

Autumn Term 2025

Mark Maclean
2, 9, 16 & 30 October

Clinical Pluralism: Conflict and Creativity in Theory and Practice

These seminars explore clinical pluralism as a philosophy of practice, inviting engagement across multiple theoretical traditions and frameworks for therapeutic action.

- How do different modes of analysis illuminate or obscure aspects of psychic life and mobilise distinct processes of change?
- How can practitioners bring a clear ethical and clinical logic to the deployment of plural forms of therapeutic intervention from within and beyond the psychoanalytic milieu?
- Are there approaches that offer greater insight or utility in specific clinical situations, for particular patients, or at certain phases of treatment?
- How might a pluralistic stance shape our relationship with theory and technique, and guard against rigidity and the misuse of therapeutic authority?
- Are there common factors that underpin contrasting approaches, or do different frameworks pull clinical work in fundamentally incommensurable directions?

We will go on to examine the demands of working in multidisciplinary and institutional contexts, where psychoanalytic values negotiate a marginal place within systems that enact conflicting models for understanding and managing patient wellbeing and agency. What can psychoanalysis learn from critical psychosocial praxis, and how might we collaborate more fruitfully with allied projects and practitioners? Finally, we will address cross-cultural work, bringing psychoanalysis into dialogue with anthropology and questioning the ways that different clinical practices can work with - and against - cultural systems.

Week 1 - The Ethics and Aesthetics of Pluralism

Ogden, T. (2005). What I Would Not Part With. *Fort Da*. 11 (2): 8- 17

Ogden, T. (2019). Ontological Psychoanalysis or "What Do You Want to Be When You Grow Up?". *The Psychoanalytic Quarterly*. 88 (4): 661-684

Ogden, T. (2018). How I Talk with my Patients. *The Psychoanalytic Quarterly*. 87 (3): 399-413

Bion, WR. (1967). Notes on Memory and Desire. In *Cogitations*. London: Karnac Books Ltd

Week 2 - Pathways Through the Bricolage Clinic

Bollas, C. (2018) What is Theory? In *The Freudian Moment*. Oxford: Routledge

Kirshner, LA. (2004). The Psychoanalytic Subject. In *Having a Life: Self Pathology After Lacan*. NJ: The Analytic Press

Rosen-Carole, A. (2013). Plurality in Psychoanalysis. In *Plurality and Perspective in Psychoanalysis*. Plymouth: Lexington Books

Week 3 - Psychosocial Engagements

Rose, D. & Rose, N. (2023). Is "Another" Psychiatry Possible?. *Psychological Medicine*. 53(1): 46-54

Spurling, L. (2019). Mapping the Field of Psychoanalytic Psychosocial Practice. *Psychoanalysis, Culture & Society*. 24(4): 175-196

Hinshelwood, R. (1994). The Relevance of Psychotherapy. *Psychoanalytic Psychotherapy*. 8(3): 283-294

Rose, N., Birk, R., & Manning, N. (2022). Towards Neuroecosociality: Mental Health in Adversity. *Theory, Culture and Society*. 39(3): 121-144

Week 4 - Thinking and Working Across Cultures

Kirmayer, LJ. (2012). Rethinking Cultural Competence. *Transcultural Psychiatry*. 49(2): 149-164

Kirmayer, LJ. (1993). Healing and the Invention of Metaphor: The Effectiveness of Symbols Revisited. *Culture, Medicine & Psychiatry*. 17: 161-195.

Britt-Krause, I. (1995). Personhood, Culture and Family Therapy. *Journal of Family Therapy*. 17: 363-382.

Geertz, C. (1973). Thick Description: Towards an Interpretive Theory of Culture. In *The Interpretation of Cultures*. New York: Basic Books

Madhu Nandi

6, 13, 20 & 27 November

Interdisciplinary Perspectives of Critical Race Theory and Psychoanalysis

"What's race got to do with it? How white identity is embedded in black subjectivity.

