



[What's New](#)

[Introduction to Jung](#)
[Jung Lexicon](#)

[Jungian Resources](#)

[IAAP](#)
[Jungian Events](#)
[Companion Links](#)
[Link Voyager](#)
[Jungian Training](#)
[Abstracts of CW](#)
[Cross Currents](#)
[JAP Bibliography](#)
[Prof. Ethics](#)
[Jungian Publishers](#)
[Selected Books](#)
[Book News](#)
[Chiron Publications](#)
[Jungian Societies](#)

[Articles](#)

[Analytical Psychology](#)
[Featured Article](#)
[Author Index](#)

[Psychology & Culture](#)

[Technology](#)
[Technology Forum](#)
[Cyberculture News](#)
[Film Reviews](#)
[Film Forum](#)
[Gallery](#)
[Literature](#)
[Religion](#)
[Environmental News](#)

[Online Features](#)

[JungPage Forums](#)
[Registration FAQ](#)
[Technology Forum](#)
[Psychology Forum](#)

From:
Cross-Currents of Jungian Thought
An Annotated Bibliography
by Donald R. Dyer
(Shambhala Publications, 1991)

[Back to Table of Contents](#)

8 Feminine and Masculine Psychology

Although attempts are made in psychology to assign the concept of relatedness to the feminine principle and the concept of discrimination and detachment to the masculine principle, it is difficult to categorize the psychic structure and dynamics of an individual in terms of clear-cut feminine or masculine characteristics. However one may define feminine and masculine principles, Jung stressed that both are equally essential in each person's life. His own writings on the subject deal mostly with archetypal aspects, particularly his conceptions of anima and animus as unconscious contrasexual personifications of human qualities that are complementary to the character of the persona and inevitably projected upon a real person or object.

This subject category consists of more than eighty books, plus eighteen more that are cross-referenced from other subjects. More than half of the writings have been published since 1982.

Aspects of the Masculine, by **C. G. Jung**. Princeton, N.J.: Princeton U. Press/Bollingen, 1989p; London: Ark/Routledge, 1989p (183 + xvii, 7 illus., 11 -p. introduction and headnotes by John Beebe).

Considering that there is no single work in which Jung presented either the psychology of men or the wider unconscious psychology of the masculine, this collection of nineteen excerpts from eight volumes of the *Collected Works* and from other writings of Jung (ranging from 1909 to 1957) reveals some of what Jung himself understood about the contribution that gender made to his "personal equation." The writings are organized under the headings of the hero; initiation and the development of masculinity; the father; Logos and Eros (personification of opposites); the masculine in women; the anima; and the spirit.

Aspects of the Feminine, by **C. G. Jung**. Princeton, N.J.: Princeton U. Press/

[Film Forum](#)
[News & Requests](#)
[Jung-Seminars](#)
[Friends-of-CGJung](#)
[WorldTime](#)

[NewGuest Page](#)
[Sign Guestbook](#)

[Editorials](#)
[Editorials Archive](#)
[Editorial Policies](#)
[Release Forms](#)

[Web Sites](#)
[Jungian Sites](#)
[Multilingual Sites](#)
[Psychology](#)
[Reference](#)
[Electric Journals](#)
[Environment & Science](#)
[News, Travel, etc.](#)
[Health](#)
[Humanities](#)
[Boulder, Colorado](#)
[Film](#)

[Archives](#)
[Editorial Archive](#)
[WhatsNew Archive](#)

[Donations](#)



[Publishers](#)
[Inner City Books](#)
[Daimon Books](#)
[Chiron Publications](#)
[Spring Publications](#)
[Routledge](#)

[Worth Noting](#)
[Universal](#)
[Coordinated Time](#)
[World Time](#)

Bollingen, 1982p; London: Routledge & Kegan Paul, 1983p; London: Ark Paperbacks, 1986p (179 + v).

Consisting of a small range of Jung's writings on aspects of feminine psychology, eight excerpts from nearly as many volumes of the *Collected Works* make up this paperback. Arranged chronologically, the essays include "The Worship of Woman and the Worship of Soul" (1921); "The Love Problem of a Student- (1924); "Marriage as a Psychological Relationship" (1925); "Woman in Europe" (1927), "Anima and Animus" (1928); "Psychological Aspects of the Mother Archetype" (1938); "Psychological Aspects of the Kore- (1951); and "The Shadow and the Syzygy" (1951).

Essays on a Science of Mythology: The Mytb of the Divine Child and the Mysteries of Eleusis, by **C. G. Jung** and **C. Kerényi**. (Ger.: *Einführung in das Wesen der Mythologie*. Amsterdam: Pantheon Akademische Verlagsanstalt; Zurich: Rascher Verlag, 1941.) New York: Pantheon Books (Bollingen Series XXII), 1949; New York: Torchbook/Harper & Row, rev. 1963p; Princeton, N.J.: Princeton U. Press/Bollingen, ed.2 1969 + p (U.K.: *Introduction to a Science of Mythology*. London: Routledge & Kegan Paul, 1951; 1985p*) (200 + viii, incl. 4-p. index, -13-p. bibl., 5 illus.).

Collaborating with mythologist Kerényi on mythological motifs of the child and the kore [maiden], Jung provides detailed amplifications of their psychological aspects. Considering the archetype as a symbol belonging to the unconscious of the entire human race and not merely to the individual, Jung presents the child motif as the preconscious, childhood aspect of the collective unconscious, a divine child not yet integrated into the human being. Moreover, he characterizes the child as a hero signifying the potential synthesis of the "divine" unconscious and human consciousness, evolving toward independence. His psychological evaluation of the kore presents that archetype as generally a double one in a woman (mother *and* maiden, as in the Demeter and Persephone myth).

The Way of All Women: A Psychological Interpretation, by **M. Esther Harding**. London and New York: Longman's Green, 1933; New York: G. P. Putnam's Sons for the C. G. Jung Foundation for Analytical Psychology, rev. 1970; London: Rider 1971p; rev. 1983p; New York: Colophon Books/Perennial Library/Harper & Row, 1975p; Boston & London: Shambhala Publications, 1990p (314 + xviii, incl. 10-p. index, 1-p. bibl., 4-p. intro. by Jung).

Analyst M. Esther Harding was one of Jung's first "trainees." In this book on the psychology of women, Harding strives for a middle way between the experiences of materialism and of other-worldliness in an effort to clarify the confusion that exists in the relationship between the sexes, analyzing woman in the contexts of lover, co-worker, friend, marriage partner, mother, and mistress.



Woman's Mysteries, Ancient and Modern: A Psychological Interpretation of the Feminine Principle as Portrayed in Myth, Story, and Dream, by **M. Esther Harding**. London, Toronto, and New York: Longmans Green, 1935; New York: Pantheon Books, 1935; ed.2 1955; London: Rider, 1971 +P; 1982p; New York: G. P. Putnam's Sons for the C. G. Jung Foundation for Analytical Psychology, 1972; New York: Bantam Books, 1975p; New York: Colophon Books/Perennial Library/Harper & Row, 1975p; Boston & London: Shambhala Publications, 1990p (A C. G. Jung Foundation Book) (256 + xvi, incl. 15-p. index, 44 illus., 4-p. intro. by Jung).

Harding sketches a picture of the feminine psyche, utilizing Jung's methods of exploring the unconscious and her own psychotherapeutic experience. She depicts the psychic facts and conditions of feminine psychology as portrayed in story, myth, and dreams, focusing in particular on the theme of the ancient moon initiations in the name of Eros. Her topics include the moon as giver of fertility; the moon in modern life; early representations of the moon deity; the moon cycle in women and its inner meaning; the man in the moon; the moon mother; the virgin goddess; and priests and priestesses of the moon. She concludes with interpretations of the sacred marriage; Ishtar; Isis and Osiris; the sacrifice of the son; rebirth and immortality; the changing moon; and inspiration and the self.

Amor and Psyche: The Psychic Development of the Feminine, by **Erich Neumann**. (Ger.: *Apuleius: Amor und Psyche*. Zurich: Rascher Verlag, 1952.) London: Routledge & Kegan Paul, 1956; Toronto: McClelland & Stewart, 1956; New York: Pantheon Books (Bollingen Foundation), 1956; New York: Torchbook/Harper & Row, 1962p; Princeton, N.J.: Princeton U. Press/Bollingen, 1971p; 1990p (181 + vii, incl. 11-p. index, 4-p. bibl.) (Bollingen Series LIV)

Using the classic tale of Amor and Psyche from the *Metamorphoses* or *The Golden Ass* of Lucius Apuleius, Neumann illustrates an unusual study of feminine psychology within the framework of Jung's depth psychology. He offers insights into the psychic life of women through the mythical tale of the mortal maid Psyche, the great goddess Aphrodite, and the god Amor (Aphrodite's son and Psyche's husband). His presentation of the tale is followed by a 105-page commentary on the psychic development of the feminine in which he comments on the unity of the feminine psychology which flows from a "matriarchal psychology" discernible in any number of myths, rites, and mysteries.

The Great Mother: An Analysis of the Archetype, by **Erich Neumann**. (Ger.: *Die Grosse Mutter: Archetyp des grossen Weiblichen*. Zurich: Rhein Verlag, 1956.) London: Routledge & Kegan Paul, 1955; 1982p; Toronto: McClelland & Stewart, 1955; New York: Pantheon Books (Bollingen Series 47, 1955; Princeton, N.J.: Princeton U. Press/Bollingen, ed.2 1963; 1972p (379 + xliii + 185 pp. of plates, incl. 24-p. index, 14-p. bibl., 323 illus.).

