

BOOK REVIEWS

DREAM WORK: Techniques for Discovering the Creative Power in Dreams by Jeremy Taylor. Paulist Press, 1983.

This book has not been placed in book shops, but is available from Fowler Wright Books Ltd, Leominster, Herefordshire. £ 8.55 inc. post and packing.

In her introduction to this book, Ann Faraday describes Jeremy Taylor as a man with a mission:

"He has come to see dreaming as a revelation of an inner creative process underlying all consciousness, a process wherein we transcend the conflicts which threaten the very existence of life on this planet today. So he had a vision of dream work as a tool not just for helping a few individuals toward greater self-awareness, but for changing the world."

Jeremy Taylor is a man of praxis: the breadth of this vision derives from years of reading and deep reflection refined by twenty years of active involvement in a steadily increasing spectrum of dream work. Among a small circle of friends in the 1960s, he first used dream-sharing as a way of strengthening them to resist the pressures put on draft-resisters in the USA, and to overcome sexism in their own relationships. Soon this was extended to using dream work to heighten white awareness of racism in a ghetto project in Oakland, Ca. Since then, he has done dream work in prisons, mental hospitals, theological seminaries, parent-teacher groups, and community groups of all kinds. He has also used continuing work on his own dreams in his abundant creative work. He says:

" . . . not only have I observed both subtle and dramatic transformation of character and personality in the persons with whom I have worked, but I am also aware of similar and dramatic changes in my own life. The transformative power of dreams is inherent, and this power can be nurtured, developed and enhanced dramatically by turning conscious attention to dreams and working with dreams, either alone or in the company of others".

To the charge that dream work is irresponsible, self-centred withdrawal, he paints a devastatingly honest picture of the global results we have created through our partial consciousness, and goes on to postulate that the solution to the problems that we have created can only be found in extending the range of consciousness and innovative creative action. "The development of this increasing self-awareness is the first step toward the transformation we must effect - of our own lives and our collective perils simultaneously". The deep sense of community that arises from shared dream work has inspired experiments such as **GATES: The Sausalito Waterfront Community Dream Journal** that readers of *Self and Society* will be familiar with (S&S, Vol. IX, No.2, 1983).

Dream Work contains many practical hints for dream recall, working on dreams alone or in groups, and for incubating lucid dreams. The extensive annotated bibliography is extremely useful, but likely to make British readers envious of their American counterparts. There are over 250 items included, plus 18 periodicals. A significant number of those which he regards as particularly worth-while are available in this country, however.

Throughout the book, Jeremy argues persuasively again and again against premature closure in dream interpretation as well as in all the other activities that we engage in, individually and collectively. One of his more controversial premises is likely to be that all dreams and all dream fragments have multiple layers of meaning, that none of the established schools of dream interpretation should ever be accepted as mutually exclusive.

He uses the figure of Hermes, an aspect of the Trickster archetype, to personify the imagination and creative impulse which not only transforms individual personality but also reforms society. Paradoxically, the Trickster is also the source of self-deception and hubris. We must, he says, cultivate an attitude of openness which is able to contemplate the paradoxical unity of these apparent opposites, mobilising the creative impulse to overthrow the prematurely closed attitudes and beliefs. Another Trickster figure is Hare, in a Nigerian folk-tale. Hare beats out the world's first Dance on the world's first Drum, and sets the whole world dancing.

"When we engage in dream work . . . we are dancing to Hare's drum. The irony is that everyone dances to Hare's drum, and only a few are aware of it. This is the only choice available to partial, intermittent, individual consciousness - to be aware of Hare's drumming while we dance, or simply to dance to it unawares".

Where the Trickster is, there also is lightness of touch. Our dreams are marked with the dancing paw-prints of Hare, as those who have learned to recognise the puns and visual jokes present in even our heaviest dream dramas are aware.

"I believe that reflection will demonstrate that where the imagination and its 'pointless' playful products are disparaged and held in low regard, there you will also find an inevitable sense of grimness and despair, action born of desperation, and a subjective sense of having only a severely limited range of choice among relative evils dictated by all-powerful circumstances far beyond our influence or control. Conversely, where the life of the imagination is celebrated and the products of the imagination are valued and enjoyed, there you will find the sense of life as an evolving drama of creative expression where the individual is constantly striving for more felicitous forms of communication and where the sense of self and other is constantly enriched by meaningful individual choice and action".

