

APA Reference	Resource Type	Keywords	Abstract
Auchincloss, E., & Vaughan, S. (2001). Psychoanalysis and homosexuality: Do we need new theory? <i>Journal of American Psychoanalytic Association</i> , 49(4), 1157–1186.	Journal Article	sexuality, homosexuality, sexual orientation	<p>No need exists, it is argued, for a new psychoanalytic theory of homosexuality. Certainly psychoanalysis should not be expected to generate such a theory using its own methodology alone. The preoccupation with producing such a theory avoids more important questions about psychoanalytic theory building raised by an examination of the long relationship between psychoanalysis and homosexuality. These questions concern the problems related to using psychoanalytic methodology (1) to construct categories (including the categories normal and abnormal), (2) to construct causal theory (the problems include the limitations of psychoanalytic developmental theory and a long-standing confusion between psychoanalytic developmental theory, psychoanalytic genetic reconstruction, and psychodynamics), and (3) to identify "bedrock." Finally, the question is addressed of what might be needed that is new in the psychoanalytic approach to homosexuality.</p> <p>Psychoanalysis has been affected by the many legal, social and cultural shifts in attitudes towards homosexuality. Psychoanalytic institutions now accept gay and lesbian men and women as trainees, training supervisors and committee members, and have statements of equality that include sexual orientation. History indicates that psychoanalysis has come lately and sometimes reluctantly to this position, not least because oedipal theory, considered by some to be the cornerstone of psychoanalysis, places homosexuality as a developmental deficit. Resolution of oedipal conflict, on which psychic health depends, rests on the opposition of identification and desire, making it impossible to theorise homosexuality outside of pathology, however benign. The research addressed itself to this clash between theory and policy with the aim of finding out whether and how it had been addressed, and to considering implications for future theory building in areas of gender and sexuality. Participants were invited to contribute as expert practitioners and theoreticians, all published figures in the field.</p> <p>Ten participants took part in two interviews each, separated by a year during which the researcher distributed a summary paper of the main themes arising in the initial interview, allowing the participants opportunity to respond indirectly to each other's thinking. The second set of interviews were subject to a full thematic analysis which formed the basis for the discussion.</p> <p>The research found that there was a mixed response to oedipal theory, with some participants able to shrug off past accretions and find in it a useful framework for thinking about broader issues of boundaries, omnipotence and limitation, while others felt it should be left behind as an artefact of the past. In considering the development of analytic theory there was general agreement that the field urgently needed to look beyond its own borders and work with science, academia and other theoretical approaches.</p> <p>Transgender came out as a surprise topic that was referred to as 'the new homosexuality' in psychoanalysis, with some concerns being voiced over understanding this as had in the past been voiced over understanding homosexuality.</p> <p>This suggested that analytic theory about gender and sexuality had not been subject to substantive or systematic re-theorising following the greater acceptance of gay and lesbian sexualities, and that the problems with theory endemic to discussions of homosexuality were being repeated in relation to transgender. It was noted that drive theory presented difficulties in theorising away from gender difference as the organiser of desire and identity, and relational theory seemed to allow greater freedom in this regard.</p>
Barden, N. J. (2016). Gender, Sexuality and Psychoanalysis: Re-evaluating oedipal theory (Doctoral dissertation, Institute of Lifelong Learning).	Doctoral Dissertation	sexuality, homosexuality, sexual orientation, gender	<p>The story of the South Asian deity Ganesha makes an especially provocative contribution to our insights into the dynamics of subjectivity in general and of masculinity in particular. In combination with clinical psychoanalytic experience, this myth is used to explore and illustrate the following arguments: (1) Our literature too often overlooks the significance of paternal ambivalence toward sons in the dynamics by which male subjectivity develops. (2) Our literature tends to present the root fears that structure human consciousness as either death or castration, which misunderstands the dynamics of 'deathfulness' and of 'castratedness.' (3) The transgenerational dynamics by which the repressed unconscious is structured deserve more attention than they are usually given. (4) The condition of human subjectivity as castratedness can be usefully comprehended in terms of this subjectivity or consciousness operating as a 'phallus-that-isn't.' (5) The attainment of orgasmic genitality depends on the individual's working-through these dynamics. The implications of these insights for any agenda of sociocultural transformation are briefly indicated.</p>
Barratt, B. B. (2009). Ganesha's lessons for psychoanalysis: Notes on fathers and sons, sexuality and death. <i>Psychoanalysis, Culture &amp; Society</i> , 14(4), 317-336.	Journal Article	sexuality, homosexuality, sexual orientation, gender, death	<p>There are many ways for people to have meaningful relationships and satisfying lives, which may differ from the implicit Freudian psychoanalytic ideal of the couple that sustains love, intimacy, romance, and genital sexual passion throughout life. An alternative is proposed, based on the work of Harry Stack Sullivan, which examines the ability of the person to find love, sexual satisfaction, security, and happiness in a combination and arrangement that feels satisfying and that allows for interpersonal intimacy without coercing or harming another person. Good clinical work also considers what John Money called the "love-map," a cluster of relational and sexual patterning for the individual that can be relatively enduring throughout the lifespan.</p>
Blechner, M. J. 2006. Love, sex, romance, and psychoanalytic goal. <i>Psychoanalytic Dialogues</i> , 16: 779–791.	Journal Article	sexuality, homosexuality, sexual orientation, gender, romance, love	<p>Moving away from the historically dominant psychoanalytic position of homosexuality as psychopathological, and informed by the burgeoning field of gay studies, the authors propose a new direction. Specifically, what can psychoanalysis illuminate about growing up gay in a homophobic society, and the effects, internalizations of this, on the child that remain with him (her) as a gay adult? For the purposes of this study, the development of the boy, who will later become a gay man, is the primary focus. Relying on concepts originally introduced by Freud in 'On the Psychical Mechanism of Hysterical Phenomena: Preliminary Communication' (1893), we suggest that the gay man as a child is forced to manage, on his own, at a young age, a highly complex and enormously difficult situation, that meet all the criteria set out by Freud as traumatic. A dissociation results, with potent ramifications for the gay adolescent and gay man. A more contemporary discussion of the concepts of trauma and dissociation (Davies, 1996a, b) is brought in to broaden the discussion. A case example illustrating these ideas is presented.</p>
Blum, A., & Pletzing, V. (1997). Assaults to the self: The trauma of growing up gay. <i>Gender and Psychoanalysis</i> , 2(4), 427-442.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender	<p>Focuses on psychodynamic contributions to adult object choice (OC) in terms of sexuality, and clarifies the distinction between sexual orientation, or OC, and sexual identity. Different psychological formulations suggest different routes to OC. The route to heterosexual object love may be defensive, or favorable conditions may open up a relatively unconflicted avenue for this shift. The same possibilities exist for paths toward homosexuality. A male OC, a female OC, or a more bisexual OC may emerge along with a capacity for whole object relationships. Any of these may involve defensive maneuvers interacting with innately emerging developmental shifts. No one view is complete, and there are divergent routes on the way toward final OC. A wider view of human sexual development is needed that considers these strategic resolutions as a triumph of the psyche's creative potential rather than as a form of pathology.</p>
Burch, B. (1993). Heterosexuality, bisexuality, and lesbianism: Rethinking psychoanalytic views of women's sexual object choice. <i>Psychoanalytic Review</i> 80:83–99.	Journal Article	sexuality, sexual orientation, gender, heterosexuality, bisexuality, lesbianism, lesbian, women	<p>Gender is a ubiquitous social construct that wields power over every individual in our society. The traditional dichotomous gender paradigm is oppressive, especially for transgendered people whose sense of themselves as gendered people is incongruent with the gender they were assigned at birth. Transgendered individuals are targeted for mistreatment when others attempt to enforce conventional gender boundaries. This article discusses gender-based oppression and the resulting psychosocial difficulties experienced by many transgendered individuals. The discussion advances a critical analysis of the dominant gender paradigm using two alternative theoretical perspectives on gender—queer theory and social constructionism. The article argues that the transgender community is an at-risk population and that empowering practice with this population calls on social workers to target society's traditional gender dichotomy for change. An overview of practice implications and research needs is provided.</p>
Burdge, B.J. (2007). Bending gender, ending gender: Theoretical foundations for social work practice with the transgender community. <i>Social Work</i> , 52(3): 243-249.	Journal Article	gender, transgender, sexuality	<p>A three-part documentary short that tells the stories of three Asian fathers: Danny Cortez – a Southern Baptist Filipino, James – a Korean Christian, and Khalid Querishi – a Pakistani Muslim – as they navigate fatherhood and faith in light of discovering the surprising truth about their children's sexual and gender identities.</p>
Chang, Elena (Producer & Director). (2018). Never Stand Down. Retrieved from <a href="http://asianprideproject.org/portfolio-item/never-stand-down/">http://asianprideproject.org/portfolio-item/never-stand-down/</a> .	Film	sexuality, culture	<p>In 1998, Jack Drescher published a volume notable for its integration of both research and clinical perspectives in understanding the lives of gay men seeking psychotherapy. Drescher shows that same gender sexual orientation is independent of psychopathology or personal immaturity as still claimed by some in psychiatry. Drescher also shows that efforts to "convert" gay men to heterosexuality are not successful and lead only to enhanced feelings of shame. Finally, Drescher shows the importance of helping gay men in psychotherapy to deal with their feelings of guilt and lowered self-regard, learned over a lifetime, in order to realize a better adjustment. Drescher also shows the importance for the therapist of awareness of similar attitudes and feelings and the way in which they might impact on the therapeutic relationship. The papers in the present special issue reflect on Drescher's contribution and elaborate on several of the issues raised by Drescher's work.</p>
Cohler, B. J. (2000). Psychoanalysis and the Gay Man: Reflections on the Work of Jack Drescher. <i>Gender and Psychoanalysis</i> , 5(3), 199-208.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender	<p>Examines social and psychoanalytical perspectives on how psychological development and clinical intervention as well as social and historical change across generations contribute to concepts of sexuality and sexual orientation. The authors argue that there is little support for assuming that homosexuality has a biological basis. Recognizing the many pathways that lead to same-gender sexual orientation, the authors conclude that the cause is much less important than understanding the meaning of being homosexual. They consider the destructive nature of an often intolerant society that fosters conversion psychotherapy and stress the importance of helping to rebuild a sense of coherence and personal integrity among gay men and women subjected to prejudice from childhood onwards.</p>
Cohler, B. J., & Galatzer-Levy, R. M. (2000). <i>The course of gay and lesbian lives: Social and psychoanalytic perspectives</i> . University of Chicago Press.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	

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Corbett, K. (1996). Homosexual boyhood: Notes on girlyboys. <i>Gender &amp; Psychoanalysis</i> 1:429—461.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, men, boys, masculinity	This essay is an inaugural effort to conceive of homosexual boyhood. It focuses in particular on a subset of homosexual boys, paradoxically called "girlyboys," whose mixed feminine-masculine gender experience moves beyond the conventional categories of masculinity and femininity. These boys have often been cast from the realm of "gender health" through the reluctance of psychologists and psychiatrists to recognize the actuality of gender variance and crossgendered identifications within the domain of mental health. Propelling and commingling with efforts to capture the subjectivity of girlyboys (largely through clinical material) is a discussion of the need for integration in human life. A call is made to retain concepts such as psychic structure and ego integration, and apply them to reimagine psychic developments that are free from the determinisms that psychoanalysts have so readily fallen back upon to account for human development.
