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Signature Cynthia J. Lerch

Date June 20, 1979

THE LIBERATION OF THE FEMININE: A PSYCHIC VIEW

by

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ABSTRACT

The purpose of the study was twofold: to explore the role of world view in maintaining devaluation of the feminine as it is related to psychotherapy and to propose a psychologically androgynous world view based on synchronicity as a means to the liberation of the feminine. Library research was the method chosen for approaching this study. Metaphorical likenesses were searched out in the literature and related to the theme of feminine/masculine.

Chapter I presented the problem, the method, terms, and the organization of the paper. In Chapter II the review of literature found a polarity of world views in the areas of intuitional, philosophical, psychotherapeutic, and neurological. The polarity in each area was found to have a strong resemblance to the traditional characteristics of feminine and masculine. Misogyny was the focus of Chapter III with the emphasis on the fields of gynecology and psychotherapy. The three factors that maintain misogyny in psychotherapy were suggested to be the sex role assumption, the separation of the personal and the political, and the hierarchical nature of the relationship. In Chapter IV the complementarity of the feminine and the masculine world views was questioned. Synchronicity was suggested and explored as a model that would alleviate misogyny. Chapter V summarized the paper, presented the conclusions, and made suggestions for counselor education programs to decrease misogyny in prospective counselors.

The following conclusions were made within the limitations of this study:

1. Two world views do exist that relate to and have a strong likeness to the feminine and the masculine.
2. A belief that the feminine and the masculine world views are complementary results in misogyny.
3. A belief that the feminine and the masculine world views are synchronous is a means of liberating the feminine.

CHAPTER I

THE PROBLEM AND THE METHOD

The feminine has been in bondage from days immemorial. The feminine, incarnated in various forms such as the moon, the emotions, the earth, the flesh, the passive, the witch, the dependent, the womon,[1] has been sentenced to second class status. Today there is a struggle for the liberation of the feminine evidenced in the wimmin's liberation movement. The liberation of the feminine, though receiving the status of concept through the wimmin's liberation movement, has not yet achieved the status of fact, historical or psychic.

The bondage of the feminine has been passed onto us through myths and through our Judeo-Christian heritage. The credibility of myth and of religious doctrines, however, have been questioned in the light of scientific evidence. So, now, the traditional bondage of the feminine is being carried on by such reputable sources as psychology.

The feminine, knowing no traditions of her own, wants liberation. And, there is a revolution going on. The revolution has begun. We can see its impact politically, economically, socially, and intra-psychically. The revolution is not so much one of person against person, womon against man. Rather, I see it as a revolution of two

---

[1]After becoming aware of the sexist etymology and misogynistic bases of the words "woman" and "women" (Strainchamps 1971, p. 350), I have chosen to make the following substitutions throughout the paper: womon for woman, wimmin for women.

seemingly incompatible world views vying for equal status. There is no simple political, economic, social, or intrapsychic solution. The feminine wants liberation. And, she will stop at nothing less than change.

This paper gives evidence of the bondage of the feminine through devaluation and its consequent manifestation in misogyny, especially in the "helping" professions of gynecology and psychotherapy. With an understanding of the misogynous bias of patriarchal society, an androgynous poetic world view is suggested as the way of liberation for the feminine. This chapter begins the paper by stating the purpose, the method, the need for the study, the definition of terms, and the organizational structure of the paper.

Purpose

The purpose of this paper was twofold. One purpose was to explore the psychological implications of the inequality between the feminine and the masculine world views. Stated more succinctly, I explored the role of the world view in maintaining devaluation of the feminine as it is related to misogyny in the area of psychotherapy.

The second purpose of this paper was to propose a psychologically androgynous world view in the form of the poetic as a means to the liberation of the feminine. This androgynous world view does not take the form of complementary halves forming a whole. Instead, I have hypothesized that the androgynous world view is two separate world

views (the feminine and the masculine) operating simultaneously in synchronicity. I believe that it is not the world views that we have lost. We have, however, lost the synchronicity of the two world views through a devaluation of the feminine. This devaluation of the feminine not only has shown itself in lack of equal rights and lack of equal respect for wimmin, but also in each individual as a lack of respect for the feminine psychic processes that make up the feminine world view. If each individual is to become as fully functioning a human being as possible, the liberation of the feminine must be realized.

Method

I have chosen library research as the method of approaching this study. This study was a process of synthesis, rather than of differentiation. Metaphorical likenesses have been searched out in a variety of areas and related to the theme of feminine/masculine. This searching for likenesses is common to the area of depth psychology and can be visible in the works of such scholars as Sigmund Freud, Carl Jung, Norman O. Brown, and James Hillman. Searching for likenesses is also the process of cerebral spinning that has been advocated in the feminist movement today (Daly 1978).

The problem in re-searching the liberation of the feminine was that her world view scoffs at the scientific method, "methodolatry" as Mary Daly would call it. Daly (1978) explains:

> The tyranny of methodolatry hinders new discoveries. It prevents us from raising questions never asked before and from being illumined by ideas that do not fit into pre-established boxes and forms. The worshippers of Method have an effective way of handling data that does not fit into the Respectable Categories of Questions and Answers. They simply classify it as nondata, thereby rendering it invisible. (p. 11)

So, as I participated with some of the nondata through metaphorical analysis, the method appeared at times to alternate between the poetic and the scientific. The method, then, has been in part an incarnation of the thesis of androgyny.

In approaching this study, I made the assumption that there is a relationship between our psychic world views and our historical world. A similar assumption is the basis for most counseling theories: that there is a relationship between what is happening in a person's mind and the consequent behavior exhibited.

Need for the Study

I see a great need for a study of the psychological liberation of the feminine for a number of reasons. These reasons have been listed below.

1. The topic is timely. The liberation of the feminine is happening right now in our lives and in our psyches with and through the wimmin's liberation movement and the questioning of sex role stereotypes.

2. This study combines the inner and the outer. The study is

drawing a personal relationship with each individual person to what is happening in the world. This connecting function is important in a time when individuals feel alienated from the world.

3. The liberation of the feminine is not "just" a womon's issue. It is necessary for each and every individual for a fuller life.

4. This study puts the emphasis on the liberation of the self (responsibility) so that revolution is a growing experience within individuals and not a bloody war between factions.

5. The liberation of the feminine is a confrontation with the issue of sexism which is constantly dodged through trivialization and other devices. (Daly 1973)

6. This study may provide important insights for mental health professionals as to individual biases and difficulties in working with clients.

7. For my growth as an individual and as a womon, confronting the liberation of the feminine through interaction with these materials and ideas was/is an important and necessary step.

Terms

The following terms are defined as they have been used in this study.

Androgyny: both feminine and masculine in one

Misogyny: "hatred of women, especially by a man" (Guralnik 1970, p. 909)

Organization of the Paper

This exploration of world view, misogyny and androgyny was organized in the following manner. Chapter II, Two World Views: The Feminine and the Masculine, took a look at the meaning of world view, reviewed the literature approaching the polarity of the feminine and the masculine world views, and inquired into the nature of these two world views. Chapter III, Misogyny and Psychotherapy, explored the role of the masculine world view in formulation of psychotherapeutic theory. A review of the misogyny evident in gynecology and basic theories of psychotherapy were presented as well as a look at feminist therapy. Chapter IV, The Androgynous as the Poetic, suggested a model based on synchronicity of the feminine and the masculine world views and discussed the effects of the poetic world view on psychotherapy. Chapter V, Summary and Conclusions, summarized the paper and pointed out implications for counselor training programs.

CHAPTER II

TWO WORLD VIEWS: THE FEMININE AND THE MASCULINE

This chapter compares the nature of the feminine and the masculine world views. A short explanation of world view is given followed by a review of literature pertinent to polar world views. Next, this review of literature is used as a basis for determining the nature of the feminine and the masculine world views. The role of patriarchal society in this world view formation is pointed out showing the bias of the masculine world view and its devaluation of the feminine world view. The chapter concludes with a summary.

