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5. Africa: FÜRCHTE DEINEN NÄCHSTEN WIE DICH SELBST (Fear Your Next of Kin as You Fear Yourself. Subtitle: Psychoanalysis and Society Based on the Model of the Agni in West Africa) by PAUL PARIN, FRITZ MORGENTHALER, and GOLDY PARIN-MATTEY. Frankfurt a/M: Surkamp Verlag, 1971, (In German.)

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Arab family and the difficulty in resolving the Oedipal situation. The female Bedouin patients, on the other hand, suffered primarily from conversion reactions.

Regarding the urbanized Kuwaities, the author discusses the determinants of their internal conflicts and their relationship to the choice of certain occupations. He points out that certain tasks appeal to the Kuwaiti and his masculine orientation. For example, working as a watchman is acceptable because it is reminiscent of guarding flocks, and driving cars because it satisfies the need to move from place to place. Yet many find it hard to accept the sense of discipline and submission to authority and to a fixed time schedule. Thus, the Bedouin who becomes urban is subject to conflicts when he becomes a member of an industrial concern. These conflicts lead to symptom formation.

John Racy

5. AFRICA

An extensive field study of the Agni of West Africa was made in 1966 by P. PARIN, F. MORGENHALER, and G. PARIN-MATTEY. Many techniques were resorted to, ranging from the Rorschach to what they call psychoanalytically oriented dialogue. Their book on the Agni offers a rich gamut of data which are interpreted in the light of "ethnopschoanalysis." H. COLLOMB, R. GUENA, and B. DIOP show how childbearing in Senegalese populations is often ridden with fear and anxiety stemming from cultural values and how defense mechanisms are culturally provided. According to these authors, the pathology of childbearing is undoubtedly related to traditional cultural factors as well as to new elements brought about by recent sociocultural changes.

FÜRCHTE DEINEN NÄCHSTEN WIE DICH SELBST (Fear Your Next of Kin as You Fear Yourself. Subtitle: Psychoanalysis and Society Based on the Model of the Agni in West Africa) by PAUL PARIN, FRITZ MORGENHALER, and GOLDY PARIN-MATTEY. Frankfurt a/M: Surkamp Verlag, 1971, (In German.)

The authors of the book are a trio of psychoanalysts from Zürich, who are ardent students of anthropology and sociology engaged in the practice of what they call ethnopschoanalysis. They did an on-site visit of the Agni at the Ivory Coast of West Africa in 1966 after having published a study of another West African people, the Dogon, in 1963 (*Transcultural Psychiatric Research I* (1964): 51-54). In choosing the

Agni for their study, the authors had several considerations in mind. First, they were looking for people whose social structure differs significantly with that of the Dogon. Furthermore, they wanted to study a group of people who retained many of their basic traditions and who were accessible to contact through the medium of a translator in a European tongue. The Agni were selected after consultation with experts in regard to West African people.

The Agni are an Akan people who, prior to their independence, had been part of the French African colonial system. The total population of the Agni is probably somewhere in excess of 100,000. They have a common language called *Twi* as one aspect of their identity as a group in its own right. The Agni call themselves Christians notwithstanding the fact that their religion embraces many aspects of the Agni culture with emphasis on pagandom. Generally speaking, they are people with a sense of their political-national identity. The book contains a host of information about the history, value system, way of thinking, child-rearing, marriage, and so forth of the Agni which should be read in order to be appreciated fully.

My main task as reviewer will be to address myself to the methodology of the study and to some of the conclusions drawn by the authors.

As far as the working tools and method of investigation are concerned, the pertinent data are as follows: central to the technique of ethno-psychoanalysis is the use of psychoanalytically oriented dyadic dialogues. In addition, Rorschach tests were employed as well as direct observation, particularly of children. This was supplemented by still- and motion-picture photography. There were also contacts with various key persons in the community under investigation. Finally, a specific field of observation was created by setting up an evening clinic where patients with physical illnesses were seen who in turn were encouraged to volunteer as test objects for Rorschachs, et cetera. All told, a total of 279 hours was devoted to psychoanalytically oriented discussions with five men and two women and 130 Rorschach tests were given. The authors considered themselves as a transient foreign body within the system of a living society. There are occasional allusions to the fact that the observers were always an integral part of what they were observing without specific reference to this aspect.