In Jeremy's view, most of the collective evils we have caused - sexism, racism, planetary rape and destruction - are the result of repression-projection dramas. Following from this, learning to love and accept the despised parts of yourself in dream frees external objects and people from your projections and frees you to "love your enemies".

Dream Work is lucidly and powerfully written, densely packed with revolutionary ideas, the products of long years of intense reflection and intense action. It is a book to savour, full of dreams I wish I'd had. It is a book, what's more, that is likely to lead the reader also to reflection and action.

Jeremy Taylor is a close friend of long standing; perhaps you may feel that this renders my view less than objective. He himself says that the use of rational objectivity as a yardstick against which to measure all other experiences is the "most pervasive form of hubris in Western, Male-dominated culture . . . at best, a useful fiction - an impossible ideal which inspires us to greater efforts at creative self-awareness . . . at worst, the source of all the most dangerous and cosmically threatening technological dilemmas and self-deceptions we have manufactured for ourselves so industriously". Since I was first acquainted with his views, over 12 years ago, I have found them to be proven in my own experience time and time again. I suggest that this is a better yardstick than objectivity.

Sandra Cameron

FOUNDATIONS OF PSYCHOHISTORY by Lloyd Demause. The Psycho-history Press 1982. pp.336 pb. £10.25

This is one of the most extraordinary books you will ever read. It is bold, speculative and far-reaching. It turns a lot of ideas upside down:

Rather than history being how public events affect private lives, you will see history more as how private fantasies are acted out on the public stage. Rather than being mainly about adult men's activities, you will see how history is first determined in families by women and children, as well as men, and only later on reflected in adult public activities. Rather than how a few leaders maintain power over masses of individuals, you will examine how groups delegate tasks to leaders, so that "power" becomes mainly a problem of group masochism instead of one of force. Rather than wars being terrible "mistakes", you will discover them to be **wishes** . . . Rather than the traditional family as a strong but now-decaying institution, you will witness the growth of the family, with its love of children and spouse, as a **modern achievement**, growing stronger all the time . . .

All this in the preface, with the book not even started yet!

The most fully worked out argument in the book is about childhood. Demause sees childhood as a very simple story - the further you go back in time, the worse children are treated. In other words, progress has been steady and continuous, and covers six main phases:

Approximate starting date

Before 400 AD	Infanticidal
400	Abandoning
1300	Ambivalent
1600	Intrusive
1700	Socialising
1900	Helping

At the earliest phase, child-sacrifice and child-disposal were commonplace. Later the child was swaddled for long periods, put out to wet-nursing, sent away very readily. At the ambivalent stage, we find enemas used a lot, early beating, shorter swaddling and some mourning of dead children. With the intrusive phase we come to something more recognisable, with early toilet training, suppression of the child's

sexuality, the beginning of medical interest in children and some interest in children for their own sake. The socialising phase brings the use of guilt, "mental discipline", humiliations, the rise of compulsory schooling and a whole host of attempts to control the child by psychological means. The helping phase involves the recognition of children's rights, child therapy, birth without violence and so on. All this is documented in great detail historically, but this is only the beginning. Demause goes on to say that certain character structures typically emerge from each of these phases.

Infanticidal	Schizoid	Primary-process thinking, symbiotic omnipotence, gender/zonal confusion, splitting and projective identification, sado-masochistic disorders.
Abandoning	Autistic	Unrelated, narcissistic, exploitive, parasitic, distrustful, oral rage, self weak or grandiose, psychopathic, unable to tolerate delay, lacking in remorse, idealized mother, timeless.
Ambivalent	Depressive	Guilty and depressed, insatiable in needs for love, status, sex, enormous superego demands, reality of time.
Intrusive	Compulsive	Pseudorational, cold, detached, self-critical inwardly, phobic, obsessive-compulsive, conversion symptoms.
Socialising	Anxiety	Less rigid character armour, free-floating anxiety and dissatisfaction with life due to delegate-living, loss of individuality in group, incomplete feelings.
Helping		None yet adult.

