

Living and Containing Psychoanalysis in Institutions

Psychoanalysts Working Together

Edited by GABRIELE JUNKERS



“The long history of analysts working together in psychoanalytic institutions is not impressive. In fact, in some cases it has been embarrassing to all concerned. Perhaps because of this disconcerting situation, there has not been a thoroughgoing discussion of these problems in our field. In this regard, it is a major breakthrough in psychoanalytic discourse to read this fine new volume edited by Gabriele Junkers. At last we have an intelligent and valuable set of commentaries by a highly respected group of psychoanalytic colleagues. All psychoanalysts should read this book and savor the wisdom in its pages. It is a book that must be read!”

Glen O. Gabbard is clinical professor of Psychiatry at
Baylor College of Medicine

“*Living and Containing Psychoanalysis in Institutions* is a remarkable and brave book that throws open a sudden and enlightening window onto a difficult and often neglected terrain. Drawing upon a myriad of experiences, the nine expert contributors take readers on a much-needed critical exploration of ideas, ultimately guiding them towards a greater awareness and understanding of how psychoanalysts work together as a profession. An upliftingly honest book that could not have come at a better time. I consider it essential reading for anyone wishing to reflect on the idea that *no man is an island*.”

Antonino Ferro is a psychiatrist and training and supervising analyst in the Italian Psychoanalytic Society, of which he was President, and a member of the American Psychoanalytic Association and the International Psychoanalytical Association

“Using their deep understanding of unconscious functioning, this group of senior psychoanalysts examines their own institutions. Though psychoanalytic institutions face unique problems, the authors’ understanding of struggles with authority and leadership; sibling, family, and group dynamics; idealization, infantilization, competition, and polarization; group narcissism and scapegoating; and the impacts of the surrounding community, organizational history, and the chaotic society illuminate the problems affecting a wide range of institutions. Our institutions are human systems; we cannot function without them. We all would do well to understand what this important book is teaching us.”

Edward R. Shapiro, M.D., is author of *Finding a Place to Stand: Developing Self-Reflective Institutions, Leaders, and Citizens* (Phoenix, 2020); distinguished faculty, Erikson Institute for Education, Research, and Advocacy; formerly medical director/CEO, Austen Riggs Center and clinical professor of Psychiatry, Yale Child Study Center

“How is the internal life of psychoanalytic institutions? How do psychoanalysts work together? How can we create institutional frames where members and psychoanalysis thrive, whilst coping with inevitable tensions and conflicts? These questions, even more urgent now when our field is challenged from the outside, are discussed by editor Gabriele Junkers and her eight co-writers in this recent publication on psychoanalysis in institutions. Based on a vast collection of personal experiences, the authors shed new light on a topic that is always present, but very rarely discussed explicitly. This excellent book creates *a place to think* about these complex questions.”

Sølvi Kristiansen is a training and supervising analyst
in the Norwegian Psychoanalytic Society, IPA

“This timely volume contains important, thought-provoking papers on a subject that the psychoanalytic profession neglects at its own peril: how our own institutions function, for better or worse, in the service of trying to sustain and nurture the field. Psychoanalysis represents a powerful set of ideas and values that can improve the lives of individuals and help make sense of the otherwise unexplainable, but as Dr. Junkers and her colleagues make clear, the profession has largely focused on individual motivation and behavior, rather than that of groups. Psychoanalytic institutions are responsible for protecting and promoting psychoanalysis, in the face of competing approaches and external critics, but our own complexly-determined institutional dysfunctions may be the biggest threat of all. These essays are essential reading for those who care deeply about the future of the profession.”

Kerry J. Sulkowicz is president of the American
Psychoanalytic Association, clinical professor of Psychiatry at
New York University School of Medicine, and managing
principal of the Boswell Group, based in New York

“*Living and Containing Psychoanalysis in Institutions* is a courageous and timely project. It opens a reflection on the complex problem of psychoanalytic institutions, until now only partially and discreetly addressed, but necessary for many years. It is a compilation of works by experienced authors in psychoanalysis and psychoanalytic institutions, who bring complementary and thought-provoking approaches, all searching to understand a universal and chronic situation that circumstantially becomes autophagic. It touches on complex points such as problems of power struggle and rivalry and their most intimate motivations such as group phenomena and the formation of sub-groups, which involve narcissism, idealization, infantilization, the search for scapegoats, polarizations, fraternal and family dynamic conflicts, among many others. An essential book to be read and debated in search of solutions that are still far away, whose failure to address jeopardizes the future of the discipline and the profession.”

