



# **Bibliography on 'race', ethnicity, culture and racism**

## **For registrants of the BPC**

**Developed with the BPC Ethnicity, Culture and Racism Task Group**

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### **Literature on 'race', racism, ethnicity and culture in psychotherapy and psychoanalysis (both individual and group).**

All readings compiled for this bibliography are accompanied by a short overview, which briefly outlines what the reading is about. These overviews have been collated from a number of different sources:

1. For academic papers journal abstracts have been used
2. For books the publishers' descriptions have been used
3. When neither of the above has been available the compiler or the author has written a description (stated in brackets)

While every effort has been made to acknowledge the sources from which these overviews have been collated, some errors or omissions may have occurred. The Compilers and the BPC Task Group, who developed this bibliography, take full responsibility and will be more than happy to make appropriate revisions or add relevant acknowledgments.

#### **1. Early literature**

**There are very few published psychoanalytic papers on 'race', racism, ethnicity and culture. The dearth of early psychoanalytic papers may reflect psychoanalysis considering these to lie outside the psychology of the patient and the discourse of the analytic setting.**

**Those published papers provide a view of racialised difference as hindering the analytic process or that there are specific predetermined meanings. The reader will note the use of 'Negro', a term which is not used in more recent publications except as one of derision or in youth culture (slang and music). In popular youth culture, where the word has been appropriated, one can see it as an attempt to gain mastery. This section also includes a seminal text by Frantz Fanon, which Davids reviews in his 1996 paper and 2011 book.**

**Berkeley-Hill, O. (1924). 'The Color Question' from a Psychoanalytic Viewpoint. *Psychoanalytic Review*, 11(3), 246-252.**

*It may be presumed that at all times and among all people the variations in the color of the human skin have attracted an enormous amount of attention. Some might incline to the view that this is only what anyone would expect in view of the very striking nature of the phenomenon. This is perfectly true, but I would like to observe that it is not so much in the measure of the attention that has been paid so universally to skin pigmentation that the interest for us lies, as in the quality of that attention. No matter whether we turn to the literature of olden times or to the columns of the daily press, we cannot fail to be impressed with the fact that the ideas on this subject to which mankind has become habituated are remarkable for the strong "feeling-tone" with which they are invariably associated. In the phraseology of psychoanalysis, these ideas are "over-determined".*

**Curry, A. E. (1964). Myth, transference and the black psychotherapist. *Psychoanalytic Review*, 51:547-554**

*In supervision and consultation to the Negro therapist, careful attention must be given to the fact that the patient's hypercathexis of the therapist's race can constitute a form of*

*insurmountable resistance serving to isolate emotional problems from the patient-therapist relationship and to stimulate severe acting out.*

**Kennedy, J. A. (1952). Problems posed in the analysis of Negro patients. *Psychiatry: Journal for the Study of Interpersonal Processes*, 15: 313-327.**

*The cases of two Negro women in psychoanalysis are presented to illustrate the special problems of Negroes in the psychodynamic process. Their behaviour patterns in therapy and their reactions to therapy are compared. Some conclusions are drawn, especially in regard to the therapist's role in this situation.*

**Lind, J. (1914). The Color Complex in the Negro. *Psychoanalytic Review*. 1(4), 404-415.**

*In the case which I wish to discuss somewhat in detail, the most striking aspect of the delusional field has as its foundation a complex which is extremely common, one might almost say, universal, in the negro. This complex is based upon the social subordination of the negro in the United States, and as the most obvious racial distinction serving to set him apart from the more favoured race is his color, I shall refer to it hereafter for the sake of convenience as the "color complex."*

**Schachter, J. S., & Butts, H. F. (1968). Transference and countertransference in interracial analyses. *Journal of the American Psychoanalytic Association*, 792-808.**

*Vicissitudes of transference and countertransference in analysis wherein analyst and patient differ racially permit these generalizations: (a) obscuring or overestimating racial stereotypes by analyst or patient may induce a delay in the analysis; (b) subculturally acceptable pathology may evoke overreactions, while racial stereotypes may be ignored; and (c) racial differences may catalyse analyses.*

## **Books**

**Fanon, F. (1967). *Black Skin White Masks*. London: Pluto Press.**

*First published in English in 1967, Frantz Fanon's seminal text was immediately acclaimed as a classic of black liberationist writing. Fanon's descriptions of the feelings of inadequacy and dependence experienced by people of colour in a white world are as salient and as compelling as ever. Fanon identifies a devastating pathology at the heart of Western culture, a denial of difference, that persists to this day. His writings speak to all who continue the struggle for political and cultural liberation in our troubled times.*

## **2. 'Race'-an empty category**

**'Race' is not a scientific concept; it is an empty category which has no biological or anthropological validity. In a real sense it simply does not exist. In 1508 it first appeared in the English language, and from the 18<sup>th</sup> century onwards it became a powerful perceived attribute, but its meaning and reality is not biological but social and political. This construction has been used historically to justify domination and to create a hierarchy between people.**

**Angier, N. (2000). 'Do races differ? Not really, DNA shows.' *The New York Times*, August 22<sup>nd</sup>, 2000.**

*Scientists have long suspected that the racial categories recognized by society are not reflected on the genetic level. But the more closely that researchers examine the human genome -- the complement of genetic material encased in the heart of almost every cell of the body -- the more most of them are convinced that the standard labels used to distinguish people by "race" have little or no biological meaning*

**Grayling, A. C. (2000) 'The Last Word on Racism' in the *Guardian*, March 4th, 2000, London.**

*It is an irony that although racism is a reality, and a harsh one, race itself is a complete fiction. It has no genetic or biological basis. All human beings are closely related to one another, and at the same time each human being is unique. Not only is the concept of race entirely artificial, it is new; yet in its short existence it has, like most lies and absurdities current among us, done a mountain of harm.*

**Gregory, K. (2013). The Im/possibility of race: Raising race in Psychotherapy. *Psychotherapy and Politics International*, 11(2), 152-159.**

*This paper explores the tension between the ethical and therapeutic imperatives when the possibility of race as a motif in the client's presentation arises in the mind of the psychotherapist. This tension highlights the risk of oppression in speaking and not speaking in which the "floating" nature of race both in definition and in personal identity is revealed as compounding variables. Respect for the dignity of self-determination in relation to the conception of the self emerges to resolve the tension between the ethical and the psychotherapeutic, paving the way for reflective questions for psychotherapists.*

**Loscascio, J. (2014). The reality of racism based on the illusion of 'race'. *American Psychologist*, 69(3), 310-311.**

*I believe the concept of race itself as a discrete, qualitative categorization of human beings is a cognitive illusion. Many people seem to think there is a gene for race with three settings—White, Black, and Asian. So-called racial differences are the accumulated sum of many slight, mostly surface, variations in physical features involving, among other things, the fold of the eyelids, hair texture, and the amount of epidermal pigmentation, in various permutations and gradations. Variation in skin pigmentation is an evolutionary response to differences in the directness of sunlight across geographical localities, whereby skin color balances protection against ultraviolet radiation with allowance of sunlight needed for formation of Vitamin D. These cosmetic "racial" differences vary in a gradual continuity across locations of ancestral origin. It is only in the human mind that a simplified categorization of what are actually multidimensional continuous variables occurs.*

### **3. Child and Adolescence (section to be updated in 2015)**

**Campbell, D. (2014). Debt, shame and violence in adolescence: Reactions to the absent father in the film *Bullet Boy*. *International Journal of Psychoanalysis*, 95(5): 1011-1020**

*The film *Bullet Boy* (2004), directed by Saul Dibb, is used to explore gang culture within a group of male adolescents who are impacted by poverty, low expectations outside of their gangs and vulnerability. The role of shame, paranoia, the absent father and some implications for work with adolescents are described. (Compiler's description.)*

**Dubois, D. et al. (2002). Race and Gender Influences on Adjustment in Early Adolescence: Investigation of an Integrative Model. *Child Development*, 73(5), 1573-1592.**

*This research investigated an integrative model of race- and gender-related influences on adjustment during early adolescence using a sample of 350 Black and White youth. In the proposed model, prejudice/discrimination events, as well as race and gender daily hassles, contribute to a general stress context. The stress context, in turn, influences levels of emotional and behavioural problems in adjustment, with these associations mediated (in part) by intervening effects on self-esteem.*

**Gibson, E. (2008). Compared to what? A family's struggle with the meaning of poverty, cultural variation and racial difference. *Infant Observation*, 5(3), 47-68.**

*This paper explores the influences of variant cultures, racial differences and poverty on the maternal capacities of a mother with infant twin boys. It also includes an examination of the role of counter-transference in sorting out these varying influences so that the difficult mental work of this particular mother could be thought about and understood. The material presented comes from a two-year observation of a rural 'working poor' Black family in the American South.*

**Levy-Warren, M. (2014). A Knot in the Gut: Transference/Countertransference Issues of Race, Ethnicity and Class in Adolescent Treatment. *Journal of Infant, Child and Adolescent Psychotherapy*, 13(2), 89-97.**

*An important element of adolescence is the development of an awareness of one's identity with respect to ethnic, racial, religious, gender, sexuality, and class factors. These cultural factors are looked at in the context of their sameness and difference from the adolescent's parents. They often become fraught in relations at home and in the adolescent's world of peers. Therefore, when adolescents are in treatment, it is almost inevitable that socio-cultural factors will enter the therapeutic relationship. The intensity that the adolescent brings to the work with regard to these issues is often mirrored by the intensity with which the therapist comes to feel a response. This clinical vignette and discussion is an effort to look at the complexities of the transference/counter-transference matrix that can arise when both members of the therapeutic dyad's cultural selves come into play with this intensity. It focuses on clinical decisions and an underlying clinical approach in the midst of the therapeutic tension.*

**McDonald, J. (2006). Potential Influence of Racism and Skin Tone on Early Personality Formation. *Psychoanalytic Review*, 93(1): 93-117.**

*Racism in the form of discrimination and intolerance due to skin tone can potentially inflict harmful psychological scars on a person, beginning as early as birth. This paper looks at the influence of racially based affective trauma on the development of a young child's personality as a consequence of his or her skin tone. A child can suffer psychological injuries through relational experiences with others whose conscious or unconscious racial beliefs are negative toward the child. Repeated affective traumas can trigger deep feelings of being unwanted, unlovable, and defective. Damage to the child's personality from unpleasant racial experiences with important caregivers, including the mother, can occur before the child has the cognitive ability to understand the social implications of racism.*

### **Books**

**Kakar, S. (1981). *The Inner World. A Psychoanalytic Study of Childhood & Society in India*. Delhi: Oxford University Press.**

*In this fascinating psycho-analytic study of Hindu childhood and society, Sudhir Kakar uses anthropological evidence, clinical data, mythology and folklore to open the door on to the daily lives of the Hindu family and the shadowy world of collective fantasy. It explores the developmental significance of Hindu infancy and childhood, and its influence on identity formation. It will be of interest to all who are interested in Indian society and its myths, rituals, fables and arts, but will be particularly rewarding for anyone concerned with the psychological study of societies and the relevance and validity of psycho-analytic concepts in Indian culture and society.*

#### 4. Gender and Development

**Frosh, S. et al. (2000). "But it's racism I really hate": Young Masculinities, Racism and Psychoanalysis. *Psychoanalytic Psychology*, 17(2), 225-243.**

*This article addresses the issue of how discursive analyses revealing the way personal accounts of masculinities are constructed can be supplemented by theories providing plausible explanations of how individuals take up particular subject positions. It is suggested that psychoanalytic concepts are helpful in this regard. An analysis is presented of material from a participant in a study of emergent masculinities among boys in London schools. This material concerns the cross cutting of gendered and racialized identity positions. The use of psychoanalytic constructs enables the production of an account of this boy's narrative in which reasons for his adoption and defense of particular positions, despite their contradictory and conflictual character, can be proposed.*

**Kakar, S. (1989). The Maternal-feminine in Indian Psychoanalysis, *International Review of Psychoanalysis*, 16: 355-362.**

*Interweaving myths and case history, this paper argues that given the non-western nature of the family environment in India, certain aspects of the powerful mother (-goddess) have a great impact on the development of the male child. Defensively, the Hindu boy copes with this figure of intense import in certain culturally favoured ways, e.g. by remaining tied to the infantile position, celibacy or impotence as a defence against phallic licence, retaining a degree of potency by deadening the mother, identification with the mother and so on. Moreover, the role of the father too has a specific cultural configuration. The paper further argues that the construction and experience of the self are influenced by the culture from the very beginning of life and that analysts have generally placed its influence too late in the developmental timetable.*

**Nandy, A. (1976). Woman versus Womanliness in India. *Psychoanalytic Review*, 63: 301-315.**

*At the level of values, human progress can be seen as an expanding awareness of the subtler and more institutionalized forms of inequity and the suffering born of it. Person-to-person aggression and personal sadism have been punished since almost the dawn of civilization. For its survival, every society had to do that. But, as Bertrand Russell was fond of pointing out, social ethics always lags behind private ethics, so slavery, racism, colonial exploitation, and genocide were not only permitted, but often encouraged.*