World View

An individual's world view refers to the totality of how one experiences one's being-in-the-world and how this sense of being-in-the-world in turn affects one's view of the world. An individual's world view is not just an isolated function of sense perceptions. Rather, it is composed of the individual's phenomenological attitude of being-in-the-world. According to Pearce (1973):

> Our world view is a cultural pattern that shapes our mind from birth. It happens to us as fate. We speak of a child becoming "reality-adjusted" as he responds and becomes a cooperating strand in the social web. We are shaped by this web; it determines the way we think, the way we see what we see. It is our pattern of representation and our response sustains the pattern. (pp. 4-5)

Polar World Views

Because the materials on polar world views are so extensive, the emphasis in this review of literature is on those theories which seem to me to have the most applicability to psychological theory. Also, it is to be noted that the theories presented here are of an intrapsychic nature: that each individual has two world view options and alternates awareness between the two. It is suggested by the theorists, however, that one or the other mode of consciousness tends to dominate in an individual to produce a world view. The world view domination can also be seen at the interpersonal and societal levels. Also, theorists suggest that the world views tend to both complement and mutually exclude each other. They seem to each be based on separate systems of values and motivational structures (Cox 1976).

This review of literature has been organized into four sections beginning with the most experiential (intuitional) and concluding with the most objective materials (neurological). The two middle sections follow along the same subjective to objective continuum. The second section, the philosophical, is based on perception while the third section, the psychotherapeutic, moves into the practitioner realm with its emphasis on theory from clinical observation. Many materials are overlapping and interrelated as would be expected in a synthesis of materials coming from a variety of fields. Each section is organized historically beginning with early theories and progressing to current

theories. In this way a progression of the thought regarding intrapsychic polarity can be observed. All sections are meant to be basic summaries rather than a detailed presentation of all available materials. Although the review is far from complete, I believe that enough material is included to provide a basis for understanding the historical pervasiveness of the concept of intrapsychic polarity as well as the complementary and exclusive natures postulated for the two modes of consciousness.

The Intuitional

Intrapsychic polarity was represented in primitive myth by many images. Two of these images are the earth and the heaven as the receptive and the creative. These images can be seen in the following excerpt from the Wilhelm-Baynes 1950 translation of the I Ching:

> Ch'ien, The Creative
>
> The first hexagram is made up of six unbroken lines. These unbroken lines stand for the primal power, which is light-giving, active, strong, and of the spirit. The hexagram is consistently strong in character, and since it is without weakness, its essence is power or energy. Its image is heaven. Its energy is represented as unrestricted by any fixed conditions in space and is therefore conceived as of motion. Time is regarded as the basis of this motion. Thus, the hexagram includes also the power of time and the power of persisting in time, that is, duration. (p. 3)
>
> K'un, The Receptive
>
> This hexagram is made up of broken lines only. The broken line represents the dark, yielding, receptive primal power of yin. The attribute of the hexagram is devotion; its image is the earth. It is the perfect complement of The

> Creative -- the complement, not the opposite, for the Receptive does not combat the creative but completes it. It represents nature in contrast to spirit, earth in contrast to heaven, space as against time, the female-maternal as against the male-paternal. However, as applied to human affairs, the principle of this complementary relationship is found not only in the relation between man and woman, but also in that between prince and minister and between father and son. Indeed, even in the individual this duality appears in the coexistence of the spiritual world and the world of the senses. (pp. 10-11)

This polarity of Yin and Yang also finds its counterpart in the Judeo-Christian religious tradition. The Western religious images are those of body and soul, the earthly and the heavenly, the world of the spiritual and the world of the sensual.

In the religious thinking, both East and West, the imagery seems to be in terms of properties of the world that are then reflected to interior components. That is, heaven and earth are images of the world "out there." It is as though the participation of persons in the "outer" world then are interiorized as qualities of the participants.

The Philosophical

In the philosophical theories the "out there" becomes the interior. The polar world views now change from properties of persons or things to polar parts of the perceptual process. One part, the rational, has to do with a process of logical thought. The other part, the experiential, is the immediate aesthetic experiencing that takes

place prior to the rational process. The "rightness" of the dominant mode or world view seems to be dependent on the purpose of the perceptual process.

For Plato the rational can be seen as equated with reason, the experiential with emotion (Pirsig 1974). Both the reason and the emotion played equal parts in reaching Virtue -- the good, arete, or quality. Aristotle, however, had for his purpose the true (Pirsig 1974). To serve Aristotle's purpose, his polarities were divided into the emotional substance and the ideational content. As our present day scientific method is based on Aristotelian logic, his valuing of the true is important to keep in mind and will be reflected throughout the succeeding philosophical thought. The true and the good became identical and have been identified almost completely with the rational process. The experiential, on the other hand, has seemed untrustworthy and only credible when verified by the rational process.

Kant (1929) proposed two ways of knowing -- the a priori and the a posteriori. The a priori is the theoretical hypothesis that can only be verified after the experience through the rational process. The a posteriori is the immediate sensed experience to which the rational process is then applied. Kant's point was that the mind set prior to experience -- that is, whether the experience was expected to fit into a known category or whether it was fit in later -- was of utmost importance. He termed the a priori "theoretical knowledge" and

the a posteriori "practical knowledge." William James (1890), though differing with Kant in many ways, also made the distinction between the experience as it was differentiated rationally and the experience which came prior to rational differentiation which he called the existential. James believed the existential to be an undifferentiated continuum while the differentiated was the empiracal mind set which could act on that continuum. Northrop developed these theories further by suggesting that the two components, which he termed the theoretic and the aesthetic, were both part of the observer, the observed, and the continuum surrounding the observer and the observed. Northrop (1946) hypothesized that the reason for the importance of the theoretic component over the aesthetic component in all prior philosophical thought was based on the assumption that the theoretic and the aesthetic components were separated in the perception models -- that the aesthetic was thought to be reflected back on both the observed and observer while it resided in a separate realm.

Polanyi(1958), Bruner (1962), and Blackburn (1974) bring both polarities further within the observer as complementary ways of knowing. For Polanyi the two modes of knowing are the tacit and the explicit. The tacit is a preverbal knowing that accepts sense perceptions acritically. The explicit, on the other hand, is based on the ability to reflect in a reasoning manner. For Bruner the modes of knowing are the rational and the metaphoric. Bruner sees the two modes

as working together as "metaphoric hunch" and "testible hypothesis." He explains (Bruner 1962):

> Experience in literal terms is a categorizing, a placing in a syntax of concepts. Metaphoric combination leaps beyond systematic placement, explores combinations that before were unsuspected. (p. 20)

Bruner further suggests the two modes as different ways of living with one's experience -- the difference found between artists and scientists. Blackburn's distinctions are similar to Bruner's though given different names -- the sensuous and the intellectual.. For Blackburn the sensuous relies on openness to experience, especially of an intuitional nature. He sees the intellectual as the quantifying process of science. Blackburn proposes that a complete science will be cognizant of both the sensuous and the intellectual components and use both components in verifying theories.

In this section I have presented suggested polarities by philosophic theorists that seem to fit into two different but complementary modes of perception that I have called the rational and the experiential. The complementarity of each mode or world view has been acknowledged, especially by later theoriests. However, it is important to remember the greater trustworthiness of the rational which has been a heritage from Aristotle's theories. And, as both Blackburn and Northrop suggest, the rational component is the primary basis for the present technological society. I would add that it is also the basis for the present patriarchal society as well.

The Psychotherapeutic

In the psychotherapeutic theories, the process moves from one of perception to one of thought processes. These theorists deal more with the concept of two different thought processes which, although working in a complementary fashion, must also be reconciled with each other. Intuitional theories were based on a more experiential type of knowing and the philosophical theories were based on logical deductive reasoning. The psychotherapeutic theories are based on observations of subjects, patients, and clients.

Freud, the father of psychoanalysis, derived his theories from studies of neurosis, self-analysis, and working with neurotic patients. Freud (1950/1900) differentiated two processes of thought, one ordered and one unstructured, which he termed "secondary process" and "primary process" thinking. He hypothesized that primary process thinking was an uninhibited mode of psychic operation. In Freud's (1950/1900) words:

> The primary process strives for discharge of the excitation in order to establish with the quantity of excitation thus collected an identity of perception; the secondary process has abandoned this intention, and has adopted instead the aim of an identity of thought. (p. 453)

Freud's primary process thinking can be seen to have much in common with the experiential perception of the philosophical theories. In the philosophical theories, it was the rational component which organized the input into a structured system. For Freud, the secondary process seems to provide a similar function.

