

APA Reference	Resource Type	Keywords	Abstract
Abel, E. (1990). Race, class, and psychoanalysis? Opening questions'. In Tietjens-Myers, D (Ed), <i>Feminist Social Thought</i> , (pp. 181-198). Routledge, New York.	Book	race, class, socioeconomic status, SES	A discussion on how to integrate race and class into the psychoanalytic discourse.
Adams, C. J. (2009). Psychotherapy with poor African American men: Challenges around the construction of masculinities. In B. Reis & R. Grossmark (Eds.), <i>Psychoanalysis in a new key book series: Vol. 11. Heterosexual masculinities: Contemporary perspectives from psychoanalytic gender theory</i> (pp. 163-187). New York, NY, US: Routledge/Taylor & Francis Group.	Book Chapter	race, class, socioeconomic status, SES, Black, African American, masculinity, intersectionality	The bias, indeed the purpose, of psychoanalysis and its related psychotherapies has historically been to explore the vicissitudes of subjectivity as they manifest intrapsychically in such characteristic structures as conflict, compromise, and enactment. Psychoanalysis pays relatively little attention to the social forces that promulgate and enforce models of normality, dominance, and otherness and that facilitate and inhibit the attempts of individuals to love, work, and pursue whatever other goals they cherish. It is therefore not always obvious how social factors such as racism, sexism, and classism influence our work as psychoanalytically oriented therapists, or how we might integrate a more capacious understanding of these forces into better ways of working. In this chapter I will explore some of the ways these considerations have played out in my work as an African American psychotherapist with poor African American male clients whose lives have been lived under the constraints imposed by a racist society. I will focus on how these constraints impact two of the important facilitators of healthy self-development: the need for a supportive surround and the capacity for reflection.
Akhtar, S. (2016). Money as Emotional Currency: Psychoanalytic Ideas. <i>International Journal of Applied Psychoanalytic Studies</i> , 13(1), 89-94.	Journal Article	race, class, socioeconomic status, SES	More than a hundred years ago, Freud (1908) listed parsimony among the major traits of obsessional personality and traced its origin to the pleasure felt by the anal phase child in retaining feces. Invoking illustrations from mythology, fairy tales, language, and dreams, Freud declared that money and feces were equated in the unconscious. This proposal was supported by his early pupils (Ferenczi, 1914/1916; Jones, 1918/1950; Fenichel, 1938) and the feces-money equation became an established psychoanalytic dictum. However, as psychoanalytic theory shifted from its instinctual foundations to object relational and self-psychological approaches, additional views regarding money began to appear. According to Klein (1975a, 1975b), greed originated in oral frustration and sought to angrily devour the withholding breast. Money came to symbolize this elusive source of security later in life. Children's fears of poverty betrayed the expectation of punishment for hostile, hungry phantasies towards the mother and the adult melancholic's dread of becoming destitute was a replication of this very dynamic. Extension of these ideas was discernible in Kernberg's (1976, 1984) portrayal of narcissistic personality that included the fervor with which some of these individuals pursue wealth. It is as if having money would make them omnipotent and dissolve all risks attendant upon attachment and dependence.
Altman, N. (2011). <i>The analyst in the inner city: Race, class, and culture through a psychoanalytic lens</i> . Routledge.	Book	race, class, culture, socioeconomic status, SES	In 1995, Neil Altman did what few psychoanalysts did or even dared to do: He brought the theory and practice of psychoanalysis out of the cozy confines of the consulting room and into the realms of the marginalized, to the very individuals whom this theory and practice often overlooked. In doing so, he brought together psychoanalytic and social theory, and examined how divisions of race, class and culture reflect and influence splits in the developing self, more often than not leading to a negative self image of the "other" in an increasingly polarized society.