Supported by an abundance of illustrations of the archetype of the Great Mother,

Neumann employs Jung's analytical psychology in his structural analysis of the archetype's inner growth and dynamic, as well as its manifestation in myths and symbols. He discusses the topics of the archetypal feminine and the Great Mother, central symbolism of the feminine, transformation mysteries, functional spheres of the feminine, and the dynamic of the archetype. He interprets the elementary character of the archetype under the topics of the primordial goddess, the positive elementary character, and the negative elementary character; and he interprets the archetype's transformative character as symbolized by the lady of the plants and the lady of the beasts.

Animus and Anima, by **Emma Jung**. New York: Spring Publications for Analytical Psychology Club of New York, 1957; Zurich and New York: Spring Publications, 1969p; Dallas: Spring Publications, 1981p; 1985p (94, inci. 8 pp. of end chapter notes),

Jung's wife Emma, an analyst herself, presents essays on the basic relational archetypes (animus in the woman and anima in the man) in this publication of her 1931 lecture on the nature of the animus delivered at the Psychological Club of Zurich (published in German in 1934 and in English in 1941) and her contribution to the Jung Institute of Zurich's studies series on the anima as an elemental being (published in 1955). She depicts the animus and anima as a connecting link or bridge between consciousness and collective unconscious, functioning in ways compensatory to the outer personality, and conditioned jointly by outer experiences with persons of the other sex and by the collective image of the other sex carried by the psyche. The animus and anima are described as both conscious and outward manifestations and as images and figures within the psyche that appear in dreams and fantasies.

Women and Sometimes Men, by **Florida Scott-Maxwell**. London: Routledge Kegan Paul, 1957; New York: Borzoi Book/Alfred A. Knopf, 1957; New York: Harper & Row, 1957p; 1971p (207 pp.).

Acknowledging her use of Jung's concepts, Scott-Maxwell presents a study of the relationship of feminine and masculine elements in present-day women and the ways in which women are searching for a new balance between these elements. Writing at age seventy-four, with a perspective gained by twenty years as an analytical psychologist, she reflects on problems created by women's new independence, especially in professions, that can bring about painful conflicts in which the masculine side of their dual nature may get "out of control." She analyzes women's latent masculinity, her long-repressed "inner man" that confronts her with the problem of living out both sides of her nature and proposes a new morality based on women learning to experience and express their own individuality.

Women's Dionysian Initiation: The Villa of Mysteries in Pompeii, by **Linda Fierz David**, (Ger.: *Psychologische Betrachtungen zu der Freskenfolge der Villa der Misteri in Pompeii: Ein Versuch*. Zurich: Psychology Club of Zurich,

mimeo., 1957.) Dallas: Spring Publications, 1988p (Jungian Classics Series, 11) (149 + xvii, incl, 3 -p. ref. notes, 2 illus., 1 -P. preface by Heinrich Karl Fierz, 7-p. intro. by M. Esther Harding).

At Jung's request, Fierz-David prepared a psychological study of the ancient fresco art of Pompeii as re-resented by a series of ten scenes in the Villa of Mysteries which depict a woman's initiation ceremony with figures of initiates, priestesses, and mythic figures related to the worship of Dionysos. She provides a history and description of the Villa, including its initiation chamber and discusses a mythological hypothesis concerning the mystery cult of Dionysus and Ariadne. She interprets the scenes as sacred dreams that seem, from the depths of the unconscious, to represent the way of feminine individuation; and she distinguishes Ariadne's point of view from the psychologies of her mother, Pasiphaë (wife of Minos, king of Crete), of her tragic sister Phaedra, and of Medea.

Anima as Fate, by **Cornelia Brunner**. (Ger.: *Die Anima als Schicksalsproblem des Mannes*. Zurich: Rascher Verlag, 1963/Studien aus dem C. G. Jung-Institut, vol. XIV) Dallas: Spring Publications, 1986p (Jungian Classics Series, 9) (277 + xxvi, incl. 13-p. ref, notes, 5-p. preface by Jung).

Written at Jung's suggestion, Brunner's book presents two examples of the anima as fate. She regards the anima as the powerful personal complex of the countersexual soul component ("unconscious feminine soul") of a man. The first half of the book is devoted to Rider Haggard and his bestseller, *She* (1866), seen as the classic example of a writer dealing with the significant motif of the anima as it unfolds. Brunner provides not only a psychological interpretation of the spontaneous fantasy and an explanatory summary of the symbolism but also a discussion of Haggard's own adventurous life. The second half of the book describes a series of sixty-nine dreams of a young physician over an eight-year period as an example of the dreams of a contemporary man that are strikingly similar to the motifs in the novel. Brunner interprets the series to show how the anima can develop and change as a result of conscious discussion, using her clinical experience and extensive mythological and literary material.

Lord of the Four Quarters: Myths of the Royal Father, by **John Weir Perry**. New York; George Braziller, 1966; New York: Collier, 1970p (272 + xvi, incl. 8p~ index, 13 p. bibi., 32 illus.).

Interested in his repeated encounter with symbolic figures of kingship in the unconscious products of patients, Perry studies the mythology and ceremonies of archaic times whose complex rituals of renewal in seasonal festivals illustrate the reconstitutive process of the psyche. He interprets the king as Royal Father who concentrates in his person the properties of the Masculine principle and becomes a constellation of attributes such as virility, authority, and integrity. Following discussions of myth and ritual, the cosmological order, and the development, function, and archetypal nature of kingship, he surveys the myths of the Royal

Father archetype from cults of the Nile (Egypt and the Shilluk) to the Near Eastern sequence (Mesopotamia, Canaan, Israel), Indo-European diffusion (India, Iran, Hittites), Greece, Rome, Norse lands, the New World, and China.

Puer Aeternus: A Psychological Study of the Adult Struggle with the Paradise of Childhood, by **Marie-Louise von Franz**. (Orig. title: *The Problem of the Puer Aeternus*. New York: Spring Publications for the Analytical Psychology Club of New York, 1970p) (Seminar Series, 2) Santa Monica: Sigo Press, ed.2 1981 + p (293, incl. 1 p. bibl., 11 illus.).

Consisting of twelve lectures given at the Jung Institute of Zurich during 1959-60, this work by von Franz shows how the adolescent psychology of the *puer aeternus* (literally, "eternal boy") persists into adulthood. Analyzing Bruno Goetz's novel *The Kingdom Without Space* (1919) and Antoine de Saint-Exupéry's *The Little Prince* (1942), a child's fable for adults, she also deals with the psychological and cultural issue of the contemporary man who is identified with the archetype of the *puer aeternus* and remains too long in adolescent psychology. This disturbance typically is coupled with too great a dependence on the mother, often leading to the neurosis of the "provisional life."

The Feminine in Jungian Psychology and in Christian Theology, by **Ann Belford Ulanov**. Evanston, Ill.: Northwestern U. Press, 1971; 1980p (Studies in Jungian Thought) (347 + xi, incl. 5-p. index).

Asserting Jung's view of the existence of the feminine as a leading element, "not only in women but in men as well," Ulanov explores the Jungian approach as well as the place of the feminine in Christian theology. She analyzes the neglected feminine's need to recover its role in human consciousness, the development of the human spirit, and its relation to religious life. Following a summary of Jung's approach to the psyche, she discusses religion and the psyche (the religious function of the psyche; symbol and theology; analytical psychology and religion; and re-mythologizing life) and the psychology of the feminine (descriptions of the feminine; feminine consciousness and feminine spirit; archetypes of the feminine; and stages of anima and animus development), concluding with an analysis of the feminine and Christian theology as related to the doctrines of man, God and Christ, and spirit. She appends a short discussion on Eros and Logos (7 pp.).

Problems of the Feminine in Fairy Tales, by **Marie-Louise von Franz**. New York: Spring Publications for the Analytical Psychology Club of New York, 1972p; Irving, Tex.: Spring Publications, rev. repr. 1976p; Dallas: Spring Publications, repr. 1986p (Seminar Series, 5) (200, incl. 6-p. index).

Consisting of twelve lectures presented at a seminar at the Zurich Jung Institute during 1958-59, this work by von Franz poses the paradox that some fairy tales illustrate real women and others the man's anima (or inner feminine counterpart). She presents seven principal fairy tales from the Brothers Grimm and interprets

them psychologically from the feminine viewpoint with numerous amplifications. The tales are "The Sleeping Beauty" or "Briar Rose," "Snow White and Rose Red," "The Handless Maiden," "The Woman Who Became a Spider," "The Six Swans," "The Seven Ravens," and "The Beautiful Wassilissa- (the Russian version of "Cinderella"). These fairy tales illustrate such subjects as ignored femininity, the mother-daughter paradise, the father complex, animus possession, the negative feminine, and the Self and the process of individuation.

Alcberny in a Modern Woman: A Study in the Contrasexual Archetype, by **Robert Grinnell**. Zurich: Spring Publications for the Analytical Psychology Club of New York, 1973p; Dallas: Spring Publications, repr. 1989p (Seminar Series, 8) (18 1, incl. 14-p. index, 2-p. ref. notes).

