Several readers have contacted us to ask about the address of Whyld Publishing (two of whose publications were reviewed in the March issue), since they do not seem to appear in any of the guides to British publishers. Whyld's address is Moorland House, Caistor, Lincs LN7 6SF.

Essays on Analytical Music Therapy

Mary Priestley
Barcelona Press, 1994, 335pp.

Mary Priestley comes from a musically artistic background. She trained as a musician, later as a music therapist, and went through a Kleinian analysis. The work she describes in her essay evolved from these two strands. It differs from the music therapy practised in other European countries by adding the analytical understanding to the preverbal, often unconscious, expression and communication that music therapy usually works with. Her sessions are structured into improvisation which is tape recorded, listening to that recording, and integrating what has been happening on a verbal level. She doesn't use music to 'soothe the savage breast' (what a lovely 'KIeinian' slip!) but to explore the feelings the client comes with. She might suggest an improvisation on a theme that explores the conflict that has just been presented, working with 'splitting' in a more Gestalt way, changing roles and instruments, or accompanying the client's play in a holding function, as well as 'sounding out' her own countertransference.

Her work could not easily be integrated into a humanistic context as it clearly needs the analytical input as well as first-hand experience. Nevertheless her book is worth reading for the clarity in which she approaches different aspects of therapy such as how to start and how to end a therapeutic relationship; the techniques she uses to access the unconscious; the difficulties of working in a clinical environment; taboos in therapy – money, sex and death; and times of affirmation and celebration.

On a theoretical level she sums up the concepts of Freud and Klein and writes clearly and concisely about defence mechanisms, transference and countertransference.

I was also fascinated by her work with offenders in an alternative to prison, Day Training Centre, as this is not a group of clients we generally come in contact with. The broad spectrum of people she has worked with makes her case studies fascinating. An enriching book to read.

Korinna Hedinger-Farrell

Hysteria Beyond Freud

Sander L. Gilman (ed.)
University of California Press, 1993

In this book five different writers attempt to address hysteria afresh, uninfluenced by the theories of Freud. The first two writers, King and Rousseau, take a historical perspective. King reveals that the common perception of the Greek Hippocrates as the father of hysteria is misconceived; classical concepts of the womb as a 'living animal', of the 'suffocation' which symbolised hysteria and of what comprised appropriate and often horrifying 'treatments' were reinterpreted and used by the physicians of the Middle Ages and Renaissance.

In the next chapter Rousseau explores how, later in the Enlightenment, new scientific information and the rational and positive thinking of the day made hysteria disproportionately important as the centre of a debate about Melancholy. He showed how Dr Thomas Sydenham was the first doctor to identify that hysteria was not an exclusively female disease as he focused on its unique transformative powers for men as well as women.

The last three chapters show how medical discourses were permeated by the oppressive attitudes to women common in their day. Showalter shows how hysteria in the last two centuries reflects the unequal gender relationships. Like Rousseau she points out that hysteria was also a disorder experienced by men. She demonstrates how when feminists are in the roles of doctors or analysts the discourse changes.

Porter too reveals how hysteria has been at the centre of the debate on gender relations. When in the 19th century medicine claimed the status of a rational science, it discounted the link between mind and body and it did not know where to place hysteria. However, those who still saw medicine as an art were willing to acknowledge the ambiguous nature of hysteria.

Gilman looks at how hysteria was portrayed in representational art, with an illustrated chapter showing how pictures stigmatised hysterical women along with other aliens to society like 'lunatics, sodomites, Jews and blacks'.

Throughout history hysteria has been perceived as female because its symptoms were anti-social and inexplicable. However despite the intrinsically fascinating nature of this material this highly academic and well researched book is so densely written that at times it is inaccessible to more ordinary mortals like me.

Val Simanowitz

Eve Was Framed

Helena Kennedy
Vintage, 1993, pb £6.99, 285pp.

