

WOMEN & THERAPY

A tool in the assessment and treatment of Black
Alcoholism Treatment Quarterly, 2(3/4), 31-44.
and stress: Utilization of self-help groups for
Therapy, 4(4), 67-79.
Religions and philosophers. Garden City, N.Y.:

gro family: The case for national action. Office
rch, U.S. Department of Labor.
with Black women: Some issues and guidelines.
up Work, 8, 31-3.

The role of skin color and features in the Black
Black women and therapy. *Clinical Psychology*

women: A tradition of self reliant strength.
43.

(1968). Transference and countertransference in
the American Psychoanalytic Association, 16,

ilt and the African-American of achievement.
l Association, 77(1), 29-32.

ategies for survival in a black community. New

r neuroticism: An entangled dilemma for the
ournal of the American Academy of Psychoanaly-

practice of group psychotherapy. New York:

The Contribution of Alice Miller to Feminist Therapy and Theory

Suzanna Rose

Among feminist therapists, the work of Swiss psychoanalyst Alice Miller is highly praised and frequently is recommended to clients. Therapists and clients alike appear to respond strongly and with deep relief to her three books, *The Drama of the Gifted Child* (1981), *For Your Own Good* (1983), and *Thou Shalt Not Be Aware* (1984). Popular psychology books dealing with addiction and codependency often quote her and sometimes even use her work as a theoretical basis for treatment (e.g., Bradshaw, 1988a, 1988b; Friel & Friel, 1988). However, despite Miller's wide appeal and impact, she has not received the attention she deserves in the professional literature. Her work often has been rejected by peers (e.g., Miller, 1983, p. xii; 1984, pp. 174-78, 396) and is rarely cited in academic work or taught in graduate courses. The intent in the present article is to address this oversight by focusing on how her theory contributes to feminist therapy and thought.

Miller has made a major contribution to our understanding of how personality is affected by child abuse by expanding the definition of abuse to encompass not only physical and sexual abuse, but also the traumatic effects of many socially sanctioned forms of "good parenting." Miller (1981) originally formulated her ideas to explain the large number of narcissistic disorders she observed in clients who had experienced no known neglect nor trauma in childhood; in fact, all her clients claimed their childhood had been happy and protected. These gifted clients were talented,

Suzanna Rose is Associate Professor of Psychology and Director of Women's Studies at the University of Missouri-St. Louis.

This paper was presented at the Association for Women in Psychology conference, Newport, RI, March 1989.

The author wishes to thank Nancy Davis and Alexandra Forbes for their thought-provoking reviews of this manuscript.

Women & Therapy, Vol. 11(2) 1991

© 1991 by The Haworth Press, Inc. All rights reserved.

41

admired, and successful, yet they suffered from depression and emptiness. Gradually, Miller identified a commonality underlying her clients' experiences. All showed "a complete absence of real emotional understanding or serious appreciation of their own childhood vicissitudes, and no conception of their true needs—beyond the need for achievement" (Miller, 1981, p. 6).

The roots of self-alienation and narcissism had childhood origins. The clients' narcissistic needs for respect, echoing, and understanding had not been adequately met in infancy and childhood. They had lacked a mirroring parent or other empathic adult who could accept and reflect the whole range of their feelings as children, including rage, jealousy, sadness, and joy. Those core aspects of the self which were unacceptable to the parents were repressed and the child learned to present an idealized, conforming "false self" to others in order to retain the parents' love, upon which her or his survival depended.

Miller contended that these well-brought up children had been abused by their parents' narcissistic use. Parents inflicted small, often unconscious cruelties on the child in order to satisfy their own unmet needs for power, admiration, or acceptance. Miller viewed the way her clients were treated by their parents as representing an unconscious repetition of how the parents themselves had been emotionally deprived as children. Many of the acts that Miller identified as cruelties heretofore have been unrecognized as abuse. For example, an insecure, overwhelmed mother might unconsciously harm her daughter if she continually reacted to her child's normal fearfulness and dependency with anger or withdrawal, particularly if the child had no other empathic adult available to listen to her fears. Thus, parents unconsciously and perhaps deliberately shape a child to be the well-behaved, reliable, empathic, and convenient child who provides them with the attention, approval, and respect their own parents did not give them.

