BOOK REVIEWS

THE BRITISH SCHOOL OF PSYCHOANALYSIS: The Independent Tradition. By Grigorio Kohon (ed). Publisher: Free Association Books. Pages: 429 Price: £9.95 Date: 1986

There are two great traditions which originate from Freud. I shall call these the mainstream and the alternative stream. The latter would include most of the readers of this journal. It derives from three principal disciples of Freud, Wilhelm Reich, Carl Jung and Jacques Lacan.

The main figures in the "Middle Group" of the mainstream (called by some critics the Muddled Group) are Wilfred Bion, Michael Balint and Donald Winnicott. Contributors to this book include Enid Balint, Christopher Bollas, Patrick Casement, Nina Coltart, William Gillespie, Martin James, Masud Khan, John Klauber, Grigorio Kohon, Adam Limentari, Margaret Little, Juliet Mitchell Rossdale, John Padel, Jonathan Pedder, Charles Rycroft, Harold Stewart and Neville Symington.

The book is divided into four sections. The first deals with the early environment, early responses and the relation of these to therapy. The second deals with transference and countertransference, the third with regression and the fourth and final section deals with female sexuality: perhaps the best section of all.

The book starts with an historical review of the psychoanalytic movement by Kohon. This is well done, and a good reminder of how things happened. It even has some jokes.

Symington seems to be a really interesting and original contributor from Australia. He says that analyst and patient should be considered together:

> *Together, they form an entity which might be called a corporate personality. The moment the patient and analyst engage what we might call an analysis, the two are part of an illusory system. Both are caught into it . . . the analyst is lassooed into the patient's illusory world. He is more part of it, more a victim of it, than a casual social contact. As the analytical work proceeds, the analyst slowly pulls free of this illusory world. In this way, transference and countertransference are two parts of a single system; together they form a unity, they are shared illusions which the work of analysis slowly undoes.*

Sometimes the analyst makes a desperate bid for freedom from the illusory world, and in so doing helps free both of them from it. He calls this the "x-phenomenon".

Khan, too, makes an interesting point when he says that many clients are in the so-called narcissistic or borderline area, and yet do not have any obvious terrible trauma at the beginning of life. He argues that quite often there is a cumulative effect through the experience of childhood, adolescence and adulthood which can lead to this state. This is a very useful article.

Quite a few of the contributors, in talking about the basic unity or the basic fault described by Balint, point out how useless words and speaking can become, and that you have to work with the nonverbal, the physical and action. It seems a shame that the independent school have so little contact with the alternative stream, where such techniques have been practised for so many years.

Stewart, in a paper on an hallucinating hysteric, records that the client set up a situation which

> *arose from the fact that on occasions she would impulsively rush off the couch during a session and try to overpower me in a physical struggle, principally in order to find out, by feeling with her hand, whether I had an erection or not.*

The analyst had a period of regularly wrestling with his client, and in the end brought to a successful conclusion someone who I guess, even in the alternative stream, would be thought to be 'almost unanalysable".

Balint gives case histories and provides an answer to Freud's question, "What does a woman want?" Her conclusion is so interesting and profound that I would like to quote it at length:

> *I suggest that women want, both in their relationships with men and with women, to use that primitive structure in human relations, namely the capacity for mutual concern. Owing to its primitive nature it can only be satisfactorily expressed by the body itself, or by feelings in the body based on inner representations of the body and by body memories. The vagina is that part of a woman's body which is felt to be the most important area with which to express mutual concern with men (this does not exclude the use of the rest of her body). However in her relation to women she is at a loss to know how to express it unless she has herself introjected and identified with a satisfactory satisfying woman's body, which satisfied her and which she felt she satisfied when she was an infant. I assume that if she was satisfied by her mother's body, she rightly felt that her own body satisfied her mother. I do not think it is adequate to think in terms of*

identification with parts of a woman's body or of the environment created by the mother. Furthermore, I suggest that unless a woman can experience mutual concern with women her relationship with men is likely to be impoverished, and men may be undervalued and not experienced as objects for mutual concern.

The last essay is by Mitchell, and introduces some of the Lacanian ideas. For example, she says:

One cannot experience absence, a gap - mankind like nature abhors a vacuum - one can only experience this unexperienceable as something taken away. One uses deprivation to describe the indescribable - the indescribable are splitting and the castration complex.

