

## AIDS, Africa and Racism

Richard and Rosalind Chirimuuta

Free Association Books, 1989 (new and revised edition)

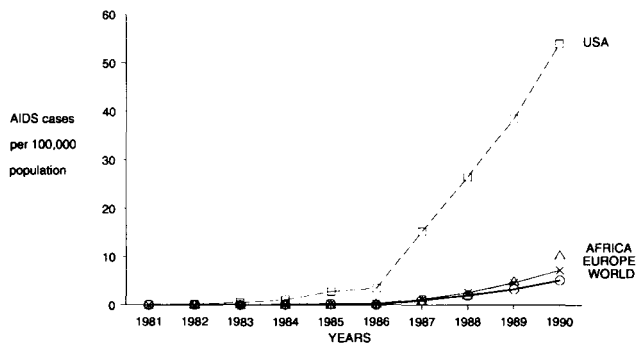
Human auto-immune deficiency syndrome (AIDS) was first diagnosed in 1981, and has been a focus of controversy ever since. The first reported cases were in California, and the majority of all those recorded by the World Health Organisation (WHO) over the past decade have been in the United States. AIDS was not reported from Africa until 1983, and the total up to 1986 was 37 cases, compared with over 10,000 from the USA, 77% of the world total at that time. As the graph shows, AIDS has always been more prevalent in the USA than elsewhere, and is over ten times the worldwide average at present. Despite these clear facts, both the scientific and the popular media have continually linked the supposed origin and spread of AIDS with Africa. How did this happen?

This book is essential to any informed understanding of the facts and myths of AIDS, as well as providing a further depressing insight into the pervasive psychology of white racism. The authors, journalist and surgeon respectively, point clearly to a number of methodological

faults and statistical inadequacies in medical research, combined with a tendency to attribute to African people, in an undifferentiated way, the most extraordinary practices. Sensational reporting spreads unreliable data, hearsay and speculation as if they were fact, providing the unhealthy culture for one of the most damaging myths of our time.

AIDS statistics are beset by problems. WHO figures represent cases showing various clinical signs, the combinations of which are neither simple nor specific. Field diagnosis results from any pair of the following: weight loss, diarrhoea, chronic or intermittent fever, and at least one of persistent cough, dermatitis,

AIDS: the first decade, 1981-1990



Prevalence of AIDS cases recorded per 100,000 population

SOURCES: UN Demographic Yearbook; WHO Weekly Epidemiological Record

GRAPHIC: D. Stevens & D. Sharma, Thames Valley University

herpes (cold sores, chicken pox or shingles), oral thrush or swollen lymph glands). The only sure signs are Kaposi's sarcoma and cryptococcal meningitis, either of which is sufficient in itself for a diagnosis of AIDS.

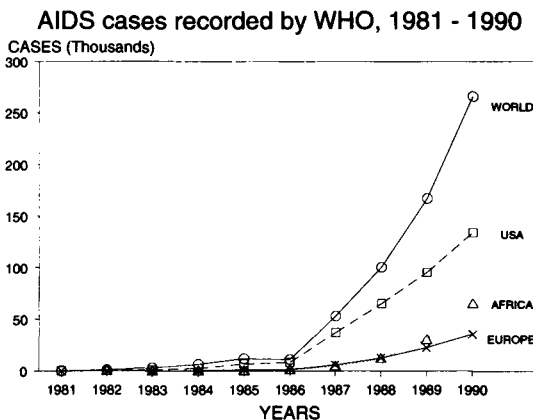
Not only could the clinical signs be caused by other diseases, such as TB or malaria (Gallant *et al.*, 1992), but the most common antibody test for field use (ELISA) may give false positive results to antibodies of these and other infections, leading to HIV prevalence being 150 times overestimated. Samples have been taken from prostitutes, truck drivers, soldiers and other small but high-risk groups, and then extrapolated to the population at large, so that the whole continent of Africa is made to seem polluted. This, remember, while the USA continues to supply about half of all the

world's AIDS cases. If AIDS did not come from Africa, where and how did it emerge?

