

INTERVIEW
Conversations about the field

Interview with Andrew Samuels*

Brian Stagoll**

*Andrew Samuels is Professor of Analytical Psychology at the University of Essex, Visiting Professor of Psychoanalytic Studies at Goldsmith's College, University of London and a Jungian Analyst in London. We were lucky to have Andrew participate very generously in the Brisbane Family Therapy Conference in September, 1998. Andrew has written widely on psychological and psychotherapeutic themes, and has opened up new areas around the relations between therapy and politics¹. In his book *The Political Psyche* (1993) he poses the questions:*

Is there a special psychology of and for politics and culture? If so, what does the clinical practice of analysis and therapy with individuals or small groups contribute to the forming of such a psychology? ... In what way is the personal political—and in what way is the political personal?

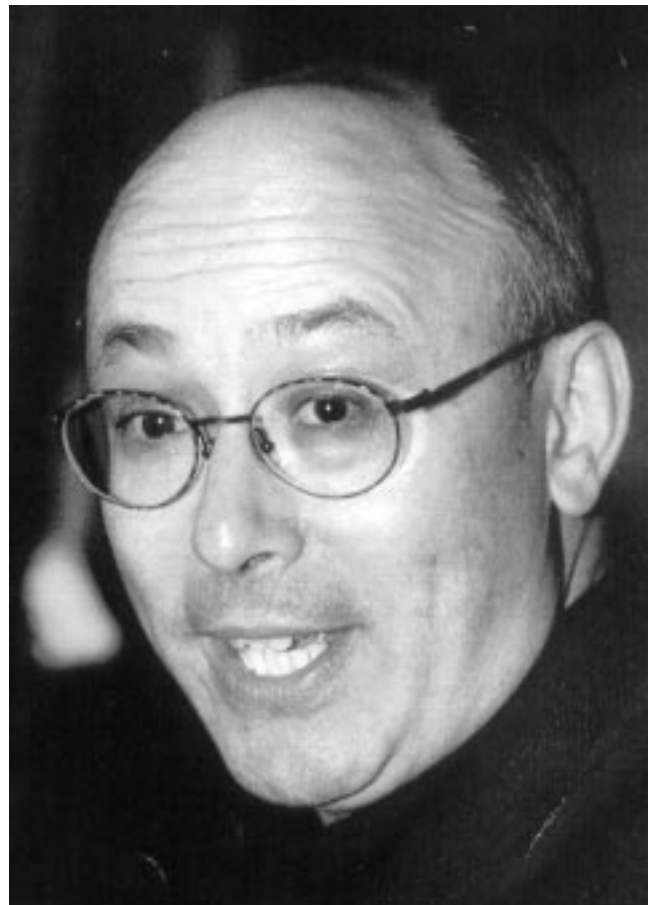
We interviewed Andrew in Brisbane just one week before the 1998 Federal Election, with talk of Howard, Beazley and Hanson pervading conference conversations. It was a great time to have Andrew around. But first we had to clear up a few matters about Jung.

Brian: *What's a nice Jungian like you doing in a place like this?*

Andrew: It's interesting—and maybe synchronistic—that you ask me that particular question, because it's usually 'What's a nice Jewish boy like you ...' The biggest problem for me in being a Jungian analyst is the allegation that Jung was anti-Semitic and pro-Nazi. So I'm wondering if somewhere in the back of your mind there was something like that.

Brian: *Oh, very much. I grew up with this aversion to Jung.*

Andrew: I think this is probably why there are so few Jungian jokes, because in the cultural canon and amongst psychoanalysts and the intelligentsia as a whole, Jung is mainly regarded as the one who broke the professional rules, who slept with patients, became a confused and psychotic mystic and founded a cult. The only issue that has been very problematic for me personally, and ought to be something that is talked about even more openly, is the question of Jung's anti-Semitism. I've researched extensively and published on the subject of Jung's anti-Semitism. I think he *was* an anti-Semite. I think there *is* something in the theory that led him towards anti-Semitism. I think it's absolutely essential for modern Jungian analysts to recognise that it's their problem now, not Jung's problem, and do some reparative work. I'm on the record as saying this, and I'm not



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the only one. Many contemporary Jungians have done their best to clarify the record and also to castigate Jung where necessary.