#### 5. Conceptual issues

**There are a large array of papers and books in this section. Various authors have examined what we mean by the racialised terms used, notably black, white, mixed race and other ethnic identities. The impact of one's racialised identity, power, class, poverty on the analyst and analysand are also explored. In addition there is discussion about the possible conceptual implications for psychoanalytic theory production.**

**Altman, N. (2000). Black and White Thinking: A psychoanalyst reconsiders race. *Psychoanalytic Dialogues*. 10: 589-605.**

*This paper begins with an analysis of race as a social construction and then follows the argument that, at a deep structural level, race and racism are organized by the same rational-irrational polarity of Enlightenment philosophy that informs psychoanalytic structural theory. The heart of the paper is formed by two case examples, one from my own practice and one from Leary (1997). I argue that unconscious racism is to be expected in our*

*clinical work at this point in history and that truly reparative efforts depend on an acknowledgement of racism in the transference-countertransference matrix.*

**Altman, N. (2006). Whiteness. *Psychoanalytic Quarterly*, 75(1), 45-72.**

*This paper seeks to make meaning of the experience of being white in the United States at this point in history. The self-awareness of white people is limited by a blind spot around the meaning and impact of being white in a multiracial society. Using psychoanalytic and literary methodology, the author seeks to cast light with which to explore this blind spot. Everyday experiences are used to illustrate the widely pervasive impact of race in the lives of white people, and a clinical vignette illustrates how race might show up in a white-on-white psychotherapy. Enactments within this paper are noted when they are evident to the author.*

**Bird, J., & Clarke, S. (1999). Racism, hatred, and discrimination through the lens of projective identification. *Journal for the Psychoanalysis of Culture and Society*, 4, 332-335.**

*Bringing together sociological perspectives with psychoanalytic concepts, this paper offers a clear and accessible synthesis of varieties of theory, with the aim of clarifying the complex character of racism, discrimination and social exclusion in the contemporary world.*

**Bonovitz, C. (2009). Mixed Race and the Negotiation of Racialized Selves. *Psychoanalytic Dialogues*, 19(4): 426-441.**

*The author uses contemporary psychoanalytic theory in further understanding the negotiation of conflict and dissociation in biracial patients who are both African-American and White. Drawing on the work of contemporary theorists who have made efforts to navigate the relationship between inner and outer worlds in our understanding of race from a psychoanalytic perspective, the author examines the relationship between race, culture, and internalized self-other relations—how they interact with each other and impact splitting and dissociative processes among self-states.*

**Brooks, O. (2012). The dangerous usefulness of theorising about race and racism in psychotherapy. *Psychodynamic Practice*, 18(2), 181-194.**

*This article consists of a general and a specific argument. The general argument is that theorising can be both useful and dangerous, and that our perceived advantages or successes are sometimes effective enemies of our ability to think about what we are doing and have done. The more specific argument, which is the main concern of this article, is that theorising about race and racism can be useful in psychotherapy, but that this is a dangerous usefulness that may at times be a repetition or re-enactment of racism.*

**Brunner, J. (1991). The (Ir)Relevance of Freud's Jewish Identity to the Origins of Psychoanalysis. *Psychoanalysis and Contemporary Thought*, 14(4), 655-685.**

*Against claims made by many of Freud's commentators, this essay suggests that Freud's Jewish identity bears no direct relation to the origins of psychoanalysis. A close reading of the passages in which Freud deals with the implications of his Jewishness shows that although he defiantly asserted his Jewishness in private communications, in published writings he inevitably pursued one of the following three stratagems: he presented himself as transgressing the boundaries of Judaism and pointed to the importance of overriding its claims to allegiance; he systematically undermined its particularist features; and he completely excluded ethnic identity as a variable from his writings on psychopathology.*

**Chasseguet Smirgel, J. (1990). Reflections of a psychoanalyst on the Nazi biocracy and genocide. *International Review of Psychoanalysis*, 17: 167-176.**

*The author considers that it is not only a right for a psychoanalyst to attempt to understand a phenomenon such as genocide but that it is a duty, even if the hypotheses leave a dark area, as is the case with the 'navel of the dream' which is unfathomable according to Freud. She applies her conception of 'the archaic matrix of the Oedipus complex' to the study of racist ideology.*

**Dalal, F. (2008). Against the Celebration of Diversity. *British Journal of Psychotherapy*, 24(1): 4-19.**

*The paper enquires into the pertinence of the 'diversity' agenda for psychotherapy and psychoanalysis. It critically tracks how multiculturalism, anti-racism and 'diversity' emerge from the philosophy of liberalism. Some of the contradictions and difficulties in each of these discourses are highlighted. The paper then argues that the various schools of psychotherapy and psychoanalysis tend to be intolerant of each other's world-views and forms of practice. And finally, the paper takes up how three different strands within the profession might view, and so respond to the theme of diversity in the clinic.*

**Dauids, M. F. (1996). Frantz Fanon: the struggle for inner freedom. *Free Associations*, 6: 205-234.**

*Frantz Fanon grew up in the era of European colonialism and lived with its psychic consequences. He grappled with the damage inflicted internally and developed an extraordinary grasp of how this interfered with the colonised person's quest for inner freedom. Although the crude phase of colonialism has now passed, Fanon's ideas are as relevant today as when they were first written and that current psychoanalytic thinking can enhance our appreciation of his contribution.*

**Gordon P. (1993). Souls in armour: thoughts on psychoanalysis and racism. *British Journal of Psychotherapy*, 10 (1): 62-76.**

*Paul Gordon is a psychoanalytic psychotherapist who worked for many years as a researcher in race relations. This is a revised and expanded version of a public lecture given in the Philadelphia Association's 'First Sunday' series in December 1991.*

**Gordon, P. (1996). A fear of difference? Some reservations about intercultural therapy and counselling. *Psychodynamic Counselling*, 2(2): 195-208.**

*This article questions some of the assumptions which seem to be implicit in discussion about intercultural psychotherapy. It questions the kind of language used in such discussions, as well as the assumed centrality of racial or ethnic difference in the therapeutic encounter. It argues for a different approach to notions of 'difference' in psychotherapy and counselling.*

**Hamer, F. M. (2006). Racism as a Transference State: Episodes of Racial Hostility in the Psychoanalytic Context. *Psychoanalytic Quarterly*, 75: 197-214.**

*Episodes of racial prejudice emerging in the context of a psychoanalytic therapy suggest that racism can be thought of as a regressed state of transference, characterized by polarized representations of self and other, categorical thinking, and the predominance of splitting and projection as defenses. The author suggests that activation of racial hostility in the clinical situation occurs as a result of events and processes not atypical in an analytic process. Though such states occurring outside of the analytic context are more likely made conscious in certain situations and in certain persons, the author suggests that racism can be more generally described as an ever-potential state of mind for most people living in racialized contexts.*

**Hinshelwood, R. (2006). Racism: Being Ideal. *Psychoanalytic Psychotherapy*, 20:2, 84-96.**

*Psychoanalysis is limited in what it can say about social categories. It can say something in general about the process of categorizing. Categorizing is a ubiquitous process, which is both a powerful tool for civilization and also one of the most destructive forces of oppression. The way social categories are used is a social phenomenon. However, in considering race as one example of these destructive forms of stereotyping, I shall argue that the organization of the individual mind is a basis on which the organization of social categories necessarily depends. I shall detail the model of racism which Freud hinted at, and then use racism as one example of the destructive and narcissistic form of stereotyping.*

**Hook, D. (2005). The Racial Stereotype, Colonial Discourse, Fetishism and Racism. *Psychoanalytic Review*, 92(5), 701-735.**

*The problematic that really concerns us here is that of racial/cultural difference and, more directly, the issue of the "other" who embodies this difference at the levels of identification and discourse alike. One may put this slightly differently by saying that the figure of the other represents a nodal point in colonial discourse where intense affective and discursive energies converge. The other as such represents a concentration of anxiety and construction, a set of nervous investments in both knowledge and in the processes of identity.*

**Javier, R. & Herron, W. (2002). Psychoanalysis and the Disenfranchised: Countertransference Issues. *Psychoanalytic Psychology*, 19(1), 149-167.**

*This article examines basic psychoanalytic principles and their applications to the understanding and treatment of individuals not historically included in psychoanalytic formulations. It looks at the impact of culture, ethnicity, and class, but particularly poverty. The hope is to develop successful application of psychoanalytic theory and technique to the psychological problems of people living in poverty. Careful examination of their psychological reality may offer a unique opportunity to broaden vision of assessment to what constitutes dysfunctional condition, the concept of adaptation, the development of the working alliance, the nature of resistance and transference reactions, and the like. The analyst's personal discomfort, motivations, and stubborn adherence to specific theoretical and technical stances are considered the most damaging obstacles in this endeavour.*

**Keval, N. (2005). 'Racist States of Mind: An Attack on Thinking and Curiosity' in *Psychoanalytic Theory for Social Work Practice: Thinking under Fire*, pp. 31-43.**

*This chapter gives a detailed account of individual psychotherapy with a white patient by an Asian Psychotherapist. It shows how the patient uses her racist thinking as a refuge from psychic knowledge and painful states of mind. It offers a theoretical model to understand this and also shows how the relationship with the therapist brings about a change in this defence.*

**Kleisath, C.M. (2014). The Costume of Shangri-La: Thoughts on White Privilege, Cultural Appropriation and Anti-Asian Racism, *Journal of Lesbian Studies*, 18(2), 142-157.**

*This piece poses cultural appropriation as an undertheorized aspect of white privilege in White Privilege Studies. By way of narrative exploration, it asserts that a paucity of scholarship on Orientalism and anti-Asian racism has created a gap in White Privilege Studies that curbs its radical transformative potential. It argues for the value of a structural and historically focused lens for understanding the issue of cultural appropriation, and extends questions of culture and race relations beyond the borders of the United States. It also explores the complex ways that interracial and transnational relationships can influence white racial identity, and illustrates the disruptive potential that queer interracial relationships can offer to dominant historical patterns of white behaviour. (PsycINFO Database Record (c) 2014 APA, all rights reserved).*

**Kovel, J. (2000). Reflections on White Racism. *Psychoanalytic Dialogues*, 10(4), 579-588.**

*An account is given of the intellectual process by means of which I wrote my first book, White Racism: A Psychohistory. The process included an incorporation of society and history into the discourse of the unconscious—that is, a way of treating external reality nonreductively while remaining faithful to a radical depth psychology.*

**Layton, L. (2006). Racial Identities, Racial Enactments, and Normative Unconscious Processes. *Psychoanalytic Quarterly*, 75(1), 237-269.**

*The author surveys various views of racial and ethnic identity, and proposes a model of thinking about identity aimed at capturing both its oppressive and its facilitating character. To further elaborate the dual nature of identity, she discusses the way that inequities in the social world, and the ideologies that sustain them, produce narcissistic wounds that are then enacted consciously and unconsciously by both patient and therapist. A variety of such enactments are presented in a summary of the author's work with an Asian American patient, during which she began to recognize unconscious racial and cultural underpinnings of some of the ways she has thought about certain "basics" of psychoanalytic practice: dependence, independence, happiness, and love.*

**Lijtmaer, R. (2001). Countertransference and Ethnicity: The Analyst's Psychic Changes. *Journal of the American Academy of Psychoanalysis*, 29(1), 73-84.**

*It is impossible to think of identity without its ethnic nature. A culturally influenced worldview is established in each individual, which is strongly grounded in by a growing assemble of symbolic rituals where specific cultural values are transmitted (Javier and Rendon, 1995). These basic belief systems and culturally specific ways of relating are programmed to provide the foundation for the development of identity. Ethnicity's being part of our identity represents a combination of reality and fantasy that lends itself to psychoanalytic scrutiny.*

**Lousada, J. (2006). Glancing over the shoulder: Racism, fear of the stranger and the fascist state of mind. *Psychoanalytic Psychotherapy*, 20:2, 97-104.**

*The psychic struggle that is a consequence of being a racialised subject is presented as if it has been triumphed over with the result that there is no further meaning that can be attributed to or learnt from the experience. There is a powerful injunction not to consider what might be lodged inside the self and what, if anything, can be done with what is on the outside. To put this another way, when racism is invoked, the pressure is to consider it in terms of a dyadic relationship, i.e., victim and perpetrator, when in fact there is a third. In much of the discourse about 'working with difference' there is an implicit injunction to know what we think about racism as if 'knowing' leads to a competent practice, one which protects the clinician and the patient from an enactment in the consulting room. This injunction is*

*problematic precisely because it seeks to contain and control the intensity of affect that is associated with how the stranger is experienced on the one hand and the lived experience of being the racialized subject on the other.*

**Masson, J.M. (1974). India and the Unconscious: Erik Erikson on Gandhi, *International Journal of Psychoanalysis*, 55: 519-526.**

*As a Sanskritist with a profound interest in classical psychoanalysis, I was naturally intrigued by Erikson's new book on Gandhi (Erikson, 1969). I would like to talk about the manner in which I feel that Erikson fails to do justice to the complexity of Gandhi.*

**Moskowitz, M. (1995). Ethnicity and the Fantasy of Ethnicity. *Psychoanalytic Psychology*, 12(4), 547-556.**

*What follows is a reaction to the articles of Javier and Rendon, Herron, and Thompson. They are varied and complex and I cannot hope to adequately touch on the richness of any one of them. Even though this article is divided into three sections, each section only very roughly corresponds to a particular preceding paper. The three sections are: 1. The ethnicity of psychoanalysis, 2. Blackness, 3. There is no ethnicity.*

