

BOOK REVIEWS

THE MYTH OF MEANING: In the work of C.G. Jung by Aniela Jaffé. Daimon Zurich 1984 (Distributed by Element Books).

This misleadingly titled book is really a sustained attempt to launch Jung as a spiritual master. Much of it is concerned with theology and with Jung's answers to various theological problems. As one would expect, the approach is through the collective unconscious, which of course in Jung's system is the nearest to God he allowed himself to get. So Aniela Jaffé is faced with the problem of deciding the various thorny issues around this position. Is the collective unconscious God? Are the archetypes divine? Is the Self God? Unfortunately what she does is to issue a series of contradictory statements which ultimately leave us in the dark as to what on earth the answer can be. For example, this is one continuous quote:

Although God and the unconscious cannot be distinguished in our subjective experience, as self-subsistent entities they cannot be assumed to be identical. What does emerge from the unfathomableness of both God and the unconscious is the synonymy of the two concepts. (p.40)

Now you see it and now you don't. This is the darkness in which all cats are grey. And this sort of confusion continues when we come to the self:

God and the unconscious are synonymous concepts. Symbols of the self cannot be distinguished from God-symbols. (p.44)

Does this mean that the self and the unconscious are the same thing? This is not the usual interpretation in Jungian expositions, yet normally two things which are equal to the same thing are equal to each other.

Even when we get actual quotes from Jung himself, things are no better. Is the psyche God or not? Here is Jung's answer:

The psyche has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea, that sea would not exist but for the multitude of drops. (from Psychology and Alchemy).

This seems to say that the collective psyche is indeed God. And Jaffé quotes Meister Eckhart, the great Christian mystic, as saying something very similar, when he says: "The soul is all things. It is so, because it is an image of God. But as such it is also the Kingdom of God". But I would not agree that this says the same thing at all. Jung is not quite another Eckhart.

In the chapter on individuation the confusion persists and continues. Jaffé really wants to go down the line on the idea that the self is God:

. . . the archetype of the self is "nameless, ineffable", a hidden X whose concretizations are indistinguishable from God-images . . . To put it in religious language, individuation has to be understood as the realization of the "divine" in man. (p.79)

It is not enough, after this, to give various cautions as to the dangers of ego inflation and the rest. The damage has been done.

In the later part of the book, Jaffé gets into even deeper water, and it seems quite out of her depth, quoting Tillich and theologians from many different nations and times.

When this book sticks to psychology and psychotherapy, as for example in one part of the chapter on Inner Experience, it is quite good, but for the most part it does not, and is not.

It is sad to see books still appearing which have not taken on board the insights of Ken Wilber. In this particular area - the relationship of psychology and psychotherapy to spirituality - he is the clearest writer yet to appear. To read this book after digesting Wilber is to see a woeful waste of time and energy barking up the wrong tree. You just can't assimilate psychology to spirituality and say that they are basically the same thing, which is what both Jung and Jaffé try to do. They are two different realms, with difficult transitions between them. Jung wasn't a spiritual master, he was a very interesting psychologist with a great interest in spiritual matters, and some genuine spiritual experiences and insights. But his theoretical position had no place for the genuinely transcendent, and this book seems very true to his position.

John Rowan

RETURN OF THE GODDESS: Femininity, Aggression and the Modern Grail Quest by Edward C. Whitmont, 1983, RKP, 272 pp £6.95

A humanistic reviewer should perhaps try to understand the reasons for the title which an author gives to his or her book. If this tightly packed text had ended with a consideration of the Greenham Women, following its detailed historical descriptions of the Magical, Mythological and Mental Phases

through which femininity has passed, the use of the word 'modern' in the sub-title might be more obviously appropriate. For even though Dr. Whitmont is an Austrian, he has lived in America since 1938 where, as an analytical psychologist, he will surely have been aware of the major role which women there have played in the Peace and Civil Rights Movement, and their link with Greenham. His book ignores these roles.

