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psychoanalysis. He sees the nature of transference analysis in psychoanalytic psychotherapy as more dominated by exploration of intersubjective developments. It is, of course, true that the differentiation of psychoanalysis from psychoanalytic psychotherapy cannot be ascertained in any particular session and a 'grey area' of uncertainty is unavoidable in clinical practice. Third, following on from the last point, what are the implications of many trainings, including counselling trainings, using the 'psychoanalytic method' and drawing from psychoanalytic theory? Are we to assume that the level of work of individual practitioners does not have to be concordant with their training? This has implications for trainees as the trainings differ in the financial and time commitments they require. It also has implications for patients as it is important that they be referred to the most beneficial treatment for them, and that the therapist be appropriately qualified. Last, and this is a slight diversion on my part, I wonder, in these days of 'evidence-based' practice, how much longer our profession can rely on single cases to demonstrate the validity of our arguments about the human condition. For myself this book resonated both personally and in terms of my own practice but does it, and others like it, pass the 'so what' factor of the external world? Is it time we began to introduce quantitative as well as qualitative evidence to substantiate our claims?

Despite these last comments, I would enthusiastically recommend the book as informative, interesting and practical.

Karen Stobart

#### REFERENCES

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*Jung on Mythology*, Robert A. Segal, London: Routledge, 1998, 275 pp., £15.99 pb.

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Myth is crucial to mental health. It expresses the unconscious and, in doing so, illuminates external reality with what is most alive and profound within us. Robert Segal, who teaches religious studies at Lancaster University, emphasizes this aspect of myth. He accordingly

deplores, with Jung, the failure of Christianity to update its myths so as to make them more relevant and alive-making for us today. Perhaps this is in part because Christianity has lost its nerve through having been lambasted, in the name of science, for the failure of its myths to accord with factual reality.

But to criticize myths on this score is to be too literal-minded about them. For myths are not about facts. Rather they are symbolic. In a long, detailed, and careful introduction to his book Segal explains this in pointing out that Jung maintained that myths are the projection onto outer reality of the archetypes of the collective unconscious. They thereby give our experience meaning. In their absence our lives risk becoming drab, futile and senseless.

Freud overlooked this beneficial aspect of myths in allying them with dreams. Like Jung, he took both very seriously. But, unlike Jung, he pathologized them as an effect of regression from externally oriented mature cognition to the inward-looking 'primary process' thinking of infancy. Segal contrasts Freud and Jung in this respect. He also explores how Jung's very different account of myth has been developed by his followers, specifically Erich Neumann, Marie-Louise von Franz and James Hillman.

All this is usefully done. But the excerpts with which Segal fills his book are too piecemeal. They add little by way of amplification or documentation to the points Segal makes in introducing them. They include pieces by Jung bearing on similarities and differences between his account of myths and that of Freud; the psychological origin and function of myths; their overlap and contrast with the individual, undirected, fantasy thinking of dreams; specific myths about the child, the hero and the dual mother; the evolutionary and childhood determinants of myths; their development, revival and renewal by artists and others; and the failure of present-day Christianity in this respect. The book ends with post-Jungian accounts of the transpersonal character of our psychology, creation myths and the new meanings opened up by pathology.

Although Segal concludes with a discussion of pathology, he includes, however, virtually nothing about therapy. His book is therefore less likely to be useful to readers of this journal than to those who, like Segal, are more concerned with the intellectual ramifications of Jungian and post-Jungian thought. Sadly, however, Segal's book is also rather limited on this score. Nowhere, for instance, does he raise or investigate the intellectual objection that Jung wrongly located the source of myth in the immaterial spirit of the psyche

rather than in the material processes of social and historical reality, not least in the processes leading Nazism (mentioned in a couple of excerpts) to revive in its propaganda the gods and heroes of Teutonic legend. Nor does Segal explore the possibility that it is not so much the content and archetypes of myth that are universal as the fears and wishes driving us to illuminate dull fact with imaginative fantasy. Perhaps, finally, that is why, despite Segal insisting that myth brings us alive, his book is curiously devoid of impelling verve, excitement and imagination.

*Janet Sayers*

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*Psychoanalysis with Children: History, Theory and Practice*, Leonardo S. Rodriguez, London: Free Association Books, 1999, 280 pp., £17.95 pb., £40 hb.

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Leonardo Rodriguez is the Head of the Australian Centre for Psychoanalysis, and declares himself early on in his book to be a follower of Jaques Lacan and his theories, and therefore a Freudian. His history accordingly begins with a swift revisiting of Freud's 'analysis' of Little Hans, and takes us through the work of the post-Freudian pioneers of child psychoanalysis: Hug-Hellmuth, Anna Freud, Klein and Winnicott, before throwing us into the deep and difficult waters of the theories of Jaques Lacan. Lacan is a French psychoanalyst whose combination of moral philosophy and rigorous psychoanalytic theorizing, which incorporates an invented language and quasi-mathematical symbols, has apparently attracted a huge international following. The major criticism I have of Rodriguez is that, in what purports to be an introductory book, he should have done more than to interweave unfamiliar terms into his text in the hope that we will glean their meaning from the context. However, there is a certain mystery evoked by this process and, although I had some fun trying to unpack the dense profusion of new terms and ideas, there were several occasions when I found myself wishing for a glossary of terms at the back of the book.

The first five chapters of the book are devoted to the history. Rodriguez combines biographical detail, much of which was new to me, with a critique of the technique and theory of the pioneers, and it is both entertaining and stimulating.