

Book reviews

Edited by Ian Alister and JoAnn Culbert-Koehn

CASEMENT, ANN (ed.). *Post-Jungians Today: Key Papers in Contemporary Analytical Psychology*. London & New York: Routledge, 1998. Pp. x + 244. Pbk £17.99.

This book has a clearly defined aim: to explore how analytical psychology is adapting to the realities of the post-modern world. While clearly demanding respect for an extroverted attitude, the work presents a variety of perspectives, and there is an inner–outer connectedness apparent in the work of all the authors, most of whom draw knowledge and ideas from their own clinical practice.

With diverse contributions from 13 prominent figures throughout the Jungian world, there is no attempt to reach a consensus view about the Jungian community today, but rather to celebrate the pluralism and range evident in the work of practitioners and theorists from different trainings and with varied cultural backgrounds. The writers are post-Jungian, not just in a historical sense but also in their acknowledged ability to stand on Jung's shoulders and reach further, illuminating an area of personal interest or of numinous experience. This personal dimension is a strength of the book and suggests that the writers were given free rein in choosing their subject matter and approach though it also means that the contributions fit uneasily within the mainly psychological and sociological categories into which the chapters are grouped.

The two most prominently recurring themes are, first, aspects of the collective unconscious and, second, problems of identity. Considerable space is given to the collective unconscious in its progressive, creative and destructive aspects. Mara Sidoli sensitively confirms the archetypes as organisers of infantile experience. The editor, Ann Casement, who writes a very comprehensive introduction, also contributes a reflective chapter which highlights the archetypal trickster father realized in the lives of Kierkegaard, Jung and Freud. Verena Kast describes her use of the fairy tale as a transitional object to activate internal figures in psychotherapy while Hayao Kawai draws on the same archetypal resource to understand the process of vertical splitting, including multiple personality disorder. Donald Kalsched builds on his earlier work on archetypal defences with the hypothesis that primitive anxiety and its defences are expressed in dreams as archetypal daimonic images and motifs, with dreams having the power to 'out picture' the affects and fantasies of the defence system and so dismember experience.

These two themes of the collective unconscious and identity are linked by David Tacey who makes a critical assessment of what might, intrapsychically, be called the rise of the eminent post-Jungian James Hillman. From revered exponent of archetypal psychology, Hillman is presented as surfacing in stages from the depths of the collective unconscious to the very conscious commercialisation of his own identity as a 'pop ecopsychologist'.

The controversial subject of gender identity is explored by Polly Young-Eisendrach and Anne Springer. The latter is one of the few authors in the book who refers, albeit fleetingly, to how post-Jungians appear to someone who looks in from the outside. Her focus is on female patients with an established or developing homosexual orientation who see Jungians as more understanding and valuing of female psychology than their Freudian counterparts. Moving on from Jung's perception of such patients as masculinised women, she adopts the view that they can be treated as whole people with acceptance of their expressed sexual orientation.

National identity is the concern of Roberto Gambini who sees the individuation process as a search for the other, symbolized for him in the Portuguese conquest of Brazil and the nation's subsequent search for part of its lost self. Renos Papadopoulos looks from his eclectic professional life at Jung's contributions to other schools and theories, such as the systemic, with its understanding of meaning in the symptom.

Andrew Samuels, who coined the term 'post-Jungian', leads with a chapter addressing the central issue of the book – Jungian identity past, present and future. He suggests there are now four Jungian schools, defying Jung's dislike of both 'Jungians' and 'schools'. This is a chapter which begins to address some of the fundamental anxieties about the future, and in particular the question that many analysts would rather not ask – whether Jungian analysis will survive as a clinical practice. There is a feeling of looking forward with anxiety, perhaps even trepidation. If radical self-revaluation does not take place, the Jungian analyst may become a fascinating but archaic creature in danger of extinction. Samuels's ten-point charter boldly proclaims that the survival of Jungian analysis is dependent on analysts being able to look outward, using their understanding of the inner to meet with the outer. The hope might be that a fly on the consulting room wall in the next millennium would have entered from an open window offering panoramic views of the outside world.

The book does not address the extent to which future patients might already have flown out of the window as Jungian psychology is flourishing in many forms for them out there in the world, quite outside the therapeutic professions. How post-Jungian, for example, is the commercial use of typology in business consultancy work?