Bennett, D. (2012). <i>Loaded Subjects: Psychoanalysis, Money and the Global</i> . Lawrence & Wishart.	Book	race, class, socioeconomic status, money, wealth	Much like the original, this second edition of <i>The Analyst in the Inner City</i> opens up with updated, detailed clinical vignettes and case presentations, which illustrate the challenges of working within this clinical milieu. Altman greatly expands his section on race, both in the psychoanalytic and the larger social world, including a focus on "whiteness" which, he argues, is socially constructed in relation to "blackness." However, he admits the inadequacy of such categorizations and proffers a more fluid view of the structure of race. A brand new section, "Thinking Systemically and Psychoanalytically at the Same Time," examines the impact of the socio-political context in which psychotherapy takes place, whether local or global, on the clinical work itself and the socio-economic categories of its patients, and vice-versa. Topics in this section include the APA's relationship to CIA interrogation practices, group dynamics in child and adolescent psychotherapeutic interventions, and psychoanalytic views on suicide bombing.
Corpt, E. A. (2013). Peasant in the analyst's chair: reflections, personal and otherwise, on class and the forming of an analytic identity. <i>International Journal of Psychoanalytic Self Psychology</i> , 8 (1), 52-69.	Journal Article	race, class, socioeconomic status, SES	Ranging from the day-to-day work in a public clinic in the South Bronx to considerations of global events far outside the clinic's doors (but closer than one might think), this book is a timely revision of a groundbreaking work in psychoanalytic literature, expanding the import of psychoanalysis from the centers of analytical thought to the margins of clinical need.
Du Plessis, R. (2011). Social class and psychotherapy: a critical reading of Thomas Szasz's The ethics of psychoanalysis. <i>Psychology in Society</i> , (42), 21-34.	Journal Article	race, class, socioeconomic status, SES	Responding to the trauma of the current global financial crisis, this book brings together an eclectic group of psychoanalysts, philosophers, cultural theorists and historians to debate the links between psychology, money and economic crashes. It issues a double challenge - to economists who define economic behaviour as necessarily rational and self-interested, while relegating other models of monetary thought to psychopathology; and to psychoanalysts who find it hard to confront the economics of their own profession as a business, while neuroticising and biologising any economic behaviour that exceeds their own unspoken yardstick of 'commonsensical' financial self-interest. Contributors to this book investigate issues as diverse as: the century-old divorce between psychological and economic explanations of human behaviour and current efforts to repair it; the gender-politics, ethics and psychology of economists' attempts to explain today's rolling crisis in money markets; psychoanalytic theories of financial investment, risk and the 'jouissance' of devastating loss; the rise and cataclysmic fall of Bernie Madoff's Ponzi scheme, the squandering of fortunes on rubbishy art in times of financial crisis; the attraction of Deleuzian speculation versus Freudian investment; the nexus between political economy and libidinal economy; the mystifying effects of treating 'the market' as a subject capable of 'speaking', 'reacting' and 'punishing'; and the fate of desire in postmodern, hyper-commoditised culture. Contributors: David Bennett, Geoff Boucher, Claire Colebrook, Paul Crosthwaite, Karl Figlio, Bruce Fink, Stephen Frosh, Jean-Joseph Goux, Campbell Jones, Viktor Mazin, Manya Steinkoler, Matthew Sharpe, Bernard Stiegler and Tan Waelchli. A number of the essays in this book are based on contributions to the conference on Psychoanalysis, Money and the Economy hosted by the Freud Museum at Birkbeck College, University of London, in 2010, which were subsequently collected in new formations 72. David Bennett is Honorary Principal Fellow and Associate Professor in the School of Culture and Communication at the University of Melbourne and a Fellow in the Centre for Psychoanalytic Studies at the University of Essex. His books include <i>Multicultural States: Rethinking Difference and Identity</i> (1998 and 2002); and the forthcoming <i>The Currency of Desire: Essays in Libidinal Economy, Psychoanalysis and Sexual Revolution</i> (2013).