POWER

Issues related to power, mothering, and empathy are three themes that Miller developed in her analysis of childhood abuse and trauma which have an affinity with feminist concepts or can be used to expand and challenge them. First, Miller's brilliant insights into the long-term psychological consequences of the power relations between adults and children have important implications for feminist considerations of power. She presents compelling clinical evidence to show that power in the parent-child relationship is not being given the weight it warrants in explain-

ing psychological symptoms or the causes of violence. Adult exercise of power over the child is a use of power that can go undetected and unpunished like no other. It is the devastating effects of this universal psychological phenomenon that Miller sought to bring to light.

Miller's work illustrates that the processes whereby children are shaped by adult power are strikingly similar to how women are shaped by male dominance. For instance, in her groundbreaking book, *Toward a New Psychology of Women* (which predates Alice Miller's work), Jean Baker Miller (1976) used the concept of power to show how dominant or subordinate status affected the personality traits of the two groups. In effect, the dependency of the subordinates requires that they develop the psychological characteristics pleasing to the dominant group. In the case of women, these traits include emotionality, vulnerability, weakness, and cooperation. Subordinates who adopt these characteristics are considered well-adjusted; those who question the basis for the inequality create open conflict. The psychological consequences of inequality were held to characterize all relationships that are *irrationally* unequal (men-women, Whites-Blacks). Relationships based on *rational* inequality (parent-child, teacher-student) were excluded because they supposedly led to different psychological outcomes (Miller & Mothner, 1981).

Alice Miller's case studies clearly demonstrate that the effects of power in the parent-child relation directly parallel those based on irrational inequality and, indeed, may even lay the basis for all other inequalities. For instance, subordinates (children) are primarily concerned with survival, therefore they must strive to please the dominants (parents). Direct, honest reactions to abuse are avoided because opposition to the dominants might result in abandonment and even death. Like other subordinates, children come to believe the dominants' view of their nature. The characteristics of a specific child will be individually tailored to the parents' desires. Children who adopt the traits pleasing to the dominants (parents), like women, are considered well-adjusted.

The ideology supporting adult power over children, termed "poisonous pedagogy" by Miller (1983), is contained in religion, law, and conventional child-rearing practices. The fourth commandment, "Honor thy father and thy mother," and other Biblical verses (e.g., "Spare the rod and spoil the child.") represent one source of poisonous pedagogy. These principles include: (a) blind obedience to authority as represented by the parents and other (usually) male authority figures (i.e., God); (b) the endorsement of coercion, including humiliation and physical abuse, in order to achieve this end; (c) the glorification of the aggressor (parent, priest,

dictator) who enacts the oppression; and (4) the tenet that such abuse is for the child's own good.

The victimization of children through poisonous pedagogy has profound psychological, intergenerational, and societal consequences. Using biographies, including the life of Adolf Hitler, Miller convincingly documented a link between poisonous pedagogy, specific childhood abuses, and adult behavior. According to Miller (1983), the scorn we as a society heap on all victims originates in our defensive rejection of the unacknowledged helplessness and suffering of our childhood. Hence, victim-blame stems from childhood cruelty. The unexpressed pain and rage children experience due to these practices are then acted out on the self in the form of depression, drug addiction, or suicide, or on others in the form of hatred, violence, and crime. In addition, many of our authoritarian institutions provide more socially approved outlets for the expression of these repressed feelings, namely, the military, prisons, churches, and totalitarian governments.

Miller's ideas are useful in bringing new insights to individual dramas that represent the abuse of male power, as in the Lisa Steinberg case, for instance. Six year old Lisa was brutally abused by both her adoptive parents and finally killed by her father, Joel Steinberg. The case received a great deal of media attention because Joel's wife, Hedda Nussbaum, who was herself battered by Joel, was granted immunity from prosecution for her abuse of Lisa in return for her testimony against Joel. The case stirred considerable controversy among feminists, as reported in *Ms.* magazine. Because Hedda was a battered woman, some feminists held that she was not responsible for her abuse of Lisa. Her violence sprang from her victimization by Joel, whereas Joel was held to be fully responsible for his own behavior. Others argued that treating women as if they are not responsible for their actions was deeply sexist.

