

APA Reference	Resource Type	Keywords	Abstract
Abel, E. (1990). Race, class, and psychoanalysis? Opening questions'. In Tietjens-Myers, D (Ed), <i>Feminist Social Thought</i> , (pp. 181-198). Routledge, New York.	Book	race, class, socioeconomic status, SES	A discussion on how to integrate race and class into the psychoanalytic discourse.
Abromeit, J. (2013). Whiteness as a Form of Bourgeois Anthropology?: Historical Materialism and Psychoanalysis in the Work of David Roediger, Max Horkheimer, Erich Fromm, and Herbert Marcuse. <i>Radical Philosophy Review</i> , 16(1), 325-343.	Journal Article	race, whiteness, white	In his pathbreaking analysis of the formation of an ideological "white" self-consciousness among American workers in the nineteenth century, David Roediger relies on a theoretical synthesis of historical materialism and psychoanalysis. This paper explores the parallels in methodology and content between Roediger's work and the critical theory of Max Horkheimer, Erich Fromm, and Herbert Marcuse, which was also based on a synthesis of Marx and Freud. The paper seeks to place Roediger's arguments in a broader theoretical context and to highlight the ongoing relevance of early Frankfurt School critical theory to contemporary discussions in critical race theory.
Adams, C. J. (2009). Psychotherapy with poor African American men: Challenges around the construction of masculinities. In <i>Heterosexual Masculinities</i> (pp. 183-208). Routledge.	Book Chapter	race, black, African American, masculinity	In recent years there have been substantial changes in approaches to how genders are made and what functions genders fulfill. Most of the scholarly focus in this area has been in the areas of feminist, gay, and lesbian studies, and heterosexual masculinity - which tended to be defined by lack and absence - has not received the critical and scholarly attention these other areas have received. Heterosexual Masculinities rethinks a psychoanalytic tradition that has long thought of masculinity as a sort of brittle defense against femininity, softness, and emotionality. Reflecting current trends in psychoanalytic thinking, this book seeks to understand heterosexual masculinity as fluid, multiple, and emergent. The contributor to this chapter takes a new perspective on the relation between a man's race and Black identity and his position as a father in relation to their sons and daughters, the clinical encounter with heterosexual men, the social contexts of masculinity, and the multiplicity of heterosexual masculine subjectivities. What to a previous generation would have appeared as pathological or defensive, we now encounter as forms of masculine subjectivity that include wishes for intimacy, receptivity, and surrender, alongside ambition and the pleasures of "phallic narcissism."
Adams, J. M. 2000. "Individual and group psychotherapy with African American women: Understanding the identity and context of the therapist and patient". In <i>Psychotherapy with African American women: Innovations in psychodynamic perspectives and practice</i> , Edited by: Jackson, L. C. and Greene, B. 33-61. New York: Guilford Press.	Book Chapter	race, African American, women, group therapy, intersectionality	This chapter provides a current working definition of psychodynamic psychotherapy and notes other influences, especially systems-centered therapy and a focus on sociocultural context, on the therapy that the author practices. The author discusses the critiques of psychodynamic therapy for African American women and provides responses to those critiques. The chapter also discusses the identity exploration that therapists need to do for themselves, and some of the themes around identity that are particularly salient for African American women. The author suggests some general considerations for the effective practice of dynamic therapy with African American women. Finally, an illustration of effective psychodynamic therapy with African American women is presented and four hypothetical treatments are specifically addressed.
Aggarwal, N. K. (2011). Intersubjectivity, transference, and the cultural third. <i>Contemporary Psychoanalysis</i> , 47(2), 204-223.	Journal Article	race, culture	How do clinicians identify with culture in the clinical encounter? Medical textbooks reify certain patient demographics without considering their salience to the clinician-patient interaction. Previous research on cultural transference and countertransference likewise presume that culture belongs exclusively to the clinician or the patient. More recent scholarship has departed from the supposed objectivity of each party toward the intersubjectivity of the relationship. This article modifies Ogden's notion of the analytic third to suggest the coconstruction of the cultural third for further explorations into shared and different cultural meanings within therapy.
Akhtar, S. (2018). <i>Mind, culture, and global unrest: Psychoanalytic reflections</i> . Routledge.	Book	race, culture	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.
Altman, N. (1996). The accommodation of diversity in 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. 195-209). Lanham, MD, US: Jason Aronson.	Journal Article	race, diversity, culture, class	[the author's] thesis in this chapter is that a 1-person model in psychoanalysis, derived from Freudian drive theory, is limited in its capacity to accommodate difference—racial, cultural, or socioeconomic—in the psychoanalytic dyad / argue that a 2-person or 3-person, relational model is necessary for taking account of such differences psychoanalytically, as well as for taking account of the community or clinic context in which psychoanalytic work with a diverse clientele often takes place / examine the parallels between the kind of theory and practice we have developed, and the socio-cultural-political context in which we are working / believe that we cannot simply tinker with traditional psychoanalysis in order to accommodate diversity and difference / we must be prepared to look at psychoanalysis with new eyes, so as to reconstitute our theory and practice to be relevant for our contemporary lives
Altman, N. (2000). Black and white thinking: A psychoanalyst reconsiders race. <i>Psychoanalytic Dialogues</i> , 10(4), 589-605.	Journal Article	race, Black, African American, White, Whiteness	This paper begins with an analysis of race as a social construction and then follows the argument that, at a deep structural level, race and racism are organized by the same rational-irrational polarity of Enlightenment philosophy that informs psychoanalytic structural theory. The heart of the paper is formed by two case examples, one from my own practice and one from Leary (1997). I argue that unconscious racism is to be expected in our clinical work at this point in history and that truly reparative efforts depend on an acknowledgement of racism in the transference-countertransference matrix.

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Altman, N. (2004). History Repeats Itself in Transference—Countertransference. <i>Psychoanalytic Dialogues</i> , 14(6), 807-815.	Journal Article	race, transference	The dynamics of the larger society inevitably are manifest in intrapsychic dynamics, as well as interpersonal interactions, in and out of the psychoanalytic consulting room. Traditional psychoanalytic inattention to the social world predisposes analysts to enact unreflectively some of the racist and classist patterns in the social world around us in our clinical work. This author argues first that U.S. psychoanalysis, as a field, has sought to define itself as white, thereby demonstrating the influence of racism in this country. Second, in a clinical example, the author demonstrates the subtle imprint of racism and classism in a dyad in which both participants are conventionally classified as white. He concludes that open discussion of U.S. history and of the past and current social location of psychoanalysis as a field goes hand in hand with increased awareness of the ways in which social forces organize psychoanalytic interactions.
Altman, N. (2014). The color of whiteness and the paradox of diversity. In <i>Relational social work practice with diverse populations</i> (pp. 55-66). Springer, New York, NY.	Book Chapter	race, diversity, Whiteness, White	In this chapter, I seek to deconstruct the underlying structure of the notion of "diversity" as it is commonly used in the United States. Prejudice and ethnocentrism arise when Whiteness is the standard from which other ethnic and racial categories diverge and deviate. Mutually respectful interracial and intercultural communication and interaction depends on Whiteness taking its place as simply one among many racial and ethnic categories, all of which are socially constructed and none of which can be set up as the norm. Clinical implications are spelled out with an extended illustration.
Altman, N. (2014). Whiteness 1. In <i>Relational Psychoanalysis</i> , Volume 4 (pp. 177-198). Routledge.	Book Chapter	race, whiteness, white	Dominative racism is more characteristic of the Old South, in which Whites blatantly oppressed Blacks but lived in proximity to them. When Whiteness does not come into focus as a particular racial category, it functions as an unmarked standard from which other racial categories can show up only as deviation, from which it is a short jump to deviance. For many Whites, Whiteness is a kind of baseline or standard; it does not refer to a particular ethnic or racial group. This meaning of Whiteness is implicit in the use of the color White to refer to people whose color is actually more like pink than White. In a recent study, Jacobson points out that Whiteness in the early history of the United States meant 'fit for self-government'; originally, only people of Anglo-Saxon origin were considered fit to govern themselves. Blackness in America gets constituted out of White projections.
Altman, N. (2015). <i>Psychoanalysis in an age of accelerating cultural change: Spiritual globalization</i> . Routledge.	Book	race, culture	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.  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.
Altman, N. 1995. <i>The analyst in the inner city: Race, class and culture: Through a psychoanalytic lens</i> , Hillsdale, NJ: The Analytic Press.	Book	race, culture, class, inner city	As a unique examination of current mental health work, this book will appeal to psychoanalysts, psychotherapists, community-based mental health workers, and students in Cultural Studies. [This book addresses] the social context of psychoanalytic work by focusing on the public clinic, its dynamics and interdisciplinary relationships, as a part of the psychoanalytic field. [The author highlights] how the dynamics of society with respect to race, culture, and class, the dynamics of an inner-city public clinic, and the dynamics of a therapeutic dyad within such a clinic reflect one another.
Altman, N. 1996. "The accommodation of diversity in psychoanalysis.". In <i>Reaching across boundaries of culture and class: Widening the scope of psychotherapy</i> , Edited by: Perez Foster,R., Moskowitz, M. and Javier, R. A. 195-209. Northvale, NJ: Jason Aronson.	Book Chapter	race, diversity, culture, class	In a world that is forever fragmenting into divisions of ethnicity and class, this groundbreaking book offers an approach to therapy that reaches across the boundaries that usually divide us. Reaffirming psychotherapy's roots in a progressive approach to social change, the contributors show how contemporary methods can be used to treat patients often previously thought unresponsive to psychodynamic therapy. Cultural values, countertransference guilt, immigration, bilingualism, and battered self-esteem in African-American patients are among the many topics discussed. Numerous examples guide the clinician to a better understanding of the role of culture in the therapeutic relationship.
Altman, N., Benjamin, J., Jacobs, T., Wachtel, P., & Geffner, A. H. (2004). Is politics the last taboo in psychoanalysis?. <i>Psychoanalytic Perspectives</i> , 2(1), 5-37.	Roundtable Discussion	race, politics, culture	A conversation between analysts who focus on diversity in regards to how to navigate the political arena.
Aponte, Harry. (2013). A House Divided: Structural Therapy with a Black Family with Harry Aponte. [Video File]. Retrieved from <a href="http://www.psychotherapy.net.libproxy.adelphi.edu:2048/stream/adelphi/video?vid=228">http://www.psychotherapy.net.libproxy.adelphi.edu:2048/stream/adelphi/video?vid=228</a>	Educational Video	race, Black, African American	A psychotherapy video on the process of therapy with a Black family.

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Apprey, M. (2006) Difference and the Awakening of Wounds in Intercultural Psychoanalysis. <i>Psychoanalytic Quarterly</i> , 13 (6): 73-94.	Journal Article	race, clinical exchange	In many analyses, patients and analysts alike consciously or unconsciously wound each other. In intercultural analyses, these woundings may take on an extra bite. The author suggests that treatments can be viewed according to the following phenomenology: There are (1) sedimentations of history, which are (2) reactivated, and (3) subsequently extended to serve new and contemporary purposes via the inscription of intentionality. If the analysis is well presided over, the violence of difference may reveal significations that exceed the particular, entering into a general and transcendent sphere. Concrete and syncretic matter becomes symbolic and produces a transformation from the primitive origins of a phenomenon to new, motivated, and plural structures of experience.
Aron, L., & Starr, K. (2013). <i>A psychotherapy for the people: Toward a progressive psychoanalysis</i> . Routledge.	Book	race, class	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.
Baldwin, J. (1993) "My Dungeon Shook" in <i>The Fire Next Time</i> . New York: Vintage International, pp. 3-11.	Book Chapter	race	In the brief first essay of <i>The Fire Next Time</i> , "My Dungeon Shook: Letter to My Nephew on the One Hundredth Anniversary of the Emancipation," the author attacks the idea that blacks are inferior to whites and emphasizes the intrinsic dignity of black people.
Basham, K. (2004). Weaving a tapestry: Anti-racism and the pedagogy of clinical social work practice. <i>Smith College Studies in Social Work</i> , 74(2), 289-314.	Journal Article	race, racism	This paper aims to describe how the Smith College School for Social Work's commitment to anti-racism, affirmed in 1994, shapes the teaching of clinical social work practice. The discussion is situated in a review of the School's mission statement, the guiding teaching principles of cultural competence as developed by social work's professional organizations, and current research and clinical findings. A brief review of the literature pertaining to anti-racism in clinical practice follows. Various assumptions and myths are addressed concerning what constitutes clinical practice grounded in anti-racism. I then present a case method of teaching clinical practice based on a social constructivist view of valuing multiple theoretical lenses, an "informed not knowing" stance and the intersubjective space. Three central principles inform the teaching of cultural responsiveness. They are: (1) values, ethics and self-reflection; (2) cross-cultural knowledge and skills; and (3) empowerment and advocacy. Although a synthesis of social and psychological theories is useful in all psychotherapy, for the sake of brevity, this paper narrows the focus to racial identity development and object relations theories, in particular Winnicottian theory. Both are developmental models. They stress the importance of optimal nurturing environments and of facilitating the emergence of complex racial and psychological identities. Specific questions are posed to promote critical thinking and dialogue in the classroom. Finally, I present a clinical case of couple therapy, lasting seven months, where the clients and clinician self-identified as white, while the clinical consultant identified as African American. The role of anti-racism in this therapeutic process is addressed in the context of a case analysis based on the central principles outlined.
Berzoff, J., Flanagan, L. M. and Hertz, P. 1996. <i>Inside out and outside in: Psychodynamic clinical theory and practice in contemporary multicultural contexts</i> , Northvale, NJ: Jason Aronson.	Journal Article	race, culture, multicultural	This book updates psychodynamic approaches by adding the essential biological and social perspectives that they often lack. We know that everyone is born with innate, highly individual inner characteristics, some of which are biologically based. These traits—a quickness to anger, an easy smile, a way of being calm or fidgety, a lively curiosity, a tendency to melancholy—are not easily visible, yet they play a crucial role in shaping the course of a person's life. We also know that each of us is born into an outer world with great specifications of its own: time, place, class, race, family, community, country, ethnic group, religion, political-economic climate. An African-American baby, a Korean-American baby, and a Swedish-American baby born on the same day in the same hospital will each be strengthened or assaulted by very different outside forces. The authors of this book show how to find value in understanding people's pain and resilience in the context of their internal dynamic struggles, biological make-up, and social realities. They demonstrate how to use this knowledge to create a language of meaning for people's difficulties, and most important, a road to their healing. <i>Inside Out and Outside In</i> provides a guide for understanding and working with the complex inner and outer forces that make up people's lives.
Bird, J. (2007). Psychoanalysis and Racism: A Response to RD Hinshelwood's Intolerance and the Intolerable: The Case of Racism. <i>Psychoanalysis, Culture &amp; Society</i> , 12(4), 385-389.	Journal Article	race, racism	This is a brief response from a psycho-socially inclined sociologist to R.D. Hinshelwood's psychoanalytic exploration of racism. In particular, the argument that is developed focuses on the problems of postulating two separate spheres – the psycho and the social – and tries to suggest that we find a way not to separate those spheres either analytically or experientially.
Blue, H. C., & Gonzalez, C. A. (1992). The meaning of ethnocultural difference: its impact on and use in the psychotherapeutic process. <i>New directions for mental health services</i> , 1992(55), 73-84.	Journal Article	race, ethnicity, culture	The authors describe common ethnocultural issues arising in psychotherapy and suggest strategies for effectively addressing them.
Bodnar, S. (2018). November 8, 2016: The day I became a White clinician. <i>Journal of clinical psychology</i> , 74(5), 722-729.	Journal Article	race, whiteness, white	When Donald Trump became president of the United States, I discovered that my clients who identified as Black saw me as a White clinician. With that came a host of nefarious attributions. To preserve therapeutic efficacy, and the genuine relationships with people about whom I cared, I had to distinguish myself from the president; thus, I learned not only how it feels to be seen through the bias of skin color but what I needed to do to identify as a person rather than a White person. "Welcome to my world," said one African American client.