Bringing to this book all the resources of eloquence and trenchant rhetoric that have made her a successful advocate, Helena Kennedy examines the ways in which women are far from equal in the eyes of the law. Held to be both more guilty and less responsible, women defendants – and, in the case of rape, women victims – are required to conform to outdated standards of 'femininity' and good behaviour, while women lawyers continue to be patronised and undermined. Helena Kennedy pulls few punches in pointing out these inequalities. Citing a wealth of case material, her own and others', she takes us into the world of the courts and their often antiquated assumptions.

Kennedy's own experiences as a working-class Glaswegian woman in the public-school, male purlieus of Gray's Inn build up the background for her view of the law. She writes from the ground, and is not afraid to name those within the profession whom she admires or condemns. Throughout the book her sympathies are unsentimentally with women who have suffered in the courts from being who they are: not only female but perhaps also young, black, working-class, prostitutes, survivors of abuse, or failing to conform in some other way to the stereotype of the ideal wife and mother.

It emerges from the book that women are imprisoned with fewer convictions than men, often because they are in no position to pay fines. Black women in particular are seen as 'aggressive' and therefore deviant. If they commit crimes, women are more likely to be put on probation as 'needing welfare', and to be psychologised and pathologised. Rebellious girls are 'disciplined, infantilised, feminised, medicalised, domesticised', whereas rebellion is to be expected in young males. If she is raped, the onus is on the woman to prove that she did not give consent; if she has suffered domestic violence, she must show that she did not bring it upon herself. If her child is battered by a violent partner, she is responsible for stopping him. If she finally kills an abusive husband, it is far more difficult for her to plead provocation than for a husband who murders his 'nagging wife'.

Kennedy makes it clear that the majority of judges are still elderly, male and from a class background vastly different from that of most defendants. There is nothing to stop a judge making a pronouncement such as 'it is well known that women in particular and small boys are liable to be untruthful and invent stories'. Dealing with a woman who is pregnant or has a young child, a judge may choose to ignore the fact and imprison her regardless. In cases involving pornography or

sexual harrassment, he may direct the jury in blatantly sexist language.

Kennedy's vigorous style and tough humour make the book easily accessible to the reader, and the cases she presents are often as absorbing as soap-opera. However, none of this undermines the seriousness of her argument or the fact that change is urgently needed. She does not minimise the changes that have already taken place, but the book is a cogent plea for further reform. I have read and re-read it, and can only think how lucky I am not to have come up against the forces of the law.

Susan Jordan

The Sexual Metaphor

Helen Haste
Harvester Wheatsheaf, 1993, pb £13.95, 302pp.

From this book's title and its cover, a painting by Blake of a dragon swooping down on a kneeling woman, I had the impression that we would be offered an excursion into mythical and archetypal realms. But although Helen Haste touches on this area – as she does on many others – her scope is more wide-ranging and less esoteric. By metaphor she means an underlying cultural assumption about the way things are and should be, both 'lay social theories' which may be shared by particular groups at particular times, and larger beliefs which have shaped our whole civilisation.

The main metaphor which Haste examines throughout the book, in many guises and many contexts, is that of woman as Other. Man defines himself, and defines woman in terms of what he is not, either idealising or reviling her or often both at once. Men are active, rational, and of the light; women are passive, emotional and linked with darkness and chaos. Traditionally, women have not been free to do the same with regard to men and, Haste argues, to do so is simply to preserve the duality when what we need is a new way of integration.

With an impressively broad frame of reference that encompasses Greek philosophy, socio-biology, environmentalism, literature, popular culture and much else besides, Haste defines the many aspects of the metaphor. She then explores women's search for self-definition and the different strands that have emerged in feminism: socialist feminism, which emphasises rationality and androgyny; radical feminism, which tends to see men as Other; liberal feminism, more dilute but with links to the human potential movement; and cultural feminism, which is psychoanalytic and postmodernist. Of all these, her own feminism comes closest to the last.

Haste sets out to be both academic and empirical. The book is not only about ideologies but about our society as it is now and the ways in which it is changing.

There is personal experience of feminism as well as theory. Just as she examines the attitudes of women, she also looks at those of men, including the men's movement with its aspirations and pitfalls. While women may be seen as 'wife, whore, waif or witch', men are 'worthy, warrior, whizzkid or warlock'. She is not afraid to tackle the subject of sexuality, makes no apologies for her own heterosexuality (the book is dedicated to the memory of her partner) and believes, unlike some feminists, that there is a way forward for relationships between men and women.

