



Letters to the Editor

Dear Editor,

Further to my letter written to you in early November.

Firstly I apologise for doing a Princess Michael and not adding a reference for Milgram which of course is: Milgram S. 1974 - An Experimental View - London Tavistock.

Secondly I'd like to add to my comments contained in the letter.

Today I happened on an article in the BPS, British Journal of Medical Psychology, Vol 59, Part I, March 1986, which was titled 'Facilitators and Regulators: Conscious and unconscious processes in pregnancy and early motherhood' by Joan Raphael-Leff, which if anyone has any problem with adjustment to motherhood, would in my opinion be very useful to read.

I quote from the introduction: 'A model is presented based on clinical

experience, mother-child observations and survey data, delineating two different maternal orientations towards babies and motherhood. The essential difference in orientation is that the Facilitator mother adapts to her baby while the Regulator mother expects the baby to adapt. On a behavioural level these two orientations are manifest in differing maternal practices: the Facilitator mothers exclusively, responding spontaneously to her baby's needs as they arise, whereas the Regulator establishes a routine to foster predictability and shares mothering with her partner or other caretakers.

This paper explores three areas within the different maternal orientations of the Facilitator and Regulator: these are a) conceptualization, b) practice and c) unconscious processes.

Jane Webb
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Dear Editor,

This letter is to say how helpful and enjoyable I found Brian Thorne's article "The Good Friday Encounter" in the January/February 1987 Journal of **Self and Society**.

I believe Brian's particular insight into the crucifixion of Jesus as a lesson about death, and as an example of how to die, is important.

As a general practitioner I am convinced that many emotional difficulties and some physical illness, are a direct expression of fear of death. In this context, it is important to remember that each thought, and every feeling, have their somatic expression. Consequently, the person who is processing his or her attitude to death, looks different from the one whose fear of it remains fixed. It also needs to be said that many present day Christian attitudes have become intellectualised, and out of touch with bodily experience.

Fear of death prevents openness, and therefore letting go (abandonment), so that the person remains unliberated. No view of the human situation can afford to ignore sexuality, and fear of letting go can be seen either as restricting it, or the result of its restriction.

Personal liberation includes sexual liberation, and is a state in which the self is abandoned and merged. The key to liberation appears to be a conscious opening by the individual

of the entire body-mind. The need for this during sexual intercourse is obvious, and yet appears not to be achieved by many. By contrast, very extensive opening of the body-mind can be experienced by those who have never or seldom had sexual intercourse.

The importance to the individual of awareness of the body, and let it be said especially of the anus, penis, and vagina, cannot be over emphasised. This awareness can then be raised to the heart or spirit.

In our day to day living we are repeatedly involved in little deaths, when we open ourselves to life's hurts and frustrations. A sexual relationship involves a bigger death, and the biggest death we know is physical death.

Paradoxically, we only experience fullness of life as we accept these deaths, and immerse ourselves in them.

Liberation only comes to those who are ready to be responsible for it, and sexual liberation is in no way synonymous with promiscuity, which is a major addiction.

The gift of insight, unprocessed, can cause suffering and illness, but insights, once integrated, bring new life.

Yours faithfully,

Harry Bound
Guernsey, C.I.