Assuming the readers acquaintance with Jung's alchemical studies (in particular, *Mysteritum Coniunctionis*), Grinnell explores the problem of the woman who enters as a rival into the masculine world and experiences the strains to which her feminine nature is subjected. He emphasizes the deeper meaning of the phenomena illustrated by the "modern woman" at the archetypal level, wherein the masculine archetype and her archetypal femininity are conjuncted and the processes cannot be integrated but must be borne. He considers the problem within the context of the Sol-Luna (sun-moon) symbolism of the alchemists, Sol symbolizing masculine consciousness and the unconscious in a feminine personality, and Luna symbolizing feminine consciousness and the unconscious in a masculine personality. He analyzes the stages of the individuation process of the "modern woman," whose development he illustrates with a series of dreams.

Fathers and Mothers, edited by **Patricia Berry**. (Orig. subtitle: *Five Papers on the Archetypal Background of Feminine Psychology*) Dallas: Spring Publications, 1977p; ed.2 1990p (259 + xii)

Archetypal aspects of the father and mother are discussed in essays by Robert Bly, James Hillman, Augusto Vitale, Marion Woodman, Patricia Berry, Mary Watkins, Jackie Schectman, Ursula Le Guin, Erich Neumann, and C. G. Jung. (The first edition contained the essays "The Devouring Father" by Murray Stein and "On the Father in Psychotherapy" by Vera von der Heydt.)

Knowing Woman: A Feminine Psychology, by **Irene Claremont de Castillejo**. London: Hodder & Stoughton, 1973; New York: G. P. Putnam's Sons for the C. G. Jung Foundation for Analytical Psychology, 1973; New York: Colophon Books/Harper & Row, 1974p; Boston & London: Shambhala Publications, 1990p (A C. G. Jung Foundation Book) (188, incl. 4-p. index, 2 illus.).

Drawing on twenty years of experience as a Jungian analyst, de Castillejo discusses her concern about women who are today "face to face with some unforeseen consequences of their new equality with men" as reflected in marital

conflicts and misunderstandings between men and women. She analyzes psychological aspects of various kinds of women and their effects on men. Her topics include responsibility and the shadow; man the hero; the role of woman as mediator; the animus; the meaning of love; the older woman; and soul images of woman.

He: Understanding Masculine Psychology, by **Robert A. Johnson**. King of Prussia, Penn.: Religious Publishing Co., 1974; New York: Perennial Library/Harper & Row, 1977p; reissue in larger format 1986p; rev. 1989 + p (83 + xi, incl. 1-p. bibl.; early edns.: 6-p. intro. by John A. Sanford).

Using Jungian psychological concepts, Johnson interprets the legend of Parsifal and his search for the Grail as a story of developmental masculine psychology that illustrates the struggle involved in the change from boyhood to mature manhood. He portrays Parsifal as torn between his masculine, sword-wielding quality and his feminine "Grail" hunger which constantly interact and need to be brought into balance. This represents the integration of the man's assertive quality and his soul (anima) which searches for love and union. He interprets Parsifal's glimpse of the Grail as the epitome of the feminine, increasing his consciousness of the soul's longing that comes from the unconscious and expresses the anima's warmth and strength. The individuation process includes freeing himself from his mother-complex and from identification with the father or brother. Sanford's introduction (in earlier editions) discusses mythology and the knowledge of God as they relate to Jung's concept of individuation.

Androgyny: The Opposites Within, by **June Singer**. (Orig. subtitle: *Toward a New Theory of Sexuality*.) Garden City, N.Y.: Anchor Press/Doubleday, 1976; 1977p; London: Routledge & Kegan Paul, 1976; 1977p; Boston: Sigo Press, ed.2 1989 +p (273 + xiv, incl. 11-p. index, 8-p. bibl., 8-p. ref. notes, 12 illus.).

Growing out of her struggle in an earlier book (1972) over a chapter about inner images of men that are experienced by women and inner images of women that are experienced by men, Singer offers a new theory of sexuality based on androgyny that provides a corrective for old theories founded on the dominance of one sex and the compliance of the other. She is concerned with the interaction of masculine and feminine within each individual, rather than hermaphroditism or bisexuality, and with the potential for each person to consciously accept the interplay of masculine and feminine energies and values. She discusses androgyny in a historical context (matriarchy, patriarchal monotheism, zodiacal man, Plato's androgyne, the Gnostic vision, alchemy, Kabbalah, the Tao and other manifestations in the East) and she ends with an analysis of experiences of androgyny "today and tomorrow.

Becoming Woman: The Quest for Wholeness in Female Experience, by **Penelope Washbourn**. New York: Harper & Row, 1976; 1979p; Toronto:

Fitzhenry & Whiteside, 1976 (174 + xvi, incl. 6-p. index, 13-p. ref. notes).

Drawing upon her own life's experiences and Jungian analysis, Washbourn interprets the stages of her life as a continuing search for wholeness and integrity from the point of view of the uniqueness of her female identity and of the spiritual value of her own self. She examines the spiritual dimensions of her life through ten stages (menstruation; leaving home and the crisis of identity; sexual maturity; love; failure and loss; marriage; pregnancy and birth; parenthood; the change of life; and anticipated death), identifying herself as woman, theologian, wife, and parent.

She: Understanding Feminine Psychology, by **Robert A. Johnson**. King of Prussia, Penn.: Religious Publishing Co., 1976; New York: Perennial Library/Harper & Row, 1977p; reissue 1986p in larger format; rev. 1989 + p (81 + xiii, incl. 1- p. bibl.).

Johnson examines the Greek myth of Amor and Psyche and its powerful collective meaning for feminine psychology that speaks not only about women, but also about man's anima, his feminine side. He interprets the story in terms of the psychic conditions of Psyche's life, from her almost unapproachable, lonely, princess-like childhood to her patriarchal marriage to Eros (Amor) and subsequent trials that ultimately lead to increasing levels of self-understanding as she deals with her largely unconscious, masculine component in terms of her own feminine personality.

Puer Papers, edited by **James Hillman**. Dallas: Spring Publications, 1979p (246, incl. 8-p. index, end-chapter ref. notes).

Citing it as an evocation, rather than an explanation of the *puer* (youth), Hillman characterizes this collection of nine essays as a psychological book, not a "psychology" book, meant for artist, analyst, and scholar alike. Divided into three parts (archetypal phenomenology; puer pathologies; puer in myths and literature), the two essays in the first part (on senex and puer, and the soul/spirit distinction as the basis for the differences between psychotherapy and spiritual discipline) and two in the second part (puer wounds and the scar of Ulysses, and notes on opportunism) are contributed by Hillman. The other two, on puer pathologies, are written by Henry A. Murray (on the American Icarus) and by Randolph Severson (reflections on the psychology of skin disease). Under myths and literature are essays on Artemis and the puer (by Tom Moore); the puer figure in Melville (by James Baird); and on *Finnegans Wake* (by Thomas Cowan).

The Spirit of the Valley: Androgyny and Chinese Thought, by **Sukie Colegrave**. (1981 subtitle: *Harmonizing the Masculine and Feminine in the Human Spirit*.) (1989 reprint title: *Uniting Heaven and Earth*; 5-p. foreword by Robert Bly). London: Virago Pub. Co., 1979 + p; Los Angeles: J. P. Tarcher,

1981; 1989p (244 + xii, incl. 7-p. index, 12-p. bibl., 18-p. notes, 8-p. gloss., 11 illus.).

Using insights gained from Jungian therapy, the work of Rudolf Steiner, and the study of Chinese culture, Colegrave explores the hypothesis that the true nature of the human being is androgyny--a synthesis of the masculine and feminine principles in the psyche. She chooses to study it through Chinese culture because of its recognition of yin and yang (feminine and masculine principles) as the central polarity in the individual and in the cosmos. She discusses the history and theory of yin and yang and then analyzes masculine consciousness and feminine consciousness and the expression of yin and yang in the individual person.

The Invisible Partners: How the Male and Female in Each of Us Affects Our Relationships, by **John A. Sanford**. New York and Ramsey, N.J.: Paulist Press, 1980p (139, incl. 7-p. index, 4-p. bibl., 2 illus.).

Aiming to bring together Jung's most important ideas on the psychology of the sexes, Sanford examines the sexual duality of human nature from the point of view of "invisible partners" in every man or woman. These invisible partners are the projected images, charged with psychic energy, that arise in every romantic relationship, expressing the androgynous natures of the people involved. He interprets the yang-yin concept of Chinese philosophy and the anima-animus archetypes of Jungian psychology as the eternal tension of opposites with an urge toward wholeness. He discusses the positive and negative effects of anima or animus projections and behavior, using a number of examples from mythology, literature, and life; and he concludes with an analysis of a religions understanding of marriage and sexuality. Appended is a ten-page description of how to use the method of active imagination.

The Moon and the Virgin: Reflections on the Archetypal Feminine, by **Nor Hall**. New York: Harper & Row, 1980 +p; London: Women's Press, 1980p (284 + xvii, incl. 10 p. index, 9-p. bibl., 30 illus.).

Although more aligned with Jung, Hall's attempt to locate the feminine "begins and continues where Freud left off" in her re-formation of feminine values. In her quest for origins she begins with the Mother, the preconscious matriarchal phase of human existence, using ancient Greek mythology and literature as well as modern poetry to illustrate her points. The topics she discusses include Psyche's search; mothers and daughters; spiritual pregnancy; Artemis; the Hetaira; the Sibyl; the Old Wise Woman; and reflection and fabrication.