Recent studies have confirmed the link between AIDS and medical research, and thrown light on how it might have reached Africa. Some laboratory monkeys carry simian immunodeficiency viruses (SIVs) similar to the human (HIV) strains associated with AIDS, but which cause no illness in their natural hosts. These animals have been recklessly infected with cocktails of infective agents, creating many uncontrolled possibilities for rapid mutation or combination in adaptation to new hosts (NAVS, 1987), a process of artificial selection (Seale, 1988). HIV may have arisen from such laboratory cross-infection during the production of polio vaccine from monkey kidney (Kyle, 1992; Lecatsas and Alexander, 1992) or

foetal calf tissue (Grote, 1988), being brought to Africa in medical bags during mass inoculation programmes. The use of multiple doses of polio vaccine to treat recurrent herpes in gay American men supports this account of AIDS (Tyler, 1992).

As Daniel Defoe noted a quarter of a millennium ago, "A



plague is a formidable enemy, and is armed with terrors that every man is not sufficiently fortified to resist or prepared to stand the shock against" (1908, p.271). Some flee, some guard themselves, some are resigned to destiny, some rail or fight, and some blame the other

fellow. In the shock of our suddenly realised vulnerability to an overwhelming and mortal threat, we too easily see a villain in a fellow victim who may be, however superficially, different from us. Thus does fear make racists of us all.

D. Stevens

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J. Grote, 'Bovine visna virus and the origin of HIV', letter, *Journal of the Royal Society of Medicine*, 81, October 1988, p.620

W.S. Kyle, 'Simian retroviruses, poliovaccine, and origin of AIDS', *The Lancet*, 339: Mar 7,

1992, pp.600-601

G. Lecatsas, and J.J. Alexander, 'Origins of HIV', letter, *The Lancet*, 339: June 6, 1992, p.1427

NAVS, *Biohazard*, National Anti-Vivisection Society, p.198

J. Seale, 'Origins of the AIDS Viruses, HIV-1 and HIV-2; Fact or Fiction?', discussion paper, *Journal of the Royal Society of Medicine*, 81, September 1988, pp.537-539

A. Tyler, 'Monkey Business?', *The Independent Magazine*, 19 September 1992, pp.24-30

## ***Counselling Survivors of Childhood Sexual Abuse***

Claire Burke Draucker

*Sage Publications, 1992*

This is one of the *Counselling in Practice* series, edited by Windy Dryden. It is definitely a counselling book, rather than psychotherapy. It focuses on several areas for the counsellor to pay attention to in working with this issue, and I found this mapping out of the possible territory, and the potential stages which may need to be experienced by the survivor (disclosure, focusing on the abusive experience, re-interpreting from an adult perspective, desired life changes, resolution issues),

very useful. It has a section on group-work, although the main focus is on one-to-one counselling. I liked the stressing of the importance of going at a pace dictated by the client. The approach illustrated is mainly cognitive, although certain gestalt exercises are referred to and encouraged. I liked the section on 're-entering the world of the child' — a way in which survivors can be encouraged to see themselves as children at the time of the abuse, feel the reality of that place,

and see themselves as not responsible. The book does not assume that all survivors are women, or that all abusers are male, and refers, albeit minimally, to counselling male survivors who are also involved in abusive behaviour.

This is a good basic book to have on the bookshelf. I found the tone a little bossy, and the language over-technical and distancing — I had to keep reminding myself that people who have been

sexually abused are people like me and my friends, not a different section of the population. I would also have enjoyed more about the strength of counsellor responses and reactions to working with this very difficult, heart- and gut-wrenching material, and the necessity for adequate support for the counsellor. A useful book, but not one which comes from the heart.