**Moss, D. (2006). Mapping Racism. *Psychoanalytic Quarterly*, 75(1): 271-295.**

*The author uses the metaphor of mapping to illuminate a structural feature of racist thought, locating the degraded object along vertical and horizontal axes. These axes establish coordinates of hierarchy and of distance. With the coordinates in place, racist thought begins to seem grounded in natural processes. The other's identity becomes consolidated, and parochialism results. The use of this kind of mapping is illustrated via two patient vignettes. The author presents Freud's (1905, 1927) views in relation to such a "mapping" process, as well as Adorno's (1951) and Baldwin's (1965). Finally, the author conceptualizes the crucial status of primitivity in the workings of racist thought.*

**Myers, W. A. (1977). The significance of the colors black and white in the dreams of Black and White patients. *Journal of the American Psychoanalytic Association*, 25(1), 163-181.**

*Spontaneous references to the colors black and white in 308 dreams from 3 Black females (2 in analysis and 1 in psychotherapy) and 294 dreams from 2 White males and 1 White female (all in analysis) were analyzed. Ss exhibited a low incidence of spontaneous mention of colors other than black and white in their dreams. The relationship of this phenomenon to problems encountered in interracial analysis are discussed. Results of the reference analysis indicate that Ss unconsciously used the colors black and white in dreams and fantasies as transference resistance in interracial analysis. Ss also had unconsciously organized problems in self-object differentiation, identity sense development, and intrapsychic conflict in dreams and fantasies through the use of black and white imagery. These colors were also utilized by Ss for defensive camouflage and to depict contrasting moods such as depression and elation.*

**Rafael, J. (1995). A Latino Perspective on the Role of Ethnicity in the Development of Moral Values. Implications for Psychoanalytic Theory and Practice. *Journal of the American Academy of Psychoanalysis*, 23(1), 79-98.**

*It is a rather complex and, at times, risky endeavour to make moral judgments as to the acceptability of specific actions with regard to oneself and others. This is so because it involves a definition of morality based on principles not always clearly evidenced to the observers or equally acceptable to the participants. It has been suggested that this is more likely the case when participants and observers are of different ethnic and cultural backgrounds and when the cultural mores that dictate their behaviours are based on different conceptions of reality and relationships.*

**Roland, A. (1980). Personality Development in India: Psychoanalytic Perspectives, *International Review of Psychoanalysis*, 7: 73-88.**

*'Fools rush in where angels fear to tread' may be a rather appropriate warning for a psychoanalyst from a completely different culture trying to comment on personality development in India. This may be especially true for an analyst staying for a very limited period of time in India. Then of course there is the complex problem of trying to impose any psychological generalization where there is such an enormous heterogeneity of social backgrounds, including castes, classes, religious communities, regional differences, and the increasingly enormous split between urban and rural living. It is all too easy to become one of those proverbial blind men, who each persistently mistook part of the elephant for the whole. On the other hand, some advantages may accrue to the foreign analyst in his possibly asking some new questions, or at the very least approaching Indian culture and personality from fresh perspectives.*

**Roland, A. (1984). Psychoanalysis in Civilisational Perspective: The Self in India, Japan and America. *Psychoanalytic Review*, 71: 569-590.**

*From clinical psychoanalytic work in India and Japan, along with ongoing discussions with Indian and Japanese psychoanalysts and other mental health professionals and social scientists, it is apparent that there is a radically different development, structuralization, and functioning of the self in India, Japan, and America. Different inner psychological development and emotional-cognitive structures are necessary for functioning effectively in Indian group and extended family relationships and Japanese family and group relationships governed by cultural principles of hierarchy, in sharp contrast to those necessary for adapting to relationships based on the more egalitarian-contractual principles of American individualism*

**Roth, N. (1993). Freud's Jewish Identity. A Case Study on the Impact of Ethnicity. *Journal of the American Academy of Psychoanalysis*, 21(1), 161-163.**

*Recent publications in psychoanalysis and the biography of Freud give much emphasis to the subject of anti-Semitism. This is probably a consequence of the Holocaust, as well as other factors in ethnic matters and, in general, is a very positive thing. Previous writings on the effects Freud suffered through anti-Semitism have been almost sketchy in comparison to the present exegesis.*

**Straker, G. (2004). Race for Cover: Castrated Whiteness, Perverse Consequences. *Psychoanalytic Dialogues*, 14(4), 405-422.**

*What happens when governments, institutions, or associations betray our most cherished values and ideals? Through the tropes of melancholia, perversion, and the fetish, this paper examines the complex reactions that such a betrayal may elicit. The author argues that betrayal evokes shame and guilt by association, and that it also engenders the complicated form of mourning implicated in melancholia. A person may disavow the betrayal itself in order to deal with these painful reactions. This disavowal may then become stabilized via the use of the fetish in its various forms (e.g., the commodity fetish, the body fetish, and the fantasy fetish). This has perverse consequences, including subtle enactments of racism and other forms of marginalization and exclusion of Otherness.*

**Tan, R. (1993). Racism and similarity: Paranoid-schizoid structures. *British Journal of Psychotherapy*, 10: 33-43.**

*This paper attempts to examine the importance of exploring and interpreting in the transference the unconscious dynamics of racism as present in psychotherapeutic work; in*

*particular, the primitive defences employed against the unfolding of racist feelings when therapist and patient are from different racial groupings. In this specific context, unless these feelings can be brought into light via transference interpretations, the therapist/patient relationship becomes stuck and very little growth can take place.*

**Timimi, S. (1996). Race and colour in internal and external reality. *British Journal of Psychotherapy*, 13: 183-192.**

*To understand the psychological origins and impact of racism, two assumptions are proposed. The first is that racism develops out of internal paranoid schizoid splits. The second relates to the manner in which these splits are organized. The history of racial exploitation provides powerful projection highways that can be used to maintain these internal splits. Reciprocal projective identification between internal and external white part-objects and internal and external black part-objects locates desirable aspects of the self in white objects and undesirable aspects in black objects. Some of the resulting complex defences and identifications are illustrated using case material.*

**Treacher, A. (2001). Ethnicity: Recognition and Difference. *Psychoanalytic Studies*, 3(3), 325-331.**

*Discusses the relationship among feeling, fantasy and thinking on ethnicity and identity. Difference between paranoid-schizoid and depressive positions; Recognition of similarity without becoming symbiotic; relation between recognition and identification; Tension arising from people of color with different histories, power and social location.*

### **Books**

**Adams, M. V. (1996). *The Multicultural Imagination: 'Race', Color, and the Unconscious*. London: Routledge.**

*The Multicultural Imagination is a challenging inquiry into the complex interrelationship between our ideas about race and color and the unconscious. Michael Vannoy Adams takes a fresh look at the contributions of psychoanalysis to a question which affects every individual who tries to establish an effective personal identity in the context of their received 'racial' identity.*

**Bell, D. (Ed.) (1999) *Psychoanalysis and Culture: A Kleinian Perspective*. London: Karnac/Tavistock Clinic.**

*This is a tribute to the work of Hanna Segal exploring her work on aesthetics, symbolism, political and social theory. In this text a number of leading psychoanalysts and academics from philosophy, sociology literature explore art and literature and mind and society. See Grinberg on 'Psychoanalysis and Migration', pp.154-170.*

**Bhui, K. (2002). *Racism and Mental Health*. London: Jessica Kingsley.**

*Investigating the impact of racism (both conscious and unconscious) in mental health settings, this book covers individual clinical encounters and the broader picture of service provision.*

**Bollas, C. (1992). *Being a character. Psychoanalysis and self-experience*. London: Routledge.**

*Each person invests many of the objects in his life with his or her own unconscious meaning, each person subsequently voyages through an environment that constantly evokes the self's psychic history. Taking Freud's model of dreamwork as a model for all unconscious thinking, Christopher Bollas argues that we dreamwork ourselves into becoming who we are, and illustrates how the analyst and the patient use such unconscious processes to develop new psychic structures that the patient can use to alter his or her self experience.*

See Chapter The fascist state of Mind pp 194-217

**Carter, Robert T. (1998). *The Influence of Race and Racial Identity in Psychotherapy: Towards a Racially Inclusive Model*, New York: Wiley.**

*Robert T. Carter debunks the traditional belief that race has a marginal impact on personality development and, with compelling empirical evidence, demonstrates that race is the defining factor above other experiences of living in the United States and a crucial ingredient in the therapeutic process. Carter presents models of racial identity for all racial groups and offers numerous case studies of various psychosocial resolutions within racial groups. He constructs the first racially inclusive model of psychotherapy—a rigorous conceptual framework that affords clinicians a deeper awareness of how racial issues affect their dealings with patients—and creates a means of integrating that knowledge into their practices.*

**Cooper, A. & Lousada, J. (2005). *Borderline welfare. Feeling and fear of feeling in modern welfare*. London: Karnac Books.**

*See Chapter 4, 'The psychic geography of racism: the state, the clinician and hatred of the stranger', which explores that policy discourse and rhetoric may be serving a function of suppressing knowledge of complex feelings and dynamics of difference through construction of a pseudo universalism based on the elimination of difference (author's description).*

**Dalal, F. (2002). *Race, Colour and the Process of Racialization. New Perspective from Group Analysis, Psychoanalysis and Sociology*. New York: Brunner-Routledge.**

*Is racial conflict determined by biology or society? So many conflicts appear to be caused by racial and ethnic differences; for example, the cities of Britain and America are regularly affected by race riots. It is argued by socio-biologists and some schools of psychoanalysis that our instincts are programmed to hate those different to us by evolutionary and developmental mechanisms. This book argues against this line, proposing an alternative drawing on insights from diverse disciplines including anthropology, social psychology and linguistics, to give power-relations a critical explanatory role in the generation of hatreds. Farhad Dalal argues that people differentiate between races in order to make a distinction between the 'haves' and 'must-not-haves', and that this process is cognitive, emotional and political rather than biological.*

**Dauids, M.F. (2011). *Internal Racism. A psychoanalytic approach to race and difference*. London: Palgrave and Macmillan.**

*Racism's external forms, from racial assault to petty discrimination, are readily recognized. However, its internal dimensions are easily overlooked: how can we understand what happens in the mind of those engaged in or experiencing racism? This book explores the inner relationship between the self and the socially stereotyped – 'racial' – other, providing a clinically derived model of how racist dynamics play out in the mind.*

**Edmunds, L. & Dudes, A. (1983). *Oedipus: A Folklore Casebook*. Garland Publishing Inc. New York & London.**

*Classicist Lowell Edmunds and folklorist Alan Dundes note that "the Oedipus tale is not likely to ever fade from view in Western civilisation, as the tale continues to pack a critical family drama into a timeless form." Looking beyond the story related in Sophocles' drama - the ancient Theban myth of the son who unknowingly kills his father and marries his mother - this book examines variations of the tale from Africa and South America to Eastern Europe and the Pacific. Taking sociological, psychological, anthropological and structuralist perspectives, the 19 essays reveal the complexities and multiple meanings of this centuries-old tale.*

**Fletchman Smith, B. (2000). *Mental Slavery. Psychoanalytic Studies of Caribbean people*. London: Rebus Press.**

*Mental Slavery is a unique and timely contribution to the field of trans-cultural psychoanalysis, casting light on an area previously neglected within mainstream psychoanalytic writing. Barbara Fletchman Smith examines the complex effects of the experience of slavery and its impact on generations of Caribbean people, with particular reference to families who have settled in the UK. She brings many subtle insights to a fascinating subject, drawing on her detailed knowledge of many Caribbean cultures, both past and present.*

**Fletchman Smith, B. (2011). *Transcending the Legacies of Slavery: A Psychoanalytic View*. London: Karnac.**

*This book puts psychological trauma at its centre. Using psychoanalysis, it assesses what was lost, how it was lost and how the loss is compulsively repeated over generations. There is a conceptualization of this trauma as circular. Such a situation makes it stubbornly persistent. It is suggested that central to the system of slavery was the separating out of procreation from maternity and paternity. This was achieved through the particular cruelties of separating couples at the first sign of loving interest in each other; and separating infants from their mothers. Cruelty disturbed the natural flow of events in the mind and disturbed the approach to and the resolution of the Oedipus Complex conflict. This is traced through the way a new kind of family developed in the Caribbean and elsewhere where slavery remained for hundreds of years*

**Foster, A., Bishop, B., Dickison, A. & Klein, J. (Eds.) (2006). *Difference: An Avoided Topic in Practice*. London: Karnac.**

*This is a courageous collection of papers. All contributors have been prepared to go into print about situations in which difference is a significant element in the work and one around which they have felt uneasy and uncertain as they have found themselves in uncharted territory. Through painstaking analysis of their experience and that of their patients and clients, each contributor provides the reader with some useful insights and guidelines for future reference as well as some clear and stimulating illustrations of effective thinking in strange and disturbing situations. What makes this thinking effective is the demonstrated ability of all contributors to preserve their analytic functioning whatever the circumstances. Differences matter and specific issues that alert us to difference serve as a reminder that difference is always present in the consulting room.*