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Bonovitz, C. (2009). Mixed race and the negotiation of racialized selves: Developing the capacity for internal conflict. <i>Psychoanalytic Dialogues</i> , 19(4), 426-441.	Journal Article	race, biracial, mixed race	The author uses contemporary psychoanalytic theory in further understanding the negotiation of conflict and dissociation in biracial patients who are both African-American and White. Drawing on the work of contemporary theorists who have made efforts to navigate the relationship between inner and outer worlds in our understanding of race from a psychoanalytic perspective, the author examines the relationship between race, culture, and internalized self-other relations—how they interact with each other and impact splitting and dissociative processes among self-states. The author argues for a notion of the unconscious as one that contains historical trauma related to race relations that influences the developing capacity to sustain internal conflict between opposing self-states borne out of this trauma. The author shows how society works against the integration of racialized self-states and interferes with the capacity to contain conflict. Through an extended clinical vignette from an analysis of a mixed-race patient, the author looks at the interplay of self-states between a White analyst (author) and a mixed-race patient (African-American and White) as manifested through a series of enactments and the unconscious "mating" between dissociated self-states in both patient and analyst. The author argues that the analyst's engagement of his or her own dissociated self-states and containment of internal conflict is critical to aiding the patient in moving toward greater integration.
Brickman, C. (2003). <i>Aboriginal populations in the mind: Race and primitivity in psychoanalysis</i> . Columbia University Press.	Book	race, aboriginal	What part does racial difference play in psychoanalysis? What can be learned when considering this question from a postcolonial perspective? In this subtle and commanding analysis, Celia Brickman explores how the colonialist racial discourse of late-nineteenth-century anthropology found its way into Freud's work, where it came to play a covert but crucial role in his notions of subjectivity. Brickman argues that the common psychoanalytic concept of "primitivity" as an early stage of psychological development unavoidably carries with it implications of an anthropologically understood "primitivity," which was conceived by Freud—and perhaps still is today—in colonialist and racial terms. She relates the racial subtext embedded in Freud's thought to his representations of gender and religion and shows how this subtext forms part of the larger historicizing trend of the psychoanalytic project. Finally, she shows how colonialist traces have made their way into the blueprint for the clinical psychoanalytic relationship and points to contemporary trends in psychoanalysis that may make possible a disengagement from this legacy.
Butts, H. F. (1971). Psychoanalysis and unconscious racism. <i>Journal of Contemporary Psychotherapy</i> , 3(2), 67-81.	Journal Article	race, racism	Discusses unconscious racism as a phenomenon in psychoanalytic practice and as it occurs in the individual and institutionalized form. The 2 varieties are related insofar as individual and institutionalized behavior are predicated on psychodynamics which are extremely similar. The concept of group-related paranoia conceptualizes the establishment of a hierarchy predicated on power and powerlessness. Those possessed of power, subjugate the powerless overtly (e.g., by segregation) or covertly (e.g., by projection or humiliating myths). Institutions are projections of intrapsychic ambivalence. Accordingly, professional organizations, training institutes, and professional practices and referrals reflect the hierarchical structure extant within the individual psyche. 2 case examples of black-white analytic situations are presented. It is suggested that approaches toward the resolution of institutional racism are not dissimilar from the individual approaches.
Cheng, A. A. (2000). <i>The melancholy of race: Psychoanalysis, assimilation, and hidden grief</i> . Oxford University Press.	Book	race, racism, culture, assimilation	In this groundbreaking, interdisciplinary study Anne Anlin Cheng argues that we have to understand racial grief not only as the result of racism but also as a foundation for racial identity. The <i>Melancholy of Race</i> proposes that racial identification is itself already a melancholic act—a social category that is imaginatively supported through a dynamic of loss and compensation, by which the racial other is at once rejected and retained. Using psychoanalytic theories on mourning and melancholia as inroads into her subject, Cheng offers a closely observed and carefully reasoned account of the minority experience as expressed in works of art by, and about, Asian-Americans and African-Americans. She argues that the racial minority and dominant American culture both suffer from racial melancholia and that this insight is crucial to a productive reimagining of progressive politics. Her discussion ranges from "Flower Drum Song" to "M. Butterfly," Brown v. Board of Education to Anna Deavere Smith's "Twilight," and Invisible Man to The Woman Warrior, in the process demonstrating that racial melancholia permeates our fantasies of citizenship, assimilation, and social health. Her investigations reveal the common interests that social, legal, and literary histories of race have always shared with psychoanalysis, and situates Asian-American and African-American identities in relation to one another within the larger process of American racialization. A provocative look at a timely subject, this study is essential reading for anyone interested in race studies, critical theory, or psychoanalysis.
Clarke, S. (2000). Psychoanalysis, psychoexistentialism and racism. <i>Psychoanalytic Studies</i> , 2(4), 343-355.	Journal Article	race, racism	Examines the psychodynamics and psychoanalytic explanations of racism. Analysis on the work of Frantz Fanon entitled 'Black Skin White Masks'; Influences of the theories of Jean-Paul Sartre and Jacques Lacan on Fanon's writings; Synthesis of the works of several authors to explain the problem with racism.
Cohen, P. (2002). Psychoanalysis and racism: Reading the Other scene. <i>A companion to racial and ethnic studies</i> , 31, 2007.	Book Chapter	race, racism	I was asked by John Solomos to write a chapter for his 'Blackwell Companion on Race and Ethnic Studies' giving a critical survey of psychoanalytic theories of race and racism. These theories were viewed with great suspicion, some of it justified, by the Anti Racist Left, although much of their dismissive attitude was based on ignorance or misunderstanding. I wrote an essay which introduced the main theories of Freud and the post Freudians, as well as Kleinian and Lacanian concepts. The work of Fanon and the Frankfurt school is discussed at length, as well as more recent work by Daniel Sibony and Julia Kristeva. The focus of the argument is on rethinking the notion of.....
Comas-Diaz, L. (2006). Latino healing: The integration of ethnic psychology into psychotherapy. <i>Psychotherapy: Theory, Research, Practice, Training</i> , 43(4), 43	Journal Article	race, ethnicity, culture, latino, latinx	This article argues for the need to culturally adapt mainstream psychotherapy to Latino populations. It discusses ethnic psychology as a cultural resilient practice. Examples of Latino ethnic psychology include cuento, dichos, and spirituality. The article introduces Latino healing as the integration of ethnic psychology into mainstream psychotherapy. A clinical vignette illustrates the application of Latino healing.

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Comas-Díaz, L. (2006). Cultural Variation in the Therapeutic Relationship. In C. D. Goodheart, A. E. Kazdin, & R. J. Sternberg (Eds.), <i>Evidence-based psychotherapy: Where practice and research meet</i> (pp. 81-105). Washington, DC, US: American Psychological Association.	Book Chapter	race, culture	The therapeutic alliance is of utmost importance in the multicultural therapeutic relationship. This chapter explores the role of culture within the therapeutic relationship and examines the relevant literature, including that on evidence-based treatment of individuals from other cultures. Moreover, it offers recommendations for addressing the cultural components of the client-therapist relationship to increase psychotherapy's effectiveness. For the purposes of this chapter, the author uses the term culture in a broad sense to include ethnicity, race, gender, age, sexual orientation, social class, physical ability, religion and spirituality, nationality, language, immigration and refugee status, and generational level and the interactions among these characteristics.
Comas-Díaz, L., & Jacobsen, F. M. (1991). Ethnocultural transference and countertransference in the therapeutic dyad. <i>American Journal of Orthopsychiatry</i> , 61(3), 392.	Journal Article	race, culture, ethnicity, transference, countertransference	The relevance and validity of ethnocultural factors in transference and countertransference reactions are proposed. Some of those prevalent in dyadic psychotherapy are described, focusing on intra-ethnic and inter-ethnic dyads. Case vignettes are presented to illustrate the ways in which ethnocultural factors serve as catalysts for such major therapeutic issues as trust, ambivalence, anger, and acceptance of disparate parts of the self.
Comfort, M., Lopez, A. M., Powers, C., Kral, A. H., & Lorvick, J. (2015). How institutions deprive: ethnography, social work, and interventionist ethics among the hypermarginalized. <i>The Russell Sage Foundation Journal of the Social Sciences</i> , 1(1), 100–119	Journal Article	race, ethnicity	Hypermarginalized populations, such as homeless drug users with acute health problems, are subject to multiple intersecting adversities that result in social exclusion and chronic suffering. Despite this population's high need for health and social services, institutions provide services that are fragmented and often punitive, contributing to further marginality. In this article, we present a hybrid methodological approach that combines clinical social work and ethnography in a study of intensive case management for HIV-positive indigent adults in Oakland, California. We investigate two primary research questions. First, we consider the challenges this population faces in navigating institutions to meet their basic needs, and we demonstrate how organizational irrationality has severe consequences for this population. Second, we grapple with the question of how to ethically engage hypermarginalized participants in research by presenting a clinically informed intervention that is responsive to individual vulnerabilities and also enhances our understanding of institutional failure.
Dalal, F. (2013). <i>Race, colour and the processes of racialization: New perspectives from group analysis, psychoanalysis and sociology</i> . Routledge.	Book	race	Is racial conflict determined by biology or society? So many conflicts appear to be caused by racial and ethnic differences; for example, the cities of Britain and America are regularly affected by race riots. It is argued by socio-biologists and some schools of psychoanalysis that our instincts are programmed to hate those different to us by evolutionary and developmental mechanisms. This book argues against this line, proposing an alternative drawing on insights from diverse disciplines including anthropology, social psychology and linguistics, to give power-relations a critical explanatory role in the generation of hatreds. Farhad Dalal argues that people differentiate between races in order to make a distinction between the 'haves' and 'must-not-haves', and that this process is cognitive, emotional and political rather than biological. Examining the subject over the past thousand years, <i>Race, Colour and the Processes of Racialisation</i> covers: * psychoanalytic and other theories of racism * a new theorisation of racism based on group analytic theory * a general theory of difference based on the works of Fanon, Elias, Matte-Blanco and Foules * application of this theory to race and racism. Farhad Dalal concludes that the structures of society are reflected in the structures of the psyche, and both of these are colour coded. This book will be invaluable to students, academics and practitioners in the areas of psychoanalysis, group analysis, psychotherapy and counselling. Racism's external forms, from racial assault to petty discrimination, are readily recognized. However, its internal dimensions are easily overlooked: how can we understand what happens in the mind of those engaged in or experiencing racism?
Daivids, M. F. (2011). <i>Internal racism: A psychoanalytic approach to race and difference</i> . Palgrave Macmillan.	Book	race, racism, internalized racism	This book explores the inner relationship between the self and the socially stereotyped – 'racial' – other, providing a clinically derived model of how racist dynamics play out in the mind. Presenting an original theory of the psychology of racism, it:  --Reviews and analyses the existing literature on racism and psychoanalysis, including an extensive study of Frantz Fanon's psychological model; --Presents new, in-depth clinical observations of racist interchanges in the consulting room and group settings, and new perspectives on such interchanges in the outside world; --Theorizes the way in which the race/class divide is internalized and operates, and considers the relationship between individual and institutional racism; --Illustrates how racism can be addressed in group and individual settings.  Arguing that we cannot work with problems of racism without understanding the inner processes that underpin it, this book is an indispensable tool for trainee and experienced psychoanalysts, psychotherapists and counselors. Its formulations are directly relevant to professionals and academics working across the boundaries of race in health, medical and social service settings.
Davies, J. E. (2011). Cultural dimensions of intersubjectivity: Negotiating "sameness" and "otherness" in the analytic relationship. <i>Psychoanalytic psychology</i> , 28(4), 549.	Journal Article	race, culture, other	The cultural diversity of Western society has created an increasingly complex psychoanalytic intersubjective field. Cultural, class, racial, and familial dimensions of experience can never be separated in the psyche of the patient or analyst or in the analytic relationship. But the melding of these influences results in particular meanings for each patient, analyst, and analytic couple, and may be crucial to address for authentic connection and change to occur. A clinical case is presented in which uniquely melded cultural, class, and psychological meanings became enacted between patient and analyst, stimulating unexpected feelings in both, which enabled the emergence of a bridge across an apparent gulf of "otherness."

APA Reference	Resource Type	Keywords	Abstract
Da Conceição, C. G., & De Lyra Chebabi, W. (1987). Psychoanalysis and the role of black life and culture in Brazil. <i>International review of psycho-analysis</i> , 14, 185-202.	Journal Article	race, black, Brazil, culture, ethnicity, intersectionality	<p>Our paper is the result of a paradox. When Freud laid the foundations of psychoanalysis, he at no time underestimated the importance of racial and cultural aspects and even acknowledged that his Jewish origin was a great help to him in maintaining his autonomy in the face of the criticisms and attacks with which his theories were met. Psychoanalysts, however, have never displayed any manifest interest in the problems resulting from our miscegenation, although the black race has impressed its stamp on Brazilian society and culture and on the internal reality of the patients who come for analysis in Brazil.</p> <p>We live in an imported European culture, pervaded by manifestations of African culture which are now irreversibly embedded in our customs, music, language, cuisine, folklore and erotic inclinations. The presence of the black race in Brazil is felt not outside the confines of the white family home but within its most central and intimate spaces, through the servants, the children's nurses, the field workers on the fazendas [plantations], in the sexual initiation of children and adolescents and in innumerable extramarital liaisons. The mucama [mammy] has been a traditional figure in Brazil since colonial times. She is the prized slave, chosen to help with the housework, to act as a wet nurse, to accompany the family and even to satisfy the master's sexual desires. Powerful bonds, often sexual, are sometimes forged between her and the head of the household or the young man of the family, in spite of the violent response usually evoked within the family by such occurrences.</p>
DiPiero, T. (2002). <i>White men aren't</i> . Duke University Press.	Book	race, whiteness, white	<p>Psychoanalytic theory has traditionally taken sexual difference to be the fundamental organizing principle of human subjectivity. White Men Aren't contests that assumption, arguing that other forms of difference—particularly race—are equally important to the formation of identity. Thomas DiPiero shows how whiteness and masculinity respond to various, complex cultural phenomena through a process akin to hysteria and how differences traditionally termed "racial" organize psychic, social, and political life as thoroughly as sexual difference does. White masculinity is fraught with anxiety, according to DiPiero, because it hinges on the unstable construction of white men's cultural hegemony. White men must always struggle against the loss of position and the fear of insufficiency—against the specter of what they are not.</p> <p>Drawing on the writings of Freud, Lacan, Butler, Foucault, and Kaja Silverman, as well as on biology, anthropology, and legal sources, Thomas DiPiero contends that psychoanalytic theory has not only failed to account for the role of race in structuring identity, it has in many ways deliberately ignored it. Reading a wide variety of texts—from classical works such as Oedipus Rex and The Iliad to contemporary films including Boyz 'n' the Hood and Grand Canyon—DiPiero reveals how the anxiety of white masculine identity pervades a surprising range of Western thought, including such ostensibly race-neutral phenomena as Enlightenment forms of reason.</p>
Eng, D., Han, S. (2000) A Dialogue on Racial Melancholia. <i>Psychoanalytic Dialogues</i> , vol. 10 (4): 667-700.	Journal Article	race, Mourning and Melancholia	<p>Combining critical race theory with several strands of psychoanalytic thought, the authors develop the concepts of racial melancholia and racial dissociation to investigate changing processes of loss associated with immigration, displacement, diaspora, and assimilation.</p> <p>The scope of Racism in the Lives of Women ranges from historic and contemporary life among the first nations on this continent to migrant and immigrant experiences in Canada and the U.S. Many, if not most, subjects are explored from the dual perspective of minority group members and of members of the dominant culture. The result is a spectrum with particular but not exclusive relevance for those who work with women in the area of mental health and for those in other disciplines who seek to enrich their work with psychological insights and understanding.</p> <p>Both practitioners and advanced students of psychotherapy will find help in these pages for questions concerning racial and cultural differences and how to proceed without making matters worse. It is not merely a quick-fix book but rather a set of thought-provoking essays that can help well-meaning individuals turn good intentions into good behaviors.</p>
Espin, O. 1995. "On knowing you are the unknown: Women of color constructing psychology". In <i>Racism in the lives of women: Testimony, theory and guides to practice</i> , Edited by: Adleman, J. and Enguidanos, G. 127–136. New York: Harrington Park Press.	Book Chapter	race, culture, women, racism, gender, intersectionality	<p>Racism in the Lives of Women is important to mental health professionals and the topics covered include:</p> <ul style="list-style-type: none"> <li>issues of racism arising in teaching, training, and supervision</li> <li>connections between racism and violence against women</li> <li>critical analyses of essentialist theories of psychologies of women</li> <li>white women's efforts to be antiracist</li> <li>difficulty and necessity of maintaining an antiracist perspective in antisexist family therapy</li> <li>biracial and bicultural identity formation</li> <li>developing an antiracist norm as part of feminist ethics</li> </ul>
Fenster, A. (1996). Group therapy as an effective treatment modality for people of color. <i>International Journal of Group Psychotherapy</i> , 46(3), 399-416.	Journal Article	race, group therapy	<p>Describes the unique benefits for group therapy, focusing on the treatment of Blacks and Latinos. It is shown that, because of racial prejudice, economic exploitation, and negative stereotypes, group forces have been especially detrimental to the personality development of ethnic minorities. How the group therapist can attempt to harness these powerful group forces and use them therapeutically, thus enabling ethnic minorities to relate better to others while retaining their own autonomy, is described. It is suggested that racial differences can intensely affect diagnosis, transference, countertransference, and the "real relationship." Distinctions between cultural and functional paranoia are particularly relevant in interracial groups. Guidelines for training the group therapist to work with ethnic minorities are presented.</p>
Fanon, F. (1952). <i>Black Skin, White Masks</i> . Éditions du Seuil. (Original title: Peau noire, masques blancs).	Book	internalized racism	<p>A major influence on civil rights, anti-colonial, and black consciousness movements internationally, <i>Black Skin, White Masks</i> is the unsurpassed study of the black psyche in a white world. Hailed for its scientific analysis and poetic grace when it was first published in 1952, the book remains a vital force today from one of the most important theorists of revolutionary struggle, colonialism, and racial difference in history.</p>