APA Reference	Resource Type	Keywords	Abstract
Frosh, S. (2009). Where did class go? Psychoanalysis and social identities. <i>Sitegeist</i> , 3, 99.	Journal Article	socioeconomic status, SES, class	In comparison with the lively literature on gender, sexuality and race, there is a relative silence on social class as a category for analysis in psychoanalysis. Many theories have implications for a class analysis: for example, this paper describes Althusser's influential account, and Adorno's notion of the administered society as well as Butler's recent reflections on 'precaity'. However, such theories tend to be abstract in relation to class issues. It is suggested here that this abstraction might be connected to a sense of shame over the interference of economic matters in the clinical practice of psychoanalysis, and that this might reflect an idealising wish to divorce psychoanalysis from its materialist base. The intervention of money and economics into psychoanalysis shows the impossibility of a pure relation of love in a society which is structured around dominance and inequality.
Gaztambide, D. J. (2012). "A Psychotherapy for the People" Freud, Ferenczi, and Psychoanalytic Work with the Underprivileged. <i>Contemporary Psychoanalysis</i> , 48(2), 141-165.	Journal Article	class, socioeconomic status, SES	The development of psychoanalytic technique can be traced in part to the dialogues between Sigmund Freud and Sándor Ferenczi, dialogues that took place in the context of psychoanalysis's encounter with poverty and destitution in the wake of World War I. These dialogues, which served as precursors to contemporary, especially Relational, psychoanalysis, also inspired Freud's call for greater psychoanalytic engagement with the poorest and most vulnerable This inspired the early psychoanalysts to "sharpen in all directions the sense of social justice" by engaging in political activism, experimenting with clinical technique, and by promoting short-term, more affordable treatments The relevance of this history for clinical work with diverse populations will be discussed, and aspects of contemporary psychoanalysis (countertransference, enactment, new relational experience) will be understood in light of Freud and Ferenczi's responsiveness to the underprivileged.
Glick, R. A. (2012). The rich are different: Issues of wealth in analytic treatments. In <i>Money Talks</i> (pp. 39-52). Routledge.	Book Chapter	class, socioeconomic status, SES, wealth	A psychoanalytic exploration of the etiology of the character traits that are historically associated with the very wealthy.
Isaac, M. K. (2012). The class dynamic in the therapeutic relationship (Doctoral dissertation, University of Leicester).	Doctoral Dissertation	class, socioeconomic status, SES	In counselling and psychotherapy, the issue of class is neglected both theoretically and in practice. This thesis aims to address this anomaly by focusing on the class dynamic in the therapeutic relationship. First, the study offers a theoretical exploration of the three major concepts of class. Second, the empirical research aims to highlight how the working class research participants perceive therapists and counselling, and how the counsellor participants perceive class and manage class difference. I argue that class is complex and multidimensional. Therefore, no one theory about class offers a complete account. With this in mind three theoretical concepts are explored demonstrating their potential usefulness to the provision and practice of therapy. The position taken is that two of these concepts, class as a relational phenomenon, and class maintained and reproduced through habitus, capital and dispositions of the therapist and the client provide a means by which the class dynamic can be analysed, with consequences for the therapeutic transference. The empirical inquiry constitutes a theory led, constructionist, thematic focus group analysis, cross referenced to individual counsellor interviews. The data was gathered from six focus groups situated in Sure Start Children Centres across the West Midlands. Each centre was located within the highest percentile of nationally delineated deprivation factors. The research findings suggest that all participants called on latent socio-cultural accounts of class in relationally defining themselves in opposition to others; that the power dynamic in the therapeutic relationship is constructed differently between the working class participants and the counsellors; that therapists symbolise a homogenous middle class to the working class participants; that the cultural capital of the therapist is resisted by the working class client; and that the focus group participants' constructions of therapy, coupled with the counsellors' terms of therapeutic engagement when working in Sure Start centres, signal implications for practice. Class, as addressed in this study, indicates it is an issue in primary processing, and confirms its centrality to the therapeutic relationship. It is important to determine the possible sources of these assumptions and to assess their specific impact on theory about and treatment of this population / expand on many of the issues already advanced in the literature / 3 basic propositions are advanced: (1) it is possible to successfully apply psychoanalytic principles, including Freudian principles, to understand the psychological reality of those suffering from socioeconomic and sociopolitical deprivation / (2) these principles can be successfully utilized to provide treatment of these individuals in the context of their socioeconomic, sociopolitical, and cultural realities / and (3) the successful utilization of psychoanalytic principles for the understanding and treatment of this population depends, for the most part, on the extent to which the personal characteristics of those providing services are also part of the exploratory process clinical examples are introduced to illustrate concretely the issues discussed and the extent to which they influence the nature of the therapeutic process
Javier, R. A. (1996). Psychodynamic treatment with the urban poor. In R. Pérez Foster, M. Moskowitz, & R. A. Javier (Eds.), <i>Reaching across boundaries of culture and class: Widening the scope of psychotherapy</i> (pp. 93-113). Lanham, MD, US: Jason Aronson.	Journal Article	class, socioeconomic status, SES, culture	Beginning with an anecdote from the authors own analysis, this paper explores the phantoms (musical, cultural, and historical) that are conjured up by psychoanalysis. In so doing, it extends the authors reflections, published in the third 2011 issue of this journal, on the relationship between psychoanalysis and historical materialism.
