

APA Reference	Resource Type	Keywords	Abstract
Aibel, M. (2018). The Personal is Political is Psychoanalytic: Politics in the Consulting Room. <i>Psychoanalytic Perspectives</i> , 15(1), 64-101.	Journal Article	culture, ethnicity, politics	The political is understood as an essential, irreducible aspect of our self-representations and an undeniably consequential factor in our difficulties in living. It can thus no longer be considered taboo in psychoanalytic theory and practice. I examine challenges of working with political material, especially as treatment conducted during the highly partisan, embattled Trump Era may instantiate fierce complementarity or collusive concordance in the dyad. I argue that we can neither ameliorate patients' suffering nor widen and deepen understanding of their lives if we don't help them discover how their (and our) embeddedness in particular historical and sociopolitical webs of competing interests hold them (and us) in place. Psychoanalysis's disavowal of sociopolitical impacts is historicized, and its gradual theoretical relegitimation is traced. The relational turn's emphasis on the analyst's subjectivity, intersubjectivity, coconstruction, mutual recognition, and advances in cognizing social inequities offer theoretical scaffolding and strategies of engagement.
Ainslie, R. C., Tummala-Narra, P., Harlem, A., Barbanel, L., & Ruth, R. (2013). Contemporary psychoanalytic views on the experience of immigration. <i>Psychoanalytic Psychology</i> , 30(4), 663.	Journal Article	culture, ethnicity	Though one could argue that the history of psychoanalysis is intimately linked with the experience of immigration, the fact is that psychoanalytic theorizing about this experience, and its implications for treatment, have lagged far behind, even as psychoanalytic theorists have increasingly examined other nontraditional topics, such as those having to do with culture, class, and race. In this article, we address several of the key issues that are relevant to a contemporary psychoanalytic understanding of immigration as a psychological experience, as well as the implications of this experience for psychoanalytic treatment when the patient, the analyst, or both are immigrants. In some areas, we also draw from literature outside of psychoanalysis in an effort to bridge and expand theoretical conversation with other disciplines. Among the topics and themes that we explore are loss and mourning, language, ethnic identification and racism, therapeutic variables, trauma, and generational issues.
Akhtar, S. (2018). Mind, culture, and global unrest: Psychoanalytic reflections. <i>Routledge</i> .	Book	culture, ethnicity	In this compact and pithy book, the distinguished and prolific psychoanalyst Salman Akhtar steps out of his consulting room to address certain matters of urgent global concern. These include migration across national borders, the current refugee crisis, ethno-racial prejudice, subjective distress of minorities, and, above all, the forever-present ominous shadow of terrorism. Akhtar evolves and advocates a uniquely 'anthropological psychoanalysis' which is a blend of depth psychology and humanities, including sociology, economics, political science, history, and, of course, anthropology. He deconstructs what seems self-evident and confronts his readers with some socio-politically unpleasant realities, both within psychoanalysis and in the prevalent perspectives on the on-going turmoil and bloodshed in today's world. His book is not all doom and gloom, however. It also delineates ameliorative strategies for dealing with the pain of the disenfranchised and the misguided violence of the radicalized. This is applied psychoanalysis at its best.
Akhtar, S. (2018). Psychoanalysis and culture: Freud, Erikson, and beyond. In <i>Psychoanalysis in Asia</i> (pp. 19-41). <i>Routledge</i> .	Book chapter	culture, ethnicity	There is very little difference between one person and another, but what little difference there is, is very important.
Alexander, F. (1956). <i>Psychoanalysis and psychotherapy: Developments in theory, technique, and training</i> (First ed.). New York: Norton.	Book	culture, ethnicity	
Alford, C. F. (2016). Mirror neurons, psychoanalysis, and the age of empathy. <i>International Journal of Applied Psychoanalytic Studies</i> , 13(1), 7-23.	Journal Article	culture, ethnicity	A number of psychoanalysts have become excited about mirror neurons, as they are called by neuroscientists. Mirror neurons have the remarkable property of responding identically to an action I intend as well as an action you intend. The argument of some psychoanalysts is that mirror neurons open a new pathway to understanding the intentions of other. They make possible a new type of empathy, more direct and less mediated by the typical defenses. One result of such a perspective on psychoanalysis is the virtual death of the countertransference. If one has direct empathic contact with another mind, then countertransference is only a barrier, not a guide. The essay not only looks at the evidence for mirror neurons, which is ambiguous, but also at what need they might be filling in our contemporary culture.
Altman, N. (2011). <i>The analyst in the inner city: Race, class, and culture through a psychoanalytic lens</i> . Routledge.	Book	culture, ethnicity, race, class	In 1995, Neil Altman did what few psychoanalysts did or even dared to do: He brought the theory and practice of psychoanalysis out of the cozy confines of the consulting room and into the realms of the marginalized, to the very individuals whom this theory and practice often overlooked. In doing so, he brought together psychoanalytic and social theory, and examined how divisions of race, class and culture reflect and influence splits in the developing self, more often than not leading to a negative self image of the "other" in an increasingly polarized society.
Altman, N. (2015). <i>Psychoanalysis in an age of accelerating cultural change: Spiritual globalization</i> . Routledge.	Book	culture, ethnicity, globalization	Much like the original, this second edition of <i>The Analyst in the Inner City</i> opens up with updated, detailed clinical vignettes and case presentations, which illustrate the challenges of working within this clinical milieu. Altman greatly expands his section on race, both in the psychoanalytic and the larger social world, including a focus on "whiteness" which, he argues, is socially constructed in relation to "blackness." However, he admits the inadequacy of such categorizations and proffers a more fluid view of the structure of race. A brand new section, "Thinking Systemically and Psychoanalytically at the Same Time," examines the impact of the socio-political context in which psychotherapy takes place, whether local or global, on the clinical work itself and the socio-economic categories of its patients, and vice-versa. Topics in this section include the APA's relationship to CIA interrogation practices, group dynamics in child and adolescent psychotherapeutic interventions, and psychoanalytic views on suicide bombing.
Altman, N. (2015). <i>Psychoanalysis in an age of accelerating cultural change: Spiritual globalization</i> . Routledge.	Book	culture, ethnicity, globalization	Psychoanalysis in an Age of Accelerating Cultural Change: Spiritual Globalization addresses the current status of mental health work in the public and private sectors. The careful, thorough, approach to the individual person characteristic of psychoanalysis is mostly the province of an affluent few. Meanwhile, community-based mental health treatment, given shrinking budgets, tends to emphasize medication and short-term therapies. In an increasingly diverse society, considerations of culture in mental health treatment are given short shrift, despite obligatory nods to cultural competence.
Aron, L., & Starr, K. (2013). <i>A psychotherapy for the people: Toward a progressive psychoanalysis</i> . Routledge.	Book	culture, ethnicity	The field of mental health has suffered from the mutual isolation of psychoanalysis, community-based clinical work, and cultural studies. Here, Neil Altman shows how these areas of study and practice require and enrich each other - the field of psychoanalysis benefits by engaging marginalized communities; community-based clinical work benefits from psychoanalytic concepts, while all forms of clinical work benefit from awareness of culture. Including reports of clinical experiences and programmatic developments from around the world, its international scope explores the operation of culture and cultural differences in conceptions of mental health. In addition the book addresses the origin and treatment of mental illness, from notions of spirit possession treated by shamans, to conceptions of psychic trauma, to biological understandings and pharmacological treatments. In the background of this discussion is globalization, the impact of which is tracked in terms of its psychological effects on people, as well as on the resources and programs available to provide psychological care around the world.
Barbosa, J. M., Mares Guia, E. R. D., Sant'Anna, A. D. S., & de Carvalho, M. C. (2012, March). Psychoanalysis and culture: A contemporary consideration. In <i>International Forum of Psychoanalysis</i> (Vol. 21, No. 1, pp. 22-25). Taylor & Francis Group.	Journal Article	culture, ethnicity	Inspired by the progressive and humanistic origins of psychoanalysis, Lewis Aron and Karen Starr pursue Freud's call for psychoanalysis to be a "psychotherapy for the people." They present a cultural history focusing on how psychoanalysis has always defined itself in relation to an "other." At first, that other was hypnosis and suggestion; later it was psychotherapy. The authors trace a series of binary oppositions, each defined hierarchically, which have plagued the history of psychoanalysis. Tracing reverberations of racism, anti-Semitism, misogyny, and homophobia, they show that psychoanalysis, associated with phallic masculinity, penetration, heterosexuality, autonomy, and culture, was defined in opposition to suggestion and psychotherapy, which were seen as promoting dependence, feminine passivity, and relationality. Aron and Starr deconstruct these dichotomies, leading the way for a return to Freud's progressive vision, in which psychoanalysis, defined broadly and flexibly, is revitalized for a new era.
Beltsiou, J. (2016). <i>Immigration in Psychoanalysis</i> . Routledge.	Book	culture, ethnicity, immigration	Although Freud's theory was born from an observation of individual phenomena and psychological suffering, Freud did not fail to relate and apply it to culture, to the social, and even to the arts and religion. In many of his texts, he dealt with social issues from the psychoanalytic viewpoint. Reviewing these texts and Freud's theories, this paper intends to show evidence of the applicability of the psychoanalytic perspective in current society and in contemporary organizations. In other words, Freud's work remains as ever present and relevant.
Bennett, J. O. (2006). The Analyst at the Intersection of Multiple Cultures. <i>Psychoanalytic Perspectives</i> , 3(2), 55-63.	Essay in Journal	culture, ethnicity	Immigration in Psychoanalysis: Locating Ourselves presents a unique approach to understanding the varied and multi-layered experience of immigration, exploring how social, cultural, political, and historical contexts shape the psychological experience of immigration, and with it the encounter between foreign-born patients and their psychotherapists.
			Beltsiou brings together a diverse group of contributors, including Ghislaine Boulanger, Eva Hoffman and Dori Laub, to discuss their own identity as immigrants and how it informs their work. They explore the complexity and the contradictions of the immigration process - the tension between loss and hope, future and past, the idealization and denigration of the other/stranger, and what it takes to tolerate the existential dialectic between separateness and belonging.
			Through personal accounts full of wisdom and nuance, the stories of immigration come to life and become accessible to the reader. Intended for clinicians, students, and academics interested in contemporary psychoanalytic perspectives on the topic of immigration, this book serves as a resource for clinical practice and can be read in courses on psychoanalysis, cultural psychology, immigrant studies, race and ethnic relations, self and identity, culture and human development, and immigrants and mental health.

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Berman, E. (2002). Beyond analytic anonymity: On the political involvement of psychoanalysts and psychotherapists in Israel. In <i>Psychoanalysis, Identity, and Ideology</i> (pp. 177-200). Springer, Boston, MA.	Journal Article	culture, Israel	This chapter is unique in combining several levels of discussion. One is the technical-theoretical discourse of psychoanalysis, aimed at therapeutic effectiveness, which, according to older models, recently challenged, will be hampered or eliminated by the analyst's disclosing any real information about personal opinions and preferences. Another is autobiographical, as Emanuel Berman frankly discusses, and reflects on, his life history, including both early family and later political opinions and actions. A third is a well-informed brief history of political activities by mental health professionals in Israel wishing to take a role in unfolding historical developments around them. An interesting ethical and political question is raised: Should mental health professionals take a public stand on political issues qua mental health professionals? The writing in this chapter is marked by an uncommon degree of self-disclosure, self-analysis, and self-criticism, of the kind that has always been the ideal, if not the reality, in the history of psychoanalysis. One wonders how many of us could live up to that ideal in the way Emanuel Berman does.
Bernstein, D. M. (2001). Therapist-patient relations and ethnic transference. In Tseng, W.-S., & Streltzer, J. (Eds.) <i>Culture and psychotherapy: A guide to clinical practice</i> , 103-121.	Book Chapter	culture, ethnicity	This chapter provides an overview of important considerations in the relationship between patient and therapist from the perspective of culture and ethnicity. When one attempts an analysis of the influence of culture on the "therapeutic dyad" (Comas-Diaz and Jacobsen 1991) by reviewing the literature on the nature of the therapeutic relationship, the complexity of the topic is evident. The literature addresses concerns inherent in this complex relationship. Such concerns include fundamental conceptual constructs regarding the nature of a "healer" and a patient, the explanatory model of illness (Kleinman 1980), and communicative and linguistic aspects of psychotherapy (Comas-Diaz and Griffith 1988; Ridley 1985).
Bertoldi, A. (1998). Oedipus in (South) Africa?: Psychoanalysis and the politics of difference. <i>American Imago</i> , 55(1), 101-134.	Journal Article	culture, politics, South Africa	Bertoldi examines psychoanalysis in South African history. It is not an exhaustive discussion, but rather an examination of the problems and tensions centering around psychoanalysis and the politics of difference.
Berzoff, J., Flanagan, L. M., & Hertz, P. (2016). Why Psychodynamic Theories? Why a Biopsychosocial Context?. Inside Out and Outside In: Psychodynamic Clinical Theory and Psychopathology in Contemporary Multicultural Contexts, 1.	Book Chapter	culture, biopsychosocial, multicultural	This book chapter answers questions about why it is important to consider cultural contexts when working from a psychoanalytic frame.
Berzoff, J., Flanagan, L. M., & Hertz, P. (2016). Inside Out and Outside In: Psychodynamic Clinical Theory and Psychopathology in Contemporary Multicultural Contexts. Rowman & Littlefield.	Book	culture, multicultural	Inside Out and Outside In has established itself as a foundational book for mental health practitioners in a variety of disciplines who work with clients in complex social environments. It is unique in its focus on the forces that shape people from within and also from their social worlds, with sensitivity to race, gender, sexuality, and class.
Bodnar, S. (2004). Remember where you come from: Dissociative process in multicultural individuals. <i>Psychoanalytic Dialogues</i> , 14(5), 581-603.	Journal Article	culture, multicultural	Psychoanalysts participate in the internal constructs and the external exigencies of the people with whom they work, sitting where society and individuality cross paths. Yet, much of psychoanalytic writing mutes culture's bass line from the self's composition, even though every gesture—not to mention every word—evinces the cultural world in the analyst's room. Psychic disconnection takes place as the analyst decontextualizes an individual's personality from cultural reality in a dissociative process that compromises the analytic work. Cultural truths are very much a part of that work's mutuality. Social history underscores the motivations of the seekers and the providers of psychoanalysis and psychotherapy. Interpretations, enactments, and the relationship's construction unconsciously replicate unexamined tenets of analysts' cultural belief system. If analysts don't connect the dynamic process in which they work to social influence, they and the people who consult with them will inevitably wall off access to transformative meaning. Increased consciousness about how culture affects the therapeutic relationship inspires change. This paper presents three clinical examples in which culture was openly acknowledged as another actor in the psychoanalytic relationship. Two persons working together from and within cultural history create a common language: the dream of a better life.
Boulanger, G. (2004). Lots wife, Cary Grant, and the American dream: Psychoanalysis with immigrants. <i>Contemporary Psychoanalysis</i> , 40(3), 353-372.	Journal Article	culture, multicultural	This paper explores two dimensions of experience common to all immigrants, whether they have chosen to emigrate or external circumstances have forced the choice on them: the loss of contextual continuity and the consequences of being an outsider in the new culture. Drawing on the contemporary literature on multiple discontinuous self-states, it is proposed that for many immigrants dissociated aspects of self-experience symbolize their original culture. Whether these dissociated states are idealized and felt to be unattainable in the new culture, or denigrated and warded off in a bid to make new connections, if they are not made conscious, examined, mourned over, and reintegrated, the immigrant will experience herself like Lot's wife, turned into a pillar of salt, her gaze fixed forever on the lost world. Or alternatively, in cutting herself off from a despised world from which she fled, she will also cut herself off from valuable aspects of self-experience inadvertently discarded in the act of immigration. Extensive case material is used to demonstrate the conclusion that being an immigrant is not about assimilation, but about a process of mutual accommodation between self-states that hold different passports.
Boulanger, G. (2016). Seeing double, being double: longing, belonging, recognition, and evasion in psychodynamic work with immigrants. In <i>Immigration in Psychoanalysis</i> (pp. 53-68). Routledge.	Journal Article	culture, multicultural, immigrant, immigration	Psychically immigrants live double lives, simultaneously dwelling in the world they have left and the world in which they live, and into which most try to fit to avoid the alienating experience of being "other". Doubleness is not a conscious act, but it is a preconscious counterpoint to just about every social interaction. I argue that successful psychodynamic treatment allows immigrants to take the doubling for granted, in effect seeing double and being double. In this way they come to effortlessly privilege one self-state over the other. The recognition and acceptance of competing self-states proves transformative in any treatment, but never more so than in working with immigrants who contend with several culturally competing selves in their daily lives and seek one relationship in which they can all be seen and heard. I describe treating an immigrant who, when I began to work with her, excelled at seeing double, but being double posed a terrifying dilemma. At least two self-states were engaged in a tug of war; she feared that the winner would take all.
Boyer, L. B. (1964). Psychoanalytic insights in working with ethnic minorities. <i>Social Casework</i> , 45(9), 519-526.	Journal article	culture, multicultural, ethnicity	This study evaluates the effectiveness of the 'transference interpretation to the setting' technique in psychodynamic social work practice. Aiming to establish the therapeutic relationship, the practitioner-researcher interprets client negative emotions towards him and the institution as a by-product of the 'here-and-now' situation rather than as a repetition of emotions rooted in primary relationships. Adopting the multiple case study method, this study provides an in-depth analysis of the process and the effectiveness of the 'transference interpretation to the setting' in clinical practice with six parental couples whose children exhibited separation anxiety disorder. The technique effectively dealt with parental resistance to bring the child for assessment, parental resistance to use the clinician's advice, couple relationship problems and emotional problems of the parents. The empowerment effects of the technique on the parents, and indirectly children, are demonstrated through parent and practitioner narratives. The study concludes that 'transference interpretation to the setting' is an effective intervention tool for the social work practitioner.