What is white subjectivity without identity formations of blackness? Is there such a thing as white English identity without the historicity of slavery and colonialism? How do these

historical events impact the contemporary contestations and positionalities of 'being' in Britain? How does psychoanalysis provide ways to engage with these complexities?"

I am not expecting people to have read the following reading list extensively. I have read what has felt most relevant to my own interests. However, I would like to request that one or two people choose a chapter from the reading list and do a short presentation of 10-15 minutes, to either provide a synopsis or critique of the paper/chapter.

Ann Anlin Cheng, 2000. 'The Melancholy of Race. Psychoanalysis, Assimilation and Hidden Grief'.

Sheldon George & Derek Hook, eds. 2022. 'Lacan and Race. Racism, Identity and Psychoanalytic Theory.'

Derek Hook, 2012. 'A Critical Psychology of the Postcolonial'.

Warwick Anderson, Deborah Jenson & Richard C. Keller, eds. 2011. 'Unconscious Dominions. Psychoanalysis. Colonial Trauma, and Global Sovereignties.'

Christopher Lane, ed. 1998. 'The Psychoanalysis of Race.'

Sarah Daynes & Orville Lee, 2008. 'Desire for Race'.

Training Workshop 6 December

Winnicott in Play

An experiential workshop using the creative arts to explore Winnicottian ideas of play, communication, transitional space and clinical practice.

Venue: Highbury Counselling Centre (HCC) Islington, 12 Woodfall Road, London N4 3JD

Comfortable shoes and clothing recommended.

Reading

Our aim is to emphasise curiosity, exploration and experience over an academic/intellectual approach. We are not planning to do close textual discussion, but it would be most helpful to have read the starred papers at least.

* Winnicott, D. W. (1971) 1. Transitional Objects and Transitional Phenomena. *Playing and Reality* 17:1-25

* Winnicott, D. W. (1971) Playing: A Theoretical Statement. *Playing and Reality* 17:38-52

* Winnicott, D. W. (1949) Hate in the Counter-Transference. *International Journal of Psychoanalysis* 30:69-74

Bechdel, Alison (2012) *Are You My Mother?* Jonathan Cape

Winnicott, D. W. (1971) 6. The Use of an Object and Relating through Identifications. *Playing and Reality* 17:86-94

Further reading

Khan, M. 'Introduction' in Winnicott, D. W. (1975) *Through Paediatrics to Psycho-Analysis*. Through Paediatrics to Psycho-Analysis, xi-xxxviii.

Winnicott, D. W. (1974) Fear of Breakdown. *International Review of Psychoanalysis* 1:103-107

Spring Term 2026

Laura Chernaik
8, 15 & 22 January

Bion

In these three weeks, we'll look at the range of Bion's work. Roughly speaking, there are three periods: Firstly, Bion's group work with Rickman at Northfield. Secondly, middle period Bion, where he focused on moves from what he called 'beta', concrete thinking and unprocessed 'affect', to what he called 'alpha' thinking, both conceptual and emotional, which we might call 'processing'. Thirdly, "O", something hard to put into words: perhaps mysticism, perhaps "unknowing", and/or perhaps Deleuzean flow.

I suggest you start with the relevant chapters from *Experiences in Groups, Learning from Experience, Second Thoughts, Attention and Interpretation*, and *Transformations* (all on PepWeb) and bring examples from your own clinical experience to discuss in our seminar. However, Bion's clinical seminars are excellent, and I've included them in secondary reading.

1. **Week 1, Bion, Group dynamics and therapeutic communities**

Required Reading:

Bion, *Experiences in Groups* On PepWeb

The Pre-View pp 11-17 and the Re-View pp 141-190 are Bion's discussion of his theory. The middle chapters, the 'experiences', are the detailed clinical discussions, linked to the theory. We are all in groups, and if Bion is right, the work of the group is affected by what he calls 'basic assumptions', "certain other mental activities that have in common the attribute of powerful emotional drives" p. 146. What do you think? Does reading Bion help us to understand group dynamics?

Secondary Reading:

eds Aguayo, Pistiner de Cortinas, and Regeczkey. 2018. *Bion in Buenos Aires, Seminars, Case Presentation and Supervision*. Routledge.