**Kovel, J. (1988). *White Racism. A Psychohistory*. London: Free Association Books.**

*This is the only comprehensive psychoanalytic study of white racism. It integrates historical, social and psychodynamic perspectives to explore Kovel's definition that 'far from being the simple delusion of a bigoted and ignorant minority, racism is a set of beliefs whose structure*

arises from the deepest levels of our lives - from the fabric of assumptions we make about the world, ourselves and others and from the patterns of fundamental social activities

**Kurtz, S.N. (1992). *All Mothers are One: Hindu India and the Cultural Reshaping of Psychoanalysis*. New York: Columbia University Press.**

*Based on the author's ethnographic research in India, the book explores the psychology of Hinduism, and offers an innovative synthesis of psychoanalysis with modern anthropological theories of cultural difference. Stanley N. Kurtz offers a new interpretation of the multiple "mother goddesses" of Hinduism, and explores how this multiplicity is key to understanding early childhood experience in which a child is raised by many "mothers" in the Hindu joint family. Arguing that traditional psychoanalytic approaches to Indian culture have applied Western models without regard to differing cultural circumstances, Kurtz suggests that immersion in a joint family plays a central role in the development of feelings and needs which are carried over into adult life.*

**Maher, M. J. (2012). *Racism and Cultural Diversity*. London: Karnac.**

*M.J. Maher writes for all those interested in the dynamics of racism, from professionals in counselling, group analysis and psychotherapy working in multiracial and multicultural societies to those exposed to racism who need help in dealing with the impact of their experiences. She also addresses the concept of victims becoming perpetrators if support is not given to contain the process.*

**Miles, R. (1993). *Racism after 'Race Relations'*. London: Karnac.**

*This trenchant yet subtle book, written by one of the main authorities in the field, discusses the shifting and multiple definitions of the concept of racism. The author challenges a common academic and everyday conception that racism is experienced exclusively by black people. Controversial and compelling it will occupy the centre of contemporary debate in the sociology of racism and ethnic studies.*

**Roland, A. (1988). *In Search of Self in India and Japan: Toward a Cross-Cultural Psychology*. Princeton: Princeton University Press.**

*This book addresses a fundamental question--the universality of human nature ... Drawing upon work with patients and therapists in both India and Japan, he describes the profound differences between the Western individualized self and the familial self so central to Asian culture ... Of particular value is Roland's sensitive treatment of the evolving identity of women in the two cultures, as well as his exploration of the deeply significant spiritual self, a topic that is largely neglected in Western theory and practice.*

**Rustin, M. (1991). *The Good Society and the Inner World*. London: Verso.**

*Michael Rustin identifies in the work of Melanie Klein and her successors one of the most theoretically powerful and clinically rigorous traditions in psychoanalysis. The first part of the book examines the political meanings of Kleinian concepts, demonstrating their relevance for a radical agenda and to the understanding of many social issues, including racism.*

**Ryde, J. (2009). *Being White in the Helping Professions. Developing effective intercultural awareness*. London: Jessica Kingsley.**

*In this reflective yet practical book, the author challenges white helping professionals to recognize their own cultural identity and the impact it has when practising in a multicultural*

environment. Judy Ryde reveals how white people have implicit and explicit advantages and privileges that often go unnoticed by them. She suggests that in order to work effectively in a multicultural setting, this privilege needs to be fully acknowledged and confronted. She explores whether it is possible to talk about a white identity, addresses uncomfortable feelings such as guilt or shame, and offers advice on how to implement white awareness training within an organization.

**White, K. (Ed.) (2006). *Unmasking Race, Culture and Attachment in the Psychoanalytic Space*. London. Karnac.**

*Drawn from the John Bowlby Memorial Conference, the theme of this book addresses the often hidden and ignored subject of attachment, race and culture. Can our individual narratives in relation to race, culture and attachment be unmasked in the therapeutic dyad to reveal our human connectedness? The contributors explore how the conscious and unconscious meanings of therapists' and clients' racial and cultural identities shape the dialogue between them. How this emerges for both therapist and client in their work together is illustrated*

**Young, R. (1994). *Mental Space*. London: Process Press.**

*What enhances and constricts mental space — space for reflection, for feeling, for being open to experience and relationships? The author addresses this question in the light of two issues: first, how we locate psychoanalysis in the history of thought about nature and human nature; second, which psychoanalytic approaches are most useful and resonant with our experience. He then turns to key concepts which bear upon these issues: culture and cultural studies, the analytic space, primitive processes, projective identification and transitional phenomena. In each case he gives a careful exposition of the history of the concept and the debates about its scope and validity, in individual and social terms, including applications to racism, virulent nationalism and group relations.*

## **6. Clinical Perspectives and Therapeutic Issues**

**In this section the literature cited examines the implications of ethnicity, culture or understanding 'racism' in clinical practice. Notably, the implications of racism, this unbearable state of mind and primitive functioning, and the impact on clinical practice. There has been no attempt to categorise these papers under the major schools of thought because such a categorisation would not fully describe the writings.**

**Akhtar, S. (2006). *Technical Challenges Faced by the Immigrant Psychoanalyst*. *Psychoanalytic Quarterly*, 75(1), 21-43.**

*This paper delineates the technical challenges faced by immigrant analysts. These include (i) maintaining cultural neutrality toward "native" patients, (ii) wondering about the patient's motivations for choosing an ethnoculturally different analyst, (iii) scanning the patient's associations for interethnic clues to deeper transferences, (iv) negotiating the dilemmas posed by conducting analysis in a language other than one's mother tongue, and (v) avoiding shared projections, acculturation gaps, and nostalgic collusion in working with homoethnic immigrant analysts. While by no means irrelevant to the clinical work of non-immigrant analysts, these tasks seem to have a greater importance for the immigrant analyst. Brief clinical vignettes are offered to illustrate these propositions and to highlight the tension between the universality of fundamental intrapsychic and relational configurations, on the one hand, and the nuances of cultural and linguistic context, on the other.*

**Apprey, M. (2006). Difference and the Awakening of Wounds in Intercultural Psychoanalysis. *Psychoanalytic Quarterly*, 75(1), 73-93.**

*In many analyses, patients and analysts alike consciously or unconsciously wound each other. In intercultural analyses, these woundings may take on an extra bite. The author suggests that treatments can be viewed according to the following phenomenology: There are (1) sedimentations of history, which are (2) reactivated, and (3) subsequently extended to serve new and contemporary purposes via the inscription of intentionality. If the analysis is well presided over, the violence of difference may reveal significations that exceed the particular, entering into a general and transcendent sphere. Concrete and syncretic matter becomes symbolic and produces a transformation from the primitive origins of a phenomenon to new, motivated, and plural structures of experience.*

**Calnek, M. (1970). Racial factors in the countertransference: The black therapist and the black client. *American Journal of Orthopsychiatry*, 40(1), 39-46**

*The black therapist/black client therapeutic situation, while given to much promise, is threatened by difficulties because of the traditional American racial climate. White racial prejudice is pointed to here as the frequent source of these problems as well as of heretofore little discussed issues in such a therapeutic relationship.*

**Dalal, F. (2001). Insides and outsides: a review of psychoanalytic renderings of difference, racism and prejudice. *Psychoanalytic Studies*, 3(1), 43-66.**

*The focus of this paper is limited to psychoanalytic understandings of racism and prejudice as they occur in the clinical setting.*

**Fischer, N. (1971). An interracial analysis: Transference and countertransference significance. *Journal of the American Psychoanalytic Association*, 19(4), 736-745.**

*Presents fragments of the analysis of a 25-yr-old married black woman by a white therapist, focussing on the influence of racial difference on analytic process, with emphasis on certain transference and countertransference phenomena. Thesis of presentation is that racial differences between analyst and analysand involve issues of unconscious meaning at many levels. It is shown that interracial differences and stereotypes are often used to convey deeper transference and countertransference projections. To ignore the manifest black-white issues is to avoid a piece of the patient's and the therapist's everyday reality. To become overly invested in this apparent interracial content, however, represents an effort to deny and negate the deeper intrapsychic conflicts.*

**Griffith, M. S. (1977). The influences of race on the psychotherapeutic relationship. *Psychiatry: Journal for the Study of Interpersonal Processes*, 40(1), 27-40.**

*The influences on the therapeutic relationship of racial differences between client and therapist are receiving renewed attention in the psychological literature. The topic has been examined in several reviews and a growing number of research studies in the past few years. The reviews reveal that most of this literature consists of anecdotal accounts, uncontrolled observations, limited research findings, and a rather one-sided emphasis upon the White therapist-Black client relationship, to the neglect of other racial combinations. This review examines the psychotherapeutic relationship under varying racial matches of White and Black clients and therapists. It seeks to sharpen the sensibilities of therapists to some of the racial factors contributing to premature termination of treatment.*

**Hamer, F.M. (2002). Guards at the Gate. *Journal of the American Psychoanalytic Association*, 50: 1219-1237**

*Racial difference and similarity in the treatment relationship highlight the question of what is real and apparently psychological in the different racial experiences of patients and therapists. The relationship between racial material and resistance is discussed, as well as the constancy and fluidity of race as intrapsychic content and the distinction psychoanalysts draw between social and psychic reality. Race in the mind, it is argued, is determined by both internal and external factors, and both are important in the analysis of racial material in the transference.*

**Holmes, D.E. (1992). Race and transference in psychoanalysis and psychotherapy. *International Journal of Psychoanalysis*, Vol. 73 (1), 1-11.**

*Given the enduring primacy of race in western cultures, it is always a factor in any psychotherapeutic situation. In this paper, the role of race in elucidating transference manifestations is explored. Vignettes and clinical narratives are used to illustrate the point that race can be a useful vehicle for the expression and elaboration of transferences of defence, of drive derivative and of object ties. Several factors are discussed which influence whether and to what degree race serves as a point of engagement for transference reactions.*

**Holmes, D. E. (2006). The Wrecking Effects of Race and Social Class on Self and Success, *Psychoanalytic Quarterly*, 75(1), 215-236.**

*The literature on success neurosis has expanded in recent years to include a consideration of preoedipal as well as oedipal factors. Typically, success neurosis is considered to be a symptomatic result of complex intrapsychic phenomena, whether they be at the oedipal and/or preoedipal level. Having previously considered that success neurosis can also be determined by internalized representations of "real" factors, such as racism and poverty (Holmes, in press, b) the author here considers how these factors become primary intrapsychic building blocks of success neurosis through their negative impact on the components of success in the self and the ego.*

**Keval, N. (2001). Understanding the trauma of racial violence in a black patient. *British Journal of Psychotherapy*, 18(1): 34-51.**

*This paper describes the experience of doing psychoanalytic psychotherapy with a black patient who suffered a profound racist attack by his black father which precipitated catastrophic infantile anxieties and a breakdown. A Psychoanalytic model of trauma is described to understand the impact of a racist attack on the individual's physical and psychic skin with a discussion of some of the clinical predicaments faced by patient and therapist in the consulting room when racist re-enactments take place.*

**Keval, N. (2002). Filling the Psychic Gap: Understanding Psychosomatic problems in a Multi-Cultural Clinic, *Journal of Social Work Practice*, 16(2): 175-84.**

*This paper uses psychoanalytic ideas to understand the complex way in which experiences of family and culture can become internalised and subsequently re-enacted with those inside and outside the culture. A case of an Asian woman is described whose emotional experiences have become projected into her body in the form of headaches, as a consequence of the absence of an emotionally containing adult in her childhood. The author considers the difficulty of translating her symptoms into the language of feeling, and the problems it poses both for the client and her husband, who for personal/cultural reasons 'needs' a highly dependent wife. A model is provided for thinking about the issues of same/different race therapists.*

**Keval, N. (2006). 'Understanding unbearable anxieties: the retreat into racism' in *Race, Culture and Psychotherapy*, Eds. R. Moodley & S. Palmer. London: Routledge, pp. 150-159.**

*This chapter attempts to explore how some patients retreat into racist thinking as part of a pathological organisation of the mind whose aim is to put the brakes on psychic growth and development. A case study is described in detail to illustrate the psychic struggles and predicaments in a white patient whose attempts at separation from her 'racist' mother is fraught with difficulties because of her own propensity for and collusion with racist thinking that obstructed her own development that she was too eager to locate outside of herself.*

**Leary, K. (1995). 'Interpreting in the Dark': Race and Ethnicity in Psychoanalytic Psychotherapy. *Psychoanalytic Psychology*, 12(1), 127-141.**

*In this article, I discuss the impact of race and ethnicity on the psychotherapeutic process of three patients in psychoanalytic psychotherapy with an African American therapist.*

**Leary, K. (1997). Race, disclosure and 'forbidden talk': Race and ethnicity in contemporary clinical practice. *Psychoanalytic Quarterly*, 66: 163-198.**

*In this paper I attempt to extend the psychoanalytic conversation about race and ethnicity by discussing the intersubjectivity of race and racial difference. I present clinical material from an interracial treatment in which disclosures about race played an important role in deepening the clinical process. The resulting interactions permitted the patient to admit more of herself into the treatment space. I suggest that contemporary psychoanalytic formulations and multicultural perspectives from outside of psychoanalysis can together create more meaningful conceptualizations which take into account the lived realities of race and the ways in which these may be shaped by individual psychology.*