A humanistic reviewer should also, in grateful remembrance of earlier good review books on the same subject, note whether the new book takes some cognisance of these. In this connection, and also from the same publisher's stable, Geoffrey Ashe's **The Virgin** and Erich Neumann's **The Great Mother** are not quoted, and neither are important related works by Robert Graves, Sibylle von Cles-Reden or E.O. James, to name a few. In fact, although literary scholarship with regard to Inanna, Anath, Ishtar, Isis, Kali, Pallas and Bellona is evidenced continuously throughout the book with many references, Mary of Nazareth has four mentions in the index, the longest discussion about her taking two pages.

What does Dr. Whitmont tell us about himself that may enlighten our understanding? "I was raised in Austria in an Orthodox, parochially narrow Jewish family, with a rigid rule and law system. My ineffective and yielding father was concerned only with the traditional, moralistic, religious standards, dietary and behavior regulations . . . the only women I had known as a child were my hysterical, neurotic mother and my grim, Puritanical governesses and nursemaids, who were as harsh and unsupportive as could be". He came into contact with Nazism, Stalinism and eventually felt that "among socialists, communists, Marxists and Nazis, there was a constant coming and going . . . many of them were this, another day that . . . all these variations were the projection of the religious dedication externally onto a cultic liberation creed". It seems as if his traumatic childhood prevents him from giving honour to Our Lady of Greenham, and he prefers to locate the places where feminine consciousness became manifest in the realms of his musical imagination. For Dr. Whitmont knew the scores of **Parsifal** and **The Ring** by heart when he was fifteen, and when he later became involved in Adlerian and Jungian analysis, Wagnerian dreams of The Grail beset him when he "felt strongly attracted to a woman and feared this would raise serious complications and troubles". So he conceived the idea of a heroic quest which would search out the secrets of the Goddess who "is the guardian of human interiority"; for "the Goddess is now returning . . . if we refuse to acknowledge her, she may unleash forces of destruction". Thus it also seems as if he could not write adequately about Mother Mary because his own experience of being mothered had been so destructive.

It may similarly have been due to his negative connections with rigid Judaism that he fails entirely to explore the Hebrew idea of the feminine as

being appropriate for naming both Israel and the Spirit of Wisdom; Shecinah is the female noun for the Divine Presence, for woman was the symbol of Yahweh's elect community, the 'daughter of Zion', yet also the Beloved of the Song of Songs. Mary, the Mother of Jesus, was a Jewish girl who was later called the Queen of Heaven, just as in all traditional Jewish families the mother is called Queen of the Home.

If I have spent an apparently undue time on the premises of this book, it is because I do believe, with Dr. Whitmont, that "in the depths of the unconscious psyche, the ancient Goddess is arising, and that we should "explore the psychological, ethical and social implications" of this. However, unlike him, I feel that the perspective must take in Greenham (or women in the American Green/Peace movement); and in a society which aborts its illegitimate babies and batters its children, that a "theophany" of Mary should have been included.

"Theophany" is the word which Dr. Whitmont uses to describe the manifestation of the Goddess, and if I have seemed ungenerous so far, let me now compliment the author on his poetic prose, the skill of his selection of texts from works of literature and the imaginative power with which this theophany is documented. It is as if his own feminine qualities in setting a scene, arranging details and inviting out attentions are fully displayed. For he is truly concerned to show his own reverence for woman as he portrays each of the Goddesses of history, describing how they have awoken men's adulations and fears, and suffered from men's jealousy and aggression. Most of the book focusses on this, and such anthropological details will probably be already known to most **Self and Society** readers interested in the subject. His deeper perspective of feminine consciousness is related to case-studies of his women patients, where he seeks to help them accept their negative, dark and destructive aspects as co-existent with their virtues. He writes: "Aggression and violence are essential for the development of self-assertion and growth, and the desire to make oneself felt by the other. The urge is to hurt and destroy - the end result is a binding and connecting". Thus he explains the pathology of violent marriages, and the forms of seduction used by wives and prostitutes which attract and feed the will to power of their mates. He goes on: "The ability to form a personal bond and mutual support occurs in proportion to the degree of intraspecific aggression". In contrast, the urge to heal, to comfort and inspire is conceptualized as a transformative ability of women which may make men afraid, and sometimes impotent. No wonder he writes that "of the vast range of manifestations of the Great Goddess, only the unearthly Mary was acceptable to the Christian West". His own prescription for satisfactory sexual relationships, which will accompany the Return of the Goddess, is to create accompanying new rituals whereby, as in many existing psychotherapeutic techniques, couples and groups act out their fantasies,