On the somewhat ameliorative side, I think Jung was trying to compose a culturally sensitive psychology. That's what the world urgently needs, especially at this time, when nationalism is such a problem, and yet at the same time when nations like Australia are engaged in nation formation on the basis of profound ethnic diversity. Jung was trying to say, on the basis of their history and experience, that different groups of people typically apply different ways of experiencing and processing to what they go through. The snag is that he took this very interesting project into what we would now call the 'hard-wiring' area, into what was then in the 1930s called 'blood', and instead of seeing it as a cultural and social inquiry, saw it as a definitive inquiry. But the method, if not the overall goal, went absolutely haywire and led to disastrous conclusions about 'Jewish psychology'.

The project for a culturally sensitive psychology is now *the* single most pressing one we have—if one takes 'culturally sensitive' and expands it to include women as well as men, homosexuals as well as heterosexuals, non-whites as well as whites, the materially disadvantaged as well as the middle class clients that therapists typically see. If all those things are seen as aspects of cultural difference, then what Jung was trying to do was way ahead of his time. But he made a mess of it, I have to admit.

Brian: *He said to his students, 'When you treat the individual, you treat the culture'.*

Andrew: Yes. But though I constantly quote that, and every Jungian analyst that ever trained in Zurich knows that Jung said it, I can't find it in anything he ever wrote!

In my gloss on it, the adage has two meanings. The first meaning is the one that we all want to hear: that the individual isn't to be understood or apprehended in glorious isolation. She or he represents their culture, including the micro-cultures that they are connected to. This is a modern viewpoint. But there may be something else that's less nice, and I'm very open to the less nice things in the whole Jungian thing. Does it mean this: when you treat the individual with Jungian analysis, you're 'treating the culture' by sending out such a good person, that their mere presence in the world treats the culture? There was a vogue for this stuff: the analysed one as the vanguard of a certain kind of revolution.

Brian: *It reminds me of the vanity of some New York City psychoanalysts I used to know: 'We are treating IBM executives and we will change Capital'.*

Andrew: Jung was very elitist too ... it's possible that his ideal client was very rich and powerful.

Brian: *You mean, Jung treating the Rockefeller family and so forth?*

Andrew: Yes, absolutely, because he certainly liked the high-flying clients. But I actually think that the first meaning is probably what he intended: that you cannot separate the individual from culture. Because so many other things in his writings indicate that, in a way, he

almost went too far in the direction of accentuating the cultural context. It can get very far from the individual's experience. What Jung did was to get addicted to what are now called binary pairs. You take a psychological issue and you chop it in half. One half goes to the man, one half goes to the woman. One half goes to the Jew, one half goes to the Aryan. One half to pre-industrial revolution time, one half to modernity. One half goes to the first half of life, one half goes to the second half of life.

If you add what's in the left column to the right column, you have a wholeness. No question about it. What he says is male and what he says is female *put together* is absolutely everything you can possibly imagine about the human being! What he says about the Jew, that the Jew is cosmopolitan, intellectual, swift and sharp, etc., added to what he says about the German, that the German is a courageous earthy warrior, somehow rather stolid but virtuous for it nonetheless—combine them and I want to be that combined person. But I don't want to be the Jew that Jung writes about and I also don't want to be the German. I always say to my students that Jung's intuition is usually very sound, but his method is usually very wonky.

Brian: *It's interesting, there's a parallel there with structuralism and Lévi-Strauss's use of binary pairs. The universe is structured into culture and nature, the raw and the cooked and so forth. Post-structuralism was about breaking down those categories. Maybe Jung himself is now ready to be deconstructed.*

Andrew: That's what my generation of post-Jungians has tried to do.

Brian: *What do Jungian therapists do? Is there anything particularly different about Jungian therapy? Jung didn't write much about technique.*

Andrew: Jung didn't write much about technique except to tell people they should evolve a different theory and a different technique for each patient. And he emphasised that it was the personality of the healer that did the business. This is obviously important but perhaps insufficient for contemporary situations.

