

to socio-economic and political developments. Giannini's starting point is that one can find in Jung's *Psychological Types* one of his 'most penetrating critiques of our culture' (p. 73). Jung regarded Western society as dominated by extraversion and having an EST bias as early as the second century AD. Giannini goes further and maintains that this has been the case for the last 5,000 years. He makes it quite clear that this is a generalized societal typology, not individual. There is a slight discrepancy in his account in that on p. 18 he talks about Western culture, but on p. 112 and later of American. The Americans are certainly the most extraverted of any major nation. Giannini sees four cultural periods – the primitive, the religious, the scientific-technological, and the ecological, correlated with corresponding dominant typologies and behaviours. The present era is the scientific-technological one and is associated with the ST coupling. Its mentality, 'when uncontrolled and one-sided, functions as a tyrannical force in both individuals and in society' (p. 510). Society has been 'overwhelmed by a one-sided and therefore distorted ESTJ patriarchal ideology, characterized by its cruel dominance over the weak and powerless. It maintains its control through many psychological, ethical, and spiritual traits, which become destructive when taken to the extreme' (p. 521). These include a fear of diversity, excessive competition, aggression, and a need to quantify, amongst others. The solution lies in creating an INFP counter-culture, 'which must come alive in enough individuals and in the culture as a whole in order to ensure the survival of life on our planet' (p. 362). This will herald the coming of the fourth or ecological era.

Assuming that Giannini's diagnosis and prescription are sound or at least have much merit, and there is much supporting evidence, there remains a practical question and a theoretical question. How may the new

era be realized, since it calls for nothing short of a typological transformation? His answer is in a 'pragmatic philosophy of societal organization which can foster the climate needed for such a change' (p. 526). Such a philosophy already exists in William E Deming's system of profound knowledge, which was developed and applied to the Japanese corporate world after the Second World War and resulted in a transformation of the behaviour of managers and employees. However, achieving it at a societal level globally would be far more difficult and would require as well a societal transformation – the displacement of capitalism by socialism, for example, or something close to it. Theoretically, does it not try to explain too much and therefore risks becoming a kind of psychological determinism?

All in all, this is a challenging and path-breaking book. It once again raises Jung's assumption that typology applies not just to individuals but also to culture, broadly defined.

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RUMBLING THE WHITEWASH

Race, Colour, and the Process of Racialisation: New Perspectives from Group Analysis, Psychoanalysis and Society. By Farhad Dalal. Hove: Brunner-Routledge. 264pp. £18.99 pb.

This is an excellent book; it explores the construction of a social world that we inhabit and focuses on the relationships that exist between groups labelled black and white. The central exploration is how power differentiation between groups play an influential role in determining who has access to resources. Dalal asserts that the process results in the creation of the haves

and the must not haves. The tool used in the structuring process of contemporary society is the process of racialization.

The concept of race claims that mankind can be divided into separate groups, white men at the top of the category and black men at the bottom of this category. The categories appear to be natural and permanent. This natural superiority is used to explain why there is such a stark difference in the resources that are available to the white groups when many black groups struggle to maintain their existence. In the book he uses the disciplines of psychology, sociology and particularly the theories of Norbert Elias, and psychoanalysis in combination to gain an understanding of this complex situation. The result of these interactions is that one group, the black group, becomes racialized and denied access to the resources of that society.

In Chapters 2 and 3 Dalal examines the work of Freud, Klein, Fairbairn and Winnicott to see what light these theories could shed on understanding the reasons for the creation and the maintenance of racism. Some of the theories spoke directly about racism and its causes. The view that could be extrapolated from these theories is that racism is simply a different manifestation of hatred, revulsion, and violence. The primary focus is on the internal disturbance that can result in the deadly behaviours of some racist groups and individuals. Because the central interest of psychoanalysis is about what happens inside a person Dalal argues that external manifestations of racism, and prejudice are treated as evidence of the internal disturbance which is given a higher priority in the investigation. The internal being prioritized over the external. It could be argued that this prioritization in actual fact denigrates and plays down the suffering of the groups that are

subjected to the externalization of the disturbance within that group.

A worrying point to which Dalal briefly draws our attention is that some psychoanalysts can place the discipline of psychoanalysis outside the influences of history and prevailing ideologies. However, in contrast to this naive opinion a more thoughtful point of view was offered by Cushman:

It seems noteworthy that a discipline that prides itself in confronting the ambitions, greed, power hungry, perversity, and murderous outrage of individuals can unquestionably accept a disciplinary history devoid of similar influences . . . We routinely expect our individual patients to exhibit prejudice and practice self-deceit and we believe individual practitioners to be capable of the same foibles. But when we write history we seem to consider our discipline, as a discipline, beyond such practices. (Cushman, 1994, 809)

Chapters 4 and 5 provided an interesting but a brief exploration into other theories of racism. One author quoted was Rustin, who commented that race was an empty category and wondered how it was able to exert such a destructive impact on society. He offered an explanation in the form that the emptiness could be filled with unconscious phantasies and that made racism powerful and important. I found this idea quite helpful in understanding how racism might be able to transform itself over time.

Chapters 6 and 7, marked a shift from understanding racism from an individuals perspective to understanding the processes of racism through the group and social interactions. The work of Foulkes and Elias underpins the arguments in these chapters. The discussion in this part of the book highlights how the social and the internal are closely linked and are influenced by each other. One of the main ways in which social interaction can occur is through language, and in Chapter 7 Dalal points out how powerful language can be and how

hidden evaluations can slip into the psyche without any resistance. If these hidden evaluations are negative about a particular situation, about a particular group, these ideas are then embedded within the person in a way that they might not be fully aware of. To emphasize this point Dalal quotes Hartland (1987, 12–13):

The individual absorbs language before he can think for himself, indeed absorption of language is the very condition of being able to think for himself . . . Words and meanings have been deposited in the individual's brain below the level of conscious ownership and mastery.

This statement suggests that even before we can actually think for ourselves our thoughts potentially have been conditioned to orientate ourselves to the world in a particular way.

Chapter 8 provided an interesting history on the usage of the words 'black' and 'white' and how they were generally brought into common use. How the word 'white' became to be associated with things that are positive and the word 'black' became associated with negative and bad things, things to be avoided and dismissed. The work of Matte Blanco was used to explain how groups can be generated for whatever purpose. He also showed how once groups are formed how the similarities within the groups are emphasized and the differences are repressed. Dalal argues that identity formation is based on this process – bi-logic.

The book concludes by pulling together all the arguments in the preceding chapters and offers a challenge to psychoanalysis, which is that if we are all racialized by the development process and must to some degree experience ourselves in colour-coded ways then the language of psychoanalysis must inevitably be also colour coded. One must ask then what are the implications for the therapist and the patient who are from different racial groups, and how does this influence the understanding that can be achieved between them in the therapeutic setting? The answer to this question cannot be offered by another but must be found in the heart of the therapist.

I consider this book an essential piece of reading for anyone who wants to understand some of the ills of contemporary society and particularly for people who are involved in the healthcare professions in whatever capacity.

Cushman P. Confronting Sullivan's spider – hermeneutics and the politics of therapy. *Contemporary Psychoanalysis* 1934; 30: 800–44.
Hartland R. *Superstructuralism*, London, Methuen, 1987.

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