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Book reviews

Edited by Marcus West and Patricia Vesey-McGrew

BISAGNI, FRANCESCO; FINA, NADIA; VEZZOLI, CATERINA (Eds.) *Jung Today Vol.1 Adulthood & Vol.2 Childhood and Adolescence*. New York: Nova Science Publishers, 2009. Pp. 292 & 208. Hbk. £65.99.

Francesco Bisagni, Nadia Fina and Caterina Vezzoli, all training analysts at CIPA (Centro Italiano Psicologia Analytica) have succeeded in bringing together a cornucopia of distinctive Italian papers with additional contributions from Jean Knox, Hester McFarland Solomon, George Hogenson and, in the child and adolescent section, Gustav Bovensiepen, Brian Feldman and Brigitte Allain-Dupré.

The authors set out to demonstrate the fertile influence of Jung's theories and their relevance to current psychoanalytic practice and research. This is a vast and demanding task and inevitably some of the papers struggle to remain within the confines of Jung's theories. The pitfall comes when a contemporary hermeneutic reading is projected onto theories from an earlier zeitgeist. The psychoanalytic community of today lives in interesting times poised on the cusp of a major paradigm shift and has to be prepared to sacrifice or revise some cherished tenets whilst other more obscure ones might re-emerge to coalesce with new findings from the neurosciences, philosophy and anthropology. Bisagni, Fina and Vezzoli identify a shift from traditional psychoanalytic paradigms towards a new paradigm of complexity. Most writers identify the common unifying theme as a shift towards a relational model and a move from Oedipal interpretations to affect regulation and the co-creation of meaning.

The papers present Jung seen through a different cultural lens. Most contributors refer to psychology in the classical Jungian sense rather than what is now common practice in Anglo-Saxon academia. The editors preface the volumes with a general statement that Jungian concepts have been widely recognized and integrated into modern psychology. This might be specific to the Italian scene as it would hardly be recognized as a valid proposition for current clinical psychology. The authors succinctly trace the ancestral influences from Freud, Klein, Bion, Fordham and Bick, among others, and demonstrate how their thinking has evolved whilst still embedded in the analytic tradition. The novelty and freshness of the writing shines through in the synthesis of familiar theories with evocative Italian thinking, referenced in papers likely to be unfamiliar to the general reader. Regretfully, however, some of the rich cultural layering might be lost in translation, though this reflects the constant interplay between mimesis and alterity in the analytical dialogue where meaning always gets lost in translation as new meaning is co-created between patient and therapist.

The two volumes offer a compendium of core Jungian and psychoanalytic concepts blended with findings from attachment theory and affective neuroscience. The editors have succeeded in bringing together papers from both developmental and classical Jungian traditions. The papers are stimulating to read as they vary in style from

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Francesco Bisagni's and Carlos Melodia's poetic vernacular, illuminated with detailed clinical material, to Susanna Chiesa's succinct and lively dialectical style.

Enzo Vittorio Trapanese's *The Paradigm of Modernity*, Nadia Fina's 'New models of dreams: theory and interpretation', Jean Knox's 'The individuating self: the developmental pathways leading to psychic autonomy and the sense of self', and Gustav Bovensiepen's Identity Formation in Adolescence, all have a strong didactic core and excellent historical summaries with relevant dates and references. A minor pedantic gripe is that the references are not always aligned with the text.

The adult section stands out as more diverse and original, perhaps reflecting a stronger tradition. Rossella Andreoli reflects on the nature of Italian child psychoanalysis and the lack of a specific child training as she feels that she was forced 'to leave her mother's house and become a nomad'.

Selecting outstanding papers is of course based on a personal resonance and the limited space will by necessity lead me to leave out some worthy contributions, but I will briefly mention a few.

Susanna Chiesa gives a succinct account of the development of countertransference in her seminal paper, illustrated with clinical vignettes from a session with a borderline adolescent. She presents a brilliant dialectic between feeling and thinking as her patient oscillates between adult defences and primitive non-verbal states. Chiesa is an inspired analyst who works at the edges of clinical practice.

Nadia Fina offers three papers, one on theory and two on clinical practice. In 'Addiction and narcissistic issues in analytical psychology', she discusses the problems that arise when the negative transference, referred to as a process of 'de-idealization', has not been worked through because of unresolved narcissistic issues in the analyst. She suggests that this leads to the patient not having a sense of a past but of being the past; here acting out becomes the only form of communication. She describes the painstaking work of creating a container, remaining in a lengthy interpretative state of abstinence.

Caterina Vezzoli explores the emergence of complexes and describes a search for a bridge between a personal connection and a scientific model. She treads in Jung's footsteps trying to connect quantum physics and synchronicity.

Carlos Melodia, in his paper 'Psychosis, hallucination, dissociation', discusses Jung's romantic notion of the restless creative fantasy that bonds the artist and the insane, or as in Shakespeare's lines 'The lunatic, the lover and the poet are of imagination all compact' (Act 5, *Midsummer Night's Dream*). He writes from the classical Jungian tradition and gives a moving account of using dreams and paintings in the service of integration within the context of shared mythology as an implicit code.

Jean Knox provides a scholarly overview of recent developments, with reference to Schore, Damasio, Fordham, Stern, Tronick and Fonagy. She suggests that the developmental level of self-agency determines the pattern of object relations and the nature and function of fantasy; she moves from the usual discussion of technique to an interactional focus, as the task of any therapy is to help the patient develop the capacity for affect regulation in the context of intense relationships.

Two papers discuss the ethical dimension. Hester McFarland Solomon writes about the ethical attitude as an intrinsic part of the self, instead of ethics being seen as a default position when societies have to deal with boundary transgressions and the analytic shadow.

