


link would remove the topic from the public and scientific focus, leading to it slowly becoming a taboo? If so, the public would lack comprehensive and nuanced information, potentially intensifying fear and reliance on unreliable sources of information, and eventually fuelling stigmatisation. Perhaps the best approach to dispel the stigma is an in-depth understanding of the association between violence and schizophrenia while acknowledging the limitations of scientific inquiry. This endeavour requires an ongoing, balanced discourse supported by rigorous longitudinal quantitative and qualitative research that confronts rather than shies away from the complexities of these issues. This may help identify causes of violence and the steps needed to mitigate it, including refinement of prediction tools. Ultimately, this could lead to identification of subgroups at risk, thereby destigmatising schizophrenia as a whole.

Natalia Tesli , Centre for Research and Education in Forensic Psychiatry, Oslo University Hospital, Oslo, Norway; and Institute of Clinical Medicine, University of Oslo, Oslo, Norway; **Anja Vaskinn**, Centre for Research and Education in Forensic Psychiatry, Oslo University Hospital, Oslo, Norway; and Institute of Clinical Medicine, University of Oslo, Oslo, Norway

Correspondence: Natalia Tesli. Email: natalia.tesli@medisin.uio.no

First received 29 Apr 2024, revised 21 Aug 2024, accepted 22 Aug 2024

References

- Whiting D, Gulati G, Geddes JR, Fazel S. Association of schizophrenia spectrum disorders and violence perpetration in adults and adolescents from 15 countries: a systematic review and meta-analysis. *JAMA Psychiatry* 2022; **79**(2): 120–32.
- Lambe S, Cooper K, Fazel S, Freeman D. Psychological framework to understand interpersonal violence by forensic patients with psychosis. *Br J Psychiatry* 2024; **224**(2): 47–54.
- Fusar-Poli P, Sunkel C, Larrauri CA, Keri P, McGorry PD, Thornicroft G, et al. Violence and schizophrenia: the role of social determinants of health and the need for early intervention. *World Psychiatry* 2023; **22**(2): 230–1.
- Withy K. Thrownness (Geworfenheit). In *The Cambridge Heidegger Lexicon* (ed M Wrathall): 753–6. Cambridge University Press, 2021.
- Newman A, Fitzsimmons EG. New York City to involuntarily remove mentally ill people from streets. *New York Times*, 29 November 2022.
- Dean K, Laursen TM, Marr C, Pedersen CB, Webb RT, Agerbo E. Absolute and relative risk of violent victimisation and perpetration following onset of mental illness: a Danish register-based study. *Lancet Reg Health Eur* 2024; **36**: 100781.
- Hume D. *A Treatise of Human Nature: A Critical Edition* (eds DF Norton DF, MJ Norton). Oxford University Press, 2007.
- Sapolsky RM. *Behave: The Biology of Humans at Our Best and Worst*. Penguin Publishing Group, 2017.
- Goffman E. *Stigma: Notes on the Management of Spoiled Identity*. Simon and Schuster, 2009.

Extra

Psychiatry in children's literature: guess how much I hate you

Frederick Arthur Jack Simon 

Guess How Much I Love You (Sam McBratney, 1994) tells the story of a little hare, desperate to show his father how much he loves him, and a father who either ignores his son's gestures of devotion ("Guess how much I love you," he said. "Oh, I don't think I could guess that," said Big Nutbrown Hare") or outdoes them ("I love you as high as I can reach," said Little Nutbrown Hare. "I love you as high as I can reach," said Big Nutbrown Hare.).

Ostensibly, the father seems to want to demonstrate the boundless extent of his love to his son, but remains painfully unaware that in doing so, he is simultaneously (and repeatedly) emphasising his physical dominance ("I love you as high as I can HOP!" laughed Little Nutbrown Hare, bouncing up and down. "I love you as high as I can hop," smiled Big Nutbrown Hare – and he hopped so high that his ears touched the branch."). The son, in displaying his awe ("I wish I had arms like that ... I wish I could hop like that"), also hints at the notion of intergenerational jealousy.

The drawings are charming, and the innocent play between father and son holds a certain tenderness. But at its heart, *Guess How Much I Love You* is the story of an ultra-competitive father who refuses to concede victory to his infant child. So where exactly does its appeal lie? Like many myths, it draws its power from the universality (and bloodless resolution) of the Oedipus complex.

The psychoanalyst Janine Chasseguet-Smirgel boldly modified orthodox Freudian thought in her 1988 collection *Creativity and Perversion*. The author explored and redefined the genesis of the Oedipal conflict, focussing on the 'chronological time lag' separating parent and child; the conflict is created not only by the difference between the genders but also the 'difference between the generations'. Little Nutbrown Hare's attempt to outdo his father is an attempt to deny the intergenerational differences that, according to Chasseguet-Smirgel, define the Oedipus complex.

Much like a fable, *Guess How Much I Love You* is literal in its storytelling and prosaic in its plotting; it does, however, offer an alternative understanding of the irresolvable Oedipal conflicts alluded to in *Creativity and Perversion*. Little Nutbrown Hare's attempt to emulate his father's physical prowess should not be threatening, but Big Nutbrown Hare perceives it as such. For him, his son's behaviour is a preface to his usurpation, prompting the need for defensive competition and resulting in a ritual humiliation. Through this dynamic, the readers can gain a fleeting insight into the projective processes of the Oedipal phase and the role of the insecure father.

© The Author(s), 2024. Published by Cambridge University Press on behalf of Royal College of Psychiatrists

The British Journal of Psychiatry (2024)
225, 509. doi: 10.1192/bjp.2024.202