using their dark and light selves to accept, enjoy and fulfill each person's individuality, whether male or female.

For Dr. Whitmont sees the Return of the Goddess, just as he has portrayed her varying past appearances, entirely in the context of her male partner, or consort as he calls him. He goes so far as to state that "She never appears without him", and although a learned friend assures me that this is not true of a certain Goddess worshipped in an ancient Anatolian culture, Dr. Whitmont argues that Dionysius has always been present in some shape or form within male consciousness. He draws interesting conclusions about the split within this which gives rise to the Appollo figure, and later to Jehovah the Father and Christ the Son, not to mention Parsifal and Gawain to whom he continually returns. He also fully subscribes to the belief that feminine and masculine characteristics, the Yin and Yang, are mixed within the sexes, and although the title of his book might suggest that he finds Goddesses rather than Gods to be the more important figures, he sees their roles as equal if different. It is just that, at this present stage of evolving consciousness, he sees the Return of the Goddess as being the most significant event of our times, because She comes in reaction to the past era of suppression, by both the secular and religious patriarchies. Feminists will particularly welcome the way he writes about this, and how he legitimizes their personal aspirations. But as far as the way in which contemporary women are using their power to influence political and social decisions, he is distinctly unhappy, although it is fair to say that he is also against men using their energies to promote conflict. He wishes both sexes to ritualize their individualized feminine and masculine positive and negative forces in play, in games . . . as doubtless he was never allowed to do. He is pleading for men to accept the anger as well as the love in women, and for women to accept the anger and love in man. Above all he feels that women have a unique power to awaken the human sense of the mysterious, to help bridge the journey between reality and uncertainty or the present and future, and to encourage empathy between all members of the family or chosen group. In this way, the battered family syndrome should disappear, and we shall learn to cope with our children's aggressiveness and problems because we have accepted and worked through our own, no longer projecting them on to the sexual partner. All of this is very humanistic and AHP readers who do not want to ask the questions which perplexed me, and who enjoy rich imaginative writing will find **The Return of the Goddess** full of interest and stimulation. Meanwhile, Catholics are preparing for a forthcoming Marian Year; some call this the Marian Age, the era of Our Lady of Genetic Damage, Our Lady of Reconciliation, Our Lady of Revelations, the Queen of Mercy, the Second Eve, the World's Salvation,

the Mother of Nations, the Mystic Rose, the Queen of Love, the Fount of Wisdom, Our Sister, Our Daughter, Our Mother of God. Is this really a reductionist view of woman?

Yvonne Craig

SOCIAL WORK STRESS and INTERVENTION by Stephen Fineman. Gower Press

Stephen Fineman has managed to write a book born of research and make it come alive. Not only are the rationale, stages and findings laid out in a very readable format, but there is a sensitive and vivid portrayal of real people struggling to do a difficult job. And it is an honest picture that he gives.

Fineman's phenomenological perspective and social ethics prompted his research design and account for the quality of his findings. He worked with five social work teams in one region, offering counselling of stress problems to all grades on the understanding that the interviews would provide his data. The high take-up level: 40 participants from a population of 57, tends to indicate the social workers' need of help and helps to vindicate Fineman's refusal to treat them as subjects merely worthy of study. In an area where self-disclosure is taboo, Fineman discovered a method to reveal a disturbing picture; too many "expert helpers" unable to secure a source of help for themselves. His intervention, according to subject feed-back eight weeks after the end of the research period, had yielded positive results and helped a good many of the subjects. So there are ways of helping the helpers.

