

represented (Edelson): "Psychoanalysis is a body of knowledge that is important to a wider intellectual and scientific community than that comprised by psychoanalytic practitioners. In its documentation it should follow the scholarly practices, and accept the standards, of that community."

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**Advances in Therapies for Children.** By CHARLES E. SCHAEFER, HOWARD L. MILLMAN, STEVEN M. SICHEL and JANE R. ZWILLING. San Francisco: Jossey-Bass. 1986. Pp 450. £34.00.

If you want a quick, helpful and fairly current reference to specific treatment for a wide variety of child and adolescent disorders such as nightmares, shyness, temper tantrums, restlessness or overdependent relationships with adults, look no further. This is the latest volume in the series of reference books on treatment of emotional and behavioural problems in children and adolescents. Readers familiar with the earlier volumes will recognise the basic structure. There are six chapters devoted to classes of clinical problems, including neurotic behaviours, habit disorders, and disturbed relationships with children. Each has an introduction followed by sub-sections dealing with more specific clinical problems such as school phobia, temper tantrums, fire-setting, and social isolation, among many others. Every sub-section has an introduction followed by a brief but informative account of published reports describing different treatment techniques for the particular problem. These specially written accounts are the core of the book; they provide sufficient information to guide the implementation of treatment, and are accompanied by a commentary that draws out some of the important features of the treatment. The selections are unbounded by theoretical constraints—indeed, the eclecticism is intentional. Finally, each section ends with annotated references to yet other treatment approaches or to issues related to the same problem.

The authors give a number of reasons for eclecticism. One is in response to an increasingly widely recognised phenomenon in treatment: that treatment has to be specific to the problem; neither psychoanalysis on its own or behaviour therapy on its own will suffice to treat the diversity of child and adolescent problems. Instead, practitioners must be eclectic, choosing treatment to match problem and circumstances. Furthermore, recognising that treatment effects do not generalise, increased attention must be given to involving parents. Finally, they have been influenced by the trend towards community-based prevention and education. The selections reflect these views.

The danger of collections such as this is that they encourage technique-centered clinical practice. Although this has some uses, it also has many limitations. These dangers apart, this volume and its predecessors

should be useful to trainees and others early in their careers. Experienced clinicians will also find it enormously helpful as a way of keeping up with current approaches to treatment. It is, after all, difficult to peruse the diversity of journals that publish treatment reports in order to keep up to date. With periodic updating this series will continue to provide an important service to clinicians. At this sort of price, however, it will be a candidate for departmental rather than individual budgets.

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**The Psychotic Core.** By MICHAEL EIGEN. Northvale, NJ: Jason Aronson. 1986. Pp 387. \$30.00.

Eigen's focus is not limited to those individuals who are psychiatrically diagnosed as psychotic or borderline. Rather, this book is a rich phenomenological and psychodynamic exploration of "the mad dimension of life", a discussion which has both breadth and depth. He argues that "overtly psychotic individuals make up a relatively small proportion of both the general and patient population, but psychotic attitudes and states can be components of a broad range of emotional states and mental disorders".

Drawing on a variety of analytic theorists' contributions, especially Bion, Eigen considers various dimensions of psychosis: hallucination, mindlessness, disturbances of boundaries, domination of mind by hate, and disturbances of epistemology, of knowing and the sense of knowing. Eigen demonstrates the links between these disturbances in overtly psychotic subjects and their more subtle manifestations in 'normal' life—that psychotic individuals are struggling with issues that concern us all, that are an inherent part of being alive, for example such as pain.

The psychotic hate which Eigen addresses is often directed not only against an external world perceived as threatening or ungiving, but also against the self, its needs, and its love because these are a source of pain. However, while hate is destructive, even more devastating in their anti-life aims are the self-erasing functions described by Bion, denoted by a minus sign: —K, —L, —H refer to the psychotic individual's tendency to attack the linking activities of knowing, loving, and hating. Eigen gives descriptions of attempts to omnipotently annihilate emotional life in order to avoid emotional pain. For example, one patient spoke of a 'shredder' which operated to obliterate any emotional meaning that threatened to arise. She conveyed how therapy became the major source of pain in her life because if only she could obliterate the therapist she would not need to know how alone she felt: "she and shredder would live in peace".