The concern expressed in the book is that Jungian analysts might be too exclusively inward looking, but there seems to be an opposite danger, that without strong clinical connections analytical psychology might become, from the analyst's point of view, predominantly outer and come full circle back to its broader origins which Luigi Zoja describes as 'a cure for the unilateral modes of expression that typified the modern age'. In other words, are Jungian analysts just one part of a post-modern curative movement which society has cautiously embraced and only grudgingly acknowledged?

There are bound to be unanswered questions, but *Post-Jungians Today* is a book about progress, a book which promotes professional individuation. In his contribution John Beebe writes of the process of individuation as the development of integrity, and this may be what the book offers to the reader: vignettes of being a Jungian with integrity in the post-modern world.

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FRANKEL, RICHARD. *The Adolescent Psyche: Jungian and Winnicottian Perspectives*. London & New York: Routledge, 1998. Pp. xvi + 243. Pbk \$24.99.

Ah, but man's reach should exceed his grasp, Or what is a heaven for ...
(Robert Browning)

I found Richard Frankel's treatise on the adolescent psyche to be an invaluable and often touching synthesis of concepts – historical, existential and clinical – that enhances the literature and gives renewed respect, honour and meaning to the adolescent struggle (and to those clinicians who are willing to struggle with the adolescent and can carry the commitment for the adolescent to stay in the struggle of the relationship to and with the Self).

Frankel divides his book into four sections, beginning with 'Theoretical perspective on adolescence'. Chapters 1 & 2 respectively are 'Psychological approaches' and 'Developmental analytical psychology'. These chapters are reviews of the literature with the added dimension of looking at where the psychology of adolescence has come from (Freud, etc.), where it is now (phenomenology), and where it might move toward (a synthesis of theories emphasizing a teleological perspective). Frankel sees the meaning and function of adolescence as a manifestation of individual psychic emergence. Here adolescence is both an archetype and a functional reality. Frankel desires '... to mend the split between reflectively engaging adolescence as a purposive phenomenon ... and the day to day clinical realities facing us as therapists'. He disdains 'a theory of adolescence that does not in some way connect with the "spirit" of the time [as] dry and academic', but is concerned lest 'one that overspiritualizes adolescence, transfixed by its symbology and numinosity, leaves nothing to hold onto when it comes to facing the enormously complex set of problems that are encountered by the adolescent therapist (*sic*)'. Frankel seeks a way 'to bring the two together: an imaginative, non-pathologizing approach to the transformational nature of adolescence which, at the same time, has direct and relevant implications for practice'.

Part II looks at 'Adolescence, initiation and the dying process' and deals with 'The archetype of initiation', 'Life and death imagery in adolescence' and 'Bodily, idealistic and ideational awakenings'. Here Frankel references Eliade, Sullwold, Lifton, Hillman and Jung, among others, as he emphasizes the individual's psychic process as the centre of adolescent development and describes the individual's emerging consciousness as s/he attempts to deal with manifestations of self-initiation, separation, disintegration, stasis, metaphoric death versus literal death, sexuality and the meaning of drugs, alcohol and violence. Parts I and II provide a useful and insightful compilation of references to psychological attitudes on adolescence, which prepares the ground for the sowing of seeds of a new perspective.

In Part III, 'Jung and adolescence: a new synthesis', beginning with a look at 'The individuation tasks of adolescence', Frankel continues his 'elucidation of a non-reductive psychology that accounts for the unique and revelatory nature of adolescence'. He further explores 'the influence of the parents' unconscious on the adolescent child', 'the teleological significance of adolescence', 'adolescence as individuation', and 'the phenomenology of adolescent individuation'. Again, and more deeply, he delves into topics of love, betrayal, and thoughts of death, as he explores religion and revisits obsessive behaviours and the need to stay hidden. Frankel also deals extensively with the two primary concepts of Jungian psychology that he considers central to the process of individuation: persona and shadow. Here he invokes Salinger and Kincaid as well as clinical vignettes and references from Jung and Winnicott in a fine balance, laying the foundation from which he launches his own perspective, a teleological one. His

recurring clinical queries are: What is the goal of these attitudes and behaviours? What is the adolescent searching for?

In quoting Czeslaw Milosz, ('What has no shadow has no strength to live'), Frankel postulates the necessity for the adolescent to explore shadow and persona in the emerging self and other, and to utilize that exploration to precipitate and stimulate internal growth. Frankel looks at 'the development of conscience' through the lens of the 'prohibition/inhibition dynamic', arriving at the mandate for emphasizing inhibition in the form of the self-regulating nature of the psyche (Jungian perspective) rather than prohibition in the form of ego defences which protect against id impulses (psychoanalytic).