Although she appears to sit on the fence sometimes, she really is, I think, putting the Freud/Lacan kind of position.

However, I do have a general criticism, which fortunately does not apply to too much of the material in this book - the appalling Anglo-US 'psychoanalese'. This is a language which utterly distorts Freud's original German, where words like 'ego' are used instead of 'I', 'id' instead of 'it' and 'superego' for 'above-I', and where 'affect' is used instead of 'feeling'. I think the independent school should give some thought as to why it mechanises its meta-language. It is using the mechanistic Anglo-US language derived from empiricist science, which itself has grown out of mechanistic and capitalist society. But their chief heroes do not use this language at all: Bion will talk about feelings not affects; Balint talks about primary unity and the basic fault; and Winnicott talks about true and false selves. Whilst in a critical mode, I would point to what I think is the poorest essay, though written by a very renowned analyst, Charles Rycroft. His essay is on the function of words. Whereas quite a few of the other contributors are influenced by Lacan, Rycroft still holds to an outdated version of what language is about. He thinks we learn by looking at objects and finding names and signs for them. But De Saussure has shown that this is not so: we now know that language is a cultural set of messages and codes, and Lacan has seen that this insight can be used fruitfully in psychoanalysis. It is a pity that Rycroft has not taken Lacan on board. Like most of the contributors to this volume he calls his clients 'patients'. I think it is the analyst who has to be 'patient'.

Whatever criticisms you find in this review I would like to emphasize that this is a very interesting book, and a must for therapists of all schools. In fact, some of the classic figures have influenced the alternative stream quite a lot, especially Winnicott and Balint.

Because I have always belonged to the alternative stream, I tend to have a fantasy that the mainstream analysts all call each other Mr and Mrs, wear suits all the time and stick strictly to the correct psychoanalytic

procedures. I was surprised and delighted to find some of these authors using physical contact, art therapy, screaming back at patients (with excellent results) wrestling with a client and much else.

The thought which comes to me at the end of all this is that there is a cybernetic principle that a good system is made up of cells that have the variety of the whole. I think we should initiate cells of therapists at similar levels of experience that go right across the two streams: so for example they might contain an orthodox Freudian, a Kleinian, a Reichian, a Jungian and a spread across the humanistic scene - gestalt, bioenergetics. Finally, from another part of the alternative scene, we might include a transpersonal practitioner and people from the therapies based on art, drama and music. The independent school is so close in many ways to the alternative stream that it might be the point of easiest access.

John Southgate

The Mind's New Science: A History of the Cognitive Revolution by Howard Gardiner. Published by Basic Books, 1986, 448 pages, £15.95

This book gives a good account in non-technical language of the development of 'cognitive science'. Research carried out in academic departments of psychology, linguistics, neurology and computers has converged around a central theme: how does a brain take in, store, manipulate and recall information so that we can think and behave as we do? In other words, how does the head stuff work as a rational learning machine that uses symbols?

Howard Gardiner takes us through the scientific work beginning more than 100 years ago. Helmholtz measured the speed at which nerve fibres relay electrical messages. Fechner discovered that the intensity of a perception, such as the loudness of a sound or the brightness of a light, is related (logarithmically) to the strength of the stimulus. Wundt attempted to link the basic sensations that we can be aware of, and report as images, to the concepts and ideas we use in thought and speech. A number of scholars, labelled the "Wurzburg School" became prominent by working on aspects of mind which are not images such as attention, recognition and making comparisons.

The predominance of behaviourism from the beginning of this century until after World War II pushed the emerging cognitive science to the margins of academic life. The focus of most academic psychology was the study of patterns linking stimuli to behaviour: SR psychology. Mental machinery was explored academically by only a few isolated scholars. Piaget, Bartlett and the Gestaltists were the main ones.

After World War II the behaviourist position became less tenable. It could not account for the purposive way in which language is produced, it could not accommodate the active aspect of human perception and it could not link with computers as an analogue of the human brain. In recent years the work of people like David Marr has led to theories about the way we perceive and conceptualise the environment and which can be simulated by a computer. Cognitive science is back again in academic research. A dramatic example of the simulation of logical thought processes, involving calculation and strategic judgement is the advent of computers which play draughts at world champion level and chess at an expert amateur level.