If "behind every crime a personal tragedy lies hidden," as Miller claimed (1983, p. 177), we would do well to look for the origins of the violence against Lisa Steinberg in both Joel's and Hedda's life history. Miller has argued that crime represents a reenactment of childhood experiences. Someone who enjoyed true respect as a child and then as an adult would not have a need to kill someone. The type of violence Joel Steinberg expressed could only have sprung from the experience of a violent childhood. "Every persecutor was once a victim," Miller has asserted (1983, p. 249). Accordingly, understanding the personal tragedy of Joel Steinberg would be as significant to averting future child murders as is understanding the sociopolitical context which encourages male violence.

The role of adult victim also must be viewed in an intergenerational context. A history of experience as a child victim might make it difficult for a woman as an adult to be aware of how her submissiveness encourages the abuser or that she often has the power to stop the abuse. She may also respond to her past or current abuse by abusing others. This is not to say that either Joel or Hedda should be exonerated, but rather that both were culpable in Lisa's death because both abused their power over her.

By focusing on the parent-child relationship, Miller has encouraged us to think more broadly about the causes and consequences of power and powerlessness. The parallels between children's and women's oppression indicate that feminist analyses of power such as J. B. Miller's must be broadened more fully to encompass parent-child relationships if we wish to understand and eventually end sexism and other forms of oppression. Feminist theory has not ignored the impact of childhood powerlessness and victimization on adult behavior (e.g., Firestone, 1970), but analyses generally have focused on only one type of victimization (e.g., sexual abuse, impact of sex role stereotypes on girls), or on one sex (usually girls and women). For instance, the crippling effects on women's autonomy, sexuality, and life choices of sex-typed parental prohibitions have been amply demonstrated by feminist psychologists. Likewise, but to a lesser extent, the impact of the emotionally restricted male sex role has been examined. However, the consequences of other more generic abuses, such as physical and emotional violence against children, usually have not been the domain of feminist psychologists, at least as is reflected in the content of major psychology of women or feminist psychotherapy textbooks (e.g., Matlin, 1987; Howell & Bayes, 1981). Nor have the deep and lasting effects of male abuse by parents and other men been explored fully by feminists, although they are beginning to be examined in the addiction field (e.g., Bradshaw, 1988a,b). Lastly, with the exception of Firestone (1970), child liberation has not been seen as integral to the feminist struggle. However, if Miller's analysis is accurate, one of feminism's highest goals must be to end the intergenerational abuse of the child.

MOTHERING

Miller's views on mothering encompass three issues that have been of great interest to feminists, including the effect of patriarchy on the mother's psychological development, the consequences of idealizing the mother, and the father's role in childrearing. In examining the mother's role, Miller (1981) has made considerable effort not to be mother-blaming. For instance, she does not hold that unconditional mother love is necessary for

healthy development. As long as a mother who lacks empathy allows her child to seek out more adequate adults, the child may acquire from others what the mother lacks. Miller also is aware of the role culture plays in shaping women's psyches and how inadequacies in the mother are transmitted across generations.

Nevertheless, Miller (1984) is asking us to confront the fact that many mothers, if not all, hurt their children, because "no mother is perfect and always able to understand her child" (p. 299). As the primary parent, mothers have unlimited opportunity to use their children to fulfill their unmet narcissistic needs. Furthermore, the discrimination women experience in a patriarchal world practically guarantees that they will be devalued and humiliated as children. Children are one of the only outlets available to many women for passing on the contempt they once experienced. This "can be done secretly and without fear of reprisals, for the child has no way of telling anyone" (Miller, 1981, p. 68). The child will idealize the mother and blame her or himself for the treatment received. Later, these humiliated adult women will revenge themselves on their own children, if no other outlets are available. The adult men will despise and revenge themselves on women.