Descent to the Goddess: A Way of Initiation for Women, by **Sylvia Brinton Perera**. Toronto: Inner City Books, 1981p (Studies in Jungian Psychology by Jungian Analysts, 6) (111, incl. 4-p. index, 3-p. bibl., 8-p. notes, Jungian gloss., 2 illus.).

Modern woman's quest for wholeness is examined by Perera in the context of the myth of the Sumerian goddess Inanna (Ishtar), using as illustrations some of her patients' relevant dreams. She sees the myth as a pattern of psychological health for the feminine in both women and men. She analyzes in detail the symbols of Inanna's "initiation," the descent to the underworld, and her destruction and transformation. The descent into the unconscious with its full range of feminine instincts and energy patterns, and the return to an individuating, balanced ego is seen as part of the developmental pattern in women reconnecting to the Self (the archetype of wholeness) in a masculine-oriented society.

The Father: Mythology and Changing Roles, by **Arthur Colman** and **Libby Colman**. (Orig. title: *Earth Father/Sky Father: The Changing Concept of Fathering*. Englewood Cliffs, N.J.: Spectrum Book/Prentice Hall, 1981 +p .) Wilmette, Ill.: Chiron Publications, 1988 +p (206 + xix, incl. 6-p. index, 23 illus.).

Utilizing Jung's theories concerning archetypes and the unconscious, the Colmans examine the changing conception of fathering, emphasizing that fathers and families need new images of what a father can be, especially an acknowledgement of the father as a potent nurturant force. In addition to presenting the images of earth father and sky father as two sides of the basic paternal archetype (the earth father in the center of the family as nurturant, and the sky father as integrating outside and family involvement) they add images of the father as creator, as royal (total) father, and as dyadic father (sharing of earth and sky roles by both partners). They discuss the images of the sky father through the life cycle as well as describing images of the nontraditional father.

Fully Human: How Everyone Can Integrate the Benefits of Masculine and Feminine Sex Roles, by **Linda Olds**. Englewood Cliffs, N.J.: Spectrum Books/Prentice-Hall, 1981 + p (274 + xiv, incl. 6-p. index, 13-p. bibl.).

Using insights of social and clinical psychology, Olds aims to go "beyond the stereotypic traits narrowly defined for each sex" by developing a full range of personality characteristics and bringing about a dynamic balance between them. She discusses dichotomous approaches to sex role polarity and integrative approaches to sex roles in terms of fears, concerns, and possibilities; and she examines patterns of development and changes in attitude that would be involved in people becoming more androgynous. She urges the recovery of a living sense of myth and presents an introduction to Jungian thought in her discussion on the integration of the anima and animus. Her analysis of how to strengthen the inner man includes the basic hero myth (Parsifal) and variations on that theme, and the feminine hero journey (Psyche); her focus on nourishing the inner woman includes recovering the Great Goddess, depatriarchizing myth, and nourishing the feminine in daily life.

The Goddess: Mythological Images of the Feminine, by **Christine Downing**. New York: Crossroad Publishing Co., 1981; 1984p (250 + xii, incl. 4-p. index, 10 illus.).

From her own life experience, Downing, "like Jung," has needed to learn what myth was living her, discovering that her own dreams and fantasies as well as events in waking life and her study of myths about the goddesses were mutually illuminated. Thereby she has "re-visioned" her life in order to gain an understanding of the sacredness of the feminine and the "complexity, richness, and nurturing power of female energy." After telling her dream-vision experience and instructing the reader on how to imagine the goddess (very much like that of interpreting a dream), she interprets her experiences with Persephone (innocent goddess of spring in the underworld realm of the soul and the imaginal), Ariadne (anima and mistress in center of the labyrinth), Hera (wifeliness), Pallas Athene (prototype of artistically creative woman), Gaia (the "great" mother from before time), Artemis (fearless self sufficiency beckoning from afar), and Aphrodite (with her intimately entangled relationships). She ends with the Child (unrealized potentials of the self).

Receiving Woman: Studies in the Psychology and Theology of the Feminine, by **Ann Belford Ulanov**. Philadelphia: Westminster Press, 1981p (187, incl. 9p. ref. notes).

Bringing insights from her classes and conferences with women students and patients in her analytical practice, as well as women who are friends, Ulanov interprets the feminine aspects of personality and their bearing on belief in God. She describes "receiving woman" as receiving all of herself (including nurture, compassion, power, intellect, and ambition), as being received (seen in her own light, including masculine and feminine elements), and as receiving others in full reciprocity. Her theme leads from discrimination, old stereotypes, and androgyny to relocating the issue of projection of stereotypes, and receiving and assimilating instead of disowning these aspects of being. She discusses what the feminine elements of being really are, the birth of otherness (relating insights of conception, pregnancy, and birth to the nascent stages of spiritual life), the authority of women attendant on integrating the animus (masculine side), and woman receiving her distinct potentialities.

Woman, Earth, and Spirit: The Feminine in Symbol and Myth, by **Helen M. Luke**. New York: Crossroad Publishing Co., 1981; 1986p (102 + vi, incl. 2-p. ref. notes).

Luke's theme is that modern woman must maintain her roots in her basic feminine nature ("earth"), while at the same time discriminating and relating to the spirit. She believes that only the well of symbols and images within can bring about transformation. She draws upon Jungian training, *I Ching*, poetry (Dickinson, Eliot, and Charles Williams), and Greek mythology and drama to illustrate her interpretation of new levels of consciousness based on feminine

values, including the goddess of dawn, goddess of the hearth, and mother and daughter mysteries. She also discusses consciousness and the mature woman, money and the feminine principle of relatedness, and revenge of the repressive feminine.

Images of the Untouched: Virginitie in Psyche, Myth and Community, edited by **Joanne Stroud** and **Gail Thomas**. Dallas: Spring Publications for The Dallas Institute of Humanities and Culture, 1982p (The Pegasus Foundation Series, 1) (201, incl. 17-p. index, 2-p. ref. notes, 4 illus.).

Consisting mainly of papers delivered at a 1979 conference in Dallas, these nine essays offer various views of the complex image of virginity, particularly psychic virginity. Essays by Jungian analysts are on the virginities of image (Patricia Berry), alchemical psychology (James Hillman), the meeting of pathology and poetry (Rafael Lopez-Pedraza), and the incest taboo and the virgin archetype (John Layard). Other contributors whose books also appear in the present bibliography are David Miller (reflections on Christian imagery of the virgin and the moon) and Tom Moore (the virgin and the unicorn). Other essays are on the landscape of virginity (Robert Sardello), Faulkner's image of virginity (Louise Cowan), and the church as virgin and mother (Thomas Carroll).

Return of the Goddess, by **Edward C. Whitmont**. New York: Crossroad Publishing Co., 1982; 1986p; London: Routledge & Kegan Paul, 1983p; Blauvelt, N.Y.: Freedleds/Garber, 1984p; London: Arkana, 1987p (272 + xv, incl. 5-p. index, 9-p. ref. notes, 6 illus.).

Incorporating new experiential methods (body, imaginal, group, Gestalt) into his Jungian frame of reference, Whitmont urges revalidation of the basic instinctual energies in the depths of the unconscious psyche and recognition of the return of the ancient Goddess as a guide toward transformation. He begins his interpretation of the modern dilemma as the polarization of basic instinctual urges that may impair psychological functioning; and he summarizes the evolution of consciousness from the magical phase to the mythological or imaginal phase (Dionysus and Apollo) and to the mental (ego) phase, after which he analyzes the patriarchal myths of divine kingship (rationalizing, abstracting, controlling), of human exile (paradise lost), of the scapegoat (sin and atonement of guilt), and of the feminine and its repression. He proposes the Grail legend as the myth of our time that illustrates the discovery of the self in terms of inner and outer relatedness, and the learning process of awareness and acceptance of one's self.

The Woman Sealed in the Tower; Being a View of Feminine Spirituality as Revealed by the Legend of Saint Barbara, by **Betsy Caprio**. New York and Ramsey, N.J.: Paulist Press, 1982p* (105, incl. 18 illus.).

Attracted to the legend of early martyr St. Barbara (c. A.D. 250) because of her concern with the spiritual growth of women, Caprio applies Jung's psychology to Christian tradition in her interpretation of the maiden who was kept in a tower by her pagan father and beheaded when she refused to recant her belief. Caprio analyzes the legend in terms of ancient symbols of the four elements as they are lived out in all women as earth (sealed in the tower), air (uplifting view from the top of the tower), water (third window at which relationship and baptism occurred), and fire (story completed by spark of transformation within), which represent the feminine development of the four psychological functions of sensation, thinking, feeling, and intuition. She provides some background on the spirituality of women, the feminine principle, the masculine principle, and the God dwelling within. Appended are some exercises, meditations, and prayers based on symbols in the story.

Wounded Woman: Healing the Father-Daughter Relationship, by **Linda Schierse Leonard**. Athens, Ohio and Chicago: Swallow Press Books/Ohio U. Press, 1982; Boulder and London: Shambhala Publications, 1983p (179 + xix, incl. 6-p. ref. notes).

From her own personal story and from analytical work with many women clients who suffer from a wounded relationship with their fathers, Leonard presents the story of her alcoholic father (himself wounded both in relation to his feminine side and his masculinity), her own resulting distrust of men, as well as problems of shame, guilt, and lack of confidence. Her belief is that the injury must be understood and accepted so that healing and compassion may come. Using her Jungian training and many examples from dreams, myths, literature, and films, she analyzes the processes of wounding (the father-daughter wound, the sacrifice of the daughter, and rage and tears) and healing (redeeming the father and finding the feminine spirit).