Howard Gardiner tells us this story in a well-written, well-researched way. He gives a good account, too, of the Western philosophy which parallelled the development of cognitive science from the duality of Descartes to the linguistic analysis of Wittgenstein. It is exciting as an account of investigations into how rational mind works, but it deliberately ignores those aspects of human beings which are not cognitive.

Academics assume that rational thought predominates over action and feelings. Research means empirical investigation using the most rigorous scientific methods that can be devised. Truth is something which can always be stated in written symbols. It is assumed that a greater abundance of this truth will somehow help with action and feelings or, to use a subordinate idiom more in keeping with scientific discourse, will control them. This book fails to acknowledge this assumption.

Cognitive scientists are too busy seeking functional models which can do some of what our minds can do to notice the explorations of awareness, emotion and behaviour made by humanistic psychology. I doubt whether their aim of developing a discipline as potent as physics and genetics can come about until there is a creative linkage between the scientific study of mind as an object and the rigorous experience of mind as awareness as currently represented by humanistic investigators.

David Jones

Perceiving Ordinary Magic: science and intuitive wisdom by Jeremy W. Hayward. 1984. Boulder and London: Shambala New Science Library.

How can we attempt to construct a rational, humane society when so much of our knowledge of the world is biased and distorted? In this book, Jeremy Hayward argues that with so many of our ideas and scientific "facts" which govern our lives based on prejudices and what he calls "faulty" conditioning, our understanding of reality is clouded. Muddled thinking both derives

from, and leads to, chaotic living. He focuses on scientists who, he says, have often merely verified the status quo in their apparently objective experiments. We have therefore built up a data-base which is little more than figures based on superstition. His aim, in exposing some of these anomalies for us, is to show how we need to re-think our received wisdom if we are to design a society "in which human relationships and political structures are based on genuineness, on knowing who we are, on the natural empathy of tenderness and gentleness" (p.19).

Humanistic psychologists will surely not disagree with such intentions, although if they read this book, they may be surprised at some of the material chosen with which to illustrate the arguments. For Jeremy Hayward is a nuclear physicist, and uses for his examples ideas from quantum mechanics, relativity theory and sub-particle physics. He begins with a concise account of the history of the philosophy of science, showing how new "knowledge" is often based on old prejudices, and how many well-learnt and sincerely believed "facts" about our world are quite erroneous. His illustrations are taken from a variety of disciplines, including such illustrious examples as the gaps in the fossil record which must lead us to doubt Darwinian theories of the continuity of evolution, through to the dilemma posed for orthodox psychology by extra-sensory perception. He continues with subjects nearer to his own field of research by unravelling the fascinating particle-wave theory debate and the many guesses and unknowns that underpin the supposedly "hard" science of modern physics. This leads on to a complex reconsideration of traditional time-space dimensions and provides him with a link to his philosophical enquiries.

The resolutions he provides are gathered from a variety of thinkers, ranging from A.N. Whitehead's process philosophy to the Buddhism of his own spiritual teacher, Chogyam Trungpa. His synthesis consists in a strong argument for the adoption of a contemplative-meditative stance, such as that provided by Gurdjieff's Fourth Way or the Shambhala training that he himself has followed, in order to clear the mind of its accumulated clutter and to see through to the essential goodness of human beings and this world we inhabit before we destroy our selves with our Doomsday way of life.

Although he claims that his book is intended for a wide public, Jeremy Hayward's style is often clumsy, over-populated with jargon and contains gratuitous comments about some of the authors he quotes. Some key statements are left totally unreferenced and hence unverifiable: and this in a book in which usually references are scattered around as in a doctoral thesis. Much of his subject matter is better explained elsewhere (for example Steven Jay Gould's account of the gaps in the fossil record is much more accessible). For psychologists, it is surprising that many important areas of conflict, where traditional prejudices have been elevated to the status of objective fact, are not even mentioned. The list is legion and depends on one's particular betes noires, but for me this would include instinct theories of aggression, much psychobiology particularly as it

relates to the psychology of sex differences and female inferiority, radical behavioural methods of child management etc. etc. More generally, some analysis of medical, economic and political pseudo-science and the reification of the preferences of the dominant group into scientific wisdom would have greatly enhanced the author's thesis which he tends to present as a blue-print of how to re-think the way we construe the world. Hopefully, at least, Jeremy Hayward's book may stimulate others to continue in the noble tradition of writers like Barbara Ehrenreich and Deidre English to challenge our preconceived ideas.

