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Book Review: "In Search of Self in India and Japan: Toward a Cross-Cultural Psychology"

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complexities that need to be taken into account in looking into that most intricate of all subjects—the meeting of person with person, tradition with tradition, faith with faith” (p. 113).

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In Search of Self in India and Japan: Toward a Cross-Cultural Psychology. Dr. Alan Roland. Princeton, New Jersey: Princeton University Press, 1988, xxxii + 386p.

Roland, a psychoanalyst, compares the extended familial-self typical of Indian and Japanese experience with the individualized self-concept of America. This difference is significant for one's conception of marriage, social relations, art, time and space, subject-object relations and the spiritual goal. Freudian categories (egoideal, superego, etc.) are adopted but contextualized through clinical work with Indian and Japanese patients. Roland demonstrates convincingly that self-concept varies radically according to culture. Therefore, application of Freudian or other Western categories directly to Eastern experience is invalid. Psychological structuring is shown to be embedded in the distinct views of human nature, social patterns and childrearing practices of the various cultures.

This book adds crucial psychological dimensions to our study of Eastern philosophy and religion. It catches the vital nuances of self-experience that escape philosophical and historical approaches. It works well in senior undergraduate and graduate classes and is essential for libraries. The treatment of Japan, however, is weak. The analysis of Indian experience is overly influenced by Vedanta philosophy and shows no sensitivity to the cultural diversity within India. Yet, in spite of these limitations, the book opens important new ground.

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River of Compassion: A Christian Commentary on the Bhagavad Gītā. Bede Griffiths. Warwick, N.Y.: Amity House, 1987, 328p., \$11.95.

Another commentary on the *Gītā*? There can be little doubt but that in India—both in ancient and in modern times—and in the West—throughout the present century—there has been a literal plethora of *bhasyas* on this spiritual classic. Arguably the *Gītā* is one of, if not the most popular of the religious texts to come from the Hindu tradition. However, as Father Bede rightly points out in his