José Carlos Calich is a training analyst and director of the Training
Institute at Porto Alegre Psychoanalytical Society, Brazil (SPPA)

“What are the main issues psychoanalysts face while working in their institutions: training institutes, societies, international associations? Are they the same as in any institution with regard to the conflicts between individual requests for more freedom and the need to have institutional structures and rules? Or do psychoanalytical institutions have some specific problems and solutions? These questions are studied in a very precise and profound way in this book by many experienced psychoanalysts and authors. It is well known that conflicts in psychoanalytic institutions are linked to the specificity of the psychoanalytic experience and of its transmission to candidates within training institutes. Most splittings in psychoanalytic Societies have been caused by differences in training philosophies and practices. One reason could be the differences between the analytic experience which concerns psychic reality and involves no restrictions of time, and the requirements of training by psychoanalytic institutes with educational tasks, especially the evaluation of candidates, implying time limits. This is a paradoxical situation: it is necessary to evaluate an internal process which is not observable or quantifiable. But at the same time this evaluation involves a judgement whose aim is to take an institutional decision, involving issues of power and authority. This very stimulating book rightly shows that psychoanalysts are exposed to narcissistic and identity-related problems because of the pluralism in training models and in psychoanalytical theories and practices. A solution to these paradoxical situations, which is stressed by many authors, would be to promote the development of work groups and to always rely on a third-party position, which would contribute at different levels, to overcome dual and conflictual issues. This book should be of great help to psychoanalysts and psychoanalytical institutions in reflecting on extremely important issues for the future of psychoanalysis in these times of scientific, political and social challenges.”

Alain Gibeault is a training analyst and president of the Education Committee of the Paris Psychoanalytical Society, past president of the European Psychoanalytical Federation and past secretary general of the International Psychoanalytical Association



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Living and Containing Psychoanalysis in Institutions

Encompassing diverse perspectives on the psychoanalyst as individual, social being, and member of psychoanalytic institutions, this book provides practical and informed answers to the question of how psychoanalysts can take care of their psychoanalytic institutions.

The book draws urgent attention to concerns about how the field of psychoanalysis can be sustained into the future, and sets out several studies in institutional dynamics as a form of provocation for psychoanalysts to reflect on their position as members of the institution and to act courageously in their collective efforts. Correlations between institutional dynamics and familial relationships are emphasized, alongside varied and detailed accounts of the styles of leadership required to facilitate improved cooperation in psychoanalytic institutions. The authors draw on their experiences as group participants, leaders, and observers at both local and supranational levels, to investigate the historical context underpinning the disillusion among psychoanalysts, offering readers richly informed perspectives on how to nurture collegial ethics.

With an emphasis on a shared ethics of responsibility, and the work involved in building secure professional relationships among psychoanalytic groups of all kinds, this book will prove essential to those engaged in understanding the work involved in psychoanalysis, whether in training or in practice.

Gabriele Junkers, PhD, is a psychologist, analyst and training analyst of the German Psychoanalytic Association (DPV). She can look back on 40 years as analyst and 25 years as training analyst in private practice. She has experience of institutional counselling in various clinical settings, in addition to ethics and gerontology, having worked with psychiatric in-/outpatients and in private practice for 35 years. She was previously a member of the EPF Executive for 15 years and has worked for IPA as a sponsor for developing a new group. She has published books and papers in the field of psychoanalysis, gerontology, and institutional matters.



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Edited by Gabriele Junkers

Cover image: photo by John Churcher, Annalisa Ferretti de Montalcini,
and Gabriele Junkers

First published 2023
by Routledge
4 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

and by Routledge
605 Third Avenue, New York, NY 10158

Routledge is an imprint of the Taylor & Francis Group, an informa business

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British Library Cataloguing-in-Publication Data

A catalogue record for this book is available from the British Library

Library of Congress Cataloging-in-Publication Data

A catalog record has been requested for this book

ISBN: 9781032295121 (hbk)

ISBN: 9781032295138 (pbk)

ISBN: 9781003301936 (ebk)

