of London. Her queer historiographic writing about the relationship between Anna Freud and Dorothy Burlingham has been published in the "British Journal of Psychotherapy and Psychoanalysis & History", and her writing about psychoanalytic pedagogy has been published in the "Journal of Medical Humanities". Her PhD research builds a trans*psychosocial theory of erotic trans*ference in psychoanalysis.

Izzy Clifford is studying MA Psychodynamic Psychotherapy at Goldsmiths. Her main academic interests are democratising psychoanalysis, working with groups and feminist approaches to the work. She's been a part of Lambeth Mutual Aid since 2021, where she mainly sits around chatting and drinking coffee, but also makes zines and works on anti-carceral approaches to conflict resolution. She likes wearing black, talking back, and pottery.
Lambeth Mutual Aid is a collective of people who are trying to make a better world, starting with the neighbourhood. We do this by redistributing wealth through no questions asked grants to Lambeth residents, building community at our monthly Solidarity Cafés, showing international solidarity at our film screening fundraisers, and raising political consciousness through our School of Solidarity. We are a horizontal group that believes in solidarity, mutuality, and the radical possibilities of collective action.

Jade Forrest Marks, MA, is a Psychoanalytic Psychotherapy Fellow at the Wright Institute Los Angeles, a low-fee community mental health clinic. She is a 2026–2027 Fellow with the American Psychoanalytic Association (APsA). Her scholarly work concerns the intersections of psychoanalytic history, exile, and political life.

Lana Ghiorzi is a psychologist with a Master's degree in Clinical Psychology from the University of São Paulo (IPUSP). Specialist in Psychosocial Care from the Brazilian Unified Health System›s Center for Human Resources Training (CEFOR-SUS), grounded in direct clinical work at a Psychosocial Care Center (CAPS). Currently lectures in the Psychology program at Senac - São Paulo. Her research focuses on listening practices and the intersections between discourse analysis, psychoanalysis, public health, and feminism, with particular interest in discourse analysis as a research methodology within both psychoanalysis and mental health.

Laureen Rufaro Aigbe is a social worker, practice educator, organisational leader, Founder of Person & Mind. Drawing on over twenty years' experience across health and social care, her research explores race, migration, professional identity, organisational culture and institutional power through psychosocial and systems perspectives. Her work asks whose knowledge is recognised, whose experiences are legitimised, and how lived experience and collective reflection can challenge dominant ways of knowing within professional and psychoanalytic spaces.

Lee Slome, PhD is a Supervising and Training Analyst at the Psychoanalytic Institute of Northern California (PINC). She is the Co-Director and a supervisor in PINC's Community Psychoanalysis Track, an innovative program training analytic candidates in community psychoanalysis. She consults to several community agencies in the Bay Area and practices in Oakland California where she works with individuals and couples.

Lucas Reitz (he/him) is a Brazilian architect, photographer, and researcher whose work centers on architectural archives and visual cultures from queer perspectives. He is a Lecturer in Interior Design at the Royal College of Art (MA) and Kingston School of Art (BA Hons), as well as founder and co-director of muq, a transdisciplinary platform for archive building, curation, and pedagogy. His research and practice have been published widely across the Americas and Europe. Lucas is a two-time recipient of Brazil's Elisabete Anderle Award for artistic research and a former scholar at Université Laval. In 2023, he served as a tutor for International Design Week at the Antwerp Royal Academy of Fine Arts. In 2025, he managed the IAB-SC Awards and received an Honourable Mention for his proposal in the Brazilian Council of Architects' visual identity competition.

Luciano Dias is a psychoanalyst, holds a Master's and a Ph.D. in Psychoanalytic Theory (UFRJ). He is a member of the Brazilian Space for Psychoanalytic Studies (EBEP-Rio) and of the Public Psychoanalysis Clinic of the Institute for Complexity Studies (IEC). He is co-author of "É de raça que estamos falando: Tornar-se herdeiro da psicanálise no Brasil" [It's Race We're Talking About: Becoming an Heir to Psychoanalysis in Brazil] (7Letras, 2024). Member of Network for the Support of People Affected by State Violence (RAAVE), Brazil.

Maria Cristina Poli is a psychoanalyst with a Master's degree in Philosophy from PUCRS and a PhD in Psychology from Université Paris 13. She was a short-term scholar at Duke University and completed

postdoctoral research at UFMG. She is a Full Professor at UFRJ and supervises master's and doctoral students in the Graduate Program in Psychoanalytic Theory. She is also a mentor and coordinator at UFRJ of "Intervention Collective: Toward a Clinical-Political Psychoanalysis". She is a CNPq research fellow and a Scientist of the State of Rio de Janeiro/FAPERJ. She is the author of books including "Clínica da Exclusão" (Casa do Psicólogo, 2005; 2nd ed., 2014) and "Leituras da clínica, escritas da cultura" (Mercado de Letras, 2012), and co-editor of "Cisões e paradoxos na política brasileira: efeitos para o sujeito" (Appris, 2020) and "Fora do armário: a realidade sexual do inconsciente" (Appris, 2022), among others.