Kafka, B. (2015). "To Materialize Their Every Wish": Race, Class, and Psychoanalysis in White, Ralph, and Aron. <i>Psychoanalytic Dialogues</i> , 25(2), 194-200.	Journal Article	race, class, socioeconomic status, SES	Money is a central motivation for many in our society. It is a measurement of worth, value, power, or freedom. Yet, there exists a curious paradox. Freud (1913) himself wrote that "Money questions will be treated by cultured people in the same manner as sexual matters, with the same inconsistency, prudishness, and hypocrisy" (p. 131). More than 70 years later, many have learned to talk more easily about sex, but may remain seclusive, embarrassed, or conflicted about discussing money. Money may be society's last emotional taboo. A patient in psychoanalysis expressed it very clearly, "You know, Krueger, it's a lot easier for me to talk about dead people and bad dreams than it is to talk about my feelings about handing over this money to you each month."
Krueger, D. W. (1991). Money meanings and madness: A psychoanalytic perspective. <i>Psychoanalytic Review</i> , 78(2), 209.	Journal Article	money, class, socioeconomic status, SES	Americans have been raised in a culture with informal ethical and social constraints on the candid discussion of money, fees, and personal income. Additionally, individual meanings and attributions converge with the issue of money and further complicate our money-associated behaviors. For most therapists, education and training have dealt with a gamut of theoretical and therapeutic issues. For some of us, personal therapy or analysis has dealt with omitted or disregarded parts of the self, revealing and resolving powerfully influential developmental aspects. Yet, even in these processes of profound personal understanding, issues involving the real and symbolic meanings of money are sometimes neglected. Even in coming to know ourselves and our personal myths, we may have omitted consideration of the personal multidetermined meanings of money and how it affects our conscious and unconscious assumptions, including the seeming taboo against frank discussion about it.
Kumar, M. (2012). The poverty in psychoanalysis: Poverty of psychoanalysis?. <i>Psychology and Developing Societies</i> , 24(1), 1-34.	Journal Article	poverty, class, socioeconomic status, SES	The article reviews psychoanalytic scholarship on the themes of poverty and deprivation available on the Psychoanalytic Electronic Publications (PEP-web). The article evaluates select definitions and explanations of poverty as illustrated in the scientific papers published in the PEP-web from 1933 to 2003 (covering 70 years) and finds that psychoanalytic scholarship has very little to say about poverty or the poor. In spite of references to the poverty of dreams, poverty of affect, poverty of intellect, there is in reality little engagement with 'real' poverty. The reasons and effects of this neglect are firstly traced to the attitudinal biases and beliefs held by the psychoanalytic authors which prevents them from acknowledging poor and deprived as worthy of their attention. The review also points out to great confusions, oversimplifications and neglect shown in the use of poverty and related terminologies. Absence of fuller appreciation of poverty is then traced to some philosophical quandaries in psychoanalytic epistemology such as the place of real versus psychic, culture versus individual and need versus value to cite a few. A third reason for this neglect may be attributed to the uneven spread, reception and development of psychoanalysis in different geopolitical locations, and the neglect in addressing these cultural differences could be behind these social inequalities remaining unaddressed in the literature.