Jung, a student and colleague of Freud, accepted the idea of primary and secondary psychic processes in terms of the unconscious and the conscious. It is interesting to note that Jung's (1971/1927) theories of the conscious and unconscious are often referred to as the feminine and the masculine principles. This engendering of Jung's principles refers to the anima (feminine) and animus (masculine). Whitmont and Kaufman (1973) explain:

> Human beings are potentially bisexual, biologically as well as psychologically. During our development one side comes to predominate over the other, the other side existing in an inferior form. Thus, males have usually the preponderance of the Yang principle in their consciousness, women the Yin. The contrasexual aspects coexist in the unconscious; thus, the male has an unconscious Yin side, called the anima, while the woman has an unconscious Yang aspect, called the animus. (p. 94)

Not only are the polarities visible in Jung's theories, but also visible are the connectedness of the polarities with the feminine and the masculine.

The theories of Freud and Jung are still current and have a continuing impact on today's psychotherapeutic theory. Other theories enjoying a similar impact today are client-centered, behavior therapy, and Gestalt.

In Rogers' (1961) client-centered theory, the polarities are seen as the organismic valuing process and the conditions of worth which are internalized by the individual. The organismic valuing process can be seen as primary. The internalized conditions of worth learned

secondarily separate the individual from the awareness of the organismic valuing process through the individual's need for regard.

In Skinner's behavior therapy the unconditioned response and the conditioned response act as the polarities (Goldstein 1973). The unconditioned response can be seen to be primary while the learned or conditioned response is secondary. In behavior therapy, the goal is to recondition maladaptive responses to adaptive responses.

The Gestalt theory of Perls is based on the idea of polarity in awareness. The two types of awareness are the intelligent awareness and the psychophysical awareness (Kempler 1973). The psychophysical awareness is the primary process of awareness. The secondary process, intelligent awareness, is seen as losing its value when alienated from psychophysical awareness.

In reviewing the psychotherapeutic theories we can see that from Freud through Perls the aligning of awareness is the goal of therapy. Freud seeks to align the primary process with the secondary process. Jung's individuation is the result of being led by the anima or animus to awareness of unconscious contents. Rogers' congruity comes with the awareness of the organismic valuing process as well as the awareness of conditions of worth. Skinner, using learning theory, attempts to replace maladaptive responses with conditioned adaptive responses. In order to do this, it is helpful if the client is aware of the maladaptive nature of the response to be corrected. And Perls, using confrontation

as the method, seeks to align the intelligent awareness with the psychophysical awareness. The differences in the theories can be found not only in method, but also in the value given to the rational and experiential processes.

The Neurological

This section of the review presents those theories that find a neurological basis for the psychic polarities. In other words, the theories presented below have hypothesized a neurological structure that explains the intuitional, philosophical, and psychotherapeutic polarities presented in the first three sections of this review.

The primary neurological division to be hypothesized was that of the autonomic and voluntary nervous systems. The voluntary nervous system was seen as being under direct conscious control while the autonomic nervous system seemed to have a "mind" or "minds" of its own. Bichat suggested that the cerebro-spinal nervous system was responsible for all dealings with the external environment while the autonomic (which he called "ganglionic") nervous system was responsible for all internal functions (Koestler 1967, p. 274). Although Bichat's theory has been discredited in many of its details, the dualistic idea of thought and emotion is still accepted today.

Koestler, basing his ideas on MacLean's experimental work, suggests that the polarity between thought and emotion is a result of evolutionary error. In Koestler's (1967) words:

> The cause which contemporary research seems to indicate is not increase in size, but insufficient co-ordination between archicortex and neocortex -- between the phylogenetically old areas of our brain, and the new, specifically human areas which were superimposed on it with such unseemly haste. (p. 273)

Koestler hypothesizes that this lack of coordination between the archicortex and the neocortex is causing a pathological split between reason and emotion. To mend this split, Koestler suggests using reason ("the specifically human") to develop a synthesized hormone that would act as a stabilizer between the older and newer areas of the brain.

Deikman (1974) approaches the polarities not from the perspective of old and new, but rather from the view point of a bimodal consciousness. He suggests that the two primary modes of organization are the action mode and the receptive mode. The action mode is organized to manipulate the environment while the receptive mode is organized to take in the environment. Deikman has found that for the action mode, beta waves are shown on the EEG and the basal muscle tension is increased. For the receptive mode, alpha waves are shown on the EEB and the basal muscle tension is decreased. The descriptions of the action and the receptive modes (Deikman 1974, pp. 68-69) seem very similar to the creative and the receptive that we have seen in the I Ching, to the rational and the experiential in the philosophic theories, and to the secondary and primary processes of the psychotherapeutic theories.

The most recent writing about neurological research has been done by Crnstein (1972) in summing up the area of right and left brain hemisphere function. Ornstein's writing is based in the research results of Sperry, Bogen, and Gassaniga who studied split brain patients. In summing up the functions of the two hemispheres, Ornstein (1974, p. 63) explains: "One mode, the articulate or verbal-intellectual involves reason, language, analysis, and sequence. The 'other' mode is tacit, 'senuous,' and spatial, and operates in a holistic, relational manner." Ornstein suggests that the hemispheric specialization of the brain has been the underlying basis for theories of polarization. I would suggest inversely that the intuitional awareness of what I am calling the feminine and the masculine polarities provides the basis for exploring these concepts in a scientific manner.

Feminine and Masculine World Views

After reviewing the literature covering the intuitional, philosophical, psychotherapeutic, and neurological theories of polarities, it is important to bring this review to bear on the discussion of the feminine and the masculine world views. To clarify the nature of the feminine and the masculine world views, however, it will also be necessary to question the effect of patriarchy as relating not only to past and present thought on polarity, but also as it relates to world view formation.

During the review of literature on polarity in world view, some

obvious metaphorical relationships between the polarities and the feminine and the masculine emerged in some of the theories. The I Ching used the terms "feminine" and "masculine" as illustration. Jung was also aware of the likeness as he saw the anima as a feminine image and the animus as a masculine image.

The metaphorical relationships of those theories not mentioning the feminine and the masculine can be explored by looking into what is usually meant by their terms. Such an illustration can be found in Bardwick (1971):

> The male mind discriminates, analyzes, separates, and refines. What is masculine? Masculine is objective, analytic, active, tough-minded, rational, unyeilding, intrusive, counteracting, independent, self-sufficient, emotionally controlled, and confident. The feminine mind knows relatedness, has an intuitive perception of feeling, has a tendency to unite rather than separate. What is feminine? Feminine is subjective, intuitive, passive, tenderminded, sensitive, impressionistic, yeilding, receptive, empathic, dependent, emotional, and conservative. (p. 100)

This description of feminine and masculine seems to fit the polarity found on all levels of the review -- intuitional, philosophical, and neurological. The basic polarity on the intuitional level was the creative and the receptive, the heavenly (spiritual) and the earthly (sensual). The basic polarity in the philosophical section was the rational and the experiential, emotional. In the psychotherapeutic theories, the unconscious and the organismic or psycholophysical align reality with the feminine while the conscious or secondary achieving realm aligns with the masculine. In the neurological section the

feminine can be seen to fit the description of the emotional archicortex and the intuitive right hemisphere. The reasoning neocortex and rational left hemisphere seem but metaphores for the masculine.

The feminine and the masculine seem, then, to fit neatly into the polarities suggested by theorists in the various fields. It is important to remember, however, the patriarchal nature of the thought presented. The nature of the patriarchal slant on world view is stated as follows by Cox (1976):

> It is important, first of all, to distinguish between female and Female points of view. The lower-case term represents the male concept of the female point of view, that is, women as defined by men's experiences of them, and the upper-case term connotes women's experiences of their true selves. There also exist male and Male points of view; however, in a patriarchy, culture is presented from a Male point of view, so these two generally overlap. (p. 4)

Since Feminine thought has not been historically recorded and since wimmin, to be heard and to be credible, have had to fit into patriarchal structures and thought patterns, it is not surprising that we do not know or understand the nature of a Feminine world view. Due to the patriarchal nature of the sources on polarity, this paper is dealing with the feminine world view; and, due to this writer's sexuality, a masculine world view -- both lower-case.