T. Harrison 2000. *Bion, Rickman, Foulkes and the Northfield Experiments: Advancing on a Different Front*. Jessica Kingsley Books

Civitaresse G. 2021. *Experiences in Groups* as a key to "late" Bion. *Int J Psychoanal.* 2021 Dec;102(6):1071-1096.

Further Reading:

Tom Main:

The Ailment (available on scribd)

Knowledge, Learning, and Freedom from Thought (PepWeb)

Foulkes:

Foulkes, S. H. (1946) On Group Analysis. *International Journal of Psychoanalysis* 27:46-51

2. **Week 2, Bion, from concrete, rigid thinking to 'processing', with reference to both emotions and conceptual thought**

I'd suggest you start with Chapters 8 and 9 of *Second Thoughts*, in which Bion explains his theory of thinking. This is not just a theory of mind; it's a discussion of how the most flexible and 'process-y' kinds of thinking develop in session. Bion argues that these kinds of transformations can happen with regard to affects, which can become emotions, as well as notions, which become concepts. Contemporary Bionian Field Theorists draw on both the Latin American Field Theorists and Bion to develop this further, and I've listed a few key articles about the transference field and interpretation below.

As Bion's ideas about philosophy of science are relevant, you might have a look at his use of quasi-algebraic notation and the grid, if you have time. I've suggested a few key readings in *Learning from Experience* and *Elements of Psychoanalysis* that are examples of his thoughts on science and formalism that include examples of how he uses the quasi-algebraic notation and the grid in a psychoanalytical argument.

Required Reading:

Bion, *Second Thoughts*, Chapter 8, Attacks on Linking, pp 93-109 and Chapter 9, A Theory of Thinking, pp 110-120. On PepWeb

Secondary reading:

Bion, *Learning from Experience* (key reading, Chapter 4, pp. 8-9) On PepWeb

Bion, *Elements of Psychoanalysis* (key reading, Chapter 6, pp. 22-27, and chapter 19, pp. 91-97). On PepWeb

Aguayo and Malin, eds. 2013. *Wilfred Bion, Los Angeles Seminars and Supervisions*, Routledge

Howard Levine, 2025, Affect, emotion, sensations, feelings: Notes towards a metapsychology of the psychoanalytical experience, in Ithier, Beatrice, *In Session, on the Thread of Affect and Emotion, contemporary approaches*, Karnac Books, 2025

Bezoari, M. & Ferro, A. (1989) Listening, Interpretations and Transformative Functions in the Analytical Dialogue. *Rivista di Psicoanalisi* 35:1014-1050

Bezoari, M., Ferro, A. & Politi, P. (1994) Listening, Interpreting and Psychic Change in the Analytic Dialogue. *International Forum of Psychoanalysis* 3:35-41

And, if you haven't read Freud's Mourning and Melancholia, please do.

3. **O—**

Bion discusses what he calls O clinically, philosophically, and by allusions to mystical experience. Could Bion's O, 'unknowing', the 'oceanic feeling' that Freud said he'd never

experienced, Deleuze and Guattari's notion of 'flow', and Lacan's notion of 'Other Jouissance' be different vertexes for thinking about human experience/s that in some ways are unthinkable? Have any of your sessions been in O? Have you experienced O? Bion ends Chapter 11 of *Attention and Interpretation*, Lies and the Thinker, thus:

Since the analyst's concern is with the evolved elements of O and their formulation, formulations can be judged by considering how necessary his existence is to the thoughts he expresses. The more his interpretations can be judged as showing how necessary his knowledge, his experience, his character are to the thought as formulated, the more reason there is to suppose that the interpretation is psychoanalytically worthless, that is, alien to the domain O (p. 105).

That is, the ways in which my self-hood has become more or less fixed by my reactions to my life-experience and the 'knowledge' I have built up, profoundly affects the transference field. If I speak about Being as a particular being, me, I'm caught, dragged and dragging myself away from O, whatever O is. Whenever I ask whatever O is, I'm caught. And part of that 'caught' is shame—or guilt. My interpretations, I think, are 'worthless' (either shame or guilt, depending on what 'worthlessness' is for me).