D'Ercole, A., & Drescher, J. (2013). <i>Uncoupling convention: Psychoanalytic approaches to same-sex couples and families</i> . Routledge.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	What does it mean to be member of a gay/lesbian couple or family? The contributors to <i>Uncoupling Convention: Psychoanalytic Approaches to Same-Sex Couples and Families</i> address this question by drawing on two cultural movements of the twentieth century: psychoanalysis and the gay/lesbian civil rights movement. Taken together, these traditions provide a framework for understanding, and providing psychotherapeutic assistance to, gay and lesbian patients who present with troubled relationships.
Davies, J. M. (1998). Between the disclosure and foreclosure of erotic transference-countertransference can psychoanalysis find a place for adult sexuality?. <i>Psychoanalytic Dialogues</i> , 8(6), 747-766.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, transference	In this article I explore the concept of a postoedipal adult sexuality and its role in the erotic transference-countertransference processes seen in psychoanalytic treatment. This concept challenges the fundamental assumption that, whenever erotic feelings enter the psychoanalytic space, the analyst always stands in the role of the oedipal parent. It suggests that clinical choices made from within an oedipal model often fail to recognize certain significant developmental changes. An extended clinical example is provided.
Dean, T. (2004). Lacan and queer theory. In J.-M. Rabaté (Ed.), <i>Cambridge companion to Lacan</i> (pp. 238–252). Cambridge: Cambridge University Press.	Book Chapter	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, queer theory	Lacan died before queer theory came into existence, though he surely would have engaged this new discourse - as he engaged so many others - had he lived to know about it. His psychoanalytic critique of ego psychology and of adaptation to social norms shares much in common with queer theory's political critique of social processes of normalization. Indeed, while queer theory traces its intellectual genealogy to Michel Foucault, it can be argued that queer theory actually begins with Freud, specifically, with his theories of polymorphous perversity, infantile sexuality, and the unconscious. Lacan's "return to Freud" involves rediscovering all that is most strange and refractory - all that remains foreign to our normal, commonsensical ways of thinking - about human subjectivity. Thus from an Anglo-American perspective, Lacan makes psychoanalysis look rather queer. By virtue of its flouting norms of all kinds (including norms of intelligibility), Lacanian psychoanalysis may provide handy ammunition for queer theory's critique of what has come to be known as heteronormativity.
Dimen, M. (1995). On "our nature": Prolegomenon to a relational theory of sexuality. In <i>Disorienting Sexuality: Psychoanalytic Reappraisals of Sexual Identities</i> , ed. T. Domenici & R. Lesser, New York: Routledge, 1995, pp. 129—152.	Book Chapter	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	The term "heteronormativity" designates all those ways in which the world makes sense from a heterosexual point of view. It assumes that a complementary relation between the sexes is both a natural arrangement (the way things are) and a cultural ideal (the way things should be). Queer theory analyses how heteronormativity structures the meaningfulness of the social world, thereby enforcing a hierarchy between the normal and the deviant or queer. In its understanding of how the categories of normal and pathological emerge in a mutually constitutive relation, queer theory draws on Foucault's revisionary account of modern power and, more specifically, on Georges Canguilhem's critical histories of nosology.
Downey, J. I., & Friedman, R. C. (1998). Female homosexuality: Classical psychoanalytic theory reconsidered. <i>Journal of the American Psychoanalytic Association</i> , 46(2), 471-506.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, women, female	IN MID-JULY OF 1993, a gay man told a television interviewer that he was glad of Dr. Dean Hamer's finding that, according to the <i>New York Times</i> , "one or several genes located on the bottom half of the ... X chromosome may play a role in predisposing some men toward homosexuality" (Angier 1993). The finding showed, said he, that there's nothing wrong with being gay. His actual words were, "I'm not gay because my parents did anything wrong."
Drescher, J. (1996). A discussion across sexual orientation and gender boundaries: Reflections of a gay male analyst to a heterosexual female analyst. <i>Gender and psychoanalysis</i> , 1(2), 223-237.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	The psychoanalytic theory of female homosexuality occupies an unusual position in modern psychoanalytic thought because it continues to be influenced by models of the mind that have largely been discarded in other areas of psychoanalytic psychology. Psychoanalytic ideas regarding female homosexuality are considered here from an historical perspective. It is suggested that modern psychoanalytic theory about sexual orientation in women must include recent contributions on the psychological development of women, the psychoanalytic psychology of male homosexuality, and relevant extraanalytic observations.
Drescher, J. (1998). I'm your handyman: A history of reparative therapies. <i>Journal of Homosexuality</i> , 36(1), 19-42.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, reparative therapy	The paper discusses the work of a heterosexual female analyst working with gay patients. Historic psychoanalytic perspectives regarding homosexuality are explored and three contemporary psychoanalytic myths are deconstructed. The first myth is that Freud's psychoanalytic theory was "gay affirming" or that he accepted homosexuality on an equal basis with heterosexuality. The second myth is the assignment of responsibility for anti-homosexual trends in psychoanalysis to Freud's early followers in the distant past. The third myth is that anti-homosexual views in recent psychoanalytic history are only limited to marginal individuals in the field. The paper also explores possible transference and countertransference issues that arise when both the therapists and the patient's sexual orientations are considered to be integral parts of the therapeutic encounter.
Drescher, J. (2001). <i>Psychoanalytic therapy and the gay man</i> . Hillsdale, NJ: Analytic Press.	Book	sexuality, homosexuality, gay, sexual orientation, gender	Reparative therapy has come to generically define talking cures that claim to change an individual's homosexual orientation to a heterosexual one. Although other treatment modalities have also promised to "cure" homosexuality, the history of reparative therapies has become inexorably linked with that of psychoanalysis. This paper reviews the history and theoretical assumptions of psychoanalytically-oriented practitioners, beginning with Freud's juvenilization of gay people to the later analysts who pathologized and attempted to change same-sex attractions. The evolution of reparative therapists from medically concerned practitioners into antigay political activists is also discussed. The evolution of one branch of psychoanalytic theory into an antihomosexual political movement illustrates the permeability of boundaries between clinical issues and political ones. In their open support of antigay legislation, reparative therapists have moved from the traditional psychoanalytic center and have been embraced by conservative religious and political forces opposed to homosexuality. In doing so, they have apparently adopted religious organizational practices themselves, preaching dogma and stifling dissent. The increasing marginalization of reparative therapists from the psychoanalytic mainstream illustrates how psychoanalysis per se is neither gay-affirming nor condemning, although psychoanalytic practitioners may fall into either of these categories.
			Do the conventional insights of depth psychology have anything to offer the gay patient? Can contemporary psychoanalytic theory be used to make sense of gay identities in ways that are helpful rather than hurtful, respectful rather than retraumatizing? In <i>Psychoanalytic Therapy and the Gay Man</i> Jack Drescher addresses these very questions as he outlines a therapeutic approach to issues of sexual identity that is informed by traditional therapeutic goals (such as psychological integration and more authentic living) while still respecting, even honoring, variations in sexual orientation.
			Drescher's exploration of the subjectivities of gay men in psychoanalytic psychotherapy is more than a long-overdue corrective to the inadequate and often pathologizing tomes of traditional psychoanalytic writers. It is a vitally human testament to the richly varied inner experiences of gay men. Drescher does not assume that sexual orientation is the entire or even major focus of intensive psychotherapy. But he does argue, passionately and convincingly, that issues of sexual identity - which encompass a spectrum of possibilities for any gay man - must be addressed in an atmosphere of honest encounter that allows not only for exploration of conflict and dissociation but also for restitutive confirmation of the patient's right to be himself.
			Through its abundance of first-person testimony from both clinical and literary sources, <i>Psychoanalytic Therapy and the Gay Man</i> provides the reader with an unforgettable grasp of what it is like to discover that one is gay in our society and then to find the courage and humanity to live with that knowledge. Any mental health professional - regardless of his or her sexual orientation - who wishes to deal therapeutically with gay men will find Drescher's work indispensable. But it will also be compelling reading for anyone seeking psychological insight into gay men's lives and concerns.