But this is one of the shortfalls in the book. Not only would it be useful to be given some tabulated data, but this slim volume is too condensed. There are the themes and aspects of the research and findings that need to be drawn out, made explicit, opened to discussion. The book shows how the support offered to social workers under stress is of little help to them; it fails to drive home the point, or even air the idea, that alternative support systems could be introduced. And the reasons why they haven't already been made available aren't considered.

This is a good book, as far as it goes. Perhaps Fineman will go further next time.

Pat Efford

UNDERSTANDING AND HELPING THE SCHIZOPHRENIC: A Guide for Family and Friends, by Silvano Arieti, 1981, Penguin £2.75. 222 pp

How do AHP members cope with violent partners or children who have been diagnosed clinically as suffering from paranoid schizophrenia? How does humanistic psychology conceptualize this tragic psychotic syndrome, especially in severe manifestations such as the hebephrenic or catatonic type? How will the friend, towards whom I am travelling as I write this review, be coping with her husband, a lecturer in computer studies, whose grave thought disorders and hallucinations are jeopardizing his career? It would be useful if readers' experiences could be collected and then shared with Britain's most respected relevant self-help group, The National Schizophrenia Fellowship*, whose Newsletters publish opinions and descriptions of the disease and its treatment. Meanwhile, Silvano Arieti's excellent Guide will be of value to them, as I hope its review copy will be to my friend.

It is compassionately, comprehensively and clearly written, and wisely balanced between the many conflicting and consensus views about schizophrenia. It describes the various types of the illness, their causes, onset, effects, treatments, prognoses, and their significance in family and social settings. The author is one of America's leading active psychiatrists, and he seeks to share his extensive professional knowledge and experiences without mystification and to as wide a public as possible. It is noteworthy that, despite being psychoanalytically trained himself, he has, in his patients' interests, developed a differentiated psychotherapy which he believes to be more appropriate to the changing stages of their illnesses. Like most recent workers in the British field, he recognizes that schizophrenia is a collective term describing psychiatric disorders which greatly vary in their acute or chronic conditions, their episodic or increasing manifestations, and in the hopefulness or improbability of remission. He also concurs with the present general view that it largely depends on how the illness's many determining factors have developed, been combined and can be controlled as to how successful recovery, or adjustment, will be.

The factors so far identified, howbeit incompletely, include biochemical impairment to the brain's neurotransmitters which, periodically or continually, may function abnormally in response to known or unknown psychophysical stresses; genetic and constitutional vulnerability, which means that one schizophrenic parent has a 10% risk of having a similarly afflicted child, the risk to two such parents being of the order of 50-70%: with the resulting childhood and family damaged

**The National Schizophrenia Fellowship, 79 Victoria Road, Surbiton, Surrey.*

relationships and sudden social crises or dislocations due, for example, to divorce, redundancy, eviction, racial harassment, etc. Each of these factors need careful investigation and remedy, if possible.

Arieti believes that most schizophrenics benefit from appropriate chemotherapy to restore maximum healthy cognition and stability, and that the specific treatment drugs now generally approved are not injurious or addictive in the long term. Periodic injections have been found to be amongst the most useful and acceptable to patients who wish to maintain a career and/or active family life. This view is similarly shared by The National Schizophrenia Fellowship, although, of course, equally recognized is the fact that such treatment may not be needed in minor breakdowns and illness well controlled in other ways. When sufficient stability is achieved, Arieti then considers that psychotherapy can help sufferers and their relatives to understand what has happened, and work together to alleviate it and prevent its re-occurrence. In his psychotherapy he helps patients to recognize the onset of hallucinations, and deal with them by active techniques which replace the general harmful passive connivance. He shows relatives where they are subjecting the patient to harmful stresses or unwise stimuli, and, if their own psychic welfare has been threatened, he may advise temporary or permanent separation.

