

of archaic narcissism. This kind of male-model scientific denigration of the emotional and relational aspects of human experience is something to which numerous contemporary theorists of object relations, gender, and intersubjectivity have taken great exception.

In Conclusion, *Delusions of Everyday Life* certainly achieves Shengold's modest wish, embodied in his introductory citation of the comment of an admiring colleague: "You have reminded us of what we already know." It is an eloquent statement of the power of archaic unconscious processes to promote stereotypy in adult life. But along with, and undifferentiated from, his beneficial reminders, Shengold has uncritically re-presented much that we already know but need to rethink and discard or revise.

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REACHING ACROSS THE BOUNDARIES OF CULTURE AND CLASS:
WIDENING THE SCOPE OF PSYCHOTHERAPY. Edited by *Rose Marie
Perez-Foster, Michael Moskowitz, and Rafael Art Javier.*
Northvale, NJ: Jason Aronson, 1996, 275 pp.

Reaching across the Boundaries of Culture and Class is a significant and, in many ways, groundbreaking study. The thirteen essays the book comprises are written by analysts working from within a broadly relational perspective. Each of the authors raises important questions about psychoanalytic practice. All focus on the tendency of analytic theory and technique to neglect social, cultural, and racial issues. As both corrective and critique, the book situates psychoanalysis within the multi-cultural matrix of the contemporary world.

The central thesis of this volume is that psychoanalysis is itself a cultural practice constituted by a set of values that may differ from those held by other groups within our pluralistic society. Rather than treat these differences as markers of deficiency or defect, the authors argue passionately that psychoanalytic practitioners must recognize that such assessments represent only one worldview and do not take into account the lived

realities of multicultural patients. From this perspective, although the authors believe that psychoanalysis has much to offer persons from a wide range of racial, cultural, and socioeconomic groups, they contend that it must open itself to new learning by taking seriously—and not reductively—the diversity of psychic life that exists outside of Euro-American conventions. The book in this respect is a call to arms for psychoanalysts to reconsider and reconfigure clinical theory and practice for a contemporary world in which patients and analysts can no longer be assumed to be white or to necessarily share the same values.

Reaching across the Boundaries of Culture and Class is divided into three sections. The first set of contributions—“Fundamental Issues”—is directed at elucidating the socially constructed and contingent nature of psychoanalytic theorizing. Two essays (by Perez-Foster et al. and Rendon) address the cultural embeddedness of analytic propositions and describe the process by which American cultural ideals (e.g., self-sufficiency, assertive independence, and self-actualization) have come to constitute the ideal psychoanalytic self. Moskowitz considers the local issue of what we might term *psychoanalytic culture*. He explores the potential that psychoanalysis has for social action and shows how infighting between different analytic schools has limited the effectiveness of psychoanalysis as an agent for social change.

These essays as a whole introduce a more specific critique of the universalizing essentialism that has prevailed in most forms of classical psychoanalysis and that is still to be found in some contemporary formulations. A deconstructive method is applied to the construct of the self-contained individual who has been the subject of most psychoanalytic theorizing. This issue is taken up most succinctly in Roland’s “How Universal Is the Psychoanalytic Self?” Roland’s ideas are particularly interesting because his approach is flexible enough to accommodate common, even universal, constructs that might theoretically apply to all people, even as he locates psychic experience in the particularities of an individual’s personal and social history.

Working at the site of this conceptual tension, Roland contrasts the meaning of “self” across different cultural groups. Although the construct is common across different groups, it refers to a range of psychological experiences (e.g., the self as “we” vs. the self as “I”). He presents a model in which relevant concepts (e.g., the self, transference, autonomy) may be recontextualized with data from culturally diverse persons, expanding the whole of psychoanalytic understanding, even as

any emergent universal (e.g., “multiple psychological selves”) is capable of being further deconstructed.

The second section of the book—“The Dynamics of Diversity in the Clinical Situation”—is a clinically sophisticated inquiry into multicultural subjectivity and its impact on the therapeutic situation. These essays focus on psychoanalytic work with the urban poor (Javier), African-American and working-class patients (Thompson, Whitson), and within Arab-Israeli treatment dyads (Gorken). The authors focus on the ways in which initial treatment efforts are often contextualized by the experience of coexperienced mutual anxiety related to the encounter with difference. The many clinical examples in this set of papers detail some of the countertransference tensions that routinely arise in multicultural treatments (see, e.g., Gorken’s interesting and important ideas about the role of curiosity in shaping the analyst’s interventions), as well as detail the moment-to-moment texture of cross-race transferences. Thompson’s chapter also considers the interactional and transference matrices at play when both members of the analytic couple share minority status.

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The third section of the book—“Language and Other Clinical Considerations”—considers how psychoanalytic theory may need to accommodate to findings emerging from multicultural analytic efforts. Two essays converge on issues of institutional change. Moskowitz considers how working notions of “analyzability” may sequester a reluctance to engage with the painful realities of patients racially and ethnically dissimilar from the analyst. Moskowitz points out also that analysts are now experiencing themselves as marginalized in the current marketplace, in which analytic treatment is routinely denigrated. Altman promotes a “two-person” perspective over ego psychological and drive/structural models for its effectiveness in capturing the rhythms of transference, countertransference, and enactment in cross-race treatments. Williams’s essay takes up the psychology of skin color and its crucial role as a mediator of self-esteem in some patients of color. Her consideration of the developmental context in which skin color acquires meaning, and of its role in both inter- and intraethnic transference, is a cogent contribution to the analytic literature. The last two papers address the subjectivity of bilingual patients. Javier explores how the bilingual person’s relationship to his or her languages may determine the way in which memories are accessed linguistically, with the consequence that repression may vary as a function of language

community. In the book's final essay, Perez-Foster uses several clinical examples to show how monolingual analysts may gain access to language-specific affects and memories in bilingual patients.

Reaching across the Boundaries of Culture and Class may be read at several levels. At its best it is an effective critique of psychoanalytic practices related to racial, cultural, and ethnic diversity. The authors make a clear and convincing case that the vitality of psychoanalysis in a multicultural context depends on the willingness of practitioners and their formal theory to accommodate to the subjectivity and social practices of racially and ethnically diverse patients.

The book is somewhat more problematic, however, when it veers toward a critique of psychoanalytic culture. Although Moskowitz and Altman, in particular, are keen observers of the politics of American psychoanalysis, they are sometimes less thoroughgoing in their descriptions of contemporary analytic efforts outside the relational purview. Altman, for instance, criticizes a version of a one-person psychology that is largely a straw man. Despite this, both Moskowitz and Altman make important points about the deleterious impact of analytic factionalism. In my reading of their accounts, they are attempting to speak to the sense of injury endured by a generation of analysts because of the American Psychoanalytic Association's formerly exclusionary policies. Many analytic schools now share in the common interest of deconstructing the analyst's authority. Several of the essays seem to me to reflect at times a more specific struggle to deconstruct not the analyst's authority but the authority of the American and its institutional framework of years past. While I think these commentaries by Moskowitz, Altman, and others deserve to be heard, the destruction of straw men on either side does little to bridge the gaps that are ironically the main focus of this otherwise useful and satisfying book.

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