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			<p>Although some claim to know what causes either homosexuality or heterosexuality, the origins of human sexual attraction remain an unsolved mystery. In the absence of certain knowledge, theories of etiology seek to provide both explanations and an ontological rationale for the way things are. From another perspective, however, etiological theories can be listened to as narratives that communicate the values of the theorizer.</p> <p>Consider the following: "In the beginning God created man." This etiological story then goes on to relate the subsequent creation of woman. Patriarchal religions have traditionally argued that being first made man the better of the two. Some feminists, however, read the same biblical story as making a case for the later model improving upon the first (de Beauvoir, 1952). Who decides which position is better and which is worse? How does a person's place in the developmental line of an origin story relate to his or her place in a social hierarchy? How does an etiological narrative serve an individual's need for self-definition or a culture's need to define itself? And how do individuals or cultures decide which values are preferred in making these decisions? In the following sampling of homosexuality's etiological theories, this paper explains not only the narratives of immaturity, pathology, and normal variants, but also the morality tales that underlie them as well.</p>
Drescher, J. (2002). Causes and Beccuses: On Etiological Theories of Homosexuality. <i>Ann. Psychoanal.</i> , 30:57-68.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	<p>Since the American Psychiatric Association removed homosexuality from its diagnostic manual in 1973, mainstream mental health organizations have maintained that an individual's sexual orientation should be respected. Reparative therapists, however, argue that homosexuality is always a symptom of mental illness which should be treated. They have further argued that all therapists have an ethical responsibility to refer individuals with antihomosexual religious beliefs to reparative therapists in order to change their sexual identities.</p> <p>This paper argues that such recommendations are unwise because they are derived from a misleadingly narrow reading of ethical guidelines. Rather than an issue regarding ethical patient care, this argument is a reflection of the culture wars surrounding homosexuality. This paper places those struggles in historical context. It examines reparative therapists' pathologizing of and attempts to "cure" or change same sex attractions. Reparative therapists insist on social and traditional gender conformity as a therapeutic goal, and in doing so operate from an essentialist view of antihomosexual morality. Reparative therapies rely upon gender stereotyping that disrespects a patient's same-sex attractions. Furthermore, as some reparative therapists actively support political activities opposed to granting civil rights to lesbians and gay men, these activities raise ethical issues relevant to the entire psychotherapeutic endeavor. Inevitably, the decision about what social status to accord homosexuality is a moral and ethical issue affecting all patients and clinicians.</p>
Drescher, J. (2002). Ethical concerns raised when patients seek to change same-sex attractions. <i>Journal of Gay &amp; Lesbian Psychotherapy</i> , 5(3-4), 181-204.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, conversion therapy	<p>Today the Academy of Psychoanalysis and Dynamic Psychiatry welcomes its gay and lesbian members. Yet at the time of its 1956 founding, organized psychoanalytic attitudes toward homosexuality could be reasonably characterized as hostile. First there was a transition from Freud's early views of homosexuality as immature to later neofreudian theories that pathologized same-sex attractions and behavior. Following the 1973 decision of the American Psychiatric Association to remove homosexuality from the DSM, homosexuality is now more commonly regarded as a normal variant of human sexuality. The history of psychoanalytic attitudes toward homosexuality reinforces the impression that psychoanalytic theories cannot be divorced from the political, cultural, and personal contexts in which they are formulated. This history also shows that analysts can take positions that either facilitate or obstruct tolerance and acceptance.</p>
Drescher, J. (2008). A history of homosexuality and organized psychoanalysis. <i>Journal of the American Academy of Psychoanalysis and Dynamic Psychiatry</i> , 36(3), 443-460.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	<p>For more than half a century, The Group for the Advancement of Psychiatry (GAP) has produced position statements on relevant and controversial psychiatric topics. This latest monograph, <i>Homosexuality and the Mental Health Professions: The Impact of Bias</i>, continues a tradition of timely publications dealing with specific aspects of bias, discrimination, and human sexuality.</p>
Drescher, J. (Ed.). (2013). <i>Homosexuality and the mental health professions: The impact of bias</i> . Routledge.	Book	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	<p>Today the Academy of Psychoanalysis and Dynamic Psychiatry welcomes its gay and lesbian members. Yet at the time of its 1956 founding, organized psychoanalytic attitudes toward homosexuality could be reasonably characterized as hostile. First there was a transition from Freud's early views of homosexuality as immature to later neofreudian theories that pathologized same-sex attractions and behavior. Following the 1973 decision of the American Psychiatric Association to remove homosexuality from the DSM, homosexuality is now more commonly regarded as a normal variant of human sexuality. The history of psychoanalytic attitudes toward homosexuality reinforces the impression that psychoanalytic theories cannot be divorced from the political, cultural, and personal contexts in which they are formulated. This history also shows that analysts can take positions that either facilitate or obstruct tolerance and acceptance.</p>
Drescher, J. (2008). A history of homosexuality and organized psychoanalysis. <i>American Academy of Psychoanalysis and Dynamic Psychiatry</i> , 36(3): 443-460.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	<p>The Mental Health Professions and Homosexuality: International Perspectives examines historical and contemporary attitudes toward homosexuality in the theory and practice of mental health professionals working in Europe and Asia. Edited by two noted authors, educators, and practitioners, Drs. Vittorio Lingiardi and Jack Drescher, the book's unique insights are an important step in keeping pace with current international mental health literature about homosexuality. The Mental Health Professions and Homosexuality addresses the relationship between psychiatric institutions and homosexuality; the history of current theoretical frameworks for thinking about homosexuality; the emergence of an international gay, lesbian, and bisexual psychiatric movement; and how changes in psychoanalytic theory and practice both mirror and are influenced by the changing legal and societal status of homosexuality.</p> <p>The Mental Health Professions and Homosexuality: International Perspectives asks three questions of practitioners working in China, India, Italy, Germany, Switzerland, Finland, Norway, and the United Kingdom: 1) what are the prevailing theoretical models about homosexuality found in professional literature in your country; 2) what is known about the actual clinical experiences of gay and lesbian clients; and 3) what is the status of openly gay and lesbian mental health practitioners in your country? The responses reveal insights on a variety of topics, including:</p> <ul style="list-style-type: none"> <li>the changing views within British psychiatry</li> <li>a survey of German psychoanalytic institutes regarding their admission policies toward gay and lesbian applicants</li> <li>a detailed review of anti-homosexual biases in Italian scientific literature from 1930 to present</li> <li>the struggle for civil rights of the Chinese tongzhi community</li> <li>the emergence of gay and lesbian civil rights in India</li> <li>efforts to open the World Psychiatric Association and the International Psychoanalytical Association to gay and lesbian mental health professionals</li> </ul>
Drescher, J., & Lingardi, V. (2003). <i>The mental health professions and homosexuality: International perspectives</i> (Vol. 7, No. 1-2). CRC Press.	Book	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	<p>The Mental Health Professions and Homosexuality: International Perspectives provides first-hand perspectives on how different cultures have created different ways to view homosexuality and different ways to include—or exclude—gays and lesbians from social and public health policy. The book is an essential resource for psychiatrists, psychologists, psychoanalysts, physicians, social workers, anthropologists, and historians.</p>
DuBose, C. L. (2013). Post-Jungian Psychoanalysis And Images Of The Black Queer Other In Selected Works By Wallace Henry Thurman And Richard Bruce Nugent.	Doctoral Dissertation	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, queer, black, African American, intersection, intersectionality	<p>This dissertation evaluates black queer images in the works of Wallace Thurman and Richard Bruce Nugent and suggests that many of their critiques, novels, and short stories, such as Thurman's <i>The Blacker the Berry</i> (1929) and <i>Infants of the Spring</i> (1932) and Nugent's <i>Gentleman Jigger</i> (1928) and "Smoke, Lilies, and Jade" (1926), show a serious preoccupation with images of the black queer Other. In this study, the black queer Other is defined as a gay, bisexual, or heterosexual person of African descent who is defined as odd, strange, and non-normative; the black queer Other is an odd, strange, and non-normative individual who is ostracized in the black community because their social and/or sexual identities exist outside the standards of acceptable behavior and appearance. Their behavior and appearance disrupt normative social constructions and therefore blur social binaries and fixed identities. In this study, the word "queer" is used in both its pre-modern context as odd, strange, and weird and in its post-modern context as a critique of any person whose behavior or appearance exists outside the confines of the socially normative. The pre-modern use of the word "queer" is a direct corollary to the post-modern use of the word "queer." Furthermore, this dissertation examines connections between images in Thurman's and Nugent's work and the primordial images Carl Jung calls archetypes. This study suggests that Thurman's and Nugent's personally and culturally defined uses of the persona, the shadow figure, and the Self examine images about the black queer Other, explore the relationship between images and black queer complexes, and investigate the construction of positive black queer images within the texts.</p>

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Ellis, M. (2005). Sexual languages/cultural bodies: Transforming psychoanalysis. <i>Psychodynamic Practice</i> , 11(4), 405-415. doi:10.1080/14753630500387375	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, culture	This paper explores what transformation is necessary for a psychoanalytic practice that is sensitive to the languages of lesbian, gay and bisexual identities in their cultural and historical specificity. It draws on phenomenological texts, in particular Merleau-Ponty, the writing of the psychoanalyst Franz Fanon and also of the feminist theorist and novelist, Audre Lorde. It argues for a practice that challenges the dominant language of psychoanalysis with its dualisms of inner/outer, conscious/unconscious, mind/body, and universal notions of drives and mechanisms. The clinical example of the work of women in a therapy workshop entitled 'Am I a Lesbian?' highlights the critical importance of the specificity of language, whether verbal, visual or gestural, and its relation to embodiment in psychotherapy.
Ellis, M. L. (1994). <i>Lesbians, gay men and psychoanalytic training</i> . Free Associations, 4, 501 – 518. London: Free Associations Books.	Book	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	It is no coincidence that while I was engaged in the research for this paper I developed, for the first time, a taste for detective novels. Hot on the trail to discover who is responsible for what can only be described as a 'cover-up', I have found my investigative abilities tested to the full. In what follows I shall describe how my hunt for the culprits led me into a web of intrigue that hovers over consulting rooms in those elegant North London suburbs Islington, Hampstead and Highgate.
Ellis, M. L. (2008). Homophobia is the patient. <i>Psychodynamic Practice</i> , 14(3), 313-324. doi:10.1080/14753630802164412	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, homophobia	Which psychoanalytic and psychoanalytic psychotherapy training organizations do exclude lesbians and gay men from training, and what are their motives? It might appear at first to be relatively straightforward to establish this. We might imagine that a simple question along these lines could be asked of each of the organizations. The claims made for and against the suitability of lesbians and gay men for careers as psychotherapists or psychoanalysts could then be engaged with and debated. However, one of the salient findings which has emerged from my research is that any such clear statements are exceedingly difficult, if not impossible, to extract from several of the major and most influential training institutions.
Friedman, R. 2001. Psychoanalysis and human sexuality. <i>Journal of the American Psychoanalytic Association</i> , 49: 1115–1132.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	This paper draws on psychoanalytic work with a heterosexual woman who struggles with the conscious and unconscious aspects of her homophobia. It reflects on the limitations of the classical psychoanalytic interpretations of phobia as a symptom in the light of contemporary philosophers such as Levinas, Foucault and Butler. It focuses particularly on the connection between anxiety and the relation to the Other.
Friedman, R. C., & Downey, J. I. (2008). <i>Sexual orientation and psychodynamic psychotherapy: Sexual science and clinical practice</i> . Columbia University Press.	Book	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, sexual orientation	The articles in this issue of JAPA address many topics, among them gender identity and gender role development; primary femininity; bisexuality; antihomosexual bias; and the psychological development and adult experience of lesbians and gay men. I begin my discussion by commenting on two areas not discussed in the papers that follow: the importance of late childhood peer relationships for psychosexual development, and the necessity of including brain-mind relationships in psychoanalytic discourse about human sexuality. I then discuss a number of other topics, and emphasize the way in which psychoanalytic thought has been subject to historical/cultural bias that has limited its understanding of human sexuality.
Friedman, R. C., & Downey, J. I. (2016). Psychoanalytic Bias Against Homosexuality: Reflections on the 1970s.	Editorial	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	This book bridges psychoanalytic thought and sexual science. It brings sexuality back to the center of psychoanalysis and shows how important it is for students of human sexuality to understand motives that are often irrational and unconscious. The authors present a new perspective about male and female development, emphasizing the ways in which sexual orientation and homophobia appear early in life. The clinical section of the book focuses on the psychodynamics and treatment of homophobia and internalized homophobia.