Here he decries the lack of social facilities for giving reliable and comprehensive community care to schizophrenic patients who deteriorate in, or dislike the family setting, or who, after episodes of criminal violence, have to be found short or long-term containment for their own safety, or that of others. For it is an additional virtue of this American specialist that he has also related his findings to British amenities, and discusses our own contemporary dilemma in which the closing of mental hospitals, or the refusal of staff to admit violent or difficult patients, means that many schizophrenics are left homeless, or committed to prison because no hostel or hospital will take them. Arieti suggests that the American role of Therapeutic Companion or Assistant might be usefully developed here by cooperation between hospitals, self-help groups and, where relevant, social and probation workers. By welcome coincidence, I have just been to a Magistrates' Conference on Mentally Disordered Offenders where both an eminent Judge and a Senior Probation Officer recommended that more use should be made of an existing power to make Guardianship Orders in the community. Would we be able to find people prepared to accept statutory responsibility for the behaviour of a schizophrenic offender? How could their accountability be supervised? Would there have to be sanctions, and if so, how inhibitive would they be? Unfortunately, the same painful problems would arise as happens

when Broadmoor psychiatrists have to decide whether and when they can recommend release of a schizophrenic who has committed murder or rape. Nonetheless, I believe that we should try to make the Guardianship Order workable.

Arieti concludes his book with the realistic hope that by genetic counselling fewer children will be exposed to constitutional hazard and unhappy childhood pressures, and that a socially welfare-orientated State will increase its care for its mentally disabled citizens, and fund the necessary research into the biochemistry of the disease. He also maintains throughout that those who suffer from schizophrenic disorders, whether simple or grossly psychotic, often have as a most valuable compensation highly enhanced creative abilities and imaginations from which we can learn much. He suggests that we can learn to help ourselves as much as them by seeking to recognize and deal with our own distortions of thinking, our emotional hostilities and personality exaggerations. By the same token, we should avoid the cruelty of blame attribution which discussions about schizophrenia often attract from theorists, and retain the diagnostic term only for those conditions which satisfy clinical criteria. For this tragic word is often used loosely and hurtfully and theatrically by the general public, and, regrettably, some counsellors may use it descriptively without clinical justification. As a member of Amnesty International, may I specifically recall that in Russia dissidents are incarcerated on the spurious grounds that they suffer from schizophrenia.

Lastly, it is good to be able to welcome a book which acknowledges the worth of self-help groups. Our own NSF has done pioneer work in this sphere in co-operation with MIND and NHS specialists who have worked for the 'open', if 'revolving' door in our major mental hospitals.

POST SCRIPT: My friend's husband had to be admitted to hospital for a week's sedation after a violent attack on a colleague, but, with a subsequent course of monthly Out-Patient injections, he was able to return to full-time work at College, though to lighter duties. He is grateful for his wife's sensitive and loyal support.

Any AHP reader interested in reading my published article on **Counseling in Schizophrenia** is welcome to write to me for one with a SAE at 27 Ridgmount Gardens, WC1.

Yvonne Craig

GENTLEMEN AND TRADESMEN: The values of economic catastrophe
by Charles Hampden-Turner. Routledge & Kegan Paul 1983 pp.281
Hb £10.95

This is a diagnostic book about the social and economic crisis which Britain is now in. As those of us who went to the AHP conference in Buxton will remember, the author (who of course is an ex-president of the AHP in America) has a profoundly brilliant and dialectical analysis of the problems.

He says that values - or as he sometimes calls them, the eternal verities - tend to come in pairs. Each member of the pair depends upon the other, like Yin and Yang. So long as the two are in right relation all is well. Change and development can take place without wasteful types of conflict, because each member of the pair tempers and informs the other. The pairs he particularly concentrates on in this book are the following five:

Exhibition and Spectatorship
Symbolism and The Management of Things
Self-expression and Social Utility
Sociability and Task
Consumption and Production.

