

lieves that marriage laws, plus cultural conditions, plus economic realities all go together with physical inferiority to teach women that they have no control over the circumstances of their lives. For the battered woman, who is usually a traditionalist about her home, the situation becomes an almost impossible one to escape.

The new hostels which provide a temporary shelter for these women to work out their problems are one reason why Dr. Walker is hopeful that we are entering a new egalitarian age — one in which patriarchy will be overthrown. As she points out, the family unit becomes terribly distorted in a violent relationship. Children are seriously damaged, both physically and emotionally. Frequently, wife batterers have come from violent homes themselves. It has been shown that many of these families can become reasonably healthy when the mother, as a single parent, acquires adequate economic and emotional support. Parent education classes will help to reduce the amount of violence committed against children.

Batterers usually deny they have a problem (even though they are aware of what they are doing). Therefore, attempts to help them have been scant. *The Battered Woman* sheds light on a hidden corner of society: let us hope that it will lead to a better understanding and treatment of those involved, men as well as women.

Dr. Walker is director of the Battered Women Research Centre in Denver, Colorado. Her studies have shown that very little has been done on the psychology of battered women as victims. Written from a feminist viewpoint, the contents of *The Battered Woman* are timely, thought-provoking and as pertinent to Canada as to the United States.

Career and Motherhood, by Alan Roland and Barbara Harris, Human Sciences Press, pp. 212, hardcover \$16.95.

Esther Greenglass

This book is about a timely and significant issue, namely the psychological implications for women who choose to combine career and motherhood. Specifically, the book addresses itself to the struggles that contemporary women have on three fronts: the social, the familial and the inner. The nine papers in the book also deal extensively with the conflicts, stresses and strains that often result when women combine both roles. The purpose of the book is twofold: to educate its readers about the historical and psychological factors associated with dual-role identity and, on a more personal level, to help dissipate the guilt and conflict working mothers are bound to feel.

The majority of the papers in the book attempt to synthesize basic psychoanalytic

principles with the contemporary feminist position on the changing role of women. Sometimes the synthesis is achieved, other times it is not. In this respect it is noteworthy that five out of the seven contributors are psychoanalytically-oriented. The difficulty with the approach associated with the psychoanalytic position is the assumption that women (and men as well) who have difficulty coping, are 'sick' and need extensive 'treatment' to 'work through' their problems. While granted, the authors don't push this view, it is ubiquitous in most of the articles. Frequently, a contributor who is discussing conflict in women, for example, will illustrate a point by referring to something said by a patient in treatment.

While modifying and extending basic psychoanalytic principles to include social and cultural premises, most of the contributors still dutifully refer to the genitals as the centre of one's inner psychic conflict. The concepts of penis envy as well as Freud's fallacious views of women remain in the background despite protestations to the contrary by various contributors. This is illustrated very well in Doris Bernstein's article entitled 'Female Identity Synthesis,' where she talks about the function of the penis as an aid in individuation. Some other articles are, however, of historic interest. For example, Barbara Harris, in one of her papers, discusses the legacy of the cult of domesticity. It is significant that the home was not considered the peculiarly feminine sphere until the economy moved out of it. Moreover, the cult of domesticity developed recently in our culture. In another paper, Esther Menaker examines some inner conflicts of women as a result of changing roles. Here the emphasis, predictably, is on the individual woman and the problems she has in adjusting.

While acknowledging the need for more day care and greater male participation in the home, the emphasis throughout the book is on the woman's inner conflicts and how *she* is going to work through them. In these times of significant role changes, particularly for women, no one would argue that women are not experiencing conflict and anxiety. However, many of the 'problems' experienced by women are not unique to them. They are in fact societal in origin and, as such, could be ameliorated through social means. Sure, women need to shed their guilt — as it is now, we feel guilty if we mother, if we don't mother, if we work or if we don't work; and we feel the most guilt when we try to do both. But this is not an individual problem. This is a widespread phenomenon among women who have simply internalized society's ambivalent attitude towards them and their evolving role. Women, compared to men, have traditionally spent far more time thinking about themselves and their nature. It is time now for women to

do more and think less. Psychoanalysis encourages thought at the expense of action. Traditionally, this form of thinking has been reserved mainly for middle and upper class women who are some of the few people in our society who have both the time and the money to analyze themselves. Instead of asking whether their superegos have developed sufficiently, women might better ask how assertiveness training can improve their ability to cope with their multiple roles and their associated demands.

Out of the Frying Pan, by Karol Hope and Nancy Young, Doubleday, 1979, paperback \$6.50.

Lynne Kositsky

Out of the Frying Pan is the type of book that tends to make me gain weight, although in spite of its title it is emphatically not a cookery manual. Supposedly delineating 'a decade of change in women's lives,' and divided into sections utilizing such titles as '*Satisfying Work*' and '*Self-Sufficiency*,' the book seemed to me to be so boring and repetitive that I kept escaping to the kitchen for a quick snack to relieve the monotony of its contents.

To begin with, this book is at least ten years out of date. Back in the late Sixties when many of us were taking our first tentative steps in the direction of liberation, the autobiographical experiences of more than twenty-five women might have been passably useful as a consciousness-raising guide. But to whom would this appeal in 1979? Feminists have all trodden this ground before, and the often disjointed, disorganized and rambling narratives of the women in the various subsections are unlikely to convert anybody else.

The interviews which comprise the book are quite obviously taped and then transcribed, and I frequently found myself wondering about the function of the editors. Surely they could have corrected the shoddy sentence construction and atrocious grammar that continually mar the narrative? 'Different than' may be all very well in colloquial speech but looks dreadful on the page, and I couldn't stop counting the eternal use of the word 'into,' which seems to have supplanted every other word in the English, or at least the American, language. On a single page, for example, I found the following: 'into women's culture' (used twice), 'into matriarchal, spiritual and ceremonial trips,' 'into natural foods,' and 'into telling you about it.' On the same page the same woman is *not* into farming and *not* into animals! Later in the book I discovered the rather doubtful and unintentionally funny image of a lesbian who was 'into other women'!

Perhaps these are small grievances;