

Overall, *Nietzsche and Depth Psychology* is best approached as a synopsis of the divergent scholarship currently being written on Nietzsche's psychology. In this manner, the book is very accessible to those with particular interests in Nietzsche as well as to those interested in the history of psychology. To open future discussion, however, the book might have called into question a little more clearly the involvement between Nietzsche and depth psychology. For example, depth psychology began as a form of personal inquiry with clinical intentions. Yet Nietzsche's psychological critiques are a reflection on superseding the prevailing, morally instantiated, societal values that form a part of everyday life. In this respect, Nietzsche's thought is indeed practical; but how closely can it be related to the 'curative' or 'therapeutic' models such as those subscribed to by the depth psychologists? If the sole essay on such matters is any indication, careful thought must be employed before extending such links. A further point might also be made concerning the extent of Nietzsche's theorization of 'psychological depths', a matter that briefly arises in Solomon's engaging essay (p. 128). It is true that Nietzsche's early writings exhibit obvious signs of depth metaphors, from Dionysos in *The Birth of Tragedy* to the subterranean man of 'Daybreak'. However, the post-Zarathustran writings begin more and more to reflect Nietzsche's attempt to rethink psychology away from such hidden and inaccessible depths: his ascriptions for a 'new psychology' appeal to the surface as the proper displacement of introspection and the depths that it purportedly reveals. Although contemporary thought has expanded some of the philosophical implications in Nietzsche's 'poststructuralist' thought, it remains to be seen whether Nietzsche offered anything psychological and distinct from the philosophical in such a turning away from the traditional ground of psychology—the 'depths' of the human psyche. *Nietzsche and Depth Psychology* admirably begins the process of easing the tension between Nietzsche's philosophy and psychology by offering breadth over depth in its collection of essays and thereby opening the matter to further thought.

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The Never-Ending Story of Emancipation

GERALDINE MOANE, *Gender and Colonialism: A Psychological Analysis of Oppression and Liberation*. New York: St Martin's Press, 1999. 228 pp. ISBN 0-312-22008-1 (hbk).

Gender and Colonialism provides an excellent overview of liberation psychology from a feminist perspective. In the fashion of a *Psychological Bulletin* article—extended to book format—it gives a meaningfully organized, well-written, systematic and creative summary of the literature in this research domain. Interestingly, Moane uses many examples of oppression and liberation from Ireland, a country that is usually neglected when it comes to Western thoughts on postcolonialism. In addition, she reports on the processes of liberation that worked and ended successfully, something that is psychologically very important for progressive movements that have had to cope with many defeats.

The feminist perspective is more emphasized than the postcolonial one, and as such Moane deals specifically with problems posed by living within patriarchy: 'The book is written from a feminist and woman-centred perspective, drawing primarily

on women's writings and women's experiences' (p. 21). As a psychologist, she is interested in the thoughts and feelings of individuals, but as a liberation psychologist, she links them to structures of hierarchy and power. Methodologically it is evident for Moane that oppression and liberation 'must be described from the viewpoint of those actually experiencing it, in their own language and from their own frame of reference' (p. 191).

Moane opens her analyses with an exposition of core concepts and ideas, including 'the personal is political', society, patriarchy, colonialism, oppression, liberation and psychology. Her understanding of the function of psychology goes far beyond the ivory tower and is indeed used as a guideline for political activism. Thus, an analysis of liberation 'involves identifying psychological processes and practices which will transform the psychological damage associated with oppression, and which will facilitate taking action to resist domination and bring about social change' (p. 14). Premises for her psychology of liberation are summarized and discussed at the end of the book: 'Psychological patterns are related to social conditions' (p. 181); power differentials are 'a central feature of the social context' (p. 181); 'interpersonal relationships . . . are the principal vehicles for psychological change and development' (p. 182); 'analysis plays a central role in a liberation psychology' (p. 182); 'individuals must be agents of their own change' (p. 183); 'change can be seen as a developmental process' (p. 183); and 'liberation psychology attends to those in positions of dominance as well as to those who are oppressed' (p. 184). For all contexts she emphasizes the significance of reflection, and she gives an excellent example herself when she discusses the problem of universalism vs particularism in liberation psychology.