DOI: 10.4324/9781003301936

Typeset in Garamond
by Newgen Publishing UK

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Gabriele Junkers, PhD, is a psychologist, analyst and training analyst of the German Psychoanalytic Association (DPV). She can look back on 40 years as analyst, and 25 years as training analyst in private practice. For 10 years she was coordinator of the DPV's ethics council and for 10 years a member of the mediation committee of the DPV's ethics commission. She has treated patients in psychiatric hospitals on an inpatient and outpatient basis, and acted as an organizational counselor in various (clinical) settings and social institutions. She has taught psychology at the University of Bremen. With her special interest in the problems of aging, she treated elderly people in clinical, in- and outpatient, as well as in private-practice contexts, published studies on the psychic problems of the elderly, on older analysands and aging psychoanalysts, and included these topics in the training for budding psychoanalysts. For approximately 15 years, she was a member of the executive board of the EPF as editor of the EPF bulletin "Psychoanalysis in Europe," honorary secretary of the EPF, and chair of the EPF work-group on training. She initiated the EPF Forum on the subject of aging, founded and headed the IPA committee "Psychoanalytic Perspectives on Aging," dealing with the subject of aging in patients and psychoanalysts. She was the initial editor of the German yearbooks of the *International Journal of Psychoanalysis*. For seven years she was involved in the inception of a new IPA society. She has published readers, monographs, and articles on psychoanalysis and gerontology.

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He has been responsible for the creation of innovative services; developing a model for understanding organizations called the Healthy Organisation Model, from which he created an innovative intervention for teams and organizations, the short course intervention, which combines teaching and consultation; he designed the Primary Care Psychotherapy Consultation Service (PCPCS), and these ideas have led to a radically different approach to training psychiatric nurses, which has been running at City University. He designed two Masters courses and was the co-designer of the Couple Psychotherapy Training at the Tavistock Clinic. He is a member of the European Psychoanalytic Federation Forum on Institutional Matters, which studies the nature of psychoanalytic institutions.

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How this book came about ...

Gabriele Junkers

Wherever we happen to be, the global crisis triggered by the Covid-19 pandemic has confronted us with an unprecedented situation. It is hardly surprising that the idea for this volume should have taken shape under the impact of drastic personal and professional contact deprivation. The impossibility of face-to-face exchange in our analytic organizations has forced us into social isolation for months and left us no choice but to carry on without seeing our colleagues. This situation has proved to be a powerful spur to reflect on the things we have had to do without.

The fact that we have painfully missed the opportunity to meet may appear to contradict the discontent rampant for so long in our analytic institutions, many members of which deplore the absence of genuine containment. How can psychoanalysts cooperate more effectively in their institutions, where unlike other organizations the items on the agenda are not merely unfinished business but questions pertaining to human existence, impaired physical integrity, psychic suffering, and mental distress?

This was a question that I had carried around with me for a long time, and I asked myself whether the crisis we were going through together might not also be an opportunity. In many walks of life, the pandemic has mercilessly revealed failures and obstinate weaknesses, it has speeded development and engendered a courageous willingness to square up to issues never broached before. The question that imposed itself was: Is dissatisfaction with our institutions something perennial that we have learned to live with, or can we seize this chance to open up new perspectives and change the situation for the better?

In this situation I was reminded of the productive euphoria that reigned during the restructuring of the European Psychoanalytic Federation (EPF) as a platform for European psychoanalytic conventions assembling international colleagues. At the time, I worked very constructively with a number of psychoanalysts who have contributed articles to this volume. To my surprise and intense gratitude, all these colleagues were not only pleased to support the project of a book on psychoanalytic organizations with new articles of their own, they also recommended other colleagues I might approach for the

purpose. And this is how the present volume came about. It contains a wide range of ideas, some reassuring, others highly disturbing or even distressing, assembled from different perspectives and thus reflecting the diversity of the institutions we belong to. I trust that experienced analytic readers will be able to deal professionally with the defenses that can be expected to arise against the discomfiture some of these articles are likely to provoke.