Broadly speaking, two things have happened in clinical Jungian practice. One is that some people have made a rapprochement with psychoanalysis. Where I trained, in London, typically people have four or five times a week analysis on a couch, with infancy as the main focus. Regression is regarded as a clinical tool and not something to be avoided. The length of time in the training analysis could very easily be ten, twelve, thirteen years. This is psychoanalysis, actually. Although there are differences between a Jungian doing psychoanalysis and a Freudian doing psychoanalysis, from the point of view of your readership the differences are minimal. They need to know that there are numerous Jungian analysts, including some in Australia, who are really working psychoanalytically.

Another group of Jungians have tried to build on their classical Jungian training, often at the Institute in Zurich, and they've developed a clinical model based on aspects of Jung's writings. In particular they emphasise what Jung had to say about the wounded healer, on the

grounds that a psychotherapist is manifestly a wounded healer and you can do something that refines clinical technique on that basis.

There are also what I would call fundamentalist Jungians, who have a classical background and don't care that they don't have any technique. For me, this last group, although containing very gifted and dear people, can be, in the professional world, a bit of an embarrassment. For one thing, they tend to focus very often on one specific problem at a time—so that you get a lot of people running dream groups as opposed to practising analysis. But with this kind of fundamentalist attitude, they don't worry about the therapy relationship, they don't worry about contracts or frames, they just do dream analysis or anima analysis or some kind of mythic figure is brought in—Athena or whoever. They just pursue that relentlessly. They are as I say, gifted, but an embarrassment.

Brian: *Where does James Hillman fit in?*

Andrew: As far as Hillman is concerned, while his writings are immensely influential in the Jungian world, there is very little clinical coming out of it at all. It's simply a view, a take, on psychology—which no Jungian analyst, including myself, could ignore. He is one of our most gifted contributors, but what he actually wrote in the summary of his own work is 'Archetypal psychology does not have much to add to classical Jungian technique'.

Brian: *He is a source of Jungian jokes. For example, the Freudian Cookbook.*

Andrew: Oh, yes. He wrote that with Charles Boer and I've always wondered how they divided the work up!²

Brian: *Perhaps we could move on to the political role of the analyst?*

Andrew: It is fascinating to me how many serious Jungian thinkers and analysts have taken a social or political turn. You mentioned Hillman, there's myself and there are a whole bunch of other people. It is quite extraordinary how Jungian psychology has provided a fertile base for that, though some of it is a bit simplistic. You know, 'the archetype of such-and-such', or 'the myth that is moving us'. But some of it isn't simplistic. Actually it's been a struggle for us in the Jungian world, which is very introverted and what gets called 'psychologically-minded', meaning everything is symbolic. If you're going to work on the political you often have to work in an unmediated and more phenomenological way. This is very hard for people who've been brought up on looking for the deep symbolic meanings of everything.

Brian: *Comparable to Melanie Klein's view that the V1 rockets in wartime London were phallic symbols and that's why they were so frightening.*

Andrew: Yes, that or a well-known Jungian analyst's view that the military-industrial complex was down to the god Hephaistos!

Brian: *We have a major Jungian cultural critic in Australia, David Tacey.*

Andrew: I'm happy to talk about my friend David Tacey who's been responsible for bringing me to Australia on a number of occasions and has ploughed a lonely furrow as an officially declared Jungian academic at La Trobe. He has a very interesting overview. He says

that there are 'wets' and 'dries' in the professional and academic world around psychology and cultural studies and psychoanalysis. The dries are Lacanians and empirical researchers and ordinary academics, and the wets are people who want to talk about subjective experience, who want to value interiority, who tend not to be with it around all the modern philosophical thinking about the relativism of truth, the linguistic turn and so on. His line is that you can't be a wet *and* a dry at one moment. But he also says that you don't always have to be *either* wet or dry. You are allowed to move between wet and dry. You can be a sentimental essentialistic Jungian one day and a cool, calm postmodern Jungian the next day.