Glassgold, J. M., & lasenza, S. (2000). <i>Lesbians and psychoanalysis: Revolutions in theory and practice</i> . Simon and Schuster.	Book	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	All articles in this issue of Psychodynamic Psychiatry deserve editorial comment, however, this being impossible for practical reasons, we have decided to begin a discussion of sex and gender psychology here. Our point of departure is the Shapiro and Pinsky article, "Termination Was Not the End," published in this issue (Shapiro & Pinsky, 2016). In subsequent editorials we will extend this discussion to include bias toward lesbians, bisexual men and women, transgender people, and heterosexual people as well.
Glassgold, J., & lasenza, S. (2014). <i>Lesbians, feminism, and psychoanalysis: The second wave</i> . Routledge.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	Dr. Edith T. Shapiro, a psychiatrist-psychoanalyst, reports the attitudes and feelings she had about a gay patient she treated in the 1970s who seemed to become heterosexual as a result of psychotherapy. This change was viewed as a positive outcome until she learned that, following termination, the patient was probably murdered in a gay bar. Her reminiscences convey a sense of the climate of belief of heterosexual psychotherapists more than 40 years ago. She also expresses regret (even remorse) about a relationship that remained in her mind year after year as she wondered what she might have done differently. In her article she looks back at her young therapeutic self from the perspective of a contemporary psychotherapist in her 70s.

APA Reference	Resource Type	Keywords	Abstract
			<p>Lesbians, Feminism, and Psychoanalysis: The Second Wave examines recent changes in psychoanalysis that have opened the door for new perspectives on same-sex desire. Authors from a variety of disciplines and theoretical orientations combine feminism with psychoanalytic and postmodern theories to celebrate diversity in gender and sexual experience. This collection of lesbian-affirmative writings addresses transference and countertransference, gender subjectivities, privilege and racism, therapist homophobia, and violence in lesbian relationships.</p> <p>In the past decade, psychoanalysis has undergone changes in clinical theory that have led to views on human sexuality that are less focused on what is "normal" and therapy practices that resist attempts to fit individuals into prescribed developmental models. Lesbians, Feminism, and Psychoanalysis presents a variety of backgrounds (psychiatry, psychology, and social work), analytic training (formal institute training, study groups, supervision), and theoretical perspectives (self-psychology, object relations, relational psychoanalysis, feminist theory, queer theory, postmodernism, Lacanian theory) unified by the healing power of psychoanalytically informed theory and practice.</p> <p>The book is divided into three sections—"Community: Personal and Political," "Ongoing Clinical Issues," and "New Thinking on Sexuality and Gender," addressing lesbian tomboy development, the queering of relational psychoanalysis, how attachment theory and intersubjectivity can contribute to newer gender theory, and including: interviews with lesbian psychoanalytic foremothers Joanne Spina, Lee Crespi, and Judy Levitz Dr. Darla Bjork's account of her journey to becoming an openly lesbian therapist contrasting views on transference and countertransference from gay and lesbian therapists and much more!</p> <p>Lesbians, Feminism, and Psychoanalysis: The Second Wave is an essential practical resource for clinicians and a vital classroom tool for academics working in psychology, social work, psychoanalysis, gender and women's studies, queer studies, and lesbian and gay studies.</p>
Hansbury, G., & Bennett, J. L. (2014). Working relationally with LGBT clients in clinical practice: Client and clinician in context. In <i>Relational social work practice with diverse populations</i> (pp. 197-214). Springer, New York, NY.	Book Chapter	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	
Heineman, T. V. (2004). A Boy and Two Mothers: New Variations on an Old Theme or a New Story of Triangulation? <i>Beginning Thoughts on the Psychosexual Development of Children in Nontraditional Families</i> . Psychoanalytic Psychology, 21(1), 99.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, same-sex parents	The author examines the ways in which a psychoanalytic perspective may illuminate the underlying developmental dynamics of children of lesbian parents. Families headed by gay and lesbian parents demand reconsideration of a theory of oedipal development based on heterosexual parents. If triangulation, the move from dyadic to triadic object relationships, depends on 2 primary processes--the child's acceptance of the immutability of generations and the child's recognition that children are excluded from the world of adult sexuality--parental gender or sexual orientation assumes less importance. The emergence of conscience from multifaceted processes of identification is consistent with this view of triangulation as a developmental phase. Children of gay and lesbian parents must be offered theories of healthy development that include them.
Hertzmann, L. (2011). Lesbian and gay couple relationships: When internalized homophobia gets in the way of couple creativity. <i>Psychoanalytic Psychotherapy</i> , 25(4), 346-360.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, homophobia	Many lesbian and gay couples remain cautious in seeking psychoanalytic treatment for their relationship difficulties. The use of psychoanalytic theories, particularly the application of the Oedipus complex to explore homosexuality has been experienced by many as especially damaging. It is regrettable that psychoanalytic theory has too often been used in a restrictive and deterministic way to pathologize sexual orientation. Yet, the concept of the Oedipus complex has also been immensely fruitful for psychoanalysis and remains one of its central tenets. In this paper I use the concept of the Creative Couple, an idea which has evolved from the Oedipus complex, to underpin my thinking in an exploration of some of the issues with which I have observed lesbian and gay couples struggle. One such issue is that of Internalized Homophobia. Using case examples I consider the damage this can cause to lesbian and gay couples, including the sense of paralysis that can pervade both the couple's relationship and the therapy. I reflect on the challenges that internalized homophobia can present for the therapist when manifested in the transference and countertransference, and the need to be aware of the hidden, pernicious ways in which it can interfere with a couple's creativity.
Herzog, D. (2015). What Happened to Psychoanalysis in the Wake of the Sexual Revolution? A Story about the Durability of Homophobia and the Dream of Love, 1950s–2010s. In <i>Sexualities</i> (pp. 33-54). Routledge.	Book Chapter	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	
Hodges, I. (2007). Queer dilemmas: The problem of power in psychotherapeutic and counselling practice. In L. Moon (Ed.), <i>Feeling queer or queer feelings? Radical approaches to counselling sex, sexualities and genders</i> (pp. 7–22). London: Routledge.	Book Chapter	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, queer	
Hodges, I. (2011). Queering psychoanalysis: power, self and identity in psychoanalytic therapy with sexual minority clients. <i>Psychology &amp; Sexuality</i> , 2(1), 29-44. doi:10.1080/19419899.2011.536313	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, queer	In this article I consider whether psychoanalytic psychotherapy can be gay affirmative and ask to what extent is psychoanalytic practice able to incorporate a queer account of heteronormativity in work with sexual minority patients/clients. I discuss the often pathologising vocabulary of psychoanalysis and go on to consider its theoretical use in providing a complex and practical understanding of the oppression of sexual minority persons, along with a model of therapeutic work and Oedipal relations which may contribute to helping sexual minority patients/clients work through the impact of growing up and making a life in a heteronormative culture. Thus, in this article I seek to address the question of how a queering of the foundations of psychoanalytic theory may offer a means of effectively challenging heteronormativity both throughout our wider culture and within psychoanalytic theory and practice itself.
Izzard, S. (2000). Psychoanalytic psychotherapy. In D. Davies & C. Neal (Ed.), <i>Therapeutic perspectives on working with lesbian, gay and bisexual clients</i> (pp. 106–121). Maidenhead: Open University Press.	Book Chapter	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, bisexual	
			<p>Powerful ideological currents, masked as scientific approaches, complicate the scientific study of homosexuality. Regarding the psychoanalytic theory of homosexuality, it is generally accepted that homosexuality cannot be considered as part of the perversions or "paraphilias." In contrast to perversions, homosexuality implies a sexual disposition and set of sexual activities that can be as broad, flexible, and rich as can heterosexual commitment. There does not exist one homosexuality, but a spectrum of homosexual orientations that reflect different psychodynamics, possibly different etiological factors and that range clinically from severe psychopathology to health. The same spectrum, however, may be described for heterosexuality, although idealized, normative formulations regarding heterosexuality are more readily available. If we assume an unconscious, primitive, universal bisexuality, then we may also assume the universal presence of homosexual as well as heterosexual tendencies. From a psychoanalytic perspective, the question of the existence of normal homosexuality as the hypothesis underlying the concept of a spectrum of sexual orientation ranging from the homosexual to the heterosexual with a bisexual intermediate zone may be indirectly evaluated by the study of the psychoanalytic treatment of homosexual patients who do not present significant psychopathology to begin with. The paper goes on to review some dominant psychodynamics that emerge in the psychoanalysis of homosexual patients, and compares them with the corresponding psychodynamics of heterosexual patients. In their clinical work, analysts need to be honestly technically neutral, in the sense of helping the patient to consolidate his or her own sexual identity, with the analyst's total acceptance of that potential freedom of the patient, and an ongoing, self-reflective awareness of the high risk of ideological contamination of the clinical approach in this particular area. This is a task for both heterosexual and homosexual analysts who analyze homosexual patients, analysts whose particular biases might reduce their technical neutrality by either subtly demeaning or subtly idealizing homosexual solutions.</p> <p>In this groundbreaking re-visioning of lesbianism, Magee and Miller transcend a literature that, for decades, has focused on the timeworn and misconceived task of formulating a lesbian-specific psychology. Rather, they focus on a set of interrelated issues of far greater salience in our time: the developmental and psychological consequences of identifying as homosexual and of having lesbian relationships. Their consideration of these issues leads to a rigorous review of major psychoanalytic and biological theories about female homosexuality and a probing examination of current notions of gender identity. These tasks set the stage for Magee and Miller's own model of psychologically mature sexuality between members of the same sex.</p> <p>The developmental and clinical issues taken up in specific chapters of <i>Lesbian Lives</i> include the challenges facing lesbian adolescents; the psychological and social significance of "coming out"; the various meanings and contexts of coming out as a gay or lesbian analyst; the interaction of individual psyche and social context in clinical work with lesbian patients; and the history of homosexual therapists and psychoanalytic training. The chapter on "Bryher," the lesbian-identified life partner of the poet Hilda Doolittle (Freud's patient "H.D."), relying on unpublished documents, is not only a wonderful exemplification of themes developed throughout the work, but an invaluable contribution to psychoanalytic history.</p> <p><i>Lesbian Lives</i> is a heartening sign of the generous scholarship and humane impulse that are transforming psychoanalysis in our time. In writing infused with an experiential immediacy born of personal participation in the stories they tell, Magee and Miller weave a multiplicity of narratives into a fabric of explanation far richer, far more colorful --far truer to lived experience--than anything psychoanalysis has heretofore offered on the subject.</p>
Kernberg, O. 2002. Unresolved issues in the psychoanalytic theory of homosexuality and bisexuality. <i>Journal of Gay and Lesbian Psychotherapy</i> , 6: 8–27.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, bisexual	
Magee, M. & Miller, D. (1996). Sexuality: Lesbian Lives: Psychoanalytic Narratives Old and New. <i>The Analytic Press</i> , Hillsdale, NJ.	Book	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	

APA Reference	Resource Type	Keywords	Abstract
King, M. (2015). Attitudes of therapists and other health professionals towards their LGB patients. <i>International Review of Psychiatry</i> , 27(5), 396-404.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	Lesbian, gay and bisexual people continue to suffer minority stress around the world, but particularly in Africa, the Middle East and Eastern Europe. This anti-homosexual prejudice can enter into the therapist-client relationship and seriously damage the outcome of psychotherapy, particularly in instances where therapists regard their clients' sexuality as contributing to their psychological difficulties. This paper takes an historical perspective to research on the attitudes of professionals who provide talking therapies or other types of psychological support to their clients who are lesbian, gay or bisexual. The nature and origins of prejudice, its effects on LGB clients, and how it might best be addressed are considered. Challenging the ethics and evidence base for treatments that purport to change sexual orientation, as well as asking heterosexual therapists to reflect on their own heteronormative assumptions, are crucial to effecting change and ensuring LGB people are treated equally to their heterosexual counterparts.
