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This volume is devoted primarily to interdisciplinary papers. Some of the best contributions are written by scholars with backgrounds in disciplines outside psychoanalysis—sociology, religion, academic psychology—who use psychoanalytic ideas or reflect on psychoanalytic concepts. The three most outstanding papers are by Edwin Wallace, an analyst with a background in history; Nancy Chodorow, an analytic candidate and professor of sociology; and E. Virginia Demos, director of the Program of Counseling and Consulting Psychology at the Harvard Graduate School of Education. As their contributions would not likely find a home in the major analytic quarterlies, we can once again appreciate the very important role of the Annual as an outlet for provocative, thoughtful, and stimulating discussions.

In the first section, "Theoretical Studies," John Gedo presents the position, elaborated in his recent books, that many different kinds of transferences, "referable to all phases of early development," are relived in the analytic situation. Gedo notes that "analytic technique has always involved shifts from interpreting either to confining our activities to the role of the empathic witness or to more active measures designed to lend patients psychological expertise." Analytic success, he argues, is contingent on the development of a "shared language between the participants." In every analysis we make choices about how we "encode our messages," and these must affect the analyst's experience of the treatment situation.

Edwin Wallace offers a more ambitious and ultimately more interesting discussion of epistemology. Wallace sets out to develop axioms and propositions for "a phenomenological and minimally theoretical psychoanalysis" (p. 8). Distancing himself from what he refers to as Husserl's "phenomenological reduction" and the hermeneutic variants of R. Schafer, D. P. Spence, and R. Geha, Wallace advances a concept of "intersectional" causation that does not maintain that all notions of causality must deny a person's agency. For Wallace, psychoanalysis is the "science of the psychical emergence of the interactions between two species of matter/energy, the sentient and symbolizing human body and its ambience" (p. 30). He speaks of a theoretical and methodological split between the biological and the psychological, but denies an ontological split between body and mind.

Wallace is clearly a conflict psychologist working within the structural model. Despite the experience-distant aspects of parts of the structural apparatus, Wallace finds these concepts valuable. Interestingly, although Wallace proposes a phenomenological and minimally theoretical psychoanalysis, this essay retains many concepts more theoretical than phenomenological. Wallace makes several suggestions to reform psychoanalytic terminology in a phenomenological direction, yet he takes care not to jettison any of the concepts necessary for analytic theory and practice.

The four papers in Section II, "Applied Psychoanalysis," are of varying interest. George Pollock's paper on migration, both voluntary and coerced, uses his concept of the mourning liberation process to illuminate the problem. Unfortunately, instead of offering the reader a brief description of this process, he simply gestures toward a bibliography of 26 of his earlier papers.

Pollock's contribution is, however, very timely, in view of the dramatic population shifts now occurring on a global scale.

Martin Nass's "Transformed Scream" is more a review of the literature than an original contribution to the psychoanalysis of music. The chapter's title, however, echoes that of a famous work by Edvard Munch, the subject of Mavis and Harold Wylie's chapter on the relation between the artist's work and various "external determinants" in his life. They scrutinize the idea that psychiatric treatment interferes with artistic creativity, and argue that it cannot automatically be concluded that without treatment the patient's career would have blossomed.

Jerome Winer's "Charismatic Fellowship as Illustrated in George Eliot's *Romola*" examines the charismatic relationship depicted by Eliot between her title character and Savonarola, the fifteenth-century Florentine religious reformer. Winer notes that modern studies of charisma focus primarily on the charismatic relationship rather than on the charisma inherent in an individual. Winer's examination of the Savonarola-Romola relationship goes a long way to enriching our understanding of charismatic followership in history and in contemporary society.

Section III, "Psychoanalysis and Parenthood," includes Diane Barth's "Blaming the Parent: Psychoanalytic Myth and Language" and Helen Beiser's "Fatherhood and the Preference for a Younger Child." Although Beiser's paper includes clinical examples from the literature, it is concerned mainly with biblical exegesis. Barth's paper is a much needed corrective to the parent-blaming attitude that pervades psychoanalytic theories. She is on the mark in noting the negative consequences of the tendency to take patients' reports at face value. The recent emphasis on intrapsychic, as opposed to external, reality can supply a corrective here. What is crucial is the patient's experience of the parent, regardless of whether the parent is truly blameworthy.

In Section IV, "Psychoanalysis and Gender," Wendy Doniger's "Sexual Doubles and Sexual Masquerade" is notable for taking an applied analytic approach that was primarily the direction taken by Freud. Freud searched myth, literature, and history for patterns, insights, and relationships that might bear on the development of psychoanalytic concepts, which could then be applied to individual psychology. The opposite tack takes psychoanalytic concepts as given and applies them to works of art and to issues from other disciplines for whatever illuminating value they might have. The latter approach is illustrated in this volume by Mavis and Harold Wylie, Jerome Winer, and Martin Nass.

The last two papers in the book, by Nancy Chodorow and E. Virginia Demos, deal with areas of great interest to present-day psychoanalysis: the psychology of women and infant observation and early development. Both papers are essentially literature reviews and present their author's assessments of current work in these fields, including their own.