In understanding the nature of the feminine world view from the point of view of patriarchal literature, it is important to realize that the feminine is seen as "the Other" (Daly 1973, p. 10). According to Gornick (1971, p. 137): "What is certain is that onto woman is

projected all that is worst in man's own view of himself, all that is primitive, immature, and degrading." Along with the idea of projection, we must realize also that it is the masculine that shapes what is valuable in a patriarchy. That what is termed masculine in a patriarchal setting is termed so because of its value to patriarchal structures.

Summary

In this chapter I have reviewed the literature regarding polarity in world view in the areas of the intuitional, the philosophical, the psychotherapeutic, and the neurological. Each succeeding section was seen to build upon the previous sections providing more and more "objective" or masculine evidence. The feminine and the masculine world views were then made analagous to the various polarities. The chapter ended with a reminder that patriarchal society plays a role in the feminine and the masculine world view definitions and values. In the next chapter a closer look is taken at how the patriarchal masculine world view disguises misogyny in the theories of psychotherapy.

CHAPTER III

MISOGYNY AND PSYCHOTHERAPY

The main emphasis in this chapter is misogyny in psychotherapy. Since psychotherapy is one manifestation of misogyny, this chapter also discusses the progression of misogynistic thought through patriarchal society, the scientific method, and gynecology as well as how these areas contribute to misogyny in psychotherapy. Finally, feminist therapy is explored noting the difference between feminist therapy and traditional therapy.

Misogyny and Patriarchal Society

Misogyny in patriarchal society can be found in the sex role assumption as it is acted out politically, socially, economically, and psychically. The sex role assumption takes form most blantantly in the refusal of persons, both wimmin and men, to be aware of or to confront the issue of sexism.

The sex role assumption that wimmin and men are psychically different is evident in sex role stereotyping. Sex role stereotyping begins at birth and often even before birth. Name selection for the child is a beginning. Girls have pink blankets, boys have blue blankets. Mothers treat three week and three month old babies differently in relation to their child's sex (Moss 1972). Moss found that mothers handle baby girls more than baby boys. In response to such treatment, girls appear at three months to desire more handling than boys.

Already the children are being given differential treatment according to sex. Goldberg and Lewis (1972) studied differences in play behavior of infants at six and thirteen months of age. They found girls' behavior more dependent and less exploring and vigorous than boys' behavior. They also report that parents' concern for appropriate sex role behavior and sex differences is apparent in parents' displeasure of a clinician mistaking the sex of an infant.

Sex role stereotyping continues from infancy through adulthood. Wimmin learn to feel self-esteem in accordance with reactions and relationships with others. Men become goal or task oriented and find self-esteem through achievement (Becker and Dileo 1967). Conforming behavior is rewarded, deviant behavior is costly. Stereotyping continues in subtle ways: language, primary readers, advertisements, literature, recorded history; as well as in obvious ways: acceptance or rejection of individuals.

Sex role stereotyping which is based on the sex role assumption produces different cultural expectations for wimmin and men politically, economically, socially, and psychically. Political expectations of wimmin andmen can be seen in the present day difficulty for ratification of the Equal Rights Amendment. Economic expectations of wimmin and men are seen in the disproportion of men in higher wage earning positions. Social expectations for wimmin and men can be witnessed daily in the differential treatment and roles of wimmin and men in

social settings. Psychic expectations are available and outlined in Chapter II of this paper on polar world views.

Though we live with these different expectations daily, we often take them for granted by not questioning the sex role assumption. This not questioning is especially evident in the refusal to confront sexism. Daly (1973, p. 5) suggests four devices available for refusing to see and confront the issue of sexism. She calls these devices trivialization, particularization, spiritualization, and universalization. Trivialization is a method of not confronting sexism by making it seem such a small issue in relation to other more "important" issues. Trivialization also serves to cut off the possibility of seeing any connection between sexism and other problems and issues. Particularization is a device that is used to indicate that sexism is not an over all problem but only a problem for certain other groups. Spiritualization is a method of not looking at oppressive realities and facts through theoretical speculation. And, finally, the device of universalization is used to broaden the focus of wimmin's liberation to human liberation as a means of avoiding confrontation with the issue of sexism.

The sex role assumption influences awareness, thoughts, feelings, behaviors -- our ways of being-in-the-world. Since the sex role assumption is regarded as truth, it holds us in its grip. According to Roszak (1968, p. 215), "it is the myth we accept without questions as

truth that holds real influence over us." And, it is the myth of the sex role assumption that is the basis for patriarchal society. As this is a technological society, science is one avenue for reinforcing and validating patriarchal influence.

Misogyny and the Scientific Method

The scientific method is a tool for research. It is a method for obtaining knowledge that is based on an objective view of the world. In Chapter II I pointed out that an objective world view is analagous to the masculine world view. It is not surprising, then, to find that the scientific method was developed by men (Van Dalen and Meyer 1966); nor, is it surprising to realize that most scientists are men.

The scientific method, being an extension of the cultural framework, serves as a means to validate the masculine world view. According to Daly (1973):

> It should be noted that the god Method is in fact a subordinate deity, serving Higher Powers. These are social and cultural institutions whose survival depends upon the classification of disruptive and disturbing information as nondata. Under patriarchy, Method has wiped out women's questions so totally that even women have not been able to hear and formulate our own questions to meet our own experiences. Women have been unable even to experience our own experiences. (pp 11-12)

And, as the culture presently has a misogynistic bias as evidenced in the sex role assumption, the scientific method serves as a means of perpetuating this assumption and thereby perpetuating

misogyny. According to Van Dalen and Meyer (1966):

> The scientific method rests upon fundamental assumptions about nature and the psychological processes. These assumptions directly influence all a researcher's activity: they form the basis for his procedures, influence his methods of executing them, and affect the interpretation of his findings." (p. 33)

Not mentioned by Van Dalen and Meyer but intimated by Daly is the effect that the researcher's assumptions have also on the sort of questions asked.

The scientific method works in two contradictory ways to promote misogyny. First, through research design, selection of subjects, and interpretation of results, it validates the masculine world view as the only world view. Second, the scientific method promotes misogyny through validating the sex role assumption as an inherent trait rather than as caused through social context (Weisstein 1971, p. 210). Hillman (1972) summarizes the bias:

> Even the determination of what constitutes appropriate data, the very question asked, the way the eye perceives through the microscope are determined by the specific consciousness we call scientific, Western, modern, and which is the long-sharpened tool of the masculine mind that has discarded part of its own substance, calling it "eve," "female," and "inferior." (p. 250)

Tart (1975, p. 44) explains that the past research affects present research through emotional attachments to the results. Thus, the misogynistic assumption is carried on through research by the scientific method. One of the areas in which misogynistic research is carried on is gynecology.

Misogyny and Gynecology

The field of gynecology has been determined by and continues to be determined through the application of the scientific method. I have already discussed the misogynistic biases of the scientific method. It is important also to realize that the rise of gynecology followed the "massacre of the wise women/healers during the witch-craze." (Daly 1978, p. 224) According to Daly (1978):

> It is essential for Crone-ologists to see that the specialized treatment for women known as gynecology arose in the nineteenth century as a direct response to the first wave of feminism. Significantly, the attempts of nineteenth-century urologists to constitute an "andrology" speciality, in contrast to gynecology, were abortive. For of course the purpose and intent of gynecology was/is not healing in a deep sense but violent enforcement of the sexual caste system. (p. 227)

Barker-Benfield (1976) gives evidence to Daly's view with information of the history of gynecology. This history takes the form of brutal experimental operations, clitoridectomies, ovariotomies, and hysterectomies for the purpose of keeping wimmin from hysteria, insanity, and criminal impulses, or more basically, to keep wimmin in a state of man-made femininity. These barbarities are not only a horror of the past. They continue today in the form of unnecessary hysterectomies, mastechtomies, and DES, a nonsteroidal cancer causing "morning-after" contraceptive.