Kuchuck, S. (2012). Please (don't) want me: The therapeutic action of male sexual desire in the treatment of heterosexual men. <i>Contemporary psychoanalysis</i> , 48(4), 544-562.	Journal Article	sexuality, homosexuality, sexual orientation, gender, heterosexuality, men	In certain clinical situations, desire and arousal are significant components of the intersubjective field. In these cases, the analyst's wish to bear witness extends to both mind and body. This article will explore the impact of absent, violent, or otherwise unavailable fathers on their heterosexual sons and the resulting longing for male attention, admiration, and love, which often includes a need to be admired physically and romantically in ways their fathers could not provide. When this desire emerges in the treatment, the male analyst who experiences an erotic countertransference response and can manage potential anxiety and shame is in a unique position to provide the patient with these necessary supplies. Two case examples will be considered.
Lebolt, J. (1999). Gay affirmative psychotherapy: A phenomenological study. <i>Clinical Social Work Journal</i> , 27(4), 355-370.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	There is a need for gay and lesbian affirmative psychotherapy in a society in which gay men and lesbians endure prejudice and discrimination. Using a phenomenological model informed by feminist methodology, this study investigated the gay male client's experience of gay affirmative therapy. The participants shared their experiences in in-depth interviews. Phenomenological analysis revealed certain therapist qualities which were experienced as affirmative. Findings showed that with sensitivity, imagination, and experience, the heterosexual therapist can be gay affirmative; the gay therapist may more readily serve as a role model. Results are compared with other research, and recommendations are offered for future inquiry.
Lewes, K. (1989). <i>The psychoanalytic theory of male homosexuality</i> . New York, NY: Meridian.	Book	sexuality, homosexuality, gay, sexual orientation, gender, men	Chronicles the changing psychoanalytic position on male homosexuality, tracing the evolution of psychoanalysis from a humane discipline to a calcified orthodoxy and the emerging disinterest of psychoanalysts in homosexuality
Lewes, K. (2003). Homosexuality, homophobia, and gay-friendly psychoanalysis. In D. Moss (Ed.), <i>Hating in the first person plural: Psychoanalytic essays on racism, homophobia, misogyny, and terror</i> . New York, NY: Other Press.	Book Chapter	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, homophobia	
Lewes, K., Young-Bruehl, E., Roughton, R., Magee, M., & Miller, D. C. (2008). Homosexuality and psychoanalysis I: Historical perspectives. <i>Journal of Gay &amp; Lesbian Mental Health</i> , 12(4), 299-323.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	<p>On May 1, 2004, the Association of Gay and Lesbian Psychiatrists (AGLP), with co-sponsorship from St. Luke's-Roosevelt Medical Center, The Haworth Press, and the William Alanson White Institute, organized an all-day conference in New York City entitled "Homosexuality and Psychoanalysis: New Directions." The proceedings of the first panel focused on Historical Perspectives.</p> <p>The first contributor is Kenneth Lewes, PhD, who discusses the history of the psychoanalytic theory of homosexuality. Lewes reflects on what history says about the psychoanalytic endeavor and our present situation as analysts and as people who are homosexual. He notes that although there is a great deal to celebrate in the dissolution of old prejudices, which represent a dark stain on psychoanalytic history, we still have not understood how such a lapse could have occurred and that until we do, there is a real chance of its recurrence.</p> <p>Elisabeth Young-Bruehl, PhD, begins with some autobiographical remarks about the processes involved in her admission and training as a psychoanalyst. She offers this personal history as part of her generally optimistic assessment of the way psychoanalysts within the American Psychoanalytic Association (APsA) have shifted on the topic of homosexuals and homosexuality in training institutes. In her estimation, the battle within psychoanalysis as a field for training gay people has been won, and attention now needs to turn to the more subtle manifestations of homophobia. She sees the need for a psychoanalytically informed theory of homophobia and outlines her psychoanalytic theory of homophobias.</p> <p>Ralph Roughton, MD, discusses the process of converting homophobic psychoanalysts and their organizations to gay-friendly. He recounts the history of efforts to change attitudes toward homosexuality within both the APsA and the International Psychoanalytic Association (IPA). He notes that adopting a nondiscrimination policy is necessary to enforce fairness and justice, but it is not sufficient to change minds and hearts and to bring acceptance. Both the APsA and the IPA now have such policies; but only the APsA has really accepted openly gay and lesbian psychoanalysts.</p> <p>In a joint presentation, Maggie Magee, MSW, PsyD, and Diana C. Miller, MD, note, "It helps to have a sense of history and a sense of humor if one is lesbian, feminist, and a psychoanalyst." They note that dissociation flourishes when histories, whether institutional or personal, have been marked by trauma. They believe everyone who has been part of the history of psychoanalysis and homosexuality has to fight against such defenses. By remembering together, analysts can diminish their collective and individual dissociations. Toward that end, Magee and Miller present their personal experiences as lesbian mental health professionals seeking analytic training. They then go on to chronicle the gradual emergence, primarily in institutes and organizations that were not affiliated with the APsA or the IPA, of gay and lesbian analysts in the 1980s and 1990s.</p>
Lingiardi, V., & Capozzi, P. (2004). Psychoanalytic attitudes towards homosexuality: An empirical research. <i>International Journal of Psychoanalysis</i> , 85, 137-158	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	Homosexuality is a challenging subject for the psychoanalytic community, which is now rethinking some of its basic theoretical and institutional assumptions. In recent decades psychoanalytic theory has changed, and the classical psychosexual model has been challenged. After a short review of major psychoanalytical theories of homosexuality, the authors focus on the existence of contrasting attitudes towards homosexuality. This plurality of theories and their clinical and institutional consequences stimulated the authors to investigate the relationship between the individual analyst's theoretical model and his/her clinical practice. The authors present the results of empirical research conducted in the Italian psychoanalytic community on the attitude of psychoanalysts towards homosexuality and the implications for cultural, theoretical and institutional issues. A questionnaire was sent to 600 psychoanalysts (206 of which responded), members of the five main Italian psychoanalytic institutions. First, analysts' personal characteristics and preferred theoretical models were investigated. Second, the respondents responded to statements eliciting their theoretical and clinical approach towards homosexuality. Results indicate that: a) cultural and theoretical background influences the analysts' attitudes towards homosexuality more than gender; b) there is a discrepancy between analysts' theoretical position and their clinical practice; and c) IPA institutes are more discriminatory towards homosexual colleagues than are Jungian ones.
Malark, A. (2017). Sexuality, religion, and atheism in psychodynamic treatment. <i>Psychology of Sexual Orientation and Gender Diversity</i> , 4(4), 412.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, religion, atheism	This case study involves psychodynamic treatment with a man raised in an Orthodox Jewish family. Over the course of treatment, the patient came to identify as both bisexual and atheist. Bisexual individuals and individuals whose religious identity differs from their family of origin face unique challenges in asserting their own identities, navigating interpersonal relationships, and integrating past and present experiences to develop a cohesive sense of self. Bisexual individuals can face the difficulty of expressing their desires while interacting with cultural norms that encourage only same-sex or opposite sex eroticism. Sexual minority individuals raised in heterosexist religious communities may face the challenge of establishing their own affirming religious identities while maintaining relationships with family members. Both tasks can necessitate engaging with strongly conflicting thoughts and feelings that can contribute to emotional distress and avoidant behaviors. Individuals may neglect important aspects of their experience, including major aspects of erotic desire, personal identity, or past experiences to minimize distress. Relational psychodynamic psychotherapy offers an intervention that can address these issues and help individuals develop self-affirming, integrated identities. This case study explicitly focuses on the use and exploration of wishes, desires and emotions, the challenging of avoidant behaviors, and the use of the therapist's own affective responses to provide feedback and facilitate dialogue. Through these methods, relational psychodynamic therapy can empower individuals to develop and integrate both spiritual and sexual identities into their lives.
Mallon, G. P. (2009). Knowledge for practice with lesbian, gay, bisexual, and transgender (LGBT) people. In <i>Social work practice with lesbian, gay, bisexual, and transgender people</i> (pp. 23-46). Routledge.	Book Chapter	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, bisexual, transgender	

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			<p>Although the vast majority of LGBT persons are healthy, resilient, and hardy individuals who do not seek social work intervention, some have been or will be clients in social work agencies. <i>Social Work Practice with Lesbian, Gay, Bisexual, and Transgender People</i> is the updated classic text that has expanded its scope to include new content on practice with bisexual and transgender populations—and incorporated this content throughout. This informative book provides a knowledge base of practice that will better prepare students and practitioners for working sensitively, competently, and effectively with LGBT individuals.</p> <p>The text now covers content on LGBT populations as articulated by the National Association of Social Workers (NASW) and the Council on Social Work Education (CSWE). Comprehensive and practical, this unique text discusses the pragmatic aspects of social work with lesbian, gay, bisexual, and transgender people. It will improve and reinforce competent practice with LGBT persons and their families in multiple settings. Chapters focus on important topics such as:</p> <ul style="list-style-type: none"> <li>the profession's core values and ethical principles</li> <li>identifying, analyzing, and resolving ethically challenging practice problems</li> <li>LGBT persons of color—heterosexism, racism, and sexism</li> <li>applying the life model and the stress-coping process</li> <li>the root of conflicts in allegiances and pressures for unity via homogeneity</li> <li>practice with bisexual, transgender, and gender non-conforming persons</li> <li>sexual conversion therapy</li> <li>traditional psychoanalytic notions of lesbian couples</li> <li>the impact of sexual abuse on lesbian couples</li> <li>internalized homophobia, heterocentrism, and gay identity</li> <li>group work practice with the LGBTQ community</li> <li>clinical assessment for families where sexual orientation is an issue</li> <li>LGBT parenting</li> <li>the role of health care</li> <li>and many more!</li> </ul> <p>Complete with a highly detailed appendix of symbols, definitions, and terms, <i>Social Work Practice with Lesbian, Gay, Bisexual, and Transgender People</i>, is an invaluable resource for social workers and mental health professionals as well as for students and educators at all levels of experience.</p>
Mallon, G. P. (2017). <i>Social work practice with lesbian, gay, bisexual, and transgender people</i> . Routledge.	Book	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	
Marcus, B. F., & McNamara, S. (2013). "Strange and Otherwise Unaccountable Actions" Category, Conundrum, and Trans Identities. <i>Journal of the American Psychoanalytic Association</i> , 61(1), 45-66.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, transgender	Despite recognizing that gender identity is a complex compromise formation, psychotherapists struggle to tolerate gender variance. We still tend to favor binary gender identities and clear developmental lines, rather than embracing a stance of subversive curiosity about the variability and fluidity of gender in our patients. When gender identity is fluid or ambiguous, countertransference affective disturbances can arise that meld states of abjection and excitement, challenging theoretical constructs and threatening therapeutic neutrality. Case material from the treatment of a female-to-male trans person is presented from the perspective of the transference-countertransference matrix.
