

separated from the imaginative and put on top; the obvious gets separated from the subtle and put on top. The right thing to do with disease is to conquer it; the right thing to do with the environment is to conquer it; the right thing to do with outer space is to conquer it.

In all these cases the inferior one is tolerated so long as it stays in its place - underneath. As soon as it wants any other position, it gets clobbered. The patriarchal system says - "Do it my way. Use my official channels. Use my language. Use my patterns of thought." And when we do that, we don't get what we want. We get what the system decides is best for us - what fits in, what is not too disturbing to those who run it now.

So what this means is that any attempt to bring about any real change in racial prejudice involves questioning the whole patriarchal set-up. It involves a common struggle with others who also get clobbered by patriarchy. And this is why we have to be careful how we do it. If we are questioning patriarchy, it will not do to do it in a way which reinforces patriarchal patterns. It seems as though for every group which is disadvantaged by patriarchy, the twin purposes must be similar: one to gain equality in the present structure; the other to change the structure so that it no longer puts some up and the others down.

Based on chapters 1, 2 and 10 of **John Rowan**. *The structured crowd*, Davis-Poynter 1978.

Nick Owen

Further Thoughts on Transference

A Review of Carl Gustav Critique of Psychoanalysis: Princeton University Press.

The book I originally set out to review was R. D. Laing's "The facts of Life". I found it more or less impossible to review a tiny book which tries to investigate something as vast and intangible as the meaning of life itself. What I did pick up on was its focus on events prior to birth as very significant in people's lives. What bothered me about this was its place in a current trend to take the causes of our problems further and further back into the past. As a student I learned that it was the Freudian school which taught that everything was determined by our early childhood, and that it was humanistic psychology which focussed on the present possibilities. Looking at the present craze for primal therapy, which in theoretical terms is no more than a return to early Freudian trauma theory, and the enthusiasm generally in the growth movement for greater and greater regression as the answer, I begin to fear for humanistic psychologists' hold on the present.

Then I came across an important humanistic psychologist with his feet firmly

in the ground of the present. I quote "In constructing a theory which derives the neurosis from causes in the distant past, we are first and foremost, following the tendency of our patients to lure us as far away as possible from the critical present. For the cause of the pathogenic conflict lies mainly in the present moment. It is just as if a nation were to blame its miserable political conditions on the past. It is mainly in the present that effective causes lie, and here alone are the possibilities of removing them."

This critique is a very early work for a humanistic psychologist. It is based on a series of lectures given in 1912. However, you couldn't ask for a clearer description of a neurotic conflict than he gives on page 88. It's almost certainly where Perls got his conception of Top Dog and Under Dog from.

He has some very interesting things to say about confession and psychoanalysis, and their relation to transference. ". . .the transference is a powerful hindrance to the progress of treatment because the patient assimilates the therapist to his father and mother; so the whole advantage of relating to someone outside the family is jeopardized." "All the sexual phantasies which cluster round the image of the parents now cluster round the therapist, and the less the patient realizes this, the stronger will be his unconscious tie to the therapist." In confession there is transference to the priest who becomes "father to his people", "But a modern, mentally developed person strives, consciously or unconsciously, to govern himself and stand morally on his own feet. He wants to understand; in other words he wants to be an adult. . . The analyst knows his own shortcomings too well to believe that he could play the role of father and guide." The author clearly sees the analyst as a good figure here in terms of humanistic psychology. To continue "His (the analyst's) highest ambition must consist only in educating his patients to become independent personalities, and in freeing them from their unconscious bondage to infantile limitations."

A point I would like to make here is that every normal person, including people in the growth movement, is bound in these infantile limitations. The humanistic therapist is all too likely to see his clients as adults rather than infants, failing to acknowledge the transference of infantile things, and effectively keeping the client infantile by treating him as adult.

Returning to the text - "Psychoanalysis has to reckon with this requirement (for moral autonomy) and has therefore to reject demands of the patient for constant guidance and instruction. . . He must therefore analyse the transference, a task left untouched by the priest," and also may I add the average humanistic therapist.