Brenkman, J. (2015). Straight male modern: A cultural critique of psychoanalysis. Routledge.	Book	culture, multicultural, male, sex, gender	Major psychoanalytic thinkers from Freud to Ricoeur to Lacan considered the Oedipus complex the key to explaining the human psyche, human sexuality - even culture itself. But, in fact, they were merely theorizing males. In "Straight Male Modern", John Brenkman assesses the benchmark concepts of Freudian thought, building on feminist criticisms of psychoanalysis and the new history of sexuality. Psychoanalytic questions become political questions: How do the norms of heterosexuality and masculinity emerge within the modern society and culture? How do the institutions of heterosexuality and patriarchy shape identity and desire? What makes heterosexuality compulsory in our society?
Brickman, C. (2017). Race in psychoanalysis: Aboriginal populations in the mind. Routledge.	Book	culture, multicultural, race, aboriginal	Race in Psychoanalysis analyzes the often-unrecognized racism in psychoanalysis by examining how the colonialist discourse of late nineteenth-century anthropology made its way into Freud's foundational texts, where it has remained and continues to exert a hidden influence. Recent racial violence, particularly in the US, has made many realize that academic and professional disciplines, as well as social and political institutions, need to be re-examined for the racial biases they may contain. Psychoanalysis is no exception.  When Freud applied his insights to the history of the psyche and of civilization, he made liberal use of the anthropology of his time, which was steeped in colonial, racist thought. Although it has often been assumed that this usage was confined to his non-clinical works, this book argues that through the pivotal concept of "primitivity," it fed back into his theories of the psyche and of clinical technique as well.  Celia Brickman examines how the discourse concerning the presumed primitivity of colonized and enslaved peoples contributed to psychoanalytic understandings of self and raced other. She shows how psychoanalytic constructions of race and gender are related, and how Freud's attitudes towards primitivity were related to the anti-Semitism of his time. All of this is demonstrated to be part of the modernist aim of psychoanalysis, which seeks to create a modern subjectivity through a renegotiation of the past. Finally, the book shows how all of this can affect both clinician and patient within the contemporary clinical encounter.

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Busiol, D. (2015). Factors affecting the understanding and use of psychoanalysis in Hong Kong, mainland China, and Taiwan. <i>Journal of the American Psychoanalytic Association</i> , 63(3), 411-435.	Journal article	culture, multicultural, Hong Kong, China, Chinese, Taiwan, Taiwanese	The majority of Western psychotherapies are known and practiced in Hong Kong, while psychoanalysis still has little resonance. A recent study finds that psychoanalysis is perceived neither as ineffective nor as necessarily in conflict with Hong Kong Chinese values. Nevertheless, Hong Kong Chinese culture influences how psychoanalysis is received and understood, when compared to Mainland China and Taiwan. It is argued that a better reception in the latter two was possible because of different social and historical backgrounds, different clinical backgrounds of those who receive training, and the more active role of Western psychoanalysts.
Busiol, D. (2016). <i>Psychoanalysis in Hong Kong: The absent, the present, and the reinvented</i> . Taylor & Francis.	Book	culture, multicultural, Hong Kong, China, Chinese, Taiwan, Taiwanese	How is it possible that a phenomenon like psychoanalysis, which has dominated the cultural and intellectual life of the last century in Europe, North and South America, has seemingly had little-to-no resonance in Hong Kong? This book attempts to explain this phenomenon. Addressing the subject from an East to West approach, this book proposes an experience of displacement, as it is argued that the opportunity for psychoanalysis today is not just to be exported to the East, but rather to be re-invented after an encounter with a radically different culture. This encounter allows the Western practitioner to question their experience and highlights the assumptions of Western thought and knowledge. Following this, what remains of psychoanalysis as we know it? How can psychoanalysis be re-thought and re-formed today in a format independent of different theoretical orientations and schools?
Cargill, K. (2006). Off the couch and onto the streets: Toward an ethnographic psychoanalysis. <i>Psychoanalysis, Culture &amp; Society</i> , 11(1), 99-105.	Journal article	culture, multicultural, ethnicity	Psychoanalysis has much to gain by incorporating ethnographic methods into its repertoire. Recent works in ethnographic psychoanalysis demonstrate how psychoanalysis stands to function better as both community intervention and participatory action research. This article describes the historical convergence between psychoanalysis and cultural anthropology and situates ethnographic psychoanalysis within interdisciplinary theory and practice.
Casas, J. M., Wagenheim, B. R., Banchemo, R., & Mendoza-Romero, J. (1994). Hispanic masculinity: Myth or psychological schema meriting clinical consideration. <i>Hispanic Journal of Behavioral Sciences</i> , 16(3), 315-331.	Journal article	culture, multicultural, sex, men, masculinity, hispanic, Latino, Latinx	Given the significant upsurge in research on White males of European origin that documents a relationship between the construct of male gender identity (i.e., machismo) and physical and mental health, there is a clinical need to study and understand this construct and its relationship to health across diverse racial/ethnic groups, including, but not limited to, Hispanics. To help develop such understanding, this article first directs attention to a psychologically based gender schema theory that in the past 2 decades has received quite a bit of attention from researchers studying gender identity within the White majority populace. In focusing on this theory, the intention is to demonstrate how it can be used to provide a solid theoretical base for clinical work with men whose social, mental, and physical well-being is negatively affected by their staunch adherence to a rigid traditional male gender identity. Specific recommendations that both researchers and clinical practitioners might take into consideration vis-a-vis this construct in their respective work are presented.
Cavanagh, S., Failler, A., & Hurst, R. (Eds.). (2013). <i>Skin, culture and psychoanalysis</i> . Springer.	Book	culture, multicultural	An interdisciplinary study of skin bridging cultural and psychoanalytic theory to consider how the body's "exterior" is central to human subjectivity and relations. The authors explore racialization, body modification, self-harm, and comedic representations of skin, drawing from the clinical domain, visual arts, popular culture, and literature.
Chamorro, R. (2003). From the other side: Countertransference in Spanish-speaking dyads. <i>Journal for the Psychoanalysis of Culture and Society</i> , 8(1), 84-87.	Journal article	culture, multicultural	In her work on psychoanalysis with bilingual patients, Perez-Foster draws attention to the process of doing therapy in both English and Spanish. She describes patients' access to early object-relations and powerful shifts in the transference as a result of language choice, specifically the greater possibility for transference enactments which might not otherwise occur or take longer in the secondary language. While she states that both patient and analyst are changed by this particular medium—i.e., use of the primary language—more focus is placed on the patient and less is mentioned about the subjective or countertransference experience of the analyst.
Chang, Elena (Producer & Director). (2018). <i>Never Stand Down</i> . Retrieved from <a href="http://asianprideproject.org/portfolio-item/never-stand-down/">http://asianprideproject.org/portfolio-item/never-stand-down/</a> .	Film	culture, multicultural, sex, gender, sexuality	This paper will focus on the tensions and choices presented to the therapist as a result of the Spanish-speaking therapeutic coupling. Specifically, issues regarding the debate on the therapist's self-disclosure, both inherent and at other times purposeful, will be illustrated. Thereafter, I will share the personal dimensions of doing this work and its interface with cultural dilemmas. Finally, the paper concludes with a clinical example that highlights the fluidity of word meanings and potential for and use of countertransference enactments.
Christian, C. Reichbart, R. Moskowitz, M. Morillo, R. Winograd, B. (2016). <i>Psychoanalysis in El Barrio</i> . PEP Video Grants, 1(2):10.	Film	culture, multicultural, Hispanic, Latino, Latinx	A three-part documentary short that tells the stories of three Asian fathers: Danny Cortez – a Southern Baptist Filipino, James – a Korean Christian, and Khalid Querishi – a Pakistani Muslim – as they navigate fatherhood and faith in light of discovering the surprising truth about their children's sexual and gender identities.
Chrzanoski, G. (1979). Cultural and transcultural dimensions of psychoanalysis. <i>Journal of the American Academy of Psychoanalysis</i> , 7(3), 331-333.	Journal article	culture, multicultural	Psychoanalysis in El Barrio is a film that details the excitement and challenges of clinical work with Hispanic patients who are affected by poverty, Winner of the PEP 2015 Video Grant, the film captures the complexities of working across issues related to culture, class, immigration, language, ethnicity and race. It challenges the not-uncommon notion that Hispanic patients affected by poverty can only benefit from therapies that rely on very concrete interventions. The documentary features renowned clinicians, including: Carlos Padrón (Venezuela); Christopher Christian (Puerto Rico); Daniel Jose Gaztambide (Puerto Rico); David Ramirez (Mexico); Ernesto Mujica (Cuba); Maria de Lourdes Mattei (Puerto Rico); Patricia Gherovici (Argentina); Rafael Art. Javier (Santo Domingo); Ricardo Ainslie (Mexico). The film was made possible by a generous grant from Psychoanalytic Electronic Publishing (PEP) with the support of the Institute for Psychoanalytic Training and Research (IPTAR).
Cicilitira, K., & Foster, N. (2012). Attention to culture and diversity in psychoanalytic trainings. <i>British Journal of Psychotherapy</i> , 28(3), 353-373.	Journal article	culture, multicultural, diversity	Culture is an ever present element of human existence. Social, psychological, biological, and cultural dimensions form an intricate unit that cannot be naturally divided. The peculiarity of culture lies in the fact that it defies biological determinism, since it is exclusively transmitted by learning, imitation, and other means of person to person contact. Included in the cultural dimension is a virtually instinctive way of picking up attitudes and precepts without conscious awareness akin to the psychoanalytic phenomenon of transference.
Cilasun, J., & Herrewegh, M. (2013). The 'Group-Analytic Stance' in Training of Psychiatrists: Race, Cultural Differences and the Case Based Discussion Group. <i>Group Analysis</i> , 46(3), 245-255.	Journal article	culture, multicultural, race	Ethnically and culturally diverse groups increasingly undertake psychotherapy, but insufficient attention is often paid to aspects of diversity. This article explores qualitative data from a mixed-method study, conducted at a UK psychoanalytic psychotherapy training institution, in which 24 participants from diverse backgrounds were interviewed individually about their experiences of clinical training. Participants were asked how their ethnicity had impacted on their training, and also how social class, sexual orientation, religion and gender might affect the training experience. The data were analysed thematically, and a principal theme that emerged was the way that psychoanalytical clinical trainings tend, for theoretical reasons, to explore 'internal' psychological issues at the expense of 'external' material issues such as ethnicity. Similar concerns arose in connection with social class, gender and sexual orientation, with a specific theme being that of trainees feeling silenced and finding it difficult to openly discuss various aspects of diversity.
Clarke, S., & Gamer, S. (2005). Psychoanalysis, identity and asylum. <i>Psychoanalysis, Culture &amp; Society</i> , 10(2), 197-206.	Journal article	culture, multicultural	Britain is a multicultural society with psychiatrists and their patients coming from many different countries. It is therefore important that psychiatric trainees learn to understand their own cultural determinants and how these influence understanding patients who come from different cultures, other than their own, while operating within a third and different culture.
Cofresi, N. I. (2002). The influence of Marianismo on psychoanalytic work with Latinas: Transference and countertransference implications. <i>The Psychoanalytic Study of the Child</i> , 57(1), 435-451.	Journal article	culture, multicultural, Latina, gender, sex	When conducted with the group analytic stance, the Case Based Discussion (CBD) group, which is a mandatory component of psychiatric training, can be a rich medium for enabling trainees to see both themselves and their patients in their cultural context.
			This paper examines through a psycho-social perspective constructions of whiteness in contemporary Britain. In particular with reference to the Other of our imagination and the changing nature of what we term asylum in the UK. It is a tentative theoretical discussion of the subject of a 3-year ESRC-funded research project and outlines some of the key questions and research methods before offering some theoretical ideas about difference, home and belonging.
			Marianismo, the traditional sexual code of behavior for Latinas, specifies chastity before marriage, sexual passivity after marriage, and the subordination of women to men. In addition to describing traditional gender role expectations for Latinas, this paper discusses marianismo as an important organizer of various conflicts experienced by Latinas. It also presents selected case material from a psychoanalysis to illustrate the impact of Marianismo on the therapeutic process when both the analyst and the patient are Latinas.

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			This research followed hermeneutic tradition by examining what is often unquestioned in clinical practice as it pertains to the moral, political, and philosophical foundations that underlie the American Psychological Association's (APA) Ethical Principles of Psychologists and Code of Conduct (2002, 2010) and Standard 3.05, Multiple Relationships—it's meanings and controversies. It did so in order to better understand the cultural influences reflected in and the political consequences that emanate from the Ethics Code. Data for this study were collected via semi-structured qualitative interviews with two American psychologists who lived in Washington State, experienced living and working in rural communities, and had practiced with patients from cultures other than their own. This process generated ideas about the larger picture of the social landscape in which the participants and psychotherapy in general are embedded. The interpretive method of analysis proposed by hermeneutic researchers Leonard (1993), Plager (1994), and Stigliano (1989), was used to identify key themes that arose from the data. Three over-arching themes were derived: Participants' confused, anxious, and fearful reactions to Standard 3.05, Problems with the Ethics Code; and Defenses the Participants' enacted to protect against their conflicts and fears. By abstracting from the themes and case-studies, two broad conclusions emerged. First, the authors and interpreters of the APA Ethics Code seems to have understated the influences of other cultures, traditions, and various ethnic understandings that run counter to Western ideas about individualism and communalism and small town/rural life. Second, the interviews contained material that indicated the proceduralism present in mainstream psychology is an impediment to a better understanding of moral issues, relational processes, and thus ethical outcomes in the work of psychologists. Reflections about possible areas for further research and unanswered questions about ethics education and training are also included. This dissertation is available in open access at AURA, <a href="http://aura.antioch.edu/and Ohio Link ETD Center">http://aura.antioch.edu/and Ohio Link ETD Center</a> , <a href="https://etd.ohiolink.edu/etd">https://etd.ohiolink.edu/etd</a> .
Cooke, T. M. (2017). PSYCHOLOGY'S STRUGGLE TO LOCATE A MORAL VISION IN A VALUE-NEUTRAL FRAMEWORK: A HERMENEUTIC PERSPECTIVE ON STANDARD 3.05 OF THE APA ETHICS CODE (Doctoral dissertation, Antioch University).	Doctoral Dissertation	culture, multicultural	
Cooper, A. M. (1990). The future of psychoanalysis: Challenges and opportunities. <i>The Psychoanalytic Quarterly</i> , 59(2), 177-196.	Journal article	culture, multicultural	The American Psychoanalytic Association has recently undergone a wrenching experience known in the shorthand of the profession as "the lawsuit." Four psychologists, on behalf of the class of psychologists, sued the American Psychoanalytic Association (the American), the Columbia University Center for Psychoanalytic Training and Research, the New York Psychoanalytic Institute, and the International Psychoanalytical Association (the IPA) under the antitrust laws, claiming that the American had, for the purpose of economic advantage, conspired to exclude psychologists from full access to psychoanalytic training and practice. I will not detail any of the steps, arguments, or merits of the lawsuit, but I do want to emphasize two major changes that occurred either consequent to or coincident with the lawsuit.
Corpt, E. A. (2015). Psychotherapy for the people: Toward a progressive psychoanalysis. <i>Psychoanalysis, Culture &amp; Society</i> , 20(1), 99-101.	Book	culture, multicultural	Inspired by the progressive and humanistic origins of psychoanalysis, Lewis Aron and Karen Starr pursue Freud's call for psychoanalysis to be a "psychotherapy for the people." They present a cultural history focusing on how psychoanalysis has always defined itself in relation to an "other." At first, that other was hypnosis and suggestion; later it was psychotherapy. The authors trace a series of binary oppositions, each defined hierarchically, which have plagued the history of psychoanalysis: racism, anti-Semitism, misogyny, and homophobia. They show that psychoanalysis, associated with phallic masculinity, penetration, heterosexuality, autonomy, and culture, was defined in opposition to suggestion and psychotherapy, which were seen as promoting dependence, feminine passivity, and relationality. Aron and Starr deconstruct these dichotomies, leading the way for a return to Freud's progressive vision, in which psychoanalysis, defined broadly and flexibly, is revitalized for a new era.
Cushman, P. (2015). Relational psychoanalysis as political resistance. <i>Contemporary Psychoanalysis</i> , 51(3), 423-459.	Article	culture, multicultural	A Psychotherapy for the People will be of interest to psychotherapists, psychoanalysts, clinical psychologists, psychiatrists—and their patients—and to those studying feminism, cultural studies and Judaism.
Damousi, J., & Plotkin, M. B. (Eds.). (2012). Psychoanalysis and politics: Histories of psychoanalysis under conditions of restricted political freedom. OUP USA.	Book	culture, multicultural	The intellectual movement known as the interpretative turn is used to develop an understanding of relational psychoanalysis as a way of preparing patients and practitioners to resist the dominant way of being and political structures of the current era. This interpretation is explored by discussing a newly emerging configuration of the self—the flattened, multiple self—and its connections to 1) the growing influence of neoliberal proceduralism, and 2) an increase in both political indifference and political fundamentalism in the general population. By providing a brief history of relational psychoanalysis that highlights its moral vision and political implications, and by drawing on film, television commercials, online gaming, and psychotherapy practices, it is argued that relational practice can oppose and offer an alternative to a neoliberal way of being, the political arrangements it serves, and the psychological attitudes that enable it. By explicitly recognizing some of the political meanings of relational practice it is hoped that practitioners will be helped to develop political practices within the clinical hour more directly than in the past.