Meyer, W. S. (2013). Part 1: The psychoanalyst and the "homosexual": A long, dark journey into light. <i>Smith College Studies in Social Work</i> , 83(1), 18-35.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	Part 1 of this article describes an emergence from an unenlightened time in American society when mental health professionals deemed people who acted on feelings of same sex attraction "sick" and devised treatments to try and cure them. Ultimately, when political activists and the research community challenged the science and even the ethics of such methods, leading voices within the psychoanalytic community staunchly held on to unscientific views and fought against progressive voices. The results devastated countless lives, and though the psychoanalytic community has since joined the progressives, many individuals are still paying the price for this legacy of intolerance and intransigence. Extensive quotes from multiple sources are used throughout this article to demonstrate the prevalence and pervasiveness of such theories and practices in decades past. In Part 2, I provide the transcript of an extensive interview with a man who recalls the very damaging psychotherapeutic treatment he received over many years.
Milton, M., Coyle, A., & Legg, C. (2005). Countertransference issues in psychotherapy with lesbian and gay clients. <i>European Journal of Psychotherapy &amp; Counselling</i> , 7(3), 181-197.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	This article briefly reviews literature on responses towards same-sex (lesbian and gay) sexualities from psychoanalytic and 'lesbian and gay affirmative' psychotherapeutic perspectives. An analysis is presented of reports of countertransference reactions to lesbian and gay clients, obtained from interviews with fourteen psychotherapists who work in a lesbian and gay affirmative manner and eighteen clients who had received affirmative psychotherapy. Data were subjected to grounded analysis. Participants consistently attended to the thoughts, feelings and values that therapists held in relation to lesbian and gay clients and how these affected the meanings and practices available to them. These were linked with the therapist's sexual identity among other factors. Negative countertransference reactions were regarded as potentially occurring among heterosexual and lesbian and gay therapists and were seen as arising from therapists' conscious and unconscious fears about same-sex sexualities. These findings indicate a need to continue debating these issues more widely in the professional arena.
Mitchell, G. (2012). The development of psychoanalytic understandings of male homosexuality: moving beyond pathology. PPSA Mervin Glasser Postgraduate Student Prize Winner. <i>Psycho-analytic Psychotherapy in South Africa</i> , 20(1), 1-32.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, men, male sexuality	This paper investigates the psychoanalytic theories of male homosexuality at our disposal, with particular focus on the oedipal stage of development. Responding to the question of whether one ought to retain the Oedipus complex as a central organising concept in the psychosexual development of the male homosexual, or whether to discard it and develop new theory, the paper argues that reconceptualisation of theory is necessary, while still retaining Oedipus as a central organising concept. Although contemporary psychoanalytic theorising has gone some way towards achieving this reconceptualisation, there has been no thorough research into the difficult terrain that the homosexual boy must traverse in order to successfully negotiate the oedipal stage of development. The paper uses clinical material to illustrate non-pathologising contemporary psychoanalytic theories of male homosexuality, while also highlighting relevant issues that require further investigation and conceptual elaboration.
Mitchell, S. 1978. Psychodynamics, homosexuality, and the question of pathology. <i>Psychiatry</i> , 41: 254-263.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	Argues that a persistent polarity has existed among theories concerning the origins and the nature of preferred homosexuality. One major group of theories, including most psychoanalytic approaches, stresses early developmental contributions and views homosexuality as psychopathological—a deviation from healthy and fully mature living. The other major group of theories assumes homosexuality not to be psychopathological and views it as either a spontaneous expression of a natural, polymorphous sexuality, or as one possible outcome of social conditioning. Common to both groups of theories is the shared assumption that psychodynamic contributions and etiology imply pathology—a psychodynamic dimension is either accepted and pathology is assumed, or pathology is denied and any possible psychodynamic contribution is debunked. The notion that psychodynamic causes and contributions imply pathology is a historical artifact deriving from Freud's original libidinal fixation theory of neurosis. Such an assumption is inconsistent with a more contemporary psychodynamic understanding of human experience and several important psychoanalytic principles. The manner in which this assumption has been responsible for miscommunication among contributions in psychoanalytic, sociological, and political literature is explored, including the presumption of pathology that is built into the very language and choice of metaphors employed in psychoanalytic discussions of homosexuality. An alternative conceptual approach is suggested.
Mitchell, S. 2002. The psychoanalytic treatment of homosexuality: Some technical considerations. <i>Studies in Gender and Sexuality</i> , 3: 3-21.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	Appraises the directive-suggestive approach that has dominated the treatment of homosexuality. It is demonstrated that this approach rests on unproven presuppositions, a conceptual unclarity concerning the nature of activity and passivity, and an overvaluing of behavioral alterations at the expense of internal structural factors. It is suggested that behavioral changes obtained through such an approach are the result of interplay between compliance and defiance in the transference. The implications of the failure to deal adequately in the transference are discussed. The possibility that this approach functions as a defense against homosexual themes in the countertransference is also considered. These issues are illustrated in a presentation of the analytic treatment of a patient who, in a previous analysis, had renounced an exclusively homosexual orientation. An examination of the directive-suggestive approach to the psychoanalytic treatment of homosexuality opens up important questions concerning the nature of influence with respect to psychoanalytic inquiry in general.

APA Reference	Resource Type	Keywords	Abstract
Nobus, D. (2002). Symptom and society: A clinical challenge for contemporary psychoanalysis. <i>Modern Psychoanalysis</i> , 27(2), 179.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	The decline of the paternal function has often been used by social scientists and health professionals as an explanation for the occurrence of crippling psychosocial symptoms such as juvenile delinquency, drug abuse, racism and vandalism. Emboldened by Jacques Lacan's emphasis on the Name-of-the-Father as the stabilizing principle of the symbolic order, psychoanalysts in Europe have recently resurrected this theme in order to take issue with explicit changes in public policy making and more insidious modifications in social living conditions. In arguing for the maintenance of the symbolic father function, against alternative kinship patterns, psychoanalysts have thereby echoed the voices of neo-conservative, right-wing ideologists in their campaign for the restoration of the nuclear family. Yet the history of fatherlessness within twentieth century discursive practices shows that there is no evidence whatsoever for the causal link between the paternal function and psychosocial stability. Drawing on Derrida's deconstruction of Fukuyama's social optimism in <i>The End of History</i> it is demonstrated that the spectre of fatherlessness, whether conjured up within social theory or within psychoanalysis, reflects a severe crisis in knowledge within existing ideologies of meaning and serves the purpose of securing an epistemological status quo.
Petersen, A. (2003). Research on men and masculinities: Some implications of recent theory for future work. <i>Men and Masculinities</i> , 6(1), 54-69.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, men, masculinity	This article offers some reflections on the challenges posed by recent trends in social theory to the field of masculinity studies. The postmodern/poststructural turn in theory has led to a reappraisal of basic concepts in many fields of research and opened up new areas for investigation. The article outlines the relevance of this work for masculinity studies and draws some implications for the future development of the field. If scholars are to effectively challenge the power relations of gender, race, and sexuality, it is important that they critically examine the discursive frameworks that shape the fabrication of concepts, the definition of problems, and the formulation of research questions. The article concludes by proposing a revised and broadened agenda for research on men and masculinities, which pays greater attention to the politics of knowledge and makes greater use of historical methods to analyze power relations and the social constructions of masculine identity and the male body.
Phillips, S.H. (2002). The Overstimulation of Everyday Life: II. Male Homosexuality, Countertransference, and Psychoanalytic Treatment. <i>Ann. Psychoanal.</i> , 30:131-145.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, men, male sexuality	In Part I, I asserted that everyday life within Western, heterosexual culture is overstimulating for the homosexual boy. Certain common child-rearing practices and regular school activities—all based on implicit heterosexual norms—surround the homosexually inclined boy in an atmosphere of sexual overstimulation that affects his development, symptom formation, and adult sexual adaptation. I only discovered this when I began to look more carefully at the adolescent longing of some homosexual boys for heterosexual boys so frequently reported in the analyses and psychotherapies of gay men. I explored the common finding in psychoanalytic work with my adult gay male patients that they described one or more experiences during midadolescence of falling in love with and pining away for heterosexual adolescent boys.  I acknowledged in Part I somewhat of a paradox in referring to sexual overstimulation as being "everyday." The central case presentation in Part I of a gay man who grew up from early childhood into adolescence sharing a family bed with his younger brother is hardly a universal or "everyday" experience. One might even call it the sexual overstimulation of overcrowded family life. Yet on the other hand, the analytic literature is so accustomed to associating sexual overstimulation with the extreme cases of brutal molestation that Shengold (1967) described in his classic paper on rat people that the case in Part I, which did not involve any molestation, seemed quotidian by comparison. There was another way in which the sexual overstimulation of everyday life seemed an apt description of my subject matter.
Rapoport, E. (2009). Bisexuality in psychoanalytic theory: Interpreting the resistance. <i>Journal of Bisexuality</i> , 9(3-4), 279-295.	Journal Article	sexuality, homosexuality, sexual orientation, gender, bisexuality	This article discusses the evolution (or lack thereof) of the Freudian concept of bisexuality in psychoanalytic theory. The author addresses issues such as the sustained legacy, in psychoanalytic thought, of conflating biological sex, sexual orientation and gender identity (particularly with respect to bisexuality), portrayals of bisexual desire as fantastic/impossible and the linking of bisexuality with hysteria. Conceptualizations of bisexuality as an immature, primordial state of being are also addressed. The author further comments on the unfortunate tendency of the contemporary, queer-theory-inspired psychoanalytic authors, while critiquing the rigid traditional notions of sexual identity and object choice and advocating for "fluidity," to bypass/omit bisexuality altogether. It is suggested that at present, bisexuality is either pathologized or rendered invisible in most psychoanalytic discourses, and that for this situation to change, bisexual voices will need to make themselves heard from within the psychoanalytic establishment, critiquing the theory on its own premises and offering viable alternative conceptualizations. These will need to include a psychoanalytic theory of bisexuality the author defines as experience-near.