Cinderella and Her Sisters: The Envied and the Envyng, by **Ann Ulanov** and **Barry Ulanov**. Philadelphia: Westminster Press, 1983p (186, incl. 6-p. index, 3-p. bibl., 8 p. ref. notes, 4-p. gloss.).

Examining envy from the viewpoint of both the envied and the envious, the Ulanovs use the tale of Cinderella and her sisters to discuss this "wounded space in human relationship," including the central role of envy in the very nature of society. They explore the psychological aspects (being envied; envying; envying the mother; envying the masculine; and envying the good) and the theological aspects (envy as sin; the envier's spiritual plight; the envier's sexual plight; the plight of the good; repentance; consent; grace; and goodness). They emphasize the fact that, if suffered consciously, envy can be a means of recovering one's being through insight and emotional struggle.

Energies of Love: Sexuality Re-visioned, by **June Singer**. Garden City, N.Y.:

Anchor Books/Doubleday Publishing Co., 1983; Boston: Sigo Press, 1990p as *Love's Energies* (314, incl. 6-p. index, 7-p. bibi.).

Sensing a great void in the study of human psychosexual developments, Singer aims at a more comprehensive perspective on sexuality. She "revisions" the energies of love partly from training with her spiritual mentor Jung and more recently from transpersonal psychology, viewing the stages of development from pre-personal (emergence) to personal (rise of consciousness), to transition (from personal to transpersonal), and transpersonal (uniting). She presents an extensive background analysis of psychohistorical and religions traditions from the Middle Ages onward, including "four men in search of enlightenment" (Jung, Abraham Maslow, Alan Watts, and Huston Smith). She emphasizes unity as the individual experience of integrating psychic opposites and she sees it as an integral part of a dynamic universe, in which sexuality belongs to both aspects, being a matter of personal intimacy and a key to how the individual participates in life in response to patterns in nature.

***Goddesses in Everywoman: A New Psychology of Woman*, by Jean Shinoda Bolen.** Los Angeles: J. P. Tarcher, 1983; San Francisco: Harper & Row, 1984; Toronto: Fitzhenry & Whiteside, 1984; San Francisco: Colophon Books/Harper & Row, 1985p (334 + xiv, incl. 14-p. index, 8-p. bibi., 10-p. ref. notes, 4-p. foreword by Gloria Steinem).

Acknowledging that her descriptions of "goddesses" are composites of many women patients, friends, colleagues- Bolen posits a new psychological delineation of women and the feminine based on images of the Greek goddesses. These "powerful inner patterns" (archetypes) provide women with a basis for understanding themselves and their relationships with others. Starting with a discussion of her conception of goddesses in every woman as inner images and the idea of activating the different goddesses, she interprets in turn the archetypal patterns of the virgin goddesses (Artemis, Athena, and Hestia), personifying the independent, active non-relational aspects of women's psychology; the archetypal patterns of the vulnerable goddesses (Hera, Demeter, and Persephone), personifying relationship-oriented aspects of women's psychology; and the archetypal patterns of the alchemical goddess (Aphrodite), personifying transformation. She ends with a discussion of how the powerful archetypal patterns compete for expression and describes the potential for the heroic journey that resides in every woman.

***We: Understanding the Psychology of Romantic Love*, by Robert A. Johnson.** San Francisco: Harper & Row, 1983; 1985p; London: Routledge & Kegan Paul, 1984p; London: Arkana, 1987p (204 + xv, inci. 3-p. bibl.).

Characterizing romantic love as the single greatest energy system as well as the great wound in the Western psyche, Johnson applies the principles of Jung's psychology to interpret the myth of Tristan and Iseult as the first story in Western literature that dealt with romantic love. Analyzing the myth in detail, Johnson

believes that it gives specific psychological information and teaches deep truths about the psyche, particularly that the man "falling in love" goes beyond love itself to worship his soul-in-woman (anima) that becomes a cycle of illusion as he projects his idealized feminine. The outcome for Tristan was death. In contrast, his marriage to Iseult of the White Hands held the potential for human love, in which one sees the other as an individual rather than as anima-fantasy-"loving" rather than "being in love."

Change of Life: A Psychological Study of Dreams and the Menopause, by **Ann Mankowitz**. Toronto: Inner City Books, 1984p (Studies in Jungian Psychology by Jungian Analysts, 16) (123, incl. 3-p. index, 4-p. bibl., 3-p. notes, 2-p. gloss., 2 illus.).

Mankowitz's book is a study of a woman client in Jungian analysis at a transitional time of both body and mind. It involves extraordinary dreams and the special significance of menopause ("the change of life") for the analysand, the analyst, and other women, which the author believes can provide an opportunity for psychological integration and rebirth. Following preliminary discussions on what menopause is, and the use of dreamwork in analysis, she describes dreams and the role of menopause in her analytic work with "Rachel," including the topics of the fear of knowing; narcissistic mortification; sex and menopause; the death of the womb; anger and jealousy; rebirth; creativity and individuation; the archetypal masculine in women; integration of the feminine; and separation and individuation.

For Women Growing Older: The Animus, by **Jane Hollister Wheelwright**. Houston: C. G. Jung Educational Center, 1984p (59 + vii, incl. 2-p. gloss. of Jungian terms).

Considering the subtitle as the main subject of the essay, Wheelwright shows that a meaningful later life for women is a by-product of "the conscious or unconscious experience of the animus." She discusses, after defining animus in Jung's terms, how to live one's animus without being caught by it and how the animus works in everyday life and in dreams. She describes and interprets the topics of the animus in the past and the animus today; dynamics of the animus; how to disidentify from the animus; tragedies of animus identification in older women; old women as models for the future; and the animus in the service of the ego. She ends with a brief account of Naomi James, author of *Alone Around the World*, as her example of the ideal modern woman who has integrated her animus.

How to Say No to the One You Love, by **Peter Schellenbaum**. (Ger.: *Das Nein in der Liebe*. Stuttgart: Kreuz Verlag, 1984.) Wilmette, Ill.: Chiron Publications, 1987 (136 + v, ind. 3-p. bibl.).

Affirming that it is impossible to fundamentally transform one's personality from within unless one's life is shared with another person whom one loves, Schellenbaum explores the problem of boundaries within intimacy in both successful and unsuccessful relationships, using many clinical and personal examples. He presents insights from a Jungian point of view on the meaning of love not only in the completion of two persons living together but also in each of those two separate individuals becoming whole. Beginning with the topic of "Does Saying No Belong in Love?", he discusses the tragedy of the happy couple; merging and resisting; the self-destruction of the stronger partner; and pursuit and flight without love. He deals with the topics of heterosexuals' homosexual fantasies; hate and love; love relationships without sexual intimacy; becoming more feminine-even as a man; the "no" of separation and divorce; interpretations of surrender and discovery of Self in sexuality; and the attitude of Eros.

***The Nature of Loving: Patterns of Human Relationships*, by Verena Kast.** (Ger.: *Paare*. Zurich: Dieter Breitsohl, 1984.) Wilmette, Ill.: Chiron Publications, 1986p (107 + v, ind. 4-p. index, 2-p. bibl., 9 illus.).

Hoping to stimulate an awareness of the significance of fantasies, within a relationship as well as intrapsychically, that awaken archetypal feminine and masculine elements and create feelings of vitality and wholeness, Kast presents myths of divine couples to show how they are embodied in literature, in dreams, and in the daily life of the individual. Her models include Shiva and Shakti (the ideal of complete union with possibilities and problems), Pygmalion (longing to form a partner in one's own image), Merlin and Viviane (the wise old man and the young girl), and brotherman-sisterwife (Solomon and Shulamite in the Song of Songs). Her interpretations involve dreams, active imagination, and clinical material, and she concludes with a critical appraisal of Jung's anima- animus concept.

***Anima: An Anatomy of a Personified Notion*, by James Hillman.** Dallas: Spring Publications, 1985p (188 + x, incl. 5-p. ref. notes, 42 illus.).

Recognizing that experience and notion are interrelated, Hillman looks more closely at the rather neglected phenomenology of the *notion* of the anima, the root metaphor upon which his work "has always been based." He discusses the topics of anima and contrasexuality; anima and Eros; anima and feeling; anima and the feminine; anima and psyche; anima and depersonalization; integration of the anima; the anima as mediatrix of the unknown; anima as unipersonality; and anima in syzygy (union with animus). He arranges the text of the book so that his commentary on the right hand page is accompanied by relevant quotations from Jung appearing on the left hand page.

***Changing Woman and Her Sisters: Feminine Aspects of Selves and Deities*, by**

Sheila Moon. San Francisco: Guild for Psychological Studies Publishing House, 1985 + p (232, incl. 1 1-p. bibl.).

Using Native American (mostly Navajo) myths of the feminine goddesses, Moon takes feminine mythic characteristics from stories still told in ceremonies and rituals with their complexity of interrelationships. She places them in three stages: "from the first" (first woman, salt woman), incompleteness (changing-bear maiden, shaping vagina, wolf chief's wife), and towards wholeness (spider woman, changing woman, snake woman). She interprets each stage both mythically and psychologically for symbolic meanings that ground one's understanding of the feminine, which she believes to be the more neglected, rejected, and misunderstood of the masculine/feminine opposites operative in all individuals. To illustrate the process, she uses examples from her jungian practice of more than twenty-five years.