Davidson, L. (1988). Culture and psychoanalysis: From marginality to pluralism. <i>Contemporary psychoanalysis</i> , 24(1), 74-91.	Journal article	culture, multicultural	Psychoanalysis and Politics is the collective work of an international group of scholars who are all interested in the transnational dimension of psychoanalysis. Joy Damousi and Mariano Ben Plotkin coordinated the group, and they also edited this collection. The essays in Psychoanalysis and Politics developed from a desire to analyze the possibilities for the practice of psychoanalysis under conditions of political authoritarianism and restricted political freedom in Europe and the Americas in the twentieth Century. In doing this, the repressive and emancipatory political possibilities of psychoanalysis are explored in different political, cultural, and historical locations. The book is arranged into three parts, each of them preceded by short introductions and titled: Europe, Latin America, and the United States. Part I—Europe contains chapters on Fascist Italy (Mauro Pasqualini), occupied and Vichy France (Annick Ohayon), Spain (Anne-Cécile Druet), and Hungary under Fascism and Communism (Judith Mészáros). Part II—Latin America focuses on Argentina and Brazil and contains chapters examining Brazil during the Vargas Regime (C. Lucia M. Valladares de Oliveira), Argentina under Peronism (Alejandro Dagfal), the Brazilian dictatorship of the 1960s and 1970s (Jane A. Russo), and the Argentinean military dictatorships of the 1960s and 1970s (Mariano Ben Plotkin). Part III—Psychoanalysis in the United States during the Cold War and 1960s contains chapters on the fate of psychoanalysis during the times of Hoover and McCarthy (Elizabeth Ann Danto) and on psychoanalysis and different forms of cultural authoritarianism in the 1960s and 1970s (Eli Zaretsky).
De Barros, I. G. (2012). The Latin American contribution to the psychoanalytic concept of phantasy. <i>The International Journal of Psychoanalysis</i> , 93(6), 1427-1437.	Journal article	culture, multicultural, Latino, Latinx, Latina American	Proposes that all theories, including psychoanalytic theory, are products of time and culture and points to historic reasons for an apparent lack of attention to cross-cultural and subcultural factors in psychoanalytic work. A short vignette is presented to illustrate some cultural problems and their effects on symptoms and treatment of an American-born woman of Irish-Hispanic descent.
De La Cancela, V. (1985). Toward a sociocultural psychotherapy for low-income ethnic minorities. <i>Psychotherapy: Theory, Research, Practice, Training</i> , 22(2S), 427.	Journal article	culture, multicultural, class	The author argues that the ubiquity of phantasies at various levels of mental functioning is undisputed in the current schools of psychoanalytic thought; however, she demonstrates some variations in their understanding of how the psychotherapeutic access to different configurations occurs. In the process of examining and acknowledging the central role played by unconscious phantasies in his patients' symptoms, Freud gradually broadened the vernacular meaning of the German word 'Phantasie' that refers to imagination and the world of imagination, conferring on it the specific features that came to characterize its use in the psychoanalytic vocabulary. Later, the expansion of the concept derived from Melanie Klein's clinical material obtained from child analyses gave rise to important debates. The author discusses the main points of disagreement that led to these debates, as well as their various theoretical and technical implications. Psychoanalytic associations in Latin America were strongly influenced by Klein and her followers. Thus, most of their scientific writings use the concept of unconscious phantasy put forward by the Kleinian school. Taking Kleinian principles as their starting point, Baranger and Baranger made the most original Latin American contribution to the concept of unconscious phantasy with their works on the unconscious phantasies generated by the analytic pair.
Dias, C. G., & Chebabi, W. L. (1987). Psychoanalysis and the role of Black life and culture in Brazil. <i>International review of psychoanalysis</i> .	Journal article	culture, multicultural, Black, African american, ethnicity, Brazil	Ethnic clients' class, cultural, and language experiences are examined in terms of their implications for therapy. Directive, informal, and modified therapeutic approaches are effective in working with minority clients. Therapists are warned against ignoring intragroup cultural differences in their search for intergroup differences. Machismo and folk beliefs are critically examined in brief. Bilingualism, language switching, and choice in psychotherapy are analyzed. The political nature of varied psychotherapeutic approaches is examined.
Dimen, M. (Ed.). (2012). <i>With culture in mind: Psychoanalytic stories</i> (Vol. 50). Routledge.	Book	culture, multicultural	This paper studies what it means to be Black in Brazil from a psychoanalytic perspective.
Donovan, M. (2011). Critical social theory and psychotherapy: an analysis of the moral ethos of contemporary psychotherapeutic theory and practice (Doctoral dissertation, University of Sussex).	Doctoral Dissertation	culture, multicultural	This is a new kind of anthology. More conversation than collection, it locates the psychic and the social in clinical moments illuminating the analyst's struggle to grasp a patient's internal life as voiced through individual political, social, and material contexts. Each chapter is a single detailed case vignette in which aspects of race, gender, sexual orientation, heritage, ethnicity, class – elements of the sociopolitical matrix of culture – are brought to the fore in the transference-countertransference dimension, demonstrating how they affect the analytic encounter. Additionally, discussions by three senior analysts further deconstruct patients' and analysts' cultural embeddedness as illustrated in each chapter. For the practicing clinician as well as the seasoned academic, this highly readable and intellectually compelling book clearly demonstrates that culture saturates subjective experience – something that all mental health professionals should keep in mind.
			This study explores the moral ethos of contemporary psychotherapy as represented in the psychoanalytic and systemic therapeutic traditions. It examines current moral/ethical debate in the field and presents a detailed critique of the individualistic normative orientation of this debate; its peripheral status within the discourse of psychotherapy; its restrictive focus on professional micro ethics; and the eschewing of engagement with wider macro level moral themes and concerns. The disjuncture between this individualistic moral ethos and the vigorously relational thrust of wider developments in psychotherapeutic theory and technique is highlighted. An argument is made for the reformulation of moral/ethical debate in terms that take account of these relational developments, which might in turn serve as a catalyst for the realization of what is arguably their progressive and democratizing potential. The failure of hermeneutical, post-structuralist and postmodernist influences in recent decades to move this debate forward and the entrenched modernist/postmodernist divide within psychotherapeutic discourse are also explored.

APA Reference	Resource Type	Keywords	Abstract
Dundes, A. (1976). A psychoanalytic study of the bullroarer. <i>Man</i> , 220-238.	Journal article	culture, multicultural	The bullroarer's widespread distribution (in Australia, New Guinea, North and South America, Africa, and Europe) plus its common occurrence in male initiation rites has made it one of the classic subjects of cross-cultural enquiry among anthropologists since 1880. Features of the so-called bullroarer complex include its being kept secret from women and its association with thunder and wind. Previous scholarship has suggested the bullroarer is phallic, but this theory does not satisfactorily explain why women may not see it nor why it is associated with making wind. The present psychoanalytic essay draws attention to the possible anal components of male initiation arguing that the bullroarer is a flautulent phallus. The anal component of the bullroarer complex is amply demonstrated by unequivocal ethnographic and linguistic data from myth. Myths also state that the bullroarer was originally possessed by women. Men claimed the bullroarer for themselves just as in male initiation, the initiates are reborn from men through anal symbolic ritual. In addition, through ritual masturbation and ritual homosexuality, men seek to carry out other sexual behaviour without women. Men acting like women do not wish women to observe this behaviour. This may explain why women are not permitted to see the bullroarer-with its associations of male anal creation and its whirling masturbatory motion.
Eizirik, C. L. (2018). Psychoanalysis and culture. In <i>Psychoanalysis in Asia</i> (pp. 3-18). Routledge.	Book Chapter	culture, multicultural	Psychoanalysis is a branch of science developed by Sigmund Freud (1856–1939) and his followers, devoted to the study of human psychology. It is usually considered to have three areas of application: 1. A systematised body of knowledge about human behaviour (psychoanalytic theory); 2. A method of investigating the mind; 3. A modality of therapy for emotional illnesses or psychic suffering (psychoanalytic treatment).
El Shakry, O. (2017). <i>The Arabic Freud: Psychoanalysis and Islam in Modern Egypt</i> . Princeton University Press.	Book	culture, multicultural, Arabic, Islam	In 1945, psychologist Yusuf Murad introduced an Arabic term borrowed from the medieval Sufi philosopher and mystic Ibn 'Arabi—al-la-shu'ur—as a translation for Sigmund Freud's concept of the unconscious. By the late 1950s, Freud's Interpretation of Dreams had been translated into Arabic for an eager Egyptian public. In <i>The Arabic Freud</i> , Omnia El Shakry challenges the notion of a strict divide between psychoanalysis and Islam by tracing how postwar thinkers in Egypt blended psychoanalytic theories with concepts from classical Islamic thought in a creative encounter of ethical engagement. Drawing on scholarly writings as well as popular literature on self-healing, El Shakry provides the first in-depth examination of psychoanalysis in Egypt and reveals how a new science of psychology—or "science of the soul," as it came to be called—was inextricably linked to Islam and mysticism. She explores how Freudian ideas of the unconscious were crucial to the formation of modern discourses of subjectivity in areas as diverse as psychology, Islamic philosophy, and the law. Founding figures of Egyptian psychoanalysis, she shows, debated the temporality of the psyche, mystical states, the sexual drive, and the Oedipus complex, while offering startling insights into the nature of psychic life, ethics, and eros. This provocative and insightful book invites us to rethink the relationship between psychoanalysis and religion in the modern era. Mapping the points of intersection between Islamic discourses and psychoanalytic thought, it illustrates how the Arabic Freud, like psychoanalysis itself, was elaborated across the space of human difference.
Elliott, A., Katagiri, M., & Sawai, A. (2014). Japanese psychoanalysis as deciphering the Japanese unconsciousness and supporting the Japanese subject. In <i>Companion to Contemporary Japanese Social Theory</i> (pp. 85-107). Routledge.	Journal article	culture, multicultural, Japanese	The history of the acceptance of psychoanalysis in Japan reveals the relationship between Japanese society and the psychological system (ideology, religion, etc.). French sociologist Alain Ehrenberg (Ehrenberg 2010 ) analysed the different ways in which psychoanalysis was accepted and developed in the United States and in France. He showed that in the United States, ego psychology has been the mainstream, while in France Lacanian psychoanalysis has prospered. This is so, Ehrenberg stated, because ego psychology adapts well to an individualistic society like the United States while Lacanian psychoanalysis adapts well to a republican society like France. But what is the case in Japan?
Ewing, K. P. (1991). Can psychoanalytic theories explain the Pakistani woman? Intrapyschic autonomy and interpersonal engagement in the extended family. <i>Ethos</i> , 19(2), 131-160.	Journal article	culture, multicultural, Pakistani	Argues that interpersonal autonomy must be distinguished from intrapsychic autonomy (ITA). The importance of this distinction is demonstrated by the situation of the Pakistani woman, who typically spends her whole family life embedded in interpersonal dependency relationships. The establishment of ITA is essential for the smooth transition of Pakistani women into marriage and for their ability to form satisfactory relationships in the extended family of their husbands. Evidence is provided of ITA as it can be detected in general features of South Asian family dynamics. Two cases are presented of Pakistani women who responded to marriage with severe depression, to show how their symptoms indicate a lack of ITA resulting from the unsatisfactory internalization of maternal representations in childhood.
Foster, R. P. (1996). What is a multicultural perspective for psychoanalysis? In R. Pérez Foster, M. Moskowitz, & R. A. Javier (Eds.), <i>Reaching across boundaries of culture and class: Widening the scope of psychotherapy</i> (pp. 3-20). Lanham, MD, US: Jason Aronson.	Book Chapter	culture, multicultural, class	highlight 2 contemporary thrusts in psychoanalytic thinking that have occupied the stage of recent theoretical debate / these ideas represent shifts in the tide of psychoanalytic understanding and practice that are key to broadening the application of both its theory and its methodology / the 1st theme concerns our epistemological approach to clinical data and our use of theoretical meta-psychology / the 2nd concerns clinical technique and the new emphasis on the co-experiential and intersubjective action of the therapeutic field
Gafajczuk, D. (2009). Bending Modernity: Chairs, Psychoanalysis and the Rest of Culture. <i>Journal of Historical Sociology</i> , 22(4), 447-475.	Journal article	culture, multicultural	Coming from the premise that in order to capture the social in action, we have to be able to re-construct or re-assemble reality through parallel histories, I propose to re-examine the notion of modern subjective culture by focusing on a historically specific interaction of human and non-human actors. The main vehicle of comparison utilized for this purpose is the cultural history of psychoanalysis and contemporary furniture design. Specifically, the bent-wood furniture and its emblematic example, the Thonet chair, are used to recover a cultural history of design through bending. By cross-referencing such design practice with the contemporaneous to it moment of psychoanalysis, I propose that the cultural logic of the fin de siècle, viewed through this particular configuration of the human and material cultures, rests on the practice of plasticity; a conditions which, since then, has become an indispensable component of modern individuality and its numerous identity "construction-projects".
Gaztambide, D. J. (2011). <i>The analyst in the inner city: Race, class, and culture through a psychoanalytic lens</i> . Routledge.	Book	culture, multicultural, race	In 1995, Neil Altman did what few psychoanalysts did or even dared to do: He brought the theory and practice of psychoanalysis out of the cozy confines of the consulting room and into the realms of the marginalized, to the very individuals whom this theory and practice often overlooked. In doing so, he brought together psychoanalytic and social theory, and examined how divisions of race, class and culture reflect and influence splits in the developing self, more often than not leading to a negative self image of the "other" in an increasingly polarized society. Much like the original, this second edition of <i>The Analyst in the Inner City</i> opens up with updated, detailed clinical vignettes and case presentations, which illustrate the challenges of working within this clinical milieu. Altman greatly expands his section on race, both in the psychoanalytic and the larger social world, including a focus on "whiteness" which, he argues, is socially constructed in relation to "blackness." However, he admits the inadequacy of such categorizations and proffers a more fluid view of the structure of race. A brand new section, "Thinking Systemically and Psychoanalytically at the Same Time," examines the impact of the socio-political context in which psychotherapy takes place, whether local or global, on the clinical work itself and the socio-economic categories of its patients, and vice-versa. Topics in this section include the APA's relationship to CIA interrogation practices, group dynamics in child and adolescent psychotherapeutic interventions, and psychoanalytic views on suicide bombing. Ranging from the day-to-day work in a public clinic in the South Bronx to considerations of global events far outside the clinic's doors (but closer than one might think), this book is a timely revision of a groundbreaking work in psychoanalytic literature, expanding the import of psychoanalysis from the centers of analytical thought to the margins of clinical need.
Gaztambide, D. J. (2015). Freud, Ferenczi, and Freire: liberation psychology and the practice of psychoanalytic therapy (Doctoral dissertation, Rutgers University-Graduate School of Applied and Professional Psychology).	Doctoral Dissertation	culture, multicultural	Psychoanalysis has not enjoyed sufficient attention in the theory and practice of Multicultural Psychology, and is often seen as either adversarial or apathetic to the interests of social justice and culturally competent clinical work with ethnic minority populations. This disconnect is partly the result of a lack of knowledge about the history of social progressivism in the early psychoanalytic movement, as well as the transformation of psychoanalysis into a tool of social conformity in the post-WWII United States. Also unacknowledged is the influence of psychoanalysis on Liberation Psychology, a social justice-oriented movement in Latin American psychology which served as an inspiration and theoretical foundation to Multicultural Psychology. In order to address this historical and theoretical impasse, this dissertation will initiate a conversation between psychoanalysis, Liberation Psychology, and Multicultural Psychology. By placing psychoanalysis in dialogue with two of the components of Liberation Psychology Liberation Theory and Paulo Freire's Critical Pedagogy—it will be argued that there is an emancipatory ethic in analytic theory that mirrors, and in some cases directly informs, Liberation Psychology's social justice discourse. In turn, Liberation Psychology will be shown to have presaged many of the developments in contemporary psychoanalytic thinking on intersubjectivity, mutual recognition, and enactments. Acknowledging the psychoanalytic structure of Liberation Psychology side by side with the emancipatory potential of psychoanalysis yields a series of insights related to power, privilege, relationality, and culture, which can be used to develop a psychoanalytically informed Multicultural Psychology, and develop more nuanced conceptions of cultural competency. A case example will be used to illustrate a relational psychoanalytic model of cultural competency which emphasizes the role of cultural attunement, cultural negotiation, and the repair cross-cultural ruptures when attunement and negotiation is impaired. Having delineated this psychoanalytic approach to cultural competency, implications will be drawn for culturally competent practice, theory, and training.
Gelman, C. R. (2003). Psychodynamic treatment of Latinos: A critical review of the theoretical literature and practice outcome research. <i>Psychoanalytic Social Work</i> , 10(2), 79-102.	Journal article	culture, multicultural, Latino, Latinx, Latina American	The question of whether a psychodynamic perspective can be used meaningfully and effectively in mental health treatment with Latinos is a complex one that has engendered much debate, strong sentiment, but little empirical data to support either side of the controversy. This article reviews the theoretical/conceptual literature and practice outcome research surrounding the question of the use of psychodynamic treatment with Latinos in order to ground and advance this important conversation. The review underscores the strength of the value assumptions in the literature about what constitutes effective treatment for the Latino population, and the dearth of empirical, systematic information available to explore this question.

APA Reference	Resource Type	Keywords	Abstract
Gelman, C. R. (2004). Toward a better understanding of the use of psychodynamically-informed treatment with Latinos: Findings from clinician experience. <i>Clinical Social Work Journal</i> , 32(1), 61-77.	Journal article	culture, multicultural, Latino, Latinx, Latin American	Latinos in the United States constitute a significant and sizable population that mental health professionals must serve appropriately. Therefore, the question of what types of mental health treatment approaches are useful in working with this population is of increasing concern. A strong sentiment against the use of psychodynamic treatment with Latinos persists in the literature in the absence of rigorous data that would support such a stance. Thus, it is important to examine systematically the use of psychodynamically-informed treatment with Latinos in order to address the question of its potential relevance and utility with this population. This article presents the results of a qualitative study of Latino therapists who employ psychodynamic approaches with Latino clients. Findings suggest that the clinicians interviewed have expanded the psychodynamic framework to include a flexible focus on the relationship, consideration of each client as an individual, and an acknowledgment and understanding of external reality and its impact on the client. Modifications these clinicians have made in technique, such as increased self-disclosure, support and maximize this expansion of the frame. Simultaneously, such modifications enhance the cultural sensitivity of these clinicians' work.