In Part IV, 'Adolescent psychotherapy: shifting the paradigm', Frankel considers adolescent psychopathology, countertransference in treatment, and clinical and cultural considerations. Among other images he summons the puer/senex archetype, relying heavily on Hillman for explication of the polarization which is constellated when new life itself challenges the old and both are needed for balance. Frankel's references to myths and his use of clinical vignettes provide insights into different perspectives of the pathways trodden by the adolescent and by the clinician. In all he provides varying guidelines into the excruciating world of adolescence, seeking to honour the individual's unfolding path and to de-pathologize adolescence as well as to see the symbolic aspects of the struggle.

In the end, *The Adolescent Psyche* provides the clinician and lay reader with a welcome and much needed summary of psychological perspectives, clinical assessments and a valuable synthesis of traditional and analytical approaches/attitudes toward adolescence and adolescents. It encompasses the being and highlights the essence of the emergence of the Self during a confused and besieged stage of life in a confusing and besieging world. The author's respect for the symbology of the adolescent stage of development and for the individual right of each adolescent to be supported in the unfolding of his/her own path, is remarkable and refreshing. Frankel's attitude leads the reader to see adolescence as a challenging, numinous and amazing time, for which respect must be granted.

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HILLMAN, JAMES. *The Soul's Code: In Search of Character and Calling*. New York: Warner Books, 1997. Pp. 334. Pbk \$12.95.

I recommend *The Soul's Code: In Search of Character and Calling* to general readers and to students. It is an excellent resource for presentations and papers concerning personal myths and individuation processes.

The Soul's Code is about finding one's particular path, fulfilling one's singular calling, and realizing one's own destiny. Hillman postulates that our innate nature is like an acorn and our individual character will evolve just as the distinctive oak tree does. As Hillman states, 'In a nutshell, this book is about calling, about character, about inner image. Together they make up the "acorn theory"'. Hillman uses the following terms for one's 'acorn': calling, genius, soul, daimon, spirit, destiny, fate, and character.

Although Hillman says that psychology is stumped when it comes to accounting for the spark of individual uniqueness, Carl Jung, Viktor Frankl, and Abraham Maslow have each contributed important theories about individuation, personal meaning, and self-actualization, respectively. Hillman states that this book champions children and that the acorn theory means that 'every child is a gifted child'. This premise is one

example of the book's overall optimistic tone. Hillman provides numerous examples (such as Eleanor Roosevelt) of troubled and unhappy children who overcome major obstacles to express their true selves. I agree with Hillman when he says that 'We need a fresh way of looking at the importance of our lives'.

'Growing down', Chapter 2 of *The Soul's Code*, got my attention immediately, since I have been using this term for years. It is clear that whatever goes up must come down. So the first half of life is spent 'growing up' and the second half 'growing down'. I wholeheartedly endorse this concept and the fact that Hillman values depression as part of the process. Using Judy Garland, he demonstrates how painful, costly, and deadly the descent and despair can be. In addition, the person's hard-wired daimon can be nearly pure evil, as Hillman reveals in the chapter on 'The bad seed', in which he analyses Hitler.

Hillman's Chapter 3 on 'The parental fallacy' is most interesting. He posits that parents make the child into a false self and keep him or her from actualizing their acorn nature or true self. In Chapter 4, 'Back to the invisibles', Hillman underscores the value of mythical thinking and intuition. His Chapter 5, 'To be is to be perceived', emphasizes the significance of mentoring. Chapter 6 on 'Something else – neither nature nor nurture' concerns love and soul and how these transcendent entities are vital to the healing process.

Chapter 8 concerns 'Disguise' and the fact that one identity hides behind another. For example, Hillman mentions Jung's two personalities and discusses the phenomenon of doubling in a meaningful way. 'Fate' is the title of Chapter 9, and Hillman deals with teleology and the idea that 'events are pulled by a purpose toward a definite end'. In a later Chapter on 'Mediocrity', he centres his discussion on Heraclitus' dictum, 'Character is fate'. Hillman ends his book with a 'Coda: A note on methodology' in which he examines his acorn theory and the oak as a magical mythical tree.