It would be easy to find many flaws with the investigative technique employed. The absence of comparative data, the selection of subjects as representing the particular society, the small number of people involved in the study with a preponderance of men, nontherapeutic information-gathering procedure of "mini-analysis" as well as the exces-

sive reliance on the literal application of a somewhat rigid analytic point of view are factors open to criticism. However, the earnestness, dedication, sensitivity, and freshness of approach on the part of the authors make up for the potential scientific limitations.

At one point, the authors raise the question as to whether there is somewhere in this world a system which provides an education to a happier mode of living without encountering destructive wars, hatred between people, and without a truncated and crippled love life. It is reassuring that the authors do not lose themselves in a search for the ideal society. Nevertheless, they do not emphasize sufficiently that even if a most admirable society could be found somewhere on earth, that such good fortune would not necessarily lend itself to be applied in a different sociocultural system.

We are given an opportunity to learn intimate details about the prevailing style of life, imagery, superstition, developmental phases, social institutions, and many other cultural characteristics of the Agni. It was interesting to find out that it is not unusual for young, healthy Agni males to be impotent. There seems to be a deep distrust of the woman with a disdain for feelings of love and intimacy between the sexes. Men and women live apart during the day. At night the wife comes to the man's place only to leave him in the morning and join the female sorority for the rest of the day. One of the male informants made it clear that in his opinion it would only invite trouble if husband and wife spent more time together. The Agni have a saying, "Fear the one who is close to you."

At the end of the book, the authors express understandable admiration for the Agni who have managed to cope with great tensions without leading to war. They have been able to maintain a quality of governing without exploitation. They have also kept a measure of identity and independence without excessive isolation from the world they live in. We are told, however, that the Agni are incapable of durable, loving relationships. They have a "wise" saying: "Follow your heart and you shall perish." This alleged wisdom may work reasonably well for the Agni. It is not evident, however, what transcultural significance such institutionalized paranoia has, if any.

In our present state of knowledge, transcultural psychiatry is still an incomplete research tool. There is much merit in applying psychoanalytic methods to enlarge the scope of interpersonal phenomena the world over. In order to accomplish this desirable task, we need to refine our methodology and adapt it to the particular study at hand.

In my judgment, the study has limited application from a transcultural point of view and leaves something to be desired in its psychoanalytic procedure. This does not minimize the appeal of the book. The authors are to be congratulated on having presented us with a host of valuable information. Readers interested in psychology, sociology, and anthropology will find much to their liking in this book.

Gerard Chrzanowski

PSYCHOLOGICAL AND SOCIAL FACTORS IN THE PATHOLOGY OF CHILDBEARING by H. COLLOMB, R. GUENA, and B. DIOP.
Foreign Psychiatry I, no. 1 (Spring 1972): 77-89.

Many parameters of postpartum psychosis can be considered. In this study which compiles the observations of 200 patients suffering from this disorder, the authors focus their interest on the value systems, the notions, and the social and cultural organization that to a certain extent are reflected in its pathology. The high frequency of this disorder in Senegal is underlined by the fact that the 200 patients studied constitute one-third of the total hospital population.

The first part of this paper deals with the Senegalese sociocultural environment and personality in their bearing on the subject. In Western cultures, the individual is paramount and egocentricity orders existence. A child is brought into the world in accordance with the individual or joint (a couple) economy that is characteristic of Western culture. In African cultures, by contrast, the essential function of a woman, that which gives her value and defines her existence is—at least in terms of traditional values—maternity. A woman is esteemed in proportion to the number of children she has brought into the world and reared to the stage of weaning. To have no children, to be sterile, or to have repeated miscarriages is experienced as a catastrophe. The risk of not having children is aggravated by the extremely high infant mortality. The prime importance of reproduction and the risk of not having children weigh heavily on pregnancy, suffusing it with apprehension and anxiety.

Bearing children is also a religious imperative that ensures communication and a permanent link with the ancestors. Barrenness is believed to displease the ancestors. Moreover, having no children means “breaking off” and death; it is a break with the lineage and with the world.

As regards personality structure the African differs from Western man in the following respects: (1) *Lack of individuation*. Group identity