**Morgan, H. (1998). 'Between Fear and Blindness: the white therapist and the black patient.' *BAP Journal*, 34(3), 48-61.**

*This paper is an attempt by a white psychotherapist to consider issues of racism and how they might impact on the work in the consulting room. There are two main features of this first statement that I want to emphasize by way of introduction. The first is that I intend to explore questions of difference in colour, and not issues of culture. The other point I wish to make is that this paper is written from the perspective of a white therapist.*

**Morgan, H. (2002). Exploring Racism. *Journal of Analytical Psychology*, 37(4): 535- 666.**

*Whilst the concept of 'race' has no basis in genetics or biology, the dynamics of racism pervade all aspects of modern life - including the consulting room. In this paper the relationship between a white therapist and a black patient is explored through an unbidden thought and a verbal slip that occurred in the course of the therapy. The amplification and examination of these unwanted 'slips' are used to shed light on the subtleties of the effects of difference in colour on the relationship. It is argued here that the interaction reflects and illuminates the asymmetrical relationship between 'black' and 'white' in modern western society. This is then considered using the concepts of the cultural unconscious and social unconscious as ways of understanding the tenacity of racism in ourselves.*

**Rendon, M. (1993). The Psychoanalysis of Ethnicity and the Ethnicity of Psychoanalysis. *American Journal of Psychoanalysis*, 53(2), 109-123.**

*My patient is a psychiatric resident in her last year of training. She is from a Caribbean country. She has been struggling with the termination of her therapy of several years. At the last session she tells me: "Of course you are not Costeño". In doing this she is acknowledging that, like her, I am from a Caribbean country, but she is pointing out that I obviously do not share some of her ethnic identity because I come from the interior. She tells me this in answer to my request that she spell the name of a God of Santeria she mentioned in a dream: Elehua. Elehua is a child God who "opens the paths" and who is represented in Caribbean households by a coconut that has been "trabajado," worked oh, by the santera and that people place close to their doors as to signify "opened."*

**Smith, H. (2006). Invisible Racism. *Psychoanalytic Quarterly*, 75(1), 3-19.**

*The issue has been organized with one moment in mind: when race and racism enters the consulting room. I am not thinking here so much of its conscious and obvious appearance, although we consider that event as well, but rather its unconscious and more insidious manifestation. In this regard, I would argue that it is not so much a matter of when race and racism enter the consulting room, but whether and how we notice it, for in my experience racial, ethnic, and cultural categorization are always present, even in the most apparently benign of settings—when, for example, there is no apparent racial difference between the two participants in the room (see also Altman in this issue pp 45-72).*

**Suchet, M. (2004). A Relational Encounter with Race. *Psychoanalytic Dialogues*, 14(4), 423-438.**

*This paper follows the transference-countertransference dynamics between an African American patient mandated to treatment and the author, a white analyst born in South Africa. The haunting presence of racial trauma infused the analysis. Focus is placed on the rich, often unmetabolizable experiences of race, including the ways in which the structure of the treatment recreated the racial dynamics of slavery.*

**Tang, N.M & Gardner, J. (1999). Race, Culture and Psychotherapy. Transference to Minority Therapists. *Psychoanalytic Quarterly*, 68(1): 1-20.**

*We present observations on the use of racial and cultural stereotypes in psychoanalytic psychotherapy with patients from the majority culture and with those from minority backgrounds.*

**Tummala-Narra, P. (2007). Skin Color and the Therapeutic Relationship. *Psychoanalytic Psychology*, 24(2), 255-271.**

*Although issues pertinent to psychotherapy with ethnic minorities have been attended to increasingly over the past two decades, the issue of skin color has more or less been neglected in the psychotherapy literature. The idealization of light skin color in mainstream White and ethnic minority communities in the United States has impacted a wide range of societal and individual perceptions ranging from physical attractiveness to intellectual and social competence. The relevance of this impact in the psychotherapeutic relationship is explored in this article. Skin color is addressed within an historical context, and its influence on intrapsychic and interpersonal processes in the lives of clients and therapists are discussed. Clinical vignettes are presented to illustrate the dynamics of skin color in the therapeutic relationship.*

**White, K. P. (2002). Surviving hating and being hated: Some personal thoughts about racism from a psychoanalytic perspective. *Contemporary Psychoanalysis*, 38: 401-42.**

*We take it for granted that psychoanalysis can inform our understanding of the human condition of hatred. But through understanding our experiences of hating and being hated, can we also inform psychoanalytic theory and its application?*

**Wright, J. (2003). 'Things are changing for me. The anger is still there but not the hatred'. Some reflections from work with a racist. *Psychoanalytic Psychotherapy*, 17: 241-252.**

*This paper explores how a psychoanalytic perspective can be useful in understanding a particular defensive organization based around racism. A series of clinical vignettes are presented of material from an adolescent patient in psychotherapy. These vignettes concern the functional significance of a blatant racist discourse presented in therapy as a defence against a traumatized and denigrated identity. The clinical concepts of splitting and projective identification enabled a clearer understanding of the patient's presentation and progression of treatment rather than reaching an impasse.*

### **Books**

**Abbasi, A. (2014). *The Rupture of Serenity*. London: Karnac.**

*What happens when the outside world enters the psychoanalytic space? In *The Rupture of Serenity: External Intrusions and Psychoanalytic Technique*, Aisha Abbasi draws on clinical material to describe some of the dilemmas she has encountered in her work with patients when external factors have entered the treatment frame. She considers analytic dilemmas that range from how to deal with patients' unusual requests regarding the conduct of an analytic treatment to the question of how to handle events in the analyst's personal life that, by necessity, must be addressed in the analysis. As a Muslim of Pakistani origin, Abbasi is also able to discuss, frankly and with compassion, the role that ethnic and religious differences between patient and analyst can play in treatment—differences that, in the aftermath of 9/11 and the search for and killing of Osama bin Laden, became a palpable presence in her consulting room.*

*There are four parts to this book 1. When events in the analyst's life intrude upon clinical space. 2. When others intrude upon clinical space 3. When machines intrude upon clinical space and 4. When political events intrude on clinical space. See chapters 6 and 7 on sadistic transferences in the context of ethnic difference; and Osama bin Laden's death and its impact on the analytic process.*

**Kareem, J. & Littlewood, R. (Eds.) (1992). *Intercultural Psychotherapy*. London: Blackwell.**

*There are many problems in working psychotherapeutically across cultures, with numerous examples of failure to understand cultural issues. For example, the ignorance of traditional family structures can lead to major diagnostic and therapeutic errors. These errors include potentially disastrous transference relationship interpretations, the confounding of traditional beliefs with psychiatric symptoms, and a lack of awareness of differences in presenting symptomology. This book explains the theories and techniques of intercultural therapy. The second edition retains many of the ideas and practices developed in the first edition, but has been updated throughout to include the latest literature, and includes a new introductory chapter. A range of different views on intercultural therapy are given by a group of specialists who have pioneered this developing area.*

**Keval, N. (2015). *Racist States of Mind: Understanding the Perversion of Curiosity and Concern*. London: Karnac.**

*Racism is a treacherous phenomenon with many faces. These allow it a remarkable capacity to co-exist with support for ethnic and cultural diversity. It is part of the character of racism, whose brutality can be overt or subtle, sly, cunning and mean spirited, that like a chameleon it can transform itself in ways that make it difficult if not impossible to pinpoint. Racist states of mind offer a rigidity derived from absolute certainty that serves to mitigate the pains and pleasures inherent in the complexities of life and living that a recognition of difference and diversity can bring forth. Some of the predicaments and challenges of engaging with these states of mind are explored through the prism of the consulting room, group, organizational and societal life.*

**Moodley, R. & Palmer, S. (2006). *Race, culture and psychotherapy. Critical perspectives in multicultural practice*. Hove: Routledge.**

*What is multicultural psychotherapy? How do we integrate issues of gender, class and sexual orientation in multicultural psychotherapy? Race, Culture and Psychotherapy provides a thorough critical examination of contemporary multiculturalism and culturalism, including discussion of the full range of issues, debates and controversies that are emerging in the field of multicultural psychotherapy. Beginning with a general critique of race, culture and ethnicity, the book explores issues such as the notion of interiority and exteriority in psychotherapy, racism in the clinical room, race and countertransference conflicts, spirituality and traditional healing issues.*

**Perez Foster, R., Moskowitz, M. & Javier, R. (Eds.) (1996). *Reaching Across Boundaries of Culture and Class: Widening the Scope of Psychotherapy*. New York: Aronson.**

*In a world that is forever fragmenting into divisions of ethnicity and class, this groundbreaking book offers an approach to therapy that reaches across the boundaries that usually divide us. Reaffirming psychotherapy's roots in a progressive approach to social change, the contributors show how contemporary methods can be used to treat patients often previously thought unresponsive to psychodynamic therapy. Cultural values, countertransference guilt, immigration, bilingualism, and battered self-esteem in African-American patients are among the many topics discussed. Numerous examples guide the clinician to a better understanding of the role of culture in the therapeutic relationship.*

## **7. Jung/Post Jungians**

**The application of a Jungian approach by contemporary Jungian Analysts and critical appraisal of Jung's theory.**

**Adams, M. (2002). African American Dreaming and the Beast of Racism: Cultural Unconscious in Jungian Analysis. *Psychoanalytic Psychology*, 19(1), 182-199.**

*This article is an interpretation of the dream of an African American woman. The purpose is to discuss the contribution that contemporary Jungian analysis might make to the attempt by psychoanalysis to serve historically disenfranchised populations—in particular, African Americans. The dreamer encounters racism in the image of a lion and other beasts. The interpretation takes into account both the archetypal level and the cultural level of the dream. Important concepts are the cultural unconscious and history-residues. The article argues that Jungian analysis—as well as all other varieties of psychoanalysis—will remain ineffective in addressing the concerns of disenfranchised populations until analysts make a serious effort to become culturally knowledgeable.*

**Dalal, F. (1988). Jung: A Racist. *British Journal of Psychotherapy*, 4(3): 263-279.**

*The paper examines Jung's perception of the non-European. It is argued that his perception of black people is racist and that these same views permeate the entire fabric of Jung's psychological theory. Further, that these views are woven into the theoretical foundations of two major Jungian concepts: the Collective Unconscious and Individuation. Finally, the paper examines the consequences of these theories as perceived by Jung, in terms of the possibilities or otherwise of people of different races living together.*

**Hillman, J. (1986). Notes on White Supremacy. *Essaying an archetypal account of historical events. Spring, 1986, 29-58.***

*Argues that White supremacy in Western European culture has been facilitated by universal archetypal meanings of whiteness, accepted even by non-White groups, that are associated with divine radiance, spiritual and moral innocence, and the feminine character of anima. A psychohistorical view of whiteness and the White unconscious are explored.*

### **Books**

**Singer, T. & Kimbles, S. (Eds.) (2004). *The Cultural Complex. Contemporary Jungian Perspectives on Psyche and Society*. New York: Brunner-Routledge.**

*How do cultural complexes affect the collective psyche? Based on Jung's theory of complexes, this book offers a new perspective on the psychological nature of conflicts between groups and cultures by introducing the concept of the cultural complex. This modern version of Jung's idea offers an original view of the forces that prevent human attempts to bring a peaceful, collaborative spirit to conflict between groups.*

*Leading analysts and academics from a range of cultural backgrounds present their own perspective on the concept, demonstrating how the effects of cultural complexes can be felt in the behaviour of disenfranchised, oppressed and traumatised groups across the world.*

## **8. Culture and Social Perspectives**

**In this section the psychoanalytic application or commentary on wider perspectives are collected – the reference is to customs, migration, poverty, class, film and major events, for instance September 11<sup>th</sup> 2001. A number of novels have also been included which explore racial prejudice and colonial histories.**

**Cohen, S. (2011). Prejudice and the Unexamined Life: A Neuro-psychoanalytic framework for the repressed conflict between ethnic and national identities among Arab-Jews in Israel. *International Journal of Applied Psychoanalytic Studies*, 8(4), 325-340.**

*This article proposes a framework for understanding the processes involved in politically-motivated memory and identity formation. Specifically, it examines how these processes respond to both explicit and implicit politico-social motivations to suppress certain parts of them while augmenting others. The proposed framework draws from emerging commonalities between neuro-cognitive and psychoanalytic theories, and conceptualizes both internal and external prejudice as motivated cognitive-emotional phenomena in and of themselves, devoid of politically-motivated cognitive biases or prejudice. Using autobiographical, biographical and scholarly sources, I examine the motivated dissociation between the avowed and disavowed aspects of the conflicted Arab identity among Arab-Jews in Israel is examined. Following psychoanalytic theory, the proposed framework may explain not only the internal conflict within the Iraqi-Jewish community, but also the vehement support for anti-Arab political sentiments within the larger Arab-Jewish community in Israel*

*(known more by the euphemism 'Sephardi Jews') – as ordained by the hegemonic Ashkenazi Zionist elite of Israel for the past 100 years. This article then traces evidence for the 'return of the repressed' among a growing number of contemporary Israeli Jews of Arab descent, who seem increasingly aware of the limited ability of the Zionist 'melting pot' ideology to adequately represent their identity.*