Overall, Hillman's book is a well written, popular volume, which complements Jung's extensive work.

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RAPHAEL-LEFF, JOAN & JOZEF PERELBERG, ROSINE (eds.). *Female Experience: Three Generations of British Women Psychoanalysts on Work with Women*. New York & London: Routledge, 1997. Pp. xvi + 280. Pbk £17.99.

As Joan Raphael-Leff notes in her Prologue to *Female Experience*, bringing together contributions from three generations of women psychoanalysts writing out of their clinical experience with women and girls is something that has never been done before. For this reason alone it is a uniquely valuable book. More importantly it is a book in which 'specific determinants of female sexuality and gender identity which have become central to our thinking' (p. 1) are challenged by those with the essential knowledge and authority to do so. 'Our thinking' refers to the British Psycho-Analytical Society of which the authors are members and who, as a group, encompass diversity in many dimensions. From the perspective of theory they include Freudians, Kleinians and Independents. Geographically they grew up, were educated and/or analytically trained in Brazil, France, Germany, Italy, the United States and, of course, England. With regard to disciplines, developmental and social psychology, English literature, medicine, anthropology, modern history, psychiatric social work and law are all represented.

The 'specific determinants' these analysts call into question are the assumption of the primacy not of the genital but of the phallus, the 'classical valorization of independence

and autonomy', and, perhaps a corollary, adherence to the belief on the part of many analysts that the sex of the analyst is immaterial.

For a female analyst to assert the little girl's original femininity, her innate unconscious knowledge of internal genitals, as well as the "phallacies" of vaginal orgasm, masochism or passivity' (p. 5) has meant risking being branded as infantile and disturbed. It has also sometimes meant facing Freud's (1940) shaming interpretation of such challenges to his theory ('We shall not be very surprised if a woman analyst who has not been sufficiently convinced of the intensity of her own wish for a penis also fails to attach proper importance to that factor in her patients' [ibid]). Though Freud has been dead for nearly sixty years, the internalization of a prohibition against having a mind of one's own and thinking for oneself lives on. The experiences of these women analysts with their female patients, however, provide empirical ground and perhaps the courage, as well, to stake their claim of original femininity and the early awareness of female sexuality not as an absence but as a presence, as the following tender moment from Valerie Sinason's work with a little girl eloquently demonstrates:

Jeannette, aged 4, came to the therapy room holding on to her mother with one hand and proudly carrying a large carrier bag in the other. Once settled in the room she carefully took a large box out of the bag. The atmosphere was one of a grand unveiling. What she revealed was a jewellery box. It was covered in pink velvet. She stroked the velvet reverentially. When she opened the lid there was the sound of music and a little ballerina in a pink velvet dress pirouetted around. At the front of the box were two little drawers and inside them were beads, a necklace and a bracelet. Jeannette took them out with great care. 'Aren't they beautiful!' she whispered. 'They are my treasures'. Very carefully she put them away again, closing the drawers carefully, touching the ballerina's pink frothy tutu and then closing the lid. 'That's mine', she said, suddenly anxious and angry. 'You can't play with it. You've got your own!' 'Jeannette!', said her mother embarrassedly.

Sinason interprets:

Jeannette had a concept of a pretty pink place that was soft and velvety, attractive visually and tactilely and which had inner space for beautiful things – treasures. She also had a concept of me, her therapist, as a female who had a similar jewellery box and internal treasures.

To his credit, Freud made room for a revision of his theory, acknowledging that female analysts may have an advantage in understanding their female patients. Freud thought male analysts sometimes took refuge behind a transference to the father, which he felt kept the earliest developments of female sexuality and femininity hidden from view. As this collection of essays attests, the woman analyst enjoys a privileged position when it comes to understanding and illuminating the realities of female experience, based, as Raphael-Leff sees it, on the 'experience of a host of *countertransferential resonances* arising out of a common bodily sensorium, shared primary imagery, as well as meshing or clashing polyphonous psychosexual representations. And, professional differences notwithstanding, we also share a position in culture' (p. 10).