The effect of the devaluation of women on the experience of mothering also has captured the attention of feminists, who have arrived at conclusions similar to Miller's. For instance, Flax (1981) argued that patriarchy and the socioeconomic system impinges on a mother's ability to provide emotional support for her child. The mother's own psychological development under patriarchy leaves an imprint on her feelings about herself that affect the type of mothering she would provide. Similarly, Rich (1976) concluded that a mother's victimization, self-hatred and low expectations are "binding rags for the psyche of the daughter" (p. 243).

The asymmetries women's mothering produces in the relational experiences of girls and boys as they grow up has been elaborated most extensively by Chodorow (1978). Women as mothers systematically curtail and repress sons' nurturant capacities and needs, whereas the mother's identification with the daughter leads to the basis for empathy in girls. Chodorow contended that the mother's identification with the daughter enhances her wish to mother the daughter as she, the mother, would have liked to have been mothered, as well as to recreate herself in her daughter. This bondedness supposedly makes fear of losing the mother's love an especially powerful force in the daughter's life.

Miller's analysis implies that the mother's needs should be examined even more closely than Chodorow and others suggest. According to

Miller, childhood symptoms (i.e., fear of losing love) are a response to parental treatment. Therefore, it is possible to view the fear of loss of love not only as resulting from the parent-child bond, but also as the child's response to real or threatened abandonments by the mother. For instance, a mother who received little attention from her own mother may expect her daughter to never desert her and to be completely centered on her. Such a mother may feel abandoned by the daughter as she attempts to assert her autonomy, causing the mother to withdraw from or be angry at the daughter. The daughter's dependency on the mother's goodwill will guarantee that she will conform to the mother's wishes for her to stay close and repress the anger she feels at being curtailed.

Miller's notion that mothers might fulfill unmet narcissistic needs for attachment through their children indicates that further exploration of mothers' fears of separation from daughters should be undertaken. Relevant areas of investigation include the nature of a mother's relationship with her own mother, how mothers differentially respond to daughters and sons, and how internalized sexism affects the mother's role and contributes to child abuse. Answering these questions would have therapeutic benefits for women. Miller claimed that only by identifying and reliving their early traumas in an empathic environment would mothers be able break the cycle of contempt and recover their vitality. "Only a mother's own growth and vitality, not a depressing sense of duty, enable her to have warm and respectful affection for her child" (Miller, 1984, p. 256).

The idealization of the mother is a second concept related to mothering that has special significance for feminists. Miller asserted that the idealization of mothers and fathers is one aspect of poisonous pedagogy that prevents the consequences of child abuse from being examined more fully. The love the child has for the parent ensures that abuses will go undetected. "The conviction that parents are always right and that every act of cruelty, whether conscious or unconscious, is an expression of their love is . . . deeply rooted in human beings" (Miller, 1983, p. 5). The cultural idealization of the parent promotes the idea that parental actions are always justified (e.g., God's warning to Eve not to eat the forbidden fruit), whereas children's are not (e.g., Eve's healthy curiosity and desire to eat of the tree of knowledge).

Abused children have been taught to obey the commandment, "Thou shalt not be aware" (Miller, 1984). In order to protect the parent and other authority figures from blame for what they do to children, children blame themselves for whatever happens to them. If a father attributes all his inadequacies to his child, that child will learn to embody those attributes

and serve as a scapegoat. If a mother will only tolerate loving behavior in a daughter, that daughter later will believe it is her fault she is a woman who "loves too much" or is "codependent." The goal in therapy is for these clients to realize how powerless they were in the face of parental expectations and become aware of how their needs were not allowed to unfold or mature. This requires that the therapist act as an advocate for the child within the client and help to demystify the idealized parent (Miller, 1984).

Whereas feminists have been straightforward about demystifying the idealized father by exposing child sexual abuse and other wrongs embedded in the patriarchal family, exposing mothers' abuse of children has been approached with more ambivalence. Mothers are commonly viewed by feminists as victims of sexism and, subsequently, as not personally responsible for their oppression of children. Feminist therapists often express a concern that clients learn to see how all women have been shaped by cultural forces, rather than continuing to direct their anger at their mothers (e.g., Kaplan, Brooks, McComb, Shapiro & Sodano, 1983; Robbins, 1983). Caplan (1989) argued that individual and societal views of mothers are distorted and has urged women not to blame their mothers for the problems they have. In general, feminist therapists favor sociological analyses of women's status as explanations for women's psychological symptoms over ones emphasizing childhood experiences (Sturdivant, 1980).