*Angela Willow*

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### ***Self-Discovery the Jungian Way: The Watchword Technique***

*Michael Daniels*

*Routledge, 1992, £25 hb, £7.99 pb, 150pp*

This book introduces a new approach to self-discovery called the Watchword technique, developed by the author. He claims that his technique is different from other self-discovery/self-help books because it focuses on the whole of the self, meaning the whole of the psyche in Jungian terms, which includes a spiritual dimension. The attraction of this technique is that the reader produces a word structure that is personally, indeed uniquely, meaningful, unselfconsciously created and uncensored. "With Watchword you become your own analyst." I agree with Michael Daniels that practising such a technique does help us to trust our own insights and intuitions. However, depending on the person's experience and self awareness there is a danger of producing material in a considered

way which limits the scope of the technique. After a more cautious than enthusiastic introduction we are invited to complete a watchword matrix. The matrix is arranged like a mandala, which Jung saw as a symbol of integration. Daniels found that the basic structure of the matrix related to Jung's description of the individuation process. There are 35 boxes to which words are attached in a particular sequence. The 11 words situated at the centre of the matrix are used as the keys to interpretation. Entering words in the matrix is very straightforward, and blank matrix forms are provided in the appendix.

Daniels gives a bewildering list of common themes and symbols, which only serves to illustrate that there are no absolutes of interpretation. Developments

in semiology have led us to appreciate the complexity of meaning in symbol and language and some acknowledgement of this field would have been appropriate given that so much of the technique rests on signs and symbols. Although Daniels was at pains to clarify the significance of words found in the four directions of the matrix — up, down, right and left — I was later disappointed in his unquestioning adoption of patriarchal interpretations. In an exercise of self-analysis he says that the word 'evil' encompasses such words as 'anger' and 'laziness', which suggests a strict Christian approach — in my opinion not in keeping with the holistic approach implied at the beginning of the book.

In seeking to have the reader assign

themselves a Jungian psychological type, meanings are automatically attached to words to become a thinking or feeling or sensory or intuition word. He spends what seems like a great deal of time on helping us to identify our psychological type, when I feel that more time was needed on interpretation.

This is not a book for the impatient or those seeking quick answers. Although the methods are fairly straightforward, we are advised to spend time allowing every possible meaning for our words to become apparent. The technique could be useful for individuals working on particular questions or problems, at least offering the opportunity to examine various aspects of their condition or situation while making use of unconscious material.

Mary McDonagh

## ***Changemakers: A Jungian Perspective on Sibling Position and the Family Atmosphere***

Louis H. Stewart

Routledge, 1992, £12.99, 203pp

On his journey of exploration into the way the sibling position and the family atmosphere influence the destiny of the individual, Stewart fortifies us with a notion of the family as a *tamesos*, an alchemical vessel into whose fiery heat of relationships the child is immersed. Through this immersion in the family atmosphere (the parents' behaviour, values and unconscious complexes), the child acquires a vulnerability "to an influx of

the spirit whose source lies in the unanswered questions of the ancestors, the un-lived life of the parents. The nature of this influx of the spirit determines the channel in which the child's fate will course". Stewart provides us with an image of the family tree — the vertical dimension indicates unity with the spirit of the ancestors, the horizontal, integrating the family within society. Rooted in the earth it rises toward the heavens in layer after

layer of generations. Stewart's sparing style, informed with flashes of clarity, stirs us — the thought that we may be carriers of un-lived lives — but finally disappoints. What are all the unanswered questions of the ancestors, these un-lived lives?

Is it more than coincidence that Moses and Gandhi were both last-born children with a next older brother and an older sister? Stewart sets out a correspondence between the four basic styles of leadership and the four sibling positions — only child, first-born, intermediate and last born. He lists the sibling positions of American presidents and British prime ministers from 1783-1991. Three types of political *Zeitgeist* (spirit of the times) each imply a particular type of leadership, characterised broadly speaking by expansive territorial aims, domestic realignment and social breakdown. The leaders in the first case are first-borns (first heir of past society and first citizen of an expanding society — aware of both); in the second, younger sons (intermediate-borns who experience an expanding society while also realigning power); and in the third, only sons or children (as sole heir of past society and sole member of present society they are best suited as unifiers). The last-born is often a champion of the oppressed because all classes are of higher rank to him/her. Stewart's discoveries of these correspondences are interesting.

But if we have doubts, (and his argu-

ment is after all partially speculative), Stewart broadens into more convincing Jungianism. For he is discussing the form that creativity takes in an individual and its relationship to the cycle of creative change in the world — how emotions are the energetic source of the world cycle of creative change; how innate emotions are the energetic source of choice by the spirit; and how individuals impressed by archetypes are expressions of the spirit dominating them. The other factors determining the sibling experience in the childhoods of Freud, Adler, Rank and Jung, who were each engulfed by different emotions, are very real, and set in motion a need for a more detailed consideration of the family in Jungian literature, and an investigation perhaps of the correspondence between the fates of ordinary individuals and their sibling position.

