

(actually, two) for viewing the nonverbal as “not just a remnant of the developmental past, but...an essential, continuing enrichment of the full range of subtlety and nuance of our words that carry the analytic dialogue” (p. 155). In brief, McLaughlin challenges an exclusive emphasis on the clinical value of the spoken word for psychoanalysts and revives the status of “enactment” as a subject well worth further study.

Further study, indeed, is what Pulver calls for in his discussion. Among other important considerations—one, the matter of tact, which I mentioned earlier—Pulver cautions against a priori theorizing in which specific nonverbal communications are attributed *en bloc* to discrete developmental phases or subphases. Failure to take into account the possible contributions of unconscious conflict and symbolic speech to nonverbal behaviors has the potential, among other problems Pulver addresses, of conflating preverbal with what is merely nonverbal, a distinction that is not always clearly made in some chapters. The recommendation made by Pulver for further study of all aspects of nonverbal phenomena, as observed in the psychoanalytic process, is substantially advanced by reading this book.

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MAPPING THE TERRAIN OF THE HEART

The Six Capacities that Guide the Journey of Love

by *Stephen Goldbart* and *David Wallin*

Reading, MA: Addison-Wesley, 1994, xxi + 285 pp., \$22.00

Reviewed by Gerald J. Gargiulo, M.A.

It was Alexis de Tocqueville who, over 100 years ago, commented on American optimism and practicality. His observations still hold. Goldbart and Wallin have written a transparently optimistic book about the vicissitudes of love relationships, their probable causes, and their *solutions*. Commendable. Yet, as I read this work, I felt that something essential had been omitted (more about this shortly).

The authors posit six developmental capacities essential for any successful relationship. They are the capacities for 1) erotic involvement, 2) merging, 3) idealization, 4) integration, 5) refinding, and 6) self-transcendence. Using the image of the "internal map" as a descriptive guide for unconscious processes, the authors succeed in making an abstract concept something most people can both understand and feel as personally relevant. In this vein, their popularizing of many psychoanalytic concepts—for example, the resolution of neurotic narcissism spoken of in terms of a capacity for self-transcendence—is helpful and successful. So is their discussion of projective identification, which they spell out clearly: "in this form of self-protection, we induce others to identify with the images we project onto them" (p. 170). And finally, their discussion of "collusion" of pathological patterns resulting in "collision" is perceptive. Repeatedly approaching most of the issues they discuss through these categories, they manage to convey the power of transference in approachable terms. Thus they write, "If collusions involving refinding allow us to avoid the problems of our past, collisions compel us to relive them. Both ensure that our energies in love are largely absorbed in keeping the past in place." Nicely done! And then the resolution: "Only collaboration can enable us to work through these problems, diminishing their destructive impact and permitting love to deepen" (p. 223).

Each of the earlier enumerated six capacities is given a separate chapter containing seemingly endless, if not occasionally distracting, examples, and each capacity is presented as achievable. Although the persuasiveness of unconscious defenses is acknowledged, the fact that we humans are not only misguided and confused but also self-serving, occasionally mean spirited, and, at times, tragically had by the complexities of our lives and minds, is barely mentioned. There is, sadly, an intractableness to psychological conflict(s) that the present text belies. Note, for example, the following: "if we are to make the invisible visible, [meaning, I suppose, the unconscious, conscious] we have to look at ourselves searchingly and continually" (p. 96). Well yes, certainly in the Socratic tradition of "know thyself." Yet, not that easy. We, as

grandchildren of Freud, know that ultimately it is only when another can hear us, whether or not in a formal therapeutic setting, that we begin to hear ourselves. When Lacan (1978) alludes to the "I lie," he is not being intellectually puzzling; he is speaking to the complex levels of human communication.

This complexity, as most clinicians know, encompasses such qualities as *unrecognized* self-serving ambition, self-justifying behavior, and overly critical appraisal of others. These qualities seem more in evidence in a case the authors discuss as "Jessica" (p. 265), whose difficulties emanate, the authors maintain, from a failure to achieve a solid, separate sense of self. It is misleading to present even a case vignette like this with such a simple formula. Anyone, I venture to guess, who is as professionally accomplished as this patient, who has had two prior marriages, one in which she arranges to have an abortion against her husband's wishes, suffers from more pathology than is envisioned by the terms incomplete sense of self or a failure to experience empathy for others. And while I can appreciate the popular audience the text seems to be addressed to and the "can do" tone it strives to achieve, one could present this type of personality organization soberly without a pessimistic prognosis. I am curious whether this approach was the result of editorial suggestions or the authors' lack of clinical awareness.

In a similar vein, I found the case vignettes, as mentioned earlier, too numerous to be helpful and somewhat tedious in presentation. Finally, each chapter has so many categories, subcategories, and repetitive definitions and clarifications that I repeatedly asked myself who was the intended audience, high school or first-year college students, or the general public?

The seeds of the present text were planted, as the authors note in the text, in a 1990 article which appeared in the journal *Tikkun*. Unfortunately the full-grown plant is too wild and overgrown. I wish Goldbart and Wallin had followed its growth more carefully and trimmed its excess, so that what remained of the good food could be digested and benefited from more easily.

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HANDBOOK OF CONTEMPORARY GROUP
PSYCHOTHERAPY

Contributions from Object Relations, Self Psychology, and
Social Systems Theories

edited by *Robert H. Klein, Harold S. Bernard, and David L. Singer*
Madison, CT: International Universities Press, 1992, xiii + 432
pp., \$57.50

Reviewed by Malcolm Pines, FRCP, FRCPsych., D.P.M.

Editorially, this is a well-engineered book, divided, like Gaul, into three parts. The distinguished contributors were asked to present their views, first, on recent therapeutic developments, then on clinical applications to patient care, and finally on the role of the therapist. Each of these subjects is viewed from the perspectives of object relations theory, self psychology theory, and social systems theory. Each of the three parts ends with a summary by the editors, who, in the final chapter, offer their considered conclusion about the three approaches. The contributors are all distinguished by their previous contributions to the field of group psychotherapy.

The editors, surveying both early and later historical developments, provide a historical prelude to the contemporary scene. But to me there is a certain lack of perspective in that the group analytic approach of S. H. Foulkes, which is the leading model in the United Kingdom and other European countries, is given only slight attention. This omission highlights the North American outlook of the whole volume. The view from Europe would naturally have a different perspective.

Cecil Rice opens part one, on recent theoretical developments, with a clear account of object relations theory. Howard Bacal, who had his earlier training at the Tavistock Clinic, which was then un-