What all these authors have in common is not only their extensive practical experience with institutional work and psychoanalysis itself but also their relatively advanced age. To say anything cogent about life in institutions we need to have had years of experience in dealing with them, which necessarily means that all the contributors to this volume are fairly well stricken in years. This perspective has advantages and disadvantages. We cannot expect the elderly to have the same degree of openness, informed and involved interest in the near and more distant future as younger people will have. From older colleagues we expect the common sense born of experience that tells them how stimulating it can be to free themselves from the restrictions of an exclusively analytic perspective on analytic organizations. Greater tolerance brings with it the scope required for the essential and creative incorporation of research findings from other spheres.

All our authors draw upon their experience as participants in groups, sometimes as observers from the margins, sometimes as members exposed to the maelstrom of group dynamics, among colleagues and yet alone, solitary leaders, birds of a feather. We would gladly have come together to discuss the subject of the book and all our different perspectives on it, but the pandemic and various other circumstances ruled that it was not to be. All the greater is our hope that intensive discussion in a larger group will be possible sometime in the future.

The volume assembles chapters that for interested members of analytic organizations can function as something like a helpful third party providing a basis for discussions on the topic "Psychoanalysts in and with their Institutions." Its aim is to draw attention to approaches often overlooked amid the din of mainstream thinking and in the ideal case acting as a stimulus for thinking about and discussing things we have never thought about before. Above all, or so I believe, the book may offer material for discussion between the generations. None of the contributors has come up with propose pat recipes for satisfaction in/with organizations. Many of the critical voices raised in the literature on this topic argue from a position of impregnable self-assurance; with their accusations they hope to obtain a clear-cut verdict in favor of the prosecution. This is precisely *not* what we are out to achieve.

One important conviction that informs this book may serve as a connecting thread. There is no right to, nor guarantee for, happiness and satisfaction, neither in life nor in our analytic institutions. Life and our professional work confront us permanently with anxiety and discontent. Much as we may regret the fact, a psychoanalytic institution is not a bountiful breast finally bestowing

on us what we have so painfully missed. But as a place where we can share the difficulties in our work and the problems we encounter in achieving the aims we have set ourselves, especially the complex task of training upcoming generations, it can give us support and solace and help us to see things more clearly.

Each chapter in its own way is characterized by the specific and uniquely subjective fit between the authors and their attitude to psychoanalytic institutions. Common to all is the ambition to treat the topic of the book with respect, optimism, and perhaps even a degree of audacity. I am grateful to a number of international colleagues for intensive exchanges during the writing of my chapter, especially John Churcher, Annalisa Ferretti, and Maria Teresa Hooke.

Gabriele Junkers, August 2021

The Institutionalisation of Psychoanalysis¹

Martin Teising

In autumn of 1902, the Vienna Wednesday Society met. Wilhelm Stekel, Alfred Adler, Rudolf Reitler and Max Kahane discussed psychoanalytic topics with Sigmund Freud in his practice. These meetings were the starting point of psychoanalytic organisation. The Wednesday Society was the forerunner of the Vienna Psychoanalytic Association, founded in 1908 by 14 members, the first psychoanalytic institution in history (Bronner, 2011).

At that time, there were also considerations to found an International Psychoanalytical Association, which was completed in Nuremberg in 1910. One of the aims of the association was to counteract the isolation from the academic world of the universities. Although international professional societies exist today in all scientific disciplines independently from the university context, this founding motive continues to have an effect in such a way that the relationship between the international and national professional societies on the one hand and universities on the other is marked by tension. I will come back to this.

At the International Psychoanalytic Congress in Budapest in 1918, Freud spoke about “Lines of Advance in Psycho-Analytic Therapy”, using the well-known metaphor of gold for analytical therapy that had to be alloyed for other forms of application. He remarked that it is therapy “into which, indeed, we owe our place in human society- and to take a survey of the new directions in which it may develop” (Freud, 1919, p. 159) but that we must be on the lookout “and to take a survey of the new directions in which it (*psychoanalysis*, *MT*) may develop” (op. cit., 159). Today, it is rather the humanities that value psychoanalysis “as the most modern of all humanities”². In psychology, on the other hand, which is increasingly oriented towards the natural sciences and nomothetics, psychoanalysis is considered outdated.

In his lecture, Freud first compares the work of the analyst with that of the chemist but then emphasises that the work with transference has recently become of great importance. He describes the principle of abstinence as a further innovation. He warns that the sick person can find substitutive satisfaction in the cure, but admits that the abstinence principle was developed

in work with hysterical patients, and that this principle can also be restricted “more or less, according to the nature of the case and the patient’s individuality” (op. cit., 163). By name, he mentions the treatment of phobic and obsessive compulsive patients who require a different technique. In the case of “unstable” patients and those “unfit for existence”, the analytical aspect must be united with the educational. Not all forms of illness can be treated with one technique; different approaches are required of the psychoanalyst.