Stewart also addresses the problem of good and evil, the struggle of democracy and dictatorship, our attempt to unite the inseparable opposites within our own psyche, or not to project our shadows on to each other. The culmination of the alchemical process is the chymical marriage. But if as Jung says the physical aspect of nature has been regarded as feminine, the spiritual as masculine, the goal of the feminine being union, that of the masculine discrimination, could not Stewart have made a case for the feminine principle whose goal is union of the opposites?

*Dr Margaret Traylen*

## ***The Handbook of Art Therapy***

Caroline Case and Tessa Dalley  
Routledge, 1992, £15.99, 264pp

This is a book about art therapy, rather than a manual on art therapy. It would therefore appeal to people who are thinking of becoming art therapists. It would tell such people what is involved, both in relation to individual work and to work with groups.

As far as the actual therapy is concerned, the bias of the authors comes out fairly soon: "As the profession and practice of art therapy has evolved, it is more and more based in the psychoanalytic framework through which the process of image-making and the relationship with

the therapist can be understood" (p.54).

Consequently there is no mention of humanistic art therapists such as Harriet Wadson or Janie Rhyne, no discussion of gestalt art therapy, indeed no consideration of the humanistic approach at all. Even Jung gets shuffled off into a corner somewhere as not quite good enough.

A more accurate title for this book would have been *Art Therapy with Freud and Klein: An introduction*. As such, it seems quite useful, with plenty of examples of actual work with clients.

John Rowan

## ***Gender and Power in Families***

Rosine Jozef Perelberg and Ann C Miller (eds)  
Routledge, 1990, £12.99, 279pp

This book tries to put together family therapy with a feminist approach. The first chapter, by Marianne Walters, is very clear and helpful, and gives an extended example of work with a family using feminist values. The second chapter, by Perelberg herself, is more theoretical, but also contains some examples of work.

In the second section, on strategies of intervention, Elsa Jones says that her orientation is influenced by the Milan group and the second generation of Ericksonians. She has a very clear-headed

discussion of the position of the victim in family relations. Charlotte Burck and Gwyn Daniel discuss the interaction of feminism and strategic family therapy, and find that they can indeed be combined. Amy Urry discusses the South West Women's Project, which has been operating in this field since 1986. Cas Schneider, a member of this group, presents a single clinical example of the kind of work which Urry has been talking about. This I felt was one of the best chapters in the book, making the people really come to life.

In the third section, on specific clinical issues, Miller herself writes on the mother-daughter relationship and the distortion of reality in childhood sexual abuse. A particular case is used to illuminate the issues. Anne Heavey gives us a case study which again is very helpful in the amount of detail given. Jane Conn and Annie Turner speak of social workers in particular and how they can apply the ideas.

In Section Four we come to the question of men. Margaret O'Brien speaks of the reluctance of men to get involved in family therapy. Barry and Ed Mason discuss masculinity and group work with social workers and others on this topic.

Section Five deals with wider systems. Gill Gorell Barnes discusses the world of work and how it comes into a feminist family therapy. Maureen Clark and Annette Kilworth write about group work with women where some humanistic techniques were used. Sue Holland writes about gender, race and class in black women's oppression, using her experience in a multiracial housing estate in west London. This is a very powerful chapter which makes a good ending to the book. All in all, this is a book which must be read by anyone involved with family therapy and who has any kind of political consciousness.

*John Rowan*

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## ***Personality and Psychotherapy***

*Duncan Cramer*

*Open University Press, 1991, £32 hb £12.99 pb, 206pp*

An attractive title, which does not match the contents. The bias of this book is psychiatric and quantitative, and the interest in exploring the depths (still less the heights) of human experience is low. The author tries to look at the behavioural approach, the biobehavioural approach, the cognitive-behavioural approach, the psychoanalytic approach and the person-centred approach. The chapter on the psychoanalytic approach is brief and feeble, and the chapter on the person-centred approach even briefer, and if possible more feeble.