This wet and dry business is very interesting and I think, having been at this Family Therapy Conference, you can use wet and dry very easily in your own group's discourse

Brian: *I want to talk about the idea of political selfhood, the idea that we need to attend to the politician within, and need to find a language to express these ideas in. A related theme is summed up in the phrase 'the joy of the political'.*

Andrew: From the individual perspective, selfhood implies political selfhood. Any approach to human beings that leaves out the political is going to be a defective, deficient approach. The hard part, especially from the point of view of psychotherapy, is to find responsible ways of bringing the political dimensions in, when so much of our stock in trade seems un- or a-political. Whether it's personal relationships or work on the intrapsychic level, both of them seem contra-political. So it's quite a struggle to bring politics in. However if you do bring politics into life, then a certain kind of joyous spirituality can certainly be the outcome.

Brian: *In the days before deconstruction, we talked about 'solidarity', or 'fraternity' as an expression of that spirituality.*

Andrew: I think the difficulty with ordinary left-wing discourse about solidarity is that it didn't include the psycho-spiritual dimension. Traditional left-wing discourse said that fraternity is a by-product of the struggle. The struggle is about achieving results, and changing social and material conditions. I think today we would tend to see them as co-equal—you need to change conditions but *how* you get there, the kinds of experiences that you have with your fellow beings as you're doing it, are very important. I think there is a social spirituality which needs to be acknowledged and put firmly on the table.

Brian: *The lesson, if you like, of Leninism is that you cannot sacrifice a generation: ends do not justify means.*

Andrew: I agree with that. Perhaps there is some social spirituality that arises from Leninism, but not a lot!

Brian: *Lenin couldn't listen to Beethoven because it took his mind off the Revolution!*

Andrew: Social spirituality means that you don't have to be spiritual first. What social spirituality means is that, if you join in a project, then whatever the outcome of that project, there will also be a spiritual outcome for you and the other people in it. So that contemplation, solitariness, depth, reflection, and all of the traditional ingredients of the spiritual position are not necessarily the only ones.

Brian: Martin Buber, a great spiritual man, said ‘All life is meeting’. That was a bit of a joke amongst us on the Left who were always going to meetings, but it’s an important idea.

Andrew: I would say that—aside from the fact that life is also about ‘mating’!—there is also the fact that life is about *making*. I think we have undervalued making and I don’t now mean that we should all sit in hand-crafted wooden rocking chairs. I actually think designing and doing it in modern materials can have as much depth and beauty as ancient crafts. And so, with these and other revisions, I agree with you that it is possible to see the flowering of political selfhood as joyous. Actually I use the word pleasure, but I’m happy to take the word joy. The flowering of political selfhood is a kind of spiritual joy *and* pleasure.

But this is also important for the *polis*, for society. Let’s be honest right at the outset. I have to entertain the possibility that even if we were to succeed in changing the language of politics it wouldn’t make that much difference. I *would* like to change the language of politics but, somewhere, someone else would still be suffering for some other reasons. Let’s not get too hoity-toity here. Many of us hope that if we can bring a psychological perspective into political discourse, then good things will happen, people will feel more confidence in the political process, they’ll vote again (in some countries they’ve stopped voting), and they’ll vote with a kind of political-emotional literacy. It’s rather idealistic and it’s a very long term thing and I hope it’s clear that I’m speaking from the heart here.

Brian: *It is a question of the hardness of reality against the softness of our words ...*

Andrew: In a way you know you are bound to fail. In all of this my guru is not Jung, my guru is Sam Beckett and his notion of going on because there is no point in going on.

Brian: *Do you know anything about Bion and Beckett going to hear Jung together in 1936?*

Andrew: Bion was interviewed about this and he didn’t really remember much about it.

Brian: *The Knowlson biography says that Beckett took up Jung’s ideas about the unborn self that was frightened to be born, and that’s what helped release Beckett into new realms.*³

Andrew: I honestly don’t know, there have been some articles. The most famous article on this I believe may be a bit of a spoof that the writer purported to find in Beckett’s work all of Bion’s subsequent ideas. I don’t know whether it really was a spoof but it was surely very clever.