These are not ailments, but permanent personality structures in the people who have them. And because there are collective projections as well as individual ones, we get large-scale group fantasies emerging, as follows:

HISTORICAL GROUP-FANTASIES

Psychoclass and Personality Type	Major Group-Fantasy	Central Purification Ritual	Group Id Projection	"My soul would be quiet if only everyone could..."
Infantile (Schizoid)	Kinship Magic	Magical Sacrifice to ancestors relieves infantile fears	Into magical objects and ghosts	"...obey Family laws regulating sex and violence."
Abandoning (Autistic)	Feudal Hierarchy	Feudal bonding and church ritual deny abandonment fears	Into your lord	"...be closely tied to his lord and his God."
Ambivalent (Depressive)	Paternalistic Absolutism	Obedience to ideal paternal monarch defends against ambivalent mother.	Into ruling dynasties	"...obey a King who is a good father."
Intrusive (Compulsive)	Racist Nationalism	Control of national boundary and control of other races reverses intrusive parenting	Into other "races" and nations	"...keep all bad things out of our pure nation."
Socializing (Anxiety)	Erotic Materialism	Purchase of goods relieves castration anxieties	Into upper or lower economic classes	"...buy endless material goods."

The implications of all this are of course tremendous.

But Demause doesn't end there - he pushes forward into current affairs, analysing for example Carter's presidency from the point of view of the unconscious projections being realized. He actually predicted that something like the Iranian hostage crisis would arise, and makes it possible to understand for the first time how the appalling mistakes over the Shah were made.

These ideas fit in well with the view of Frank Lake and David Wasdell, and cannot be dismissed without real consideration. This is certainly an extraordinary book.

John Rowan

THE MOON AND THE VIRGIN by Nor Hall. The Women's Press Ltd.
£3.95

Inspired by a dream which pointed to a path leading away from the Christian Trinity to the Pagan Goddesses as her inner guides, Nor Hall, a Jungian psychotherapist, seeks to lead us into a reevaluation of the feminine through a dense, learned study of individual dreams, collective myths, fairy tales, folklore, religion, history and literature. The first chapter is a tribute to the feminine, while most of the remaining ones are influenced by Toni Woolf (a close friend and colleague of Carl Jung) and her empirical observation that the feminine psyche contains four poles or reference points - Mother, Amazon, Hetaira and Medium. Every individual has access to some of these archetypes in consciousness and the potential to experience the others by exploring the unconscious. She expands Woolf's structure, having found that the symbols and images that belong to a type are also autonomous, by including wife, virgin and Psyche; and she prefers to see named and unnamed facets of the feminine soul "as a circle, containing seeds of the souls of psychic ancestors. This way it stands as a circle of hope for all who have been orphaned by a civilisation whose mystery is exhausted".

I particularly liked the chapters on the medium or medial woman, the sibyl, who is little known or acknowledged in our time, for we still seem to be influenced by a mediaeval fear of witches and their craft. "Beneath the conventions of mere femininity there runs a deeper, truer, stronger strain of being where gods and spirits are alive . . . ". The medial woman is the interpreter of the unconscious, who sees the inherent possibilities in a situation or in a psyche whilst

they are still in dream. "As midwife to the psyche . . . where a spirit, a song, an alternative, a new being is emerging . . .".

Nor Hall is concerned with the feminine archetypes not stereotypes, and she demolishes some common female stereotypes by her use of etymology, the study of word origins, e.g. with "gossip" we can realise how this powerful word has been denigrated. Also "moon" has various meanings and its masculine/feminine root reveals its alternating passive, dreaming face and its complement of fire and passion.

The book is enriched with poetry from various sources such as Rilke, H.D., Ezra Pound, Charles Olson as well as other writers and teachers, showing a valuable link between psychology and literature in their dual ability to make us aware of (in this case) the values of the feminine mode of being and her children - poetry, song, dance, myth, ritual, dreams. The importance of ritual is revealed in the connections between mythology and therapy, and consequently, (as in our present time ceremony has little meaning), the need for inner ritual. Her tracing back of the stories and myths that have reverberated in feminine consciousness for aeons, and her respect for the goddesses who have been so neglected in this age of over-emphasis on masculinity, give interesting insights such as the opposite yet complementary qualities of profanity and divinity in deities such as Baubo (c.500 B.C.)