The few analysts available, Freud continued, could only treat a small number of patients:

At present we can do nothing for the wider social strata who suffer extremely seriously from neuroses... Now, let us assume that through some kind of organization we succeeded in increasing our numbers to an extent sufficient for treating a considerable mass of the population. On the other hand, it is possible to foresee that at some time or other the conscience of society will awake and remind it that the poor man should have just as much right to assistance for his mind as he now has to the life-saving help offered by surgery; and that neuroses threaten public health no less than tuberculosis... When this happens, institutions or out-patient clinics will be started to which analytically-trained physicians will be appointed, so that men who would otherwise give way to drink, women who have nearly succumbed under their burden of privations, children for whom there is no choice but between running wild or neuroses, maybe made capable, by analysis, of resistance and of efficient work. Such treatments will be free. It may be a long time before the State comes to see these duties as urgent... We shall then be faced by the task of adapting our technique to the new conditions... It is very probable, too, that the large-scale application of our therapy will compel us to alloy the pure gold of analysis freely with the copper of direct suggestion; and hypnotic influence, too, might find a place in it again, as it has in the treatment of war neuroses. But, whatever form this psychotherapy for the people may take, whatever elements out of which it is compounded, its most effective and most important ingredients will assuredly remain those borrowed from strict and untendentious psycho-analysis.

(166)

In 1920, Max Eitingon founded the first training institute in Berlin, a historically important step towards the institutionalisation of psychoanalysis. It was here that Edith Jacobson developed the structure of psychoanalytic training still used today, whose elements of training analysis, theoretical seminars and treatment under supervision are found in all recognised training models worldwide.

Freud’s dream of “treating a considerable mass of the population” was fulfilled in this institute by treating poor patients free of charge. Today, this

dream has been fulfilled in Germany in that analytical psychotherapy and the psychodynamic psychotherapy derived from it were approved at the end of the 1960s for the treatment of patients with statutory health insurance, which is the vast majority of the population. Psychoanalysis thus gained social recognition, for which it paid a price. Integration into the social insurance system requires external control of treatments, influences the training system and is, today, still the subject of fierce disputes conducted by the umbrella organisation of psychoanalytic associations, the German Society for Psychoanalysis, Psychotherapy, Psychosomatics and Depth Psychology (DGPT).

Institutions and Their Functions

Institutions in general give interpersonal relations a form suitable for the public sphere. Institutional arrangements enable a “superiority over all groups that are so ‘free’ that no promise binds them and no project holds them together” (Arendt, 1957, p. 313). They de-privatise and de-individualise interpersonal relations. Institutions are shaped by acting players and they shape the persons acting within them. They regulate human interaction and are necessary for the survival of human groups.

Institutions enable an expansion of the ego into a “we”. The sense of belonging goes hand in hand with the experience of expanded ego boundaries. Elias Canetti described in “Mass and Power” (2010 [1960]) that the individual loses his body boundaries in the mass and gets a new body. Behavioral biologists, referring to the marking of territory and territoriality, speak of an expansion of the body into the immediate outside world.

Institutions make a social body schema possible. “The boundaries of this body schema are continually established through a process of demarcation brought about by interaction with others in a space that is at once corporeal and cultural” (Churcher, 2016, p. 67). They mark and demark, include but also exclude people, and confer the privilege of belonging through the possibility of identification with others who have certain similar characteristics. In many institutions, there is a fierce struggle for belonging and not belonging, for subordination, superordination and classification. Belonging provides security and serves to reduce fear, but it also excludes, hurts, offends and isolates those who are excluded.

We are all inevitably members of various institutional formations such as the family, the school. In an institutionalised partnership, in a club, in a religious community, in the military, in a psychoanalytical society, we have experienced belonging, uniformity and recognition, but also many a bitter disappointment and conflict, certainly also shame, humiliation, confinement and coercion.

Bourdieu’s sociological theory of institutions characterises institutions as organised trust, whereas Foucault’s theory emphasises the structural violence