Reed, K. (2002). Listening to themes in a review of psychoanalytic literature about lesbianism. <i>Psychoanalytic Inquiry</i> , 22(2), 229-258.	Journal Article	sexuality, homosexuality, sexual orientation, gender, lesbian, women	Using the bibliography of the Committee on Homosexuality of the American Psychoanalytic Association as a resource, a wide review of the psychoanalytic literature on lesbianism and bisexuality in women was undertaken. An evolution in theory, over time, was observed in the writing by authors more familiar to most analysts. A second group of less widely known writers has also written extensively on the subject. This chapter focuses on the predominant, recurring themes found in the second body of work. These themes include: separating the concepts of gender identity and object choice; reexamining assumptions about developmental pathways; fluidity in object choice in women; dilemmas in lesbian experience; and treatment issues. Dilemmas include feeling different, coming out, relationship patterns, and decisions about parenting. Similarities between the ideas found in the two bodies of work are noted.
Roughton, R. E. (2002). Rethinking homosexuality: What it teaches us about psychoanalysis. <i>Journal of the American Psychoanalytic Association</i> , 50(3), 733-763.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	This presentation, written ten years after the American Psychoanalytic Association adopted a nondiscrimination policy with regard to sexual orientation, discusses the evolving relationship between psychoanalysis and homosexuality. The paper is in three sections: (1) the process of policy change and the overturning of injustice; (2) the excursion after Freud's death into analytic bias and extreme pathologizing of homosexuality, the struggle to overcome those distortions, and the lessons to be learned from this history; and (3) the search, in the coming decade, for new understanding of homosexuality and all aspects of sexuality.
Rubinstein, G. (2012). P-693 - Internalized homophobia from a psychodynamic perspective: a case of identification with the aggressor? <i>European Psychiatry</i> , 27(1), 1. <a href="https://doi.org/10.1016/S0924-9338(12)74860-5">https://doi.org/10.1016/S0924-9338(12)74860-5</a>	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, homophobia	The physical, as well as romantic, attraction of homosexual male youth and adults to their heterosexual counterparts is quite common, especially during adolescence, when the importance of peer group, consisting mainly of heterosexual male adolescents, plays a major role in youth rebellion. Heterosexual men continue to be objects of passion for homosexual men during adulthood, whereas studies consistently demonstrate the negative attitudes held by heterosexual men toward their homosexual counterparts. This article attempts to examine whether this attraction of gay to straight men merely expresses an admiration to the ideal of masculinity presented by straight men or also some difficulty to accept homosexual orientation and internalization of homophobia, typical to straight men. Anna Freud's identification with the Aggressor is the core defense mechanism of this discussion and its role in the attraction of gay men to their straight counterparts is psychoanalytically examined. It is suggested that understanding this mechanism consists an essential part of affirmative psychodynamic therapy, targeted at helping gay patients to peacefully accept their different sexual orientation. This challenge sharply contrasts the dark era of misusing psychoanalytic principles for the sake of pathologizing male homosexuality.
Russell, J. D., Jones, R. A., Barclay, K., & Anderson, M. (2008). Managing transference and countertransference in the treatment of gay, lesbian and bisexual survivors of childhood sexual abuse. <i>Journal of Gay &amp; Lesbian Mental Health</i> , 12(3), 227-243.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, bisexual, sexual abuse	Gay, lesbian and bisexual (GLB) survivors of childhood sexual abuse must endure the detrimental intrapsychic and interpersonal effects of the traumatic abuse as well as societal intolerance and discrimination related to their core identity. The adverse psychological effects of the sexual abuse and specific developmental issues related to a homosexual orientation may be additive in terms of the deleterious impact on the survivor's interpersonal functioning. The relational difficulties these individuals experience will inevitably manifest themselves in the therapeutic relationship via the transference-countertransference matrix. Issues such as shame, trust, and boundaries are some of the clinical themes that may be particularly relevant with this population of survivors. The authors suggest some therapeutic intervention within the context of potential transference-countertransference paradigms.
Ryan, J. (2001). Can psychoanalysis understand homophobia: Resistance in the clinic. In T. Dean & C. Lane (Eds.), <i>Homosexuality and psychoanalysis</i> (pp. 307-321). London: University of Chicago Press	Book Chapter	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, homophobia	
Ryan, J. (2002, June). <i>Where now? Recent thinking on psychoanalysis and homosexuality. Paper presented to the WTC and Freud Museum Conference, "Women Today", London, UK. Retrieved from www.the-site.org.uk</i>	Online Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	
Ryden, J., & Loewenthal, D. (2001). Psychotherapy for lesbians: the influence of therapist sexuality. <i>Counseling and Psychotherapy Research</i> , 1(1), 42-52.	Journal Article	sexuality, homosexuality, sexual orientation, gender, lesbian, women	This study explored the influence of therapist sexuality upon lesbian experiences of therapy, and particularly the influence of marginal and dominant discourses within the process. It is argued that explorations of discourses of sexuality should be a necessary feature of a psychotherapist's training. A postmodern feminist methodology — Bungay and Keddy's adaptation of Reinharz's experiential analysis — was used in the study. This method involved triangulation of interview, literature analysis and reflective diary methods, with analysis drawing upon a discourse analytic perspective. Two sites of contradiction were explored, indicating the possible emergence of resistant lesbian discourses against the dominant patriarchal, heterosexist and homophobic discourses. The study illustrates the discursive and contextual nature of psychotherapy with lesbians.
Sand, S. (2017). How Contemporary Psychoanalysis Contributes to LGBT Psychology: Examining and Addressing Gender Fluidity and Diversity as We Slide toward 21st-Century Transformations. <i>LGBT Psychology and Mental Health: Emerging Research and Advances</i> , 69.	Book Chapter	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	



APA Reference	Resource Type	Keywords	Abstract
			<p>For some time, well-established propositions and forms of argument in the humanities and social sciences have been undergoing critical reappraisal. Strong arguments have been advanced against much of this received wisdom, claiming that it is replete with ideological precommitments, cultural narrowness, ahistorical perspectives, inconclusiveness, and self-contradiction. Meanwhile, pluralistic and antifoundational arguments have been gaining in persuasiveness and acceptance.</p> <p>In many instances feminists have been showing how pervasive prejudice against women, based on the kind of thinking that is now in serious question, has insinuated itself into the canon in each of these fields of study. As part of this project, they have shown that the traditional and universalized psychoanalytic conceptions of normal and pathological development are biased in favor of men in that, tacitly and sometimes openly, they endorse conventional ideas of masculinity and femininity. Thus, in this major area of human desire, conflict, and forms of human relatedness, psychoanalysts have not consistently lived up to their ideals of sustained curiosity and openmindedness. Instead, they have presented moral value judgments as facts of nature, objective findings, or inevitable assumptions and conclusions, as though all their prejudiced assertions have been based on sound reality testing, rational inference, and biological sophistication.</p>
Schafer, R. (2002). On male nonnormative sexuality and perversion in psychoanalytic discourse. <i>The Annual of Psychoanalysis</i> .	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, men, male, non-normative	Phallicentrism in psychoanalysis has already been discussed at length from within psychoanalysis. I have made a few contributions to this literature (Schafer, 1974, 1978, 1992b, 1993, 2001). A comparable upsurge has been taking place in the area of gay and lesbian studies (Abelove, Barale, and Halperin, 1993; Dominici and Lesser, 1995).
Schuker, E. (1996). Toward further analytic understanding of lesbian patients. <i>Journal of the American Psychoanalytic Association</i> , 44, 485-506.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	Psychoanalytic understanding of lesbianism has been excessively welded to unitary dynamic and etiologic themes, while actual dynamics vary among lesbian patients. Clinical material will illustrate this variety. Limitations in past theories and countertransference issues will be discussed. It is proposed that dynamics in lesbian patients should not be confused with pathology, and that an object choice originally embedded in conflict can become secondarily autonomous or remain fluid.
Schwartz, A. E. (2003). A Place of Recognition: Commentary on a Case Report (Gay Patient-Gay Therapist). In <i>Psychotherapy with gay men and lesbians: Contemporary dynamic approaches</i> , 29.	Book Chapter	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	
			Sexual Subjects, a psychoanalytic book informed by gender theory, queer theory and feminism, addresses the tensions inherent in writing about lesbians and sexuality in the postmodern age.
Schwartz, A. E. (2013). <i>Sexual subjects: Lesbians, gender and psychoanalysis</i> . Routledge.	Book	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	Adria Schwartz masterfully intertwines clinical anecdotes with engaging theoretical questions that examine the construction of important categories of identity—woman, feminist, mother, lesbian, and homo/hetero/bisexual. Schwartz also addresses specific issues which are problematic but nonetheless meaningful to self-identified lesbians such as roles in gender play, lesbian “bed death,” and raising non-traditional families. Written from a psychoanalytic and postmodern perspective, this book is a significant contribution to the work done on the conceptualization of lesbian sexuality and identity.
Schwartz, D. (1995). Current psychoanalytic discourses on sexuality: Tripping over the body. In <i>Disorienting Sexuality: Psychoanalytic Reappraisals of Sexual Identities</i> , ed. T. Domenici & R. Lesser. New York: Routledge, 1995, pp. 115—148.	Book Chapter	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	
Scott, R.L. (Producer/Writer/Narrator). (1995/2005). "Psychotherapy with Gay and Lesbian Clients" (Seven program educational video series). Buendia Productions. Program 1: "Historical Perspective" Program 2: "Individual Assessment and Psychotherapy" Program 3: "Relationship, Family and Couples Counseling" Program 4: "The Coming Out Process" Program 5: "The Bisexual Experience" Program 6: "Diversity and Multiple Identities" Program 7: "Sexual Minority Adolescents"	Film series	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	
			According to the popular imagination, psychoanalysis is about men wanting to sleep with their mothers and women wanting penises. Sexuality: Psychoanalytic Perspectives tells a different story about what has happened to sex in psychoanalysis over the past century. In the book, a range of distinguished contributors challenge the view that sexuality is nothing other than historically and culturally determined. Introducing the ideas of sexuality from the viewpoint of a number of theoretical schools, they then go on to offer contemporary psychoanalytic views of * Sexuality in childhood * Female and male sexuality (heterosexual and homosexual) * Sexual perversions Sexuality: Psychoanalytic Perspectives is a comprehensive introduction to the subject, covering its development over the last 100 years, and bringing it up to date for the 21st century. The book will make enlightening and essential reading for both professional and students involved in psychoanalysis, psychotherapy and counselling.