Gallerano and Ziparri in 'On the transmission of analytical knowledge' begin promisingly by addressing the cultural breeding ground in analytic societies and the ambivalent relationship that trainee analysts have to their mentors. They warn that the unconscious unanalysed emotions can lead to adhesive identification with the trainer

or that 'the forced rejection of the relationship with the training analyst can bring a paralysis in the mind of the new analyst'. This could have been a challenging paper if the authors had stuck to their brief of discussing mutually unresolved transferences instead of opting for the safer option of focusing on the pitfalls between the new analyst and his patient.

In the Child and Adolescent section Francesco Bisagni leads with an erudite paper on 'Transference and the Non-Total Situation' in which he examines the similarities and differences between post-Jungians and post-Kleinians as he has trained in both approaches. He makes connections between Alvarez's 'live company' and Fonagy's 'mentalization breakdown'. The most interesting part is his discussion of Maiello's 'sound object' (reviewed in JAP, Sept 2009) and how rhythm can be seen as structuring temporal shapes and as internalizing trust. He concludes with a sombre warning to all analysts working with adolescents to include death as a possible outcome.

Gianni Naglieri discusses Fordham's deintegration and reintegration and gives a detailed clinical account of transference and countertransference with an anorexic adolescent girl following Fordham's dictum that the purpose is to restore to the patient through interpretation that which the analyst has understood about her.

Bovensiepen contributes two classical papers on *The Bubble and the Analyst* and *Identity Formation in Adolescence* in his usual informative and reflective style.

These two volumes on *Jung Today* offer a rich collection of diverse papers reflecting the intellectual breath and diversity of the analytic community in Italy and is an informative read for both trainees and experienced analysts alike.

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BASSIL-MOROZOW, H. *Tim Burton: The Monster and the Crowd: A Post-Jungian Perspective*. London, New York: Routledge/Taylor & Francis Group, 2010. Pp. ix + 200. Pbk. £19.99 / $31.95.

Helena Bassil-Morozow's scholarly *Tim Burton: The Monster and the Crow*d argues that Burton's visually stimulating films reflect an attitude that is all about 'becoming' or, in Jungian language, the process of individuation. Quoting Christopher Hauke, she defines individuation as 'the urge found in all living things to persist in becoming themselves'. She draws also on Jung, Erich Neumann, Jolande Jacobi, and Joe Henderson to make the point that the path of individuation is marked with specific archetypal milestones, and she organizes her analysis of Burton's films with archetypal themes—the child, the monster, the superhero, the genius, the maniac, and the monstrous society. Throughout, it is the premise of Bassil-Morozow that Burton is an accomplished '*auteur* of the symbol', one who uses the symbolic language of the unconscious, comfortably able to portray a feeling, an emotion, an unconscious dreamlike state through cinematic imagery. Burton's use of mythological motifs and his 'unconfined, flexible approach' pull viewers into realms where they feel part of something universal while at the same time able to experience their individual psychic projections through screen images.

While not a psychobiography, the book links Burton's ability to provide oxymoronic material with psychological depth and a schematic pop style to information gleaned from his biographies and interviews. Burton, Bassil-Morozow explains, uses allegorical

genres as an effective way to sublimate his own psychic material, and quoting Burton, explains his poetic logic:

> Because I never read, my fairy tales were probably those monster movies. To me, they're fairly similar. I mean, fairy tales are extremely violent and extremely symbolic and disturbing . . . I've always liked the idea of fairy tales or folk tales, because they're symbolic of something else. There's a foundation to them, but there's more besides, they're open to interpretation. I always liked that, seeing things and just having your own idea about them.

Tim Burton's major influences were Dr. Seuss[1], cartoons, television, and horror B-movies.[2] He grew up in Burbank, California, an inarticulate, restless boy, whose nervous energy was quieted by drawing cartoons and filming animation. Little is known of Burton's family life, except that he 'survived a benignly dysfunctional family'[3] and lived with his grandmother during adolescence.[4] He later attended CalArts followed by a four-year internship at Disney[5] and eventually made his directorial debut with *Pee-wee's Big Adventure*. What is less known about Burton is that he is primarily a visual artist—-drawing, painting, sculpting, writing. All contain a 'carnivalesque' quality, imaginal anthropomorphic creatures, and stories with themes of disconnection from the world at large, human duplicity, a confrontation of opposites, and a person's search for identity.[6] It comes as no surprise then that Burton's films, per Bassil-Morozow, contain images that look hand-made, crude, imperfect, with seams showing, offering his audience immediacy to the image and the space in which to make their own emotional connections.

Bassil-Morozow's extensive knowledge of Burton's film *oeuvre* offers us an in-depth look at these ubiquitous themes. Clearly a scholar of film and Jungian studies, she offers a unique perspective in that she grew up in the Soviet Union, herself having experienced 'a strong pressure to conform'. Yet she does not speak directly of her experience in relation to the Burton films, noting that they best describe 'artistic Western individualists who fight the tenets of the bland, unimaginative, provincial or metropolitan middle-class mentality'—'individualists' who are viewed as monstrous to those who do not understand them. Thus begins a primary theme in Burton's work—the very personal yet collective battle of the conscious and unconscious, us and them, a battle that best describes the process of individuation.

In the Introduction, Bassil-Morozow applies her extensive understanding of film theory, which she continues to draw upon throughout to great advantage. In addition

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[1] 'The rhythm of his stuff spoke to me very clearly'. Salisbury, M. (Ed.) (2006). *Burton on Burton*, p.19. London: Faber and Faber.