Gerlach, A. (2013). <i>Psychoanalysis in Asia: China, India, Japan, South Korea, Taiwan</i> . Karnac Books.	Book	culture, multicultural, China, India, Japan, South Korea, Taiwan	While in the West psychoanalysis is fighting to maintain its position among the other therapies in a society which has less time for introspection and self-reflective thought, in Asia a new frontier is opening up: there is a surge of interest for psychoanalysis among the mental health professionals and among the younger generations, interest which is articulated and nuanced differently in the different Asian countries.
Gilligan, J. (2016). Can psychoanalysis help us to understand the causes and prevention of violence?. <i>Psychoanalytic Psychotherapy</i> , 30(2), 125-137.	Journal article	culture, multicultural	In Asia and particularly in India, Japan, South Korea, Taiwan and China, the development of psychoanalysis reflects separate socio-political historical contexts, each with a rich cultural texture and fuelled by the interest of a new generation of mental health professionals for psychoanalysis as a therapeutic method. <i>Psychoanalysis Encounters the Far-East</i> is a collection of papers presented at the first IPA Psychoanalytic Conference in Asia on the occasion of the 100 Anniversary of the foundation of the IPA. They examine how psychoanalysis, developed and rooted in Western culture, finds more and more interest in Asian societies. This means a new challenge for psychoanalysis in the dialogue with Eastern cultures.
Glover, E. (1952). <i>Psychoanalysis and Culture. Essays in Honor of Géza Róheim</i> . Edited by George B. Wilbur and Warner Muensterberger. New York: International Universities Press, Inc., 1951. 462 pp.	Book	culture, multicultural	As the most adequate theory of human personality yet created, including our propensity for irrational, self-defeating, and self-destructive behavior patterns, psychoanalysis is in a unique position to help us solve the most serious crisis that the human species has been confronted by at any point in its evolutionary history: the threat to its own survival that is caused by its own behavior, namely the compulsion to engage in violence on the largest scale that its technology makes possible, even when that causes the death of the self as well as of others. This continually expanding behavior pattern, which reduces even genocide to a minor footnote compared with the self-extinction of our whole species, is created not only by "apocalyptic" fundamentalism and terrorism ("suicide bombers"), but also by the increasing and only partially preventable proliferation of thermonuclear weapons to national rulers of questionable sanity, and the apparently unpreventable continuation of industrial/economic policies and practices that will, if not reversed, make our own small planet uninhabitable. What makes people place a higher value on the continuation of these behaviors than they place on their own physical survival (or that of their children)? That is the question to which this article proposes at least the beginnings of an answer: that when a person feels shamed and humiliated to a degree that threatens the survival of that fragile and vulnerable psychological construct called his "self" (or of the religious or cultural group with which his self has identified), he will eagerly sacrifice his body (and other peoples') in the attempt to, as he sees it, save his soul, i.e. his self and his self-esteem. The question then becomes: what are the social and psychological determinants of overwhelming shame and humiliation, and how can we protect people from being exposed to those conditions, or at least enhance their ability to respond to them in ways that are life-preserving rather than life-destroying?
Graybow, S. (Ed.). (2017). <i>Progressive psychoanalysis as a social justice movement</i> . Cambridge Scholars Publishing.	Book	culture, multicultural	The appearance of this collection of essays, gathered in honor of Dr. Géza Róheim, is more than a personal tribute to the fertility and industry of the long acknowledged leader of psychoanalytic anthropology; it provides us with some measure of the progress of this particular branch of applied psychoanalysis during the past forty years. Indeed it is impossible to assess the quality of this very book without some understanding not only of the development of the psychoanalytic approach to anthropology but of the impact on psychoanalytic anthropology of controlled methods of "field observation". Looking back from this distance it is clear that the psychoanalytic pioneers were primarily concerned to secure corroboration from anthropological sources of their discoveries regarding the function and content of the individual 'unconscious'. As time passed, however, psychoanalytic forays into anthropological territory developed into a concerted invasion having the explicit object of establishing the significance of 'primary mental processes' in the hierarchy of anthropological elements. Not unnaturally the more stalwart defenders of school anthropology counterattacked, asserting that psychoanalysis ignored the importance of cultural patterns and employed no scientific controls. This latter criticism was strongly reinforced when modern sociologists began to apply more rigid statistical disciplines to their observational data. And, strange as it may seem, it was perfectly true that in their almost exclusive concern with unconscious derivatives, psychoanalysts had neglected to control their observations by close study of the actual environmental settings of infancy and childhood. Incidentally, their latter-day efforts to rectify this omission have led to a somewhat hasty alliance between the techniques of analytic interpretation and those of child observation, a combination which, however ideal in theory, often arrests the progress of discovery.
Gray, A. (2001). Uncultured psychoanalysis: On the hazards of ethnotransference. <i>Contemporary Psychoanalysis</i> , 37(4), 683-688.	Journal article	culture, multicultural, ethnotransference	This edited volume challenges our negative and incorrect definitions of psychoanalysis by focusing on the notion that psychoanalysis once was, and can once again be, a movement for social justice. Taking the work of Erich Fromm as a guide, the chapters in this volume highlight psychoanalysis' social justice origins, while illustrating how psychoanalysis – in both an interpretive role and as a clinical tool – can improve our understanding of contemporary social problems and address the effects of those problems within the clinical setting.
Grey, C. C. (1993). Culture, character, and the analytic engagement: Toward a subversive psychoanalysis. <i>Contemporary psychoanalysis</i> , 29(3), 487-502.	Journal article	culture, multicultural	For the Chronologically Orthodox, the year 2000 is the last year of the twentieth century. This same year also is known to the psychoanalytically heterodox as the hundredth anniversary of the birth of Erich Fromm. His writings alerted us to the psychological consequences of contemporary societal changes, especially to the impact of economic institutions on group character. The message is of particular relevance in an era marked by the dramatic emergence of a virtually global economy. Burgeoning international trade is exposing most of the world to the rapid import and export of things, ideas, and people. Fromm's legacy would caution us against an all-too-human temptation to judge all of these things, ideas, and people as understandable from a single universal (i.e., culture-free) perspective...
Guarnaccia, P. J., DeLaCancela, V., & Carrillo, E. (1989). The multiple meanings of ataques de nervios in the Latino community. <i>Medical Anthropology</i> , 11(1), 47-62.	Journal article	culture, multicultural, Latino, Latinx, Latin American	THERE WAS A RECENT CARTOON IN The New Yorker showing an obviously blue-blooded executive being interviewed on a television talk show about his successful career. Addressing the host with aristocratically locked jaw and hooded eyes, he said something like "Actually, Lou, I think it was more than being a self-made man, or being in the right place at the right time. I think it was being the right race, the right religion, the right sex, the right socioeconomic group, having the right accent, the right clothes, going to the right schools..."
Guralnik, O. (2016). Sleeping dogs: Psychoanalysis and the socio-political. <i>Psychoanalytic Dialogues</i> , 26(6), 655-663.	Journal article	culture, multicultural, culture, multicultural, Native American	Though the interviewee's comment was implausible coming from one of the elite, the cartoonist clearly understood the impact of membership in various social categories on individual identity and life experience. Psychoanalytic theorists have not always been so perceptive. However, to return to our beginnings, from its inception, psychoanalysis has implicitly concerned itself with the social roots of character. Thus it has promised a radical critique of the existing societal order. Freud himself suggested a socially-focused developmental theory, simultaneously initiating a tradition of cultural criticism, when he exposed the psychic damage wrought by repression and hypocrisy regarding the sexual and aggressive aspects of human nature. Further, the clinical method we inherit from him—that of inquiry and interpretation—is inherently subversive in that it potentially challenges, at the level of the individual psyche, all received meanings, including our most sacred canons.
Gustafson, F. (1997). <i>Dancing between two worlds: Jung and the Native American soul</i> . Paulist Press.	Book		Ataques de nervios ("attacks of nerves") have been discussed in the psychiatric and anthropological literature for over thirty years. The early psychiatric articles focused on the pathology expressed by the ataque. More recent articles by anthropologists and Latino mental health professionals have reconceptualized the ataque through understanding its cultural meaning and the social factors which provoke an ataque de nervios. This article is a contribution to this reinterpretation of the ataque de nervios among Latinos. Through a series of case studies, we argue that the ataque is an expression of anger and grief resulting from the disruption of family systems, the process of migration, and concerns about family members in peoples' countries of origin.
			Psychoanalysis deals with what unconsciously mediates our relationship to reality. Our "ordinary clinical terms" (Holmes, this issue) include the press drives and its fantasy derivatives, the history of early attachment and object relations, lifetime and intergenerational, these are the elements that we assume shape psychic reality. As a discipline we are less likely to interrogate the profound and ongoing ways in which we are spellbound by ideology and are less likely to address racism, homophobia, misogyny, and privilege as central. What I hope to address in this discussion is why considering the socio-political is actually quite complicated for psychoanalysis.
			Using the context of Native American culture, the author calls for a renewal of religion and faith by reconnecting with the earth. Through our renewal we become aware of spirit and archetypes. In short, this is Jung refracted through the Native American experience.

APA Reference	Resource Type	Keywords	Abstract
Haaken, J. (2002). The good, the bad, and the ugly: Psychoanalytic and cultural perspectives on forgiveness. <i>Before forgiving: Cautionary views of forgiveness in psychotherapy</i> , 172-191.	Book Chapter	culture, multicultural	This chapter provides a psychoanalytic, cultural perspective on forgiveness and reparation, examining the cultural scripts that make promoting forgiveness problematic for women. Reconciliation is an interpersonal process of negotiation with the aim of restoring a ruptured relationship. Forgiveness, on the other hand, indicates a private negotiation — a reconciliation of conflicting internal states. As a morally charged concept, forgiveness draws out discourses intersecting psychology, politics, philosophy, and religion. The literature on "intentional forgetting" and "forgiveness therapy" presumes that there is an objective reality about which all parties may agree and that the past need not shape current responses to conflict.
Hamilton-Mason, J. (2004). Psychodynamic perspectives: Responding to the assessment needs of people of color?. <i>Smith College Studies in Social Work</i> , 74(2), 315-332.	Journal article	culture, multicultural	The aim of this article is to explicate how clinicians can incorporate psychodynamic theory into their work with people of color and at-risk groups without marginalizing them. Subjects that I discuss here are as follows: Cross Cultural Assessment, One or Two Person Psychology, and Relational Psychotherapy. My intent is not to establish a hierarchy of clinical techniques or approaches, but to reconsider the usefulness of theories that might seem inappropriate and misplaced with regard to oppressed populations. A case vignette in the section on cross-cultural assessment illustrates the theoretical principles.
Harlem, A. (2009). Thinking through others: Cultural psychology and the psychoanalytic treatment of immigrants. <i>Psychoanalysis, Culture &amp; Society</i> , 14(3), 273-288.	Journal article	culture, multicultural, immigrant, immigration	Today's immigrants often have the twenty-first-century desire to maintain the cultural ideals and practices that their predecessors were eager to shed. This paper is concerned with psychoanalytic receptivity to these ideals and practices and, more abstractly, with the conception of cultural difference that informs psychoanalytic theory and practice. The author introduces a conceptual framework from cultural psychology to theorize differences in everyday practice, thought, feeling and relationship patterning across cultures. A case vignette contrasts three potential interpretive responses to a cultural practice that, while common around the world, is relatively unfamiliar to psychoanalysis. It is suggested that a pluralistic conception of difference facilitates modes of listening essential to psychoanalytic work across cultures. In addition, the author suggests that cultural psychology's pluralistic conception of difference may be useful to the psychoanalytic project of theorizing linkages between individual subjectivity, relational phenomena and culture.
Hemmings, C. (2005). Invoking affect: Cultural theory and the ontological turn. <i>Cultural studies</i> , 19(5), 548-567.	Journal article	culture, multicultural	This article interrogates the contemporary emergence of affect as critical object and perspective through which to understand the social world and our place within it. Emphasising the unexpected, the singular or the quirky over the generally applicable, the turn to affect builds on important work in cultural studies on the pitfalls of writing the body out of theory. More importantly for this article, the contemporary interest in affect evidences a dissatisfaction with poststructuralist approaches to power, framed as hegemonic in their negativity and insistence of social structures rather than interpersonal relationships as formative of the subject. The article focuses on the recent contributions of Brian Massumi and Eve Kosofsky Sedgwick in particular, unpacking their celebration of the difference that affect makes. The author's critique of the affective turn focuses on both the illusion of choice that it offers the cultural critic, and its rewriting of the recent history of cultural theory to position affect as 'the new cutting edge'. While affect may constitute a valuable critical focus in context, it frequently emerges through a circular logic designed to persuade 'paranoid theorists' into a more productive frame of mind - for who would not prefer affective freedom to social determinism? Yet it remains unclear what role affect may have once this rhetoric has worked its persuasive magic. In addition, and more worryingly, affective rewriting flattens out poststructuralist inquiry by ignoring the counter-hegemonic contributions of postcolonial and feminist theorists, only thereby positioning affect as 'the answer' to contemporary problems of cultural theory.
Hollander, N. C. (2013). Social trauma, politics and psychoanalysis: A personal narrative. <i>Psychoanalysis, Culture &amp; Society</i> , 18(2), 167-183.	Journal article	culture, multicultural, trauma	This article posits that social trauma is to be understood from a social psychoanalytic perspective that takes account of the complex interface and mutual impact of social forces and unconscious dynamics. Its argument, that politics and psychology are inevitably interwoven as the foundation of subjectivity, is explored through an autobiographical journey that inexorably took the author from political activism to psychoanalysis. The author's personal, professional and political encounter with the traumatogenic conditions of Latin American state terror, and her involvement in a progressive movement within psychoanalysis that aligns the profession with activist struggles on behalf of social justice, is proposed as a significant model for psychoanalysts in the Global North as well as the Global South.
Hung, N. (2016). Boundaries and belonging: Asian America, psychology, and psychoanalysis. City University of New York.	Journal article	culture, multicultural, Asian, Asian American	This dissertation addresses a vexing problem. In psychology and psychoanalysis, Asian Americans are more often understood as a collective Other than as individual Selves, more frequently an object of study than a subject. Through two overarching aims, my dissertation sheds light on neglected aspects of Asian American selves, the meanings of the invisibility surrounding them, and implications for clinical practice.
Javier, R. A., & Yusef, M. B. (1995). A Latino perspective on the role of ethnicity in the development of moral values: Implications for psychoanalytic theory and practice. <i>Journal of the American Academy of Psychoanalysis</i> , 23(1), 79-97.	Journal article	culture, multicultural, ethnicity	It is a rather complex and, at times, risky endeavor 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 behaviors are based on different conceptions of reality and relationships.
Josselson, R. L. (1973). Psychodynamic aspects of identity formation in college women. <i>Journal of Youth and Adolescence</i> , 2(1), 3-52.	Journal article	culture, multicultural, sex, gender, women	This intensive clinical study investigated the role of developmental and psychodynamic forces in the identity formation of 48 randomly selected college senior women. Using Marcia's four identity statuses as a typology of the forms that late adolescent identity formation may take, this research explored the intrapsychic aspects which are central to each group. By means of a clinical interview, psychodynamic portraits of each of the statuses were developed. Case material is presented herein. Discussion centers on identification histories, on the quality of the ego-superego balance, and on significant early psychosexual conflict and defenses. Theoretical implications of the clinical findings are discussed with respect to Eriksonian and psychoanalytic formulations of late adolescent growth. The special nature of female identity development is also considered.
Kanwal, G. S. Loss, self-states, and the immigrant analyst: Exploring the "analytic fourth". <i>Psychoanalysis, Culture &amp; Society</i> , 1-18.	Journal article	culture, multicultural, immigrant, immigration	In this paper I explore how immigration impacts the experience of working as a psychoanalyst. I describe a kind of loss that can be experienced between an immigrant analyst or therapist, and certain patients. What is lost to the analyst, and what is lost on the patient? What is mourned, and what is not? I suggest that the loss has something to do with the inactivation, withdrawal, or extinction of certain self-state experiences. I use the term "analytic fourth" to refer to these relational self-states that fail to become consummated between patient and therapist.
Kapoor, I. (2018). Psychoanalysis and the Global. U of Nebraska Press.	Journal article	culture, multicultural	Psychoanalysis and the Global is about the hole at the heart of the "global," meaning the instability and indeterminability that lies at the hub of globalization. The contributors use psychoanalysis to expose the unconscious desires, excesses, and antagonisms that accompany the world of economic flows, cultural circulation, and sociopolitical change. Unlike the mainstream discourse of globalization, which most often assumes unencumbered movement across borders, these contributors uncover what Lacan calls "the Real" of the global—its rifts, gaps, exceptions, and contradictions. Psychoanalysis and the Global adopts a psychoanalytic lens to highlight the unconscious circuits of enjoyment, racism, and anxiety that trouble, if not undermine, globalization's economic, cultural, and environmental goals or gains. The contributors interrogate how unconscious desires and drives are externalized in our increasingly globalizing world: the ways in which traumas and emotional conflicts are integral to the disjunctions, homogenities, and contingencies of global interactions; how social passions are manifested and materialized in political economy as much as in climate change, urban architecture, refugee and gender politics, or the growth of neo-populism; and how the unconscious serves as a basis for the rise and breakdown of popular movements against authoritarianism and neoliberal globalization. Psychoanalysis and the Global represents a major step forward in understanding globalization and also in extending the range and power of psychoanalytic critiques in, and of, geography.