Can we step out of our shame or guilt and be in O? Can we think what Bion calls thinking 'thoughts without the thinker'?

Required Reading,

Bion, W.R. (1965). *Transformations*. Karnac Books, and Bion W.R. (1970). *Attention and Interpretation*. Karnac Books have Bion's fullest discussions of O. On PepWeb

If you only have time for one chapter, please read Chapter 11 of *Attention and Interpretation*, Lies and the Thinker, pp. 97-105.

Bion, W.R. (1965). *Transformations*. Karnac Books (Chapter 11 writes very abstractly about O; Chapters 2, 3, 3, and 4 discuss O clinically; Chapter 8 is about no-thing.)

Bion W.R. (1970). *Attention and Interpretation*. Karnac Books (Chapter 9, Ultimate Reality and 11, Lies and the Thinker are about O).

Secondary reading

Junqueira de Mattos, de Mattos Brito, and Levine, eds. 2017. *Bion in Brazil, Supervisions and Commentaries*. Routledge.

Manica, Mauro, and Oldoini, Maria Grazia. 2025. Emotions and affects in analysis: Becoming O. In Ilthier, Beatrice, *In Session, on the Thread of Affect and Emotion, contemporary approaches*, Karnac Books.

Civitarese, Giuseppe. 2019. Bion's O and His Pseudo-Mystical Path. *Psychoanalytic Dialogue*, Vol. 29, No. 4, 388-403

Civitarese, G. 2020. The Names of O—is Bion a mystic, *The Italian Psychoanalytical Annual*, <https://www.spiweb.it/wp-content/uploads/2020/03/civitarese-eng.-3.pdf>

Further Reading:

Alisobhani, Afsaneh and Costorphine. 2019. *Explorations in Bion's 'O' Everything We Know Nothing About*. Routledge.

Aguayo, Joseph, and Hinshelwood, R.D., 2024. *Bion in the Consulting Room: An Implicit Method of Clinical Inquiry*. Routledge.

Ithier, Beatrice. 2025. *In Session, on the Thread of Affect and Emotion, contemporary approaches*. Karnac Books.

Anastasios Gaitanidis
29 January, 5 & 12 February

Building Bridges Between Psychoanalysis & Music

Katia Houghton
19 & 26 February, 5 & 12 March

Seminars on Technique

'There is, without doubt, a world of difference between what we actually do in this sort of den where the patient talks to us and where, from time to time, we talk to him – and the theoretical account that we give of it' (Lacan). What exactly is technique – what we actually do, what we think we're doing, what we think we ought to do, or what we say we've done (or wish we had done) after thinking about it, and what we take (don't take or wish we didn't have to take) to supervision? Are there aspects of technique, the setting and the frame that we are at risk of taking so much for granted that we don't think about them at all? What might be at risk if we don't take them seriously enough? How can we think about the reflexive relationship between the conscious clinical decisions we make and the unconscious (and (counter)transferential) dynamics between analyst and analysand? In these seminars – considering examples, dilemmas and experiences from our own practice, as well as revisiting some classical papers – we will explore everyday but preoccupying and important questions of psychoanalytic work, and their practical implications and meaning for each of us. There is a general outline for each seminar but I hope the discussion will be driven primarily by the group's current clinical interests and concerns.

Week 1 - On beginning the treatment: 'the simple rules of the game' (Freud).

Freud, S. (1912) Recommendations to Physicians Practising Psycho-Analysis. The Standard Edition of the Complete Psychological Works of Sigmund Freud 12:109-120

Freud, S. (1913) On Beginning the Treatment (Further Recommendations on the Technique of Psycho-Analysis I). The Standard Edition of the Complete Psychological Works of Sigmund Freud 12:121-144

Freud, S. (1914) Remembering, Repeating and Working-Through (Further Recommendations on the Technique of Psycho-Analysis II). The Standard Edition of the Complete Psychological Works of Sigmund Freud 12:145-156

Lacan, J.(1991) Introduction to the commentaries on Freud's Papers on Technique, in Seminar 1 Freud's Papers on Technique 1953–1954 (Norton): 7–18

Lacan, J. (2006) The Direction of the Treatment and the Principles of Its Power, in *Écrits* (Norton): 489–542

Week 2 - Boundaries and the Frame.