APA Reference	Resource Type	Keywords	Abstract
Foster, R. M. P., Moskowitz, M. and Javier, Art R. 1996. <i>Reaching across boundaries of culture and class: Widening the scope of psychotherapy</i> , Northvale, NJ: Jason Aronson.	Book	race, class	<p>In a world that is forever fragmenting into divisions of ethnicity and class, this groundbreaking book offers an approach to therapy that reaches across the boundaries that usually divide us. Reaffirming psychotherapy's roots in a progressive approach to social change, the contributors show how contemporary methods can be used to treat patients often previously thought unresponsive to psychodynamic therapy. Cultural values, countertransference guilt, immigration, bilingualism, and battered self-esteem in African-American patients are among the many topics discussed. Numerous examples guide the clinician to a better understanding of the role of culture in the therapeutic relationship.</p> <p>A Jason Aronson Book In a world that is forever fragmenting into divisions of ethnicity and class, this groundbreaking book offers an approach to therapy that reaches across the boundaries that usually divide us. Reaffirming psychotherapy's roots in a progressive approach to social change, the contributors show how contemporary methods can be used to treat patients often previously thought unresponsive to psychodynamic therapy. Cultural values, countertransference guilt, immigration, bilingualism, and battered self-esteem in African-American patients are among the many topics discussed. Numerous examples guide the clinician to a better understanding of the role of culture in the therapeutic relationship.</p>
Foster, R. P. (1998). The clinician's cultural countertransference: The psychodynamics of culturally competent practice. <i>Clinical Social Work Journal</i> , 26(3), 253-270.	Journal Article	race, culture	<p>The purpose of this paper is to define the presence of the clinician's cultural countertransference in the cross-cultural therapeutic dyad, and describe its impact on the delivery of culturally competent services. The recognition of the contributing role of the therapist's own subjectivity in psychodynamically oriented practice cannot be more vital than in the treatment of patients whose culture, race, or class markedly differ from that of the therapist. The cultural countertransference is viewed as a matrix of intersecting cognitive and affect-laden beliefs/experiences that exist within the therapist at varying levels of consciousness. Within this matrix lie: the clinician's American life value system; theoretical beliefs and practice orientation; subjective biases about ethnic groups; and subjective biases about their own ethnicity. The author proposes that these countertransference attitudes are often: disavowed by the clinician; exert a powerful influence on the course of treatment; and though unspoken, are frequently perceived by the client.</p>
Frosh, S. (2013). Psychoanalysis, colonialism, racism. <i>Journal of Theoretical and Philosophical Psychology</i> , 33(3), 141.	Journal Article	race, racism, colonialism	<p>Postcolonial theory has been ambivalent towards psychoanalysis, for good reasons. One of them is the general suspicion of psychological approaches, with their individualistic focus and general history of neglect of sociohistorical concerns. Additionally, there are specific elements of psychoanalysis' conceptual framework that draw upon, and advance, colonialist ideology. Freud's postulation of the "primitive" or "savage" mind, which still infects psychoanalytic thinking, is a prime example here. On the other hand, psychoanalysis' assertion that all human subjects are inhabited by such "primitivity" goes some way to trouble developmental assumptions. In addition, psychoanalysis offers a number of tools that provide leverage on postcolonial issues—most notably, the damage done by colonialist and racist thought. This article presents some of these arguments in greater detail and also examines two specific contributions to postcolonial psychology made by psychoanalysis. These contributions address the "colonizing gaze" and the "racist imaginary."</p>
Frosh, S., Phoenix, A., & Pattman, R. (2000). "But it's racism I really hate": Young masculinities, racism, and psychoanalysis. <i>Psychoanalytic Psychology</i> , 17(2), 225.	Journal Article	race, racism, masculinity	<p>This article addresses the issue of how discursive analyses revealing the way personal accounts of masculinities are constructed can be supplemented by theories providing plausible explanations of how individuals take up particular subject positions. It is suggested that psychoanalytic concepts are helpful in this regard. An analysis is presented of material from a participant in a study of emergent masculinities among boys in London schools. This material concerns the cross cutting of gendered and racialized identity positions. The use of psychoanalytic constructs enables the production of an account of this boy's narrative in which reasons for his adoption and defense of particular positions, despite their contradictory and conflictual character, can be proposed.</p>
Fulani, L. (2014). <i>The psychopathology of everyday racism and sexism</i> . Psychology Press.	Book	race, sexism, gender	<p>In this enlightening book, women of color eloquently and honestly articulate the impact of racism, sexism, and poverty on their personal lives and on the histories of their people. They express anger at the failure of traditional psychiatry and psychology—which tend to advocate assimilation, meaning the denial of one's cultural and historical identity—to understand the struggles and problems in their lives.</p> <p>The contributors to <i>The Psychopathology of Everyday Racism and Sexism</i>—who come from both inside and outside the psychological disciplines—examine newer therapies in which women are encouraged to identify and express emotional reactions to other people, racism, and abuse and to expose the humiliation they feel. These new therapeutic processes—representing a milestone in psychological theory and practice—help women of color develop their historical identity and reject socially-induced shame and degradation.</p> <p>The editor of this vital book is Lenora Fulani, a developmental psychologist and an active political leader. Dr. Fulani explores how a lack of power over one's life and deprivation of a sense of oneself as historical are commonly associated with psychological problems. The added stress of low social status, sexual exploitation, poverty, abuse, and drug and alcohol problems, result in an enormous sense of failure and incredible vulnerability to emotional stress. With passion and compassion, <i>The Psychopathology of Everyday Racism and Sexism</i> advocates an empowering sense of community based on the power of and love for the oppressed.</p>

APA Reference	Resource Type	Keywords	Abstract
Garner, L. H. (2003). Making connections: Developing racially and culturally sensitive psychoanalytic psychotherapy in NHS psychotherapy departments. <i>British Journal of Psychotherapy</i> , 19(4), 503-514.	Journal Article	race, culture	<p>This paper looks at some of the problems concerning access of black people to NHS Psychotherapy Departments. It examines some of the clinical issues that can arise in offering treatment to black patients, including racism. It argues that in addressing these issues improvements could be made to services, so that black people have a better and more equal chance (as compared to their white counterparts) of specialist psychotherapeutic help.</p> <p>The term 'black' is being used in a broad context to signify different from white and to include African-Caribbean, Asian and mixed race people. These issues are inevitably emotionally charged and difficult to write about without stirring up uncomfortable feelings in the reader. As Bion (1962) understood, thinking is an emotional experience and, in thinking about race and inequalities in psychotherapy services, minus K can come into force—it can feel easier not to know. A clinical example is used to illustrate awareness of racism as an internal reality and that working with these issues helped to prevent the premature departure of a black patient from therapy.</p>
Gaztambide, D. J. (2012). "A Psychotherapy for the People" Freud, Ferenczi, and Psychoanalytic Work with the Underprivileged. <i>Contemporary Psychoanalysis</i> , 48(2), 141-165.	Journal Article	race, culture, privilege	<p>The development of psychoanalytic technique can be traced in part to the dialogues between Sigmund Freud and Sándor Ferenczi, dialogues that took place in the context of psychoanalysis's encounter with poverty and destitution in the wake of World War I. These dialogues, which served as precursors to contemporary, especially Relational, psychoanalysis, also inspired Freud's call for greater psychoanalytic engagement with the poorest and most vulnerable. This inspired the early psychoanalysts to "sharpen in all directions the sense of social justice" by engaging in political activism, experimenting with clinical technique, and by promoting short-term, more affordable treatments. The relevance of this history for clinical work with diverse populations will be discussed, and aspects of contemporary psychoanalysis (countertransference, enactment, new relational experience) will be understood in light of Freud and Ferenczi's responsiveness to the underprivileged.</p>
Gaztambide, D. J. (2014). I'm not black, I'm not white, what am I? The illusion of the color line. <i>Psychoanalysis, Culture &amp; Society</i> , 19(1), 89-97.	Journal Article	race, black, blackness, African American, Whiteness, biracial	<p>Discussions of the racial "color line" in the United States are often framed in terms of "Black and White," addressing the historical subjugation and oppression of African-Americans, the dynamics of White privilege, and the relationship between the two. Although a necessary point of critical inquiry, what is at times lost in these conversations are the ways in which the color line functions as an illusion which reifies – and in fact codifies – an unconscious construction in which racial discussions have only two terms, Black and White. Black or Blackness, and White or Whiteness, refer to specific cultural, social, and identity performances which exclude other racialized experiences (for example, Latinos, Asians, South Asians, etc.) as well as those subjectivities which do not fit neatly into their presumed racial identifications (for example, African Americans who are "not Black enough"). Taking my own experience of Latino ethnic ambiguity as a source of data, I will argue that two perpendicular conversations need to be entertained. On the one hand a critical analysis of race and the influence of anti-Black racism and colorism is a necessary, but insufficient, source of emancipatory politics. What is needed in addition to this discourse is a discussion of ways of performing racial/ethnic identification that does not conform to established constructs of "Black and White." I theorize that a renewal of emancipatory energy can take place at the intersection of these two discourses.</p>
Gilman, S. L., & Thomas, J. M. (2016). <i>Are Racists Crazy?: How Prejudice, Racism, and Antisemitism Became Markers of Insanity</i> . NYU Press.	Book	race, racism, prejudice, antisemitism	<p>In 2012, an interdisciplinary team of scientists at the University of Oxford reported that - based on their clinical experiment - the beta-blocker drug, Propranolol, could reduce implicit racial bias among its users. Shortly after the experiment, an article in Time Magazine cited the study, posing the question: Is racism becoming a mental illness? In <i>Are Racists Crazy?</i> Sander Gilman and James Thomas trace the idea of race and racism as psychopathological categories, from mid-19th century Europe, to contemporary America, up to the aforementioned clinical experiment at the University of Oxford, and ask a slightly different question than that posed by Time: How did racism become a mental illness? Using historical, archival, and content analysis, the authors provide a rich account of how the 19th century 'Sciences of Man' - including anthropology, medicine, and biology - used race as a means of defining psychopathology and how assertions about race and madness became embedded within disciplines that deal with mental health and illness.</p> <p>An illuminating and riveting history of the discourse on racism, antisemitism, and psychopathology, <i>Are Racists Crazy?</i> connects past and present claims about race and racism, showing the dangerous implications of this specious line of thought for today.</p>
Goedert, M. (2016). <i>The African American Urban Male's Journey to Success: Psychoanalytic Perspectives on Race, Gender, and Social Class</i> . Rowman & Littlefield.	Book	race, gender, class, African American, intersectionality	<p>The African American Urban Male's Journey to Success: Psychoanalytic Perspectives on Race, Gender, and Social Class is an exploration of the interconnected nature of psychodynamics and social factors, especially in relation to experiences with success. Goedert uses a psychoanalytic lens to examine the roles of race, gender, and social class in the experiences of five professional African American men who transcended their origins in urban poverty. Through rich quotes and depictions, this book thematically explores the commonalities between each of their interpersonal and intrapsychic experiences, and provides implications for future research, policy, and practice. Recommended for scholars of psychology, sociology, social work, race studies, and gender studies.</p>
Goldberg, D., & Hodes, M. (1992). The poison of racism and the self-poisoning of adolescents. <i>Journal of Family Therapy</i> , 14(1), 51-67.	Journal Article	race, racism	<p>This paper describes the effect of racism on families when children reach adolescence. It is suggested that racism may contribute to distortions of the process by which adolescents, especially girls, negotiate increased autonomy. Racism may increase parental protectiveness, which is resisted by adolescent children. Sometimes this may lead to conflict culminating in a crisis in which the adolescent attempts suicide by overdosing. Symbolic aspects of racism, family and individual boundary maintenance and overdosing are discussed. Some implications for the therapy of families who have experienced racism are described.</p>

APA Reference	Resource Type	Keywords	Abstract
Gordic, B. S. (2014). Working with race and difference in cross-racial therapy dyads: an exploratory study of psychodynamic psychotherapists (Doctoral dissertation, Rutgers University-Graduate School of Applied and Professional Psychology).	Doctoral Dissertation	race, culture	Changing US population demographics and the rise in racial minorities serves as a mandate for innovation within traditional Western forms of psychotherapy. The need for culturally competent clinical practice that addresses issues of race in treatment is paramount. The following study explored white psychodynamic psychotherapists' experiences of working with race and difference in cross-racial therapy dyads. Eight licensed clinical psychologists who identified as white, psychodynamically-oriented, and had worked with at least one African-American client in the past five years were interviewed about their experiences working cross-racially. Four research questions were addressed: 1) How do white therapists come to understand and think about race in treatment? 2) How do they use race in client conceptualization? 3) How do they address the topic of race and difference when working cross-racially? 4) How do they work with race and difference in the therapy process? A qualitative study design was used and data were analyzed via grounded theory methodology to reveal major themes. Themes identified included: the limitations of race-related trainings; the importance of early experiences, self-exploration, and interactions with people of color to understanding race; the anxiety, shame, and humility of cross-racial work; the significance of race to client conceptualization; the importance of discussing race in deepening the work; the impact of power and privilege on therapy process; the difficulty of working with racialized defenses; and the ability of white therapists to evolve over time. Additional themes included organizational barriers to cross-racial work, and psychodynamic therapy as a treatment for all. The findings of this study suggest important implications for practitioners, organizations, and the field including: the need for more advanced trainings on racial competence and race in treatment; the need for white therapists to examine their own racism and be aware of dynamics of power and privilege in the therapy; the importance of examining systems-level barriers to racial competence; and the continued incorporation of racial and multicultural principles into traditional psychodynamic theory, research, and practice.
GRAYBOW, S., FADER, S., & EIGHMEY, J. (2015). Privatization and Psychoanalysis: The Impact of Neo-liberalism on Freud's Tool of Social Justice. <i>Journal of Psychohistory</i> , 42(4).	Journal Article	race, politics, culture	The paper outlines the historical links between psychoanalysis, social progressivism and the political Left. It then details the process by which those links were undone such that today psychoanalysis and mental health services in general are alienated from their radical roots. The paper posits this process of alienation is continued today via the neo-liberal phenomenon of privatization, which has profound implications for clients seeking mental health treatment especially those of minority status or who are economically oppressed. Today, access to effective mental health treatment is linked to one's economic status, and people of all class backgrounds seem less likely to receive mental health interventions that promote awareness of the oppressive political and economic forces they face. The paper includes two clinical vignettes illustrating the inequalities that are inherent to the privatized mental healthcare system. The paper calls for a return to the ideals and practices of the progressive psychoanalysis that defined the inter-war era of the last century.
Greene, B. (1997). Psychotherapy with African American women: Integrating feminist and psychodynamic models. <i>Smith College Studies in Social Work</i> , 67(3), 299-322.	Journal Article	race, feminism, gender, women, African American, Black women, intersectionality	African American women live and develop in the context of many diverse individual realities and societal circumstances that may challenge or facilitate their optimal development. These interrelated realities are but a few of those which serve as the crucible in which psychotherapy with African American women takes place. A discussion of the salient factors that must be considered in the culturally literate and competent delivery of psychological services to African American women constitutes the focus of this article. Particular attention is given to integrating psychodynamic and feminist therapy principles in ways that are sensitive to the complex historical, psychological and cultural realities of African American women in the US.
Greene, B. (2004). African American Lesbians and Other Culturally Diverse People in Psychodynamic Psychotherapies: Useful Paradigms or Oxymoron? <i>Journal of Lesbian Studies</i> , 8(1), 57-77.	Journal Article	race, gender, sexuality, intersectionality	The treatment of African American lesbians and other culturally diverse people in psychodynamic psychotherapies has been challenged as inappropriate. The Eurocentric, sexist, and heterocentric origins of these therapies have been viewed as intrinsically insensitive to the unique needs of diverse group members. Moreover, they have been viewed as pathologizing of nondominant cultural values and behaviors, while legitimizing the social pathologies of dominant groups. This discussion, however, argues that there is great diversity in the theories and practice of psychodynamic therapies, that they have undergone significant revisions since their origins in classical theory, and that there are minority and majority opinions within the "culture" of psychodynamic and psychoanalytic theory and practice. I also propose that the prevalence of dominant cultural identities among psychodynamic theoreticians and therapists is a significant factor in the practice of therapy and the development of theoretical paradigms. The usefulness of innovative psychodynamic paradigms in addressing some of the unique challenges associated with socially disadvantaged group membership is also explored.
Greene, B. 1997. Psychotherapy with African American women: Integrating Feminist and Psychodynamic models. <i>Smith College Studies in Social Work</i> , 67(3) June: 299-322.	Journal Article	race, African American, women, Black, intersectionality	African American women live and develop in the context of many diverse individual realities and societal circumstances that may challenge or facilitate their optimal development. These interrelated realities are but a few of those which serve as the crucible in which psychotherapy with African American women takes place. A discussion of the salient factors that must be considered in the culturally literate and competent delivery of psychological services to African American women constitutes the focus of this article. Particular attention is given to integrating psychodynamic and feminist therapy principles in ways that are sensitive to the complex historical, psychological and cultural realities of African American women in the United States.