Although the last chapter is entitled 'Backlash!', the book is cautiously optimistic about the possibility of redefinition. Change will come about, Haste believes, as our metaphors and symbols continue to change, and we manage to reintegrate the Other. She writes with wide knowledge, sanity and hope, and I would recommend the book to anyone, male or female, who wants to define issues of gender in a wider context. I found it immensely stimulating and informative, and thoroughly enjoyed it.

Susan Jordan

Peta: A Feminist's Problem with Men

Moira Walker (ed.)
Open University Press, 1995, pb £12.99, 158pp

Charlie: An Unwanted Child?

Michael Jacobs (ed.)
Open University Press, 1995, pb £12.99, 166pp

These are two fascinating books which I read with great interest and enjoyment – and from which I am learning much. The task the editors have set themselves in this series of books (three more are due out soon) is to ask six therapists of different orientations – and working in very different settings – to discuss how they would work with the same client. That is, five clients, and six therapists per client.

As the editors (and most of the therapists) acknowledge, this is a task fraught with problems – not least of which is how to find a suitable client and then deal with her (both of these books are about women, despite their names) sensitively and non-exploitatively. In so far as I can judge, they have achieved this aim superbly. The clients, who never get to meet their six therapists but communicate through the medium of the editor, both seem to have gained a great deal from the process. Peta ends up going into therapy with an 'older man' found for her by Moira Walker (I fantasise whether it was one of her six, but doubt it). At the end of the other book, Charlie is planning to enter therapy

'in the very near future'. So both seem to come out with optimism about therapy as a whole.

What the books have mainly done for me is twofold. They have provided a comparative look at twelve different therapies: gestalt, person-centred, cognitive behaviour, humanistic and integrative, feminist, art, Kleinian, transactional analysis, psychoanalytic, humanistic-transpersonal, cognitive-analytic and feminist group therapy (to give them the titles used in the books). And they have got me thinking hard about how I meet new clients and what I can do to improve my skills in that area.

To take the first of these first: Each therapist is given the same transcript of an interview between the client and the editor (both of whom are themselves therapists) and then invited to make a list of further questions they would like to put to the clients via the editor. Each therapist responds so differently to this task! Some (NHS therapists) use standard questionnaires, others don't like to ask questions at first but wait for material to emerge, yet others ask questions appropriate to their orientation – and as these are so different from each other they all of course elicit quite different material. At this stage I tended to feel that many of the therapies were as good as each other, just different. Once each therapist has got the further information they asked for, they write their chapter along the following lines: assessment of the client's problems, therapeutic possibilities, the likely course of therapy, problem areas that may arise, and criteria for successful outcome. This is where I really got a feel for the main differences in orientation. And this could be a great help to anyone considering training in therapy, or to a prospective client who wants to choose a kind of therapy that suits them.

Nearly all the therapists pointed out the difficulties of working in this way, without ever meeting the client – although it doesn't seem to have affected their ability to have some very good and insightful ideas. And nearly all expressed concern for the client in this process. On the whole, they seemed a caring bunch of people, most of whom I would personally trust as therapists – though I would find the questionnaires and time limitations of the cognitive people off-putting and not conducive to my bringing up deep material. One thing that I liked was the feeling that most of these therapists could help me (or the client they discuss) towards living a better, more integrated life – but that each would concentrate on different aspects of my life and experience and so to an extent would help integrate different bits of me. I have the sense that each of them could help me become a good-enough or well-enough person, and that is all that is needed. I don't need to iron out every wrinkle in my soul as long as I am comfortable with who I am.

