

our ordinary circumstances' into somewhere new and potentially interesting. However, if we could all use a little hope right now, particularly in the midst of a range of ideologies asserting that the 'destruction of [the] body is ennobling', and in a period that has witnessed the return of a militaristic imperialism amongst the US and its allies that is equally careless of human life, perhaps the best reason to read *Dark at the End of the Tunnel* and to re-read Bollas's other work is because it is so plainly enamoured with life, with what Bollas characterizes as the potential 'richness' to be found in the 'apparently irrelevant details of everyday life', whether that be the alienating but weirdly appetizing fish on display in an Islington fish-shop, the free association of a fictionalized psychoanalyst, or the 'slightly grainy-yellow look of fresh dog turd' on his shoes.

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TYPING THE BIGGER PICTURE

Compass of the Soul: Archetypal Guides to a Fuller Life. By John L. Giannini. Gainesville FL: Center for Applications of Psychological Type, 2004. 597 pp. \$29.95 pb.

This is an ambitious and wide-ranging work by a Jungian analyst with many years of clinical experience. Although double spaced, it is a long book. There are two main themes.

Giannini has further developed Carl G Jung's four couplings: sensation-thinking

(ST), sensing-feeling (SF), intuiting-feeling (NF), and intuiting-thinking (NT) and the two attitudes, extraversion and introversion. His first main theme is that the 'function couplings are the four archetypal modalities through which the Soul perceives and judges the "outer" and "inner" worlds. The couplings together constitute the four directions of the type mandala . . .' (p. 7). Type and archetype have now been integrated and their place identified in Jung's theory. There is also a detailed and well-documented discussion of Jungian typology as further advanced by Isabel Myers Briggs, the Myers-Briggs Type Indicator (MBTI), and Mary McCaulley at the Center for Applications of Psychological Type. Giannini draws from his own practice additional illustrations of the various types and their pathologies. An illuminating discussion traces Taoism's influence on Jung's typology, and a lengthy chapter provides a critical, but balanced, review of three competing typological systems, the Five Factor model, the Keirsey-Bates model, and the Singer-Loomis Inventory of Personality (the SLIP). The author also explains why there are two separate worldwide Jungian communities, the analysts and the typologists. Many factors account for this, but he sees the central cause as the 'failure to holistically harmonize the types with the archetypes by both Jung and Jungian analysts . . .' (p. 475). This may be too strongly put, but there is little doubt that a 'professional alliance of the two communities would significantly advance the influence of Jung's psychology' (p. 470).

The book has also what Giannini calls a 'hidden agenda' (p. 509). It is a leitmotiv and constitutes the second main theme, which is the application of Jungian typology

to socio-economic and political developments. Giannini's starting point is that one can find in Jung's *Psychological Types* one of his 'most penetrating critiques of our culture' (p. 73). Jung regarded Western society as dominated by extraversion and having an EST bias as early as the second century AD. Giannini goes further and maintains that this has been the case for the last 5,000 years. He makes it quite clear that this is a generalized societal typology, not individual. There is a slight discrepancy in his account in that on p. 18 he talks about Western culture, but on p. 112 and later of American. The Americans are certainly the most extraverted of any major nation. Giannini sees four cultural periods – the primitive, the religious, the scientific-technological, and the ecological, correlated with corresponding dominant typologies and behaviours. The present era is the scientific-technological one and is associated with the ST coupling. Its mentality, 'when uncontrolled and one-sided, functions as a tyrannical force in both individuals and in society' (p. 510). Society has been 'overwhelmed by a one-sided and therefore distorted ESTJ patriarchal ideology, characterized by its cruel dominance over the weak and powerless. It maintains its control through many psychological, ethical, and spiritual traits, which become destructive when taken to the extreme' (p. 521). These include a fear of diversity, excessive competition, aggression, and a need to quantify, amongst others. The solution lies in creating an INFP counter-culture, 'which must come alive in enough individuals and in the culture as a whole in order to ensure the survival of life on our planet' (p. 362). This will herald the coming of the fourth or ecological era.

Assuming that Giannini's diagnosis and prescription are sound or at least have much merit, and there is much supporting evidence, there remains a practical question and a theoretical question. How may the new

era be realized, since it calls for nothing short of a typological transformation? His answer is in a 'pragmatic philosophy of societal organization which can foster the climate needed for such a change' (p. 526). Such a philosophy already exists in William E Deming's system of profound knowledge, which was developed and applied to the Japanese corporate world after the Second World War and resulted in a transformation of the behaviour of managers and employees. However, achieving it at a societal level globally would be far more difficult and would require as well a societal transformation – the displacement of capitalism by socialism, for example, or something close to it. Theoretically, does it not try to explain too much and therefore risks becoming a kind of psychological determinism?

All in all, this is a challenging and path-breaking book. It once again raises Jung's assumption that typology applies not just to individuals but also to culture, broadly defined.

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RUMBLING THE WHITEWASH

Race, Colour, and the Process of Racialisation: New Perspectives from Group Analysis, Psychoanalysis and Society. By Farhad Dalal. Hove: Brunner-Routledge. 264pp. £18.99 pb.

This is an excellent book; it explores the construction of a social world that we inhabit and focuses on the relationships that exist between groups labelled black and white. The central exploration is how power differentiation between groups play an influential role in determining who has access to resources. Dalal asserts that the process results in the creation of the haves