Ehrenreich, B. and English, D. (1979) For her Own Good: 150 Years of the Experts' Advice to Women. London: Pluto Press.
Gould, S.J. (1980) Ever Since Darwin. Harmondsworth: Penguin.

Kate Osborne

NOBODY KNOWS MY NAME by Michael Barnett. Cosmic Energy Connections (CEC) for the Wild Goose Company, Belsitostrasse 12, CH-8044 Zurich, Switzerland. 1985 pp 197. Dedicated to Sam Beckett and Ronnie Laing.

This is one of those books which has all the appearances of super-hype: large text interspersed with photos of Group Happenings, Michael himself, and scenic views, with captions like: "Just the turn of an open face towards the cosmos and you are there. Just a let-go of what you are holding on to - and everything lies at your golden feet".

The book was given to me for review by a young man with shining eyes who was on the Transformations Stall at the Festival for Mind-Body-Spirit in London on 23-36th May 1986. He handled the book almost with reverence and although I have never attempted a book review before, I accepted it and promised to do one. It came with a glossy leaflet explaining what the Wild Goose Company is and bearing the caption: "You are a potential Buddha. It is within you so to become. For this you must answer that call that awakens the Buddha within you. That is the resonance. MB".

The text of this book is reminiscent of Bhagwan's writings and is produced in the same easy-write style - verbatim from his many discourses with no particular shape of form - you just absorb more and more as you read on or listen to the tapes (also on sale). Based on the ideas of the Tao, Michael's approach to Enlightenment is through Energy Work and the inset sets out dates for future workshops by Michael in Switzerland, Denmark, Berlin, Austria, Belgium and Italy. Michael is also training therapists to work with his methods and to keep up with developments in the network you can subscribe to the Wild Goose newsletter "New Nation News".

Michael Barnett's history in the Growth Movement goes back to 1973 with his publication of "People Not Psychiatry". Under his sannyasin name Somendra he published several books (Energy and Transformation, The You Book, Budding your Buddha and AS IT IS IS IT) between 1980 and 1982.

The difference between Michael's and Bhagwan's message is that Michael is encouraging his followers, once they have got it, to fly away like Wild Geese. Michael's next book, this time a paperback, is to be entitled "Hints on the Art of Jumping". This movement looks like something big. If you're ready to go, then my advice is read his books, go and take part in the workshops, and join the energy field!

Mary Fee

The Cult of The Black Virgin: Ean Begg, 1985, Arkana/RKP, 289 pp. £5.95

The rise of feminine consciousness has led to a spate of books about goddesses in recent years, even though, to be fair to the men, great writers like Robert Graves and philosophers like Jung treated the subject with reverence and devotion a long time ago. Ean Begg has written yet another distinguished classic of the genre. Well-known as a Jungian analyst, but less familiar to the public as having been a Dominican monk and Chief Hotel and Restaurant Inspector for the AA, he shows his vast erudition in the scholarly tradition, and his rare discernment in the appraisal and choice of cultural sources, in the fascinating material that he has gathered for **The Black Virgin.** Like a true connoisseur, his work is one of love, and I feel that the way in which he writes about the Black Virgin suggests that his research has been in the form of a personal pilgrimage equivalent to that more generally made to the Virgin Mary.

For he writes that 'the literalization of the virginity of Mary, like the literalization of Eve's role as the wicked temptress of Genesis, broke the heart of Christianity', and produced 'the dichotomy of the virgin and the whore, the good mother and the witch . . . which . . . continues to gnaw like an unresolved canker at the soul of modern man'. Certainly part of the women's movement appears, however unconsciously, to be wrestling with the same contradiction. Or is it, as Begg suggests, a mystery? For, throughout recorded history - and his book charts the appearance of the Black Virgin in many shapes through Eastern, Gnostic, Glassical, Celtic, Teutonic and Christian traditions - goddesses have been dark mistresses and priestesses of the sexual act, liberating and devouring, knowing hate, jealousy and anger. Does this renewed interest in the Black Virgin mean that women today feel they can identify more with her than with Mary, the gentle maiden? Does the ambivalent attitude we have to our children,

expressed in the high rate of both abortion and putting them into State care, relate to any connectedness with the goddess archetype who ritualized their slaughter?