His contention is that instead of these values relating to each other in any proper way, they have become split apart, in such a way that the left-hand values are fostered and built up, and those on the right of the list are denigrated and put down. In the terms of the book's title, we all want to be gentlemen rather than tradesmen.

But whereas at Buxton the author kept these values as a straight line, or saw them as mounted on a centrifuge, he has now discovered catastrophe theory, and uses it very effectively. He shows that if we turn these values into dimensions at right angles to each other, we can construct just the kind of control surface which catastrophe theory thrives on. And we can then predict very accurately the kind of results which will emerge if we increase the emphasis on one value and downgrade its partner. We will quite predictably fall into a trough from which it will be very difficult to extricate ourselves.

And this is precisely what is happening right now. It is always a nail-biting time for a writer when s/he produces the final manuscript of a book about current affairs, because s/he knows that it will be a year before the book comes out, and world events could make nonsense out of any predictions made. But in this case we have simply gone

further along the road which Hampden-Turner has so convincingly mapped out.

The author of a book like this is always faced with the dilemma of whether to prescribe or not. If s/he does, the prescriptions are likely to be the only thing to be noticed or remembered; but if s/he does not, s/he may be dismissed as an airy-fairy theorist living in an ivory tower. Hampden-Turner has not shirked this issue - he does prescribe. And his prescription, very briefly, is that we should join the Liberal/SDP Alliance and work for the kind of policies which they espouse. He carefully names and describes the policies he means, and says why he thinks they would cure the ills he has outlined.

This is an attractive book, a brilliant book and a profoundly persuasive book, well worth reading by anyone who wants an up-to-date and very insightful analysis of today's problems in Britain. The only thing I found curious about it was a complete blank spot where feminism ought to be. There is no mention of patriarchy, there is no mention of sexual politics, there is no mention of male/female or feminine/masculine as the most crucial example of values which been split apart, one overvalued and the other undervalued, and the catastrophe which is resulting from that. So in a way, although it is so good in many ways, this is a sexist book - an example of the very thing it is criticising.

Brian Rainbow

PSYCHOLOGICAL SURVIVAL: The experience of long-term imprisonment, by Stanley Cohen & Laurie Taylor. Penguin 1980.

This is the record of an abortive research attempt. The project was cut short by the prison authorities because its findings looked as if they would come out in a way which threw doubt on the whole prison system, and also on the sentencing policies of the courts.

Even in its incomplete state, it constitutes a damaging critique of the way in which prisoners are treated when they are regarded as dangerous security risks. It goes into great detail on the consequences of the ways in which such prisoners are treated - the intended and unintended effects.

A book which keeps on being mentioned in these pages, and which the prisoners themselves reportedly found valuable was Victor

Serge's **Men in Prison** - it looks as though this would be a book well worth reading.

This is a powerful and humane book which should be read by anyone who thinks the British prison system might be OK. It points out that the worst changes which they noticed during the course of their studies are still continuing to get worse still.

James Crippledini

EVERY MOTHER'S SON: The role of mothers in the making of men by Judith Arcana. The Women's Press 1983

This is a book which uses the feminist position as background, rather than arguing it. It is all about the upbringing of boys in a patriarchal society, and how women - feminist and not - feel about that and contribute to that. The author, who lives in Chicago, has written another book, called **Our mothers' daughters**.

The first part of the book, and the longest chapter, is the best. It is called **The book of Daniel**, and is all about the author's own experience of giving birth to, and bringing up for ten years (1971 to 1981) a son. It is largely in the form of a diary, and gives a deep insight into the actual day-to-day conflicts and difficulties of a feminist. It is moving and seems accurate, though Daniel himself was allowed to censor it where he thought it was too much for him to take.

The rest of the book is based on the research project which the author carried out, in the course of which she interviewed sixty mothers and sixty sons. This is very worthy and quite interesting here and there, but I found the quotes from the interviews much too long and too many. It was as if the author couldn't bear, having collected it all, to leave anything out.

But for any woman bringing up a son, this is a marvellous and very encouraging book. You are not alone!

Lucy Biko
