

current position as Unit Chief of the Maximum Security Aggression Unit at Mendota Mental Health Institute in Madison, Wisconsin. This book will not convert the sceptics, but for those therapists who wish to feel respectable when they take humour seriously it will provide much-needed encouragement.

JANE CAMPBELL, *Associate Therapist, Warneford Hospital, Oxford*

Clinical Empathy. By DAVID M. BERGER. Northvale, NJ: Jason Aronson. 1987. 297 pp. £27.50.

This book raises many interesting issues which warrant close attention. Berger explores the concept of empathy from the two psychoanalytic schools of self-psychology and classical psychoanalysis. In terms of these two perspectives, the therapeutic value of empathy respectively resides in promoting growth and self-understanding in the patient. Empathy is defined as the process by which the therapist knows what the patient is feeling emotionally, particularly as this is related to past relationships.

The book falls into three parts. The first provides a theoretical discussion of the concept. The chapters that follow may be the most rewarding for the practising clinician, in that they illustrate with clinical examples the ways in which empathy may be enhanced. The concluding section discusses the role of empathy in other aspects of therapy, such as supervision and termination.

The author shows how insight may be fostered by the openmindedness of the therapist in oscillating between putting himself or herself in the position of the patient and stepping back and reflecting on how the patient's behaviour may be related to the past. This book deserves the careful attention of psychotherapists.

DUNCAN CRAMER, *Lecturer in Social Psychology, Loughborough University of Technology*

Dream Life, Wake Life: The Human Condition through Dreams. By GORDON GLOBUS. Albany, NY: State University of New York Press. 1987. 203 pp. \$34.50 (hb), \$10.95 (pb).

I found this a most enjoyable book, and recommend it to anyone with an interest in the philosophy of mind. Globus attempts an analysis of the human condition through the study of dreaming. His arguments lead, step by step, to unusual and frightening conclusions.

First, he argues against the notion that dreams are composed from memory traces of concrete waking experiences. He points out that many events in dreams have not and could not have actually happened. Dreams, therefore, cannot be a collage of memories but must be newly created experiences. At this point I was drawn to his conclusion that we have "the capacity for infinite creativity".

The next step proved more difficult to accept. He suggests that dream life and wake life are indiscernible. He says there is no difference in our unreflective experience of the life that we lead in our dreams and the life that we lead while awake. As we experience them, both seem to be really happening – so much so that philosophers such as Descartes have wondered how they could prove that they were awake and not in a dream.

Globus goes on to argue that if dreams and waking consciousness are indiscernible, then they must be determined by the same mechanisms. That is, they are both formatively creative. Our awake life is dreamed up. We don't look out at the world and perceive it as it is. Our consciousness is created from within. "In each case, dreaming and waking, the monadic organism generates a life-word, *de novo*, by abstract means". Is this disturbing conclusion fanciful? Much rests on whether or not dreams and waking consciousness are discernible in the way that Globus describes. I was not convinced.

He goes on to propose a model of the brain capable of such formative creativity and to suggest how its images may be linked to input from the outside world. The model is based on holography and the mechanisms of the immune system – a refreshing change from the idea that the brain is a sophisticated computer.

Globus has produced a challenging book based on ideas from psychoanalysis, linguistics, philosophy, and cognitive psychology. There is much to disagree with, but it does make one think again. He argues for human creativity. His book shows that he is endowed with a large dose of it.

C. R. WHYTE, *Consultant Psychotherapist, Humberstone Grange Clinic, Leicester*

Variant Sexuality: Research and Theory. Edited by GLENN D. WILSON. Beckenham: Croom Helm. 1986. 268 pp. £25.00.

I looked forward to reviewing this book, which attempts to explain why some men, seemingly well-adjusted, indulge in sexual activities judged by society to be variant. A book which updates and edits the few empirical studies and scarce systematic investigations in this area must be welcome. The book is, however, disappointing. You have to be a dedicated reader to finish it, especially when it gets into technical, mathematical, or anthropological argument. At the end the reader remains no wiser as to why people behave in this way. I had hoped that the authors would mention the clinical or therapeutic implications of their findings, but they encourage a sense of therapeutic nihilism by implying that these people cannot be helped therapeutically. This sad state of affairs reflects our deficient knowledge of the subject. Extensive research is needed.

WAGUIH R. GUIRGUIS, *Consultant Psychiatrist, St Clement's Hospital, Suffolk*