**Davids, M.F. (2002). September 11<sup>th</sup>, 2001. *British Journal of Psychotherapy*, 18: 361-366.**

*Some thoughts on racism and religious prejudice as an obstacle.*

**Fernando, S. (2011). Race and culture issues in mental health and some thoughts on ethnic identity. *Counselling Psychology*, 25(2), 113-123.**

*In multicultural environments like the US, Canada, and the UK, mental health care systems must serve the needs of increasingly diverse populations. Yet, our capacity to do so is affected by systemic and institutionalized racism that has affected psychiatry and mental health treatment since its inception. This review of a history of racism and its influence on the models we use to treat racial and ethnic minority people raises possibilities of how a contemporary anti-racist mental health approach can address contemporary understandings of race, ethnicity, and culture.*

**Fortes, M. (1977). Custom and Conscience. *International Review of Psychoanalysis*, 4: 127-52.**

*Anthropologists are constantly asked to explain what their subject is specifically about. Following the tradition that goes back to Tylor and Frazer, I take the view that the core of our studies is the fact, the phenomenon, of custom. I find it useful to think of this as a target concept, pointing to what we must aim to understand and explain in anthropological theory, rather than as a fixed conceptual category.*

**Haupt, P. and Malcolm, C. (2000). 'Between hell and hope: An organizational case study of the Truth and Reconciliation Commission (TRC) in South Africa', *Organisational and Social Dynamics*, 1(1): 113-129.**

*This paper argues that the TRC was a transitional organization with a remarkably complex mandate. Its tasks were inherently contradictory and paradoxical. In fact it is more correct to say that it had multiple tasks lined up in paradoxical tension with each other. It was the hoped for organ of a complex process of transition.*

**Hollander, N. C. (2010). Anti-Muslim prejudice and the psychic use of the ethnic other. *International Journal of Applied Psychoanalytic Studies*, 7(1), 73-84.**

*An essay on the Israeli-Palestinian conflict written in January 2009, considering anti-Muslim prejudice in the US from two perspectives: as a variant of the general history of the white racist cultural tradition in the US; as having unique properties that have emerged from the prominence of Christianity in US cultural history.*

**Littlewood, R. (1988). Towards an Intercultural Psychotherapy. *Journal of Social Work Practice*, 3(3): 8-19.**

*This paper provides a perspective from medical anthropology on the context within which psychotherapy takes place, as well as addressing key professional issues within the clinical field.*

**Lowe, F. (2006). Containing Persecutory Anxiety: Child and Adolescent Mental Health Services and Black and Minority Ethnic Communities. *Journal of Social Work Practice*, 20(1), 5-25.**

*There is a serious problem between CAMHS and black and minority ethnic communities, in particular their lack of access to these services, but this is often denied and/or avoided in the practice of CAMHS professionals. This paper explores the reasons for this. It argues that the inaccessibility/way of functioning of CAMHS, is a defence against its members experiencing persecutory anxiety from engaging with black and minority ethnic people. Whilst avoidance and other defences give some relief to staff, it however damages their confidence and prevents them from realising to the full their capacity for concern and for helpful action. This thesis is illustrated and discussed through examples.*

**Lowe, F. (2009). Colonial Object Relations: Going Underground Black-White Relationships. *British Journal of Psychotherapy*, 24(1), 20-33.**

*This paper explores the relationship between black and white people in both internal and external reality. The Black and the White are both part objects and constitute a destructive type of object relation inherited from the history of slavery, colonization and empire. Colonial object relations describe a tendency in black–white relationships for the white to control or attempt to control the black object. Although often disguised and sometimes invisible, colonial object relations are commonplace, both in the psyche and in society at large. The paper argues that, whilst such object relations are an evident and deeply embedded part of our culture and psyche, they are also chronically and defensively avoided, ignored and denied at a great cost in human suffering – which blocks the development of our capacity for whole object relating. Colonial object relations are illustrated through clinical and other material and the implications for psychotherapists are discussed.*

**Wachtel, P. (2001). Racism, Vicious Circles and the Psychoanalytic Vision. *Psychoanalytic Review*, 88(5), 653-673.**

*My aim in this article is to explore some of the ways in which a psychoanalytic perspective can be useful in illuminating the nature of our nation's racial impasse and even in contributing toward its resolution. The racial divisions and tensions that continue to plague our society are a product of many factors; they are most certainly not simply a matter of "psychical reality." Very real historic crimes and abuses, very real differences in economic circumstances, in educational opportunities, in the neighborhoods in which blacks and whites grow up, and in a host of other powerful life circumstances are central to the differing status of blacks and whites in our society. I do believe, however, that psychoanalysis—and a psychological perspective more generally—can be of great value in helping us address these real world differences and finding a way to move past the mind-sets on both sides that maintain them.*

**Whaley, A. (2007). A Cultural Competence and Evidence-Based Practice in Mental Health Services: A Complementary Perspective. *American Psychologist*, 62(6): 563-574.**

*The need for cultural competence and the need for evidence-based practice in mental health services are major issues in contemporary discourse, especially in the psychological treatment of people of color. Although these 2 paradigms are complementary in nature, there is little cross-fertilization in the psychological literature. The present article illustrates the complementary nature of these 2 paradigms. A main point of convergence is related to the development of culturally adapted interventions in the move from efficacy research to effectiveness studies. The implications of cultural adaptations of empirically supported treatments for mental health services in terms of research and practice with ethnic/racial minority populations are discussed.*

## **Books (\*including novels)**

**\*Adichie, C. N. (2007). *Half of a Yellow Sun*. London: Harper Perennial.**

*In 1960s Nigeria, a country blighted by civil war, three lives intersect. Ugwu, a boy from a poor village, works as a houseboy for a university professor. Olanna, a young woman, has abandoned her life of privilege in Lagos to live with her charismatic new lover, the professor. And Richard, a shy English writer, is in thrall to Olanna's enigmatic twin sister. As the horrific Biafran War engulfs them, they are thrown together and pulled apart in ways they had never imagined.*

**Auestad, L. (2012). *Psychoanalysis and Politics. Exclusion and the politics of representation*. London: Karnac.**

*Thinking psychoanalytically about the nature of social exclusion involves a self-questioning on the part of the interpreter. While we may all have some experiences of having been subject to stereotyping, silencing, discrimination and exclusion, it is also the case that, as social beings, we all, to some extent, participate in upholding these practices, often unconsciously. This book poses the question of how psychoanalysis can be used to think about the invisible and subtle processes of power over symbolic representation, in the context of stereotyping and dehumanization: What forces govern the state of affairs that determine who is an 'I' and who is an 'it' in the public sphere?*

**Bainbridge, C., Radstone, S., Rustin, & Yates, C. (Eds.) (2007) *Culture and the unconscious*. London: Palgrave Macmillan.**

*Since Freud, psychoanalysis has always concerned itself with questions of art, creativity, politics, and war. This collection of essays from leading writers on psychoanalysis explores questions of culture through a close dialogue between psychoanalytic clinical and academic traditions. *Culture and the Unconscious* is a major contribution to these debates. With accessible introductions to its central themes, the book opens up conversations between the spheres of art, academia and psychoanalysis, revealing points of commonality and divergence.*

**Bollas, C. (1992). *Being a character. Psychoanalysis and self-experience*. London: Routledge.**

*Each person invests many of the objects in his life with his or her own unconscious meaning, each person subsequently voyages through an environment that constantly evokes the self's psychic history. Taking Freud's model of dreamwork as a model for all unconscious thinking, Christopher Bollas argues that we dreamwork ourselves into becoming who we are, and illustrates how the analyst and the patient use such unconscious processes to develop new psychic structures that the patient can use to alter his or her self experience.*

**Clarke, S. (2003). *Social Theory, Psychoanalysis and Racism*. London: Karnac.**

*Sociological explanations of racism tend to concentrate on the structures and dynamics of modern life that facilitate discrimination and hierarchies of inequality. In doing so, they often fail to address why racial hatred arises (as opposed to how it arises) as well as to explain why it can be so visceral and explosive in character. Bringing together sociological perspectives with psychoanalytic concepts and tools, this text offers a clear, accessible and thought-provoking synthesis of varieties of theory, with the aim of clarifying the complex character of racism, discrimination and social exclusion in the contemporary world.*

**\*Coetzee, J.M. (2004). *Waiting for the Barbarians*. London: Vintage.**

*For decades the Magistrate has run the affairs of a tiny frontier settlement, ignoring the impending war between the barbarians and the Empire, whose servant he is. But when the interrogation experts arrive, he is jolted into sympathy with the victims and into a quixotic act of rebellion which lands him in prison, branded as an enemy of the state. *Waiting for the Barbarians* is an allegory of oppressor and oppressed. Not just a man living through a crisis of conscience in an obscure place in remote times, the Magistrate is an analogue of all men living in complicity with regimes that ignore justice and decency.*

**Cooper, A. & Lousada, J. (2005). *Borderline welfare. Feeling and fear of feeling in modern welfare*. London: Karnac Books.**

*Which 'forms of feeling' are facilitated and which discouraged within the cultures and structures of modern state welfare? This book illuminates the social and psychic dynamics of these new public cultures of welfare, locating them in relation to our understanding of borderline states of mind in individuals, organizations and society. Drawing upon their idea of a psychoanalytic sensibility rooted in Wilfred Bion's notion of 'learning from experience', the authors aim to access the new structures of feeling now taking shape in marketized and commodified health and social care systems. Integrating their reflections on clinical work with patients, consultancy with public sector organizations, political analysis, and the tradition of Group Relations Training, they offer a wide-ranging perspective on how contemporary social anxieties are managed within modern public welfare.*

**\*Conrad, J. (1899). *Heart of Darkness*. Various editions.**

*Heart of Darkness is a chilling tale of horror which, as the author intended, is capable of many interpretations. Set in the Congo during the period of rapid colonial expansion in the 19th century, the story deals with the highly disturbing effects of economic, social and political exploitation of European and African societies and the cataclysmic behaviour this induced in some individuals.*

**Dalal, F. (2012). *Thought Paralysis*. London: Karnac.**

*Given the enormous struggles, efforts and money expended on the equalities enterprise, why has more progress not been made? And further, why have things actually become worse in some circumstances? It is argued this has occurred because: - The values of Equality have been bureaucratized, allowing the liberal principle of 'live and let live' to be perverted and put in the service of fear and control. - The Diversity discourse has been hijacked by the libertarians and put in the service of increasing profit, under the guise of liberty and inclusivity. - The equality movements have become apolitical, side-tracked into the project of the indiscriminate celebration and preservation of cultures, in lieu of challenging the 'status quo' within cultures as much as between them. - The versions of psychology and sociology that the equality movements have drawn on are over simple. - The attempts to do away with judgementalism and unfair discrimination have ended up vilifying the capacities for judgment and discrimination 'per se'.*

**Fernando, S. (2003). *Cultural Diversity, Mental Health and Psychiatry: The Struggle Against Racism*. London: Routledge.**

*'Black and minority ethnic communities lack confidence in mental health services', according to the National Service Framework for Mental Health published by the Department of Health in 1999. *Cultural Diversity, Mental Health and Psychiatry* examines how and why this situation has come about, and makes specific practical, often surprising, suggestions for changing the status quo. Suman Fernando reflects on the current situation in light of his own personal experience, academic research and anecdotal reports. He weaves together themes*

of immense importance for the future of psychiatry and mental health services in a multi-cultural setting.