The Cult of the Black Virgin, by **Ean C. M. Begg**. London and Boston: Arkana/Routledge & Kegan Paul, 1985p (289, incl. 15-p. index, 10-p. bibl., 10 illus., 115-p. gazetteer/rnaps).

Marveling at the survival of scores of Black Virgin statues in great basilicas, tiny village churches, museums, and private collections, Begg explores the extent and nature of these Madonnas from a viewpoint of archetypal psychology. He interprets the return of the Black Virgin, whose blackness tends to be ignored, to the forefront of collective consciousness as coincident with the "profound psychological need to reconcile sexuality and religion," to circumvent patriarchal rigidities, and to facilitate healing. He discusses the influence of the East, classical tradition, natural religion (Celtic and Teutonic sources), and the whore wisdom in the Christian era as background to interpret the symbolic meaning of the Black Virgin.

The Father: Contemporary Jungian Perspectives, edited by **Andrew Samuels**. London: Free Association Books, 1985 +p; New York: New York U. Press, 1986; 1988p (266 + v, incl. 10-p. index, 8-p. gloss., 4 illus.).

Trying to redress the imbalance in Jungian analysts' professional interest in the mother and mother-child relations, Samuels collects ten essays on the role of the father in psychological maturing. Not a sociological analysis of patriarchal society nor an "oblique integration of feminist ideas," the collection represents the psychological perspective with a Jungian orientation. In addition to the long introduction, Samuels adds an essay on the image of the parents in bed. Other selections (mostly by London analysts) are on the father archetype in feminine psychology (Amy Allenby); the father's anima (John Beebe); aspects of the development of authority (Hans Dieckmann); the archetypal masculine (Barbara Greenfield); paternal psychopathology and the emerging ego (David Kay); the search for a loving father (Ralph Layland); the absent father (Eva Seligman); and the concealed body language of anorexia nervosa (Bani Shorter). Also included is Jung's article on the significance of the father in the destiny of the individual.

Feminist Archetypal Theory: Interdisciplinary Re-Visions of Jungian Psychology, edited by **Estella Lauter** and **Carol Schreier Rupprecht**.

Knoxville: U. of Tennessee Press, 1985 (281 + xx, inci. 1 1-p. index, 5-p. bibl., 9 illus.).

Aiming to "reflect women's experiences more accurately" by reformulating key Jungian concepts in a "re-vision" of Jungian thought and its "successor discipline" (archetypal psychology), Lauter and Rupprecht present five essays in an interdisciplinary approach. Lauter presents a study of visual images of women (a test case for the theory of archetypes), and Rupprecht discusses the common language of women's dreams. Other essays deal with a feminist perspective on the religions and social dimensions of Jung's concept of the archetype (Demaris Wehr); Jung, Frye, Lévi-Strauss, and feminist archetypal theory (Janis Pratt); and the descent of Inanna: myth and therapy (Sylvia Brinton Perera).

From Eden to Eros: Origins of the Put Down of Women, by **Richard Roberts**. San Anselmo, Calif.: Vernal Equinox, 1985p (166, incl. 9 illus.).

Examining the "war between the sexes" from ancient history to the present, Roberts analyzes patriarchy's basis for the put down of women, the root cause of a great psychic split. In the first part of the book he discusses Eden, patriarchy, matriarchy, and witches. He then explores the subject of our attitudes toward nature, the body, and sex, which are conditioned by our attitudes toward the goddess Gaia, or Great Mother. He describes the way in which Eros operates as a facilitator that makes the marriage of warring opposites possible. He proposes that resolution can take place only through our recognition of the role that archetypes play in our individual lives.

About Men and Women: How Your "Great Story" Shapes Your Destiny, by **Ted W. Guzie** and **Noreen Monroe Guzie**. New York and Mahwah, N.J.: Paulist Press, 1986p (161 + iv, ind. 13 illus.).

The authors present "Great Stories" that illustrate archetypes that men and women have been living in every era and culture, including femininestories (mother, companion, amazon, mediatrix) and masculine stories (father, seeker, warrior, sage); and they examine "quirks and qualities" of mother and father, amazon and warrior, seeker and companion, and mediatrix and sage. In addition, they discuss the gender opposites, marriage, midlife, and maturity. They append an analysis of archetypes as they relate to the Myers-Briggs Type Indicator.

The Book of Lilith, by **Barbara Black Koltuv**. York Beach, Maine: Nicolas-Hays, 1986p (127 + xii, incl. 5-p. bibl.).

Characterizing this book as a psychological anthology of Lilith's story, Jungian

analyst Koltuv explores the myths of the "she-demon of the night" from Sumerian, Babylonian, Assyrian, Canaanite, Persian, Hebrew, Arabic, and Teutonic mythology. She examines the meaning of Lilith in the modern psyche, seeing her as representing the personification of the rejected and neglected aspects of the Great Mother archetype, whose powerful psychic energy holds the potential for transformation. Following a discussion of Lilith's origins, life, and deeds, the author describes her relationship to the daughters of Eve and her role as a seductress "cast out and redeemed."

On the Way to the Wedding: Transforming the Love Relationship, by **Linda Schierse Leonard**. Boston and London: Shambhala Publications, 1986 + p (261 + ix, ind. 8-p. ref. notes).

Having always longed for a soulmate, that "other half" which would make one whole, Leonard interprets the ascent that followed her psychological descent (as described in *The Wounded Woman*, 1982) as a transformation from despair into affirmation. In this transformation, she discovers her "inner man of heart" as well as her own inner feminine spirit, and she describes it using the metaphor of the wedding, drawing on her personal experiences, dreams, jungian analytic work, myths and fairy tales, films, and literature. Her story, described almost like a fairy tale itself, is divided into three sections: the wandering (through the woods; prince charming and the special princess; the ghostly lover; bewitchment; the demon lover; the ring of power), the loving (into the clearing; the bridegroom and the woman in black; beauty and the beast), and the wondering (the divine wedding; the veil; the vow; the ring of love).

Pagan Meditations: The Worlds of Aphrodite, Hestia, Artemis, by **Ginette Paris**. Dallas: Spring Publications, 1986p; repr. 1989p (204, incl. 5-p. ref. notes).

Drawing from the field of social psychology and theories of Jung, Paris focuses upon integrating the fields of ecology, psychology, and human relations. She meditates on the goddesses Aphrodite (seven short chapters), Artemis (six), and Hestia (three), describing her approach as an "imaginative feminism" that seeks to nourish a new feminine identity and a renewed set of values that can confront the roots of the patriarchal age and directly address pressing social issues such as ecology, overpopulation, abortion, and defense spending.

Being a Woman: Fulfilling Your Femininity and Finding Love, by **Toni Grant**. New York: Random House, 1988; 1989p; New York: Avon Books, 1989p (233 + xviii, incl. 6-p. bibl.).

Drawing on her experience with patients in her therapeutic practice and her daily radio program devoted to women's questions, Grant offers a theory of feminine psychology that would speak to "the mother, the career woman, the wife, and the mistress." Having discovered the "compelling work" of Jung and his associates,

and in particular the idea of the need for both men and women to integrate the male and the female within, she presents the challenge that Bette Davis expressed in *All About Eve*, "being a woman," no matter how many other careers one has. She follows the theme of the new Amazon Woman who must learn to integrate her newfound identity as a person of accomplishment with her needs for love and feminine fulfillment. Her topics cover "the big lies of liberation"; the four aspects of woman, the Madonna; embracing femininity; finding your hero; managing men; sweet surrender; and fulfilling femininity.

Betwixt and Between: Patterns of Masculine and Feminine Initiation, edited by **Louise Mahdi, Steven Foster, and Meredith Little**. LaSalle, Ill.: Open Court Publishing Co., 1987 +p (Reality of the Psyche) (498 + xv, ind. 15- p. index, end chapter ref. notes).

Mahdi and associate editors Foster and Little use a practical approach to examine patterns of initiation, those "betwixt and between" times that signal potential transformation and initiation to another level of consciousness. Consisting of thirty-one essays by thirty-five authors (including seventeen Jungian analysts), this interdisciplinary compendium provides a variety of approaches that are organized under six groupings (initiation of youth; initiation of men; initiation of women; personal initiation; initiation into old age and dying; ancient and modern initiations). Contributors whose books appear in this bibliography are Bernstein, Bly, Gustafson, Sandner, Luke, Woodman, J. Hall, Odajnyk, M. Stein, Wheelwright, Meier, Buehrmann, Monick, and von Franz.

An Image Darkly Forming: Women and Initiation, by **Bani Shorter**. London and New York: Routledge & Kegan Paul, 1987p. (154 + xii, incl. 8-p. index, 3p. bibl., 6-p. ref. notes).

In therapeutic practice as a Jungian analyst, Shorter weaves her own experiences with those of five women who were challenged and changed during crucial periods of transition in their lives. She interprets their journeys as they are initiated into being themselves, instinctively creating rituals in times of crises and transition. She presents and amplifies the Greek myth of Persephone and the Christian myth of Mary as archetypal images for women's internal journeys, in which the body is the container for divine transformation. Symbolic exposure through rituals (including Jungian analytic "ritual") gives initiation experiences their meaning, though validation and confirmation is left to the individual, as in the interpretation of dreams.