APA Reference	Resource Type	Keywords	Abstract
Greene, B. 2000. "African American Lesbian and Bisexual women in Feminist-Psychodynamic psychotherapies: Surviving and thriving between a rock and a hard place.". In <i>Psychotherapy with African American women: Innovations in psychodynamic perspectives and practice</i> , Edited by: Jackson, L. C. and Greene, B. 82–125. New York: Guilford Press.	Book Chapter	race, African American, lesbian, sexuality, bisexual, gender, intersectionality, intersectional	This chapter focuses on the issues of race, gender, and sexual orientation in psychodynamic psychotherapy with African American lesbian and bisexual women. Neither the burgeoning literatures on psychotherapy with lesbian, gay, and bisexual (LGB) people, nor the developing field of multicultural psychotherapy has much to say specifically about many issues intrinsic to psychotherapy with African American lesbians. While the psychotherapy with women literature gives African American women marginally more attention than the LGB or multicultural psychotherapy literature, little is said about African American lesbians at all. In B. Greene and N. Boyd-Franklin (1996), the authors observed that African American women are barely a footnote in American psychology; in this chapter the author adds that African American lesbians are less than a footnote to the footnote. The author operates from the perspective that relational and feminist-psychodynamic psychotherapy theory and techniques can be useful in assisting African American lesbians and bisexual women in exploring their conscious and unconscious contributions to their dilemmas as well as the effects of societal disadvantages or challenges that compromise their optimal functioning.
Greene, B. and Boyd-Franklin, N. 1996. "African American lesbians: Issues in couples therapy.". In <i>Lesbians and gay men in couples &amp; families: A handbook for practitioners</i> , Edited by: Laird, J. and Green, R. J. 251–271. San Francisco, CA: Jossey-Bass.	Book Chapter	race, African American, couple, lesbian, gender, sexuality, Black, intersectionality, intersectional	This chapter covers issues related to interventions with Lesbian couples centered around the issue of race and intersectionality.
Hall, M. F. 2002. "Race, gender and transference in psychotherapy". In <i>Comprehensive handbook of psychotherapy (Vol. I): Psychodynamic/object relations</i> , Edited by: Kaslow, F. and Magnavita, J. J. 565–584. New York: John Wiley & Sons. (Ed. In Chief), (Volume Ed.)	Book Chapter	race, gender, transference, intersectionality	This chapter begins a discussion on how race and culture impact the therapeutic relationship in terms of transference and countertransference.
Hamer, F. M. (2002). Guards at the gate: Race, resistance, and psychic reality. <i>Journal of the American Psychoanalytic Association</i> , 50(4), 1219-1236.	Journal Article	race	Racial difference and similarity in the treatment relationship highlight the question of what is real and apparently psychological in the different racial experiences of patients and therapists. The relationship between racial material and resistance is discussed, as well as the constancy and fluidity of race as intrapsychic content and the distinction psychoanalysts draw between social and psychic reality. Race in the mind, it is argued, is determined by both internal and external factors, and both are important in the analysis of racial material in the transference.
Hamer, F. M. (2006). Racism as a transference state: Episodes of racial hostility in the psychoanalytic context. <i>The Psychoanalytic Quarterly</i> , 75(1), 197-214.	Journal Article	race, racism	Episodes of racial prejudice emerging in the context of a psychoanalytic therapy suggest that racism can be thought of as a regressed state of transference, characterized by polarized representations of self and other, categorical thinking, and the predominance of splitting and projection as defenses. The author suggests that activation of racial hostility in the clinical situation occurs as a result of events and processes not atypical in an analytic process. Though such states occurring outside of the analytic context are more likely made conscious in certain situations and in certain persons, the author suggests that racism can be more generally described as an ever-potential state of mind for most people living in racialized contexts.
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	race, people of color	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.
Hardy, Kenneth. (2008). The Psychological Residuals of Slavery. [Video File]. Retrieved from <a href="http://www.therapy.net/libproxy.adelphi.edu:2048/stream/adelphi/video?vid=032">http://www.therapy.net.libproxy.adelphi.edu:2048/stream/adelphi/video?vid=032</a>	Educational Video	race, slavery	A video by Kenneth Hardy on the impact of therapy.
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	race, culture, 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.
Hassinger, J. A. (2014). Twenty-first-century living color: Racialized enactment in psychoanalysis. <i>Psychoanalysis, Culture &amp; Society</i> , 19(4), 337-359.	Journal Article	race	With wrecking effects on personality, relational competencies, and citizenship, racism is ubiquitous. No one, victim or perpetrator, escapes significant contortions of self and function. In this essay, I will explore racializing processes in psychoanalytic enactments and the ways in which transgenerational traumatic histories and contorted views of self/other, shame, and relational rupture emerge and shift in each participant.
Hill, S. (2006). On holding likeness and difference. <i>Psychoanalytic Perspectives</i> , 3(2), 49-54.	Journal Article	race, difference	It probably goes without saying that talking about difference raises powerful feelings; it may feel exciting and enlivening to one person; distancing, threatening, or futile to another. The stakes may feel very high to one participant while the other may feel she has little to lose. This may be accentuated especially when asymmetrical power dynamics are at play, due either to the hierarchy present in a relationship like the supervisory one or to different positions of societal privilege. Because of this delicate arrangement, it is crucial to tune in to the interactive process and experience while engaged in a dialogue about difference. I believe that listening to this level of process is, in fact, as important as hearing the spoken words. Am I feeling relaxed, frightened, connected? How attuned and curious am I feeling about my partner in dialogue?

APA Reference	Resource Type	Keywords	Abstract
Hinshaw, A. B. (2017). <i>Pale Narcissus: The Role of Primitive Narcissism in the Relationship between White Privilege Attitudes and Modern Racism</i> (Doctoral dissertation, University of Missouri-Kansas City).	Doctoral Dissertation	race, Whiteness, white, privilege	White racial identity and White privilege attitudes and their connection to racism and prejudiced behaviors have been studied extensively in the current literature. However, few empirical studies have explored the psychodynamics underlying Whiteness, specifically those psychodynamics pertaining to narcissistic process, and the one study that has investigated this area used outdated measures. A comparison of the theoretical literature in psychoanalysis and White racial identity development suggests that a narcissistic dynamic characterizes White identity development, White privilege attitudes, and racism. Put simply, a synthesis of the literature postulates that White persons with less developed White identities cannot integrate the perspective of non-White individuals because their own White identities cannot tolerate the difference and associated emotional stress of this interaction, a dynamic that is fundamentally narcissistic in the psychoanalytic sense. This study utilized contemporary measurements of narcissism in a quantitative descriptive design (i.e., an electronic survey) to examine how primitive narcissism, as opposed to mature narcissism, relates to White privilege attitudes and modern racism, as well as the degree to which primitive narcissism explains the relationship between these variables. Although I hypothesized that higher levels of primitive narcissism would be related to and account for less developed White privilege attitudes and greater modern racism, the results of this study did not support this position. Rather, primitive narcissism was positively related to some facets of White privilege attitudes (i.e., willingness to confront White privilege and anticipated costs of confronting White privilege). Also, no relationship was found between primitive narcissism and modern racism. Examination of the results suggested that primitive narcissism may not be fundamental to White privilege attitudes and racism but simply influential, such that increased levels of primitive narcissism may moderate how people relate to their White identity, though not wholly define it. Practical applications of these findings for consultation and psychotherapy are outlined. The most notable limitation of the study was inadequate construction explication, leading to selection of instruments that may be reflective of White identity development but that do not directly measure it.
Hoard, D. C., & Hoard, D. C. (Writers). (n.d.). <i>Struggle for Identity: Issues in Transracial Adoption and A Conversation 10 Years Later</i> [Video file]. Retrieved July 23, 2018, from <a href="http://www.psychotherapy.net.libproxy.adelphi.edu:2048/video/social-work-transracial-adoption">http://www.psychotherapy.net.libproxy.adelphi.edu:2048/video/social-work-transracial-adoption</a>	Educational Video	race, identity, transracial adoption, adoption	A psychotherapy video with a trans patient.
Holmes, D.E. (2006) The Wrecking Effects of Race and Social Class on Self and Success. <i>Psychoanalytic Quarterly</i> , 75 (1): 215-235.	Journal Article	race, social class, success neurosis	The literature on success neurosis has expanded in recent years to include a consideration of preoedipal as well as oedipal factors. Typically, success neurosis is considered to be a symptomatic result of complex intrapsychic phenomena, whether they be at the oedipal and/or preoedipal level. Having previously considered that success neurosis can also be determined by internalized representations of "real" factors, such as racism and poverty (Holmes, in press, b) the author here considers how these factors become primary intrapsychic building blocks of success neurosis through their negative impact on the components of success in the self and the ego.
Holmes, D. E. (1999). Race and countertransference: Two "blind spots" in psychoanalytic perception. <i>Journal of Applied Psychoanalytic Studies</i> , 1(4), 319-332.	Journal Article	race, countertransference	In this paper I propose an approach for the evocative use and resolution of racial and countertransference manifestations in the treatment situation. When addressed with the interest they warrant, these phenomena can become powerful tools for the advancement of the treatment, rather than "blind spots." The therapist's own treatment is offered as the most likely means through which the evocative and pernicious effects of race and countertransference can be mastered. A case example with a Black analyst and a 31-yr-old White female client illustrates the approach.
Hook, D. (2008). Postcolonial psychoanalysis. <i>Theory &amp; psychology</i> , 18(2), 269-283.	Journal Article	race, colonialism	J.M. Coetzee's undervalued paper 'The Mind of Apartheid' provides a novel means of identifying the preoccupations of a 'postcolonial psychoanalysis'. Such an approach to critique offers a tentative psychical-political diagnostics which pertains not only to the affective and discursive dynamics of the colonial sphere as a whole, but also to the subject-/desire-positioning enforced by the pathological colonial relation. Not reducible to the level of textual reading practices, this style of critique makes reference to a series of psychoanalytic concepts (anxiety, fantasy, ambivalence, disavowal) which are never merely figurative and which remain necessarily related to the frame of individual psychical functioning. Ultimately a postcolonial psychoanalysis offers a political analytics of desire that proves useful in engaging both the contents (racial/sexual fantasy) and the dynamics (affective economies, relational subject-positioning) of the psychic life of colonial power. It allows us to identify potential subversions (slippages of colonial authority and identity, the 'return effect' of colonial desire) and to bring into focus those process elements (metaphoric condensation, metonymic displacement) that spread and sustain racist ideology and thereby much of the underlying rationality of (post)colonial power.
Maxie, A. C., Arnold, D. H., & Stephenson, M. (2006). Do therapists address ethnic and racial differences in cross-cultural psychotherapy?. <i>Psychotherapy: Theory, Research, Practice, Training</i> , 43(1), 85.	Journal Article	race, culture, cross-cultural therapy, difference	Ethnic and racial differences between client and therapist affect therapy processes and outcomes, but little is known about the extent to which therapists have dialogues about their differences in therapy. A survey on this topic was completed by 689 APA-licensed psychologists with experience conducting cross-cultural therapy. Most psychologists reported having such discussions, but with less than half of their cross-ethnic/racial clients. Therapists and clients were equally likely to initiate discussions. Reasons for discussing differences varied greatly. Therapists consistently described themselves as comfortable with and skilled at these discussions, and reported that discussions facilitated therapy. Therapists who were female, older, nonminority, less experienced with diverse clients, and viewed training as an important factor were more likely to have discussions about differences. Results point to the need to better understand if, when, and how ethnic and racial differences should be addressed in therapy.

APA Reference	Resource Type	Keywords	Abstract
Jackson, L. 2000. "The new multiculturalism and psychodynamic theory". In <i>Psychotherapy with African American women: Innovations in psychodynamic perspectives and practice</i> , Edited by: Jackson, L. C. and Greene, B. 1–14. New York: Guilford Press.	Book Chapter	race, multiculturalism, African American, Black, women, intersectionality, intersectional	This book chapter discusses how psychodynamic therapy can incorporate culture into psychodynamic therapy.
Jackson, L. C. and Greene, B., eds. 2000. <i>Psychotherapy with African American women: Innovations in psychodynamic perspectives and practice</i> , New York: Guilford Press.	Book	race, African American, Black, women, intersectionality, intersectional	This book explores doing psychodynamic therapy with African American women. The authors hope that the readers will develop a broader understanding of what is both useful and problematic when applying psychodynamic theories to African American female clients. The aim of the book is to help mental health professionals identify the differences among intrapsychic, cultural variables, and social constructions, so as to better understand how these interacting variables affect the coping and functioning of African American women.
Jacobs, L. M. (2014). Learning to love white shame and guilt: Skills for working as a white therapist in a racially divided country. <i>International Journal of Psychoanalytic Self Psychology</i> , 9(4), 297-312.	Journal Article	race, white, whiteness	This article addresses the issues of white-centeredness and racialization that are inherent in contemporary American society and culture. The aim is to develop a conceptual framework by which dominant culture therapists and analysts might sensitize themselves to the implications of their dominance in the therapeutic process. While racialization is my fulcrum, the ideas I present could as easily be applied to heterosexism and to any situation in which a so-called normative standard regarding experience and behavior reigns. The article addresses the major difficulty in recognizing white-centeredness and challenges the common wisdom that white shame and white guilt need to be removed as barriers to the progress toward racial justice. The author addresses inherent power imbalances in the therapeutic setting and offers ideas for managing white guilt and shame productively.
Javier, R. A. (1990). The suitability of insight-oriented therapy for the Hispanic poor. <i>The American Journal of Psychoanalysis</i> , 50 (4), 305-318.	Journal Article	race, Hispanic, Latino, Latinx, culture, ethnicity	Reviews the possible sources of assumptions (e.g., R. Ruiz, 1981) that insight-oriented therapy is uneconomical and irrelevant in the context of the Hispanic life. The paper also advances the proposition that it is possible to apply psychoanalytic principles in treating disadvantaged Hispanic individuals in the context of their socioeconomic, sociopolitical, and cultural realities. Clinical data from a 24-yr-old male Spanish patient illustrate the extent to which these factors may influence the nature of the therapeutic process.
Kafka, B. (2015). "To Materialize Their Every Wish": Race, Class, and Psychoanalysis in White, Ralph, and Aron. <i>Psychoanalytic Dialogues</i> , 25(2), 194-200.	Journal Article	race, class	Beginning with an anecdote from the authors own analysis, this paper explores the phantoms (musical, cultural, and historical) that are conjured up by psychoanalysis. In so doing, it extends the authors reflections, published in the third 2011 issue of this journal, on the relationship between psychoanalysis and historical materialism.
Kearley, P. (2001). <i>The Melancholy of Race: Psychoanalysis, Assimilation, and Hidden Grief</i> . Oxford University Press.	Book	race, assimilation	In this groundbreaking, interdisciplinary study Anne Anlin Cheng argues that we have to understand racial grief not only as the result of racism but also as a foundation for racial identity. The <i>Melancholy of Race</i> proposes that racial identification is itself already a melancholic act—a social category that is imaginatively supported through a dynamic of loss and compensation, by which the racial other is at once rejected and retained. Using psychoanalytic theories on mourning and melancholia as inroads into her subject, Cheng offers a closely observed and carefully reasoned account of the minority experience as expressed in works of art by, and about, Asian-Americans and African-Americans. She argues that the racial minority and dominant American culture both suffer from racial melancholia and that this insight is crucial to a productive reimagining of progressive politics. Her discussion ranges from "Flower Drum Song" to "M. Butterfly," Brown v. Board of Education to Anna Deavere Smith's "Twilight," and <i>Invisible Man</i> to <i>The Woman Warrior</i> , in the process demonstrating that racial melancholia permeates our fantasies of citizenship, assimilation, and social health. Her investigations reveal the common interests that social, legal, and literary histories of race have always shared with psychoanalysis, and situates Asian-American and African-American identities in relation to one another within the larger process of American racialization. A provocative look at a timely subject, this study is essential reading for anyone interested in race studies, critical theory, or psychoanalysis.
Keizer, A. R. (2010). African American literature and psychoanalysis (pp. 410-20). In <i>A Companion to African American Literature</i> Malden: Wiley-Blackwell.	Book Chapter	race, African American, Black	Through a series of essays that explore the forms, themes, genres, historical contexts, major authors, and latest critical approaches, <i>A Companion to African American Literature</i> presents a comprehensive chronological overview of African American literature from the eighteenth century to the modern day. Examines African American literature from its earliest origins, through the rise of antislavery literature in the decades leading into the Civil War, to the modern development of contemporary African American cultural media, literary aesthetics, and political ideologies. Addresses the latest critical and scholarly approaches to African American literature. Features essays by leading established literary scholars as well as newer voices.