Not only have treatments been brutal for wimmin, but also theoretical errors regarding female physiology are becoming evident.

Hillman (1972) comments on the misogyny in such errors:

> We encounter a long and incredible history of theoretical misadventures and observational errors in male science regarding the physiology of reproduction. These fantastic theories and fantastic observations are not mere misapprehensions, the usual and necessary mistakes on the road of scientific progress: they are recurrent deprecations of the feminine phrased in the unimpeachable, objective language of the science of the period. (p. 224)

Corea (1977) points out that male gynecologists have been the ones defining female health and disease. Any deviation of wimmin from the male defined health model for wimmin can then be attributed to disease.

It was after the establishment of gynecology that psychotherapy as a form of mind-gynecology began. According to Ehreneich and English (1973):

> Under Freud's influence, the scalpel for the dissection of female nature eventually passed from the gynecologist to the psychiatrist... (p. 46)

The next section of this chapter examines the role of psychotherapy in misogyny. Barker-Benfield (1976) suggests that one aim of psychotherapy os the control of wimmin. This would seem to relate to and parallel an aim in gynecology. According to Corea (1977, pp 17-18) gynecologists can control wimmin with medical theories based on stereotypes about womon's nature and role.

Misogyny and Psychotherapy

This section is organized to first look at wimmin and mental in a broad sense noting the sex differences in mental illness.

Next, an overview of psychotherapy is taken to look at misogynistic characteristics of psychotherapy in general. Psychotherapeutic misogyny is explored in terms of the sex role assumption, the separation of the personal and the political, and the patriarchal nature of the relationship. Finally, misogynistic implications will be explored in the specific theories of Freud, Jung, Rogers, Skinner, and Perls.

Wimmin and Mental Health

In the section on gynecology, information was presented showing that one of the aims of gynecology is/was the control of wimmin. This control took the form of attempting to dictate the temperament of wimmin through surgical procedures in cliteridectomy, ovariotomy, and hysterectomy. Barker-Benfield (1976, p. 55-56) indicates that it was a common belief that men's insanity was caused by the "head," while wimmin's insanity was caused by the "heart" and reproductive system. Not only was wimmin's mental health at the mercy of her reproductive system, but she was also blamed for insanity in her children which was believed to be caused by unfeminine mental efforts of the mother.

A sex differerence in mental health is still visible. Chesler (1972, p. 56) suggests that "what we consider 'madness,' whether it appears in women or in men, is either acting out of the devalued feminine role or the total rejection of one's sex-role stereotype." Chesler

found that type of mental illness and the sex of the patient are related. Male patients display behavior of destructive hostility or pathological indulgence. Female patients, on the other hand, are self-critical, self-depriving, and often show self-destructive attitudes. Lewis (1976) agrees that type of mental illness and sex of the patient are related. She cites sexual deviations, obsessional neuroses, and schizophrenia as occuring more often in men; while female patients more often suffer from depression and the hysterias. Lewis explains that men are more often prone to guilt and wimmin are more often prone to shame. She suggests that as the exploitation of wimmin by the culture subsides, the difficulties will be seen to more often cross the boundaries of sex.

Belote (1976) finds that wimmin are most often the victics of masochism and hysteria. She suggests that the feminine role itself is pathological and that wimmin showing masochistic and hysterical behaviors are not readily recognizable or distinguishable from the feminine role. Belote (1976) further comments about the bind on wimmin imposed by sex role: "While the female sex role is viewed as an inferior one by dominant (male) societal standards, the role is also viewed as 'healthy' for women by those same standards." (p. 347) The dominant standards and double bind has also been shown by Broverman, et. al. (1972). In this study clinicians were asked to check off bipolar attitudes according to the following categories: healthy male,

healthy female, and healthy adult. The results of the study indicate that clinicians (whether female or male) have definite attitudes and agreement regarding the three categories. It was found that clinicians have different standards of health for wimmin and men and that they tend to equate the terms "healthy male" and "healthy adult." Further, it was found that attitudes about healthy adults and healthy males correlate highly with previous studies of social desirability as it is perceived by non professionals. The study seems to indicate that in order to be healthy, the female must conform to standards that are seen as different from healthy adults and that are less socially desirable.

Psychotherapeutic Theory

Keeping the preceding information in mind, I begin to explore the misogyny present in psychotherapy. For this overview, I have concentrated on the following areas: the sex role assumption, the separation of the personal and the political, and the patriarchal nature of the psychotherapeutic relationship.

The sex role assumption presented previously in the sections on patriarchal society, scientific method, and gynecology is relevant also to this discussion on psychotherapy. Some psychotherapeutic theories go so far as to explain the sex role differentiation in psychic terms while other theories make no mention of it either as a phenomenon or as a cultural assumption. I would assume that where no mention of

either the sex role assumption or sexism is made, the theorist has simply accepted the cultural assumption as valid. Halleck (1971, p. 109) points out: "Sometimes the psychiatric view of the psychological needs of women seem to be suspiciously formulated on the assumption of male superiority." An example of the sex role assumption is found in the study by Nelulinger et. al. (1970) showing that both female and male therapists, when defining the optimally integrated person, use the qualities of dominance, achievement, autonomy, aggression, and counteraction to describe the male and the qualities of patience, nurturance, play, deference, succorance, and abasement as necessary for the female. Another assumption that is intimately connected to the sex role assumption is the heterosexist assumption -- that is, that the dominant heterosexual norms are "correct" and "natural." Assumptions, when not made explicit, guide the counselor's behavior under the guise of "truth." In psychotherapy the truth takes the form of the counselor's view of mental/emotional health. In group therapy these assumptions can cause even greater difficulties as the pressure to conform can be applied not only by the counselor, but also by the group members. Hill (1976) points out that wimmin's self-reports have been ignored and erroneous assumptions by male scientists based on preconceptions have been used to determine behavioral evaluation.

In the discussion on scientific method I suggested that the

internalizing of the sex role assumption caused psychologists to look within individuals for sex role traits rather than to look at the social context. This looking within the individual and ignoring the context is the separation of the personal and the political. This separation has occured within psychotherapeutic theory. The process of psychotherapy becomes one of helping the individual to learn to live in the present social context. Psychotherapy is concerned with individual change, not with changing the oppressiveness of society. Abramowitz et. al. (1973) shows that counselors view wimmin clients with political inclinations as maladjusted. So, the support for a womon client who is trying to change the social context is non existant.

Along with the separation of the personal and the political, it is necessary to be aware of the hierarchical nature of the counselor and client relationship as well as the more blatant and obvious patriarchal nature of the relationship of male counselor and female client. Although counselors are sometimes aware of the need for the counseling process to be one between two equals, the sex role assumption currently prohibits such a relationship between a male counselor and female client. Maslin and Davis (1975) support this view by showing that male counselors have a more stereotypic view of wimmin than do female counselors. Even though the counselor may intellectually understand this difficulty, body language and other non verbal

communications may indicate a different emotional understanding.

The sex role assumption, the separation of the personal and the political, and the patriarchal nature of the relationship were considered above for an overview of psychotherapeutic theory and misogyny. With these three difficulties in mind, the misogyny of individual psychotherapeutic theorists will now be explored more specifically in the theories of Freud, Jung, Rogers, Skinner, and Perls.