Journey Through Menopause: A Personal Rite of Passage, by **Christine Downing**. New York: Crossroad Publishing Co., 1987; New York: Continuum, 1989p (164 + xii, ind. 8-p. ref. notes, 13 illus.).

By examining her own journey through menopause, Downing emphasizes the

need to re-mythologize the experience by viewing it developmentally rather than pathologically, not only as a physiological event but as a psychological one with a spiritual significance. Interpreting her own three-year period of transition as a typical pattern of the rite of passage, her preparatory phase was initiated by a dream that led her to examine psychology, mythology, and dreams, followed by a journey around the world which became her literal passage through menopause, ending with the acceptance of physical weakness and vulnerability on her return "home" to Hestia, ready for the beginning of another life-stage.

Jung and Feminism: Liberating Archetypes, by **Demaris S. Wehr**. Boston: Beacon Press, 1987; 1989p; London: Routledge & Kegan Paul, 1988p (148 + xii, incl. 6-p. index, 16-p. ref. notes).

Aiming to build a bridge between feminism and Jung, Wehr brings feminist theory to bear on analytical psychology in order to liberate the archetypes from their "static and eternal associations." Her thesis is that Jung's psychology, if divested of sexism, is invaluable for understanding one's self and the world. She discusses the topics of Jung and feminism; feminist theory in psychology and religion; Jung's model of the psyche; individuation and our "inner cast of characters"; experience as something sacred (Jung's psychology as religion); and analytical psychology through a feminist lens.

Phallos: Sacred Image of the Masculine, by **Eugene Monick**. Toronto: Inner City Books, 1987p (Studies in Jungian Psychology by Jungian Analysts, 27) (141, ind. 6-p. index, 3-p. bibl., 5-p. ref. notes, 31 illus.).

Citing a lack of contemporary Jungian writings about masculine issues in general and the need for men to understand the psychological underpinnings of their gender and their sexuality, Monick affirms that archetypal masculinity means phallos (erect penis), the image of instinctual will and power. He begins with discussions of phallos and religious experience and of the archetypal phallos (phallic worship; a transpersonal phallic dream; the Cerne Giant; and Epstein's St. Michael and the devil), followed by interpretations of phallos and psychoanalysis (Freud's "final" statement; Jung's "first" dream; the power of the mother) and the psychoid nature of phallos (Neumann's double-phallos concept; psychoid aura; proto-phallos and the psychoid unconscious). He concludes with analyses of archetypal images of phallos (Hermes; Mercurius; Dionysus; and Zeus and Ganymede), the shadow side of phallos, and phallos out of the ordinary (two men's dreams; homosexuality; and animus, phallic energy in women).

The Road by the River: A Healing Journey for Women, by **Djohariah Toor**. San Francisco: Harper & Row, 1987; 1990p (227 + x, incl. 3-p. bibl. notes).

Acknowledging her indebtedness to many women who generously allowed her to use their dreams, stories, and growth experiences to illustrate the material, Toor

deals with the healing process and the detours and summits of the journey to the feminine self. She examines the struggle of women to move past their wounds and unearth the human spirit within themselves; and she analyzes how one gets wounded and how one can grow from that. Following an introductory view of the road by the river, she discusses the beginning of the journey (a time for change); awakening consciousness (deeper waters of the Self); roads to the inner woman; images of the mother; fathers as heroes and adversaries; the woman beyond the mask; awakening relationships; and soul-making.

The Witch and the Clown: Two Archetypes of Human Sexuality, by **Ann Ulanov and Barry Ulanov**. Wilmette, Ill.: Chiron Publications, 1987p (337 + ix, incl. 3-p. name index, 5-p. subject-index, 21-p. notes, 19 illus.).

Recognizing the archaic energies of sexuality and spirit as archetypal images in the collective unconscious, the Ulanovs explore the archetypes of the witch and the clown as points of entry for the outlawed opposites within the person, the witch personifying what the stereotyped image of woman omits (primordial intellectual capacities; drive; inordinate power) and the clown personifying what the stereotyped view of man omits (bumbler; vulnerable fool; feeling-centered man). After describing aspects of the archetypa witch and clown in general, they analyze the witch archetype (voracious, distant, sexual, aggressive) as well as bewitchment, the hag complex, redemption of the hag, and the witch in men, which is followed by an analysis of the clown archetype (the clown complex, the clown rescued, the clown redeemed, and the clown in women).

Psyche's Sisters: Re-Imagining the Meaning of Sisterhood, by **Christine Downing**. San Francisco: Harper & Row, 1988 (188 + xi, incl. 4-p. index, 9-p. ref. notes, 5 illus.).

Realizing that the bond between sisters had been neglected in her study of the relevance of Greek goddess traditions to contemporary women, Downing draws upon myths and folktales, her own sisterly experience, and Jungian depth psychology to examine the mysteries of sisterhood. She interprets fairy tale sisters, Psyche and her sisters, mythic siblings, tragic sisters, divine sisters and biblical brothers, inner sisters, Oedipus's sisters, and feminism's sisters, focusing on the struggles that arise between sisters and showing how they may result in individual differentiation and growth.

The Sacred Prostitute: Eternal Aspect of the Feminine, by **Nancy Qualis-Corbett**. Toronto: Inner City Books, 1988p (Studies in Jungian Psychology by Jungian Analysts, 32) (171, incl. 5-p. index, 4-p. bibl., 23 illus., foreword by Marion Woodman).

With a Jungian orientation, Qualls-Corbett examines the potentially life-enhancing interrelationships of sexuality and of spirituality as seen through

the archetypal image of the sacred prostitute. She first presents the historical background of the goddess of love and her virgin priestesses and then the psychological significance of sacred prostitution, followed by interpretations of the sacred prostitute in masculine psychology (anima as man's image of woman; anima in dreams; Lawrence's *The Man Who Died*; stages of the anima; anima development in middle life) and in feminine psychology as illustrated by dreams of three sexually uninitiated middle-aged women and a married woman, as well as by Lawrence's story *The Virgin and the Gipsy*. She concludes with a discussion on the restoration of the soul (the split feminine; Mary Magdalene; the Virgin Mary and the Black Madonna; the goddess through time; and the search for integration).

Those Women, by **Nor Hall**. Dallas: Spring Publications, 1988p (84 + ix, incl. 2-p. bibl., 5 illus.).

In this book, which was originally conceived as an introduction to Jungian analyst Fierz-David's larger book *Women's Dionysian Initiation*, and then became a separate "tribute to a tremor in the subtle history of the women's movement," Hall shares her fascination with the contemporary look of the women in the frescoes at the Villa of Mysteries in ancient Pompeii. Integrating psychological analysis with her perspective as a poet and classicist, Hall sees reality in myth. In this case, the woman in the fresco follows the course of initiation in Orphic tradition in the same way that the patient undertakes the long journey of analysis through the unconscious.

What Men Are Like, by **John A. Sanford** and **George Lough**. New York and Mahwah, N.J.: Paulist Press, 1988p (315, incl. 11-p. index, end-chapter bibl.).

Sanford and Lough describe psychological masculine development from the basic points of view of Jung and Kunkel, blending case histories and historical, cultural, and literary references. They examine masculine psychology from boyhood through adolescence, the tyranny of the ego, a man and his work, and the midlife crisis-, and then they discuss a man and his feminine side (anima), masculine relationships (men as friends and lovers; men as fathers and sons), masculine sexual fantasies, individuation and old age, and the anima and masculine development in dreams, fairy tales, myths. They append a 4 page summary of Jungian psychological typology and a 12-page analysis of adolescent development as illustrated by *Alice in Wonderland*.

Coming Together/Coming Apart: The Union of Opposites in Love Relationships, by **John A. Desteian**. Boston: Sigo Press, 1989 +p (184 + xv, incl. 2-p. index, 2-p. bibl., 12 illus.).

Drawing from his prior experience as a divorce lawyer, as well as his current experience as Jungian analyst and relationship counselor, Desteian examines the

question of why initial infatuation often leads to an unsatisfactory marriage and a painful and prolonged separation in which the same kind of heat and passion is occurring for opposite reasons. He discusses animation (physical, emotional, psychological, and spiritual states that happen in the process of infatuation); some of the structures and components of the personality (including the process of the unconscious); a theoretical analysis of the psychic source of feelings and behaviors (the why of infatuation); the interpretation of dreams during infatuation (illumination of unconscious processes); the dynamics of marriage and separation; and the process of reunion. He concludes by emphasizing that the symbolic life is the goal of the work of individuation.

Gods in Everyman: A New Psychology of Men's Lives and Loves, by **Jean Shinoda Bolen**. San Francisco: Harper & Row, 1989; 1990p (338 + xiv, incl. 7-p. index, 5-p. bibl., 11-p. ref. notes).

Bolen uses depth psychology, taking both powerful inner archetypes and demanding outer stereotypes into consideration, in order to understand men and their thoughts, feelings, and dreams. She points out that gods and goddesses represent different qualities, whose contrasexuality appears in both men and women. Recognizing that there are gods (innate patterns or archetypes) in every man, she first relates a myth about patriarchy, then interprets the pantheon of archetypes of fathers (Zeus: realm of will and power; Poseidon: emotion and instinct; Hades: souls and the unconscious), and the archetypes of sons (Apollo: lawgiver, favorite son; Hermes: communicator, trickster, traveler; Ares: warrior, dancer, lover; Hephaestus: craftsman, inventor, loner; Dionysus: mystic, lover, wanderer). She concludes with a discussion about -re-remembering ourselves," reconnecting what has been psychologically "dismembered," through finding one's own myth.