APA Reference	Resource Type	Keywords	Abstract
Knight, Z. G. (2013). Black client, white therapist: Working with race in psychoanalytic psychotherapy in South Africa. <i>The International Journal of Psychoanalysis</i> , 94(1), 17-31.	Journal Article	race, African American, Black, South Africa, culture, white therapist, black client	In post-apartheid South Africa we speak about race extensively. It permeates our workplace, weaves a thread through the fabric of our professional and personal lives, as well as our private conversations and public interactions with others. From within psychoanalytic theory, the thread weaves through the unknown content of our racialized unconscious. When there is a focus on race in the South African psychoanalytic context it largely takes the form of the struggle to articulate the complexities of working with difference, as Swartz notes, or the struggle to map out issues of race. Such struggles are not localized in South Africa, but strongly reflect a much broader struggle within the global psychoanalytic community, as mirrored in the expanding focus on race. Although the consulting rooms seem far removed from the ongoing political tensions that have recently emerged in South Africa, psychoanalytic psychotherapy remains a space of meaningful engagement with the other, and where the therapeutic dyad is one of racial difference it permits an encounter with our racialized unconscious. This article seeks to document the experience of my black client and my white response to her racial pain and struggle; in doing so, I describe the racial 'contact' between us and within us that triggers a racialized transference and countertransference dynamic, which contains the space for racial healing for both of us.
Koenigsberg, R. A. (1977). <i>The psychoanalysis of racism, revolution, and nationalism</i> . Library of Social Sciences.	Book	race, racism, nationalism, culture	Koenigsberg examines the idea of the nation as a sacred object saturating our day-to-day reality. Through analysis of the writings of Hitler, Lenin, Sri Aurobindo and others, Koenigsberg articulates core fantasies underlying the ideology of nationalism. What racists and revolutionaries have in common is belief that a particular class of people constitutes a "disease" within the body politic—that must be "removed" if the nation is to survive.
Lane, C. (1997). The psychoanalysis of race: An introduction. <i>Discourse</i> , 19(2), 3-20.	Journal Article	race	A conversation about race in psychoanalysis.
Layton, L., Hollander, N. C., & Gutwill, S. (Eds.). (2006). <i>Psychoanalysis, class and politics: Encounters in the clinical setting</i> . Routledge.	Journal Article	race, class, politics	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 on individual experience. 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 order to help their patients understand and more effectively deal with the anxiety, fear, insecurity and anger caused by the complex relations of class and power that affect their lives. This examination of the psychodynamics of terror and aggression and the unconscious defenses employed to deny reality offers powerful insights into the microscopic unconscious ways that ideology is enacted and lived. 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 and public intellectual discourse.
Leary, K. (1997). Race in psychoanalytic space. <i>Gender and Psychoanalysis</i> , 2(2), 157-172.	Journal Article	race, gender	The aim of this paper is to expand the psychoanalytic critique of gender and gender identity to considerations of race and racial identity. I will argue that effective conceptualizations of race exist within a conceptual tension similar to that newly established around the category of gender in psychoanalytic gender theory (Dimen, 1991). Instead of focusing on the contents of gendered experience, these theorists understand gender to reflect a set of negotiations and relations. Many analytic theorists and clinicians unwittingly tend to gravitate to the kind of either-or thinking about race formerly associated with gender theory. This occurs when race is discussed in terms of its material reality alone or, conversely, when race is treated as referencing only social constructions. In my view, such thinking falsely simplifies the complexities of understanding the intrapsychic and interpersonal milieu in which race is complexly situated. For the theorist and the clinician, the more difficult position is to locate race within the tension between these poles. The paper will also discuss the difficulty of sustaining such a dialectic in the therapeutic process through the use of a clinical illustration.
Leary, K. (2000). Racial enactments in dynamic treatment. <i>Psychoanalytic Dialogues</i> , 10(4), 639-653.	Journal Article	race	The aim of this paper is to discuss racial enactments for what they might contribute to our understanding of the intersubjectivity of race and racial experience. "Racial enactments" designate interactive sequences embodying the actualization in the clinical situation of cultural attitudes toward race and racial difference. The author presents examples of racial enactments in several social contexts, as well as in an extended clinical vignette. The clinical vignette features a 50-yr-old African American female client and an African American female analyst. The author considers racial enactments in the light of contemporary psychoanalytic theory and suggests that collaborative methods facilitate the effective analysis of racial material.
Leary, K. 1995. Interpreting in the dark: Race and ethnicity in psychoanalytic psychotherapy. <i>Psychoanalytic Quarterly</i> , 12: 127-140.	Journal Article	race, ethnicity	Discusses the impact of race and ethnicity on the psychotherapeutic process of 3 patients in psychoanalytic psychotherapy with an African-American therapist. Race and ethnicity remain topics that engender anxiety in social and clinical discourse. Psychoanalytic literature on race has been hampered by incomplete conceptualizations and overgeneralizations that often limit its clinical utility. Clinical examples are used to explore the way in which attention directed at racial issues provides a framework for the treatment alliance and illuminates key transferences and resistances. Discussion of racial issues is most fruitful when racial themes are situated in bodily and social contexts and when the meaning that race has in the therapy dyad is negotiated by patient and therapist, apart from idealized or socially correct conceptualizations from outside of the treatment situation.

APA Reference	Resource Type	Keywords	Abstract
Leary, K. 1997. Race, self-disclosure and "forbidden talk": Race and ethnicity in contemporary clinical practice. <i>Psychoanalytic Quarterly</i> , 66: 163–189.	Journal Article	race, ethnicity, self-disclosure	Discusses the intersubjectivity of race and racial difference. The author presents clinical material from an interracial treatment of a 30-yr-old White woman in which disclosures about race played an important role in deepening the clinical process. The resulting interactions permitted the patient to admit more of herself into the treatment space. The author suggests that contemporary psychoanalytic formulations and multicultural perspectives from outside of psychoanalysis can together create more meaningful conceptualizations which take into account the lived realities of race and the ways in which these may be shaped by individual psychology.
Leary, K. 2000. Racial enactments in dynamic treatment. <i>Psychoanalytic Dialogues: A Journal of Relational Perspectives</i> , 10(4): 639–653.	Journal Article	race	The aim of this paper is to discuss racial enactments for what they might contribute to our understanding of the intersubjectivity of race and racial experience. "Racial enactments" designate interactive sequences embodying the actualization in the clinical situation of cultural attitudes toward race and racial difference. I present examples of racial enactments in several social contexts, as well as in an extended clinical vignette. I consider racial enactments in the light of contemporary psychoanalytic theory and suggest that collaborative methods facilitate the effective analysis of racial material.
Lee, E. (2014). A Therapist's Self Disclosure and Its Impact on the Therapy Process in Cross-Cultural Encounters: Disclosure of Personal Self, Professional Self, and/or Cultural Self?. <i>Families in Society: The Journal of Contemporary Social Services</i> , 95(1), 15-23.	Journal Article	race, self-disclosure, culture, identity	Although controversial, a therapist's self-disclosure has been increasingly considered to have a positive effect in therapy. However, there has been little discussion around disclosing therapists' culturally embedded values and their impact on assessing, assimilating, and changing culturally diverse clients. Due to the implicit nature of culture within the self, it is challenging for social workers to bracket a powerful cultural influence in their practice. Using critical theories of language and discourse, this article analyzes two case examples from recorded therapy sessions between White therapists and clients of color to illustrate how therapists disclose their personal, professional, or cultural self in assessing clients' presenting issues and selecting interventions. The case examples suggest that self-disclosure can involve problematic therapy interactions based on cultural assumptions.
Levine-Rasky, C. (2016). <i>Whiteness fractured</i> . Routledge.	Book	race, White, Whiteness	Whiteness Fractured examines the many ways in which whiteness is conceptualized today and how it is understood to operate and to effect social relationships. Exploring the intersections between whiteness, social class, ethnicity and psychosocial phenomena, this book is framed by the question of how whiteness works and what it does. With attention to central concepts and the history of whiteness, it explains the four ways in which whiteness works. In its examination of the outward and inward fractures of whiteness, the book sheds light on both its connections with social class and ethnicity and with the 'epistemology of ignorance' and the psychoanalytic. Representing the long career of whiteness on the one hand and investigating its expansion into new areas on the other, Whiteness Fractured reflects the growing maturity of critical whiteness studies. It undertakes a critical analysis of approaches to whiteness and proposes new directions for future action and enquiry. As such, it will appeal to scholars across the social sciences with interests in race and ethnicity, intersectionality, colonialism and post-colonialism, and cultural studies.
Levy-Warren, M.H. (1996/2004) "Mature Ethno-cultural Identity: Leaving Home, Belonging, and Finding a Place" in <i>The Adolescent Journey</i> . Northvale, N.J.: Jason Aronson/Rowman & Littlefield, pp.131-149.	Book Chapter	race, developmental perspective	Review of book: "Drawing on both her extensive knowledge of psychoanalytic developmental theory and her intensive clinical experience with adolescents, Dr. Levy-Warren has produced a wonderful book—clear and cohesive, sensible and sensitive to the developmental, emotional,
Littlewood, R. (1988). Towards An Inter-Cultural Therapy. <i>Journal of Social Work Practice</i> , 3(3), 8-19.	Journal Article	race, culture	This paper provides a perspective from medical anthropology on the context within which psychotherapy takes place, as well as addressing key professional issues within the clinical field.
Littlewood, R. (1993). Ideology, camouflage or contingency? Racism in British psychiatry. <i>Transcultural Psychiatric Research Review</i> , 30(3), 243-290.	Journal Article	race, identity, culture, racism, British, England	Examines whether psychiatry may be said to constitute a racist ideology, referring particularly to the development of British transcultural psychiatry. Topics reviewed include the theoretical assumptions of psychiatry, the role of psychiatric theory in colonialism, racist aspects of psychiatry in South Africa and of epidemiology in Britain, and the politics of transcultural psychiatry.
Lowe, F. (2018). Racism as a borderline issue: The avoidance and marginalization of race in psychotherapy. In <i>Difference</i> (pp. 43-60). Routledge.	Book Chapter	race, racism	"Nations and peoples are largely the stories they feed themselves. If they tell themselves stories that are lies, they will suffer the future consequences of those lies. If they tell themselves stories that face their own truths, they will free their histories for future flowerings."
Lowe, F. (Ed.). (2013). <i>Thinking space: Promoting thinking about race, culture and diversity in psychotherapy and beyond</i> . Karnac Books.	Book	race, culture, diversity	Thinking Space was set up to develop the capacity of staff and trainees at the Tavistock Clinic to think about racism, and other forms of hatred toward difference in ourselves and others. Drawing on Bion's (1962) distinction between 'knowing' and 'knowing about', the latter of which can be a defence against knowing a subject in a deeper and emotionally real way, Thinking Space sought to promote curiosity, exploration and learning about difference, by paying as much attention as to how we learn (process) as to what we learn (content).  This book is a celebration of ten years of Thinking Space at the Tavistock Clinic and a way of sharing the thinking, experience and learning gained over these years. 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.
Massey, D. (2003). The American dilemma revisited: Psychoanalysis, social policy, and the socio-cultural meaning of race. <i>Black Renaissance</i> , 5(1), 51.	Book	race, African Am	Fifty years after the publication of An American Dilemma, Gunnar Myrdal's epochal study of racism and black disadvantage, An American Dilemma Revisited again confronts the pivotal issue of race in American society and explores how the status of African Americans has changed over the past half century. African Americans have made critical strides since Myrdal's time. Yet despite significant advances, strong economic and social barriers persist, and in many ways the plight of African Americans remains as acute now as it was then. Using Myrdal as a benchmark, each essay analyzes historical developments, examines current conditions, and investigates strategies for positive change within the core arenas of modern society—political, economic, educational, and judicial.

APA Reference	Resource Type	Keywords	Abstract
Mattei, L. 1996. "Coloring development: Race and culture in psychodynamic theories." In <i>Inside out and outside in: Psychodynamic clinical theory and practice in contemporary multicultural contexts</i> , Edited by: Berzoff, J., Flanagan, L. M. and Hertz, P. 221–245. Northvale, NJ: Jason Aronson.	Book Chapter	race, culture	The third edition of <i>Inside Out and Outside In</i> further explores the bio-psycho-social domains of clinical theory and practice in work with clients in multicultural settings. Key updates include two new chapters—one addressing relational and intersubjective theories, and another on cognitive behavioral theory and practice. The book maintains its respectful tone and empathetic voice while including new material on affective disorders; linking trauma theory with attachment; psychodynamic theory as it intersects with race and gender; and attending to client systems, including couples.
Maxie, A. C., Arnold, D. H., & Stephenson, M. (2006). Do therapists address ethnic and racial differences in cross-cultural psychotherapy? <i>Psychotherapy: Theory, Research, Practice, Training</i> , 43(1), 85-98.	Journal Article	race, ethnicity, cross-cultural therapy	Ethnic and racial differences between client and therapist affect therapy processes and outcomes, but little is known about the extent to which therapists have dialogues about their differences in therapy. A survey on this topic was completed by 689 APA-licensed psychologists with experience conducting cross-cultural therapy. Most psychologists reported having such discussions, but with less than half of their cross-ethnic/racial clients. Therapists and clients were equally likely to initiate discussions. Reasons for discussing differences varied greatly. Therapists consistently described themselves as comfortable with and skilled at these discussions, and reported that discussions facilitated therapy. Therapists who were female, older, nonminority, less experienced with diverse clients, and viewed training as an important factor were more likely to have discussions about differences. Results point to the need to better understand if, when, and how ethnic and racial differences should be addressed in therapy.
McNair, L. D. 1992. African American women in therapy: An Afrocentric and feminist synthesis. <i>Women &amp; Therapy</i> , 12(1/2): 5–19.	Journal Article	race, African American, women, intersection, intersectionality, gender	Proposes a framework for therapy with African-American women, which draws from both Afrocentric and feminist perspectives. Examples of cultural issues that are likely to emerge in therapy and to be the potential source of misinterpretation and inappropriate clinical judgments are considered within the context of this integrated model.
Méndez, T. (2015). "My sister tried to kill me": Enactment and foreclosure in a mixed-race dyad. <i>Psychodynamic psychiatry</i> , 43(2), 229-241.	Journal Article	race, difference	How is treatment complicated when both patient and therapist bring into the room multiracial identities that stand in contrast to their visible race or ethnicity? Using relational psychoanalysis's concepts of dissociation, enactment, and relational trauma, this article examines the way multiple racial realities, beyond the more familiar black/white binary, can coexist in the consulting room. The implications and potential pitfalls of a cross-cultural dyad, in which each participant carries a mixed-race identity, are considered through a clinical vignette.
Miles, C. G. (2012). Racial difference in therapy. <i>Psychoanalytic Inquiry</i> , 32(2), 205-220.	Journal Article	race, difference	The culture of lower-class and underclass African Americans is distinctly different from that of the professionals who treat them in analysis, whether they are Black, White, or of some other race. Children are often raised by mothers who are very young, without the involvement of the father, and are often exposed to violence and trauma. Ego development may therefore be poor, leading to depression and intellectual limitations. Therapists must carefully examine their own preconceptions about people from other races and be prepared for racialized transference and countertransference. They must also be sensitive to the possibility that a child may have had important parental figures other than his or her biological mother, and probe for these in composing the patient's history.
Mintchev, N. (2018). Object-relations and cultural narratives in the analysis of racism: Theorizing subjectivity after Klein and Lacan. <i>Psychoanalytic Dialogues</i> , 28(2), 234-249.	Journal Article	race, culture	This paper discusses two approaches to racism in the psychoanalytic literature—one based on Kleinian object-relations, and another based on Lacan's theory of language as central to subjectivity. It is argued that the Kleinian method relies on drawing parallels between object-relations at the psychological level and social relations in the external world, and this limits its understanding to a narrow catalogue of psychoanalytic concepts. A Lacanian/post-Lacanian approach begins from the structure of cultural narratives and is more sensitive to social variations. Using examples from anthropology, it is argued that both theories are crucial for a robust analysis of racism.
Moncayo, R. 1998. Cultural diversity and the cultural epistemological structure of psychoanalysis: Implications for psychotherapy with Latinos and other minorities. <i>Psychoanalytic Psychology</i> , 15(2): 262–286.	Journal Article	race, culture	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.