Mayara Machado Bichir holds a PhD and a Master's degree from the University of São Paulo (USP) and is a psychologist trained at UNESP-Bauru. A psychoanalyst and feminist, she develops a clinical practice grounded in an intersectional perspective. Her research interests include Gender and Sexuality, Feminisms, Psychoanalysis, and Critical Theory of Society.
She is a member of the DIVAM network, a collective of psychoanalysts and feminists dedicated to providing support, mental health care, and training in feminisms and psychoanalysis. Within the network, she works as a psychoanalyst and clinical supervisor and coordinates study groups and theoretical-clinical discussion groups. She has maintained a private clinical practice since 2018, working with children, adolescents, and adults.

Monica Luci, PhD, is a psychoanalyst working within relational and Jungian traditions and a Lecturer in the Department of Psychosocial and Psychoanalytic Studies at the University of Essex. Her work brings psychoanalytic thought into dialogue with trauma studies, refugee care, human rights, and collective violence. For more than twenty years, she has combined academic work with psychoanalytic clinical practice and psychosocial work with refugees and survivors of torture, gender-based violence, war-related trauma, and severe human-rights violations. She teaches psychoanalytic theory and practice internationally and has extensive experience in clinical supervision and the training of psychoanalysts and mental-health professionals. She is the author of "Torture, Psychoanalysis and Human Rights" (Routledge, 2017) and "Torture Survivors in Analytic Therapy: Jung, Politics and Culture" (Routledge, 2022), serves as Honorary Secretary of the International Association for Analytical Psychology, and is a member of the Board of the "Journal of Analytical Psychology".

Nathan Leach is a psychoanalytic psychotherapist practicing in Portland Oregon and a co-facilitator for the NYC Free Clinic peer supervision group. Their latest publication, 'Between the Fix and the Flesh: Imaging Racial Ontology Otherwise in the Wake of Biocapitalist Accumulation' was recently published in the journal "Somatechnics".

Natasha Helsinger is a psychoanalyst and psychologist (PUC-Rio), and holds a Master's and a Ph.D. in Psychoanalytic Theory (UFRJ). She is a member of the Brazilian Space for Psychoanalytic Studies (EBEP-Rio) and of the Public Psychoanalysis Clinic of the Institute for Complexity Studies (IEC). She is the author of the book "O que é comprimido hoje? A psicanálise em crise" [What Is Compressed Today? Psychoanalysis in Crisis] (Appris, 2020), and co-author of "É de raça que estamos falando: Tornar-se herdeiro da psicanálise no Brasil" [It's Race We're Talking About: Becoming an Heir to Psychoanalysis in Brazil] (7Letras, 2024). Member of Network for the Support of People Affected by State Violence (RAAVE), Brazil.

Paula Orchiucci Miura
Associate Professor in the graduate and undergraduate programs at the Institute of Psychology, Federal University of Alagoas.

Rachel Alice is a PhD Scholar at Amity University, Noida, and has been working as a Psychotherapist at Hansraj College, University of Delhi, since 2022. Her work brings together clinical practice, psychosocial research, mental health education and curriculum development within higher education. Her interests include trauma, community mental health, psychoanalysis, spirituality, creativity, expressive arts, higher education and Human-AI interaction. Rachel is the founder of Project Withness, a part of the FREEPSY Free Clinics Network, through which she explores psychoanalytic and community-based forms of care that move beyond the conventional boundaries of the consulting room, creating spaces for shared reflection, encounter and relationality.

Raul Araújo is a psychologist and psychoanalyst based in São Paulo, Brazil. He holds an MPhil in Peace Studies from Trinity College Dublin and an MSc in Clinical Psychology from the Pontifical Catholic University of São Paulo (PUC-SP). Throughout his career, he has worked at the intersection of psychoanalysis, community practice, education, human rights and social justice, drawing particularly on group work, Augusto Boal's Theatre of the Oppressed and Paulo Freire's Pedagogy of the Oppressed. He has developed projects in partnership with a wide range of Brazilian social movements, including the Landless Workers' Movement (MST), the Homeless Workers' Movement (MTST), the National Movement of Street Boys and Girls (MNMMR), the Movement for the Defence of Favela Residents (MDF), and has worked extensively within the Brazilian prison system. In Ireland, he worked with republican prisoners from the Real IRA and INLA at Portlaoise Prison and was involved in community work connected to the Northern Ireland peace process. He later served as Director of the Border Arts Centre, developing work with communities affected by the conflict, including Catholic and Protestant communities and refugees. He is the founder and coordinator of Favela de Psicanálise (Psychoanalysis in the Favela), an initiative currently working in four favelas in São Paulo through psychoanalytic clinical practice, professional training and community-based interventions.

