

is detained under the Mental Health Act 1983. My guess is Scott would say not. He makes a case for *docta ignorantia* or the doctrine of learned ignorance, a concept used by Nicolas Cusanus in the 15th century to recognise the limits of knowledge. For Scott, this is a path to health practised by the PA communities. However, there is little discussion about whether such neutrality is attainable. I am uncertain whether Scott's search for an 'anti-method' is anything more than being pragmatic. The testimonies commonly mention the lack of structure in the households. I have no problem with mystery and perplexity and I totally agree with an anti-materialistic stance for dealing with mental distress. The PA rightly wants to avoid the objectification of people with mental health problems. Helping them find their own way is not easy.

This book describes the tension between 'going to pieces' and being helped to 'come back together again'.

Regression and psychosis can be mechanisms of healing and re-adaptation, as noted by Donald Winnicott among others. The PA continues to explore these areas, as does this book, but it may be increasingly difficult to find space for them in a bureaucratic society.

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Correction

Personal experience: Suicide and psychiatric care – a lament. *BJPsych Bull* 2015; **39**: 45–47. The 2013 Annual Report of the Confidential Inquiry into Suicide and Homicide

by People with Mental Illness was incorrectly cited as a source on page 45.

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