Bleger, J. (1967) Psycho-Analysis of the Psycho-Analytic Frame. *International Journal of Psychoanalysis* 48:511-519

Bass, A. (2007) When the Frame Doesn't Fit the Picture. *Psychoanalytic Dialogues* 17:1-27

Lomas, P. (1994) Is Psychotherapy Real?, *Cultivating Intuition*, Penguin 105-20. Pdf to be supplied.

Further Reading

Tylim, I. and Harries, A. (2018) *Reconsidering the Moveable Frame in Psychoanalysis* (Routledge).

Moguillansky, C. and Howard B. Levine (2023) *Psychoanalysis of the Psychoanalytic Frame Revisited* (Routledge).

Week 3 - The talking cure?: communication with and without words: interpretation, self-disclosure, silence, enactment, creativity, difference, etc.

Reik, T. & Altman, K. M. (1968) The Psychological Meaning of Silence. *Psychoanalytic Review* 55:172-186

Winnicott, D. W. (1971) 4. Playing: Creative Activity and the Search for the Self. *Playing and Reality* 17:53-64

Milner, M. (1987) 13. 1957: The Ordering of Chaos. *The Suppressed Madness of Sane Men: Forty-four Years of Exploring Psychoanalysis* 3:216-233

Oakley, H. (1989) Touching and Being Touched: The Negotiated Boundaries and the 'Extended' Consulting Room, in *Thresholds between Philosophy and Psychoanalysis*, Free Association, 146-66

Further reading

Gherovici, P. (2022) Hate up to My Couch: Psychoanalysis, Community, Poverty and the Role of Hatred. *Psychoanalysis and History* 24:269-289

Horney, K. (1991) The Goals of Analytic Therapy. *American Journal of Psychoanalysis* 51:219-226

Casement, P. (1985) Analytic Holding Under Pressure, in *On Learning From the Patient*, Routledge, 155-167

Week 4 - Analysis terminable and interminable. Endings of all kinds and the complexities they raise.

Freud, S. (1937) Analysis Terminable and Interminable. The Standard Edition of the Complete Psychological Works of Sigmund Freud 23:209-254

Gabbard, G. O. & Ogden, T. H. (2009) On Becoming a Psychoanalyst. International Journal of Psychoanalysis 90:311-327

Roustang, F. (1983) The Effects of Analysis. In Psychoanalysis Never Lets go. Johns Hopkins 117-33.

Summer Term 2026

Francesca Joseph
23 April, 7, 14 & 28 May

Resistance - Masud Khan, Winnicott, Freud, Andre Green, Adam Phillips and Ferenczi

In order to think about the intersections of theory and practice in the consulting room I will present clinical material and we'll be discussing the following papers and films. For those who have not yet read Marion Milner's The Hands of the Living God this might be a good opportunity

Movie : **Julie Keeps Quiet** a film by Leonardo Van Dijn

Reading List

Masud Khan :
Hidden Selves, Between Theory and Practice in Psychoanalysis :
Chapter 5 From Secretiveness to Shared Living
Chapter 6 Secret as Potential Space

Ferenczi
The Elasticity of Psychoanalytic Technique 1928

Adam Phillips
The Life You Want (Chapter 3?), this is published in January so I'll confirm the chapter with you.

Freud
Observations on Transference-Love 1915
Analysis Terminable and Interminable 1937

Andre Green
Essay : Dead Mother 1980 (translated 1986)

Winnicott
The Location of Cultural Experience 1967

Peter Nevins

4, 11, 18 & 25 June, 2 July

More Information to Follow..

**Training Weekend
11 & 12 July**

More Information to Follow..