[2] It is well known that Burton's longtime horror film idol was Vincent Price who played the inventor/father in *Edward Scissorhands*.

[3] Ibid., p. 9.

[4] 'My grandmother gave me the sanctuary and she really saved me. She made sure I had food and left me alone'. Fraga, K. (Ed.) (2005). *Tim Burton Interviews*, p. 167. Jackson: University Press of Mississippi.

[5] Disney was a constrictive environment for Burton, but he responded to his frustration the same way he had in Burbank as a boy—with 'an outpouring of creativity'. *Magliozzi & He* 2009, p. 11.

[6] Ibid., p. 14. Burton's personal art (his cartoons, storyboards, illustrations, paintings, photography, sculptures, short animated films and props from his commercial films) was featured in an exhibition at the MOMA November 22, 2009 – April 26, 2010. http://www.moma.org/interactives/exhibitions/2009/timburton/index.php

the book rests heavily on Bassil-Morozow's understanding of Jungian studies, also extensive, and which, she argues, is the best analytic theory to apply to Burton, as he is 'more intuitive than intellectual'. While not a clinical text, the book reflects a deep understanding of the various archetypal images that appear in Burton's films, all amplified by myth, theory and quotes from Jung and other analysts, and she easily links the various images, motifs, storylines and film methods to sophisticated explanations of Jungian concepts; moreover, she is able to write about such dense material in a very readable, even playful style.

Like Burton's films, Bassil-Morozow's writing comes alive on the page. Her exegesis on the trickster is thorough and informative, but she at times proposes ideas that, while making sense, are not part of mainstream analytical psychology. She provides a fine explanation, too, of archetypes, emphasizing that they reside in the collective unconscious and are part of 'what Jung called the individuation process'. I only wish there had been a greater distinction made between archetypes, which can never be experienced directly, and archetypal images, which are in fact what Burton's films portray. In the chapter on 'the maniac', Bassil-Morozow applies Jung's term 'collective shadow' to illustrate the aspect of Burton's films that so often pit the individual against the group. Here she could make a distinction, I believe, of the role of the personal shadow in the process of individuation vis-à-vis the archetypal shadow. It seems that the jump to the 'collective shadow' happens too quickly and without an understanding of the importance of personal shadow in the individuation process. The discussion of the 'collective shadow', too, could have been improved by including other post-Jungian concepts, primarily the cultural complex and the archetypal Self-defence system, which provide further understanding of the dynamics involved when groups oppose one another. These contemporary concepts, I believe, refine Jung's idea of 'collective projections' and better ground psychic material in the 21st century.

These suggestions notwithstanding, this book is a gem, filled with insightful connections between Burton's films, film theory, and analytical psychology.

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CLARK-STERN, ELIZABETH. *Out of the Shadows: A Story of Toni Wolff and Emma Jung*. Canada & the US: Genoa House, 2010. Pp. ix + 68. Pbk. $17.95.

Good dramatic writing is an expression of empathy. The words must carry fellow feeling, inhabiting the various perspectives of individuals in conflict struggling to find a viable foothold in the tumultuous currents of their lives. The play script, *Out of the Shadows: A Story of Emma Jung and Toni Wolff*, written by Elizabeth Clark-Stern, chronicles the experiences and relationship between two aristocratic Swiss women in the life of Dr. Carl Jung. Throughout forty, often wounding, years of interaction, Emma, Jung's wife, and Toni, his mistress, friend and analyst, suffered the pain of engagement in a triangulated relationship. Therapist and dramatist Clark-Stern offers us a fresh slant on this complex alliance, creating two women characters with strength and resilience, capable of insight, change and growth through the storm of their difficult liaison.

Toni and Emma occupy centre stage and are the focus of the reader/viewer's attention in this two-person drama. They are cast, not as 'Jungian women', the constellation of acolytes who in the first half of the previous century surrounded and bolstered Jung,

but as two complex individuals. In this story, the lens has been calibrated to a new setting, now offering the depth of field of an alternative, female perspective.

We first enter the world of C.G. Jung, seemingly tranquil on the surface, set in a paradisiacal garden fronting Jung's residence on the lake at Küsnacht. It is the summer of 1910 and the playwright envisions Toni Wolff on her way to a therapy session with Jung. We meet Toni as Jung's wife might have experienced her at their first encounter: a fashionably dressed young Swiss woman, desperate and sullen, sent to Jung for analysis by her mother because of severe depression. The view has to be provisional. The story, it is important to remember, is a work of the imagination hung on the bones of research, given flesh and life by Clark-Stern, with sufficient artistic licence taken to make the story coherent and accessible.

The reader's first impressions of young Toni come through the sensate and feeling reflections of Emma Jung. 'How many times did I see you Toni Wolff whispering up the path, the pearl buttons of your lace blouse catching the morning light?' Toni, in turn, is introduced to Emma through her most highly developed functions, thinking and intuition. She quotes Shakespeare, challenges Emma, 'Pardon me Frau Jung, but I believe you have not read sufficient Nietzsche', and insists that she, Toni, will not marry. A subtle and effective method of characterization by the storyteller, this introduction to the two women coincides somewhat with prevailing images of wife and lover in Jung's life. Clark-Stern invites us to imagine such a casual meeting between the women most significant to Jung who come to endure the emotional impact of Jung's attachments. She then draws us deeper into the relationship between the two women, envisioning their connection as an extended active imagination with the female characters in an intense dialogue with each other and the significant male figures in their lives over the span of decades.

