

utes to the patriarchal project of replacing the mother (cloning, reproductive technology for example) with robots and a generalized male gender.

Vaughan's theory of giving has radical consequences for social change and the demise of the nefarious logic of exchange. Change, after all, must begin in human values, not only in politics. Giving is not moral or ethical, but simply the normal propensity of humans to create bonds and ensure collective survival. This contrasts with the neoliberal claims that competition and self-interest are the desirable motivating forces behind economy and even collective well-being. Receiving likewise is freed of any false projections of shame, dependency or debt as receiving is simply the required natural correspondent of giving as human capacity. Relationships of giving have maternal nurturance as their root but are repeated on all levels from language to communication and ecosocially sustainable economics. *Quid pro quo* exchange, in contrast, denies the mother while abusing women's and other groups' gifts to make profit and benefit the ego.

Vaughan's contribution is remarkable also in taking on the sociological and anthropological studies on the Gift from Mauss to Derrida, Bataille, and Bourdieu, revealing the extent to which they fail to see and consider the obvious: maternal giving. Vaughan's book deserves to be required reading also in this field as it fully exposes the lacunae and masculated biases of the "mauss traps."

The importance of the fact that mothers give unilaterally is that it is not charity, but a precondition for the infant's survival. Giving here is not tied with being good but with being human, recognizing that humans cannot survive without giving.

Vaughan discusses the particular capacity of the gifts in language to be expanded and generalized, functioning also when we use it for nurturing each other individually and collectively and when we care for Mother Nature. Vaughan sees money as a drastically altered rematerialized word-Gift, which is used to mediate relations of distrust and not-giving. Money broadcasts a figure of one over many which has merged with "one over many" patriarchal standards. This creates the patriarchal capitalist economy, which is motivated by the false masculated drives of competition, accumulation, domination, and the need to be the standard, the one at the top.

Both Gift giving and language bridge the gap between the human community and its environmental niche while maintaining and elaborating the border between them. In exchange, where the principle is mutual exclusion, nothing new can develop. Instead in a community where relations are created through Gift giving in life and in language, gifts, givers and receivers can multiply exponentially qualitatively, co-creating and making relevant all the aspects of the environment and the culture. Doing this will allow us to respect, love and protect the creatures and the elements that together create life on the planet.

Vaughan's book is a must also for social change activists. After the highly sophisticated theoretical part, it includes concrete suggestions for Gift work, including consciousness raising, raising boys and girls with the maternal model, communities of motherers, Gift Economy and Matriarchal studies, alternative communities with the Gift as final goal and many other things....

Among the most important of Vaughan's insights are that the Gift

paradigm allows us to see mothering as economic, and communication as turntaking unilateral Gift giving. Furthermore, by positing the mother/child dyad as involving two creative, active parties, she changes our perspective on where language comes into being. Language is a satisfaction of cognitive and communicatory needs. Vaughan replaces René Descartes' famous motto, "I think, therefore I am" by "I had a mother, therefore I am." I would add to this, "We live on Mother Earth, therefore we are."

Kaarina Kailo, Ph.D. has held positions as professor or ass. professor of women's and gender studies in Canada (Simone de Beauvoir Institute, Montreal) and Finland (Oulu University). Currently she is active as City Councillor of Oulu while continuing her research on gender and neoliberalism, Finno-Ugric goddess mythologies and the Gift ecology. She has also begun holding exhibitions of her textile art on Finnic deities and traditional ecological knowledge.