Freud. Freud's theory, like feminist theory, is based on the hypothesis that sexual oppression is the basis for all other repressions (Mander and Rush 1974, p. 39). However, Freud, by accepting the misogynistic sex role assumption, validated that assumption through his patients' psychic lives. According to Hillman (1972):

> Freud's fantasies about the sexual satisfaction and theories of anatomy of very little girls are presented as observation. So, too, are the conclusions of a supposedly psychological nature that these imaginary small children draw from the supposed insufficient satisfaction. Freud's fantasy of the little girl's mind becomes a Freudian fantasy in the little girl's mind. (pp. 242-243)

Freud looked to his patients for validation of the sex role assumption. As the obvious difference between wimmin and men could be found in the genitals, it was the genitals that became the causative factor for the difference. In this way Freud carried on the misogynistic tradition of gynecology. Reuther (1975) states:

> Freud accepted the classical scholastic view that women are biologically defective and that this limits and conditions the entire course of their psychological development, barring them from the higher realms of intelligence and moral discipline. (p. 138)

Rush (1974 believes that Freud made two major errors: that he confused sexuality with power and that he saw sex as an isolated part of the individual. Freud's theory makes sense when seen in the light of a metaphorical analysis of power. Taken literally, however, Freudian theory appears to approach the absurd. Freud's terminology alone shows a misogynistic basis (Doherty 1973). Reuther (1975), Firestone (1970), and Rush (1974) believe that Freud asked many of the same questions that the feminists of his time were asking. The error that Freud made was to not question the social reality, not to see the relationship between the personal and the political. Both theories grew out of the same conditions and the same times. Freud's theory was accepted as being the lesser of two evils and served to stop the feminist revolution (Firestone 1970, p. 78). Reuther (1975, p. 150) suggests that Freud's theory be studied as a psychosocial reflection of male domination.

Jung. Jung's theories (1971/1951) give equal value to feminine and masculine energy. The theories stress complementarity of the feminine and the masculine. According to Reuther (1975):

> Jung...represents the romantic tradition, which identifies woman with a more positive and mystical concept of "nature" as the unconscious, intuitive, spiritual depths of creative

power. (p. 152)

Because of its mystical nature, the misogyny of the Jungian theory is often more dangerous in its subtlety (Daly 1978, p. 280, Reuther 1975, p. 152). In Jungian theory, the ego and intelligence are seen as masculine while the unconscious is seen as feminine (Jung 1971/1950).

Jung also accepted the sex role assumption as an inborn trait and promoted symbolic ideas about the role of the sexes. He implied in his writing (Jung 1959) that strength of mind for wimmin ("ridden by the animus") is abnormal. And, thus, Jung was also unable to see the connection between the personal and the political.

Rogers. Rogers' client-centered theory (1961) is a much needed improvement in regard to the possibility of self-actualization for wimmin. The theory itself and its terms are neutral being based on the process of a unique individual to become congruent. However, the overview criticisms above are relevant to the use of Rogerian theory. A counselor's misogynistic assumptions will be evident in the responses, both verbal and non verbal, of the counselor to the client. Such assumptions will also be apparent in the counselor's choice of to which client statements, both verbal and non verbal, to respond. Rogers never differentiates between the experience of wimmin and men. It would seem, then, that he is unaware of the connection of the personal and the political. However, if the counselor was aware of the overall misogynistic difficulties of therapy, client-centered theory

could be useful to wimmin in becoming more aware of their/our own experience.

Rogers (1961) has been a promoter of group counseling as a better medium than individual counseling. If sex role stereotypes are not questioned in the group experience, it would seem to be a defeating ordeal for a womon.

Skinner. Skinner's behavior therapy has as its goal more adaptive behavioral responses (Goldstein 1973). As the sex role stereotype would constitute adaptable femininity, it seems to me that behavioral therapy would simply be a reprogramming for traditional behaviors.

Behavior therapy is developed from the same paradigm as the scientific method. Therefore, it is a masculine, mechanistic construction promoting the masculine world view of femininity for female clients.

Perls. Perls' Gestalt therapy is based on balance that occurs through polarities (Kempler 1973). This polarity conflict and ensuing balance seem to provide a healing means to get in touch with process (Rush 1974, p. 47). However, there are several Gestalt techniques that can be misused in misogynistic ways.

One technique of Gestalt that can be misused is the changing of "you," "we," and "they" to "I." According to Rush (1974):

> Women have been taking personal responsibility too long for difficulties in their lives whose roots are social. It is time we put some of the responsibility where it belongs, on the oppressive political-economic system. (p. 48)

Rush suggests that these Gestalt techniques are sometimes used for the purpose of getting males or the social system off the hook.

The second difficulty with Gestalt therapy is its emphasis on individualism (Rush 1974). In a partial way this attitude helps to free wimmin from harmful roles to men in patriarchal society. However, it is not a philosophy that promotes relationship, community, and interpersonal responsibility. Rush (1974, p. 49) sees both these Gestalt difficulties as discouraging the realization of the connection of the personal and the political.

Feminist Therapy

Feminist therapy consists of diverse theoretical orientations. It defies categorization or assimilation into a system. Feminist therapists can be found within all classical theoretical approaches as well as in many emerging theories. However, feminist therapy seems to have three beliefs common to it that are not made explicit in other theoretical orientations. These beliefs are the necessity of questioning the sex role assumption, the need to be aware of the relationship between the personal and the political, and the importance of a non hierarchical structure in the therapeutic relationship.

Cox (1976) suggests that the questioning of the sex role assumption is the major difference between feminist therapy and other therapies. Rush (1974) supports and furthers Cox's view:

> Feminism means to me the freeing of all people from the restrictions of their culturally defined sex roles and the focus on balancing out the centuries of negation of female energy by the positive assertion and development of it in the world today. It's not simply the idea that women can benefit from rediscovering themselves but also that our whole world culture can benefit from correcting its psychic/sexual imbalance through each person becoming whole again. (p. 39)

The sex role assumption is seen by feminist therapists as dividing persons into half persons by limiting acceptable behaviors to those behaviors stereotypically defining specific sex role. Thus, the termination of the misogyny represented by the sex role assumption would be beneficial not only to wimmin, but also to men. Questioning the sex role assumption provides a base to the process toward wholeness.

Joining the political and the personal is also a part of the process toward wholeness. Being aware of the relationship between the personal and how it is manifested in the political (and vice versa) is the beginning toward reconciling the two. Rush (1974, p. 50) believes that not only must the split between the personal and the political be mended, but also and as part of that mending the split between the experience of wimmim and social mythology as well as the split between the mind and the body must be healed. Rush (1974, p. 57) suggests that this process of healing involved in feminist therapy depends upon

an interest in change rather than adjustment both personally and politically.

Chesler (1971) compares the hierarchichal structure involved in a therapeutic relationship of male therapist and female client to the structure found in marriage in patriarchal society:

> For most women the psychotherapeutic encounter is just one more instance of an unequal relationship, just one more opportunity to be rewarded for expressing distress and to be "helped" by being (expertly) dominated. Both psychotherapy and marriage isolate women from each other; both emphasize individual rather than collective solutions to women's unhappiness; both are based on a soman's helplessness and dependence on a stronger male authority figure; both may, in fact, be viewed as re-enactments of a little girl's relation to her father in a patriarchal society; both control and oppress women similarly -- yet, at the same time, are the two safest havens for women in a society that offers no others. (p. 373)

Many feminist therapists believe that a healing relationship cannot exist between a male therapist and a female client due to the patriarchal nature of the culture (Tanney and Birk 1976). However, regardless of the therapist's sex, what is most important is that the therapist have a feminist consciousness. Both female and male therapists who operate on sexist beliefs present a misogynistic relationship for the client.

Summary

Misogyny as a basis of patriarchal culture is evident in the sex role assumption, the separation of the personal and the political, and

in hierarchical structures. The scientific method which is based on the masculine world view validates misogyny by seemingly "objective" methods in such areas as gynecology and psychotherapy. Feminist therapy tries to alleviate misogyny through questioning the sex role assumption, combining the personal and the political, and alleviating hierarchical structures. Thus, feminist therapy is aimed at personal and political change rather than adjustment. In the next chapter, Chapter IV, I present a view of psychic androgyny as the poetic, a synchronicity of the femiminine and the masculine world views as a means to end misogyny.

CHAPTER IV

THE ANDROGYNOUS AS THE POETIC

This chapter proposes a model for the androgynous world view as a means to ending misogyny. The chapter is divided into three parts. The first part questions the assumption of complementarity of the feminine and the masculine world views. The second part, based on a hypothesis of synchronicity of the feminine and the masculine world views, proposes a model of the androgynous in the form of the poetic. The third part of this chapter explores the possible effects of a poetic world view on the misogynistic aspects of psychotherapy.

Complementarity -- A Bias

In Chapter II the feminine and the masculine world views were shown to exist in the theoretical areas of intuition, philosophy, psychotherapy, and neurology. Further, the feminine and the masculine world views were shown in all areas to be based on the theory that they were complementary to and exclusive of each other. That is, that while both world views can operate within a given individual, they do not operate simultaneously. The first section of this chapter questions the assumption of complementarity and proposes it to be a bias of the masculine world view.