Yet this is not a book written just for women, to reawaken to themselves, for she stresses that femininity and masculinity can be acknowledged or betrayed or repressed in either sex, because they are "distinct qualities of being" in both woman and man. ". . . to feel the rhythm of the universe, one must know the sun consciousness - the phenomenal world revealed in the bright light of reason - and yet keep to the unconscious night realm of the moon . . .". Another important point is that in our patriarchal society there is no place for the shadow (which here means the feminine as well as the repressed aspects of the psyche), for when the feminine is denied, or little respected, woman or man's connection with the unconscious is severely diminished.

Her experience as a therapist enables her to understand the necessity of realising the right moment to delve into the unconscious. In the penultimate chapter she also urges the recognition of the dangers of staying there too long, of not wishing to emerge at all in the world; and we see the dark negative aspect of the feminine soul, and how it stifles maturity, for no archetype is wholly positive or negative. She includes in the last chapter a seldom considered point of view - that conscious acknowledgement of the feminine is necessary in

order to mediate with evil. "Evil and darkness of soul are not aspects of human existence that can be banished or outgrown but they can perhaps be mediated by the feminine principle . . .".

I found this book to be a powerful and beautiful study and evocation of the realm of feminine consciousness. Her prose, while being lucid and scholarly, does not imitate "the masculine ignorance of the value of the feminine", for it has a rhythm that blends well with the actual poetry that runs like a thread throughout the work. It truly is a book which can help women and men "in the slow cycle leading to eventual triumph . . .".

M. Waiting

UNDER THE DOCTOR: Studies in the psychological problems of physiotherapists, patients and doctors, by Stanford Bourne. 211 pp. Avebury Publishing Company, 1981. £16.00 hardback and £8.00 paperback.

This book is a result of a seminar held for physiotherapists at the Tavistock Clinic in London between March 1972 and July 1973. It was Dr. Michael Balint who in 1951 started workshops for general practitioners. This was followed by groups for allied professionals, as there was a need for these to come together to discuss problems concerning patients or clients in other than purely medical terms.

In the first part of the book Bourne analyses the psychological problems met by physiotherapists in the course of their work. In the second part and the longer part of the book these are presented as cases in a dialogue form.

Bourne sees this publication as an account of a group of women who often feel themselves to be striving in a man's world and with male aspirations, but without male equipment. The group members taking part in this study were all female and all in senior positions in their profession. They worked in institutions. Only one of them worked part-time in private practice.

The book correctly points out that in general the role of the physiotherapist is looked upon as remedial, and that the image people have of her is connected to hopes of improvement. She is first of all supposed to help to increase the physical mobility of the patient. Nevertheless she is often given tasks, in which this aim proves to be either impossible or of a secondary nature. It argues that there is a double request in a referral for physiotherapy. Only the first of these, the one manifested in physical ability, is specific. The second, which

is unconscious, is hardly ever analysed. This consists of the expectations of image, role and behaviour within physiotherapy by all parties concerned. "Under the Doctor" focuses on the issues. For example it examines some of the double-binds that lead to bizarre behaviour among physiotherapists, or lead to them leaving the profession. At the same time the book does not fully cover the background to these issues, which I will attempt to bring out in this review.

A good knowledge of the history of the profession certainly gives a better understanding of the present identity crisis among physiotherapists, and also among women generally. I find that the problems this book presents can only be dealt with if a historical perspective of physiotherapy as an established profession is taken into account. There is not very much written about this. But as literature on female history is growing, quite a few physiotherapists have started a critical review of the development and outcome of this female, low-status profession. It is only among them, I think, that this has to happen, if it is to be fully understood and changed.

Interestingly physiotherapy has old traditions of gymnastics, which was encouraged by men for men in the military. Gymnastics was also popular in the bourgeoisie. At this time in the beginning of the century medicine did not yet have a need for specialists. Doctors and physiotherapists were recruited from the upper-middle class.

As physiotherapy started to become a part of medicine, male therapists disappeared from the scene, and women were left to form their own image. In this process women willingly allowed themselves to submit to doctors as a paramedical part of medicine. We are reminded of this epoch in the name "The Council for Professions Supplementary to Medicine", an institution which controls the qualifications of, and rights to be, registered physiotherapists.

Until the big epidemic of poliomyelitis the physiotherapists worked in a vacuum. It was more or less in the rehabilitation of patients with this paralysing illness that the reputation of physiotherapists reached the ears of doctors. The work came now to be related to respiratory and physical mobility dysfunctions.