APA Reference	Resource Type	Keywords	Abstract
Moodley, R., & Palmer, S. (Eds.). (2014). <i>Race, culture and psychotherapy: Critical perspectives in multicultural practice</i> . Routledge.	Book	race, culture	<p>What is multicultural psychotherapy?</p> <p>How do we integrate issues of gender, class and sexual orientation in multicultural psychotherapy?</p> <p>Race, Culture and Psychotherapy provides a thorough critical examination of contemporary multiculturalism and culturalism, including discussion of the full range of issues, debates and controversies that are emerging in the field of multicultural psychotherapy.</p> <p>Beginning with a general critique of race, culture and ethnicity, the book explores issues such as the notion of interiority and exteriority in psychotherapy, racism in the clinical room, race and countertransference conflicts, spirituality and traditional healing issues. Contributors from the United States, Britain and Canada draw on their professional experience to provide comprehensive and balanced coverage of the following subjects:</p> <p>critical perspectives in race and culture in psychotherapy governing race in the transference racism, ethnicity and countertransference intersecting gender, race, class and sexual orientation spirituality, cultural healing and psychotherapy future directions</p> <p>Race, Culture and Psychotherapy will be of interest not only to practicing psychotherapists, but also to students and researchers in the field of mental health and anyone interested in gaining a better understanding of psychotherapy in a multicultural society.</p>
Morgan, H. (2012). Internal Racism: A Psychoanalytic Approach to Race and Difference by Davids, M. Fakhry. <i>Journal of Analytical Psychology</i> , 57(4), 540-542.	Book	race, difference, racism	<p>Racism's external forms, from racial assault to petty discrimination, are readily recognized. However, its internal dimensions are easily overlooked: how can we understand what happens in the mind of those engaged in or experiencing racism?</p> <p>This book explores the inner relationship between the self and the socially stereotyped – 'racial' – other, providing a clinically derived model of how racist dynamics play out in the mind. Presenting an original theory of the psychology of racism, it:</p> <ul style="list-style-type: none"> <li>--Reviews and analyses the existing literature on racism and psychoanalysis, including an extensive study of Frantz Fanon's psychological model;</li> <li>--Presents new, in-depth clinical observations of racist interchanges in the consulting room and group settings, and new perspectives on such interchanges in the outside world;</li> <li>--Theorizes the way in which the race/class divide is internalized and operates, and considers the relationship between individual and institutional racism;</li> <li>--Illustrates how racism can be addressed in group and individual settings.</li> </ul> <p>Arguing that we cannot work with problems of racism without understanding the inner processes that underpin it, this book is an indispensable tool for trainee and experienced psychoanalysts, psychotherapists and counselors. Its formulations are directly relevant to professionals and academics working across the boundaries of race in health, medical and social service settings.</p>
Morgan, H. (2018). Between fear and blindness: the white therapist and the black patient. In <i>Thinking Space</i> (pp. 56-74). Routledge.	Book Chapter	race, white, whiteness, black, different, white therapist, black client	<p>This chapter is an attempt by a white psychotherapist to consider issues of racism and how they might impact on the work in the consulting room. There are two main features of this first statement that I want to emphasize by way of introduction. The first is that I intend to explore questions of difference in colour, and not issues of culture. This is not because I believe that matters of cultural differences in the consulting room are not interesting, or that culture and race are not often conflated, but, rather, that there is something so visible, so apparent, and yet so empty about colour that to include a discussion of culture can muddle the debate and take us away from facing some difficult and painful issues. A black patient may come from a culture more similar to my own than a white patient, yet it is the fact of our colours that can provoke primitive internal responses that are hard to acknowledge and face.</p>
Nagai, C. (2009). Ethno-Cultural and Linguistic Transference and Countertransference: From <i>Asian Perspectives</i> . <i>American journal of psychotherapy</i> , 63(1).	Journal Article	race, ethnicity, ulture, transference, countertransfer ence	<p>The multicultural counseling movement emerged in response to a diversified society and an increasing need to bring the awareness of culture into clinical practice. Using postmodern theories, shifting from "discovering insights," which suggests an objective knowing, to "identifying meanings," which posits being aware of multiple subjective realities, this article delineates clinical examples of how ethno-cultural and linguistic transference and countertransference are manifested and either are neglected or used in the clinical practice from the perspectives of traditional Asian cultures.</p>

APA Reference	Resource Type	Keywords	Abstract
<p>Nair, S. (2008). <i>Psychologists and race: Exploring the identities of South African trainee clinical psychologists with reference to working in multiracial contexts</i> (Doctoral dissertation, Stellenbosch: University of Stellenbosch).</p>	<p>Doctoral Dissertation</p>	<p>race, South African, multiracial</p>	<p>The question of how to address diversity in the professional training of clinical psychologists is of concern in South Africa and elsewhere. This concern is particularly salient in contemporary South Africa, where much of the sociopolitical discourse centres on issues of race, transformation, relevance and redress. This research is in line with current debates, and set out to explore the self articulated racial identities as well as the impact of those identities on the work of trainees in the second year of their clinical psychology masters degree, at three universities in the Western Cape province of South Africa. Trainees' perceptions of the role of the universities in facilitating the working through of challenges identified in trainees' racial identities and in facilitating multiracial competencies, were also explored in this study. Individual interviews were conducted with nineteen trainee psychologists. A minimally structured questionnaire was used in this qualitative inquiry. The theoretical framework underpinning the methodology used in this thesis endeavour, with a critical lens as background, is primarily supported by the "interpretive" or "hermeneutic" approach to psychological theory. Critical theory offered further support to understanding some of the complex issues in working with racialised discourses. Whilst all trainees identified themselves in racial terms, race continues to be a complex and, for many, a painful construct. For many, the family has been the primary source of racial socialisation, largely premised on essentialist, stereotypical discourse. With regard to the impact of their racial identity on their work, many indicate that their race significantly impacted on this. They reported a particular concern with working in cross-racial dyads. Racial difference was sometimes reported to enhance the clinical process, but was far more often experienced as a difficulty. The trainees were unanimous that the universities at which they had studied had fallen far short of what they would have wished in terms of facilitating multiracial competencies. The findings suggest that whilst legislation has changed the political profile of South Africa, the process of transformation within the psychological sites studied, is cause for concern. The dissatisfaction with the training provided, for many trainees centres around issues of relevance to the South African context. Despite efforts by some universities to diversify the racial profile of trainees, in the attempt to address the needs of people of colour, trainees believe efforts to be insufficient. While this study did not collect data, that could corroborate or question the opinions of trainees, results clearly suggest that trainee psychologists do not believe universities are currently doing enough. The implications of the trainees' views are discussed and implications considered for trainees, trainers, the users of psychological services, and for the role of psychology as a discipline in civil society.</p>
<p>Nussbaum, M. R. (2011). <i>Can analysis align with antiracism?: an exploration of the experiences of psychoanalysts working toward social justice.</i></p>	<p>Doctoral Dissertation</p>	<p>race, racism, antiracism</p>	<p>This research study is an exploration of the ways in which practicing psychoanalysts work towards antiracism in clinical practice. The study is based on an independent and in-depth investigation of 9 practicing psychoanalysts who self-identify as committed to the goals of antiracism. The study examines the ways in which theoretical orientation, analytic training, and clinical practice experience impact the analysts' commitment to antiracism and their ability to feel effective in their work. The study was designed using the constructivist grounded theory method for data collection and analysis. This method takes into account the social location of the participants and the researcher, and views all research as a co-construction between these players and the surrounding environment. The major findings of this study indicate that an analysts' ability to manifest antiracism in clinical practice is greatly influenced by three factors: perceptions of analysis as a white, elitist treatment modality; the amount of training the analyst has received about issues of race and racism; and the analyst's preferred theoretical orientation. In addition, the high variation in participants' fluency with issues of race and racism and comfort level tackling these issues in therapy points to the conclusion that a self-definition of antiracism is not sufficient to sustain a transformative therapeutic practice. Recommendations are made for individual analysts interested in working towards antiracism in clinical practice, and for institutes looking to support these interests.</p>
<p>Orange, D. (2015). <i>Nourishing the inner life of clinicians and humanitarians: The ethical turn in psychoanalysis.</i> Routledge.</p>	<p>Book</p>	<p>race, ethnicity, activism</p>	<p>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.</p>

APA Reference	Resource Type	Keywords	Abstract
Parker, R. N. (2010). Slavery in the white psyche: how contemporary white Americans remember and making meaning of slavery: a project based upon independent investigation.	Doctoral Dissertation	race, slavery	This qualitative study explored how contemporary white Americans remember and make meaning of U.S. slavery and assessed if there is psychological conflict in relationship to slavery. Semi-structured interviews were conducted with 15 participants who identify as "white" and were born and raised in the United States. Participants were asked to reflect on their memories of learning about, talking about, and knowing about the history of slavery; to share their internal representations of slavery and how they imagine their familial, personal, and imagined relationship with slavery; to report their beliefs about the impact of slavery on themselves personally and on contemporary society; and to share their ideas about how slavery should be taught to children. The findings indicated that many contemporary white Americans have an intense and conflictual emotional and psychological relationship to U.S. slavery. Participants' responses suggested that psychological defenses, such as denial and disavowal, are used to avoid intense feelings of shame and guilt associated with slavery. Another critical finding was the pervasive interpersonal silence around slavery among participants. This study indicates that slavery is an important site of white racialization and that talking about slavery is essential for the mourning process that all Americans must undergo if we are to mediate slavery's pernicious legacy in the United States.
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	race, Black, White, binary	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 a tendency to truncate history for the sake of telling a linear story of progress. The author demonstrates how one constitutional law text truncates history, by omitting entirely Mexican-American struggles for desegregation, and presenting a linear story of the Black struggle for civil rights. Omitting important history from the narrative of civil rights history becomes extraordinarily damaging, since it distorts history and contributes to the marginalization of non-Black peoples of color. While recognizing the centrality of slavery and White racism against Blacks at the core of American history and society, this Article seeks to expand our understanding of racism through the use of legal history. The author contends that mutual and particularized understanding of racism as it affects all people of color has the potential to enhance our abilities to understand each other and to join together to fight the common evil of racism.
<u>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. doi:http://dx.doi.org.libproxy.adelphi.edu:2048/10.1057/pcs.2010.6</u>	Journal Article	race, culture	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.
Prager, J. (2017). Do black lives matter? A psychoanalytic exploration of racism and American resistance to reparations. <i>Political Psychology</i> , 38(4), 637-651.	Journal Article	race, racism, black lives matter	Psychoanalysts assert that when wrongs have been done to others the impulse to apologize and forgive is natural, although in reality efforts toward interpersonal and social repair are often frustrated. This article assesses current debates on reparations for African Americans, applying psychoanalytic ideas to account for American resistance to engage in a process of reconciliation. Contemporary authors claim that racial repair requires a moral and ethical acknowledgment of and responsibility for harms committed to African Americans. This article demonstrates, in addition, reparations as a psychological necessity. Racism, however, emphasizing the reality of racial difference, continues, as always, to serve as a powerful defense thwarting the reparative impulse. The result has been the securing of physical separation between Whites and Blacks and the persistence of psychic enmeshment. Absent the implementation of a politics of reparations, African Americans will never achieve externality, or independence, from the White mind.
Puttergill, C. H. (2008). Discourse on identity: conversations with white South Africans (Doctoral dissertation, Stellenbosch: Stellenbosch University).	Journal Article	race, identity, White, South Africa	The uncertainty and insecurity generated by social transformation within local and global contexts foregrounds concerns with identity. South African society has a legacy of an entrenched racial order which previously privileged those classified 'white'. The assumed normality in past practices of such an institutionalised system of racial privileging was challenged by a changing social, economic and political context. This dissertation examines the discourse of white middle-class South Africans on this changing context. The study draws on the discourse of Afrikaansspeaking and English-speaking interviewees living in urban and rural communities. Their discourse reveals the extent to which these changes have affected the ways they talk about themselves and others. There is a literature suggesting the significance of race in shaping people's identity has diminished within the post-apartheid context. This study considers the extent to which the evasion of race suggested in a literature on whiteness is apparent in the discourse on the transformation of the society. By considering this discourse a number of questions are raised on how interviewees conceive their communities and what implication this holds for future racial integration. What is meant by being South African is a related matter that receives attention. The study draws the conclusion that in spite of heightened racial sensitivity, race remains a key factor in the identities of interviewees.
Graybow, S. (2017). <i>Progressive Psychoanalysis as a Social Justice Movement</i> . Cambridge Scholars Publishing.	Book	race, social justice	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.

APA Reference	Resource Type	Keywords	Abstract
Rasmussen, B., & Salhani, D. (2010). A contemporary Kleinian contribution to understanding racism. <i>Social Service Review</i> , 84 (3), 491-513.	Journal Article	race, racism	This article applies a contemporary Kleinian understanding to the problem of racism and, in particular, to microaggressions. The article contributes to the social work literature on racism by (1) moving closer to an explanatory model of the relation between the social and the psyche; (2) adding depth and structure to the concept of unconscious racism; and (3) highlighting a range of Kleinian concepts, such as projection, projective identification, splitting, developmental positions, envy, and reparation, that contribute to understanding the internal and external dimensions of racialized encounters. The dynamic interaction of the psyche and the social is central to understanding racism and to effective antiracist intervention strategies.
Ratigan, B. 1995. Inner world, outer world. Exploring the tension of race, sexual orientation and class and the internal world. <i>Psychodynamic Counselling</i> , 1(2) February: 173–186.	Journal Article	race, sexuality, sexual orientation, class, intersectional, intersectionality	The main theme of the article is the relationship between the internal and external worlds as shown in the psychoanalytic psychotherapy of a young gay man of racially mixed parentage who was seriously sexually, physically and emotionally abused in childhood. It shows how the patient's clinical material was used to link the inner and outer worlds and pays particular attention to the Kleinian concepts of projective identification and container/contained.
Read, G. F. H. (2007). Psychoanalytic psychotherapy and the analytic attitude: a cross-cultural case study approach(Doctoral dissertation, University of Pretoria).	Doctoral Dissertation	race, culture	The relevance of individual psychoanalytic psychotherapy in the context of post-apartheid South Africa is a contentious issue. The western-centric universalist bias of this treatment approach has been criticised for not being applicable to Black South African individuals. With these criticisms in mind the appropriacy and efficacy of psychoanalytic psychotherapy was examined by focusing on three Black English-speaking South African women between the ages of 25 and 35 from the urban Western Cape. A collective case study design situated within a postmodern framework of enquiry was chosen for its capacity to incorporate both the therapist's and the participant's experience of the therapeutic process over time. This study focused on the analytic attitude, which comprises the basic template through which psychoanalytic psychotherapy is practised. The model used was that described by Ivey (1999) which includes five elements: generative uncertainty, abstinence, neutrality, countertransference receptivity, resoluteness and three related concepts: the task process and setting. The therapeutic dyad comprised the principal unit of analysis; by examining the interactive responses within this dyad in terms of the eight sub-units of the analytic attitude it was possible to evaluate the effectiveness of this modality. The findings showed that this model was successful with an emerging group of individuals who simultaneously hold traditional collective values and western values of individuation and self-determination. Some adjustments to abstinence and neutrality were necessary and a high degree of vigilance and self-reflection on the part of the therapist was required. It was revealed that western ideals of individualism, subject/object dualities, and taken-for-granted assumptions tend to obscure the practice of psychoanalytic psychotherapy across culture. The relational two-person model was able to accommodate cultural difference to good effect, opening the way for universalistic assumptions to be challenged and re-thought. This attitude was effective both as a treatment model and as a research tool. The participants in this study represent an emerging class of Black South Africans who are seeking different pathways for psychological concerns. The findings of this study can be generalised to a body of knowledge concerning the use of the analytic attitude in specific cross-cultural contexts in South Africa.
Ridley, C. R. (2005). Overcoming unintentional racism in counseling and therapy: A practitioner's guide to intentional intervention (Vol. 5). Sage.	Book	race, racism	Overcoming Unintentional Racism in Counseling and Therapy, Second Edition examines the dynamics and effects of racism in counseling with an emphasis on the insidiousness of unintentional racism. Second Edition provides a new section on the policies and practices of agencies and other institutions in the mental health system unintentionally resulting in service disparities. Macro-system and micro-system interventions are proposed to overcome these disparities.
Riggs, D. W. (2003). Repressing a privileged location: Exploring the uncanniness of white belonging. <i>Analysis</i> , (12), 83.	Journal Article	race, privilege, White, whiteness	In this paper I employ Freud's concept of the uncanny in order to examine the ways in which white belonging in Australia is founded upon the repression of ongoing histories of colonisation. I suggest that the unsettling that these histories produce are managed through recourse to the spatialisation of white identities, the result being that the white nation can lay claim to a sense of belonging through ownership. In order to challenge this understanding, I outline an approach to understanding location itself as an inherently exclusionary practice, founded as it is upon the epistemic violence of white ways of knowing. I propose that what is needed is the ongoing problematisation of white belonging, and a focus on the privilege of location that masks the uncanniness of our assumptions of place.
Riggs, D. W. Psychoanalysis as 'Post-colonising. Reading Practice: Towards a Discursive Psychological Understanding of Racism-as-repression', <i>Psychoanalytic Psychology</i> , forthcoming, 13, 185.	Journal Article	race, colonialism, racism, repression	An upcoming paper on the psychoanalysis of race in a postcolonial society.