When I was a kid I directed all the major Beckett plays. A lot of therapists will talk about some love affair or other they had with a muse, now sadly gone. I think the French expression ‘*déformation professionnelle*’ is really true for therapists and I’m beginning to take the idea of self-maintenance expression more and more seriously. It’s much more than having peer supervision, it’s also much more than jogging! It’s not enough just to take time off from your practice. Too many of my American analytical friends have wonderful practices—26–27 hours a week—

or they did till managed care hit them for six; but they don’t actually do much in their time off. They relax, they call their brokers, or whatever. In a way I haven’t lost out by having to do a 40–45 hour week. But now I’d like to stand back and maybe get back to directing plays. I really have missed that.

Brian: *The theatre: that’s another place where collective social action creates spirituality in the craft way.*

Andrew: Yes, another hero of mine is Brecht, because Brecht was faced with the same problems as we are. How do you take something where there is a possibility of politicising it (the theatre, in his instance, and therapy in ours)? Working against often hostile colleagues in your field, how do you realise the political yet retain something of the original genius of the field? In the therapy world, we want to stay true to the needs of the clients, sensitive to the client’s situation, get the timing of our political interventions right, etc. etc. In the theatrical world, Brecht wanted to have great lyric poetry, dramatic tension, and so forth. He didn’t want to lose what makes good theatre. I don’t want to lose what makes good therapy. Both of us want to shove our discipline in a certain kind of direction.

Brian: *What is the role of myth in politics?*

Andrew: There needs to be a way of facilitating people to organise what you might call their political evolution, their political development, their political trajectory. The problem with all these words is that they have a normative feel to them. ‘Development’ implies strategies, ‘evolution’ implies something steady, ‘trajectory’ implies something measurable, so I came up with the good old Jungian term ‘myth’. What is *your* political myth? This is all about where you got the politics you have, because for many people how they reached the political positions they have is not at all straightforward. Of course, for some people it is certainly straightforward. Here the parallel with developmental psychology might be drawn. Some people are very clear about how they reached the personality position which they are at. For others it is not so clear. I think that for a majority of people, their political myth is a mystery to them.

Brian: *I can see that. My wife comes from the committed political position of her parents, which she has kept. My own parents were not at all political.*

Andrew: People’s parents influence them either directly or indirectly when it comes to politics. They either go into a reaction state, or they go into an identification state. Or (to combine political and family therapy ideas) maybe people negotiate differences between their parents, differences of affection, loyalty, and so forth, by how they enact their political side. In other words, the politics of the family gets transmogrified into the politics of the world. So that if you have a father with one point of view and a mother with another point of view and you cannot resolve it in family terms, you do so in what looks like the opposite of the family, that is in the politics of society. Are you familiar with the term ‘soft inheritance’, that means not by genes but via what comes down from the past that isn’t biological?

Brian: *What Stephen Jay Gould calls 'the strong effects of weak causes'.*

Andrew: Yes. Weak causes, fields, our equivalent of the butterflies of chaos theory. A lot of the trouble and strife in the world is because people of very differing levels of political energy come together to do some business or other. And they don't understand each other's style, if you like. Say Australia is negotiating a treaty with Japan. You really have to consider that, at any moment in time, a one-word tag for the Australian way of doing politics and a one-word tag for the Japanese way of doing politics might be so different that any frictional issues could be seen as based on stylistic as well as substantial points. Now, what if you could educate the negotiators in the facts of life in relation to this kind of thing? Basically you get people to say something about the way they see themselves doing politics *stylistically* and how they see the other person doing politics *stylistically*.

Brian: *In any group there always seems to be people that who take the extreme position. In the old days of the Left we called them Trots, but they appear everywhere.*

Andrew: Left wing politics is the learning ground for a lot of my ideas. One of the saddest things that I found on the Left is that people sit around, broadly, trying to kill each other. It's awful, and it's also the reason why proper left wing politics has never got going in the mainstream (in most countries anyway). By the time it gets anywhere near the national level the leaderships of different factions are at daggers drawn. So, although it may sound a trivial thing to say, I think that the first step in trying to analyse the sources of conflict is evacuate the content and focus on the style. If you do that for a while, then you can let the content back in. Of course it can't *only* be style.