The hierarchical structure which is typical in female professions, like the ones of nurses and physiotherapists, has not been influenced to any large extent by new ways of thinking among women in general. It seems as if those who can't accommodate leave the system when unable to penetrate it.

Bourne talks about bisexual elements in physiotherapists. I am sure he is right if the professional frustration is looked upon as an imbalance between feminine and masculine expectations of image, role and behaviour.

Physiotherapists are often described as good-, sporty-, and healthy-looking women. In many places they are still supposed only to wear a uniform which consists of a top and trousers. Lately I have recognised more preference for a dress; if a choice is allowed by the superintendent.

As a part of modern conventional medicine, where natural science with precise and measurable demands is dominant, physiotherapy has to strive in order to keep its mask as a recognised speciality. But in reality most physiotherapists know that the work they do can hardly be measured in quantities. Why don't we dare to admit it?

The role of the physiotherapist might rapidly change in a time when narcissistic body awareness is growing. More men are again attracted to the profession. Most often they work in sports medicine, where they are looked upon at least as equal if not superior to other medical professionals. It is sad to think that maybe physiotherapy again needs male therapists in order to reach more autonomy.

"Under the Doctor" certainly opens up those wider discussions which are necessary not only for physiotherapists, patients and doctors but for everybody. It is hoped that this book will be a step to a coherent debate of this basic issue.

Anne-Charlotte Söderström

MEN AND FRIENDSHIP by Stuart Miller, 1983, Gateway Books.
£4.95 206 pp

As Founder-President of the Institute for the Study of Humanistic medicine, it might be expected that Stuart Miller is a nice guy with his heart and everything else in the right place. So he is. And he has a wife too. But he does not mention having children, especially a son. Nor does he write about his father. Yet he has been a psychology editor and his excellent bibliography shows that he has a wide professional and cultural background, and thus seems surprisingly uninterested in the importance of familial male relationships, even if only because of the bearing they have on extra familial male friendship. I make this point initially because it seemed to me that quite

a lot of what he himself needs from male friendship, particularly the emotional and understanding intimacy which he especially values, is often experienced in the best relationships between brothers, or father and son.

By coincidence I have just watched the French film, "Ne Pleure Pas", made in 1978 about a deeply moving relationship between brothers which recalled to me those in other families I have known. The film also featured a wonderful grandfather whose relationships with the brothers also gave the richest meaning to their lives. This makes me wonder whether what Stuart Miller feels to be a modern quest for male friendship has become more poignant because of the collapse of many families and the breaking of links with the past. If roots are not being relaid by the nurture of children and the care of the elderly, and if wives are preoccupied with their careers, perhaps many men, like the author, are going to seek for satisfying male friendships that will provide the necessary strength and solidarity.

Certainly Stuart Miller's thoughtful and easy-to-read book, in which his personal conversations and friendships with "hundreds of men" whom he got to know whilst researching his subject, will be a good and helpful guide for many men sharing his preoccupation. It will be especially valuable to any who value his heterosexuality as much as does Miller, for he is always stressing that he is not just writing about homosexuality, and that many of his subjects are happily married: indeed, he also writes about women, having talked to about a hundred of these too.

They stressed a belief that as humanistic psychology is now helping to express our life feelings, men will benefit a great deal by seeking more meaningful relationships amongst themselves. (I am reminded that my son has been encouraged by his wife to join a Men's Consciousness Raising Group.) All such sympathetic and gentle exploration is to me welcomed, and the warmth, openness and simple language of Stuart Miller's book make it of genuine general value to boys of all ages.

Joan Conway

MEN AND FRIENDSHIP by Stuart Miller. Gateway Books 1983 pp.206
£4.95 pb.

This is a deceptively excellent book. The deception lies in the modesty with which the book is written - it comes across as a restrained and personal tale. But it is the tale of a voyage of discovery, to a land which badly needed exploring, and has been explored extremely well on this trip.

I think this book is an outstanding example of the new way of doing social science - it is new paradigm research in action.* The author does not just study the subject himself - he enlists the people he interviews and interacts with as co-researchers and fellow-discoverers.

And consequently what he comes up with is live and not dead knowledge; live experience rather than dead facts. His findings are disturbingly close to what the feminists have been saying: women have some sense of what it is to relate to another person; gay men have considerably less, but still a fair amount; and straight men have least. Friendships amongst men are few and easily broken.