APA Reference	Resource Type	Keywords	Abstract
Layton, L., Hollander, N. C., & Gutwill, S. (2006). <i>Psychoanalysis, class and politics: Encounters in the clinical setting</i> . Routledge.	Book	politics, class, socioeconomic status, SES	The effects of an increasingly polarized, insecure and threatening world mean that the ideologically enforced split between the political order and personal life is becoming difficult to sustain. This book explores the impact of the social and political domains on individual experience. The contributions included in this volume describe how issues of class and politics, and the intense emotions they engender, emerge in the clinical setting and how psychotherapists can respectfully address them rather than deny their significance. They demonstrate how clinicians need to take into account the complex convergences between psychic and social reality in order to help their patients understand and more effectively deal with the anxiety, fear, insecurity and anger caused by the complex relations of class and power that affect their lives. This examination of the psychodynamics of terror and aggression and the unconscious defenses employed to deny reality offers powerful insights into the microscopic unconscious ways that ideology is enacted and lived. Psychoanalysis, Class and Politics will be of interest to all mental health professionals interested in improving their understanding of the ideological factors that impede or facilitate critical and engaged citizenship. It has a valuable contribution to make to the psychoanalytic enterprise, as well as to related scholarly and professional disciplines and public intellectual discourse.
Rasmussen, B., & Salhani, D. (2010). Some social implications of psychoanalytic theory: A social work perspective. <i>Journal of Social Work Practice</i> , 24(2), 209-225.	Journal Article	race, class, socioeconomic status, SES	In this paper we approached the bifurcation of the micro-macro theory problem in social work by exploring the social implications of psychodynamic theory. The implications of the various streams of psychodynamic theory lead to some very different questions, concerns and possible solutions. Throughout we attend to the following themes: the centrality of understanding human subjectivity (conscious and unconscious), identity and selfhood; the fundamental nature of social relations in the constitution of people as people and thus the relationship between intimate attachments and the nature and quality of our social relations; and the dynamic nature of oppression. We hope this will encourage debate around the nature and intimate relationship between the psyche and social and stimulate thinking around a variety of intervention strategies at many different levels.
Sacco, F. C. (2014). Psychoanalysis in the Inner City. <i>International Journal of Applied Psychoanalytic Studies</i> , 11(2), 97-100.	Journal Article	inner city, class, socioeconomic status, SES	This special issue offers a perspective on how psychoanalytic principles can be used by an agency, in this case Community Services Institute (CSI), a mental health clinic working in the inner cities in and around Boston and Springfield, Massachusetts, to reach out into disadvantaged communities using the clinic as a long-term attachment site. This is an example of how the applied psychoanalytic principles learned at the Menninger Clinic has resulted in the agency's providing close to one million home visits of psychotherapy in the most disadvantaged communities in and around Boston and Springfield, Massachusetts. CSI's home visits all involved psychotherapy with children and families, most of whom were referred by the state's child welfare department. The average length of treatment is four years for a majority of the clinic population with a number of cases extending over 10 years. CSI is a state licensed outpatient mental health clinic funded by Medicaid and managed by Value Options and Boston Medical Center. CSI provides psychiatric outpatient care, psychotherapy, and psychological testing. CSI also has a pre-doctoral internship in Psychology that features a psychodynamic orientation as a central element in training in psychological testing, treatment, and supervision.