Chodorow attempts to bridge the divide separating analysts who write about women and femininity from psychoanalytic feminists with roots in various academic disciplines. She also refers to a middle group, feminist psychoanalysts, who include Carol Nadelson, Malkah Notman, Jean Baker Miller, Ethel S. Person and herself. For Chodorow, the task of feminist psychoanalysis is to understand "how gender and sexuality develop and are reproduced in the individual and thereby in society" (p. 216). She acknowledges that the separation between psychoanalytic feminists and clinical psychoanalysts interested in these issues is a problem, particularly for herself as a social scientist in training. Each side, she maintains, must familiarize

itself with what the other says. To facilitate this understanding, the first part of her paper focuses on psychoanalytic theories of women and gender; the second is on psychoanalytic feminism.

Chodorow issues a serious call for dialogue. As an object-relations feminist, Chodorow believes that both object relations and interpersonal psychoanalysis have much to gain from being open to contemporary feminist psychoanalysis. In turn, psychoanalytic feminism can offer insights to clinical psychoanalysis, particularly in regard to issues related to the analyst's gender. According to Chodorow, what she calls gender salience—the idea that gender relates to other identities and other aspects of social and cultural organization—is missing in contemporary psychoanalytic theories. She is not at all loath, however, to praise psychoanalysis for having recognized and stressed that "the symbolization and transference meanings of relationships and body parts are manifold" (p. 237).

Bertram Cohler's discussion is intelligent and valuable in its stress on the limitations and possibilities of textual, as compared with clinical, studies. The study of text, he writes, often the province of psychoanalytic feminists, "complements and enriches our understanding of the human dilemma" (p. 258), but does not take the place of clinical observation over a long, extended period. That remark might well be taken as an apt comment on this volume's overall focus on interdisciplinary studies and applied psychoanalysis.

E. Virginia Demos's final paper is based on the findings of the longitudinal child study group headed by Louis Sander, a pioneer in infant observation. Considering the data from the dual perspective of complexity and lawfulness, Demos and her colleagues discovered the multiple processes that go on in the developing child. It came as a surprise to the early infant observers, but is now part of our understanding, that infants are capable of complex perceptual organizations and a wide array of affective responses.

For Demos, the data call into question both the Freudian view of attachment as based on need satisfaction and the attachment theorists' concept of preorganized attachment systems. She emphasizes the process of negotiation between infant and caregiver based on the child's responsiveness to various cues provided by the caregiver. Demos develops a case for the value of S. Tomkins's script theory in conceptualizing infant psychological experience.

This chapter's great heuristic value, like that of Chodorow's, is attested by the quality of the discussions that follow. For clinical psychoanalysis, the major issue surrounding the findings of infant observation is their relevance to adult psychoanalysis and their support or refutation of current psychoanalytic hypotheses. Marion Tolpin is unequivocal in this regard. She asserts that Demos's emphasis is "identical with that of self psychology." Sander's and Demos's babies and Kohut's baby are remarkably similar. Both are very unlike the babies posited by "traditional psychoanalysis, modern ego psychology, and object relations theory" (p. 309). Tolpin maintains that the concept of development that comes from infant observation "shakes the developmental foundation of psychoanalysis." In calling for "significant revisions," she is arguing for the profound consequentiality of infant observation for adult analytic work. Tolpin makes a plea for a psychoanalytic theory in which the self is the superordinate concept, but she does not show that the self-psychological model works better in relation to clinical work with adults. Tolpin faults psychoanalytic theories other than self psychology for being pathomorphic. To her credit, though, her suggestion that traditional psychoanalytic theory is pathomorphic (whereas self psychology focuses more on normality) is tempered by an insistence that the new and different

model of the psychoanalytic baby offered by Sander, Demos, and Kohut be seriously examined to discover "its faults, failings, and shortcomings."

Marjorie Barnett takes up that challenge in her discussion of Demos's paper. She questions the interpersonal direction of Demos's affect theories. Barnett argues that Demos's and Tolpin's view that drive systems have motivational properties, and that they are important only in emergencies, fails to clarify the issue of the substratum of drives, that it simply replaces drives with affects taken as primary, as independent of physiological needs, and as capable of motivating a wide range of events. Barnett refers to such affects as a kind of "MSG of human development" (p. 319). To extend the metaphor, Demos's and Tolpin's theory is like cooking with MSG and leaving out the food altogether. For Barnett, what is problematic is Demos's use of the word "internal." She makes mention of the internal life of the infant, but then neglects it in her theorizing. She interprets the meaning of a situation for the child by observing a child's reaction as manifested in its facial expressions, but these external reactions may not indicate what is going on inside (p. 320).

Bertram Cohler's discussion of Demos's chapter brings the volume to a close by discussing head-on the problematic relation between infant observation and adult psychoanalysis. He points out that the idea of linearity, the concept of present contained in the past, and the genetic or epigenetic view are distinctly Western conceptions; development may in fact be less continuous and linear than has been supposed, and "the course of life may be much more subject to chance than is acknowledged" (p. 326). In doing so, it embraces the genetic viewpoint, the assumption that there is a direct and linear causal relation between affects occurring at critical periods in early life and later outcome, an assumption about which there is now question.

The *Annual of Psychoanalysis* performs an important service to psychoanalytic scholarship. We are fortunate that the *Annual* will be continued at least until 1994 and its quality and standards maintained and enhanced.