The conditions of our lives, where the job is the most important thing in life and competition rules may be partly, even importantly, responsible. Men try to compensate by concentrating on their wives - but the way in which they treat women results in distance rather than intimacy, and in any case a woman friend is not the same as a man friend.

Miller arrived at some interesting questions to ask people - not for the "correct" answer, but just to see how they coped with such a question:

1. If your friend called you at two in the morning and said, "I'm out here by the highway, and I need you to come at once and help me bury a body, no questions asked", would you go?
2. If your friend needed to move in with you for a year, would you receive him?
3. If your friend asked you to mortgage your house for him, would you do it?
4. If your friend went crazy, difficult-crazy, would you keep him out of the hands of the mental health authorities by taking care of him yourself, for as long as it took?

He talked to a German film-maker who answered the question about mortgaging his house in the following way:

*See Peter Reason & John Rowan (eds) **Human inquiry: A sourcebook of new paradigm research.** John Wiley & Sons 1981.

"No". He answered crisply, almost as if he had entertained such questions himself. "Half belongs to my wife. Besides, I wouldn't do it. I like my house. If what you mean is would I find a way to take care of a massive financial need of his, the answer is yes. We have done more than that for each other . . ." As we parted he told me, "It is perfectly exceptional in modern life and it takes a lot of time. There wouldn't be room in my life for more than one such friendship".

This is, of course, one reason why deep friendships are so rare. Men just do not give that high a priority to human relationships - there are so many other things in life. Miller says that true male friendship - that thing which very, very few adult men in America or Europe have with one another - means intimacy, complicity, engagement and commitment.

Intimacy is a combination of closeness, open-ness and warmth. Complicity is a sort of secession from the socially conventional - "It is the locus of our daring to be thick as thieves" - it means a private society where we can be truly unofficial, happily or unhappily crazy together. Engagement means a very frequent mutual holding in the heart and mind, a definite emotional involvement. And commitment means the understanding that a friend will be there, will not let go in the face of obstacles.

This is actually a very deep analysis, which could easily be used as the basis for a large-scale social survey, should anyone wish to do such a thing. It is a fresh and keen-eyed look at an area which I believe is very important in understanding and changing patriarchy, the area of how men relate to other men. And in researching this very specific area, Miller discovered a quote from Jung which I believe has a much wider significance and deserves to be taken to heart by all those doing research into aspects of patriarchy:

A collective problem, if not recognised as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary; the consequences of an unsupportable change in the social atmosphere.

In the present climate, as Miller says finally, it takes courage to love our friends. That such a human and sensible and understandable conclusion should come from a three-year study is a tribute to this new way of doing social science.

John Rowan

LIBERATION MANIFESTO by E.K. Liberatore. Morgan & Morgan
1981. pp.602 \$9.95

The description on the back of this book says that it is "an exciting NEW do-it-yourself handbook to change society", presenting "an all-encompassing government structure designed to break the great American reverie and put life into the 1980s. For everyone who still believes the public **can** get the government it expects, this is a book that explains **how**." It goes on to give the author's credentials and qualifications for this massive task: "The author is a graduate aeronautical engineer with a lifelong interest in integrating technology with human needs. He is currently a consultant in the fields of helicopters and surface effect ships."

That is the clearest bit of writing in the whole book, which is otherwise virtually unreadable. It has a multitude of flow charts and diagrams, which might appeal to people who are heavily into systems theory. It puts forward a plan for government which involves a cybernetic set-up using an official called the Publican, whose job is to review various activities for accountability and report the findings to the public. It rather tended to drive me towards the other kind of publican.

This book certainly doesn't tell you how to do anything. Just listen to it telling us how the new society will be a synergistic polity:

An acronym for the synergistic polity is SYNPO. The noun sounds Orwellian, but this Manifesto accounts for its real meaning. The acronym leads to Synpolity as a variant, and Synpolitics and Synpoism. The last is the concept as a philosophy, and it is beyond traditional ideology in the domain of common ideology. Synergistic politicians are human-systems and value oriented. (p.345)

If you want to know about Synpoism, this is the book for you. If anyone wants my copy, just apply to the Self and Society office for it.