Kerrisk, C. M. (2010). Inner journeys: Psychodynamic perspectives on immigration, identity and cross-cultural adaptation (Doctoral dissertation, Auckland University of Technology).	Journal article	culture, multicultural, immigrant, immigration	This dissertation explores psychoanalytic and psychodynamic perspectives regarding immigration and how the experience influences a person's psychological processes and identity. Additionally, this research considers how such theoretical understandings could inform cross-cultural therapeutic practice. The research method consists of a modified systematic literature review (SLR) and critical evaluation of articles, many of which incorporate clinical case studies. Relevant theoretical concepts drawn on by authors are explained, and themes within the literature are organised by utilising an adapted data analysis process. Both personal and social variables influencing immigration outcome are summarised, while common psychological defence mechanisms are examined alongside cultural transference dynamics, issues of culture shock, grief and loss, and narcissistic injury. Considerations for assessment and diagnosis, and suggested treatment adaptations are also summarised. Psychodynamic literature suggests that although immigration experiences vary, common themes include object loss, separation-individuation processes, mourning work, identity reformation, and narcissistic wounding alongside social variables such as language difficulties, prejudice and isolation. Positive factors and opportunities for personal growth as part of the immigration process are also noted. By understanding these complex psychosocial processes, acknowledging the multiplicity of human experience, and reflecting on their own culturally constructed theoretical frameworks therapists may be better able to work with immigrant clients. It is however suggested that a shift from a primarily intrapsychic treatment focus to one emphasising interpersonal connectedness and contextual cultural factors may be essential for addressing immigrant identity issues within Aotearoa New Zealand. In doing so therapists may be able to assist clients in the process of mourning for losses and developing a stable sense of self in order to embrace their new community and live fully, while also maintaining links to their "motherland" and retaining their own special ethnicity, culture, and language.

APA Reference	Resource Type	Keywords	Abstract
Keshavarzi, H., & Haque, A. (2013). Outlining a psychotherapy model for enhancing Muslim mental health within an Islamic context. <i>International Journal for the Psychology of Religion</i> , 23(3), 230-249.	Journal article	culture, multicultural, religion, Muslim, Islam	The central role that Islam plays in the lives of adherent Muslims throughout the world calls for more spiritually oriented methods of approaching psychological treatment with this group. This article explores the psychology of Islam with respect to human behavior, pathology, health, and spirituality. A general therapeutic framework of psychological intervention within an Islamic context is offered. Within the model, practical interventions are suggested that are consistent with the Islamic views of the varying elements of the human being. There is also a discussion of culture, assessment, and rapport-building considerations unique to the treatment of Muslim populations. This model is offered as a framework to be considered by clinicians working with Muslims.
Kitahara, M. (1983). Popular culture in Japan: A psychoanalytic interpretation. <i>The Journal of Popular Culture</i> , 17(1), 103-110.	Journal article	culture, multicultural, Japanese	Anyone who has visited Japan for the first time is most likely to recognize significant Western influence in every aspect of present-day Japanese culture, and furthermore, a visitor can quickly realize that American influence is most conspicuous and dominant. The purpose of this paper is to discuss this phenomenon from a psychoanalytic point of view by focusing attention on the popular culture in present-day Japan.
Kohut, T. A. (2003). Psychoanalysis as psychohistory or why psychotherapists cannot afford to ignore culture. <i>The Annual of Psychoanalysis</i> , 31, 225.	Journal article	culture, multicultural	A reflection by Thomas Kohut on the immense importance of culture to a person and to the process of psychoanalysis.
Kovel, C. C. (2000). Cross-Cultural Dimensions of Sadomasochism in the Psychoanalytic Situation. <i>Journal of the American Academy of Psychoanalysis</i> , 28(1), 51-62.	Journal article	culture, multicultural	The psychotherapy setting is a societal crucible that evokes in the two participants the prevailing prejudices within a society and the defenses against them. Intrapsychic patterns with sadomasochistic coloring are often the result of living with prejudices against one's race, religion, country of origin, sex, gender, or sexual orientation. Depending on the given family structure and experiences of sadistic treatment, there may be more or less intense sadistic and masochistic patterns. These become woven into the fabric of an individual's defensive reactions and may be extremely intense. Internalized prejudices toward oneself and the other awaken in a psychoanalytic therapy. The analyst's prejudices and defenses against them will color the countertransference and may become a place where the analysis can founder. The patient may be unable to tolerate the affects that are mobilized when the therapist seems to hold a prejudice similar to the one that has been demeaning the patient within the family, community, or larger society. In the literature review and case that follow, I will discuss intrapsychic, interpersonal, and societal issues that arise particularly in a cross-cultural psychotherapeutic process. The case presented illustrates a sadomasochistic pattern that emerged in our particular cross-cultural psychotherapeutic dyad.
Kruger, L. M. (2014). Psychodynamic Psychotherapy in South Africa: Contexts, Theories and Applications. Cora Smith, Glenys Lobban and Michael O'Loughlin (Eds.) book review. <i>Psycho-Analytic Psychotherapy in South Africa</i> , 22(1), 133-145.	Book Review	culture, multicultural, South Africa	In Psychodynamic Psychotherapy in South Africa: Contexts, Theories and Applications the editors, Cora Smith, Glenys Lobban and Michael O'Loughlin, state that the book is focused on 'how psychodynamic psychotherapy, as well as psychoanalytic concepts and theories are practised and applied in the context of contemporary South Africa' (p. 1). Situated in the context of post-apartheid South Africa, with its 'extraordinary legacy of apartheid, the legacy of institutional violence, the complexities of gender and the lingering presence of unsymbolised intergenerational trauma' (p. 274), the book is intended to 'provide the readers with an experience of the current debates, clinical issues, therapeutic practice and nature of research that is representative of the work being done in South Africa' (p. 1). As such, the editors state that they will not focus on either practice or theory, but aim to explore all the different ways in which psychoanalytic theory may be relevant to the South African context.
La Roche, M. J. (1999). Culture, transference, and countertransference among Latinos. <i>Psychotherapy: Theory, research, practice, training</i> , 36(4), 389.	Journal article	culture, multicultural, Latino, Latinx, Latina American	Proposes a culturally consistent conceptualization of transference to treat Latinos. It asserts that patients' and therapists' cultures have effects on the therapeutic relationship. This cultural effect is reflected in transference and countertransference responses. Sources of transference include, the individualistic, relational, and contextual. There is much diversity and variability among Latinos' narratives, but the traditional Latino culture—including childrearing practices and values—may promote particular family dynamics that result in recurrent interactive patterns that create particular social schemes and scripts. It is suggested that the therapeutic context mirrors society's cultural and power arrangements. A better understanding of these interpersonal and cultural processes enhances the effectiveness of psychotherapeutic interventions by linking personal issues with the sociopolitical and cultural context. The clinical considerations of this multicultural model of transference are explored further.
Laks Eizirik, C. (2008). Psychoanalysis in a changing world. <i>The International Journal of Psychoanalysis</i> , 89(1), 11-14.	Journal article	culture, multicultural	The author reflects, in this opening speech of the IPA Berlin Congress, on some changes in the world, in Germany and in psychoanalysis in the 85 years that have elapsed since the previous congress in Berlin, in 1922. He emphasizes important developments in psychoanalytic theory and practice, research and applications to understand several wider realms. He also stresses the importance of psychoanalysis for the current discussion on the transgenerational effects of traumatic events, and connects all these aspects with the theme of the Congress—remembering, repeating and working through.
Layton, L. (2017). Toward a Social Psychoanalysis: A Conversation with Lynne Layton. In Dialogues at the Edge of American Psychological Discourse (pp. 245-278). Palgrave Macmillan, London.	Interview	culture, multicultural	Lynne Layton, in her interview, discusses the various structures of relational psychoanalysis and places them in conversation with larger social, political, and cultural processes to demonstrate that psychoanalysis often reproduces the very conditions that create the ills we wish to treat. Through her scholarship, Layton exposes the hidden moral and political discourses that live behind the technologies of the DSM-5 and evidenced-based treatments and examines the impact of mass consumerism, neoliberal culture, and social media on the therapeutic relationship. She also examines the ubiquitous presence of power and politics in the context of psychological processes that shape the very connections between the psychic and the social. She invokes political and psychological questions alongside one another by utilizing the revolutionary edge of psychoanalytic discourse.
Layton, L., Hollander, N. C., & Gutwill, S. (2006). Psychoanalysis, class and politics: Encounters in the clinical setting. Routledge.	Book	culture, multicultural, class, social class, SES	Do political concerns belong in psychodynamic treatment?  How do class and politics shape the unconscious?  The effects of an increasingly polarized, insecure and threatening world mean that the ideologically enforced split between the political order and personal life is becoming difficult to sustain. This book explores the impact of the social and political domains at the individual level.  The contributions included in this volume describe how issues of class and politics, and the intense emotions they engender, emerge in the clinical setting and how psychotherapists can respectfully address them rather than deny their significance. They demonstrate how clinicians need to take into account the complex convergences between psychic and social reality in the clinical setting in order to help their patients understand the anxiety, fear, insecurity and anger caused by the complex relations of class and power. This examination of the psychodynamics of terror and aggression and the unconscious defences employed to deny reality offers powerful insights into the microscopic unconscious ways that ideology is enacted and lived.
Lisman-Pieczanski, N., & Pieczanski, A. (Eds.). (2014). The pioneers of psychoanalysis in South America: An essential guide. Routledge.	Book	culture, multicultural, South America, Latino, Latinx	Psychoanalysis, Class and Politics will be of interest to all mental health professionals interested in improving their understanding of the ideological factors that impede or facilitate critical and engaged citizenship. It has a valuable contribution to make to the psychoanalytic enterprise, as well as to related scholarly and professional disciplines.  Shortly before and during World War II many European psychoanalysts found refuge in South America, concentrated in Buenos Aires. Here, together with local professionals, they created a strong, creative and productive psychoanalytic movement that in turn gave birth to theoretical and clinical contributions that transformed psychoanalysis, psychology, medicine and culture in South America. The Pioneers of Psychoanalysis in South America is a collection of those pioneers' papers, and introduces the reader to a body of ideas and advancements, many of which have had limited and piecemeal exposure within the psychoanalytic community in the rest of the world until now.  The editors Nydia Lisman-Pieczanski and Alberto Pieczanski present original papers and essays, many of which have never before been published in English; those that have been translated were rarely presented in context. Each one of the chapters is accompanied by a scholarly introduction written by psychoanalysts, many of whom personally knew the pioneers and their oeuvres in depth, tracing the roots of their ideas in the European analytic schools.  The Pioneers of Psychoanalysis in South America is divided into six main sections:  Psychoanalytic process Psychoanalytic technique Metapsychology Psychoanalysis of children Culture and society Psychosomatic medicine. Nydia Lisman-Pieczanski and Alberto Pieczanski provide a coherent guide to the seminal ideas and practices of the South American psychoanalysts who have made major theoretical and clinical contributions to the advancement of the psychoanalytic discipline. The chapters present the material in a way that is accessible to psychoanalysts from across the globe and will enable them to incorporate the ideas and practices outlined here into their everyday psychoanalytic work. It will also be of interest to psychoanalytic psychotherapists, academics interested in the history and development of psychoanalytic ideas and psychoanalysis, and advanced students.

APA Reference	Resource Type	Keywords	Abstract
<p>Libban, G. (2006). Immigration and dissociation. <i>Psychoanalytic Perspectives</i>, 3(2), 73-91.</p>	Journal article	culture, multicultural, immigrant, immigration	The psychic impact of emigration and assimilation is discussed, viewed through the lens of a case vignette. The patient and the analyst were both immigrants to America and our work together illuminated the powerful influence of emigration and loss of the mother country. Issues concerning dissociation of the mother-country self, along with subtle but intense feelings of being an outsider, reverberated in us throughout the treatment. I discovered that I defined myself as an "outsider" and had unconsciously divided my patients into "insiders" and "outsiders." Cultural categories such as nationality, class, and religion are often utilized by analyst and patient alike to define "insiders" and "outsiders." The paper examines the impact that these definitions can have on analytic praxis.
<p>Libban, G. (2013). The immigrant analyst: A journey from double consciousness toward hybridity. <i>Psychoanalytic Dialogues</i>, 23(5), 554-567.</p>	Journal article	culture, multicultural, immigrant, immigration	In this paper I utilize the concept of "double consciousness" as a framework for theorizing the subjectivity of the immigrant analyst. I invite the reader to journey with me as I deconstruct my experiences as an immigrant analyst in North America in order to depict how "double consciousness" shapes subjectivity. I show that I developed a binary, bifurcated analyst self, despite my wish to become a multicultural analyst who could "stand in the spaces." This subtly clouded my clinical judgment causing me to side with the immigrant boyfriend of an American patient and to ignore significant differences between myself and a French patient because he too was an immigrant. When I named and processed my "double consciousness" I experienced resignification, my subjectivity was reconfigured, I was able to experience a panoply of selves, a hybrid "me-ness," and I could recognize and address "double consciousness" in my immigrant patients.
<p>Lowe, F. (Ed.). (2013). Thinking space: Promoting thinking about race, culture and diversity in psychotherapy and beyond. Karnac Books.</p>	Book	culture, multicultural, race, culture	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. Thinking Space functions, among other things, as a test-bed for ideas and many of the papers included here began as presentations, and were encouraged and developed by the experience.
<p>Lowinger, R. J., &amp; Kwok, H. (2001). Parental overprotection in Asian American children: A psychodynamic clinical perspective. <i>Psychotherapy: Theory, Research, Practice, Training</i>, 39(3), 319.</p>	Journal article	culture, multicultural, Asian, Asian American	Provides an overview of the problem of overprotection in Asian families, with an emphasis on issues related to clinical theory and practice. The first section addresses parental overprotection and its manifestations in Asian culture. The second section provides an examination of potential psychopathological effects of overprotection on Asian children and adolescents. The third section discusses clinical aspects and includes 3 case illustrations; complications caused by cultural factors are emphasized. A discussion and conclusions section follows.
<p>Maduro, R. J. (1982). Working with Latinos and the use of dream analysis. <i>Journal of the American Academy of Psychoanalysis</i>, 10(4), 609-628.</p>	Journal article	culture, multicultural, Latino, Latinx, Latina American	This paper concerns itself with general issues related to Latinos and psychoanalytically oriented psychotherapy. It focuses on basic principles of dream analysis, and correlates several Latino world-view expectations of the treatment situation to three specific psychoanalytic approaches, techniques, or conditions that are conducive to more effective work with Latinos.
<p>McCoy, M. (2008). Clinical social workers' perspectives on cultural countertransference: A phenomenological study (Doctoral dissertation, Capella University).</p>	Doctoral Dissertation	culture, multicultural	Countertransference has long been known to be potentially problematic, resulting in ineffective treatment, inaccurate diagnosis, or the client prematurely leaving therapy. Research on the contributing factors of countertransference—such as cultural diversity—has emerged only in recent decades. Participants in the study came from 22 clinical social workers living or working in the state of Maryland. The study used a qualitative approach based on a phenomenological design. Specifically, it explored countertransference and its effect on diversity when the therapist and client were from differing cultures. Results of the study indicated that in many cases where the therapist is of a culture other than the client's, the cultural differences influenced the therapists' countertransference, making the therapists feel uncomfortable, overly curious, or irritated.
<p>McNeil, S. L. (2010). "The only black in the village": a qualitative exploration of the experience of black psychologists in Britain (Doctoral dissertation, University of Birmingham).</p>	Doctoral Dissertation	culture, multicultural, Britain, race, Black	Volume I is comprised of two papers; the literature review and a research paper. The literature review presents a narrative account, exploring the literature related to understanding the experience of ethnic minority therapists. The research paper follows on from this review and is therefore a qualitative exploration of the experience of identity in Black British psychologists.
<p>Miller, S. I., &amp; Schoenfeld, L. (1973). Grief in the Navajo: Psychodynamics and culture. <i>International Journal of Social Psychiatry</i>, 19(3-4), 187-191.</p>	Journal article	culture, multicultural, Native American	Explored cultural influences on the expression of grief through study of 34 Navajo patients exhibiting pathological grief reactions. Navajo culture prohibits mourning for more than 4 days after loss of a loved one. A general fear of the ghost of a dead person and sanctions against the expression of anger also act to restrict acceptable expressions of grief. Vague pains and other somatic complaints were the most frequent symptoms of the patient sample. Psychodynamic explanations of these symptoms are given.
<p>Moncayo, R. (1998). Cultural diversity and the cultural and epistemological structure of psychoanalysis: Implications for psychotherapy with Latinos and other minorities. <i>Psychoanalytic Psychology</i>, 15(2), 262.</p>	Journal article	culture, multicultural, Latino, Latinx, Latina American	This article offers a critique of assumptions made by both the majority psychoanalytic culture and minority groups regarding the suitability of psychoanalysis for Latinos and other underserved ethnic groups. Both sides of the aforementioned controversy are rooted in the larger conflict between modern and traditional paradigms as well as in the epistemological and political contradictions of the "master's discourse" prevailing within educational institutions. The proposed theory articulates intrapsychic and extrapsychic dimensions into a single theoretical framework. The proposed reconceptualization includes a redefinition of the psychoanalytic concept of insight more in keeping both with the concept of the unconscious and with the conception of knowledge found in traditional cultures.
<p>Moran, P. (2017). "Somewhere (There's a Place for Us)...": A Cross-cultural Approach to Psychoanalytic Psychotherapy with Cross-cultural Couples. <i>Couple and Family Psychoanalysis</i>, 7(2), 153-167.</p>	Journal article	culture, multicultural, couples	This paper considers the use and limitations of psychoanalytic psychotherapy with cross-cultural and inter-racial couples. It examines the notion of "difference", its impact on couple relationships and on the theory and practice of couple therapy. It acknowledges the need to adapt to new social circumstances while stressing the importance of preserving the essence of a psychoanalytic approach. The paper includes vignettes and a comparison between aspects of object relations and link theories.