According to Stern (1965), the masculine world view works on the principle of knowledge by dissembly while the feminine world view is based on knowledge by union. It is the masculine world view working

in its rational, linear, analyzing way which is the foundation of dualistic, either-or thinking. In this mode of thinking, something is either feminine or masculine, as femininity and masculinity are separated out from each other. Once the feminine and the masculine are separated out from each other as opposites, in an attempt to restore the wholeness in a scientific manner, the masculine world view posits the theory of complementarity. In complementarity, the feminine and the masculine can be seen to be working together while at the same time maintaining their separateness. However, the working together is in a sequential rather than simultaneous manner.

The theory of complementarity, a product of the masculine world view, is necessarily dangerous in its separating out of the feminine and the masculine. It is the separating out that provides the basis for misogyny as a part of the subject-object dichotomy. Such a mentality also separates rather than connects such problems as sexism, racism, and the rape of Mother Nature (Daly 1978, p. 5).

Working from the feminine world view, I prefer to restore the wholeness of the feminine and the masculine world views through union. Union suggests simultaneity in operation rather than the sequential approach of complementarity. A theory of union that can meet the demand of providing a link between the feminine and the masculine world view is Jung's principle of synchronicity (Jung 1972/1951). Jung, who considered himself an empiricist, was hesitant in proposing

his theory on synchronicity. Perhaps it was his hesitancy that prevented him from applying his theory in a broader sense and limited his vision of synchronicity to the study of extrasensory perception and similar phenomena. For, Jung was a subscriber to the theory of complementarity as regards the feminine and the masculine.

Synchronicity, according to Jung (1972/1951), is "an acausal connecting link." Jung explains further:

> Synchronicity therefore consists of two factors: a) An unconscious image comes into consciousness either directly (i.e., literally) or indirectly (symbolized or suggested) in the form of a dream, idea, or premonition. b) An objective situation coincides with this content. (p. 447)

It appears to me that Jung's synchronicity can be seen to apply to the idea of a connection between the feminine world view (as the unconscious image) and the masculine world view (as the objective situation). This especially seems applicable since Jung saw the unconscious as the feminine and the conscious as the masculine. What more is an objective situation that a masculine perception?

I propose that synchronicity operates at every moment in our psychic lives. And, further, that we have learned to be unaware of this synchronicity due to the bias of the masculine world view and its devaluation of the feminine. In the next section, using the principle of synchronicity for the basis, I propose that this androgynous world view shows itself in the poetic.

The Androgynous as the Poetic

In Chapter III the masculine world view was seen as the predominant world view in patriarchal society. This world view was shown to validate misogyny through the sex role assumption. The misogynistic attitude of the masculine world view was seen to be carried on by the scientific method and manifested as violation of wimmin and of the feminine in the guise of such "helping" professions as gynecology and psychotherapy. It seems to me that an androgynous world view is a dire necessity for eliminating misogyny on a psychic level as well as in the social, economic, and political areas. The second section of this chapter presents a model for an androgynous world view based on the principle of synchronicity that takes form as the poetic world view.

The poetic world view is based on symbol Norman O. Brown (1966) speaking of and from a poetic consciousness explains: "The antimony between mind and body, word and deed, speech and silence, overcome. Everything is only a metaphor; there is only poetry." (p. 266) In poetic consciousness, all realities are seen with the synchronicity of the feminine and the masculine world views as metaphorical. This synchronicity of the feminine and the masculine world views, when realized, would provide three functions: it would end misogyny, engender the awareness of the separateness and relatedness of individuals, and promote creativity.

Poetic consciousness would end misogyny through a meaningful connection of the feminine and the masculine world views. The connecting link of synchronicity would provide a meeting point in meaning where each world view would be seen as a metaphor of the other world view. Presently, in patriarchal society the masculine world view has been given priority over the feminine world view. The theory of complementarity has provided a consequent devaluation of the feminine world view. The masculine world view has been held to be the perceiver of truth and objective reality. In the language of symbol, it appears to me that the masculine world view has been taken literally and idolized rather than realizing its metaphorical equivalent with the feminine world view. When the metaphorical equivalence of the two world views are realized, the devaluation of the feminine will no longer be necessary. At present, the devaluation of the feminine is a result of the believed superiority of the masculine. When the connectedness of the feminine and the masculine is seen, the devaluation of the feminine would no longer pose as the proof of the superiority of the masculine. In the androgynous world view of the poetic, the valuation of each would rise and fall along with the valuation of the other.

Poetic consciousness would also provide a means for promoting awareness of each individual as both a separate entity and as an integral part. The masculine world view which works on knowledge by

dissembly would function (as it presently does) in the awareness of individuality. At the same time, through synchronicity, the feminine world view through knowledge by union would function in the awareness of relatedness. Therefore, the poetic world view would connect in the androgynous knowledge of each individual's separateness and relatedness and the constant metaphorical play within these two states. This androgynous awareness would allow each individual to understand and to portray the connection between separateness and relatedness. This knowing would seem to provide an individual with the feeling of at homeness in the world so often lacking today with alienation so rampant. Psychic alienation is social alienation.

And, finally, the poetic world view would engender creativity. According to Tillich (1973, p. 482), "every symbol is two-edged. It opens up reality and it opens up the soul." To have a symbolic or poetic consciousness would be to live constantly in such a two-edged openness. Koestler (1964) in his study of creativity suggests that the creative act takes place when two independent though matrices intersect. The poetic consciousness, the continuous intersection of the feminine and the masculine world views, would provide a constant source of creativity.

It seems strange that with such outstanding possibilities a poetic consciousness has not been adopted. I suggest that the devaluation of the feminine world view for the scientific and technological

expertise of the masculine world view has caused us to lose sight of and remain unaware of the feminine world view as valid. That, the masculine world view was at some point taken literally and idolized. It is now time to remember the metaphorical nature of the masculine world view, to remember the feminine world view, and to re-member ourselves through the androgynous poetic world view.

The Poetic and Psychotherapy

Psychotherapy is the current process for the healing of divided selves. According to Norman O. Brown (1959):

> The aim of psychoanalysis -- still unfulfilled, and still only half-conscious -- is to return our souls to our bodies, to return ourselves to ourselves, and thus to overcome the human state of self-alienation. (p. 15)

This healing process has different names in different theories. Freud sought to help his patients acquire ego strength (Fine 1973). Jung worked to aid his patients in the process of individuation (Jung 1971/1916). For Rogers (1961), congruence is the goal of therapy. Skinner (Goldstein 1973) seeks to promote adaptive behavior in his clients. Adaptive -- for whom? And, for Perls the healing process is known as integration (Kempler 1973). All these psychotherapeutic theorists deal with polarities and with awareness as was shown in Chapter II. And, yet -- they and their followers remain unaware of sexism and its incarnation in misogyny. The third section of this chapter suggests some possible healing effects of the poetic world view on psychotherapy.

If the poetic world view was to enter the domain of psychotherapy, what might be the effects? Since this paper has as its main focus the liberation of the feminine, this section will be limited to the possible effects of the poetic world view on the misogynistic aspects of psychotherapy. The misogynistic aspects of psychotherapy were listed in Chapter III as the sex role assumption, the separation of the personal and the political, and the patriarchal nature of the psychotherapeutic relationship. These aspects were shown to be operative in the theories of Freud, Jung, Rogers, Skinner, and Perls. These three aspects seem to relate closely to the three functions of poetic consciousness. As poetic consciousness has been show to end misogyny, this review will point to the broadening possibilities of a therapy based on the poetic world view in what were before misogynistic areas.