The reader can imagine hearing echoes of what might have been for Toni Wolff an unconscious enactment of a primary Oedipal triangle. Elizabeth Clark-Stern suggests that Toni, a father's daughter, is grieving the loss of this significant, ambivalent, male figure in her life. Her father, we learn, valued her intellect yet denied her a university education, and, after his death, consigned her to traditional female role expectations. Toni's transference to Jung could have been that he was the great man who would recognize her gifts, treat her as an intellectual peer, and educate her in his theories and methodology. This is, of course, conjecture, yet by presenting these two characters with such dimensionality, Clark-Stern opens the reader to projection and fantasy beyond the limits of what has previously been known about the women's complicated relationship.

Initially, we see each woman through the eyes of the other as the 'enemy' in a battle for the heart and mind of Jung, each embodying the characteristics of two very different feminine natures. Readers familiar with Jung's biography learn that perhaps what we see and expect to see in these two women are the archetypal, masculine-based, anima projections of Carl Jung: Emma as ballast, anchor, earth mother and Toni as soul mate, muse, mystical partner with an intuitive grasp of the unconscious. Mother and Heteira, opposites in the female psyche, according to Toni Wolff's essay on the feminine, seem to reflect the polarities in Jung's perspective on women. The confines of these projections are ultimately deeply wounding to both. Through the vehicle of dialogue over the passage of years, the reader experiences a transformation in each woman as she steps 'out of the shadows'; that is, out of the shadow projection of the other on her and the anima projection of Jung, and into a claiming of greater personhood.

What are the stylistic devices Clark-Stern uses to move along the narrative? Toni and Emma first talk with each other, argue, express their pain and hostility; then resentment and, ultimately, understanding and mutual respect. In addressing the audience directly, each woman also confronts the powerful men in her life: Emma in correspondence

with Dr. Sigmund Freud and impassioned dialogue with Jung, and Toni by challenging Jung. In this way, parallels and bonds between Toni and Emma are established. Each woman pleads, first, to have her talents and gifts seen and validated by a powerful male figure, then, as her confidence and awareness blossom, each comes forth with piercing de-idealization of and confrontation with Jung. The reader does not know if these are thoughts or bold words of Toni and Emma but such expression becomes a crucial vehicle for each in establishing her female authority. Thus, each woman challenges the idealized and internalized masculine aspects of her own female self. What is enacted in the second act of this drama are the essential stages of positive female development: moving beyond the negative animus, the culturally sanctioned, often devaluing, male attitude towards women, and toward claiming a solid feminine ground of being. Toni and Emma must come to the awareness of shadow carried by the other, that is, how each has to claim the projected parts of self to become whole. Emma must claim her own intellect and Toni her need to mother and generate. Both then can 'birth' potential in her own psyche: Toni by 'nurturing' analysts in training and Emma through her writing and teaching of classes.

Clark-Stern's story of these two powerful women stands as a convincing narrative. Even without the advantage of viewing the play, the characters come to life for me, embodied, passionate and admirable. Her vision of the women adds essential dimension to both Toni and Emma and certainly to Jung.

Reference

Wolff, T. (1956). *Structural Forms of the Feminine Psyche*. Trans. Paul Watzlawik (privately printed for the C.G, Jung Institute, Zurich.

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ANDREAS JUNG, REGULA MICHEL, ARTHUR RUEGG, JUDITH ROHRER, DANIEL GANZ. *The House of C.G. Jung: The History and Restoration of the Residence of Emma and Carl Gustav Jung-Rauschenbach*. Herndon, VA: Lantern Books / Chiron Publications, 2009. Pp. 148. Hbk. $70.00.

> *You who will read this at a later age will probably not know my name, and my fates are unknown to you. When I wrote this, I was in the middle of my life, as perhaps you are, and did not know the fates of the future. You and I will both succumb to transience. I will simply precede you.*
>
> *(C. G. Jung's handwritten note in the Küsnacht residence weathervane ball)*

A house is a launching place and destination, a platform and a refuge, a template for self expression, an envelope for life and sometimes for work. It is also renewable, and so can be changed as needed for the generations.

A residence, first imagined and envisioned by the boy Carl Jung, and then dreamed, drawn, designed and constructed by the man Carl and his wife Emma, can be seen as an empty envelope for life expected, intuited, desired, and then filled by what is eventually achieved. Carl, from a family of professors, architects, theologians, and parsons, and Emma, the daughter of industrialists, first met in 1896 at the Haus zum Rosengarten where Emma Rauschenbach-Jung was born. She was fourteen and he was twenty-one.

Fifty years later, Jung focused on the 15th century alchemical engravings of The Rosarium, The Rosegarden, for his essay on *The Psychology of the Transference*. His dedication is simply 'To My Wife'.

Focused on a house at 228 Seestrasse, Küsnacht, Switzerland, this compelling compendium of essays, architectural renderings, photographs, historical facts and tidbits allows the reader entry into a building, generational history, and the lives and psyches of its now famous designers and occupants. Its renderings and narratives also invite a re-calibration of the popular images of C.G. Jung.

After their marriage in 1903, the couple lived in staff quarters at the Burghölzli mental health facility where Jung was a resident psychiatrist for inpatients.

As a schoolboy, Carl had imagined a large stone house by water, with a view of snow covered mountains, and 'an uncommonly attractive library where you could find everything worth knowing, a kind of laboratory in which I made gold'. While still a young couple, with two children and expecting a third, Emma and C.G. were suddenly able, when Emma's father unexpectedly died, to purchase empty land from an orphanage by the Zurich Lake. Following C.G.'s detailed instructions and drawings, they erected their substantial, solid house 'in a cheerful, tranquil place in 1908', for family, staff, and professional practice.