**Helmreich, A. & Marcus, P. (1998). *Blacks and Jews on the Couch: Psychoanalytic Reflections on Black-Jewish Conflict*, Westport, CT: Prager/Greenwood.**

*Black-Jewish relations-at the symbolic level-are in shambles, writes Cornel West. One has only to recall the 1991 Crown Heights tragedy and its aftermath to recognize to what extent Black-Jewish relations have deteriorated. The emergence of frequently anti-Semitic black demagogues like Louis Farrakhan and Leonard Jeffries and the Jewish community's turn to neo-conservatism have only made matters worse. Mistrust, ambivalence, and other negative feelings characterize much of Black-Jewish relations. Unlike most books on this topic which are written from a sociocultural, historical, and literary perspective, this anthology looks at the psychological motives, beliefs, and desires that impair relations between the two groups. For example, unresolved vulnerabilities in respective communities from the Holocaust and slavery remain driving and complex passions that still disrupt Black-Jewish relations.*

**Hoffman, E. (2008). *Lost in Translation*. London: Vintage.**

*In 1959 13-year-old Eva Hoffman left her home in Cracow, Poland for a new life in America. This memoir evokes with deep feeling the sense of uprootedness and exile created by this disruption, something which has been the experience of tens of thousands of people this century. Her autobiography is profoundly personal but also tells one of the most universal and important narratives of twentieth century history: the story of Jewish post-war experience and the tragedies and discoveries born of cultural displacement.*

**Hoggett, P. (1992). *Partisans in an Uncertain World: The Psychoanalysis of Engagement*. London: Free Association Books.**

*What has happened to the idealism and radicalism of the 1960s and 1970s? Paul Hoggett reflects on the present plight of people who mean well in the face of the rise of conservatism and the crisis of the Left. He examines these in the light of the psychoanalytic ideas of Klein, Bion, Meltzer, and Winnicott and he asks what their work on primitive psychological processes can tell us about the institutionalisation of indifference and cruelty.*

**Ignatieff, M. (1998). *The Warrior's Honour: ethnic war and modern consciousness*. New York: Henry Holt.**

*Ignatieff charts the rise of the new moral interventionists who believe that other people's misery concerns us all, introduces the new ethnic warriors who have escalated post-modern war to an unprecedented level of savagery and draws conclusions about the ambiguous ethics of engagement and the limited force of moral justice in a world of war. (Of particular relevance - the narcissism of minor differences, pp. 34-71).*

**Losi, N. (2006). *Lives Elsewhere: Migration and psychic malaise*. London: Karnac.**

*Born from the author's desire to write a clear and simple account of complex material based on ethnopsychotherapy and migrations, this book aims to clarify some key questions, rather than serve as a definitive text. It will be of interest to ethnopsychotherapists, to those working with refugees or immigrants, or those interested in the issues of migration and wishing to gain a greater understanding of our multi-cultural world.*

**Lowe, F. (Ed.) (2013). *Thinking Space: Promoting thinking about race, culture and diversity in psychotherapy and beyond*. London: Karnac.**

*'Thinking Space' was set up to develop the capacity of staff and trainees at the Tavistock Clinic to think about racism, and other forms of hatred toward difference in ourselves and others. Drawing on Bion's (1962) distinction between "knowing" and "knowing about", the latter of which can be a defence against knowing a subject in a deeper and emotionally real way, Thinking Space sought to promote curiosity, exploration and learning about difference, by paying as much attention as to how we learn (process) as to what we learn (content). This book is a celebration of ten years of Thinking Space at the Tavistock Clinic and a way of sharing the thinking, experience and learning gained over these years.*

**\* Morrison, T. (2007). *Beloved*. London: Vintage.**

*It is the mid-1800s. At Sweet Home in Kentucky, an era is ending as slavery comes under attack from the abolitionists. The worlds of Halle and Paul D. are to be destroyed in a cataclysm of torment and agony. The world of Sethe, however, is to turn from one of love to one of violence and death - the death of Sethe's baby daughter Beloved, whose name is the single word on the tombstone, who died at her mother's hands, and who will return to claim retribution.*

**\* Naipaul, V.S. (2011). *A Bend in the River*. London: Picador.**

*Set in an unnamed African country, the book is narrated by Salim, a young man from an Indian family of traders long resident on the coast. He believes The world is what it is; men who are nothing, who allow themselves to become nothing, have no place in it. So he has taken the initiative; left the coast; acquired his own shop in a small, growing city in the continent's remote interior and is selling sundries – little more than this and that, really – to the natives. This spot, this 'bend in the river', is a microcosm of post-colonial Africa at the time of Independence: a scene of chaos, violent change, warring tribes, ignorance, isolation and poverty. And from this rich landscape emerges one of the author's most potent works – a truly moving story of historical upheaval and social breakdown.*

**Obeyesekere, G. (1990). *The Work of Culture. Symbolic Transformation in Psychoanalysis and Anthropology*. Chicago & London: University of Chicago Press.**

*The Work of Culture is the product of two decades of field research by Sri Lanka's most distinguished anthropological interpreter, and its combination of textual analysis, ethnographic sensitivity, and methodological catholicity makes it something of a blockbuster.*

**Richards, B. (Ed.) (1989). *Crisis of the Self: Further Essays on Psychoanalysis and Politics* London, Free Association Books.**

*What is the relationship between internal states of psychological crisis and features of the external world? This book explores that question, bringing psychoanalytic thinking and practice to bear on the more public spheres of culture and politics.*

**Roberts, V.Z. & Foster, A. (Eds.) (1998). *Managing Mental Health in the Community*. London: Routledge.**

*Managing Mental Health in the Community is a guide to best practice in the management of community care for people with mental health problems. A major theme is how to balance the 'triangle of care' that represents the needs and concerns of the user, carer (professional or family) and community. Rather than focusing on the mechanics of the task, this book aims to encourage reflective practice amongst staff, managers and policy-makers. The*

*experienced practitioners who contribute not only challenge some of the assumptions prevalent in the field, but also present some tried and tested interventions used to enable users, staff and managers to function more effectively in community settings.*

**Said, E. (1979). *Orientalism*. Various editions.**

*The theme is the way in which intellectual traditions are created and trans-mitted ... Orientalism is the example, and by it he means something precise. The scholar who studies the Orient (and specifically the Muslim Orient), the imaginative writer who takes it as his subject, and the institutions which have been concerned with teaching it, settling it, ruling it, all have a certain representation or idea of the Orient defined as being other than the Occident, mysterious, unchanging and ultimately inferior.*

**Said, E. (2003). *Freud and the non-European*. London: Verso.**

*Using an impressive array of material from literature, archaeology and social theory, Edward Said explores the profound implications of Freud's Moses and Monotheism for Middle-East politics today. The resulting book reveals Said's abiding interest in Freud's work and its important influence on his own.*

**Smith, E. (Ed.) (1997). *Integrity and Change: Mental Health in the Market Place*. London, Routledge.**

*Integrity and Change: Mental Health in the Market Place examines how workers in the caring professions might preserve their integrity and ability to reflect and act purposefully in the face of such rapid and extensive change.*

**Spindler, G. (Ed.) (1987). *The Making of Psychological Anthropology*, Berkeley: University of California Press.**

This volume includes critical reviews of twenty people who have contributed significantly to the development of psychological anthropology.

**Stigler, J. et al. (Eds.) (1990). *Cultural Psychology: Essays on Comparative Human Development*. Cambridge University Press.**

*This book raises the idea of a distinct discipline of cultural psychology, the study of the ways that psyche and culture, subject and object, and person and world make up each other. Cultural Psychology is a collection of essays from leading scholars in anthropology, psychology, and linguistics who examine these relationships with special reference to core areas of human development: cognition, learning, self, personality dynamics, and gender. The chapters critically examine such questions as: Is there an intrinsic psychic unity to humankind? Can cultural traditions transform the human psyche, resulting less in psychic unity than in ethnic divergences in mind, self, and emotion? Are psychological processes local or specific to the sociocultural environments in which they are embedded? The volume is an outgrowth of the internationally known Chicago Symposia on Culture and Human Development. It will appeal to an interdisciplinary audience of anthropologists, psychologists, linguists, historians, philosophers and hermeneutists interested in the prospects for a distinct discipline of cultural psychology.*

**Willie, C. et al. (Eds.) (1995). *Mental Health, Racism and Sexism*. London: Taylor & Francis.**

*The authors examine the intersections of racism and mental health, adding sexism as another divisive issue that profoundly affects mental health. The book aims to offer fresh*

*perspectives on contemporary controversial issues, including: interracial adoptions, teenage motherhood, gender bias in mental health diagnosis and therapy, prisons used as substitutes for hospitals, homeless families, and increasing violence in the home and on the streets.*

**Young-Bruehl, E. (1998). *The anatomy of prejudices*. Harvard University Press.**

*Surveying the study of prejudice since World War II, Young-Bruehl finds a history riddled with assumptions, generalizations, and clichés. The Anatomy of Prejudices proposes a fresh start, and suggests an approach that distinguishes between different types of prejudices, the people who hold them, the social and political settings that promote them, and the human needs they fulfil. Young-Bruehl draws on theoretical and clinical, historical, and empirical literatures to show us prejudices from a variety of angles.*

## **9. Group Analysis**

**A selection of papers examining difference and discrimination from the field of Group analysis.**

**Brown, D. (1992). Transcultural Group Analysis I & II: Different views of Maastrich and Heider, Use and Abuse of Cultural Differences, *Group Analysis*, 87-105.**

*I. Two accounts of the first two workshops of the European Association for Transcultural Group Analysis are compared. Differences in observations and emphases are related to the roles and backgrounds of the two observers. Questions are raised about how such factors influenced our observations, and how processes in a transcultural workshop can form paradigms of cultural trauma (such as migration).*

*II. It is proposed that a moral and ethical viewpoint can help us in analysing cultural differences in transcultural workshops and, by extension, in society at large. A developmental approach, from projection to mutual confrontation and concern, allows us to see these ways as ranging from primitive to more mature. Mature mutual respect for differences can be equated with the psychoanalytic concept of genitality. Some theoretical contributions are adduced to explain the development of this ideal state. The term 'transculturality' could be used for it, implying that we can transcend culture-bounded prejudices and see at least some similarities between different cultures, and those processes which cross over and through them.*

**Dalal, F. (1993). Race and Racism: An Attempt to Organize Difference. *Group Analysis*, 26(3), 277-290.**

*This article addresses the issue of 'race' and racism in the context of Group-analytic psychotherapy. My contention is that at present there is no specific Group-analytic understanding of racism. The article is aimed at group conductors, focusing on what terms might be used to view these issues as they manifest in groups. It challenges the notion of 'race' as an objective category and examines ways of viewing the phenomena of 'race' and racism as dynamic processes rather than as fixed and concrete events.*

**Dalal, F. (2000). Ethnic Tradition: a source of emotional well-being or a cause of emotional pain? *European Journal of Counselling and Psychotherapy*, 3(1), 43-60.**

*This paper considers the dilemmas and questions raised in cross-cultural work when it is supposed that patients have been damaged by their culture of origin. First, the legitimacy of such a formulation is tested. Following this the paper critically examines the relation of culture to psyche from two individualistic vantage points — the psychoanalytic and the humanistic. These viewpoints are critiqued from the perspective of a radical group-analytic*

viewpoint. This discussion is used to throw light on three types of psychological conflict, and this in turn is used to problematize the nature—nurture divide. Finally, it is argued that the power relations within social structures have to be taken into account when trying to comprehend the psychological consequences of the impact of cultures on the individual's state of mind.

**Dalal, F. (2006). Racism: Processes of Detachment, Dehumanisation and Hatred. *Psychoanalytic Quarterly*, 75: 131-161.**

*The author looks at definitions of racism from the viewpoints of various theoretical frameworks, addressing the role of projection and other phenomena. Racism is then examined according to principles of psychoanalytic relational theory, attachment theory, and radical group analytic theory. Power relationships, the psychosocial process, a sense of us versus them, and the universal importance of a feeling of belonging are also taken into consideration. In examining the meaning of race, the author addresses the notions of black and white and their evolution over time, as well as the phenomenon of othering.*

**Ferron, E. (1991). The Black and White Group. *Group Analysis*, 24(2), 201-210.**

*The Black and White Group is one of the median groups convened by members of the Large Group Section of the Group-Analytic Society (London). It was set up in the belief that a main source of the divisions in our society, including racism, is the lack of authentic and meaningful dialogue between people. There are two convenors, both men, one black and one white. This article is written by the black convenor. It describes the first four terms of the Black and White Group and is an attempt to identify the main themes that emerged and the process that took place.*

**Garland, C., Hume, F. & Majid, S. (2002). Remaking connections: refugees and the development of 'emotional capital' in therapy groups. *Psychoanalytic Psychotherapy*, 16:3, 197-214.**

*We describe a form of ongoing specialized psychoanalytic group therapy that addresses the psychological issues that can impede the individual's integration into a new country. The concept of 'emotional capital' is introduced as a way of summarizing those internal capacities we see as fundamental to the individual's capacity to make use of what Putnam (2000) has termed 'social capital'. Asylum-seekers from several countries with only extremely limited English in common are seen together in an ongoing therapy group, where they may remain for over a year, before they are ready (emotionally and linguistically) to join a heterogeneous psychoanalytic psychotherapy group within the same Department. Clinical material is presented from the two settings: the Refugees' Group, to illustrate the first steps in the rebuilding of a capacity to make emotional connections and the later Analytic Therapy Group where refugees' earlier developmental difficulties can be addressed within the new social context.*

**Kibel, H. (1992). Diversity in the Practice of Inpatient Group Psychotherapy in North America. *Group Analysis*, 25(2), 225-239.**

*In the USA and Canada inpatient group psychotherapy is widely practised, although rarely with the kind of sophistication required to conduct such a complicated form of treatment. In most hospitals, groups are usually led by clinicians with the least training. At major training centres, psychiatric department residents may or may not conduct such groups, but even when they do they invariably receive inadequate supervision (Yalom, 1983). Under these circumstances, unsophisticated, pragmatic approaches have won popularity: it is easier to control patients when simple formulas are applied. This paper describes the evolution of inpatient group psychotherapy in North America and summarizes current trends. Then a*

more dynamic approach is presented, its principles grounded in object relations and general systems theories.