Q. Void

MARITAL TENSIONS: Clinical studies towards a psychological theory of interaction by Henry V. Dicks. RKP 1983. pp.354 pb. £5.95

This is the paperback publication of a book which came out in 1967; it has not been changed in any way, and there is not even a special Introduction to set it into the world of so many years later.

Even when it came out, it must have seemed an old-fashioned book, with the author still quoting McDougall as an authority, and talking about "a few shillings of Family Allowance", and coming forth with statements like - "The wife was another phallic amazon". One just boggles at the level of prejudice revealed when the author says:

What is socio-psychologically important is the continuity of the spectrum of castrating, phallic women extending from the 'tweedy spinster' honest man-hater to this pseudo-feminine 'cock-teaser' (the Londoners' term for this behaviour) who triumphs over men in this way, her path strewn with despised failed conquerors. (p.258)

The author comes across as an elderly gentleman with a whole host of unspoken assumptions about the (patriarchal) way things should be.

He is quite explicit that his work, largely carried out at the Marital Unit of the Tavistock Clinic, is designed to save marriages. "If the marriage ends . . . that is a limitation and failure of my aim as a healer of marriages". He is quite clear that this is a departure from the traditional psychoanalytical value model.

For the most part, however, he sticks to a set of psychoanalytic views derived from the object-relations school, and from Fairbairn in particular. This means that the whole book is written in a kind of jargon which will be off-putting to anyone not already schooled in it. We find the "libidinal ego", the "anti-libidinal ego", the "splitting of the internal object world", the "reprojection and reintroduction of partial sub-identities" and so forth.

But if one can struggle through the verbiage, there is a lot of very interesting material in this book. For example, here is Dicks' description of a particular kind of conventional marriage, which has the aim of keeping out all 'bad' feelings:

Here the partners have to do a lot of unconscious work 'to let the sleeping dogs lie', to deny and keep inner realities out of sight. There develops what might be called a collusive or joint resistance to change, a smooth façade of 'happiness', of perpetual sunshine without a shadow. Such unions often endure if there are inner resources (e.g. rational insight or secure repression), and living conditions to keep the fiction in being. The tensions generated then often by-pass the marital interactions, but may break surface either in psychosomatic form, or as periodic depression; or else they appear as neurotic problems in the children, whose unconscious cannot be cheated. Such marriages are often the envy of neighbours: placid, reasonable and considerate. The partners may communicate mainly at superficial, safe uncontroversial levels. When it occurs, the breakthrough of the repressed is, in such brittle unions, often a rather tragically destructive event. (p.73)

This pattern Dicks describes as "one of the commonest" and numerous case histories are given where we can see this and other processes in action. Most of the material was obtained from joint interviews between a therapist and the two marriage partners.

These joint interviews explore three great subsystems of the marriage, which Dicks calls culture affinity, ego-norms and unconscious interchange. But of course the greatest stress is laid upon the third of these.

We now aim throughout at appraisal of the dyadic communication and intactness, together with more concentration on the level of maturity of Third Sub-system interchange. With growing experience we have found that the relevant items of personal history emerge unsolicited with such an approach.

So there has been a move away from a separate diagnostic phase in the investigation. The therapy starts straight away.

But because it is also a theoretical investigation, as stated in the subtitle to the book, we want to know what theory arises from all this - sixteen years of work on marital tensions. Two main hypotheses are quoted, both of which seem to have been held almost from the beginning, and never seriously altered:

1. Many tensions and misunderstandings between partners seem to result from the disappointment which one, or both of them, feel and resent, when the other fails to play the role of spouse after the manner of a preconceived model or figure in their fantasy world.

1A. Tension between marriage partners can result from the disappointment that the partner, after all, plays the marital role like the frustrating parent figure, similarity to whom was denied during courtship. This often collusive discovery leads to modification of the subject's own role behaviour in the direction of regression toward more childish responses to the partner.

2. Subjects may persecute in their spouses tendencies which originally caused attraction, the partner having been unconsciously perceived as a symbol of 'lost' because repressed aspects of the subject's own personality.

These seem to be genuinely insightful and helpful ideas, which would be useful to anyone working with couples. And some of the case histories, particularly the ones presented at greater length, do show all the object-relations phenomena appearing and being very important in the eventual resolution of the problems originally presented.