There is a kind of quantophobia in

this book, which results in the author giving whole lists of references for the points he wants to make. This is carried so far that in the end we get a bibliography of 36 pages in this quite short book. The final paragraph puts into words the results of all this, which are inconclusive. "The presence of different psychotherapies for treating psychological disorders makes it difficult to rationally decide which approach should be adopted . . . The success of these ventures remains to be determined." End of book. What a waste of time.

*John Rowan*



## ***New Age and Armageddon: The Goddess or the Gurus? Towards a Feminist Vision of the Future***

Monica Sjöö

*The Women's Press, £10.95, 330pp*

Monica is the originator and co-author (with Barbara Mor) of that magnificent book, *The Great Cosmic Mother*, which has just been re-issued in a new edition with colour plates even more impressive than before. In this new book she brings all her impassioned energy to a detailed examination of the New Age movement in all its aspects. She finds it to be unawaresly patriarchal and self-deceiving — operating with largely male leaders and conventionally male assumptions. She contrasts it with her own vision, shared with many women, of a Great Goddess who is coming into her own at last after so many years of suppression and denial.

She interweaves this with her own story — her life, the death of her two sons, the lessons she has learned in the hard school of life. One of the most moving sections is where she tells of the death of her son Sean from cancer, and the way in which he fell for the ideas of the Re-birthers in such a way as to hasten his death. "Some affirmations are: 'I do not give my body a chance to self destruct', and 'I no longer need pains and illness to get attention'. (This last is an affirmation which I saw my Sean writing again and again in an exercise book.)" (p.187).

While he was writing these exercises and trying to conquer his illness by

mental efforts, a new growth had been developing in his lung, which was pressing now on his heart. He was suffering from non-Hodgkins lymphoma, and died a few months later.

Monica is angry, not only about this, but about many aspects of the New Age movement, which she sees as basically anti-female and anti-woman. It has no place for the healing darkness of the cave, for the healing blood of menstruation, for the healing light of the Moon. When she was at the sacred site of the standing stones at Callanish, New Agers came to purify the stones by the use of crystals. Monica snorts that the stones don't need healing by the likes of them, and in fact there is a lot more healing in the stones than there is in the New Agers.

This is not a neat, tidy, Apollonian sort of a book — it is packed full of detail after detail, sometimes not very clearly arranged, sometimes with extra notes at the end which require going back and forth over and over again, but with copious references to her sources and prolific recommendations as to how to follow up the information given. This is a rich feast of a book, which could give a few people indigestion, but it has to be read by anyone who is curious about the ramifications of the New Age movement.

John Rowan

## ***Hypnagogia***

*Andreas Mavromatis*

*Routledge, 1991, £12.99, 360pp*

This is the paperback edition, out now, of an expensive hardback which came out in 1987. It is an extremely thorough examination of the unique consciousness between wakefulness and sleep.

The author thinks that hypnagogia is actually the main thing we need to study if we are to understand any altered state of consciousness. The loosening of ego boundaries which we find in this state, and the way in which alternate frames of reference can alternate, overlap or slide into and out of one another are characteristic. These same phenomena recur in different forms in dreams, meditation, psychic phenomena, schizophrenia, creativity (there is a good chapter on each of these) and several other areas. In my opinion anyone interested in altered states of consciousness simply has to read this book. It contains a wealth of information which it would be very hard to

put together from elsewhere. The copious illustrations are a source of strength.

Not only does the book cover all these subjects with interesting detail, but it goes on to examine the question of what is going on in the brain while all these phenomena are occurring. The author comes to the conclusion that it is nothing much to do with the cerebral cortex, but more to do with the limbic system and the brain stem — the older and more primitive centres within the brain.

He has not read Ken Wilber, and so is not really clear about what is prepersonal and what is transpersonal. But his open-mindedness makes him accept that mysticism is something quite real, and quite different from schizophrenia and the other phenomena mentioned earlier.

This really is an excellent book, and now that the price has come down should be on the shelf of anyone interested in any of these topics.

*John Rowan*