<p>Moster, R. L., &amp; Katz, C. L. (2014). Psychodynamic Psychotherapy and Global Health. <i>Psychodynamic psychiatry</i>, 42(4), 641-656.</p>	Journal article	culture, multicultural	This study surveys and examines the literature about psychodynamic psychotherapy in low and middle income countries. Although much has been written on this topic, the literature remains disjointed, unsystematic, and lacks randomized controlled trials. This trend is in stark contrast with a growing body of systematic literature and randomized controlled trials that exist in other types of psychotherapy used in low and middle income countries. While there is evidence that other types of psychotherapy are useful in these countries, questions remain regarding the implementation of psychodynamic psychotherapy. Is psychodynamic psychotherapy relevant to non-Western cultures? Are changes necessary to make it relevant? Is psychodynamic psychotherapy economically feasible in low and middle income countries? Although definitive answers to these questions do not yet exist, as psychodynamic psychotherapy is open-ended and client-centered, it is likely to be flexible across a wide range of cultures.
<p>Okinogi, K. (2009). Psychoanalysis in Japan. In S. Akhtar (Ed.), <i>Freud and the Far East: Psychoanalytic perspectives on the people and culture of China, Japan, and Korea</i> (pp. 9-25). Lanham, MD, US: Jason Aronson.</p>	Book Chapter	culture, multicultural, China, Japan, Korea, Asia	The history of psychoanalysis in Japan may be roughly divided into two periods: (1) the period before World War II and (2) the period from the end of World War II to the present. This chapter presents that history. The first Japanese document on psychoanalysis, an article by Kaison Ohtsuki titled "The Psychology of Forgetfulness," appeared in a journal of psychological research in 1912. The same year, Kiyuchi Kimura published "How to Detect the Secrets of the Mind and to Discover Repression," which introduced psychoanalysis as a scientific method of exploring people's thoughts. From 1929 to 1933, two collections of Freud's works appeared in Japanese translation. Both were the work of a group headed by literary figures Kenji Ohtsuki and Yaekichi Yabe. In the domain of Japanese psychiatry and medicine, Freudian psychoanalysis was originally dismissed as a misguided theory of pansexualism. Kiyoyasu Marui became the first Japanese psychiatrist to study psychoanalysis as a theoretical system of psychopathology. The end of World War II brought an influx of learning and culture from the United States, which greatly influenced all aspects of Japanese society, including the field of psychiatry. It created a generation of young psychiatrists who sought to study the model of American dynamic psychiatry. A group of psychiatrists who studied under Heiseku Kosawa became the second generation of Japanese psychoanalysis, known as the Kosawa School. In 1969 following the death of Heisaku Kosawa, Michio Yamamura succeeded to the presidency of the Japan Psychoanalytic Society and the Japan Psychoanalytical Association. The period 1960-1970 also witnessed the return of several Japanese psychiatrists from clinical training abroad. Later, a new wave of psychiatrists—who might be called the fourth generation—joined the established psychiatric community. As to studies by leading Japanese psychoanalysts frequently cited in overseas literature, I would like to introduce (1) Takeo Doi's theory of amae, (2) the Ajase complex theory, developed by Kosawa and later expanded by myself, and (3) Osamu Kitayama's "The Prohibition of 'Don't Look'" and "Studies on Mourning." The chapter follows the order in which the studies drew international notice.

APA Reference	Resource Type	Keywords	Abstract
			Nourishing the Inner Life of Clinicians and Humanitarians: The Ethical Turn in Psychoanalysis, demonstrates the demanding, clinical and humanitarian work that psychotherapists often undertake with fragile and devastated people, those degraded by violence and discrimination. In spite of this, Donna M. Orange argues that there is more to human nature than a relentlessly negative view. Drawing on psychoanalytic and philosophical resources, as well as stories from history and literature, she explores ethical narratives that ground hope in human goodness and shows how these voices, personal to each analyst, can become sources of courage, warning and support, of prophetic challenge and humility which can inform and guide their work. Over the course of a lifetime, the sources change, with new ones emerging into importance, others receding into the background.
Orange, D. (2015). <i>Nourishing the inner life of clinicians and humanitarians: The ethical turn in psychoanalysis</i> . Routledge.	Book	culture, multicultural	Donna Orange uses examples from ancient Rome (Marcus Aurelius), from twentieth century Europe (Primo Levi, Emmanuel Levinas, Dietrich Bonhoeffer), from South Africa (Nelson Mandela), and from nineteenth century Russia (Fyodor Dostoevsky). She shows how not only can their words and examples, like those of our personal mentors, inspire and warn us, but they also show us the daily discipline of spiritual self-care, although these examples rely heavily on the discipline of spiritual reading, other practitioners will find inspiration in music, visual arts, or elsewhere and replenish the resources regularly.
Orange, D. (2016). <i>Climate crisis, psychoanalysis, and radical ethics</i> . Routledge.	Book	culture, multicultural	Nourishing the Inner Life of Clinicians and Humanitarians will help psychoanalysts to develop a language with which to converse about ethics and the responsibility of the therapist/analyst. This is an exceptional contribution highly suitable for practitioners and students of psychoanalysis and psychotherapy.
			Climate Crisis, Psychoanalysis, and Radical Ethics draws on the latest scientific evidence to set out the likely effects of climate change on politics, economics and society more generally, including impacts on psychoanalysts.
Park, S. (2013). Psychodynamic cultural psychiatry: a new approach to teaching residents. <i>Psychodynamic psychiatry</i> , 41(1), 39-56.	Journal article	culture, multicultural	This article describes a course, Psychodynamic Cultural Psychiatry, taught to PGY-3 residents at the New York Presbyterian Hospital-Weill Cornell Medical Center that uses psychodynamic theory to help deepen cultural understanding. We (Sandra Park, the instructor for the course, and Elizabeth Auchincloss, the residency training director) developed the class in 2006 in an effort to raise cultural awareness in the residency curriculum. We believe that despite an inherent Western bias, psychodynamic theory can be an effective way to teach cultural psychiatry. Additionally, cultural understanding can enhance understanding of psychodynamic principles. In this article, we argue that our course in psychodynamic cultural psychiatry helps residents to integrate these two points of view.
Perea, J. F. (1998). The Black/White binary paradigm of race: The normal science of American racial thought. <i>La Raza LJ</i> , 10, 127.	Journal article	culture, multicultural, race	The Black/White Binary Paradigm of race has become the subject of increasing interest and scrutiny among some scholars of color. This Article uses Thomas Kuhn's notions of paradigm and the properties of paradigms to explore several leading works on race. The works the author explores demonstrate the Black/White paradigm of race and some of its properties, among them extensive paradigm elaboration over the years. Paradigms have limitations, however.
Perry, J. C. (2011). When race and culture matter in psychodynamic child therapy: Considerations of theory, process and technique. <i>Psychoanalysis, Culture &amp; Society</i> , 16(2), 179-195.	Journal article	culture, multicultural, race	In light of the movement toward cultural competence in psychotherapy, psychological matters of race and culture have assumed greater attention among psychodynamic scholars. Despite these contributions, the literature is dominated by an adult orientation. This paper seeks to bring human diversity into the realm of child psychodynamic treatment by focusing on racial and cultural themes as a topic of therapeutic interest.
			During the last thirty years, Argentina has become an international center of consumption of psychoanalysis, although not necessarily one of theoretical production. Today Argentina boasts the second-largest community of practitioners in the world affiliated with the International Psychoanalytic Association and one of the largest Lacanian communities. <sup>1</sup> More intriguing is the fact that in many major Argentine cities, particularly Buenos Aires, psychoanalytic terms and language have permeated almost all levels of public discourse. Given the everyday use of psychoanalytically welterschauung and the explicit references to psychoanalysis made by politicians and even generals, psychoanalysis has become a well-entrenched part of Argentine culture, despite Sigmund Freud's concerns. <sup>2</sup> Ironically, this deep penetration of psychoanalysis in Argentine culture may explain why the unprecedented diffusion of psychoanalysis was not perceived as problematic until recently. Only in the last few years have scholars outside the psychoanalytic institutions shown a growing interest in thinking and writing about the reception and evolution of psychoanalysis in Argentina as a historical subject deserving consideration. <sup>3</sup> The four books under review here exemplify the emergence of this new area of interest.
Plotkin, M. (1998). The Diffusion of Psychoanalysis in Argentina. <i>Latin American Research Review</i> , 33(2), 271-277. Retrieved from <a href="http://www.jstor.org/stable/2504074">http://www.jstor.org/stable/2504074</a>	Journal article	culture, multicultural, Latino, Latinx, Latina American	
Psychotherapy.net (Producer), & Yalom, V. (Director). (2014). <i>Multicultural Competence in Counseling &amp; Psychotherapy with Derald Wing Sue</i> [DVD]. (Available in DVD and video streaming from <a href="http://www.psychotherapy.net/video/multicultural-competence-psychotherapy-sue">http://www.psychotherapy.net/video/multicultural-competence-psychotherapy-sue</a> )	Educational Video	culture, multicultural	A conversation with Irvin Yalom about the importance of culture in psychotherapy.
			The introduction of psychoanalysis to China over the last twenty years brings a clash between Eastern and Western philosophical backgrounds. Chinese patients, therapists and trainees struggle with assumptions inherent in an analytic attitude steeped in Western ideas of individualism that are often at odds with a Chinese Confucian ethic of respect for the family and the work group. The situation is further complicated by the rapid evolution of Chinese culture itself, emerging from years of trauma, new economics, and the one child policy of the last generation that has introduced a new Chinese brand of individualism and new family structure that are not equivalent to those of the West. This volume breaks new ground in exploring these issues and challenges to the introduction of analytic therapies into China, from the viewpoint of Western teachers, and Chinese teachers, clinicians, anthropologists and observers.
Qijia, S. (2014). The development of psychoanalysis in China. <i>Psychoanalysis in China</i> , 157.	Book	culture, multicultural, China, Asia	
Ricart, F., Cohen, M. A., Alfonso, C. A., Hoffman, R. G., Quiñones, N., Cohen, A., & Indyk, D. (2002). Understanding the psychodynamics of non-adherence to medical treatment in persons with HIV infection. <i>General hospital psychiatry</i> , 24(3), 176-180.	Journal article	culture, multicultural, illness	We present this medical-psychiatric case discussion to illustrate the psychodynamic aspects of nonadherence in a woman with AIDS. Our patient sustained severe, repeated abandonment and brutal emotional, physical and sexual trauma throughout her early and later childhood and adult life. Her care was considerably complicated by the sequelae of trauma including difficulty with trust and posttraumatic stress disorder. The additional problem of HIV dementia compounded the patient's nonadherence to treatment. We present a multidisciplinary biopsychosocial approach that enabled the patient to engage in both medical and psychiatric care.
Roland, A. (1991). Psychoanalysis in India and Japan: Toward a comparative psychoanalysis. <i>The American Journal of Psychoanalysis</i> , 51(1), 1-10.	Journal article	culture, multicultural, India, Japan,	Argues for a comparative psychoanalysis in which differences in various aspects of the psychoanalytic theory of personality and of therapy are not only taken into account but are also related to persons' specifically different social and cultural patterns. Examples are given of how key psychoanalytic concepts are based on Western assumptions when compared to expectations and cultural patterns in India and Japan. Examples include leadership patterns in the formal psychoanalytic organizations, the structure of ego boundaries, the relative role of separation-individuation in psychosocial development, and culturally different expectations in the therapist-client relationship.
Roland, A. (1996). How universal is the psychoanalytic self? In R. Pérez Foster, M. Moskowitz, & R. A. Javier (Eds.), <i>Reaching across boundaries of culture and class: Widening the scope of psychotherapy</i> (pp. 71-90). Lanham, MD, US: Jason Aronson.	Book Chapter	culture, multicultural, class, social class, SES	vignettes to illustrate how some of our current psychoanalytic assumptions on the nature of the self and on psychological functioning are more loaded with Western cultural meanings than we commonly realize
			cultural roots of Western individualism / individualism and psychoanalysis / psychoanalysis as critique and support of individualism / psychoanalysis and other cultures / toward a comparative psychoanalysis
Roland, A. (1996). The influence of culture on the self and selfobject relationships: An asian-north american comparison. <i>Psychoanalytic Dialogues</i> , 6(4), 461-475	Journal article	culture, multicultural, Asian, Asian American	This essay first situates the development of self psychology within the culture of North American individualism, then delves into its relevance for understanding Asians, and comes full circle in reassessing what is universal or culturally variable in the current formulation of self psychology. The Asian self is compared with the North American one, and Asian familial hierarchical relationships with American egalitarian ones, resulting in a different cultural structuring of selfobject relationships, including the psychoanalytic one. A comparative psychology of idealizing selfobject relationships is then developed. Intercultural encounters between Asians and North Americans in the United States reveal problems in the interface because of the different culturally influenced selfobject relationships.
Roland, A. (2006). Across civilizations: Psychoanalytic therapy with Asians and Asian Americans. <i>Psychotherapy: theory, research, practice, training</i> , 43(4), 454.	Journal article	culture, multicultural, Asian, Asian American	This article addresses issues of psychoanalytic therapy with Asian North Americans both from their standpoint and the Euro-North American therapist. The latter are often unaware of deeply embedded cultural assumptions of individualism in their psyches and in psychoanalytic and psychological theories and norms. This can result in psychopathologizing Asian North Americans or seeing them as inferior. The most difficult part of doing psychoanalytic therapy with them is first learning a different normality/psychopathology continuum from Euro-North Americans, and then ascertaining where a patient's psychopathology is on this different continuum. The nature of the therapy relationship is related to three psychosocial dimensions of Asian hierarchical relationships. Anger, communication, the bicultural self, the magic-cosmic and spiritual self, and trauma and immigration are then delved into.
Roland, A. (2013). <i>Cultural pluralism and psychoanalysis: The Asian and North American experience</i> . Routledge.	Book	culture, multicultural, Asian, Asian American	Cultural Pluralism and Psychoanalysis explores the creative dialogue that the major psychoanalysts since Freud have had with the modern Northern European/North American culture of individualism and tries to resolve major problems that occur when psychoanalysis, with its cultural legacy of individualism, is applied to those from various Asian cultures. Roland examines the theoretical issues involved in developing a multicultural psychoanalysis, and then looks at the interface between Asian-Americans and other Americans, discussing the frequent dissonances, miscommunications, and misunderstandings that result from each coming from vastly different cultural and psychological realms.
Roland, A. (2018). How universal is psychoanalysis? The self in India, Japan, and the United States. In <i>Culture and self</i> (pp. 27-39). Routledge.	Book Chapter	culture, multicultural, India, Japan,	This book chapter discusses how psychoanalysis and concepts of the self map across three cultures.

APA Reference	Resource Type	Keywords	Abstract
Rolnik, E. J. (2002). Psychoanalysis moves to Palestine: Immigration, integration and reception. In <i>Psychoanalysis, Identity, and Ideology</i> (pp. 141-176). Springer, Boston, MA.	Book Chapter	culture, multicultural, Palestine immigration	Psychoanalysis as a clinical practice traveled to Palestine in the 1920s and became marginally established in the Jewish community there in the 1930s, when a psychoanalytic institute was founded in Jerusalem. Eran J. Rolnik offers a thorough historical examination of the encounter between psychoanalysis and Jewish Palestine, as the early stages of the reception of psychoanalysis into Jewish society in Palestine are portrayed and analyzed. We are offered a fresh look into events in the first half of the twentieth century and into the forces working for and against the reception of psychoanalytic ideas and practices. Tensions between Zionism and the Zionist movement, and the individualistic bias of psychoanalysis qua psychotherapy naturally came to the fore. This chapter is marked by both originality and erudition. What emerges is a rich and lively picture of life in the Jewish community of Palestine in the days before World War II, with a special emphasis on cultural developments. The difficult experiences of immigrants, who were actually refugees forced to leave their homelands are described touchingly, and all involved come to life with their hopes, fears, and dreams.
Rolnik, E. J. (2015). Psychoanalysis in Israel: New Beginnings, Old Trajectories. <i>Journal für Psychoanalyse</i> , (56).	Journal article	culture, multicultural, Israel	The arrival of psychoanalysis in pre-state Israel in the early 20th century presents a unique chapter in the history of psychoanalysis. The paper explores the encounter between psychoanalytic expertise, Judaism, Modern Hebrew culture and the Zionist revolution. It offers a look at the relationship between psychoanalysis and a wider community, and follows the life and work of Jewish psychoanalysts during World War II. The coming of psychoanalysis to pre-state Israel, where it rapidly penetrated the discourse of pedagogy, literature, medicine, and politics, becoming a popular therapeutic to establish its identity in the face of its manifold European pasts and discipline, is regarded as an integral part of a Jewish immigrant society's struggle with its conflict-ridden Middle Eastern present.
Samuels, A. (2017). The "activist client": Social responsibility, the political self, and clinical practice in psychotherapy and psychoanalysis. <i>Psychoanalytic Dialogues</i> , 27(6), 678-693.	Journal article	culture, multicultural	The idea of the "activist client" is intended to be taken both literally and metaphorically—applying to some extent to a wider range of clients than actual activists. The paper develops a set of ideas about a "political turn" in psychotherapy and psychoanalysis, using the tag "the inner politician." There is a focus on working directly with political material in the session, and the pros and cons of this practice are reviewed. Wider issues such as social responsibility and social spirituality are discussed, as well as an exploration of the limits of individual responsibility. Some specific topics covered in the paper include the political roots of depression, difficulties with the concept of the therapeutic alliance from the point of view of democratic perspectives on clinical work, and a challenge to the unquestioned valuing of empathy (based on a reading of therapy through a Brechtian lens). There are numerous clinical examples.
Sanville, J. B. (2000). Intracultural and intercultural dialogue in psychoanalytic psychotherapy and psychoanalysis. <i>Clinical Social Work Journal</i> , 28(4), 417-429.	Journal article	culture, multicultural	This paper explores some of the history of psychoanalysis as it has been influenced by and has influenced the cultures in which it exists. There was a time when the profession was almost antagonistic to considering that which lay outside of the intrapsychic. Partly in response to a sense of crisis, today it is busy incorporating a "fourth leg" into its training programs: the sociocultural surround. Those who would bring about these modifications are moving from an individualist model toward one in which self is the product of relationships, that is, toward a universal model.