"Through the analysis the unconscious - and sometimes conscious -tie to the analyst is cut, and the patient is set upon his own feet."

At this point I would like to draw the reader's attention back to recent discussions on transference in *Self and Society*, especially Shirley Wade's letter and article. (Vol. V. No.12) I find her wrestling with John Rowan's arguments most interesting. It is much easier to avoid the issues of transference as John Rowan does in

a group situation than in one to one. In a group, transference is multipatterned and dependence is as much on the group as on the therapist. Shirley is wrong when she says the therapist avoids the parent role like the plague. The gestalt therapist avoids this role, arguably successfully, and avoids what the author of this critique calls this hindrance to the progress of treatment (i.e. the transference). Most gestalt therapists I know of are well schooled in analysis. However, too often the humanistic therapist attracts transference like a magnet and does nothing about it because he or she is blind to it her/himself. S/he may get away with this in short term groups, but not in a one to one which goes on for any length of time. I have run groups successfully for several years, but I have been unable to work well in one to one until I began to understand the complexities of transference and counter transference in my own analysis, which I began quite recently.

Wherever you have group therapy you have parents (leaders) and children. It is easy and safe to be children playing in a group with a parent on the sidelines being non-judgemental. It is another matter to go along alone as client (infant) to a therapist (parent, or adult). The infant has no playmates and is apparently at the mercy of the all powerful parent. Like many in the growth movement I have paranoid feelings about any such situation. I had to feel a first grounding in my own adulthood before I would dare to submit all my infantile self for analysis. I had to feel old enough not to be swallowed up by any monstrous parent figure.

The danger of regression is of getting stuck there. A notable form of this is primal addiction. What stuns me in my own therapist is her complete rootedness in the present situation, while examining it in terms of the past. That brings me full circle to the beginning of this article, centredness in the present and to an admission that the author of this critique of psychoanalysis is not simply Carl Gustav, but Carl Gustav Jung.

Jung is an unusual humanistic psychologist in not advocating group work. However, if you read the critique of psychoanalysis you will see that already in 1912 he was breaking away from reductive Freudian psychology and founding his own humanistic "analytical psychology." The critique is now available in paperback, consisting of extracts from the collected works Vols 4 and 18, in Compendium and elsewhere for £2.45. It should certainly clear up a number of misconceptions about Jungian analysis.

In conclusion I would like to return to Shirley Wade's letter to Self and Society (Vol. VI No. 1). In it she describes her own transference onto John Rowan. All group leaders as leaders attract this transference. Now you can deflect it onto an empty chair and make that the parent. But the Jungian view is that the real road to freedom is for the therapist to accept the transference, to help the client to work through it and finally break it and reach real independence. In analysis the client tries to work through and deal with infantile needs in relation to her therapist. John, in his book review (Vol. V. No. 9), part of which Shirley's letter quotes, says the therapist has impossible demands put on him/her, to be a parent to a child and a facilitator to a client. Its

actually more complicated than that. There are also erotic components, parent - child and adult - adult. It is extremely difficult, but it is not impossible. The analyst just has to be an extraordinarily good therapist, and many do not live up to it. John goes on to say "It seems such simpler to let an empty chair or another group member take the role of the parent, while the therapist stays in the role of facilitator". I agree with John that working in a group is easier than one to one. I can stand outside and be facilitator or interpreter of transference between members of the group. However it is less valuable to deflect transferences that belong to me onto chairs, or group members. The healing factor is working them through in relation to me. The fully analysed therapist with more or less complete self mastery/self knowledge is supposed to be able to remain objective through this very demanding situation, to be able to be both in it and outside it. A solution for those less well developed is to work with a co-therapist.

For the final word I return to Jung and his essentially one to one view of therapy. The therapist or group leader may want to avoid any role but that of facilitator, however "It is an open secret that all through analysis/(therapy) intelligent patients are looking beyond it into the soul of the analyst/(therapist) in order to find there the confirmation of the healing formula -or its opposite."

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