Whereas Miller would agree that any mother's actions must be considered in a societal context, her work suggests that feminist therapists should be cautious about minimizing a mother's negative impact on a client. Miller (1984) claimed that her clients always portrayed their parents more positively than they actually experienced them. In therapy, clients will be able to communicate only a very small part of her or his trauma, perhaps as little as ten percent. A therapist who tries to determine the legitimacy of the client's complaints or defend the mother ("But your mother was a victim, too") will deprive the client of even that ten percent. The stance the therapist must take toward the child within the client is, "The child is always innocent." This empathic stance will enable the client's repressed feelings of abandonment, loneliness, powerless and rage to emerge.

Therefore, Miller (1984) holds that bringing about a woman's reconciliation with her mother should not be a therapeutic goal. Although therapy may help a client to see her mother more clearly and even lead to greater acceptance, deliberate attempts at reconciliation could be a sign of the therapist's own unresolved idealization of the mother.

A third issue related to mothering that Alice Miller addressed has to do with the father's role in childrearing. Many feminists have proposed that greater involvement by fathers would eventually eliminate gender differences (e.g., Chodorow, 1978; Lerner, 1981). Chodorow (1978) argued that if men were primary caregivers, girls and boys could both take the father as a love object. This would result in a girl's being less closely tied to her mother and reduce a boy's need to distance himself from anything female. Lerner (1981) proposed that shared parenting would prevent children from developing the excessive envy and fear of women that now arises from their total dependency on a maternal figure.

Miller's theory would predict, however, that giving men a more significant role in childrearing would not necessarily improve women's condition. Adult men as well as women may be narcissistically deprived. Being around children would not make a wounded, unempathic man more empathic. For example, a father who as a child was despised for being weak, and who could only accept the strong parts of himself, will reject the despised, weak part in his child (particularly a male child) from the very beginning. As a primary caregiver, such a man would unconsciously use his child to meet his unfulfilled and unacknowledged needs, as a mother might. He may want his child to admire him and see him as all powerful, and he may humiliate and reject the child for his weaknesses. The well-documented tendencies of fathers to more strongly sex-role stereotype their children (e.g., Matlin, 1987) indicates that greater involvement by men in parenting might only provide them with more opportunities to impose crippling sex roles on children.

EMPATHY AND THE "FALSE SELF"

Miller's analysis contributes to a third issue highly relevant to feminist therapy and theory, namely, the origins and importance of empathy and other "caring" traits. Although Miller did not specifically address the development of empathy as a gender-related trait, her description of how parents shape children can easily be used to explain its prevalence in and consequences for women. The feminine traits of empathy and caring can be seen as manifestations of the false self that girls learn to express to satisfy parents' needs for loving and dutiful daughters. "Unfeminine" feelings which are unacceptable to the parents—anger, resentment, envy, aggression—are split off and repressed. Thus, women can be seen as suffering from a narcissistic disturbance resulting from parental misuse of their emotional responsiveness as children. This pattern is one Miller believed also described how people who become therapists have been

shaped in childhood. It is unlikely that a child who was not misused in this way would develop the talent and choose to spend hours listening to and deciphering the unconscious messages of others, as therapists do, Miller (1981) claimed. The same would apply to women.

If empathy is expressed as a part of the false self without an awareness and reintegration of other feelings which were denied expression in childhood, either grandiosity or depression might result. The woman who is "grandiose" is admired everywhere for her sensitivity and compassion. If she fails to demonstrate caring and nurturance to others, a severe depression may follow. Empathy in this case has been developed as a quality to be admired and is not based on the authenticity of the woman's own feelings.