In 1909, shortly after his family moved into their home, Jung shared a dream of a house with Freud. Jung perceived the house as an illustration of 'layers of consciousness' from the personal to the collective, 'a kind of structural diagram of the human psyche' which 'led me for the first time to the concept of the 'collective unconscious'.

As a child, Jung's grandson, Andreas Jung decided that he would one day care for the house of his grandparents. An architect and retired architectural preservationist for the city of Zurich, Andreas and his wife Vreni are the current occupants of the Jung family residence. This handsome volume describes how their efforts and oversight, and the establishment of a Foundation, have arranged for renovations for the present and preservation for future generations.

Andreas Jung wrote two chapters in the book: 'The House on Seestrasse' and 'Homes in the Lives of C.G. and E. Jung'. The other authors write of topics described in the straightforward chapter titles: 'The Homes in the Lives of C. G. Jung and Emma Jung-Rauschenbach'; 'On the Banks of Lake Zurich – The Site and its Prehistory'; 'The Realization of Jung's Architectural Ideas – The Origins of the House and Garden'; 'Between Palatial Villa and Lake Zurich House; Living in a Museum? – The Renovations of 2005–2007'; 'C.G. Jung's Garden Realm – The Garden and Its Renovation, 2007–2008'.

As a visitor to 228 Seestrasse in December 2010, while in Zurich for the opening of *The Red Book* exhibit at The Rietberg Museum, I was struck with the huge and central dining room of the imposing, and yet homely, residence. A precursor to the modern 'Great Room', it unexpectedly showcased this house as family focused and oriented. Upstairs, Jung's numinous library holds the knowledge of the generations, while downstairs, the renovated kitchen and offices, depicted in the book, give the life and work continuing in the contemporary spaces of this house.

Twenty years after moving to Küsnacht, Jung built another structure for his more solitary and introverted self. As he completed *The Red Book*, Jung had to make 'a confession of faith in stone', which he realized in the Bollingen tower further along the lakeshore. He sailed back and forth between his two waterside homes and the different aspects of his personality and existence.

More than any apologia about Jung's productive life and practice, this handsome volume should dispel the projection on Jung as a detached mystic. Jung's earth oriented traits—call it his Number One personality—are revealed in his attention to the material

detail of erecting and maintaining this solid, imposing, capacious house and the multiple energies it contained. Here there was family life with five children, household and garden staff, and the two analytic practices conducted by the husband and wife, with patients and traffic from the world coming to the door. Given this, Jung's note was not entirely accurate, for certainly both his name and some of his fates are well known.

When they moved into their new home, Carl and Emma Jung did not know who they would become, or what lay in store for them. They did know that they did not know. There is the famous Latin inscription over the large entry doors of both the Küsnacht homestead and the Bollingen tower: 'Summoned and unsummoned God will be present.'

C.G. also left a second handwritten message in the weathervane ball. 'Carl Gustav Jung med. Dr and his wife, Emma, had this house built in 1908. 'Fate, show thy force: ourselves we do not owe: what is decreed must be and be this so' (Shakespeare, *Twelfth Night*, Act 1, Scene 5).

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LANIUS, R., VERMETTEN, E. AND PAIN, C. (EDS.) *The Impact of Early Life Trauma on Health and Disease. The Hidden Epidemic*. Cambridge University Press: New York & Cambridge, 2010. Pp. 334. Hbk. £55.00.

This publication is without doubt the most far-reaching in depth analysis of research concerning the impact of early experience on individual development and the assessment and treatment of patients who have experienced trauma in the early years of life. The editors have taken a global perspective when selecting their 80 contributors, all respected researchers, theorists and clinicians working in the field of trauma. If I look with a sharply analytic and clinical focus some chapters resonate more powerfully for me than others; if I approach the book seeking an overview of the context in which much of our work is set then this book is without parallel.

This substantial volume will have significant influence in the study and treatment of trauma in the coming decades. It is divided into three sections

- Early life trauma: impact on health and disease
- Biological approaches to early life trauma
- Clinical perspectives: assessment and treatment of trauma spectrum disorders

Each section has two subsections, each containing within it several papers; most of these are co- or group- authored and each is clearly the outcome of fruitful discussion amongst colleagues engaged in research or clinical work. Each subsection is followed by a synopsis, written by a senior scholar who reflects on the chapters in each section. These synopses alone offer food for thought for the analytic clinician who seeks, with Jung, to allow the best of contemporary science to inform their thought and practice.

Felitti, in his foreword, emphasizes that 'time does not heal the wounds that occur in those earliest years; time conceals them. They are not lost; they are embodied' (p. xiii), highlighting the appropriateness of the subtitle of the book: 'The Hidden Epidemic'. He values such research from the field of neuroscience as yielding 'remarkable insight into how we become what we are as individuals'. He warns that while there are dangers of misunderstanding and misapplying these insights, the greatest danger lies in 'the risk of comfortably not using it at all'. He issues what must be heard as a challenge to those of us who are analytic practitioners: 'to the extent that we do not figure out how

to integrate this knowledge into everyday practice, we contribute to the problem by authenticating as biomedical disease that which is *actually the somatic inscription of life experience on to the human body and brain*' (p. xiv, italics mine).