I said the other main gain for me in reading these books is the ideas it gives me about how to meet new clients. Each therapist – and the reader – has initially the same transcript of client material. After the first two chapters, which outline

the project and provide this transcript, each book has a chapter entitled 'The Reader's Response' which invites you to write down your own views and impressions so far, broadly along the lines that the six therapists will then answer. I found this fascinating, rather like a supervision session with six supervisors. I must admit that my first impressions were rather thin, and when I went on to read what the therapists had felt and thought at this stage I began to realise the depth that they were working at right from the start – in the initial session, as it were. This is very enlightening, both in so far as the therapists picked up and confirmed things that I had written down, and in so far as they noticed all kinds of things that I hadn't. My training has so far been rather scrappy on beginning with clients, and I think this book is going to be very helpful. Next time I take on a new client I would like to fill in a 'Reader's Response' using the same questions that are asked in these books. I think this could be very helpful in getting me to focus on what might be the important issues. And imagining how various of the twelve might then proceed will help my process of internal supervision.

I really do recommend these books. I can't wait for the next in the series.

Fran Mosley

Affliction

Fay Weldon
HarperCollins, 1995, £5.99, 172pp.

In literature, revenge for wrongs leads to poetic justice. Hamlet is goaded to avenge the murder of his father and the possession of his mother, and is in turn killed by the man whose father he murdered and whose sister he possessed. Revenge is infectious. Yet Gretel pushed the greedy witch into the oven to free her brother from the witch's cage. Revenge is sweet.

Fay Weldon has taken her sweet revenge on an ex-partner and his therapy and therapists by writing a bitter and infectious novel. It is beautifully unfair, full of parody and caricature – a good antidote to anyone who takes their therapy too seriously. It is written in dialogue form, particularly telephone conversations, stream of consciousness and therapy tapes. It is about how therapy collides, disastrously, with everyday life and everyday concerns, like whether you are officially married, whether the baby is really wanted, whether your partner has ever slept with your best friend, and whether your desperate attempts to sort this out on the telephone is being broadcast to the whole office. The novel does give helpful hints as to how to find out if your partner is secretly seeing a Jungian-inspired therapist. Do you feel puzzled that they seem to be changing their minds about you? Do they change their diet, talk about exotic Gods and Goddesses, and

want to know the exact time and date of your birth? As to poetic justice, one character ends up three in a bed with a male and a female therapist, one more penetrative than the other – revenge indeed! I had an image of a large Victorian house, full of trainers and trainee therapists, who are trying to colonise other minds and other relationships with their point of view, while their friends and relations keel over like trees in the path of M11 bulldozers. Good medicine.

P.S. Fay Weldon's ex-partner died of a heart attack before the divorce was made absolute. We know who gets the last word, but who gets the last laugh, the last howl?

Dave Jones

First Do No Harm: The Sexual Abuse Industry

Felicity Goodyear-Smith
Benton-Guy Publishing, 1993, 167pp.

Most books in this field are on one side or the other: that is, they either support the parents or the children. This is no exception — it is broadly on the side of the parents, while of course agreeing that child abuse is a dreadful thing, and quite widespread.

But just because a book is committed to one side or the other, it does not mean that it has nothing to say of value. And this book has a very moving account of the author's own experiences when a commune which her husband was involved with was accused of wrongful sexual practices. It also makes some points about workers in the field of sexual abuse which, if true, are very worrying. For example, she says: 'Sexual abuse workers acknowledge the unreliability of human memory. They deal with the situation very simply. They make their own field an exception. Children, they say, do not lie about core events, and sexual abuse is a core event. Even this exception has its exceptions. Children do not lie about sexual abuse unless they are denying it. Interviewers characteristically ignore or challenge children's denials that abuse occurred. The notion of a core event has not so far been supported or even suggested by any substantive research. It is simply an unsupported assertion by the sexual abuse workers which pre-empts challenge.' (p.42) If this does, indeed, happen it is obviously wrong, and some process of re-education would be indicated.

Another, and rather similar allegation in this book is much more specific. It refers to the so-called 'child sexual abuse accommodation syndrome' put forward by Dr Roland Summit in 1983. At first, this seemed a very important new discovery. Summit found that some children who really have been abused retract their disclosure when they see how intense and far-reaching the effects of their statements

are on the whole family. 'The children learn not to complain. The adults learn not to listen.' Of course this is important stuff, and needs careful attention, but it opens up a consequence which Summit can never have intended. By saying that sexually abused children tend to contradict themselves, cover up the incidents, often show no emotion after the events and wait a long time before making any accusations, he makes it impossible to make any usable distinction between them and non-abused children.