APA Reference	Resource Type	Keywords	Abstract
Riggs, D. W., & Augoustinos, M. (2004). Projecting threat: Managing subjective investments in whiteness. <i>Psychoanalysis, Culture &amp; Society</i> , 9(2), 219-236.	Journal Article	race, White, Whiteness	In this paper, we focus on the ways in which subjective investments in whiteness work to construct Indigenous people as threats to the white Australian nation. In order to better understand such subjective investments, we employ an approach to analysing talk that draws upon both psychoanalysis and discursive psychology. We suggest that this combination may allow for a thoroughly social understanding of the practices of exclusion within Australia. Through an analysis of white participants talk surrounding Indigenous land claims, we demonstrate the "anxieties of whiteness" that structure the hegemonic intelligible subject positions available to white Australians, particularly within the current political climate. Our aim in paying close attention to the ways in which projections of threat are achieved within everyday talk is to make visible the systems of representation that maintain the hegemony of whiteness in Australia.
Saketopoulou, A. (2011). Minding the gap: Intersections between gender, race, and class in work with gender variant children. <i>Psychoanalytic Dialogues</i> , 21(2), 192-209.	Journal Article	race, gender, class, transgender, intersection, intersectionality	Analytic work with non-normative patients has received little attention outside of clinical narratives that conflate atypicality with psychopathology. The reflective space that non-normativity deserves is further foreclosed when it co-occurs with pain that reaches clinical levels. In those instances, thinking about unconventional experience gets caught in the gravitational field of coexisting illness. In this paper I adopt an interdisciplinary perspective, engaging the work of those relationalists who speak from the interstices of clinical psychoanalysis and cultural forces (Corbett, Dimen, Goldner, Harris), together with post-colonial race theory, academic scholarship on gender, and queer activist writing to discuss my work with DeShawn, a seriously ill, genderfluid inpatient biological boy. Theorizing gender as a category of experience that can be appropriated towards multiple psychic ends, I focus on the role that race and class have played in his gender's constitution, proposing that adopting an intersectional approach in thinking of how one identity category can inflate others can help us navigate the space between pathology and difference. I detail DeShawn's daily life and treatment in an inpatient unit, tracking familial, racial, and class trauma as I follow the progression of his therapy over the course of 3 years, noting important lessons learned on how race presses on gender, how class inflects masculine femininities, and how embodiment can offer itself as a site for trauma's elaborations. Opening up the space to think up more questions, DeShawn's complex subjectivity compels us to wonder what is the psychic work that is asked of gender (normative and not) and reflect on its porosity to other identity categories.
Samuels, A. (2004). Politics on the couch? Psychotherapy and society—Some possibilities and some limitations. <i>Psychoanalytic Dialogues</i> , 14(6), 817-834.	Journal Article	race, politics, culture	The ideas and practices of psychotherapy, together with fresh thinking from many other sources, can help to revitalize Western politics which seem broken and moribund. The author describes various professional experiences of his own at the interface of politics and psychotherapy. These include consulting with mainstream and activist politicians and groupings. He discusses how politics in the West is changing in the general direction of what he calls "transformative politics." He also asks if psychotherapists can make a difference in the political world today, explaining that, though enthusiastic about the prospect, he is also skeptical about it because the record of psychotherapists' involvement in politics is not very good. The paper includes an experiential and personally oriented section ("The Inner Politician") that looks at how the political self is formed in culture, family, and the inner world. The notion of differing political styles as a source of conflict is explained and explored. The author concludes with some reflections on the relations between psychotherapy, politics, and spirituality.
Santiago-Rivera, A. L. (1995). Developing a Culturally Sensitive Treatment Modality for Bilingual Spanish-Speaking Clients: Incorporating Language and Culture in Counseling. <i>Journal of Counseling &amp; Development</i> , 74(1), 12-17.	Journal Article	race, politics, culture, bilingual, language, ethnicity, Spanish, Hispanic, Latino, Latinx	Examines the role of language and culture in the mental health treatment of Hispanics. Although mental health practitioners and researchers have turned their attention to developing culturally sensitive therapeutic practices, an integrative framework is lacking. The proposed conceptual framework illustrates how the dimensions of acculturation, language dominance and preference, and cultural norms, values, and beliefs affect the assessment of psychological and physical health. A number of intervention strategies are described in a cultural context, including cuento or folktale therapy. The framework provides a meaningful method of developing an effective treatment program for the bilingual Spanish-speaking client, and how the acculturation process, language, and cultural factors merge. The emphasis is placed on assessing these factors before designing a treatment plan; specific culturally relevant intervention strategies are recommended.
Schachter, J. S. and Butts, H. F. 1968. Transference and countertransference in interracial analysis. <i>Journal of the American Psychoanalytic Association</i> , 16: 792–808.	Journal Article	race, transference, countertransference	Vicissitudes of transference and countertransference in analysis wherein analyst and patient differ racially permit these generalizations: (a) obscuring or overestimating racial stereotypes by analyst or patient may induce a delay in the analysis; (b) subculturally acceptable pathology may evoke overreactions, while racial stereotypes may be ignored; and (c) racial differences may catalyze analyses.
Savran, D. (1998). <i>Taking it like a man: White masculinity, masochism, and contemporary American culture</i> . Princeton University Press.	Book	race, White, Whiteness, masculinity, gender, sexuality	From the Beat poets' incarnation of the "white Negro" through Iron John and the Men's Movement to the paranoid masculinity of Timothy McVeigh, white men in this country have increasingly imagined themselves as victims. In <i>Taking It Like a Man</i> , David Savran explores the social and sexual tensions that have helped to produce this phenomenon. Beginning with the 1940s, when many white, middle-class men moved into a rule-bound, corporate culture, Savran sifts through literary, cinematic, and journalistic examples that construct the white man as victimized, feminized, internally divided, and self-destructive. Savran considers how this widely perceived loss of male power has played itself out on both psychoanalytical and political levels as he draws upon various concepts of masochism—the most counterintuitive of the so-called perversions and the one most insistently associated with femininity.
Sedinger, T. (2002). Nation and identification: psychoanalysis, race, and sexual difference. <i>Cultural Critique</i> , (50), 40-73.	Journal Article	race, sex, gender	This essay interrogates the relationship between culture, cultural practices, and subjectivities, in order to argue that cultural practices are not sufficient to account for identity effects.
Seshadri-Crooks, K. (1997). The comedy of domination: Psychoanalysis and the conceit of whiteness. <i>Discourse</i> , 19(2), 134-162.	Journal Article	race, white, whiteness	It is no laughing matter to contend that colonialism has its humorous moments; even less amusing, perhaps, to propose that we view white racial identification as a joke. Without being facetious, I suggest that dominant racial identification - or whiteness - is implicated in Freud's theory of jokes, and that when threatened, such identification is susceptible to uncanny effects. I am not suggesting that we cannot read whiteness from other perspectives; rather, that the structure of jokes gives us access to the unconscious in a manner that usefully lays bare the mechanisms of racial identification and their ability to function in the colonial field.

APA Reference	Resource Type	Keywords	Abstract
Smith, H.F. (2006). Invisible Racism. <i>Psychoanalytic Quarterly</i> , 75(1), 3-19.	Journal Article	race, racism	This issue brings together fourteen psychoanalytic writers, some primarily clinicians who offer the reader clinical process, others primarily academics with insights directly applicable to the clinical situation, and some who bridge both worlds. The issue has been organized with one moment in mind: when race and racism enters the consulting room. I am not thinking here so much of its conscious and obvious appearance, although we consider that event as well, but rather its unconscious and more insidious manifestation. In this regard, I would argue that it is not so much a matter of when race and racism enter the consulting room, but whether and how we notice it, for in my experience racial, ethnic, and cultural categorization are always present, even in the most apparently benign of settings-when, for example, there is no apparent racial difference between the two participants in the room. Our use of racial, ethnic, cultural, and religious categories, like those we ascribe to sexual orientation, is a deeply embedded and largely ego-syntonic process, and we may only know our own personal stake in it at moments of decision, or when it takes us by surprise. This Special Issue of the Quarterly is a contribution to its further exploration.
Stone, M. R. (2013). " Somebody better put their pants on and be talking about it": White therapists who identify as anti-racist addressing racism and racial identity with White clients.	Doctoral Dissertation	race, racist, white, whiteness, white therapist	This qualitative study explores how White therapists who identify as anti-racist address race, racism, and racial identity with white clients from an anti-racist perspective. Twelve White therapists were interviewed and asked what anti-racism means to them, how they have responded to racism with white clients, and how they attempt to incorporate anti-racism values into their lives and therapy practices. The therapists were also asked how they were trained to address these issues in their psychology, social work, and counseling programs, and their use of the racial identity of their white clients to improve therapeutic outcomes was discussed. Most of the therapists described their anti-racist efforts as focused on interpersonal rather than institutional racism, which is contrary to the premises of anti-racist practice. Racism was evident in their decisions regarding if and when to address race and racism with white clients, and the rationales these decisions were based on. Many rarely addressed explicit racist comments made by their clients at all, and none used the identity of their white clients to improve therapeutic outcomes. The findings revealed that while the majority of the anti-racist identified white therapists interviewed here have made some minimal attempts to incorporate anti-racism into their therapeutic interactions, the practices they reported were often more consistent with colorblindness than antiracism. While a few of their training programs addressed racism, none addressed how to incorporate white racial identity into work with white clients. The implications of these findings for practicing therapists and therapists in training are discussed.
Straker, G. (2011). Unsettling whiteness. <i>Psychoanalysis, Culture &amp; Society</i> , 16(1), 11-26.	Journal Article	race, white, whiteness	Archives are sites of memory and forgetting. They provide insights into the past and into the passions, preoccupations and struggles present at their instantiation. This paper draws on narratives of whites submitted to the Apartheid Archives Project to explore how whiteness is experienced in the present, in the shadow of apartheid, and in a post-apartheid era. It shows how being white is now experienced as unsettling by many narrators and how whiteness itself is becoming unsettled. Racial melancholia and the notion of the fetish are invoked to understand both the experience of an unsettling whiteness and the importance of unsettling whiteness as a category.
Strickland, B. R. 2000. Misassumptions, misadventures and the misuse of psychology. <i>American Psychologist</i> , 55(3) March: 331–338.	Journal Article	race	The history of psychology reveals tragic episodes of the misuse of psychological concepts and methods. Some of these misassumptions continue to influence the psychology practices of today. The contributions of people who differ from male, Eurocentric norms are not often appreciated, nor are the cultural differences of these individuals or groups either understood or respected. In this address, the author notes some of the pernicious effects and serious implications of misconceptions about difference within contemporary psychology.
Suchet, M. (2007). Unraveling Whiteness. <i>Psychoanalytic Dialogues</i> , 17(6): 876-886 with discussions by Harris and Hill, and response by Suchet	Journal Article	whiteness, race	From abstract: "In unraveling whiteness I attempt to make visible that which remains hidden and unnamed. I deconstruct whiteness from historical, political, and psychoanalytic perspectives. I explore the psychic mechanisms used to maintain socially constructed racial identities and the processes that assist one in shifting toward an antiracist position."
Suavansri, P. (2016). Comfortable in your own skin: becoming a trainee therapist of colour in the context of internalised racism.	Doctoral Dissertation	race, therapist of color	The thesis explores how internalised racism and a sense of professional identity of a therapist of colour affect each other when starting counselling practice with white clients. The fundamental concepts of the research are race, internalised racism, racial identity, professional identity and the dynamic of racial identity and professional identity in therapy. Autoethnography is the methodological approach that is used to comprehend experiences of internalised racism and professional identity. The autoethnographic approach is used in multiple ways through a layered account that moves back and forth in time, and inward and outward between self and culture, demonstrating how early encounters with racism during childhood in Thailand interact with the experience of starting therapeutic practice with white clients in Scotland. The goal is to facilitate readers' understanding of, and empathy with, the experiences of a therapist of colour who has internalised racism. Frantz Fanon's (1952/1991) work on internalised racism and the psychodynamic concepts of transference, countertransference and projection are the main conceptual resources employed to analyse the experiences narrated. The thesis demonstrates that internalised racism influences a therapist of colour to perform whiteness, collude with white clients in denial of racial difference, avoid challenging racial issues in sessions, require white clients' reassurance to prove the therapist's competence, and try to disprove white clients' prejudgements about the therapist due to the therapist's race.