In the first section I value the historical perspective, the awareness of the gradual emergence of understanding of child abuse. There is thoughtful discussion of the strengths and limitations of Freud's contribution to our understanding. The study of the epidemiology of early trauma (chapter 2) enables a clearer understanding of the methodological challenges of this research while chapter 3 revisits the vexed and now dated question of recovered and false memories, taking a well-argued, not 'either-or', but rather 'both are possible' position. This chapter disappointed in that it failed to discuss the question of emotional memory adequately but was useful in so far as it went. In chapter 4 two major prospective evidence-based studies were reviewed and clinical vignettes were also included, which drew me in as an analyst. I noted Sroufe et al's stress on the importance of the cumulative history of care as 'a more powerful predictor of outcome than quality of attachment alone' (2005, p. 113). The writers make strong links out of the research to the work of both Freud and Winnicott and value Giovacchini's (1972) assertion that 'the transference neurosis includes not only representations of what may have gone badly but also the hopeful fantasies the child had of what could have gone well' (p. 41). In his synopsis on this section McFarlane observes that 'the failure of Freud's struggle to believe and advocate what he had initially observed is indicative of the challenging position in which professionals often find themselves' (p. 43) and utters a stern warning that 'clinicians' capacities for observation and description of patients' predicaments are more determined by the models of psychopathology they adhere to than the history presented to them by the patient' (p. 44). Of particular relevance to those of us who practise mainly through verbal exchange is his stress on the difficulties connected with trying to create coherent narratives, and his reminder that traumatic events disrupt the capacity for word formulation and 'impact on the areas of the brain concerned with expressive language' (p. 46).

Chapter 5 highlights the way in which hidden trauma can arise in the early months of life 'resulting not from physical assault but from the unavailability of a responsive attachment figure to comfort and regulate the stress of the fear-evoking events that are a daily part of the infant's experience' (p. 48). Chapter 6 argues for the acceptance of developmental trauma disorder as a diagnosis to enable effective research. Sections on 'modulating arousal', 'taking effective action' and 'lessons learned' (pp. 64–65) offer useful guidance concerning how to engage in successful therapy with these patients. Chapter 7 explores complex adult sequelae of early life exposure to psychological trauma. Chapter 8 discusses the large (17,000) 'Adverse Childhood Experiences' research study. Liebermann's synopsis stresses the authors' plea for 'a profound paradigmatic shift in primary medical care that incorporates attention to the health consequences of trauma and adversity' (p. 90).

The next section focuses on early childhood experience and the effects that trauma may have on brain development and capacity for relatedness. The papers explore 'the interaction between environmental factors and gene expression in brain development' (p. 96) and offer detailed, evidence-based research concerning the long term effects of trauma on the developing brain and levels of depression, of anxiety, and the capacity to relate. It underlines the enormity of the task that we face as we seek to change minds. Chapter 9 examines juvenile stress and emphasizes the value of enriched environment treatment. The papers explore adverse effects of neglect and early life stress and bring home how strongly we should be lobbying to prevent the removal of 'Sure Start' programmes and other early interventions, such as parent-infant therapy, which seek

to provide an enriched environment for our most vulnerable children. Chapter 10 examines lateral asymmetries in relation to infant gestures and concludes that the neural basis of gesture is a separate development from that of expressive language, drawing the clinician's attention to the need to observe, consider and maybe to use the language of gesture alongside that of words. In chapter 11 Teicher et al review the effects of childhood trauma and provide detailed research evidence of the damage caused to particular brain areas and to specific mind-brain functioning by various forms of adversity, including parental verbal abuse. We may ask 'but can brains really change for the better once such damage has been done?' Chapter 13 makes a case for treatment-induced neural plasticity. In his synopsis on this subsection, Schore concludes that 'we need a theoretical model that can integrate the psychological and the biological realms: an interdisciplinary perspective that can both interpret the scientific research data and generate more complex models of healthy development, psychopathogenesis and treatment' (p. 144).

In the next subsection the interaction of genes and environment continues as a common theme. In chapter 14 the writers suggest that a developmental neurobiological model is the key to understanding such interactions, pointing out that the difference between the expression of genes and environment depends on the timing of exposure to an adverse event and conclude that the developmental stage of the child is a critical factor in vulnerability. This chapter is of particular interest to those of us who adopt a developmental approach to our analytic work. Chapter 15 elucidates the way in which exposure to levels of adversity affects the endocrine system with consequent damage to brain function and development. Chapters 16 offers a model that seeks to clarify the neurobiology of the stress system. In chapter 17 the authors address traumatic dissociation related to early life trauma. This is an important chapter for clinicians who seek to understand and work with dissociative defence. The difference between primary and secondary dissociation is discussed and the neural substrates of impaired emotion regulation are elucidated. The case for a stabilization phase of treatment focusing on emotional regulation and the development of interpersonal and grounding skills is advanced. Chapter 18 offers a model for understanding resilience, either as increased resistance to fear conditioning or as an increased facility for fear extinction, and concludes that resilience may be understood as 'the ability to maintain equilibrium in the face of adversity' and that it may be possible to 'enhance resilience in at risk individuals by providing nurturing environments' (p. 196). In her synopsis Lupien stresses that future studies of the relationship between genes and environment must factor in the developmental stage of the individual at the time he or she was exposed to adversity.

Chapter 19 will be of interest mainly to those involved in psychological testing but its writers point out that Freud, Ferenczi and Bowlby all predicted the current research finding that child abuse and neglect play a critical role in the development of adult psychological disturbance. Chapters 20 and 21 discuss the current research concerning explicit and implicit memory in relation to trauma narratives and recovered memory and both warn and inform clinicians who work with this kind of material. In his summary Spiegel warns of the dangers of false negatives as well as false positives and concludes, 'memory is malleable, to many purposes, and with many results' (p. 244). Chapter 22 explores the topic of organized violence on children, summarizes useful research and stresses that the age of traumatization is a key issue and one which many studies have not addressed sufficiently.