Saporta, J. (2018). Psychoanalysis meets China: transformative dialogue or monologue of the western voice? In <i>Psychoanalysis in China</i> (pp. 95-108). Routledge.	Book Chapter	culture, multicultural, China	I use the work of the Russian literary scholar and social thinker, Mikhail Bakhtin, to explore the introduction of psychoanalysis to China. Psychoanalysis in China presents an opportunity for dialogue, transformation, and new meaning for both. If cultural difference is denied, there is repetition of the dominant monologue of the Western voice. Repetition is the dominance of monologue over dialogue. Psychoanalysis is grounded in Western narratives and modes of thought. Had psychoanalysis developed in China, were that even possible, it would have done so in a different voice. I explore features of traditional Chinese thought, research on cognitive and perceptual differences between Asian and Western subjects, and aspects of contemporary China, all of which may require some modification of psychoanalytic concepts. The paper presents evidence of the harm which can occur when Western psychology is exported to non-Western cultures without regard for indigenous meanings and forms of discourse. The chapter explores the relation of personal and cultural meaning, involving mutual interaction, regulation and constraint between meanings at varied levels of generality. Finally, I suggest a model from multicultural discourse studies which offers a conceptual, practical, and ethical guide to psychoanalytic work, to the theoretical pluralism within psychoanalysis, and to dialogue between Western and non-Western cultures.
Scharff, D. E., & Varvin, S. (Eds.). (2014). <i>Psychoanalysis in China</i> . Karnac Books.	Book	culture, multicultural, China	This book thoroughly demonstrates the latest developments of psychoanalysis in China. All of the foreign and Chinese contributors to the book are psychoanalysts and psychotherapists actively involved in the training, learning, and practice of psychoanalysis in China. They share and demonstrate their enthusiasm, experience, and thinking from various perspectives. The most commendable part of the book is the cultural perspective, and the contributions of psychoanalysis concerning the nature of human beings, mental health, and psychotherapy are formidable. However, with thousands of years of civilization, the complexity of Chinese culture has a lot of special features. The practice of psychoanalysis in China presents a great collision between western and eastern cultures, and the experience and thinking of the authors offer important starting points for the development of useful theory, methods, and techniques for the development of mental health within the context of Chinese culture. Perhaps it will be most valuable in promoting the penetration of psychoanalysis into China, but China will also contribute new power to psychoanalysis around the world. This book is especially important because it witnesses this mutual process.
Sey, J. (1998). Psychoanalysis and South Africa. <i>American Imago</i> , 55(1), 3-8.	Journal article	culture, multicultural, South Africa	The possibility that psychoanalytic theory has the resources to deal systematically with contentious social issues and political issues and in doing so avoid the need for a strategy of avoidance, is discussed.
Smith, B. F. (2000). <i>Mental slavery: Psychoanalytic studies of Caribbean people</i> . Karnac Books.	Book	culture, multicultural, Caribbean	Mental Slavery is a unique and essential 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 historical and psychological effects of the experience of slavery across generations of Caribbean people, with particular reference to families who have settled in the UK. The author presents many fascinating insights, drawing on her extensive knowledge of numerous Caribbean cultures, past and present.
Spiegel, J. P. (1988). The effect of strangeness in psychoanalysis. <i>Contemporary psychoanalysis</i> , 24(3), 378-391.	Journal article	culture, multicultural	Through vivid examples from her clinical practice, Fletchman Smith argues for a much wider perspective on the issues presented by Caribbean patients, and the role played in these by the historical past. Misunderstanding of Caribbean patients which, formerly, had been blamed on racist attitudes on the part of the therapist, is here revealed in a new light. Although the author does not deny that racist attitudes exist, throughout her book she presents a powerful case for a more discerning approach to both the negative and positive aspects of the Caribbean experience.
Srouf, R. (2015). Transference and countertransference issues during times of violent political conflict: The Arab therapist–Jewish patient dyad. <i>Clinical Social Work Journal</i> , 43(4), 407-416.	Journal article	culture, multicultural, Arab, Jewish	Discusses how the perception of strangeness in patients can result from sociocultural differences. Although mentally ill people were originally perceived as having a strangeness that needed to be explained, disparate expressions of ethnic and gender identity can produce an aura of strangeness and otherness that elicits responses of ethnocentrism and racial prejudice. Also discussed is how treatment procedures can at times maintain this aura of otherness. Borrowing from cultural anthropology and linguistics, it is suggested that a combined emic and etic approach be used in analysis. The etic approach constructs an analysis from the psychoanalyst's own perception and theoretical constructs, whereas the emic approach produces an analysis from the patient's perspective.
Sue, S., & Zane, N. (1987). The role of culture and cultural techniques in psychotherapy: A critique and reformulation. <i>American psychologist</i> , 42(1), 37.	Journal article	culture, multicultural	The complexity of long-term, dynamically oriented psychotherapy with a patient who belongs to an "enemy" national group, requires more than cultural sensitivity, especially during ongoing violent political conflict. This paper deals with some of the transference–countertransference dynamics that face therapists from a minority group involved in a political conflict with the patient's majority group. Clinical examples from the Palestinian therapist–Jewish patient therapeutic dyad are presented in order to clarify these issues as they relate to setting, contract, interpretation, and termination of therapy. The main argument is that the therapist in such cases has to process not only his sense of threat, anger, and guilt in order to develop a good containment function during therapy, but also has to work on integrating different and denied parts of his national identity in order to be able to hear other, more internal dynamics in the patient's mind, which are conveyed via the political conflict reality and transference issues.
Suler, J. R. (1993). <i>Contemporary psychoanalysis and Eastern thought</i> (Vol. 21). SUNY Press.	Book	culture, multicultural, Asian, Asian American	This article examines the role of cultural knowledge and culture-specific techniques in the psychotherapeutic treatment of ethnic minority-group clients. Recommendations that admonish therapists to be culturally sensitive and to know the culture of the client have not been very helpful. Such recommendations often fail to specify treatment procedures and to consider within-group heterogeneity among ethnic clients. Similarly, specific techniques based on the presumed cultural values of a client are often applied regardless of their appropriateness to a particular ethnic client. It is suggested that cultural knowledge and culture-consistent strategies be linked to two basic processes—credibility and giving. Analysis of these processes can provide a meaningful method of viewing the role of culture in psychotherapy and also provides suggestions for improving psychotherapy practices, training, and research for ethnic-minority populations.
			This book explores the convergence of psychoanalysis and Asian thought. It explores key theoretical issues. What role does paradox play in psychological transformations? How can the oriental emphasis on attaining "no-self" be reconciled with the western emphasis on achieving an integrated self? The book also inquires into pragmatic questions concerning the nature of psychological change and the practice of psychotherapy. The Taoist I Ching is explored as a framework for understanding the therapeutic process. Principles from martial arts philosophy and strategy are applied to clinical work.
			Combining theoretical analyses, case studies, empirical data, literary references, and anecdotes, this book is intended for researchers as well as clinicians, and beginning students as well as scholars.

APA Reference	Resource Type	Keywords	Abstract
Summers, F. (2015). What is psychoanalysis doing in the world of social justice? Commentary on Gobodo-Madikizela. <i>Journal of the American Psychoanalytic Association</i> , 63(6), 1159-1168.	Commentary	culture, multicultural	I want to begin by thanking Pumla Gobodo-Madikizela for bringing the issue of the Truth and Reconciliation Commission (TRC) in South Africa and the perplexing, troubling, and provocative questions it raises into psychoanalytic discourse in such a compelling and thoughtful way. The issues she grapples with are not easy from a political or ethical viewpoint, and to add the psychoanalytic perspective makes the charge she has set for herself daunting indeed. I cannot possibly do justice to this rich and thought-provoking discussion of the process and dynamics of the TRC, so I will confine myself to a schematic overview and then give my thoughts on some of the most relevant points for psychoanalysis and the relationship between psychoanalytic theory and the TRC or any societal or political healing process. Gobodo-Madikizela wishes to extend her observations beyond the particular circumstances of the South African situation to any effort to establish some form of justice after what she calls gross human rights violations.
Tate, C. (1998). <i>Psychoanalysis and black novels: Desire and the protocols of race</i> . Oxford University Press on Demand.	Book	culture, multicultural, race, Black, African American	Although psychoanalytic theory is one of the most potent and influential tools in contemporary literary criticism, to date it has had very little impact on the study of African American literature. Critical methods from the disciplines of history, sociology, and cultural studies have dominated work in the field. Now, in this exciting new book by the author of <i>Domestic Allegories: The Black Heroine's Text at the Turn of the Century</i> , Claudia Tate demonstrates that psychoanalytic paradigms can produce rich and compelling readings of African American textuality. With clear and accessible summaries of key concepts in Freud, Lacan, and Klein, as well as deft reference to the work of contemporary psychoanalytic critics of literature, Tate explores African-American desire, alienation, and subjectivity in neglected novels by Emma Kelley, W.E.B. Du Bois, Richard Wright, Zora Neale Hurston, and Nella Larsen. Her pioneering approach highlights African American textual realms within and beyond those inscribing racial oppression and modes of black resistance. A superb introduction to psychoanalytic theory and its applications for African American literature and culture, this book creates a sophisticated critical model of black subjectivity and desire for use in the study of African American texts.
Thomas, A. (1962). Pseudo-transference reactions due to cultural stereotyping. <i>American Journal of Orthopsychiatry</i> , 32(5), 894.	Journal article	culture, multicultural	A therapist's culturally determined, derogatory, stereotyped attitudes toward a patient based on his sex, race, religion, or socio-economic status may create disturbed, negative reactions of the patient to the therapist which can be incorrectly interpreted as neurotic transference phenomena. Significant distortions of the diagnostic and therapeutic process can occur when both therapist and patient are unaware of the nature of such pseudo-transference reactions.
Thomas, A. J. (2001). African American women's spiritual beliefs: A guide for treatment. <i>Women &amp; Therapy</i> , 23(4), 1-12.	Journal article	culture, multicultural, religion, spirituality, women, African American, Black	Spirituality and religious beliefs and practices have been used as a coping resource for African American women, along with Afrocentric values and beliefs. Many of the spiritual beliefs interact with stereotypes and images that have evolved from the legacy of slavery, specifically, Mammy, Sapphire, and Jezebel. The internalization of these images may lead to identity issues and psychological symptoms. Culturally sensitive treatment of African American women includes an understanding of spirituality and the interaction with stereotypes and identity issues. Guidelines for treatment are included, as well as case examples.
Thomason, T. C. (1991). Counseling Native Americans: An introduction for non-Native American counselors. <i>Journal of Counseling &amp; Development</i> , 69(4), 321-327.	Journal article	culture, multicultural, Native American	Provides a primer on counseling Native American clients for non-Native American counselors and psychotherapists. The diversity of this population is described, and a general model of healing from a traditional Native American perspective is presented, with implications for counseling practice. Relevant research is reviewed and practical suggestions are offered for providing counseling services to Native Americans.
Tömmel, S. E. (2010). Culture-orientated psychoanalysis: On taking cultural background into account in the therapy of migrants. In: <i>Crossing Borders—Integrating Differences. Psychoanalytic Psychotherapy in Transition</i> , 95-112.	Book Chapter	culture, multicultural, immigrant, immigration	This chapter explains how to incorporate the immigration experience into analysis.
Tori, C. D., & Bilmes, M. (2002). Multiculturalism and psychoanalytic psychology: The validation of a defense mechanisms measure in an Asian population. <i>Psychoanalytic Psychology</i> , 19(4), 701.	Journal article	culture, multicultural, Asian, Asian American	At its inception, psychoanalysis was attacked for its racial views. Now it is often considered culturally parochial and antiquated. By evaluating the applicability of a well-established psychoanalytic construct (ego-defense mechanisms) in an Asian population, the multicultural and contemporary relevance of psychoanalytic psychology was explored. An established measure of ego-defense mechanisms (Life Style Index; H. R. Conte & A. Apter, 1995) was administered to a large Thai sample (N=2,624). Exploratory factor analyses showed that 6 of the 8 original scales were suitable for use (Regression, Reaction Formation, Projection, Repression, Denial, and Compensation). Self-concept and Buddhist beliefs were significantly related to unconscious coping. Findings suggest that psychoanalytic theory can provide a meaningful framework for multicultural study.
Tummala-Narra, P. (2011). A psychodynamic perspective on the negotiation of prejudice among immigrant women. <i>Women &amp; Therapy</i> , 34(4), 429-446.	Journal article	culture, multicultural, immigrant, immigration	The negotiation of prejudice among immigrant women has largely been unaddressed in the psychotherapy literature. In an increasingly pluralistic society, such as the United States, it is especially important to address needs of specific subgroups of women who experience racial and ethnic prejudice. Immigrant women are in a unique position to simultaneously encounter prejudice related to multiple aspects of social identity, such as gender, race, and ethnicity, contributing to feelings of marginalization. This article addresses the role of attachment related conflicts in immigrant women's negotiation of racial and ethnic stereotyping and discrimination, from a psychodynamic perspective. Implications of these conflicts for women's identity development are discussed. A clinical case vignette illustrates the complexity of addressing attachment and prejudice within and outside the therapeutic relationship.
Tummala-Narra, P. (2013). Psychoanalytic applications in a diverse society. <i>Psychoanalytic Psychology</i> , 30(3), 471.	Journal article	culture, multicultural	There is considerable tension within psychoanalysis regarding the place of social context in the individual's inner life. In recent years, applications of psychoanalytic theory have extended to contexts outside of the therapeutic setting, and psychoanalytic scholars have increasingly attended to issues of race and culture within the therapeutic setting. The present article focuses on applications of psychoanalytic theory in clinical and community contexts, with an emphasis on racial and cultural diversity. The author proposes an approach to clinical and community interventions that integrates multiple theoretical perspectives (e.g., psychoanalytic, community, multicultural) to advance practitioners' and consultants' engagement with issues of diversity, and considers how practice with racially and culturally diverse populations can inform existing psychoanalytic theory. Two case examples, one from psychotherapy and the other from a community intervention, are presented to illustrate the ways in which psychoanalytic theory can benefit therapeutic work and consultation across sociocultural contexts. Implications of the experiences of minority individuals and communities for psychoanalytic theory, research, practice, and education are discussed.
Tummala-Narra, P. (2014). Cultural identity in the context of trauma and immigration from a psychoanalytic perspective. <i>Psychoanalytic Psychology</i> , 31(3), 396.	Journal article	culture, multicultural, immigrant, immigration	The experience of interpersonal violence among immigrants is influenced by pre- and postmigration sociocultural factors. Although psychoanalytic theory has made significant contributions to a complex understanding of traumatic stress and of intrapsychic experiences of immigration, the experience of interpersonal violence in an immigrant context has not yet been adequately addressed. This paper addresses the development of cultural identity in the face of interpersonal violence and immigration from a relational psychoanalytic perspective. Specifically, I explore the losses incurred in the migration process and how they intersect with an individual's experiences with interpersonal trauma, such as physical and sexual violence. Racial and ethnic discrimination directed against immigrants is thought to complicate survivors' negotiation of cultural identity in a new environment. Additionally, the complexity of multiple cultural identifications has implications for the therapeutic relationship, as the client's and the therapist's narratives of self and of each other are influenced by their respective sociocultural histories and circumstances. Cultural identity development, trauma, discrimination, and the multiplicity and hybridity of subjective experience in the immigrant experience are discussed in more depth through a case illustration.
Tummala-Narra, P. (2015). Cultural competence as a core emphasis of psychoanalytic psychotherapy. <i>Psychoanalytic Psychology</i> , 32(2), 275.	Journal article	culture, multicultural	Psychoanalytic theory has been criticized for decontextualizing individual development. While recognizing the historical neglect of sociocultural context in psychoanalytic theory, this article raises attention to psychoanalytic contributions to the exploration of sociocultural issues in psychotherapy and calls for a systematic inclusion of cultural competence as a core area of emphasis of psychoanalytic psychotherapy. The article includes a brief review of cultural competence in professional psychology, and both a critique of psychoanalysis regarding the neglect of sociocultural context in psychotherapy and a discussion of psychoanalytic contributions to a complex understanding of sociocultural issues in psychotherapy. Specific approaches to cultural competence that extend existing psychoanalytic theory concerning sociocultural context are presented. These include the recognition of historical trauma and neglect of sociocultural issues, indigenous cultural narratives, role of context in the use of language and expression of affect, influence of experiences of social oppression and stereotypes on therapeutic process and outcome, and the dynamic nature of cultural identifications.
Tummala-Narra, P., Claudius, M., Letendre, P. J., Sarbu, E., Teran, V., & Villalba, W. (2018). Psychoanalytic psychologists' conceptualizations of cultural competence in psychotherapy. <i>Psychoanalytic Psychology</i> , 35(1), 46.	Journal article	culture, multicultural	While there has been increasing attention directed toward sociocultural issues in psychoanalytic scholarship and recent efforts to integrate cultural competence as a core emphasis in psychoanalytic theory and practice, there have been no empirical investigations of how cultural competence is conceptualized by psychoanalytic psychologists. The present study aimed to examine how psychoanalytic psychologists approach cultural competence in psychotherapy. Semistructured interviews were conducted with 20 psychologists (10 men and 10 women; 12 White, 4 Latino/a, 2 African American, 1 Asian American, 1 Multiracial) with at least 10 years of experience in providing psychoanalytic psychotherapy with clients from socially and culturally diverse backgrounds. Data was analyzed using conventional content analysis (Hsieh & Shannon, 2005), revealing 4 broad domains and several themes within each of these domains. The 4 broad domains included (a) Complexity of identity and affect, (b) Conscious and unconscious dynamics between therapist and client, (c) Social oppression and traumatic stress, and (d) Therapist's ongoing commitment to self-reflection. The findings support a process-oriented conceptualization of cultural competence. The implications of the findings for research, training, and practice are discussed.