There is also in this book a rather good account of the good marriage, which comes in every now and then as a contrast, which goes like this:

In each other the security to 'be themselves' in flexible role changes, which allowed freedom of expression to all levels of the ego or self, implying also equal acceptance of the partner's variance and otherness. In this model ego-splitting necessitated by the continued pressures of unassimilated, rejected or rejecting internal objects would be minimal and conscious (e.g. 'There I go at you again just like mother used to' said with humour) . . . In two relatively mature people who have a wide range of identifications with different inner objects at their working disposal, Balint's desideratum of 'genital identification' with the real partners' needs is available, and deep interdependence and maturation possible. (p.73)

If this language still enrages you, don't get this book. But if you can go along with it, this book will probably be worth your attention.

So this is, in spite of all its faults, a book which could be read with profit by anyone schooled in psychoanalytic chat who works with couples, married or otherwise.

James Crippledini

OLDER WOMEN: Ed: Elizabeth W. Markson, 1982, Lexington Books, 547 pp. £26

I am 60. So I latched on to this book with eager dread, my ambivalence increasing as I noted that its high cost would be prohibitive for most pensioners, unless, as for me, a review copy had been made available. Also it is an American publication, edited by a research professor of sociology whose contributors, male and female, mostly come from the same background. So I realized at the outset that it would not contain all the practical information about pensions, old people's clubs and homes, etc., which some British readers might look for in a book of this title. It is strictly academic up-market.

Nevertheless, the book has a heart, and it is in the right place: "being old and a woman in the United States and elsewhere has its tribulations - economic insecurity, widowhood, and loss of friends and sexual partners through divorce and illness and death. Yet most old women are hardy; even in adversity they are brave. They offer us a model from which we can learn about the financial, emotional, and social supports needed by all of us throughout the life course". I liked that last sentence of the book and admired the way that, from its beginning, the editor had gathered together all the significant American research which gave the evidence for these conclusions.

However, in her introduction, she immediately disowns the stereotyping of the older woman which unfortunately leads to the social attitudes which result in the problems and penalties we face. She also indicates that she and her contributors hope their book will fuel the energies of those who are seeking to change the power-structures which create such difficulties for women. Another opening thought is that there is no French term for middle age, their closest translation being "the second maturity". Such a positive concept connects up with Hindu thought and Wilber's theory of development, and, indeed, with most popular self-images!

Ruth Harriet Jacobs, an anthropologist, develops this idea further, and her provocative chapter, '**Out of the Mikvah into the Sauna**' suggests that the Orthodox Jewish women's custom of purification by washing before sexual relations and after birth has now been outstripped by less theological but equally ritualistic use by women of sauna, and health clubs. Here, she says, "righteous anger against individuals is worked off and soothed, and those who might otherwise be radicalized, sweat". For older women, health clubs offer a revitalizing new way of life.

The sexuality of the older woman is discussed well. Physiological changes like the thinning of vaginal walls and decreased lubrication is assessed together with the increasing impotence of ageing male partners. Female sensuality is distinguished from sexuality and positive suggestions are made about educative efforts to help people find other satisfying physical expressions of their love for each other, none of which will be new to AHP readers.

Lawrence J. Kerzner, a medical gerontologist, describes other physiological changes after the menopause, concentrating on the lessening hormone activity which leads some women to seek HRT (hormone replacement therapy) the advantages and disadvantages of which he discusses in detail. He also gives the usual warning about cardiovascular disease and the increased risks of developing this for those who smoke heavily, eat unwisely or live with hypertension. Finally, he deals with osteoporosis, the increasing softness of bone, due to calcium deficiency or malabsorption, which leads to so many old people sustaining fractures when they fall that do not mend easily.

Other chapters explore the difficulties of finding work, maintaining good family relationships, expanding fulfilling social contacts and facing death. The epilogue quotes from an American national survey of 1983 which says that there are three groups of older Americans: the enjoyers, who have good health, enough money, supportive spouses, and satisfying education; the survivors, who cope with the lack of one or two of these factors; and the casualties who have none of them. Significantly, the enjoyers were comprised primarily of men - the casualties were predominantly women. Hence the tribute to the determination and courage with which they meet their adversity and with which I began this review. It is the same spirit which fills the Greenham women, and I pray that it will grow in me as I become old.

Yvonne Craig