The last section of the book explores strategies for treatment and while it documents a series of approaches which seem rather directed and directive from an analytic perspective, nevertheless there are important issues raised, consideration of which may help us to hone our practice. Chapter 23 is the clearest exposition of the role

of mentalizing in the treatment of trauma that I have yet encountered. Dangers which plague the consulting-room are noted as follows:

- of confidently imputing to patients 'states of which they are unaware' (p. 251);
- of dealing with the transference in a way that inadvertently stimulates over-intense affect which then undermines the therapeutic process;
- of allowing intense countertransference experience to induce a distant and avoidant stance in the therapist.

Chapter 24 explores the stage-oriented approach developed principally for the treatment of complex post-traumatic stress disorder, which addresses the basic dilemma faced by these patients: that the source of attachment, need and dependence is indissolubly linked to profound experiences of humiliation and shame. The next chapter explores cognitive-behavioural approaches and concludes that *multiple treatment options* (italics, mine) 'will make it easier to find a best fit'. The next chapter explores the development of emotion regulation skills through therapy and emphasizes the importance of experience of safety as an ' "antidote" to the fearful state in which the patient lives' (p. 282). The last chapter focuses on modified psychodynamic psychotherapy and marshals research to support the argument that it is more effective than brief or manual-based therapies for patients with complex PTSD. Ways of engaging patients in therapy are explored thoroughly and this chapter is worthy of our detailed consideration in a way that space here does not permit.

The book closes with an epilogue by the editors who conclude that 'effective, nuanced treatment of complex childhood-trauma-related pathology has the potential to help trauma survivors to have a dramatically different experience of life'. A book which offers a detailed explanation of the 'why' and 'how' of this, albeit from a different perspective from that which is traditionally thought of as 'analytic', is one we cannot ignore.

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EIGEN, MICHAEL. *Eigen in Seoul: Volume One. Madness and Murder*. London: Karnac Books, 2010. Pp. 92. Pbk. £16.99.

This short, wonderful book is a transcript of a series of seminars given by Michael Eigen over three days in Seoul, 2007. Eigen states that his purpose is to talk about madness in psychoanalysis, but he also presents the talk as being 'a sample, a little dip into certain aspects of psychic reality through the eyes of Klein, Winnicott, Bion and of course Eigen'. His thoughts on murder appear on the third day, although murder and madness are interwoven throughout the whole talk. The beauty of the book lies in reading words that were first spoken live and spontaneously, and obviously without the aid of notes, on such fundamentally difficult and challenging issues as madness and murder. The shortness of the book makes for intense, concentrated reading, but it is thoroughly accessible and riveting throughout.

Eigen explores a psychic reality that very much involves core existential difficulties in life, at the heart of psychoanalytic concern and endeavour, such as how to survive ourselves, how to live without killing off ourselves and others. His journey through four main psychoanalytic thinkers is to illustrate how they engaged with these struggles and the points of overlap and difference between them. He illuminates rather beautifully the central philosophical differences between Freud, Klein, Bion and Winnicott, and how each seemed to take up a different truth, a different aspect of human nature, a different

aspect of ourselves. In this sense, they all have an equally valuable position. As Eigen states at one point: 'Reading Winnicott is like experiencing a good mother . . . reading Melanie Klein is like a war. It is violent. And they are both important and they are both us'. This spirit of inclusiveness and acceptance pervades the entire series of talks, although surprisingly Klein comes off least favourably, Eigen taking a dislike to the kind of moralistic shaming of patients in Kleinian writings. He also explores ways in which there is a psychic fluidity prior to splitting that Klein missed. In some ways the main thrust of the book seems to be about the processes for the beginning of psychic life, before the ego is formed enough to do something like split.

In this vein, Eigen begins with Freud, pointing out the links with psychosis and Freud's concept of the ego, which begins as a hallucinatory organ where the first cognitions are hallucinatory, and it hallucinates fulfilment of wishes or hallucinates pain away. As an aside, Eigen treats us to a startling sentence of Freud's which he wrote towards the end of his life, that 'mysticism is the ego's perception of the id'. Eigen returns to the main theme of Freud's ego by stating that a problem straight away is that we become used to making ourselves disappear in order to survive ourselves. Furthermore we project this self disappearing internal mechanism onto the outside and then create situations as wish fulfilment. 'It's almost as if aliveness is too much for us. It's too much to be alive'. But Eigen states that to make ourselves disappear, to make pain disappear is a mad state. This early exposition of the core problem is what he then picks up and explores through the lens of Klein, Winnicott and Bion.

His exploration of Winnicott focuses on dreaming and 'screaming', the psychic scream which precedes splitting and which is often lost when hope is abandoned, and the importance of dreaming the scream to make it real once more. Eigen connects Bion and Winnicott as both writing about a connection between dream and reality, where dreaming makes things real. Inner and outer events have to enter dream work in order to become part of our insides. Another interesting comparison Eigen makes is seeing Winnicott's rhythm in sessions as breakdown, recovery, breakdown, recovery and Bion's work as depicting what happens when this rhythm is not working, when recovery is not a possibility. Eigen states that for Bion the real issue is learning how to recover from ourselves. Furthermore he goes on to describe Bion as saying that whatever psychotic imagery can mean is overshadowed by the fact that a catastrophe is signalled. 'My insides are a disaster and I don't have the insides to process it'. All this imagery, all the fireworks going off may be the psyche trying to get rid of itself. The psyche is evacuating itself in the psychosis. Therefore a core difference in emphasis for Bion and Winnicott is that for Bion the main issue is how we survive ourselves, recover from our own murderousness; for Winnicott, the emphasis is on the other, how the other survives us.