'When children who have not been abused are interrogated by adults who believe they have, they are also likely to give contradictory stories or deny the abuse, or to show no signs of being upset. Stories inadvertently created by an interrogation process are also likely to emerge long after an alleged incident.' (p.112)

So the very characteristics of an account which would normally make it believable are now used to say that it is not believable. There is something wrong here. There is also an important point in that Summit's work was done with intact families, where the mother very often rushes to the father's defence and tries to present a united family front to the world. It is in these circumstances that the adults are likely to gang up against the child. But Summit's ideas are now being applied much more in post-divorce cases, where custody of the child is the issue, and where the mother and the father are on opposing sides. This is very different. And as the author says: 'The danger of the child abuse accommodation syndrome is that whatever a child says or does can be explained as indicating that he or she has been sexually abused. This is an example of a 'heads I win, tails you lose' ideology: if children say they have been abused then they have, and if they say they have not, then they still have been.' (p.112)

This is not a fair and unbiased book, and there are misstatements and errors in it, but the points mentioned above do seem to be important and worth looking at, because it is important, when these things come to court, that justice is done, and justice is seen to be done.

John Rowan

Recovered Memories

Working party of the British Psychological Society
British Psychological Society, 1995, £10 (free to members), 33pp.

This is an excellent report, which summarises the current wisdom on the subject very well. It does not favour either of the extreme positions which are current – that the perpetrator is always guilty and the victim always innocent, or that the alleged victim is always lying and the alleged perpetrator is always innocent. It quite clearly says that there is such a thing as forgetting about early childhood sexual abuse and then remembering it as an adult. There is also such a thing as being

pressured or encouraged by a therapist or by a group to 'remember' things which never happened. Much research is presented and summarised, and the standard of presentation is good and useful.

Just one small point which made me raise my eyebrows a bit – on page 29 they say quite dogmatically: 'Nothing can be recalled accurately from before the first birthday and little from before the second.'

To say this is to deny the wealth of work done by the members of the Pre- and Perinatal Psychology Association. I have by me a booklist which includes some of this evidence, which I think should be carefully considered before making such sweeping pronouncements. Perhaps some readers will have seen the excellent paper by David Chamberlain which appeared in the *British Journal of Psychotherapy* in 1987, under the title 'The Cognitive Newborn: A Scientific Update'.

It is perhaps right to report that *Recovered Memories* has been trashed by people connected with the False Memory Society. These people are unconvinced that memories of abuse can be lost for years and then recovered later, and pick holes in those parts of the report which do not conform to their line. People like Larry Weiskrantz, John Kihlstrom and Stephen Lindsay write in the current issue of *The Therapist*, whose editorial headline reads – 'The British Psychological Society Needs its Head Examined'. Kihlstrom, who after all has a good reputation for his work in social psychology, says: 'In fact, most critics of recovered-memory therapy, including myself, are quite willing to concede the possibility of recovered memories; we just do not find the available evidence for the phenomenon remotely convincing.' This seems to take away with the right hand what was apparently conceded by the left. And it makes it sound as if 'recovered-memory therapy' is some newfangled and unusual approach, whereas of course it is the staple of psychoanalytic, Jungian and humanistic psychotherapy and counselling, and represents the majority consensus – as in fact the report shows.

The struggle continues!

John Rowan

Rapture Encaged: The Suppression of the Feminine in Western Culture

Ruth Anthony El Saffar
Routledge, 1994, £30.00, 168pp.

The oddity of this book can be seen from the chapter headings: Female individuation in patriarchal culture; Patriarchal structures and the problem of the female self; Spain as context; Female visionary experience; and A reading of the autobiography of Isabel de la Cruz. (Isabel de la Cruz was a visionary Christian mys-

tic living in Spain from 1583 to 1648.)

Yet it does work. It goes very deeply into Jung, and very deeply into the whole question of the feminine. Isabel's vision was of a female Jesus – a striking image which stirs deep feelings. Even the notes are important in their own right.

This is an exceptional book, which should be read by anyone who doubts that Jung still has something to offer in this field.

John Rowan