Unless a woman gets to experience her unconscious anger and rebellion at being compelled to gratify her parents' needs at the cost of her self-realization, she will expect others to fulfill her unmet narcissistic needs for approval. She will hope to find an understanding, empathic mother—perhaps a friend, a client, or a child—who will be at her disposal. A woman's search for and acceptance of her true self will free her to experience spontaneous feelings, including jealousy, disgust, greed, and despair—indeed, the whole range of human emotions that are essential to vitality (Miller, 1981).

The idea of empathy as a manifestation of the false self, as is perhaps the case for many women, implies that there are hazards associated with overvaluing it for women individually and within the feminist movement. The societal denigration of feminine traits has prompted writers like Jean Baker Miller (1976) and Gilligan (1982) to explore the positive aspects of empathy, emotionality, affiliation and caring. The importance of the "unimportant" feminine traits for the survival of humanity have been pointed out brilliantly by Jean Baker Miller (1976). In addition, Gilligan's (1982) work has resulted in a revaluing of empathy. Gilligan proposed that girls and women more often are motivated by an ethic of care than an ethic of justice when making moral decisions. An ethic of care emphasizes interdependence and empathy over autonomy and abstract logic and usually is associated with more humanitarian outcomes.

However, there are indications within feminism that the trait of empathy is being idealized, as well as being revalued, and that other categories of feeling are rejected, split off, and considered "male." Even among feminists, women are expected to be "caring." Feminist therapists and women's studies faculty alike have attested to the pressures on them to be the "all good mother" (e.g., Brown, 1988). Other traits are less accept-

able. For example, competitiveness among women frequently has been rejected by feminists as "unsisterly" because it undermines the ideals of sharing, collectivity, and mutual support (Longino, 1987). Likewise, women who express themselves sexually using pornography or sadomasochistic behavior have been described as "brainwashed by male values" (Willis, 1983).

Miller's work encourages us to consider whether values expressed in the movement represent an overidentification with the false self women have developed. If so, two serious consequences are likely to result. First, individuals may be denied their right to express the full range of human emotions. A personal account of the impact of this restrictiveness was provided by Jeanette (1985), who claimed, "Feminism . . . seems like my mother. To judge me as if there were a right way—a perfect way—to be a feminist, a good daughter. A way to be what I should be, defined by someone else's needs, not by my own." (p. 41). Jeanette's (1985) response was to "let go of feminism" so that she could move on and embrace more of herself.

Second, because a range of authentic feelings are necessary for vitality, according to Miller, change and growth cannot occur unless the feelings associated with the lost self are acknowledged and integrated. Our failure to do this successfully so far is reflected by the fact that "the women's movement has never recovered from the discovery of the profound differences among women," nor have we "developed adequate methods of discussing and mediating these differences." (Flax, 1981, p. 66). However, anger and other "undesirable" feelings cannot be reclaimed and directed only at men. As Flax (1981) suggested, and Miller's work implies, the unconscious wishes and longings evoked by the movement must be brought out in order for conflict and growth to occur.

CONCLUSION

The intent in the present paper was to call attention to Alice Miller's analysis of child abuse and its effect on the individual and society. Miller's work has received relatively little acclaim in the professional literature for reasons that may have to do with her broad appeal. For example, she wrote to as wide an audience as possible, she did not develop a new jargon, and she appeals first to our hearts, then to our heads. This is not the traditional, scholarly way to approach theory building. However, these are some of the very reasons Miller appeals so strongly to feminist therapists. Furthermore, her work has undeveloped potential for clarifying issues related to feminist therapy and theory. The relevance of her work

for feminist ideas about power, mothering, and empathy presented here represents a first step toward recognizing her contribution to the field.