It may well be that family therapists dealing with very conflictual family situations do something similar. They look at the way people are *doing* the argument rather than what the actual *issue* is.

Brian: *The notion of politics at the most important level is about authority: how people have authority in their life, how they have power in their life, how they have a sense of effectiveness in their life; or not. But people's definition of what gives them that authority is different. When you talk about introducing politics back into therapy, part of the problem is that the word 'politics' means different things to different people.*

Andrew: It is a contested terrain, politics. In my book *The Political Psyche* there's a kind of two-page definition of politics (3–4) which is of course utterly comprehensive, and completely reliable and totally unsatisfactory all at the same time. Here's the current issue for me. You have official politics, party politics, government politics, the military and financial markets, etc., and you've got feminist understandings of how politics irradiates personal life (along with some pretty trendy psycho-analytical ideas about how politics even gets into the intrapsychic processes). Next step is to see how these two horns of politics interact and that is actually not much theorised. It seems to me a great mistake (and I've made it myself) to separate off the politics of the inner

world, the politics of gendered relationships, micro-politics, call it whatever you like, as if this is a wholly different thing from Canberra and Westminster, or the mainstream generally. It was necessary to clear the ground to establish these two ways of thinking about politics. But they're not unconnected. The exciting bit is that if transformative politics, micro-politics, the social and community based stuff, are connected to official politics, *then* it is possible to influence official politics in a whole different variety of ways. The unofficial sector, if connected, can influence the official sector. We have seen it happen in Britain in the way in which environmentalists have gone political, the way in which family and parental issues are hot political stuff, far hotter than the economy in lots of ways. That's an example of the unofficial sector influencing the official sector.

Brian: *Right now in Australia there's a contest of political myths embodied in Howard and Beazley, with each trying to convey and embody a different political myth. Beazley's actually doing better because he's this big man who's friendly and cuddles his children and is trying to show passion (in response to Howard saying 'He didn't have the ticker'). In turn, Howard, who has had a very tightly scripted policy and political life, and probably life, did an extraordinary thing last weekend. He threw away his script and 'spoke from the heart'. Trying to correct the impression of being too tight. One of the things that's being contested is their unofficial politics. Who is the more energising out of Howard or Beazley?*

Andrew: That takes us to leadership, which is what I'm working on at the moment. I'm in the middle of writing a big piece called 'The Good Enough Leader' Some of the things I am thinking about have to do with 'capacious' leaders—I've done a lot of work on what I call erotic playback from father to daughter or son focusing on the way in which a physically-based admiration is conveyed from a father to his children. (I've also worked out how single mothers can deliver quite a lot of the same stuff if they think it through.) The kind of leaders that fascinate me give erotic playback to the led. They actually convey admiration to make them feel good in a very sincere way. This is not schmoozing or flattery, this is very physical, very basic sex stuff. Lots of leaders have it. If you go into what might be meant by a leader energising people, it usually means whether or how he or she turned us on. Although I hate parental metaphors in therapy, no psychological analysis of politics can ignore the fact that the leaders occupy a parental place, and perform parental type functions.

Brian: *So the crude Pauline Hanson, who, in her very crudity, expresses truths—when she said she feels like the mother of Australia ...*

Andrew: She may be the indulgent baby-sitter ...

Brian: *She is more like the nanny that beats up the kids ...*

Andrew: No, I think she has given people permission to think perverse and nasty thoughts. I saw her on TV last night, (and this is completely subjective)—there is a frightening permissiveness about her. As there was about Hitler.

The other thing about elections and leadership that interests me is that I've come to care deeply about what the legal constitution arrangements in a political system

are. And I have been extremely struck by the duplication in Australia of all these different State legislatures, two Houses, and a plethora of taxes and even a history of States putting up trade taxes. In Australia today with a population of eighteen million people, what does it do to people's political selves to live in such a split up set of jurisdictions?