Eigen states towards the end of the seminars that all his work is, in a sense, about supporting faith in the face of our murders. This idea of supporting faith is extremely powerful throughout the book and makes it beautifully inspiring and profound. Eigen makes reference to religion as being a kind of shorthand where psychoanalysts like Winnicott and Bion fill in the details. As well as exploring existential, spiritual and religious areas, Eigen towards the end gives us some thoughts on what he believes is the future development of the psyche, the evolution of our psychic life from Bion's survivalist core. In essence, this is a book for a much wider audience than psychoanalysts; I would recommend it to anyone interested in thought-provoking explorations of psychic struggle and life.

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MCNAMARA, PATRICK. *The Neuroscience of Religious Experience.* Cambridge: Cambridge University Press, 2009. Pp. xvi + 320. Pbk. $68.00.

It is remarkable that neuroscientist Patrick McNamara, in his new book *The Neuroscience of Religious Experience,* makes very little mention of Jung; I can only assume this is due to his relative unfamiliarity with Jungian analysis. Much of his theory matches clearly with many Jungian concepts with regard to symbolism, ritual, complexes, 'possession', and the transformation of the ego through religious imagery. As such it is essential reading for Jungian analysts with an interest in the advances in recent neuroscience concerning religious and ritual behaviour.

Early on, McNamara defines a set of neurobiological structures/processes that he labels 'the Executive Self' or simply 'the Self'. This structure, McNamara points out, is implicated in a variety of experiences deemed religious. The Self is a construct that according to McNamara evolved to bring order to the chaotic interplay of various unconscious circuits or impulses, and in his review he noticed that there is a considerable overlap in brain regions associated with the Self (not to be confused with Jung's Self archetype, which is obviously different), and with religious activities.

A strong Self, it is argued, is essential for good functioning, and it is composed of autobiographical memory, emotional/evaluative systems, agency, bodily awareness, theory of mind, and a sense of unity in consciousness. McNamara reviews clinical data and research on the neurobiology of the Self from many perspectives, and a large database of neuroscientific studies of religion, and concludes that religious practices of all kinds converge on consistent associations with Self circuits. He notes that all of these sites are interconnected and found, time and again, to be altered in the context of various spiritual and mystical, ecstatic experiences. Since these are implicated in religious processes, McNamara argues, the function of religious activity must be related to the functions of the Self.

But that is just the beginning, for McNamara proposes that the current Self concept exists in the psyche within a matrix of 'possible Selves', and at times these many Selves compete with one another. Some of these Selves will develop into 'Ideal Selves', which I find roughly analogous to archetypal images. In particular, the Self, which appears to be cognate with the conscious ego as it relates to the unconscious, both in general construction and in the way it interacts with the complexes of the collective unconscious.

The purpose and mechanism behind religious practices, he argues, is to assist in the process of building up a strong centralized executive Self—in Jungian parlance this would be analogous to strengthening ego consciousness. The way it does this is by reducing the discrepancy between ideal Selves and the current Self through a process he calls 'decentring'. Decentring is described as taking the current Self 'offline' and out of working memory: 'it is a conscious form of imaginative mental processing that does not occur in working memory', which brings up Jung's concept of active imagination. Decentring is accomplished via a number of avenues in various religious settings. It can be induced through the use of entheogens, or most often by rituals. Decentring the Self allows a temporary state that is more chaotic and spontaneous, and less controlled.

After decentring, the Self, in its more fluid state, can encounter and interact with other Selves or ideal Selves. If successful, the ritual allows a binding of the Self with an ideal Self to allow a transformation of a newer, more integrated and coherent Self. This process can produce multiple positive effects. Finally, another area McNamara ties together in relation to ritual transformation is the relationship between religious experiences and psychopathy—an area that clearly fascinated Jung in his early work and

led him to very similar sounding theories. In these sections, McNamara also compares religious rituals and various parallel pathological conditions such as dissociative identity disorder, possession, fanaticism and many others, all of which he suggests are related to the normally adaptive process of religious thinking.

McNamara summarizes some aspects of ritual that tie into this theory of Selves and decentring, pointing out the aspects of ritual including the indexical or metonymic use of symbols, the atemporality and connection with the ancient past including history, tradition and lineage. He notes also that according to the studies he reviews, religious belief and behaviour appear to improve self-regulatory functions and control impulsivity, and he argues that it is an evolutionary biocultural adaptation.

McNamara argues convincingly that religious behaviour is an evolutionary adaptation, citing the universality, relative ease of acquisition, associated genetics and biology, and its function in strengthening the executive Self toward whatever end it may focus. His formulation of dream characters as autonomous personalities, related to Possible Selves or Ideal Selves that can be encountered in ritual, ties together a number of concepts on the neuroscience of dreams, ritual, religious thinking, and personal development that all align rather nicely with Jung's formulation of autonomous complexes, and in some cases, builds on it by using more recent data on brain/mind functioning that Jung did not have access to.

Overall, I would highly recommend McNamara's excellent monograph, as it provides further independent augmenting data for what Jungian-oriented therapists observe in the counselling room, and fleshes out many of the details from an empirical standpoint. Any therapist interested in the border between science and religion—a subject that occupied Jung to a large extent—will find much to contemplate in this work. Furthermore, the process of active imagination, and the emphasis on ritual that can be found in many Jungian-oriented therapies is reviewed from a neuroscientific perspective and so provides a great deal of insight into the mechanisms involved when patients undergo transformative development during treatment, regardless of source.

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