The primacy of femininity in females and the recognition that the sex of the analyst makes a difference have never been in question in analytical psychology and are certainly among the critical factors that drew me to Jung in my early twenties, after reading Freud as well. The 'valorization of independence and autonomy', however, is another matter, and it seemed a shocking contradiction when I encountered it in Jung's writing and its continued reiteration in von Franz and in the work of many contemporary Jungians. Long before Ernst Kris enunciated the value of regression, Jung recognized its growth-promoting, compensatory and creative function. At the same time, he seemed

to view regression to dependence in the transference with a singular lack of empathy and respect, and responded to it with an analytic method that seemed designed to counter it. 'Mature dependence', as an accomplishment, and a development from a period of regression to infantile dependence in the course of an analysis, seemed to go unrecognized and unappreciated. One seemed to be expected to 'pull oneself up by one's bootstraps' even if one had no bootstraps to pull up. I have brought up this issue with Jungian colleagues on numerous occasions, to be met with a nod and a shrug.

Coming across a discussion of this issue in Michael Eigen's *The Psychoanalytic Mystic* was something of an antidote to the feeling of being alone with my concern. Eigen writes, that 'while Jung had a certain depth that few people reached in psychological writings before him, there was an attitudinal problem ... For example, his attitude toward dependency can be shocking at times ... There's a contempt for dependency and weakness that runs through his writings' (pp. 191–2). He contrasts that with the 'emphasis in the British school [of object relations] on staying with the dependent streak until the growth process can come about' (p. 192).

The emotional violence that the valorization of independence and autonomy can lead to has been amply demonstrated for me in my experience both as analyst and analysand and the current interest in object relations on the part of a growing number of Jungian analysts is beginning to provide a much needed corrective in analytic practice. In *Female Experience* the primacy of maternal care in the therapeutic endeavour, providing the opportunity to grow *into* independence and autonomy, is apparent and supersedes their valorization. Privileging maternal care, Raphael-Leff notes, has 'inevitable ramifications regarding psychotherapy and new forms of relating' (p. 7). She goes on to observe that just as 'different views of infantile endowment predicate different types of prescribed parental care ... by metaphorical extension ... different approaches to the psychotherapeutic relationship, emphasizing separateness and boundaries, an intrapsychic focus or bi-directional relational exchange' are needed (*ibid.*). I would have liked to see such new forms of relating, e.g., bi-directional relational exchange, more fully elaborated and illustrated in a more detailed presentation of analytic process, but perhaps that is too much to ask of one book.

Female Experience is arranged in three parts around three topics – the primitive tie to the mother, reactivation of early representations in childbearing, and female experience in the psychoanalytic process (titles too abstract and impersonal in regard to the content they attempt to describe, and which belie the more personal, relational 'story-telling' mode in which the papers are presented). This is a collection of writings of rare historical, theoretical and clinical import, a collection of writings by women, about women and *for* women, as well, and a collection for men, too, who are still interested in the answer to the question, 'What do women want?' Implicitly and tacitly, the current essentialist/constructivist debate threads its way through the essays and a review is necessarily incomplete without a discussion of them from the perspective of this debate. Because of limitations of space and time I have chosen to leave that for the future and for others.

To single out papers as worthy of special comment is an unsatisfying task. They are all valuable in their own unique way, and not always in the way the editors may have had in mind. To describe Joan Riviere's thought-provoking and controversial 'Womanliness as a masquerade', as a 'golden oldie' may be seen as less than apt.

Her paper from the mid-1930s reminds us of a time when it was not a woman's capacity and freedom to express fully *all* aspects of her personhood, including her mind, that described the fully mature woman for psychoanalysts, female as well as male, and her capacity to have the right kind of orgasm and to know how to avoid frightening men, especially with the display and use of her intellect. This was far from a 'golden' time for women and, it seems to me, for psychoanalysis. Riviere's ultimate

and quite brilliant reduction of 'genuine womanliness and the masquerade' to 'the same thing' is disturbing. 'The conception of womanliness as a mask, behind which man suspects some hidden danger', she concludes, 'throws a little light on the enigma [of femininity]. Fully developed heterosexual womanhood is founded ... on the oral-sucking stage. The sole gratification of a primary order in it is that of receiving the (nipple, milk) penis, semen, child from the father. For the rest it depends upon reaction formations' involving, in particular, the woman's renunciation of sadistic castration-wishes toward men, in retaliation for her own castration (p. 236). Though times have changed with regard to our views of women and womanliness, perhaps it is still important to remember and to be disturbed by the recollection of times past.

Female Experience offers us an unusually rich supply of clinical experience that goes far in lighting a candle to uncurse the darkness that obscures our knowledge and understanding of women and which it is the task of women, ultimately, to dispel. While limited by an absence of illumination of female experience and femininity from the archetypal makes a mighty contribution to the authority, freedom and power of women to understand and fearlessly love femaleness, female beings, and being female.