Brian: *It dissipates energy enormously. It's not just leadership. I want to get back to that thing about the spirituality and the energy that comes out of the group thing. And the spirituality that's related to that. That notion I have of people getting together and talking in very specific terms about their craft.*

Andrew: All of these things have religious parallels, the sense of being involved in something bigger than you, that's religious experience. Craft is more difficult to equate to the religious side of it. I am extremely interested in what monks and nuns, in the so-called Dark Ages, thought they were doing. One point is that they really knew they were keeping certain values alive. No question that they were conscious of that. That's interesting but not as interesting as the second point. They thought that what they were doing benefited everybody, even people that didn't know what they were doing. How utterly narcissistic and inflated and bonkers! On the other hand, I get their point. They were sort of guarantors of humanity's integrity, by doing what they were doing in a craft way, in which they may have been praying, or silent, or farming, or making their liqueurs, or whatever they did. Maybe, in a less elevated way, this is what therapists do. Maybe, in some strange way, what we do in our closets, in our cells, in our cloisters, in our offices, whilst the world actually despises and makes fun of it (just as Chaucer did), we are perhaps doing something which benefits humanity generally, even if humanity generally has no idea of what we are doing.

Brian: *One of the things that you don't talk about in your book about politics and one of the things that I've got interested in, is talk about very, very specific detail of people's work. If you get them talking about their work you can recreate that sense of craft spirituality and it lifts them. It's a very political thing to do.*

Andrew: I haven't done that. Money yes, work as such, no. That's very interesting.

Brian: *Individuals, families too. 'Do you know what your father really does?'*

Andrew: One of the problems for so many families is that they are actually ashamed of it. And women, because of lesser expectations, are less ashamed. Fathers that put their sons down may be very put down themselves at work.

People get inspired by different traditions. Jung said it's better to be inspired by your own tradition, but if you can't be, then find another one. I'm not a practising Jew, but I have noticed that this funny mixture of psychology, politics and spirituality appears to be Jewish territory of a kind. In London we did a conference on the 'social unconscious'. The chair, the speakers, the discussants, the organisers, the hospitality people, the woman who checked people in, every single one of us, was a Jew. I pointed this out and it didn't go down very well at all.

Brian: *After the election on October 3, what do we say to the losers?*

Andrew: I have a joke about this, I'm not a good loser, but I'm certainly an experienced one. Well, disappointment, if processed adequately, can be a decent sort of experience. The trouble with politics in particular, is that it is such an unforgiving profession, that losing often means a kind of annihilation or extinction. So it's not just a question of saying to losers, process it properly and all will be well. Disappointment goes right across the field. The people who will have won will eventually be disappointed as well because they will not be able to do what they want to do, because nothing succeeds as planned. So both lots are disappointed.

Brian: *There's this moment of grace, where the loser makes a speech that can reunite.*

Andrew: It's critical in democracies because that's part of the passage of the peaceful transition of power. I think that as far as progressive people are concerned, you have to eat some shit, and you have to think about what the victor heard in the polls but we didn't. Is it possible we just didn't hear something at all. When the Left pushed a totally economic agenda in America and Britain, people were screaming at the politicians: 'What about families? What about violence in society?' The left were not listening; the right was.

References

- Samuels, A., 1993. *The Political Psyche*, London, Routledge.
Tacey, D., 1995. *Edge of the Sacred: Transformation in Australia*, Sydney, HarperCollins.

Notes

1. A good source of Andrew Samuels' articles is on the website: www.cgjung.com
2. *Freud's own Cookbook* (1985) with recipes for BananaO, Freud Clams, Totem and Tapioca, the Interpretation of Creams, Melanie Klein's Chicken of Goodbreast, Jung Food and other psychoculinary tips, edited by James Hillman and Charles Boer, NY, Harper and Row.
3. Knowlson, *Damned to Fame, The Life of Samuel Beckett*, 1996, Bloomsbury, (175-178).