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Review by

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Progress in Self Psychology, Volume 2, edited by Arnold Goldberg. New York and London: Guilford, 1986, 313 pp., $30.00.

Similar to the first volume of *Progress in Self Psychology* (Goldberg, 1985), this second volume is a collection of invited papers and papers from national conferences devoted to this area of psychoanalysis. According to Goldberg, these volumes are intended, perhaps temporarily, to serve as a substitute for a journal in self-psychology. Loosely divided into sections on theory, clinical problems, development, and applied psychoanalysis, the collection serves as a convenient sampler of contemporary issues, but does not provide a unified structure for theory and practice that some readers may expect or want from a cutting-edge book.

The one issue that rings clearly throughout the book—particularly in the section on theory that focuses on papers by Curtis and Basch—is how self psychology compares and contrasts to classical psychoanalysis. In the exchange of critical attacks and counters, a variety of questions are raised: Which is the more crucial aspect of intrapsychic life—drive vicissitudes or self-cohesion? Is the goal of treatment the resolution of conflict via interpretation, or the repair of structural deficits through the empathic-introspective exploration of selfobject transferences? Will self psychology revolutionize and replace traditional psychoanalysis? Is it a branch of psychoanalysis, or is it what analysts have been doing all along?

The debates about drives versus self, deficit versus conflict, and analysis versus empathy will be absorbing for those readers who love pure theory, and a bit of a burden for those who do not. Similarly, readers will be divided in whether they are concerned about what seems to be the pressing question underlying the debates—what is "real" psychoanalysis? Often the controversy boils down to matters of orthodoxy and theoretical wranglings about ideal types. In his clinical chapter, Wallerstein describes a project at Menninger that demonstrated that all types of therapies and analyses mix

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"analytic" and "supportive" techniques. Brandchaft similarly expresses a plea for diversity rather than rigid crystallization in defining psychoanalysis, just as "the most precious of parenthoods" provides the security and wisdom that free the development of a healthy, creative child. Wolf adds that there is no one, true reality in analytic treatment, that it is the patient's subjective reality that is important, and the most appropriate theory is the one that can guide the analyst's submersion into that reality and into an understanding of how it intersects with the reality of the analyst. In his preface to the book, Goldberg describes the situation most clearly: "There may be a few fortunate individuals who really know what psychoanalysis is and is not, but most scientific pursuits are characterized by open-ended curiosity that need have no boundaries" (p. vii).

Of course, studying the role of self-psychology in the psychoanalytic movement—as in Brandchaft's chapter on object relations and self-psychology—is an important historical and theoretical pursuit. Does it constitute a Kuhnian revolution of theory based on new, more encompassing conceptual assumptions? Can the conflict and structural deficit models be integrated, and do they entail two different perspectives on the same set of complex psychological phenomena? An equally important and fascinating endeavor would be the application of psychoanalytic theory, including self psychology, to the subjective and intersubjective dimensions of the contest between self psychology and classical theory. Although Kohut (1984) believed that the motivations and personality of a theorist should not influence our evaluation of the theory, explorations without moral judgments of the psychological life of a theorist, as in Stolorow and Atwood's (1979) work, can clarify the origin, meaning, and application of the theory. For the sake of facilitating the growth of the psychoanalytic self, we also need to explore the processes of mirroring, idealization, and twinship that are being enacted in the intercamp debates about orthodoxy, theoretical rebellion, territoriality, failure to acknowledge predecessors, and attempts at theoretical and clinical reconciliation.

A refreshing change of pace in *Progress* are those chapters that do not dwell on the classical theory versus self psychology controversy. For example, Tolpin's discussion of the interactions between the selfobject and the built-in tendencies of the infant to connect to the selfobject is an excellent example of the ever-growing literature on developmental processes. In his chapter on supervision, Sloane offers intriguing concepts and useful clinical suggestions in his description of the empathic immersion of the supervisor into the intersubjective triadic world of supervisor, supervisee, and patient.

Even though *Progress* is a sampler of contemporary ideas—including chapters on suicide, somatization, and literary analyses of Euripides—one of its major shortcomings, from the standpoint of psychoanalytic psychol-

ogy, is that there is no chapter devoted to issues about empirical research. While commenting on Tolpin's work, Ornstein states that empirical work will be necessary for a comprehensive theory of development, that we cannot rely on clinical data alone. Indeed, such research is beginning to flourish and needs to be integrated with clinical studies. Although some theorists may claim that the empathic-introspective method, as the basis for clinical data, is incompatible with traditional empirical methods, this too is an epistemological issue that needs to be developed and verified. At one time it was thought that basic psychoanalytic concepts could not be tested via empirical research, but the literature has proved this point wrong (Masling, 1983, 1986).

Perhaps applying the principles of self-psychology to the reading of *Progress* may be useful in evaluating its impact as a scholarly work. Some writers can create a text that is more experience-near, that more readily reaches and activates the cognitive-affective structures of the reader. Some writers may lack this empathic-introspective connection with their audience. Of course, what the reader finds enlivening and valuable will be determined by the interpersonal context between that reader and the writer. In clinical work, it is the intersubjective field—the extent of match or mismatch between the subjective structures of clinician and patient—that will hinder or facilitate therapeutic progress (Atwood & Stolorow, 1984). So too a chapter or book creates an intersubjective context where there are various degrees and patterns of conjunction between the cognitive styles, affective processes, and developmental issues of the writer and the reader. No doubt an optimum level of concordance and frustration stirs the reader's ability to resonate and identify with the writer in what may be characterized as a twinship, idealizing, or mirroring relationship—a relationship that, for the reader, can affirm the values, invigorate the ambitions, and create the new ideals that constitute the personal and professional development of the clinician. In the case of chapters that do not capture one's attention, we may borrow Sloane's advice on tolerating the feelings of sleepiness, boredom, puzzlement, incompetence, or powerlessness that sometimes arise in supervising clinical work. These states of "nonbeing," when endured with empathic-introspection and evenly hovering attention, are fertile ground from which spring the spontaneous insights leading to previously unseen dimensions of intrapsychic life. In *Progress,* where and when those insights occur will depend on the particular reader and the particular chapter. As a Zen master once said, take what makes sense and develop from there.

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