**Thygesen, B. (1992). 'Diversity' as a Group-Specific Therapeutic Factor in Group-Analytic Psychotherapy. *Group Analysis*, 25, 75-86.**

*'Differences are the raison d'etre of human beings' (Henri Lopes, African author, interviewed in Information, 22, February 1991). This paper argues that 'diversity' can function as a third object in dissolving an overcohesive matrix symbolizing the mother-child dyad and sets out a triangular, oedipal model to develop the thesis of diversity as a group-specific factor. The concepts of group cohesion and coherency are discussed in terms of their respective therapeutic and countertherapeutic possibilities.*

**Weinberg, H. (2003). The Culture of the Group and Groups from Different Cultures. *Group Analysis*, 36(2), 253-268.**

*Culture and groups are intertwined. Culture is essential in crystallizing our social identity and provides the common understandings that allow the social world to have a meaning. Culture is constituted from many groups that have common values. The social unconscious of a certain culture is reflected in groups, especially in large groups. This paper explores different aspects of the social unconscious and describes how the individual and the group/society always coexist. The concept of the binocular vision is used to integrate between two approaches to the social unconscious. Groups from different cultures and their unique features are described and entering a group is analyzed as a kind of immigration to a new culture.*

### **Books**

**Kleinberg, J. (2011). *The Wiley-Blackwell Handbook of Group Psychotherapy*. New York: Wiley-Blackwell.**

*See Section Four – 'Diversity', Chapter 33, Shah, S. & Kosi, R. 'Diversity in Groups: Culture, Ethnicity and Race'.*

**Foulkes, S.H. (1998). *Reflections: Selected Papers on Group Analysis and Psychoanalysis*. London: Karnac**

*The development of psychoanalysis and group analysis is viewed within the context of German/Jewish relations, and the two 'founders', Freud and S. H. Foulkes, both Jewish and born half a century apart. See chapter 9 on 'Psychoanalysis and group analysis: Jews and Germans'.*

## **10. Supervision and Training**

**Some papers cited argue for the examination of a lack of diversity and discrimination against ethnic minority candidates in psychoanalytic and psychotherapy training organisations, in addition to trainers and supervisors reviewing training and supervision of registrants. Rogers-Sirin 2008 and Tummala-Narra 2004 are cited in terms of what can be extrapolated from this work.**

**Davids, F. M. (2013) 'Why so White?' *New Associations*. Issue 12. summer.(3-4)  
*It is worth reading this edition of New Associations, which featured seven articles on the theme of Race and Ethnicity***

**Gordon, P. (2007). Keeping Therapy White?: Psychotherapy Trainings and Equal Opportunities. *British Journal of Psychotherapy*, 10(1): 44-49.**

*This paper looks at the issue of equal opportunities for ethnic minorities as it relates to psychoanalytic psychotherapy trainings. It reports on a survey of trainings and equal opportunity policies and argues that all training organisations should examine their practices in this area and consider the adoption of formal policies aimed at the elimination of possible discrimination against ethnic minority candidates who are otherwise well qualified to train as psychotherapists.*

**Lowe, F. (Ed.) (2014). *Thinking Space: The Model Promoting thinking about race, culture and diversity in psychotherapy and beyond*. London: Karnac. Chapter One: 11-34**

**Mori, Y. (2009). Supervising International Students: Relationship Between Acculturation, Supervisor Multicultural Competence, Cultural Discussions and Supervision Satisfaction. *Training & Education in Professional Psychology*, 3(1): 10-18.**

*The purpose of this study was twofold: (a) to explore the relationship between international trainees' acculturation level and cultural discussion on supervision satisfaction and (b) to examine the mediating effect of cultural discussions on the relationship between perceived supervisor multicultural competence and trainee satisfaction with supervision. One hundred and four international students from several clinical programs who have received clinical supervision participated in the study. Results revealed that students who had lower acculturation levels but greater cultural discussion showed more satisfaction with supervision. Furthermore, cultural discussion partially mediated the relationship between the perceived supervisor cultural competence and satisfaction with supervision.*

**Morgan, H. (2007). Issues of 'Race' in Psychoanalytic Psychotherapy: Whose Problem Is It Anyway? *British Journal of Psychotherapy*, Volume 24, Issue 1, 34-49.**

*The author argues in this paper that, because of racism, there is an asymmetrical power relationship between black and white which saturates all aspects of society. Whilst this dynamic also permeates psychoanalytic training organizations the problem is frequently ignored or denied. This colour-blind position fails to see or acknowledge difference and hence the white individual is able to avoid the shame involved in owning any racist thought. For the black trainee an important aspect of their identity and experience is not allowed expression, making the training experience a difficult one. However, the paper argues that the inability to acknowledge and think about racism has implications, not only for potential black applicants and patients, but also for the professional organizations and their predominantly white members as this cordial form of racism prevents thought and does damage to both white and black.*

**Neville, H. A. (1996). The Impact of Multicultural Training on White Racial Identity Attitudes and Therapy Competencies. *Professional Psychology - Research & Practice*, 27(1): 83-89.**

*This exploratory investigation assessed changes in perceived multicultural therapy competencies and level of White racial identity development following a multicultural course. Results indicate that completion of a diversity-related course appeared to increase trainees' multicultural therapy competencies and to facilitate the adoption of more sophisticated White racial identity ego statuses; these changes remained stable at a 1-year follow-up.*

*Findings from the qualitative analyses underscore the importance of racially and ethnically diverse speakers and panels in promoting multicultural therapy competencies.*

**Rogers-Sirin, L. (2008). Approaches to Multicultural Training for Professionals: A Guide for Choosing an Appropriate Program. *Professional Psychology – Research & Practice*, 39(3): 313-319.**

*There are many multicultural training programs available to mental health agencies and their staff, but it can be difficult to discern which programs might be appropriate for a given agency. Unfortunately, there is little published information that could help guide professionals in choosing a program that would effectively meet their needs. This article provides a model for determining an agency's training needs and selecting appropriate training options to match those needs so they can have more meaningful and effective training experiences.*

**Tummala-Narra, P. (2004). Dynamics of Race and Culture in the Supervisory Encounter. *Psychoanalytic Psychology*, Vol. 21(2), 300-31.**

*The rapid increase in racial/ethnic minority populations in the United States implicates the necessity of implementing new approaches to the training of psychologists. The author proposes that the integration of racial and cultural diversity related issues in clinical supervision is an essential component of clinical and teaching competence, which has important implications for the provision of services to ethnic minorities and, more broadly, to better addressing the full realm of clients' intrapsychic and interpersonal worlds. Psychodynamic aspects of the supervisory encounter, such as the narcissistic struggles of the supervisor and supervisee and racial and cultural elements in transference, contribute to supervisory interactions around race and culture.*

**Tummala-Narra, P. (2009). Teaching on Diversity: The Mutual Influence of Students and Instructors. *Psychoanalytic Psychology*, 26(3): 322-334.**

*A wide range of emotional experiences, including anxiety, relief, guilt, and anger, are often expressed either implicitly or explicitly by instructors and students in graduate courses focused on diversity and psychotherapy. This article addresses the ways in which teaching on race and ethnicity can lay the groundwork for critical learning, impasses, and enactments. Contributions of psychodynamic perspectives to multicultural education are thought to be particularly relevant to psychologists, because they involve a study of individual and group dynamics as reflective of larger social structures and sociocultural histories. Findings from multicultural research and psychodynamic perspectives related to affective processes involved in multicultural learning will be explored. The author discusses specific experiences of teaching diversity courses to graduate students in psychology with the purpose of illustrating resistance to talking openly about one's feelings about diversity within a group setting, and the difficulty experienced by students and instructors to tolerate undiscovered and/or unprocessed material related to diversity. These vignettes involve an examination of subjectivity of race and ethnicity and its influence on the interactions between fellow students and instructors.*

### **Books**

**Shapley, B. & Petts, A. (Eds.) (2007). *On Supervision*. London: Karnac.**

*This book comprises papers on the theory and practice of supervision, all written by experienced Psychoanalytic Psychotherapists and Jungian Analytic Psychotherapists. Important aspects of the supervisory relationship are covered, including papers on the supervisor's countertransference, supervising work with suicidal patients and the dynamics of*

racial difference in supervision, and group supervision and dynamics related to the supervisor's role in the assessment of trainees.

## 11. Research

**Chang, D. & Yoon, P. (2011). Ethnic minority clients' perceptions of the significance of race in cross-racial therapy relationships. *Psychotherapy Research*, 21(5), 567-582.**

*In this consensual qualitative research study, 23 ethnic minority clients were interviewed to assess perceptions of race in their recent therapy with a White therapist. Participants' responses were coded into an average of seven (out of 22) categories. The majority believed that White therapists could not understand key aspects of their experiences and subsequently avoided broaching racial/cultural issues in therapy. However, many felt that racial differences were minimized if the therapist was compassionate, accepting, and comfortable discussing racial, ethnic and/or cultural (REC) issues.*

**Debbesiu, L. (2008). General and Multicultural Case Conceptualization Skills: A Cross-sectional Analysis of Psychotherapy Trainees. *Psychotherapy: Theory, Research, Practice, Training*, 45 (4): 507-522.**

*The general and multicultural case conceptualization skills of 91 psychotherapy trainees were evaluated for complexity and expertness across 3 case scenarios. The cases varied in the extent to which culture was presented in the demographic information and presenting concerns. Whereas general case conceptualization skills were found to relate to clinical training, multicultural case conceptualization skills were found to relate to multicultural training. Across cases, advanced trainees demonstrated significantly greater complexity and expertness than beginners. Trainees consistently included more culturally relevant ideas when culture was explicitly stated in the case as a presenting problem, versus when culture was implied. Last, consistently significant differences in the case conceptualizations of White trainees and trainees of color were not found.*

**Harris, A. et al (2014). Is ethnicity identifiable? Lessons from an experiment in South Africa. *Journal of Conflict Resolution*, 58(1), 4-33.**

*Ethnicity is frequently posited as an important factor in civil violence and other political contexts. Despite the attention that ethnicity receives, its effects depend on an important, but mostly ignored, assumption that ethnicity is identifiable within and across groups. There is likely considerable variation in peoples' abilities to identify each other. Certain individuals within groups might be better at identifying others' ethnicities; further, different types of information might aid identification better. We contend that the strength of an individual's ethnic identity influences her ability to identify others correctly. We test this argument using an experiment in the Eastern Cape of South Africa in which individuals attempted to identify members of the major black ethnic groups.*

**Leman, P. & Lam, V. (2008). The Influence of Race and Gender on Children's Conversations and Playmate Choices. *Child Development*, 79(5), 1329-1343.**

*The present study examined the influence of race and gender on children's conversations and friendship choices. Four hundred and twenty-eight children (M age = 7.5 years, SD = 0.34) from 2 racial minority groups (i.e., African Caribbean and South Asian) and the racial majority group (i.e., European) chose a picture of a playmate together with a peer. Race influenced the levels of assertion and affiliation in children's conversations. The effects of race on conversation also varied according to the gender of the children involved in interaction. Same-race pairs tended to choose in-group playmates, but same-race minority*

pairs showed less marked in-group preference. Cross-race pairs selected a majority-group child as a playmate most often.

**Spencer, N. (1996). Race and Ethnicity as determinants of child health. *Child*, 22(5), 327-345.**

*'Race' and ethnicity are widely studied as explanatory variables in health research and their apparent independent effects are reported to explain many health variations between different groups within and between populations. Both, however, are associated with major problems of definition and confusion of socio-cultural and biological concepts which call into question the validity of many of the 'independent' effects attributed to them. This paper seeks to unravel the basis of these concepts and explore their scientific validity using examples from the child health literature.*

**Thompson, C. L. (1995). Self-definition by opposition: A consequence of minority status. *Psychoanalytic psychology*, 12(4), 533-545**

*Describes within a multifaceted psychodynamic approach the effect of race in an African American patient population. The 12 patients (aged 26–50 yrs) discussed are primarily middle class and were seen in psychoanalytic psychotherapy. Clinical challenges discussed are ethnicity, skin color, professional achievement, and interpersonal relationships. The author utilizes F. Pine's (1990) clinical synthesis describing the 4 psychologies (drive, ego, object, self) currently used in psychoanalytic theory construction and treatment to advance the understanding of the interaction of race and ethnicity.*

**Quintana, S. et al. (2006). Race, Ethnicity and Culture in Child Development: Contemporary Research and Future Directions. *Child Development*, 77(5), 1129-1141.**

*The editors of this special issue reflect on the current status and future directions of research on race, ethnicity, and culture in child development. Research in the special issue disentangles race, ethnicity, culture, and immigrant status, and identifies mediators of sociocultural variables on developmental outcomes. The special issue includes important research on normal development in context for ethnic and racial minority children, addresses racial and ethnic identity development, and considers intergroup processes. The methodological innovations as well as challenges of current research are highlighted. It is recommended that future research adhere to principles of cultural validity described in the text.*

**Sangrigoli, S. & De Schonen, S. (2004). Recognition of own-race and other-race faces by three-month-old infants. *Journal of Child Psychology and Psychiatry*, 45(7), 1219-1227.**

*People are better at recognizing faces of their own race than faces of another race. Such race specificity may be due to differential expertise in the two races. In order to find out whether this other-race effect develops as early as face-recognition skills or whether it is a long-term effect of acquired expertise, we tested face recognition in 3-month-old Caucasian infants by conducting two experiments using Caucasian and Asiatic faces and a visual pair-comparison task. We hypothesized that if the other race effect develops together with face processing skills during the first months of life, the ability to recognize own-race faces will be greater than the ability to recognize other-race faces: 3-month-old Caucasian infants should be better at recognizing Caucasian faces than Asiatic faces. If, on the contrary, the other-race effect is the long-term result of acquired expertise, no difference between recognizing own- and other-race faces will be observed at that age.*