Red Therapy is a collective of people interested in the intersection between psychoanalysis, so-called mental health and radical politics. Inspired by their explorations and experiments, we named ourselves after the 1970s Red Therapy, a self-organised, leaderless, radical therapy group, which sprung out of the libertarian communist group East London Big Flame. In our five years, we have met regularly in different configurations at our home, MayDay Rooms, talking, writing, and organising public events - including psychoanalytic collaging, social dreaming, anti-psychiatry film screenings, and reflective groups. As many of us proceed with psychoanalytic trainings, we are especially concerned with the political implications of individual talk therapy, the alternatives, and whether therapy can both be viable work under capitalism, and free and accessible for all.

Roberto Calazans, Psychoanalyst and Professor at the Department and the Postgraduate Programme in Psychology of the Universidade Federal de São João del-Rei. Coordinator of the programme 'Gbalá: Psicanálise do Racismo e Políticas Públicas'. Author of the books "Pandemia e Neoliberalism: A Melancolia contra o Novo Normal" (com Christiane Matozinho, 2021); "O Que Fizeram da Liberdade" (2023); "O Autismo entre o Diagnóstico e a Metáfora do Mal-Estar Contemporâneo" (2025).

Sal Daña (they/them) is a Mestize artist/writer and candidate based in Brooklyn, NY. They currently research with The Ackerman Institute's Gender and Family project and are part of Free Clinic NYC.

Salim Maclean is a psychologist and psychotherapist who has designed and led specialist psychological services for individuals, families and communities affected by state violence, institutional harm and systemic injustice. He has developed trauma-informed services across seven national Public Inquiries, as well as multilingual therapy services for survivors of modern slavery and human trafficking. He also provides consultancy to several global human rights and humanitarian organisations, and has been Course Lead at the Minster Centre and taught at the Site for Contemporary Psychoanalysis.

Sepideh Shirani is an Iranian psychodynamic psychotherapist. She holds an MA in Psychoanalytic Studies from the University of Essex and is a candidate at the Tehran Center for Psychoanalytic Studies. Her research primarily explores the relationship between society and the psyche through a psychoanalytic lens.

Sharon Jennings is an Independent Social Worker, Training Consultant and Coach with over 20 years' experience supporting the development and education of social work practitioners, students and leaders. A former social work practitioner, manager and academic at a leading London university, she has specialised in intensive family support and in developing mental health provision for Black communities, a focus she has explored in articles and in her book Creating Solutions. Sharon is currently in the third year of a Professional Doctorate programme at the Tavistock and University of Essex. Her research focuses on the lived experiences of Black social work students as writers, and how they navigate the often unspoken

demands of writing during their social work studies and on placement.

Sharon Jennings, Laureen Rufaro Aigbe and Chipo Mukoki present from their ongoing reflexive writing group as three Professional Doctorate in Social Work candidates using their collaborative thinking to nurture their emerging scholarship and . As three Black women in Britain, they occupy different historical, geographical and cultural locations while sharing experiences shaped by racialized, colonial and gendered structures of power. Rather than seeking a singular identity, clear answers and neat resolutions, their collaboration explores tensions, contradictions and solidarities held within Black Transnational Feminist Thought.

Tracy Simon, Psy.D., is director of the Foundation for Community Psychoanalysis' Community Psychoanalysis Track, faculty, supervisor and training analyst at Pulsion International Institute for Psychoanalysis and NYU Postdoctoral Program in Psychoanalysis and Psychotherapy. She is an editor for Studies in Gender & Sexuality and and worked for many years with the Human Rights Clinic of HealthRight International. Her co-edited collection, "Ferenczi and the Future of Psychoanalysis: On Crisis and Care", is forthcoming with Routledge.

Xiaomeng Qiao is a doctoral candidate at the Boston Graduate School of Psychoanalysis and the founder of 何苦开心 (Hékǔ Kāixīn), a Chinese-language psychoanalytic education and media practice. Before entering the mental health field, he worked as a game designer, creative writer, and software developer. His research focuses on psychoanalytic literacy, Laplanchian translation theory, queer and trans studies, and the intersection of psychoanalysis with technology, design, and cultural studies. He is a member of the American Psychoanalytic Association's Artificial Intelligence Council.

The Free Clinics Festival

The Free Clinics Festival

This conference is supported by a UKRI Frontier Research Grant (ERC grant guarantee), the Engineering and Physical Sciences Research Council [grant number EP/X022064/1], project title: 'FREEPSY: Free Clinics and a Psychoanalysis for the People: Progressive Histories, Collective Practices, Implications for our Times' (PI Raluca Soreanu).

We are: Ana Čvorović; Ana Minozzo; Ana Tomčić; Ewan O'Neill; Ivan Ward; Julianna Pusztai; Raluca Soreanu; Lizaveta van Munsteren; and Sarah Keeling-Smith.

Designed by Hugo Coria