In Her Image: The Unhealed Daughter's Search for Her Mother, by **Kathie Carlson**. Boston and Shaftesbury: Shambhala Publications, 1989; 1990p (A C. G. Jung Foundation Book) (152 + xiii, incl. 5-p. index, 3-p. bibl., 9-p. ref. notes, 17 illus.).

From her experiences as a therapist, teacher, mother, and daughter, Carlson writes about the daughter's relationship with her mother, which she describes as the birthplace of the daughter's ego identity, sense of security in the world, and feelings about herself, her body, and other women. She begins with the child's view of preserving her centrality and her need for mother, the feminist view of assessing the effects of the collective environment on the relationship, and the transpersonal view that puts human mothering within its archetypal background of the Great Mother. She discusses positive bonds between mother and daughter; negative relationships ("binding" or "banishing"); the significance of touch in the mother-daughter relationship; matrophobia (fear of becoming just like mother) and its transformation; the unhealed child/daughter (with partial solutions and healing possibilities); and the archetypal dynamic of the Great Mother in personal experience.

Jung, Jungians, and Homosexuality, by **Robert H. Hopcke**. Boston and Shaftesbury: Shambhala Publications, 1989; 1991p (210 + x, incl. 6-p. index, 8-p. ref. notes).

Drawing upon his master's thesis, Hopcke examines what Jung and Jungian writers have had to say about homosexuality. Following a brief introduction, he surveys Jung's statements concerning homosexuality and then discusses Jung's attitudes and theories, after which he examines the writings of Jungians and "tentatively" considers a theory of sexual orientation that brings together many strands of Jungian thought. He aims to discern archetypal themes in the collective and personal lives of gay men in contemporary American culture and analyzes the archetypal feminine in gay men, the imagery of the archetypal masculine in gay male culture, and the androgyne. He concludes with "looking forward by looking back" and proposes a theory of sexual orientation that represents both Jungian insights and the empirical reality of contemporary gay people.

Mother/Father, edited by **Harry A. Wilmer**. Wilmette, Ill.: Chiron Publications, 1989p (182 + xx).

Consisting mostly of lectures given at the Institute for the Humanities at Salado, Texas, during 1984-85, Wilmer's essays are divided into sections on "My Mother, My Father" and "The Mother, The Father," the former being about famous parents or by famous children now parents themselves, the latter being about transpersonal and archetypal mothers and fathers. Jungian contributions appear in part two, namely, mother and daughter relationships (Mary Briner), the significance of Jung's father in Jung's destiny as a therapist of Christianity (Murray Stein), and Jung as father and son (Harry Wilmer). Other selections are on father and son (Robert Bly); on being born, on daring, and on dying (Elisabeth Kübler-Ross); my mother and my father (Mary Catherine Bateson); powerful women: mother and great-grandmother (Betty Sue Flowers); power and limitations of parents (Jerome Kagan); the eternal woman: the worship of Mary in art (Elizabeth Silverthorne); and myth of the hero (John Silber).

Myths and Mysteries of Same-Sex Love, by **Christine Downing**. New York: Continuum Publishing Co., 1989 (317 + xxx, incl. 11-p. index, 18-p. ref. notes, 4 illus.).

Downing relates how she moved away from a taken-for-granted heterosexuality through important relationships with gay men to a deep commitment to her woman lover. She reflects on how depth psychology (particularly Freud) and classical mythology illuminate what same-sex love means to the psyche. She devotes the first half of the book to "psychology's myths," in which she examines Freud and Jung in terms of the personal dimension, theory, and cases they had with an emphasis on female homosexuality. In the second part she discusses demythologizing Greek homosexuality and interpreting same-sex love among the

gods, in the age of heroes, and among the goddesses, as well as what Greek writers Sappho and Plato had to say about the homoerotic. In the epilogue she discusses sexuality and AIDS.

The Phallic Quest: Priapus and Masculine Inflation, by **James Wyly**. Toronto: Inner City Books, 1989p (Studies in Jungian Psychology by Jungian Analysts, 38) (124, incl. 3-p. index, 3-p. bibl., 29 illus.).

Using the phallus, the physiological instrument of male creativity, as a metaphor for masculinity, Wyly examines the causes of destructive masculine inflation and the potential for transcending it and discovering a healthy sense of creative masculine energy. He explores physiology and imagination, fact and metaphor, and psychology and mythology to interpret the archetypal background of the phallus, represented on the collective level by myths and cultural phenomena and on the individual level by dreams of contemporary men. He starts with the archetypal figure of Priapus, the god with enormous genitals, by describing him in mythology, classical literature, and twentieth-century literature. He interprets the phallic quest, which involves exposition (splitting off; inflation), development (pruning; the quest; abandonment of the quest), and resolution (divine intervention; transformation), concluding with the implications of an unbridled priapic drive.

The Black Madonna, by **Fred Gusafson**. Boston: Sigo Press, 1990 + p (176 pp.).

Divine Madness: Archetypes of Romantic Love, by **John R. Haule**. Boston & Shaftesbury: Shambhala Publications, 1990 (301 + ix, incl. 11-p. index, 9-p. bibl.).

Taking the perspective that human love is a species of divine love and that our experience of romantic love both reveals and conceals the "Ultimate Lover and Beloved," Haule focuses on the psychological and spiritual meaning of the experiences, drawing widely from the world's literature and from mythology.

Femininity Lost and Regained, by **Robert A. Johnson**. New York: Harper & Row, 1990 (101 + vi).

Johnson believes that the loss of feminine qualities and energy is an urgent psychological issue in modern society that affects not only a woman's central feminine identity but also affects a man's capacity for feeling and valuing. He interprets the feminine in Western culture (Greek heritage; Sophocles; the story of Oedipus; the inner meaning of incest; the fate of Antigone; the Oedipal legacy) as well as the feminine in Hindu mythology, using as an example the myth of Nala and Damayanti (from the *Mahabharata*) that conveys the East Indian

attitude toward feminine wisdom and power. He concludes with a discussion of the problems and challenges involved in the realization of femininity lost and in the task of working toward femininity regained.

The Goddess Within: A Guide to the Eternal Myths That Shape Women's Lives, by **Jennifer Barker Woolger** and **Roger J. Woolger**. New York: Fawcett/ Columbine, 1990p.

King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine, by **Robert Moore** and **Douglas Gillette**. San Francisco: Harper & Row, 1990.

Lilith-The First Eve, by **Sigmund Hurwitz**. Einsiedeln, Switzerland: Daimon Verlag, 1990p.

Men's Dreams, Men's Healing, by **Robert H. Hopcke**. Boston & London: Shambhala Publications, 1990p (220 + viii, incl. 4- p. bibl., 7-p. index).

In discussing his dreamwork with two men in psychotherapy-one heterosexual and one homosexual-Hopcke spotlights aspects of masculine psychology such as lack of feeling awareness, fear of intimacy, authority issues, the anima, and fatherhood, drawing on Jungian psychology as well as Greek myths and Christian symbolism.

The Step-Mother in Fairy Tales, by **Jacqueline M. Schectman**. Boston: Sigo Press, 1990p.

Weaving Woman: Essays in Feminine Psychology from the Notebooks of a Jungian Analyst, by **Barbara Koltuv**. York Beach, Maine: Nicolas-Hays, 1990p (122 + x).

The Woman in the Mirror: Analytical Psychology and the Feminine, by **Claire Douglas**. Boston: Sigo Press, 1990 + p (345 + xviii).

To Be a Woman: The Birth of the Conscious Feminine, edited by **Connie Zweig**. Los Angeles: Jeremy P. Tarcher, 1990p (279, incl. 5- p. ref. notes).

Of these twenty-three essays, thirteen are by Jungian analysts, including essays on Athena, Artemis, Aphrodite, and initiation into the conscious feminine (Jean

Shinoda Bolen); redeeming the father and finding feminine spirit (Linda Leonard); thesomorpha: women's fertility ritual and desires (Betty DeShong Meador); descent to the dark goddess Inanna (Sylvia Perera); developing the animus as a step toward the new feminine consciousness (Manisha Roy); how the father's daughter found her mother (Lynda Schmidt); finding the lost feminine in the Judeo-Christian tradition (June Singer); from the liberation of women to the liberation of the feminine (Robert Stein); beyond blood (Elizabeth Strahan); breakdown of animus identification in finding the feminine (Jatte Wheelwright); future of the feminine (Edward Whitmont); conscious femininity (Marion Woodman); and rethinking feminism, the animus, and the feminine (Polly Young-Eisendrath).



[\[What's New?\]](#) [\[Introduction to C.G. Jung\]](#) [\[Jungian Resources\]](#)
[\[Online Events\]](#) [\[Psychology and Culture\]](#) [\[Jungian Articles\]](#)
[\[Guest Book\]](#) [\[Editorial\]](#) [\[Bulletin Board\]](#)
[\[Web Sites\]](#) [\[Support This Site\]](#) [\[Archives\]](#)

© Donald Williams 1995-2001.

Send Web site e-mail to: [Donald Williams](#) or [Dolores Brien](#).

Page updated: 30 March 2001

[Donations](#)