Eigen argues that a sense of catastrophe may lie at the origin and core of mental life, in healthy development

functioning as a signal to initiate urgent attempts to engage the caregiver. When catastrophe loses value as a signal and threatens to become the pervasive reality, the subject may adapt by various forms of blanking out, or mindlessness – much like some of the autistic phenomena described by Meltzer *et al* and Tustin.

Eigen argues that Freud's work was to "initiate the most detailed investigation in the history of Western thought into the way pleasure is substituted for pain". The study of psychosis further elaborates the link between madness and lies. The lies and mental trickery of psychosis are not limited to those who are psychiatrically diagnosed. For example, Eigen refers to a recent presidential election campaign in which the illusion of good feelings (represented by one candidate) was successfully presented as preferable to a focus on painful realities (represented by the other candidate).

Destructive though madness is for individuals and societies, Eigen doubts that it can ever be eliminated. He views madness and sanity as basic polarities which structure our existence, just as does the awareness of birth and death. Moreover, he concludes: "the horrific has its own beauty, its own ecstasy, and we ought not walk round it as if it were not there, no more than we should become one with it".

Along with James Grotstein, to whom the author refers, Eigen must certainly rank amongst the foremost of contemporary analytic therapists and theorists who are making significant steps in furthering our understanding of madness. Any clinician who has ever attempted to understand the thoughts and experiences of psychotic patients will find much that is illuminating and well described in this book.

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**The Language of Psychosis.** By BENT ROSENBAUM and HARLY SONNE. New York: New York University Press. 1986. Pp 141. \$32.00.

Any attempt to unscramble 'word-salads' and neologisms is to be welcomed. The authors, a psychiatrist and a linguist respectively, include many written and spoken examples of these fascinating phenomena. However, the very nature and content of the work, coupled with possible differences in Danish and North-American styles, may have resulted in quite large sections of textural incomprehensibility for the ordinary British psychiatric reader. Certain key words are indeed carefully defined, for example 'deixis', 'anaphoric', and 'transitivity', but their too frequent use represents a characteristic which, some may feel, obscures understanding of the authors' thesis, an extract of which follows:

"The binding arises by virtue of a systematic and structurally stable inscription of signifiers in a relatively

ordered and logical form of text. The individual discursive register is where inscription takes place. It appears from the above that the unconscious is the most marked property and mode of operation of the discursive register. By this we do not mean that the discursive register has been fully described. This is not the case. Some of the other important functions and properties of the discursive register arise from the way in which the inscription of the discourse, for the most part, takes place."

Psychoanalytic terms and concepts are, as stated, certainly included and are alloyed with linguistics and semiotics.

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**A Critical Dictionary of Jungian Analysis.** By ANDREW SAMUELS, BANI SHORTER and FRED PLAUT. London: Routledge & Kegan Paul. 1986. Pp 170. £6.95.

In the introduction to the dictionary the joint authors' clearly stated task was an attempt to define, give the origins of, and trace the changing usage of terms used in analytical psychology. This is complemented by the inclusion of other psychological terminology, but particularly terms shared by psychoanalysts. There is an efficient system of cross-reference within the dictionary, and definitive comments by other authors are included. There is also an extensive bibliography. The authors acknowledge the influence of the two relatively recent publications of psychoanalytic dictionaries, written by Laplanche & Pontalis (1980) and Rycroft (1972), in making them aware of there being no such equivalent in analytical psychology.

Since Jung's death there has been an increasing interest in Jung's ideas and a broadening in the scope and terms of reference covered by post-Jungians. This "critical" dictionary was written to trace the evolution of definitions used in analytical psychology and as the basis for further discussion. Experienced practitioners will value the clarifications which can be used as the authors intended, namely as the focal point of discussions. For most other readers I think that this work is invaluable, not merely as a concise means of absorbing information, but as the stimulation to explore many of the concepts in much greater depth. It provides the nexus for both inter- and intra-disciplinary debate.

The authors describe Jung as an intuitive thinker who relied firmly on the expression of many of his ideas as images, thus creating the ongoing phenomenon of his word usage and ideas as constantly changing. Thus the early momentum for writing the dictionary stemmed from, "a shared empathy between those struggling to understand". I am grateful for this struggle reaching the readers in such a useful form.

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