Both patriarchy and colonialism are analyzed as hierarchical systems of domination. Moane proposes six mechanisms of control that are characteristic of these systems while using detailed examples from Ireland and modern Western society to explicate them: violence, exclusion from power, economic exploitation, sexual exploitation, control of culture and fragmentation (divide and conquer). In the next step she identifies the psychological patterns that are associated with hierarchy and domination, including internalized oppression. In order to understand the consequences of domination and to elucidate the impact of internalized oppression on the self, identity, emotions, interpersonal relationships and mental health, she draws on feminist researchers (Lee Maracle, Jean Baker Miller, Charlotte Davis Kasl, Judith Block Herman, bell hooks, Cathleen O'Neill, Suzanne Pharr) as well as anti-colonial writers (Frantz Fanon, Albert Memmi, Ashis Nandy, Vincent Kenny, Sean Ruth, Eduardo and Bonnie Duran, Paulo Freire).

In the next step Moane analyzes processes that are involved in liberation. Again she draws on feminist (Mary Daly, Starhawk) as well as anti-colonial (Paulo Freire, Ignacio Martin-Baro) writers. She demands that a psychological analysis of liberation must refer to the personal, interpersonal and political levels. To demonstrate how strengths can be built on the *personal* level, Moane reports on interviews with women, and addresses in detail issues that are relevant in this personal context: awareness, self-confidence, self-worth, sexuality, creativity, valuing women's unpaid labor, a sense of history, positive role models and images, and spirituality. On the *interpersonal* level her analyses incorporate the benefits of making connections dyadically and as a group and in the context of creating a community. Moane is not hiding anything and discusses both the successes of and the challenges to community activism. On the *political* level she reflects on taking action in a variety of

political ways ranging from sex strikes to traditional forms of political participation. The final goal of a liberation psychology as envisioned by Moane is the achievement of an egalitarian society.

I agree with Daly in her foreword that 'this is an important book' (p. ix) not only for women but also for anyone who is concerned with oppression and power and who thinks about the liberation and emancipation options of subjects. However, I have some theoretical concerns. It is always an idiosyncratic undertaking to point out neglected literature and missed questions. Nevertheless, I will be idiosyncratic and ask why Foucault is never mentioned in the book. And although I do not think that Foucault has the final word on oppression and power, these terms lost their innocence with his analyses.

Although in practical contexts it may not be helpful to challenge the notion of oppression, there is room for reflecting on such issues in an academic book. The questions of how oppression becomes constitutive for the subjectivity of the oppressed or why and how collaboration with oppressors works are psychologically important. The dialectics of oppression is neglected in the book, and thus there is no room for understanding, for example, the other side of decolonization, namely nationalism, and how nationalism often becomes a horrible reality for minorities. Indeed, an epistemological and ethical reflection on the status of oppression is missing, and thus questions such as whether oppression is an objective category or just a social construction are excluded. In my own view, oppression has an objective status, but such a position requires arguments. If we do not provide arguments in this context, then any subjectively felt oppression has the same status, and the subjective experience of oppression by paying too high income taxes, an argument popular in North America, is as legitimate as the concepts of patriarchy and colonialism.

Similarly, I was surprised by the unreflective use of psychological concepts and theories. I agree that Bronfenbrenner and his system of nested contextual hierarchies (from the microsystem to the macrosystem) provides a helpful tool for developmental psychology. But more adequate for the purpose of the book would have been to use social philosophical concepts that were developed for the purpose of the topic: categories of critical theory, for example. I am not convinced that we can turn a psychology with strong roots in classism, racism and sexism to liberation, solely by using it for good purposes. There is sufficient literature showing that psychological concepts have been developed and formalized within oppressive contexts, and, thus, that a liberation psychology requires at the same time liberation from traditional conceptualizations.

Moane reflects on empowerment and discusses some of its limited individualistic meanings in psychology, but she applies many other traditional concepts in the context of personal liberation. Her critical discussion of patriarchy requires a parallel for psychological concepts. One could argue that such a view comes from an academic perspective, but I believe that theory and practice inform each other and that liberation psychologists require new and better emancipatory concepts. I also envision a liberation psychology in which gender, class and 'race' are equally important. However, these critical remarks should not undermine the significance of Moane's work, which promotes substantial knowledge in the domain of liberation psychology.

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