APA Reference	Resource Type	Keywords	Abstract
Sue, D. W., & Sue, D. (2006). <i>Counseling the culturally diverse: Theory and practice</i> (6th ed.). New York, NY: John Wiley & Sons.	Book	race, culture	In addition to significant revisions and updates reflecting changes in the field, <i>Counseling the Culturally Diverse: Theory and Practice, Sixth Edition</i> features new chapters on:  Multicultural counseling competence for minority mental health professionals Multicultural evidence-based practice Culturally competent assessment Poverty and counseling Filled with numerous examples, authentic vignettes, and practical case studies, <i>Counseling the Culturally Diverse, Sixth Edition</i> remains the best source of real-world multicultural counseling preparation for students and an influential guide for professionals.
Tang, N. M., & Gardner, J. (1999). Race, culture, and psychotherapy: Transference to minority therapists. <i>The Psychoanalytic Quarterly</i> , 68(1), 1-20.	Journal Article	race, culture, transference	Presents observations on the use of racial stereotypes in psychoanalytic psychotherapy with patients from the majority culture and with those from minority backgrounds. Earlier work has centered on black/white patient dyads and has not taken other possible combinations into account. "Race" and "culture" have sometimes been used synonymously. The author's clinical experience indicates that there is some overlap in the themes of transferences to them as members of different racial minorities. It is noted, however, that for the African-American therapist, projections are more often based on racial stereotypes, whereas for the Chinese-American therapist, projections are based more on cultural assumptions. When careful attention is paid to the manifestations of racial and cultural stereotyping, much can be learned about the patient's inner life, to the benefit of the analytic work.
The Kitchen. (2018, June 30). On Whiteness: A Symposium at The Kitchen. Retrieved from <a href="https://www.youtube.com/watch?v=ddeCTgzQHDo&amp;feature=youtu.be">https://www.youtube.com/watch?v=ddeCTgzQHDo&amp;feature=youtu.be</a> .	Video	race, White, Whiteness	A video discussing the nature of Whiteness and privilege in America.
Thompson, C. 1987. Racism or neuroticism: An entangled dilemma for the Black middle class patient. <i>Journal of the American Academy of Psychoanalysis</i> , 15(3): 395-405.	Journal Article	race, racism, African American, Black	Presents case studies of 2 Black women (aged 26 and 31 yrs) to demonstrate the clinical hypothesis that racism and neuroticism are deeply entangled and must be explored and understood as unique to the individual as well as being an institutionalized impediment to the full development of the self.
Thompson, C. 1989. Psychoanalytic psychotherapy with inner city patients. <i>Journal of Contemporary Psychotherapy</i> , 19(2): 137-148.	Journal Article	race, class	The purpose of this paper is to discuss issues pertaining to the use of psychoanalytic understanding and technique, including the utilization of parameters with inner city patients. Traditionally, inner city patients were not seen as appropriate candidates for psychoanalytically-oriented psychotherapy or psychoanalysis.
Thompson, C. 1996. "The African American patient in psychodynamic treatment." In <i>Reaching across boundaries of culture and class: Widening the scope of psychotherapy</i> , Edited by: Perez Foster, R., Moskowitz, M. and Javier, R. A. 115-142. Northvale, NJ: Jason Aronson.	Book Chapter	race, African American, culture	This book chapter discusses how to use psychoanalysis with African-American clients, taking into consideration the tendency to pathologize and being mindful of cultural and racial dynamics.
Tolleson, J. (1997). Death and transformation: The reparative power of violence in the lives of young black inner-city gang members. <i>Smith College Studies in Social Work</i> , 67(3), 415-431.	Journal Article	race, African American, Black, class, violence	This paper discusses the role of violent perpetration for transforming death anxiety in the lives of young Black inner-city gang members. The endangerment of young Black men in the ghetto, as well as the unique feelings and fantasies which arise from such endangerment over the course of development, give rise to fervent efforts at self-repair. Given its power to transfigure subjective life, to supplant dread, helplessness, and passivity with omnipotence and mastery, the enactment of violence can contain immense recuperative potential for the mortally vulnerable child and can, as such, be considered a potent medium of adaptation.
Tuhkanen, M. (2010). <i>American Optic, The: Psychoanalysis, Critical Race Theory, and Richard Wright</i> . SUNY Press.	Book	race, critical race theory	Brings together critical race theory and psychoanalysis to examine African American and other diasporic African cultural texts.
Tummala-Narra, P. (2004). Dynamics of Race and Culture in the Supervisory Encounter. <i>Psychoanalytic Psychology</i> , 21(2), 300.	Journal Article	race, culture	The rapid increase in racial/ethnic minority populations in the United States implicates the necessity of implementing new approaches to the training of psychologists. The author proposes that the integration of racial and cultural diversity related issues in clinical supervision is an essential component of clinical and teaching competence, which has important implications for the provision of services to ethnic minorities and, more broadly, to better addressing the full realm of clients' intrapsychic and interpersonal worlds. Psychodynamic aspects of the supervisory encounter, such as the narcissistic struggles of the supervisor and supervisee and racial and cultural elements in transference, contribute to supervisory interactions around race and culture. Clinical illustrations are discussed to elaborate these dynamic processes. Recommendations for supervisors on how to explore race and culture in a safe supervisory space are presented.
Tummala-Narra, P. (2007). Skin color and the therapeutic relationship. <i>Psychoanalytic Psychology</i> , 24(2), 255.	Journal Article	race, color	Although issues pertinent to psychotherapy with ethnic minorities have been attended to increasingly over the past two decades, the issue of skin color has more or less been neglected in the psychotherapy literature. The idealization of light skin color in mainstream White and ethnic minority communities in the United States has impacted a wide range of societal and individual perceptions ranging from physical attractiveness to intellectual and social competence. The relevance of this impact in the psychotherapeutic relationship is explored in this article. Skin color is addressed within an historical context, and its influence on intrapsychic and interpersonal processes in the lives of clients and therapists are discussed. Clinical vignettes are presented to illustrate the dynamics of skin color in the therapeutic relationship.

APA Reference	Resource Type	Keywords	Abstract
Tummala-Narra, P. (2013). Psychotherapy with South Asian women: Dilemmas of the immigrant and first generations. <i>Women &amp; Therapy</i> , 36(3-4), 176-197.	Journal Article	race, culture, immigrant, immigration, South Asian, gender, women	Immigration imposes changes in gender role expectations and sexual expression that can contribute to acculturative stress and intergenerational conflicts. This article focuses on how immigrant and first-generation South Asian women in the United States negotiate losses incurred in immigration and navigate multiple cultural contexts. Immigrant women, having been raised in the country of origin and migrating to the United States as adults, face unique acculturative stressors, such as language/communication barriers, separation from close friends and family, and adapting to new cultural norms. First-generation women face challenges related to navigating across South Asian and mainstream cultural values that may significantly vary between their parental homes and their lives outside of the home. Despite these challenges and related psychological distress, the mental health needs of South Asian women across generations tend to be overlooked. This paper addresses the unique ways in which South Asian women cope with psychological distress, and how psychotherapy that integrates feminist, multicultural and psychodynamic perspectives can provide a meaningful opportunity for healing. Case vignettes are presented to illustrate the similarities and differences in cultural adjustment and the negotiation of cultural identity for immigrant and first-generation South Asian women.
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	race, culture, immigration, trauma	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	race, culture	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. (2016). Discussion of "Culturally imposed trauma: The sleeping dog has awakened. Will psychoanalysis take heed?": Commentary on the paper by Dorothy Evans Holmes. <i>Psychoanalytic Dialogues</i> , 26(6), 664-672.	Journal Article	race, culture	This commentary expands on the problem of culturally imposed trauma described by Dorothy Evans Holmes. The focus on cultural trauma is both timely and necessary. I applaud Holmes's attention to this important issue, and her clear articulation of its effects on intrapsychic and interpersonal life and the reluctance of psychoanalysis to engage with cultural trauma. My commentary explores two primary areas in an effort to further elaborate this issue: (a) The problem of defining cultural trauma as a legitimate type of trauma, and recognizing resistance to cultural trauma in psychology and psychoanalysis, and (b) the role of cultural context and narrative in addressing cultural trauma within psychoanalytic work. I aim to extend the range of questions concerning race, culture, and social class that remains to be examined in psychoanalysis.
Varvin, S., & Stiles, W. (1999). Emergence of severe traumatic experiences: An assimilation analysis of psychoanalytic therapy with a political refugee. <i>Psychotherapy Research</i> , 9(3), 381-404.	Journal Article	race, culture, trauma	Warded off traumatic experiences can have pathological effects by impinging on consciousness (e.g., recurrent nightmares), on behavior (e.g., avoidance of intimacy), or on the body (e.g., pains). Assimilation or integration of these problematic experiences is a common goal for different psychotherapies. In this article, we describe the psychoanalytic therapy of a political refugee who had suffered traumatic losses. Using assimilation analysis, we tracked the emergence of her warded off memories of loss. The interaction and alliance with the therapist seemed to promote a long and complicated process of mourning, in which she explored and assimilated (integrated) the loss. The analysis focuses on the early stages of assimilation, from warded off to problem formulation, stressing the complexity and pain of this process. It also illustrates a progression from somatic (symptomatic) expression to verbal symbolic expression of the problematic experience.

APA Reference	Resource Type	Keywords	Abstract
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	race, culture, women, intersectional, intersectionality, gender	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.
Wachtel, P. L. (2001). Racism, vicious circles, and the psychoanalytic vision. <i>The Psychoanalytic Review</i> , 88(5), 653-672.	Journal Article	race, racism	This article explores some of the ways in which a psychoanalytic perspective can be useful in illuminating the nature of our nation's racial impasse and even in contributing toward its resolution. It is asserted that the racial divisions and tensions that continue to plague society are a product of many factors; they are most certainly not simply a matter of "psychical reality." Very real historic crimes and abuses, very real differences in economic circumstances, in educational opportunities, in the neighborhoods in which blacks and whites grow up, and in a host of other powerful life circumstances are central to the differing status of blacks and whites in society. The author argues that psychoanalysis—and a psychological perspective more generally—can be of great value in helping society as a whole address these real world differences and finding a way to move past the mindsets on both sides that maintain them.
Walton, J. (1995). Re-placing race in (white) psychoanalytic discourse: Founding narratives of feminism. <i>Critical Inquiry</i> , 21(4), 775-804.	Journal Article	race, White, Whiteness, feminism	It has become a commonplace for psychoanalytic feminist scholars to return to the "great debate" of the 1920s and 1930s, when central figures in the movement explored the question of whether an autonomous model of female sexuality should or could be delineated as distinct from the male-based model that had been privileged in Freud's accounts. Indeed, this debate is recapitulated in diverse collections of essays, in which the arguments of the original protagonists in the debate are variously summarized (Freud, Jeanne Lampl-de Groot, Helene Deutsch, Ruth Mack Brunswick, Marie Bonaparte, Karen Horney, Ernest Jones, Joan Riviere, Melanie Klein), and then contemporary analysts or theorists take up the arguments anew, extending or revising conceptualizations of "female sexuality" in both clinical and applied areas of psychoanalysis.
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	race, ethnicity	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.
Wear, D., Kumagai, A. K., Varley, J., & Zarconi, J. (2012). Cultural competency 2.0: Exploring the concept of "difference" in engagement with the other. <i>Academic Medicine</i> , 87(6), 752-758.	Journal Article	race, difference	Cultural competency efforts have received much attention in medical education. Most efforts focus on the acquisition of knowledge and skills about various groups based on race and ethnic identity, national origins, religion, and the like. The authors propose an approach, "Cultural Competency 2.0," that does not reject such efforts but, rather, adds a more critical and expanded focus on learners' attitudes and beliefs toward people unlike themselves. Cultural Competency 2.0 includes learners' examination of the social position of most U.S. medical students, Bourdieu's concept of habitus, and the phenomenon of countertransference to come to new critical insights on learners' attitudes, beliefs, and, ultimately, interactions with all patients. Suggestions are offered for how and where Cultural Competency 2.0 can be used in the curriculum through narrative medicine, particularly through the development of reading practices that unmask illusions of "pure" objectivity often assumed in clinical settings, and that make visible how words and images constrain, manipulate, or empower individuals, groups, ideas, or practices. The authors argue that these educational approaches should be sustained throughout the students' clinical experiences, where they encounter patients of many kinds and see clinicians' varied approaches to these patients. Further, these educational approaches should include assisting students in developing strategies to exercise moral courage within the limitations of their hierarchical learning environments, to strengthen their voices, and, when possible, to develop a sense of fearlessness: to always be advocates for their patients and to do what is right, fair, and good in their care.
White, K.P. (2002). Surviving Hating and Being Hated. <i>Contemporary Psychoanalysis</i> , vol. 38, 3: 401-422.	Journal Article	Hatred, race	Analyst offers personal thoughts on racism and psychoanalysis.

APA Reference	Resource Type	Keywords	Abstract
White, K. (Ed.). (2006). <i>Unmasking race, culture, and attachment in the psychoanalytic space</i> . Karnac Books.	Journal Article	race, culture, attachment	Drawn from the John Bowlby Memorial Conference, the theme of this book addresses the often hidden and ignored subject of attachment, race and culture. Can our individual narratives in relation to race, culture and attachment be unmasked in the therapeutic dyad to reveal our human connectedness? The contributors explore how the conscious and unconscious meanings of therapists' and clients' racial and cultural identities shape the dialogue between them. How this emerges for both therapist and client in their work together is illustrated in clinical accounts.
Williams, C. B. 1999. African American women, afrocentrism and feminism: Implications for psychotherapy. <i>Women &amp; Therapy</i> , 22 (4): 1–16.	Journal Article	race, African American, Black, Afrocentrism, intersectional, intersectionality, feminism	Afrocentrism and feminism, ideologies born from resistance to racist and sexist oppression, spawned psychological theories that identify emotional and behavioral patterns of African Americans and women. Afrocentric psychology and feminist psychologies, however, have presented theoretical frameworks limited in their applicability to African American women. Problems include dualistic notions of race and gender, implicit norms for "correct" behavior and assumptions of universality in regard to personality traits. In this article, these problems and their impact on African American women are explored. Recent Black feminist, or "womanist" models, offering integrative approaches to working with African American women are discussed and implications for psychotherapy are considered.
Winograd, B. (2014). <i>Black Psychoanalysts Speak</i> . PEP Video Grants, 1(1):1.	Documentary	Race, difference	A documentary and dialogue amongst Black Psychoanalysts regarding their experiencing working in a predominantly white space and working towards bringing race and culture into the psychoanalytic discourse.
Wright, J., Blue, S., Bonovitz, J., Campbell, D., Drake, C., Hamer, F., ... & Thompson, C. (2012). <i>The African American experience: psychoanalytic perspectives</i> . Jason Aronson Inc.	Book	race, African American, Black	The African American Experience: Psychoanalytic Perspectives edited by Salman Akhtar brings together the contributions of distinguished mental health professionals and scholars of humanities to offer a multifaceted perspective on the transgenerational trauma of slavery, the hardship of single parent families, the ruthlessness of anti-black racism, and the crushing burden of poverty and social disenfranchisement on the African American individual. The book also sheds light on the resilience of spirit, the dignity of perseverance, and the glow of talent that is widespread in this group. It contains penetrating and informative biographical essays on Martin Luther King, Jr., Malcolm X, Mohammad Ali, Barack Obama, and Oprah Winfrey. Such discourse on human greatness is balanced by the considerations of daily joy and anguish on clinical and societal levels. This wide-ranging and nuanced volume on the history, culture, and psychosocial struggles of African American people fills an important gap in the literature on psychotherapy and psychoanalysis.
Yi, K. (1995). Psychoanalytic psychotherapy with Asian clients: Transference and therapeutic considerations. <i>Psychotherapy: Theory, Research, Practice, Training</i> , 32(2), 308.	Journal Article	Race, Culture, Asian, Asia	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.
Yi, K. Y. 1998. Transference and race: An intersubjective conceptualization. <i>Psychoanalytic Psychology</i> , 15(2): 245–261.	Journal Article	race, transference, countertransference	Discussions of race-based transference in the psychoanalytic literature have been infrequent. When present, such transference has been described from the Freudian or Kleinian perspective, as either a manifestation of intrapsychic conflicts or projection of unwanted mental content onto the racial other. These views, although helpful in some situations, exclude other possible meanings of interracial transference. This article describes an approach based on contemporary intersubjective theories in which race-related transference is seen as one aspect of a person's ongoing construction of experience and understanding of the unique meaning of race for each patient is emphasized. The far-reaching influence of the analyst's race and culture in the development of transference is then described, and it is argued that the analyst needs to be aware of the culture embeddedness of her or his therapeutic endeavors. Treatment issues are discussed with clinical examples.
Young, R. (1994). Psychoanalysis and racism: a loud silence. <i>Mental Space</i> .	Essay	race, racism	The analytic space is designed to be containing and enabling, but much of life is not so constructive and safe. Racism and associated forms of institutionalised hatred - nationalism, certain forms of virulent tribalism - strike me as the most obvious areas of the internal worlds of humans which do not seem amenable to the forces of enlightenment. Alas, although psychoanalysis has addressed itself to other forms of being less than fully and constructively human - for example, psychosis, psychopathy, autism, mental handicap - the psychoanalytic literature is relatively silent on the subject of racism. My aim in this essay is to explore the issues and the literature as something of a 'worst-case' study of what we are up against in the understanding of human nature and the horrid, contents of a distressingly large portion of most people's mental space - the worst manifestations of the destructive side of our humanity. The psychological characteristics of racism are splitting, violent projective identification, stereotyping and scapegoating.
Young, R. M. (1993). Psychoanalysis and the other: Psychopathology and racism. Retrieved March, 7, 2005.	Talk	race, racism	This paper was delivered to a conference on 'Cultural Identity and Medicine: Medical Practice in Contemporary Britain', held at St. Anthony's College, Oxford, 8 May 1993. It is partially derived from a chapter entitled 'Projective Space: The Racial Other' in <i>Mental Space</i> , (Process Press, 1994).

APA Reference	Resource Type	Keywords	Abstract
<p>Zamalin, A. (2017). DW Winnicott, Ethics, and Race: Psychoanalytic Thought and Racial Equality in the United States. In <i>DW Winnicott and Political Theory</i> (pp. 271-290). Palgrave Macmillan, New York.</p>	<p>Book Chapter</p>	<p>race, ethics</p>	<p>This chapter argues that D.W. Winnicott's psychoanalytic thought offers powerful normative tools for achieving racial justice. The first part establishes the unappreciated importance of normative thinking for the race. The second part establishes how Winnicott's specific ideas on freedom, the "holding environment," and creativity deepen the tradition of political theory. The third part argues that Winnicott's ideas were powerfully visible in two contemporary cases: the Greensboro Truth and Reconciliation Commission and the Mississippi Truth Project, both of which allowed citizens to discuss and come to terms with past and current racism. Taking seriously Winnicott's work, the final part argues, not only challenges the widespread view that psychoanalysis cannot adequately address issues of timely political importance but also adds a much-needed normative dimension to critical race studies.</p>