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Sally Parks
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HAYNES, JANE & SHEARER, ANN (eds.). *When a Princess Dies: Reflections from Jungian Analysts*. London: Harvest Books, 1998. Pp. 169. Pbk £12.00.

My copy of this book arrived on the day that one of the weekend broadsheets reviewed five 'Diana' books. Doubts were expressed in that paper as to whether there was room for yet another: a viewpoint in sympathy with my own Republican leanings. I therefore swallowed hard as I opened this book but then surprised myself by becoming very engaged with the creativity of the fifteen authors. For this is not just another 'Diana' book despite it being openly inspired by the events surrounding her death. It is a study of a moment in time which helped us learn more about the mould in which our society is cast, a moment in which thousands responded to their unconscious and lined the streets with mourners.

Diana's death was not the first time ordinary people rose to protect the wife of a Prince of Wales they intuited had been wronged. In 1820 Queen Caroline who married and became estranged from George IV before he was crowned was denied a Royal funeral at his behest. Crowds gathered and formed themselves into her guard ensuring that her body, being carried en route to the channel port on its way to Brunswick, was granted the respect due. By blocking the route prescribed by the Crown they ensured that the coffin was solemnly drawn through the City of London. Over a century later the response from the crowd was such as to make sure the body of Diana was removed from a private 'chapel of rest' to one of the court chapels to transform the planned 'private' burial into one of the most public for decades.

The one reference to a princess in the *Collected Works* (Jung 1959, CW 9i, para. 412) is interestingly Jung's recounting of the tale of a black princess, 'one on whom a curse has been laid', telling how she creeps out of her iron coffin each night devouring the soldiers who guard her tomb. Diana allowed us to recognize that the lot of a princess is to be simultaneously blessed and cursed. *When a Princess Dies* is a book about princesses, stars and icons and their shadows. As one writer suggests, princesses are often the subject of fairy tales but such fairy tales do not always end 'happily ever after'. Whether these fairy stars are of the purer sort, the 'Florence Nightingales' or of the 'Tinkerbell' variety, they are shown to share much in common. The fascination of Diana was that she encompassed both, one who, to quote the editors, 'moved so constantly between high and low, ... a powerful mediator between the conscious and unconscious realms'. The book has a direct appeal, the word pictures are personal, and the authors, representing all the London Jungian schools, write in a manner which is refreshingly accessible, something which, regrettably, is not so common that it can pass without comment.

When a Princess Dies draws upon some areas which readers might expect to appeal to Jungian writers with themes from fairy tales, mythology, and the collective unconscious. They are given virtuoso treatment and whilst they are well known friends we meet them here refreshed with new and imaginative ideas, refocusing the mind on the rich theory of human understanding inspired by Jung. Some chapters approach the subject more from a political and sociological angle. Thus Diana is considered within the body politic, the writer suggesting that towards the end of her life she began to emerge as a new form of leader (supporting the conspiracy theorist's argument that she 'had to be stopped'). In her death her 'consort' appeared to be the Prime Minister of 'New Labour', heading a government dedicated to finding a new form of leadership, a 'third way', and who personally and uniquely seemed able to forecast the public response to her death. Another writer considers the part played by the press in the increasing concretization of a society symbolized by the growth of fundamentalism with its need for certainty. The writer raises important questions, stresses the value of un-knowing, and opens up a theme ripe for further exploration.

I found myself noticing the immediacy of this book, which seemed to mirror aspects of the national psyche during the first week of September 1997. It is not a clinical text and although some chapters include moving case material, overall this occupies a relatively small proportion of the book. In other chapters the authors engage us by revealing their own personal thoughts and feelings, and thus, in a manner similar to the crowds who grieved at Kensington Palace, pay a personal tribute.

Whilst it is not a text book, it is a collection which will enable psychotherapy students, those contemplating Jungian analysis, as well as the general public to understand how contemporary Jungians relate and respond to the world around them. Tinkerbell was the nuisance fairy who inhabited the land where no one ever grew up. The enthusiasm my teenage daughter had for this book showed me how sometimes society will back the inspiration and ideology of the adolescent against the established order when convention becomes too rigid to allow for spontaneity. Such enthusiasm is infectious and therefore makes a good insightful read that established analysts should welcome.

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