PSYCHIATRY AND THE BUSINESS OF MADNESS: AN ETHICAL AND EPISTEMOLOGICAL ACCOUNTING

Bonnie Burstow
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REVIEWED BY SONA KAZEMI

In her new book, *Psychiatry and The Business Of Madness*, Bonnie Burstow raises a series of critical questions for the future of psychiatry as a "legitimate" branch of medicine and as a capitalist industry designed to make profit: How has psychiatry managed to become globalized, and in the process, so completely naturalized that we forget to question its

mere existence, never mind the ways in which it operates? How are we implicated in the process of physical and chemical incarcerations planned and implemented by the business of psychiatry? In answering these questions and a host of others, and in challenging the political economy of madness, Burstow argues for a world without psychiatry geared towards a collective existence with care and cooperation. Burstow prods the belly of the beast and forces him to vomit through the pages of a book that is a passionate indictment of the barbaric nature of psychiatry and simultaneously a celebration of collective care and accountability for each other. Burstow unravels the political nature of patriarchy while rudely undressing the class-based society engaged in the business of producing “madness.”¹ She crafts and historicizes the anti-psychiatry and anti-patriarchy revolutions simultaneously by informing the reader about the operationalization and construction of madness diagnosis and its connection to the historical oppression of women (e.g., witch-hunting). In 1860, for instance, she reveals that women could be admitted to a psychiatric hospital/prison by just a request from their husbands—usually on the grounds of noncompliance. Burstow not only discloses the nature of psychiatry as an established branch of medicine, but also distinguishes between “decisions” and “scientific findings” which is an indicator that science is not neutral but always mediated by social relations of gender, race, sexuality, and class. Her compelling examples include classifications of “mental illnesses” as well as “grounds for diagnosis and admission.”

Psychiatry and the Business of Madness is a significant political and historical contribution to the field of Disability Studies for it

does not fail to shed light on the history/historicity and politics of psychiatry as a business, eugenics as a grease for the wheels of “modern medicine” and the state—beneficiary of it all as a capitalist apparatus. Burstow redefines the word “research” and indicates how “research” has contributed to producing, institutionalizing, and punishing “undesirables”, which include the insane and the disabled.

This book is a blatant declaration of combat against psychiatric assault and patriarchal organization of human thinking and acting. Reading this book, I was gripped by a feeling that it will mark a politically-necessary moment in the history of Women’s and Gender Studies as well as Disability Studies/Mad Studies. Further reading convinced me that this book is certainly a challenge for ahistorical and apolitical reading of radical thinking in Humanities and Social Sciences in general, and adult educational theories concerning women’s liberation and psychiatry’s abolishment in particular. Herein, Burstow dismantles the theories/approaches that consider eugenics (the root of psychiatry) as hopelessly irrelevant to the “new times” and fail to see patriarchy as a political struggle amongst and within classes including “mental health team”/“experts” and patients. Borrowing her methodological and epistemological tools from decades of activism against psychiatry and patriarchy, Bonnie Burstow makes this book enormously useful for feminist projects as well as disability rights movements by clarifying for the reader why critics of psychiatry who do not dismantle gender relations fall abysmally short of a proper scrutinization of capitalist social relations behind psychiatry including gender, race and class. The book is an urgent call to wel-

come pro-diversity feminist therapy in which there is no place for psychiatry.

Burstow’s feminist revolutionary vision in *Psychiatry and the Business of Madness* will not let the reader rest easy after reading this book. Because away from politics of hope, she envisions a society that does not only preclude abolition of psychiatry, but also one with newly defined/transformed social relations that are based on collaboration/accountability. This book is radically different from other critiques of psychiatry that have been published so far in the sense that it offers extensive solutions to the problem. The final chapter, for instance, is a meticulous roadmap for communities to address their differences amongst and within themselves by first eradicating psychiatry and then solving/addressing their individual and collective problems or differences through care, love, cooperation, acceptance, and accountability.

On page 51, for instance, she discusses how violence constructs disorders and this becomes a vicious cycle due to its entrapment in the same procedure to “cure” patients. This is a salient theme running through the literature of Disability Studies, as this is often a commonplace phenomenon in societies. Once they encounter an ill/unruly/messy body, they try to “fix” it or change it to a “normal” state, which is a state of “compliance” as opposed to “healthy.” It should be noted that health per se has social and political determinants/foundations.

Sona Kazemi is a feminist woman of colour, community organizer, human rights activist, trauma counselor in practice, and a doctoral student at OISE/UT in Adult Education and Community Development. Sona’s research interests are Transnational