Harding, C. (Ed.). (2001). <i>Sexuality: psychoanalytic perspectives</i> . Psychology Press.	Book	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	
			Contemporary psychoanalytic literature places less emphasis than its classical counterpart on sexuality in explaining human motivation. However, up until now no methodical research has been done on the status of sexuality in clinical work. We report on a qualitative interview study that examined the status of sexuality in psychoanalytically oriented psychotherapy (n = 10). We studied the extent to which therapists used sexual factors to explain patient behavior. To what extent were sexual themes dominant in the treatment, what importance did therapists attach to them, and what factors affected their place in therapy? The data gathered from the investigation were related to theoretical thinking on the marginalization of sexuality in psychoanalytic theory and practice. On the basis of the investigation, we describe four factors that affect the status of sexual themes in therapy: the extent of the belief in the centrality of sexuality in human motivation, the level of expressiveness of therapy, the narrowing of the concept of sexuality and the separation between sexuality and intimacy, and the tendency to avoid sexual issues because of the discomfort their discussion causes to patient or therapist. (PsycINFO Database Record (c) 2016 APA, all rights reserved)
Shalev, O., & Yerushalmi, H. (2009). Status of sexuality in contemporary psychoanalytic psychotherapy as reported by therapists. <i>Psychoanalytic Psychology</i> , 26(4), 343-361. <a href="http://dx.doi.org/10.1037/a0017719">http://dx.doi.org/10.1037/a0017719</a>	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	In response to political, technological, and sociocultural changes, the family unit built around a mother and father who are married to each other has been joined in recent decades by a range of other models, including, among others, male same-sex families. These families challenge the narratives of classic psychoanalysis, which relate explicitly to the traditional model. This article examines the potential for conflict and the possibility of coexistence between male same-sex families and basic psychoanalytic concepts such as Oedipus complex, identification with the same-sex parent, the good-enough mother, and primary maternal preoccupation. It adopts a postmodern perspective and makes use of clinical vignettes. This article also considers the clinical implications that may result from the encounter between male same-sex parents and therapists relying on the orthodox interpretation of classic concepts. These include the influence of a therapist's conscious or subconscious beliefs regarding the desired family model, which are derived from a set of internalized attitudes and fantasies, social and professional socialization, theoretical interpretations of psychoanalytic concepts, and so on. This article calls for further exploration of the applicability of classic psychoanalytic concepts to other types of new families, such as female same-sex parents and single-parent families.
Shenkman, G. (2016). Classic psychoanalysis and male same-sex parents: A reexamination of basic concepts. <i>Psychoanalytic Psychology</i> , 33(4), 585.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, male, men	
			Describing in detail her analytic treatment of eight female homosexuals with common symptoms of incomplete body image and unconscious denial of differences between the sexes, Siegel details the recurring treatment phases that typified their analyses and offers formulations based on both ego-developmental and object-relational perspectives. She candidly describes the countertransference issues that entered into the treatment of these women and examines basic societal assumptions about sexuality that are imprinted on the analyst.
Siegel, E. V. (2013). <i>Female homosexuality: Choice without volition</i> . Routledge.	Book	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, women, female	

APA Reference	Resource Type	Keywords	Abstract
Silverman, L. H., Kwawer, J. S., Wolitzky, C., & Coron, M. (1973). An experimental study of aspects of the psychoanalytic theory of male homosexuality. <i>Journal of Abnormal Psychology</i> , 82(1), 178.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, male, men	Tested psychoanalytic dynamic propositions through the subliminal exposure of drive-related stimuli, using 2 groups of 36 male homosexuals and heterosexuals (mean age = 30 yrs). On the basis of both psychoanalytic clinical reports and the results of preliminary investigation, it was hypothesized that male homosexuals would show an intensification of homosexual-related reactions after the subliminal presentation of an "incest stimulus," and a decrease in such reactions after the subliminal exposure of a "symbiosis stimulus." It was found that for homosexuals, on a "sexual feelings assessment," the incest stimulus intensified "homosexual orientation." On a Rorschach-type task, the symbiosis condition led to a decrease in a "threat index." Neither of these results was found for heterosexuals. Findings lend support to (a) psychoanalytic propositions linking homosexuality in males to conflict over incestuous wishes and (b) the proposition supported by a number of earlier experimental studies that the stimulation of a fantasy of symbiotic gratification has a "therapeutic effect" on individuals in various psychiatric syndrome groupings.
Thomas, C. (2008). <i>Masculinity, psychoanalysis, straight queer theory: Essays on abjection in literature, mass culture, and film</i> . Springer.	Journal Article	sexuality, homosexuality, sexual orientation, gender, straight, heterosexual, masculinity	Using Lacanian psychoanalysis and queer theory to explore the unstable relationship between heterosexual masculine identity and cultural representation, this book examines the ways straight men are queered and abjected in literature, theory, and film.
Twomey, D. (2003). British psychoanalytic attitudes towards homosexuality. In V. Lingiardi, & J. Drescher (Eds.), <i>The mental health professions and homosexuality: International perspectives</i> . New York: The Haworth Press.	Book Chapter	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, British, culture	This paper describes the attitudes of British Psychoanalysis toward homosexuality, starting from the time of Ernest Jones to the present day. It traces the development of psychoanalytic theory from its total pathologising of all expressions of homosexuality towards a more questioning and non-pathologising formulation. The article illustrates how changes in psychoanalytic theory and practice both mirror and are influenced by the changing legal and societal status of homosexuality in the United Kingdom. Although openly gay and lesbian candidates are beginning to be accepted into psychoanalytic training, the continued existence of antihomosexual prejudice and bias suggest an ongoing need for continuing education and concern.
Vaughan, S. C. (1998). Psychoanalytic and biological perspectives on lesbian patients: Why developmental themes are more important in psychotherapy. <i>Harvard review of psychiatry</i> , 6(3), 160-164.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	During the feminist and gay rights movements of the 1970s, lesbians began to cohere as a sociopolitical group in previously unknown ways. Yet lesbian issues remained in the shadows within both movements. Feminists did not want to be regarded and potentially dismissed as predominantly lesbian by their largely heterosexual audience. Within the gay rights movement, the emergence of the acquired immune deficiency syndrome (AIDS) crisis necessarily focused the political dialogue on the health concerns of gay men. Today lesbian lives are becoming evident on Main Street as figures such as Ellen DeGeneres begin to appear in living rooms across America. These recent advances have not occurred without significant backlash by the religious Right, which has characterized the wishes of gay men and lesbians to love, work, and play free of discrimination as a demand for "special rights." Amidst the polarized political debates and the growing societal presence of lesbians, many mental health practitioners wonder what they need to understand or know to work effectively with their lesbian patients. This paper describes two perspectives on lesbians—the psychoanalytic and the biological—and addresses how each perspective can affect clinical work. In addition, it offers a new perspective on common themes in lesbian development, designed to inform clinicians working with lesbian patients in psychotherapy.
Weegmann, M. (2007). Group Analysis and homosexuality: indifference or hostility?. <i>Group Analysis</i> , 40(1), 59-76.	Journal Article	sexuality, homosexuality, gay, sexual orientation, gender, lesbian	This article explores psychoanalytic attitudes to homosexuality and uses the concept of social unconscious as an aid. Group-analytic silences around the subject are explored and clinical material presented to show a more affirmative stance.
Williams, K. (2016). Early Relational Experiences and Poor Psychological and Social Outcomes as Mediated by Internalized Heterosexism in Sexual Minority Women: Illustration of a Theoretical Model.	Doctoral Dissertation	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, women, female, internalized heterosexism	
Worthington, A. (2011). Female homosexuality: psychoanalysis and queer theory (Doctoral dissertation, Middlesex University).	Doctoral Dissertation	sexuality, homosexuality, gay, sexual orientation, gender, lesbian, women, female	My thesis is that psychoanalytic discourse always characterises homosexual women as masculine. I evidence this through an examination of published psychoanalytic case histories of female homosexuals from 1920 to the present day. Informed by Foucault's genealogical methodology, I propose that this characterisation constitutes an —unconscious rule, which transcends the differences between the various schools of psychoanalysis, and which has remained constant throughout its history and impervious to the challenges and critiques of its theory and practice. Since the late 1980s, the most recent critical engagement with psychoanalysis has come from queer theory. I argue that, despite the apparent promise of this engagement, queer theory, like psychoanalysis, is subjected to the same —rule: lesbians are masculine. Some have claimed that the topic of female homosexuality has been neglected by psychoanalysts. I dispute this idea, and through an examination of published clinical case histories I provide evidence of its sustained engagement with the topic. Feminist commentators have pointed to the elision of the feminine in psychoanalytic discourse. Queer theory has challenged feminism, which, it claims, neglected the specificity of the experience of homosexual women. Again through an examination of published clinical material, I investigate the specificity of female homosexuality as conceptualised by psychoanalytic practitioners. I re-read the debate of 1920s-30s within psychoanalysis, commonly referred to as the debate on feminine sexuality, proposing that it would be more accurate to describe this as a debate on the question of female (homo)sexuality. While it is claimed in the literature that the debate concluded with the outbreak of WW2, my investigation of published case histories demonstrates that this was not the case. My pursuit of the debate through a reading of published case histories follows a particular trajectory of the revisions and departures from Freud, which I characterise as the Anglo-American school. The literature on the topic identifies only one conceptualisation of female homosexuality in Freud's work, informed by Freud's only published case history of a female homosexual (1920). It is my contention that Freud theorized female homosexuality in three ways, all of which represent an Oedipal solution. I examine queer theory's engagement with psychoanalysis and identify two strands to that engagement. Firstly, queer theory restores psychoanalysis as a radical project, which proffers an analysis of sex and sexed subjectivity that is not complementary and biologically explained, and not in the service of (re)production. Secondly, I identify a queer mirroring of psychoanalyses' elision of the specificities of feminine (homo)sexualities, which logically cannot exist within queer discourse. Finally, I examine the effects of queer theory on the psychoanalytic clinic of female homosexuality. Two contradictory effects are proposed. On the one hand, a greater interest in the topic of female homosexuality can be detected, countering what is deemed to be the prevailing pathologising view of psychoanalytic thinking about female homosexuality. On the other, female homosexuality is marginalized, by less privilege being given to the object choice and the unconscious fantasies of the patients discussed by comparison with the work published by Freud and his contemporaries. Nonetheless, although less explicit in some published work, the —unconscious rule remains in place.