Tolleson, J. (2009). Saving the world one patient at a time: Psychoanalysis and social critique. <i>Psychotherapy and Politics International</i> , 7(3), 190-205.	Journal Article	poverty, class, socioeconomic status, SES	In contrast to its revolutionary beginnings, the psychoanalytic discourse has abandoned its potential as a critical, dissident force in contemporary life. It is imperative, in our efforts to engage in socially responsible clinical practice, that we restore the sociocritical function to our professional mandate, and that we apply such critique to our symbiosis with the dominant organizing social and economic order. In our close encounter with the tragedies and profundities of the human subject, we are uniquely poised to inhabit a critical, dissident and ardent sensibility in relation to the larger political world. Our immersion in human subjectivity makes possible a vivid and poignant perspective on human experience in contemporary life, and yet our valorization of the subjective and the individual, and our difficulty looking beyond the dyad as the site of human suffering and human transformation occludes a broader social and historical inquiry. So, too, does our preoccupation with holding onto our professional legitimacy, staying viable in the marketplace, which tempts us in morally dubious directions and dampens our freedom to elaborate a more oppositional, or dissident, sensibility. Arguably the profession has a responsibility to make a contribution, practical and discursive, clinical and theoretical, to human rights and social justice. A contribution along these lines requires tremendous courage as we push back against the gains afforded by our conformity to the status quo.
Wachtel, P. L. (2002). Psychoanalysis and the disenfranchised: From therapy to justice. <i>Psychoanalytic Psychology</i> , 19(1), 199.	Journal Article	poverty, class, socioeconomic status, SES, justice	"Neurotic misery" is not the only treatable source of suffering that can be subtracted from the sum of unavoidable "everyday unhappiness." Social inequality and injustice represent another powerful source of unnecessary suffering that, in principle, can be modified and diminished. This article explores the implications of psychoanalytic understanding for developing better approaches to addressing this dimension of human distress, which has been largely neglected in the psychoanalytic literature. In the process, it also reexamines some commonly held assumptions about the nature of the psychoanalytic process and considers how new observations deriving from work with people from different cultural and class origins can contribute to the refinement and further development of psychoanalytic propositions.
Wahl, C. W. (1974). Psychoanalysis of the rich, the famous and the influential. <i>Contemporary Psychoanalysis</i> , 10(1), 71-77.	Journal Article	wealth, fame, famous, class, socioeconomic status, SES	RECENTLY ON THREE SEPARATE occasions during conversation with colleagues I was astonished to hear from them inappropriate disclosures of patient identification or material. It was all the more surprising since I knew each of them to be excellent clinicians, experienced, conscientious men who took very seriously their Hippocratic responsibilities to patients. None of them seemed to be aware of the inappropriateness of their communication and, more significantly, in each instance the indiscreet communication related to a person of celebrity or influence.
Warner, S. L. (1991). Psychoanalytic understanding and treatment of the very rich. <i>Journal of the American Academy of Psychoanalysis</i> , 19(4), 578-594.	Journal Article	wealth, fame, famous, class, socioeconomic status, SES	This set me to thinking about the analysis of the rich, the famous, and the influential and to considering some of the special features that can often characterize the analysis of such patients and of the transference and the counter-transference that can be evoked therein. Since parenthetically it had always been a longstanding clinical impression of mine that many more patients in these three categories had had incomplete, ineffective, or unsatisfactory analytic experiences than is encountered in any other category of patient.
Whitman-Raymond, L. M. (2009). The influence of class in the therapeutic dyad. <i>Contemporary Psychoanalysis</i> , 45(4), 429-443.	Journal Article	class, socioeconomic status, SES, justice	Because personal affluence and an alloplastic adjustment tend to go together, psychiatric treatment encounters special problems in trying to help the very rich. These patients frequently show a strong sense of entitlement and a denial of any psychological problem. This creates special treatment problems. Other special problems that the very rich present include the VIP syndrome, excessive concern with litigation, their excessive narcissism, and their original emotional neglect by their own parents. All of these special problems make the very rich difficult to treat with psychodynamically oriented psychotherapy or psychoanalysis. Some exceptions to this problematic picture are discussed.
			This paper explores questions relating to class differences between patient and analyst and how they might be addressed in the therapeutic dyad. A literature review indicates that a longstanding gap in discussions of social context for psychoanalytic endeavors is beginning to be addressed. The author suggests that issues of shame and envy, on the part of both patient and analyst, can lead to impasses and compromise treatment. Two vignettes are offered in which class differences intersect with more intimate aspects of intersubjective relating. The author employs self-disclosure as a way to foster genuine dialogue regarding the disparities that can impede our work as healers.