The sex role assumption, based on the hypothesized differences between wimmin and men due to the difference in genitals, would be non functional in the poetic world view. Since the superiority of the masculine and devaluation of the feminine would no longer be appropriate due to awareness of the connecting link of metaphor, there would be no need to separate out qualities suited specifically for wimmin and specifically for men. Differences would still enter awareness through the masculine world view, but the uniting function of the feminine world view would create a lack of need to value the masculine over the feminine. The attitude of psychotherapists, then, would be similar to

that of Weisstein (1971):

> I do not know what immutable differences exist between men and women apart from differences in their genitals; perhaps there are some other unchangeable differences; probably there are a number of irrelevant differences. But it is clear that until social expectations for men and women are equal, until we provide equal respect for both men and women, our answers to this question will simply reflect our prejudices. (p. 222)

Thus, the individual would be encouraged to reach any and all potentials with no bias as to sex or to sex role.

The separation of the personal and the political is the second misogynistic attitude in psychotherapy. The poetic world view with its awareness of the separateness and relatedness of individuals would no longer be able to discount the political and its metaphoric relationship to the individual. Political oppression and psychic oppression are rooted together, each reflecting the other. To heal psychic oppression and to heal political oppression are two sides of the same coin. The therapist begins with self liberation from the dichotomies of the feminine and the masculine so as not to be oppressive to the client or self. Then, the therapist, moment to moment living in androgynous wholeness, carries forth the poetic world view and questions any one-sidedness encountered. For, living can no longer be separated from therapy. The therapist is no longer a healing agent for clients only, but for society as well.

The last misogynistic attitude of psychotherapy is the patriarchal nature of the psychotherapeutic relationship. As the poetic

world view opens up reality and possibilities through symbol and intersection/interaction of world views, the nature of the therapeutic relationship would provide an atmosphere for the client to understand her/his creative potential. The creative potential could only be realized through an ever changing relationship between therapist and client. A patriarchal/hierarchichal relationship would no longer be seen as a healing relationship.

The changes affected by a poetic world view appear to me to go beyond the expulsion of misogyny from psychotherapy. There would no longer be need to speak of feminist therapy. Not only that, these changes point further to the end of therapy. Hillman (1972) suggests:

> For the termination of analysis in both Freud and Jung coincides with the termination of misogyny, when we take Eve back into Adam's body, when we are no longer decided about what is masculine and what feminine; what inferior, what superior, what exterior, what interior; when we have taken on and taken in all thse qualities not per se female but hitherto projected, declared inferior, and fallen from us into the physical body of woman, there concretized, observed by scientific fantasy to be biophysical "facts," and thus lost to psychological realization. (pp.293-294)

Or, when living becomes therapeutic and no longer alienating, there will be no need for a portion of life to be separated off for the purpose of therapy. In the meantime, psychotherapists might find the promotion of a poetic world view to be a therapeutic goal.

Summary

This chapter began by questioning the assumption of complementar-

ity between the feminine and the masculine world views, suggesting synchronicity as a model in its stead. Then an androgynous world view in the form of the poetic was presented with a basis on the principle of synchronicity. Finally, the effects of such a poetic world view were shown to not only end the misogyny in psychotherapy, but also to broaden psychotherapy to include all of life and thus end the need for psychotherapy itself. The next and final chapter, Chapter V, summarizes the paper and presents suggestions for counselors and counselor training programs.

CHAPTER V

SUMMARY AND CONCLUSIONS

The purpose of this paper has been twofold. First, the role of world view in maintaining devaluation of the feminine as it is related to psychotherapy has been explored. Second, a psychologically androgynous world view based on synchronicity has been proposed as a means to the liberation of the feminine. Library research was the method chosen for approaching this study. Metaphorical likenesses were searched out in the literature and related to the theme of feminine/masculine.

In this chapter the conclusions of the study are presented followed by suggestions for ending misogyny in counselor training programs.

Conclusions

The three conclusions of this study are discussed in this section. These conclusions are:

1. Two world views do exist that relate to and have a strong likeness to the feminine and the masculine.
2. A belief that the feminine and the masculine world views are complementary results in misogyny.
3. A belief that the feminine and the masculine world views are synchronous is a means of liberating the feminine.

The review of literature showed a polarity of world views on the levels of intuitional, philosophical, psychotherapeutic, and neurological. The basic polarity on the intuitional level was shown to be the creative and the receptive, the heavenly (spiritual) and the earthly (sensual). The creative and the spiritual were seen as masculine while the receptive and earthly were seen as feminine. In the philosophical review the rational and the experiential/emotional formed the masculine/feminine polarity. In the psychotherapeutic theories, the unconscious and the organismic opsychophysical aligned readily with the feminine while the conscious or secondary and achieving aligned with the masculine. In the neurological section the feminine was seen to fit the description of the emotional archicortex and the intuitive right hemisphere. The reasoning neocortex and rational left hemisphere seemed but metaphors for the masculine. The sex role assumption that wimmin and men perform different roles because of anatomical differences divides these roles up into a similar polarity. Men are expected to be rational, objective, achieving, active, and controlled while wimmin are expected to be emotional, intuitive, yielding, and passive.

When these two polarities of world view are seen as complementary or sex role specific, the result is misogyny. Because we do live in a patriarchal culture with male control socially, economically, and politically, the masculine has been assumed to have a higher value and

more important role. We play out this value judgment intrapsychically bringing misogyny to an inner or psychic realm as well. The masculine world view, based on knowledge by dissembly, separates out femininity and masculinity from each other as a part of the subject-object dichotomy. In an attempt to restore wholeness in a scientific manner, the masculine world view posits the theory of complementarity. However, complementarity does not provide for wholeness. Rather, it provides a basis for misogyny.

The feminine world view, based on knowledge by union, suggests simultaneity in operation rather than the sequential approach of complementarity. A theory of union that can meet the demand for maintaining wholeness of the feminine and the masculine is that of synchronicity. Synchronicity, a basis for a poetic world view, would end misogyny through providing a meaningful connection between the feminine and the masculine world views. The connecting link of synchronicity would provide a meeting point in meaning where each world view would be seen as a metaphor of the other world view. With such a perspective, the devaluation of the feminine would coincide with the devaluation of the masculine. The liberation of the feminine, then, would be seen as the liberation of the masculine. Ending misogyny through adopting an androgynous world view could be a vital step not only in the liberation of the feminine and the masculine, but more importantly, in the liberation of the Self.

Suggestions for Counselor Training Programs

The following suggestions for counselor training programs are made based on the conclusions of this study. These suggestions are for the purpose of promoting an androgynous world view in prospective counselors and thus lessening and hopefully ending misogyny especially in the psychotherapeutic realm.

Promote an Awareness of Misogyny

Prospective counselors should be made aware of the devaluation of the feminine as it exists psychically, socially, politically, and economically through values clarification exercises. Along with the study of various psychotherapeutic theories, feminist therapy should be presented emphasizing the three major differences with traditional therapies: the sex role assumption questioning, the lack of separation between the personal and the political, and the ending of the hierarchical structure of the therapeutic relationship. This suggestion could be implemented through a class offering that emphasizes counseling wimmin or be integrated throughout the program.

Promote the Development and Valuing of the Feminine

Due to the patriarchal nature of the culture and the consequent devaluation of the feminine, the feminine world view is often underdeveloped and undervalued. Once awareness of misogyny becomes apparent, or consequent with developing awareness of misogyny, the

development of the feminine becomes necessary to overcome the previous imbalance. Specific suggestions for developing the feminine are: an emphasis on holistic or systems approaches, exercises in visual thinking, exercises in physiological awareness, and exercises in intuitional awareness. These suggestions could be included in existing classes of the program as "new" ways of understanding the subject matter or could be presented in lab settings.

Promote the Awareness of Metaphor

Counselors need not only to be aware of misogyny and to develop and value the feminine, but also to realize the metaphoric relationship of the feminine and the masculine through integrating the two in meaningful relationship. In other words, the counselor training program should put equal and simultaneous emphasis on both the feminine and the masculine aspects of learning and help the prospective counselors to become aware of the constant relationship of both aspects. Examples of such integration include working with awareness of both the intellect and the emotions, the mind and the body, the personal and the political, as well as studying such metaphorical areas as dreams, arts, fantasy, and literature through participation. These suggestions could be integrated into existing classes of the program or be presented in lab settings.

The suggestions above were given in an order of progression. The first step was that of awareness. The second step emphasized increasing the skill and participation range in a previously devalued realm. The third and final step integrated the developing awareness and skill with the traditional in an awareness of connection.

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