REFERENCES

- Bradshaw, John (1988a). *Bradshaw on: The family*. Deerfield Beach, Florida: Health Communications.
- Bradshaw, J. (1988b). *Healing the shame that binds you*. Deerfield Beach, Florida: Health Communications.
- Brown, Laura. (1988). Beyond thou shalt not: Thinking about ethics in the lesbian therapy community. *Women & Therapy*, 8(1/2), 13-26.
- Caplan, Paula. (1989). *Don't blame mother*. New York: Harper & Row.
- Chodorow, Nancy. (1978). *The reproduction of mothering: Psychoanalysis and the sociology of gender*. Berkeley: University of California Press.
- Firestone, Shulamith. (1970). *The dialectic of sex: The case for feminist revolution*. New York: Bantam Books.
- Flax, Jane. (1981). The conflict between nurturance and autonomy in mother-daughter relationships and within feminism. In E. Howell & M. Bayes (Eds.), *Women and mental health* (pp. 51-69). New York: Basic Books.
- Friel, J., & Friel, Linda. (1988). *Adult children: The secrets of dysfunctional families*. Deerfield Beach, Florida: Health Communications.
- Gilligan, Carol. (1982). *In a different voice*. Cambridge, MA: Harvard University Press.
- Howell, Elizabeth, & Bayes, Marjorie (Eds.) (1981). *Women and mental health*. New York: Basic Books.
- Jeanette, Doris. (1985). Feminism, the future of? In L.B. Rosewater & L. E. Walker (Eds.) *Handbook of feminist therapy* (pp. 39-46) New York: Springer.
- Kaplan, Alexandra, Brooks, Barbara, McComb, Anne, Shapiro, Ester, Sodano, Andrea (1983). Women and anger in psychotherapy. In R. J. Siegel & J. H. Robbins (Eds.), *Women changing therapy* (pp. 29-40). New York: The Haworth Press.
- Lerner, Harriet. (1981). Early origins of envy and devaluation of women: Implications for sex-role stereotypes. In E. Howell & M. Bayes (Eds.), *Women and mental health* (pp. 26-40). New York: Basic.
- Longino, Helen E. (1987). Feminist transformations. In V. Miner & H. E. Longino (Eds.), *Competition: A feminist taboo?* Old Westbury, NY: Feminist Press.
- Matlin, Margaret. (1987). *The psychology of women*. New York: Holt, Rinehart & Winston.
- Miller, Alice. (1981). *The drama of the gifted child*. New York: Basic Books.
- Miller, Alice. (1983). *For your own good: Hidden cruelty in child-rearing and the roots of violence*. New York: Farrar, Straus & Giroux.
- Miller, Alice. (1984). *Thou shalt not be aware: Society's betrayal of the child*. New York: New American Library.

- Miller, Jean Baker. (1976). *Toward a new psychology of women*. Boston: Beacon Press.
- Miller, Jean B., & Mothner, I. (1981). Psychological consequences of sexual inequality. In E. Howell & M. Bayes (Eds.), *Women and mental health*. (pp. 41-50). New York: Basic Books.
- Rich, Adrienne. (1976). *Of women born: Motherhood as experience and institution*. New York: W. W. Norton.
- Robbins, Joan H. (1983). A legacy of weakness: Unresolved issues in the mother-daughter arrangement in a patriarchal culture. In R. J. Siegel & J. H. Robbins (Eds.), *Women changing therapy* (pp. 41-50). New York: The Haworth Press.
- Sturdivant, Susan. (1980). *Therapy with women: A feminist philosophy of treatment*. New York: Springer.
- Willis, Ellen. (1983). Feminism, moralism and pornography. In A. Snitow, C. Stansell, & S. Thompson (Eds.), *Powers of desire: The politics of sexuality*, (pp. 460-467). New York: Monthly Review Press.

for faculty/professionals with journal subscription recommendation authority for their institutional library . . .

If you have read a reprint or photocopy of this article, would you like to make sure that your library also subscribes to this journal? If you have the authority to recommend subscriptions to your library, we will send you a free sample copy for review with your librarian. Just fill out the form below — and make sure that you type or write out clearly both the name of the journal and your own name and address.



() Yes, please send me a complimentary sample copy of this journal:

(please write in complete journal title here — do not leave blank)

I will show this journal to our institutional or agency library for a possible subscription.

The name of my institutional/agency library is:

NAME: _____

INSTITUTION: _____

ADDRESS: _____

CITY: _____ STATE: _____ ZIP: _____

Return to: Sample Copy Department, The Haworth Press, Inc.,
10 Alice Street, Binghamton, NY 13904-1580