Ean Begg ends his book by recalling that Nostradamus (who adopted a masculinized version of the name of Our Lady) prophesied that the world would end by 1999 and that a 'Grand Monarque will arise ... watched over by a Black Virgin'. Whether the Greenham Women with their puritanical commitment would like such an association is difficult to know, for theirs is a strong morality with its own conventuality and abhorrence of prostitution of all kinds.

This is a book for AHP readers to argue about, and to those who want to search for Black Virgins themselves, an extensive gazeteer with maps and notes, will make the statue-hunting of additional interest in a touring holiday.

Yvonne Craig

Dream Sharing by Robin Shohet. Turnstone Press, 1985. pp 176 £6.95

The subtitle of this book is "How to enhance your understanding of dreams by group sharing and discussion", and this is a good description of what it contains. But it also contains full details of how to work on dreams on your own if you cannot go to a group or get one organized.

This is not one of those books which give you long lists of dream symbols with a meaning assigned to each. It emphasises that each dream is mainly meaningful to the dreamer, and that symbols can mean many different things depending on the life of that dreamer at the time.

The author continually comes back to the point that dreams are part of our life - that they are just as real and just as much worth paying attention to as any other part of our life. He also shows how dreams are similar in many ways to myths, legends and fairy tales. They may express very important and even universal themes in symbolic form. They can teach us a great deal.

But perhaps the most important contribution of this book is in showing that sharing dreams with a group of people who also share their own dreams is one of the most interesting and valuable ways of working with dreams. This gets away from the usual alternatives of working on one's own or working with a therapist or other expert. It is a profoundly humanistic approach to dreams. The author also shows how this same approach can be used in sharing dreams with a partner, in the family or in a community. Many hints are given on how to get the most out of working with a dream.

Hints are also given on how to start a dream sharing group, and there is an appendix giving details of further resources which may be useful, such as books, journals and centres. All in all, this is one of the liveliest and most attractive books on dreams that one could come across. It should appeal to the novice and to the expert alike.

James Crippledini

On Learning from the Patient by Patrick Casement, Tavistock Publications: London. £6.50 paperback

This book delighted and irritated me. Patrick Casement is a psychoanalyst who is sensitive to subtle communication from his clients. His starting point is that we all, unconsciously, know what we need in order to develop. Psychoanalytic 'patients' communicate what they want from their analyst in subtle ways. The analyst's task is to tune in to the message so that they can pick up and be guided by the script which the client feeds them. He emphasises that to do this well an analyst must be fully open to all the levels of a client's experience whilst, of course, being aware of and detached from their own personal material. He gives refreshing examples from his own work and comes across as a good therapist working intuitively as a guide.

What irritated me was that he is expressing ideas which other therapists have been working on for decades. He has discovered empathy, genuineness and non-possessive warmth (he calls them 'interactive communication') without discovering Carl Rogers. He is sensitive to the here and now of the whole client but has not explored Gestalt. And there are ideas he omits altogether. There is no mention of **body work** as a means of developing sensitivity to the subtle energy of the body; and no hint of primal integration and psychosynthesis as ways of getting thought, feeling and behaviour humming along in harmony.

Chapter 5 is characteristic. It gives very fine material on 'interactive communication'. It also shows the severe limitations of the analytic method. Mrs. B. is in her **third year of analysis five times a week** and is still working on a central problem, being badly scalded when an infant. The analyst is limited to suggesting linkage between accounts of dreams, reported feelings, late arrival at sessions, attempts to reduce from 5 to 4 sessions a week. It is a pity that Patrick Casement's skills are limited to working only with the Head. This is a very good Head book and psychoanalysts who insist on sitting out of sight whilst their patients lie on a couch, will get a lot from it. They would get more by joining A.H.P. and learning how to achieve their goals with Mrs. B. in less than 500 sessions.

David Jones