APA Reference	Resource Type	Keywords	Abstract
Ullrich, H. E. (2010). Is beauty skin deep? The impact of "beautiful attributes" on life opportunities and interpersonal relationships: A tale of two sisters in South India. <i>Journal of The American Academy of Psychoanalysis and Dynamic Psychiatry</i> , 38(2), 243-253.	Journal article	culture, multicultural, beauty, South India	The focus of this article is the impact of culturally perceived beauty and its attributes on identity formation and interpersonal relationships. In South India skin color is perhaps the most important aspect of beauty. Socialization starts from infancy, as people talk openly about a child's skin color and other "beautiful attributes" from the time of a child's birth. Women with the cultural designation of beautiful are more assertive than those women designated unattractive. Moreover, the increased self-confidence associated with their beauty allows them greater leeway to shape their lives according to their own desires. I will discuss culturally relevant "beautiful attributes" and the developmental impact on two sisters. The older sister was regarded as beautiful while her younger sister was considered less attractive. Cultural validation provides a theater for assertiveness while denigration enhances vulnerability to depression.
Vasilyeva, N. (2000). Psychoanalysis in Russia: The past, the present, and the future. <i>American Imago</i> , 57(1), 5-24.	Journal article	culture, multicultural, Russia	Russian psychology has a long and proud historical tradition. Laboratories were established in the latter half of the 19th century. Russia had a strong psychiatric school. At the beginning of the 20th century there was an awakening interest in Freud's work and theory.
Vazquez, L. A. (2014). Integration of multicultural and psychoanalytic concepts: A review of three case examples with women of color. <i>Psychoanalytic psychology</i> , 31(3), 435.	Journal article	culture, multicultural, women of color	Psychoanalytic theories and multicultural concepts play a very significant role in understanding the discriminatory and traumatic experiences of clients of color. These experiences become integrated into the psyche and form defense mechanisms that are deeply rooted and can impact interpersonal relations throughout their lives. This article examines 3 case examples of the shared experiences of therapists and women of color. The therapists share their interactional relational process in their therapeutic experiences and the impact it had on their clients and themselves. The therapeutic processes of each therapist was examined in relation to multicultural theories, models, and concepts, such as racial/ethnic and language identity development, acculturation, colorism, and gender. Reviewing each case revealed that the knowledge and awareness of multicultural concepts proved to be a very powerful impact in the understanding and healing process for each client and their therapist.
Viego, A. (2003). The Unconscious of Latino/a Studies. <i>Latino Studies</i> , 1(2), 333-336.	Journal article	culture, multicultural, Latino, Latinx, Latina American	The charge issued in Darder and Torres's piece comes at a time when Latino/a Studies, like other critical ethnicity and race studies projects, have virtually expunged the category of "class" and sustained analyses of economic relationships from their analytical orbit. The critical Latino/a Studies project they imagine is committed to social justice and economic democracy, the guiding imperatives of the first Latino/a, Chicano/a and Puerto Rican Studies programs developed in the United States. This conceptualization underscores the field far beyond a myopic, globally detached study of Latino/a experience in the United States, and onto the terrain of globalization(s), the meaning and utility of "race" as an analytical category, and the empty rhetoric of corporate multiculturalism that allows and disallows real engagement with minoritized cultures and histories. The work of Darder and Torres is discussed.
Volkan, V. D. (2018). <i>Psychoanalysis, international relations, and diplomacy: A sourcebook on large-group psychology</i> . Routledge.	Book	culture, multicultural	The author has three goals in writing this book. The first is to explore large-group identity such as ethnic identity, diplomacy, political propaganda, terrorism and the role of leaders in international affairs. The second goal is to describe societal and political responses to trauma at the hands of the Other, large-group mourning, and the appearance of the history of ancestors and its consequences. The third goal is to expand theories of large-group psychology in its own right and define concepts illustrating what happens when tens of thousands or millions of people share similar psychological journeys. Vamik D. Volkan is a psychoanalyst who has been involved in unofficial diplomacy for thirty-five years. His interdisciplinary team has brought "enemy" representatives, such as Israelis and Arabs, Russians and Estonians, Georgians and South Ossetians, together for dialogue. He has spent time in refugee camps and met many world leaders. In 2008 he initiated the International Dialogue Initiative (IDI), and is one of the IDI leaders who brings together unofficial representatives, including psychoanalysts, psychoanalytic group therapists and former diplomats, from Lebanon, Germany, Iran, Israel, Russia, Turkey, UK, and USA to discuss world affairs from different points of view and evaluate psychological issues that contaminate them. As far-reaching developments in communication technology and modern globalization are occurring and changing human civilization, the authors work finds a crucial place for psychodynamic thinking in world affairs.
Wachtel, P. L. (2002). Psychoanalysis and the disenfranchised: From therapy to justice. <i>Psychoanalytic Psychology</i> , 19(1), 199.	Journal article	culture, multicultural	"Neurotic misery" is not the only treatable source of suffering that can be subtracted from the sum of unavoidable "everyday unhappiness." Social inequality and injustice represent another powerful source of unnecessary suffering that, in principle, can be modified and diminished. This article explores the implications of psychoanalytic understanding for developing better approaches to addressing this dimension of human distress, which has been largely neglected in the psychoanalytic literature. In the process, it also reexamines some commonly held assumptions about the nature of the psychoanalytic process and considers how new observations deriving from work with people from different cultural and class origins can contribute to the refinement and further development of psychoanalytic propositions.
Waldman, K., & Rubalcava, L. (2005). Psychotherapy with intercultural couples: A contemporary psychodynamic approach. <i>American journal of psychotherapy</i> , 59(3), 227-245.	Journal article	culture, multicultural	Although the number of intercultural marriages has dramatically increased in the last three decades, few articles have been published on the counseling of intercultural couples. The authors propose a methodology for working with these couples using intersubjectivity and self-psychology as theoretical perspectives. The role of culture in the construction of the individual's subjectivity is seen as central to understanding the psychodynamics of the intercultural couple. Two case studies are presented in order to highlight the theoretical assumptions underlying the authors' perspectives.
Walker, K., Burman, E., & Gowrisunkur, J. (2002). Counting black sheep: Contextualizing therapeutic relations. <i>Psychodynamic Practice</i> , 8(1), 55-73.	Journal article	culture, multicultural	In this paper we draw on feminist and post-colonial theory to situate an account of a six-month therapy between a black, Asian woman therapist and a woman patient of mixed parentage, within contemporary Britain. We draw on this analysis to further the debates between psychotherapists and social theory, challenging each in three ways. First, in relation to the literature on culture, class, gender and sexuality in psychotherapy, we indicate how these enter into the therapeutic relation in distinct and intersecting ways, which, second, challenge the separation between inner and outer worlds frequently maintained within psychotherapy circles. Third, in terms of the correlative challenge psychotherapeutic perspectives pose for social theorists and activists, we highlight how the therapist's constructive and explicit use of her power and socio-cultural position was central to the progress of this client's therapy. Finally, we reflect on the broader questions around the theorizing of culture and gender within psychotherapy, including the available positions and representations of black therapists as well as black patients.
Walls, G. B. (2004). Toward a critical global psychoanalysis. <i>Psychoanalytic Dialogues</i> , 14(5), 605-634.	Journal article	culture, multicultural	In light of the contemporary shift away from the universalizing of the Eurocentric perspective, brought into focus with the advent of globalization, it may be useful to consider reorienting traditional psychoanalytic assumptions about human nature to those that are more appropriate to the recognition of a culturally pluralistic world. The author argues that ego psychology originated in the Western Enlightenment's emphasis on liberal individualism, which has limited its applicability across races, classes, and cultures. Relational theories, in their capacity to include the examination of the socially constructed dimensions of the analytic dyad (including race, class, gender, ethnicity, and sexual orientation), offer crucial theoretical and clinical possibilities, lacking in traditional psychoanalysis, that may help analysts to address some of the important cultural sources of psychological suffering. In the relational view expressed here, the unconscious—as made manifest in everyday life and in the transference and countertransference of the analytic situation—is reformulated to include social and cultural influences.
Watkins Jr, C. E. (2012). Race/ethnicity in short-term and long-term psychodynamic psychotherapy treatment research: How "White" are the data?. <i>Psychoanalytic Psychology</i> , 29(3), 292.	Journal article	culture, multicultural, race, ethnicity, White, Whiteness	Over the last few decades, the importance of clinically and conceptually appreciating and being sensitive to racial and cultural diversity in psychodynamic psychotherapy has been increasingly recognized and accentuated. But how has that practical recognition and appreciation been translated into empirical reality? How have race/ethnicity been incorporated into or impacted short-term and long-term psychodynamic treatment research? To consider those questions, I (a) obtained and examined 104 studies (including over 9,000 subjects), January 1960–April 2010, drawn from 8 separate reviews/meta-analyses of psychodynamic treatment conducted over the last decade, and (b) reviewed each investigation to determine the race/ethnicity of research participants across studies. Each investigation was also examined to determine the presence/absence of information about participant age, sex, socioeconomic status, and educational level. While virtually all studies provided age and sex information, most did not include data about socioeconomic status or educational level. Approximately 75% of the studies provided no information about race or ethnicity whatsoever. Where such information was provided, 75%, 21%, and 4% of the participants, respectively, were identified as being White, Black, or other (which included Asian, Hispanic, American Indian, and unspecified participants). However, of the 25% non-White subjects, over 80% of those—virtually all of whom were Black or Hispanic—came from 3 data sets alone (collected 15 or more years ago) where cocaine and opiate addicts were the focus of study. Psychodynamic treatment data on non-White subjects are exceedingly rare. Poor reporting practices of sample characteristics have done us no favors either. In rendering psychodynamic treatment research most accessible, replicable, and racially and ethnically relevant, the need to include more non-White subjects and provide more detailed specifics about research participant features is briefly considered and emphasized.
Watkins Jr, C. E., & Hook, J. N. (2016). On a culturally humble psychoanalytic supervision perspective: Creating the cultural third. <i>Psychoanalytic Psychology</i> , 33(3), 487.	Journal article	culture, multicultural	What is the role of cultural humility in psychoanalytic supervision? In this article, we address that question. While culture has been recognized as central to supervision practice (e.g., Tummla-Narra, 2004), the psychoanalytic supervision literature remains highly limited in addressing issues related to culture and diversity. In what follows, we present a psychoanalytic supervision perspective that is anchored by the construct of cultural humility. Cultural humility is defined, 10 conceptual/practice guideposts of a culturally humble supervision view are proposed, 2 supervision case examples are described, and some supervision/cultural humility research hypotheses are proposed for possible empirical study. Teaching supervisees about and modeling cultural humility is considered to be preparatory education for the creation of a cultural third. Realizing cultural humility via supervisory interaction involves the opening of a supervisor-supervisee third space whereby cultural meanings and experiences are welcomed and can be explored, examined, and experienced anew. This supervision cultural third ideally becomes a prototype for the supervisee/patient's own creation of a treatment cultural third.

APA Reference	Resource Type	Keywords	Abstract
Wheelock, I. (1997). Psychodynamic psychotherapy with the older adult: Challenges facing the patient and the therapist. <i>American journal of psychotherapy</i> , 51(3), 431-444.	Journal article	culture, multicultural	The subject of advanced age is often neglected in discussions of diversity and intersubjectivity in psychodynamic psychotherapy. In addition, psychologists historically have underestimated the ability of older individuals to utilize and benefit from psychodynamic treatment. This article provides support for the belief that many older individuals are capable of engaging in insight-oriented treatment and addresses some of the unique challenges faced by the older patient and the psychotherapist. The importance of determining the impact of age on intrapsychic conflicts is examined. Concepts from developmental psychodynamic theory are reviewed and applied to the clinical case of A., an 81-year-old widow. This case illustrates several themes that often emerge in work with older patients. The significance of changes in family structure and roles, object loss, and narcissistic injury in the life of this patient and older individuals in general is discussed.
Whitbeck, L. B., Adams, G. W., Hoyt, D. R., & Chen, X. (2004). Conceptualizing and measuring historical trauma among American Indian people. <i>American journal of community psychology</i> , 33(3-4), 119-130.	Journal article	culture, multicultural, Native American, American Indian	This article reports on the development of two measures relating to historical trauma among American Indian people: The Historical Loss Scale and The Historical Loss Associated Symptoms Scale. Measurement characteristics including frequencies, internal reliability, and confirmatory factor analyses were calculated based on 143 American Indian adult parents of children aged 10 through 12 years who are part of an ongoing longitudinal study of American Indian families in the upper Midwest. Results indicate both scales have high internal reliability. Frequencies indicate that the current generation of American Indian adults have frequent thoughts pertaining to historical losses and that they associate these losses with negative feelings. Two factors of the Historical Loss Associated Symptoms Scale indicate one anxiety/depression component and one anger/avoidance component. The results are discussed in terms of future research and theory pertaining to historical trauma among American Indian people.
White, C. (2004). What Dare We (Not) Do? Psychoanalysis: A Voice in Politics?. <i>Psychoanalytic Perspectives</i> , 2(1), 49-55.	Journal article	culture, multicultural	The moderator and panelists of this roundtable discussion have undertaken a sorely needed dialogue regarding the role of psychoanalytic thought and practice in American society, and in the world at large, given rapidly shifting geographic boundaries and sustained levels of anxiety and dread in the world community. Can psychoanalysis be brought into the world of politics and still retain its place as a source of discovery and influence in the lives of individual patients who seek our help? What is our understanding, really, of mind, of the human condition in today's troubled world? What role do we play in shaping a different future than seems now almost inevitable? These are among the vast array of questions addressed by this panel.
Yang, Y. (2011). The challenge of professional identity for Chinese clinicians in the process of learning and practicing psychoanalytic psychotherapy: The discussion on the frame of Chinese culture. <i>The International Journal of Psychoanalysis</i> , 92(3), 733-743.	Journal article	culture, multicultural, Chinese, China	One important element in psychoanalysis, which is derived from Western culture, is individualization: the independency and autonomy of an individual are highly valued. However, one of the significant essences in Chinese culture is that the collective interests transcend the individual interests and the interests of social groups are more important than those of families. Therefore, when learning and practicing psychoanalytic psychotherapy, Chinese clinicians inevitably experience conflicts derived from this difference of cultural values. This article attempts to use a historical perspective to discuss the current challenges of professional identity for Chinese clinicians learning and practicing psychoanalytic psychotherapy and psychoanalysis.
Yang, Y. (2018). Psychoanalytic psychotherapy in the Chinese context: developments and challenges. In <i>Psychoanalysis in Asia</i> (pp. 73-86). Routledge.	Journal article	culture, multicultural, Chinese, China	As a discipline, psychoanalysis belongs to no one, to no state, to no country, to no institution. And while professional societies appear to wish to represent it exclusively, for the most part it overflows from the framework that attempts to constrain it. In a way, psychoanalysis belongs to humankind's legacy, as in fact do other disciplines born at the same time, such as sociology or anthropology.
Yi, K. (1995). Psychoanalytic psychotherapy with Asian clients: Transference and therapeutic considerations. <i>Psychotherapy: Theory, Research, Practice, Training</i> , 32(2), 308.	Journal article	culture, multicultural, Asian, Asian American	Argues that the belief that individual psychodynamic therapy is ineffective with Asians is partially caused by an indiscriminate application of popular psychoanalytic concepts that claim universal application to Asians. This problem is demonstrated using the theory of individuation separation (M. S. Mahler et al, 1975) and then proposing a reconceptualization of Asians' seeming lack of individuation from the view of contemporary psychoanalytic subjectivity theories. Implications for transference are discussed. It is argued that Western therapists need to be aware of their Western-culture-based organizing activities, and they need to use a sustained empathic-introspective approach to access the internal experiential world of an Asian client.
Young, J. Y. (2012). Korean, Asian, or American?: The identity, ethnicity, and autobiography of second-generation Korean American Christians. University Press of America.	Book	culture, multicultural, Asian, Asian American	The voices of second-generation Korean Americans echo throughout the pages of this book, which is a sensitive exploration of their struggles with minority, marginality, cultural ambiguity, and negative perceptions. Born in the United States, they are still viewed as foreigners because of their Korean appearance. Raised in American society, they are still tied to the cultural expectations of their Korean immigrant parents. While straddling two cultures, these individuals search for understanding and attempt to rewrite their identity in a new way. Through autobiographical reconstruction and identity transformation, they form a unique identity of their own—a Korean American identity. This book follows a group of second-generation Korean American Christians in the English-speaking ministry of a large suburban Korean church. It examines their conflicts with the conservative Korean-speaking ministry ruling the church and their quest to achieve independence and ultimately become a multicultural church.
Zhong, J. (2018). Working with Chinese patients: are there conflicts between Chinese culture and psychoanalysis?. In <i>Psychoanalysis in Asia</i> (pp. 125-135). Routledge.	Book Chapter	culture, multicultural, Chinese, China	Despite differences between Chinese culture and Western culture (Sun, 2004), modern Chinese are gradually accepting psychoanalysis and psychodynamic therapy as options for dealing with psychological problems and inner conflicts (Gerlach, 1999). Through my own experience of being analyzed and vignettes from my clinical practice as a Chinese analytic psychotherapist, I argue that: (1) although there are conflicts at philosophic and cultural levels between Chinese culture and psychoanalysis, modern Chinese may have varying experiences in psychoanalytic and psychodynamic situations and (2) such cultural conflicts cannot be ignored or regarded only as defenses in the psychoanalytic situation in China.
Stopford, A., & George, S. (2014). Introduction to special issue on psychoanalysis, African Americans and inequality. <i>Psychoanalysis, Culture &amp; Society</i> , 19(4), 333-336.	Journal article	culture, multicultural, race, African American, Black	Racial discrimination in the United States, particularly as it impacts the lives of African Americans, continues to be the subject of heated popular and scholarly discussion and debate. In this special issue we showcase the ways in which clinicians and scholars creatively employ diverse forms of psychoanalytic theory and practice to illuminate racial injustice and inequality, and to heal and go beyond the trauma of racial injury.