

BOOK REVIEWS

THE VOICE OF EXPERIENCE by R.D. Laing. Penguin 1983

This book contains twelve chapters: Experience and science; The objective look; The diagnostic look; The possibility of experience; Birth and before; The prenatal bond; Embryologems, psychologems, mythologems; Dual Unity; The tie and the cut-off; Entry; Egg, sphere and self; Recessions and regressions; Coda.

Rush out and buy it immediately.

John Rowan

NO HANDICAP TO DANCE by Gina Leveté. Souvenir Press Human Horizons Series 1982 pp 133 £6.95 Hardback £4.95 Paperback

Gina Leveté has written the heartwarming story of how she first became involved in working with handicapped people of all ages and types, helping them to explore the potential of their bodies and to express themselves in movement, however limited that might be. This takes up the first section of the book which is divided into three. The third section describes how she came to found SHAPE, the organisation which sends artists of all kinds into almost every place where there are handicapped or underprivileged people of one sort or another. By far the largest section of the book is the middle section which contains hundreds of suggested exercises and ways of working with people of varied handicaps. This is a superb step-by-step how-to-do-it handbook and anyone who is keen to try to work with the handicapped and has basic dance skills could use this section to great advantage.

However, as an arts administrator seeking to extend activities for the deaf in the performing arts, I think it is a pity that in this central section of eighty-five pages Gina Leveté devotes only a short paragraph, and a passing reference on p.78, to the special needs of the deaf. While it is true, as she remarks that many of the suggested exercises can be adapted for deaf people, it is surprising that as she is so full of helpful detail for communicating with other handicapped people she fails to mention some of the basic tenets of communicating with the deaf. These include speaking slowly and enunciating clearly,

not standing with your back to the light, or needlessly waving your hands around, and the need to repeat each set of instructions to each side of the room, and so on. Gina Leveté feels that it is necessary for the tutor to have an interpreter or knowledge of sign language, but it is often not needed if the teacher will take care to make the instructions plain and demonstrate the wanted movement clearly.

Otherwise this is an admirable book, of great value to all concerned with the handicapped. The book is completed by a list of arts organisations and suggested book list.

Yvonne Craig

DISABILITY, THEATRE AND EDUCATION by Richard Tomlinson. Souvenir Press, Human Horizons Series 1982. pp 180 £7.95 Hardback £4.95 Paperback

Richard Tomlinson has written a fascinating account of how Graeae (pronounced Grey-eye) a company of mixed disability actors came into being, the various problems they met, and, perhaps most importantly, discusses clearly why certain decisions were arrived at which have made the company emerge in its own special way. These include evolving their own scripts rather than adapting and performing "real" plays, (though Graeae have performed Pinter's "The Dumb Waiter" and their own version of the morality play "Everyman") and the ethics of putting on stage their own or other peoples' experience. Also included is the full script of "M3 Junction 4 (or Happiness Valley)", a play written by the group, full of wry humour yet with the bitterness and sometimes despair which disabled people feel coming through very strongly. Richard Tomlinson also relates some of the audiences' varied reactions to the company, many of whom had never before realised that disabled people could be funny, rude, outrageous and unpleasant. Most of all what comes across is the fact that disabled people have the same thoughts and emotions, desires and ambitions as everyone else and that they often feel bitter at the unregarding and uncomprehending way that society treats them.

This is in no way such a detailed handbook as Gina Leveté's (see above) but there is much useful information concerning the way the company run their workshops which would be of help to anyone wishing to undertake similar work.

Yvonne Craig

THE THEORY AND PRACTICE OF COUNSELLING PSYCHOLOGY by
Richard Nelson-Jones. Holt, Rinehart & Winston 1982. pp. 533 pb.£7.50

Many people don't realise that there is a lot more to counselling than there is to psychotherapy. Counselling includes a whole host of activities which psychotherapists don't get into.

Nelson-Jones (who is British and works at the University of Aston in Birmingham) starts off with a discussion of four approaches to counselling: the Humanistic, the Psychoanalytic, the Behaviourist and the Occupational. Already it is clear that a psychotherapist would not need or want to include the whole two-chapter discussion of occupational choice and development theory.

His second section is on Practice, and includes an interesting discussion of goals and stages in counselling ("in general, counsellors and their clients should focus on goals relating to experiencing, thinking and acting, in that order"), a good description of the fundamental counselling relationship ("Many clients, especially after the nurturing stages of counselling, need more active interventions by counsellors to help them to still higher levels of self-realizing. Such interventions have a more specific rather than a general focus,"); and a number of chapters on specific areas such as psychiatric considerations, thinking difficulties, marital and sexual problems, academic hangups amongst students, occupational concerns (two chapters) and so on. There is a poor chapter on groups and a quite good chapter on humanistic education.

Two appendices deal with the provision of counselling psychology services in Britain and the development of professional associations in Britain, America, Australia and Canada.

This is a thorough academic work, replete with references (over 500 books and papers in the bibliography) and a definition which reads as follows:

Counselling psychology is an applied area of psychology which has the objective of helping people to live more effective and fulfilled lives. Its clientele tend to be not very seriously disturbed people in non-medical settings. Its concerns are those of the whole person in all areas of human psychological functioning, such as feeling and thinking, personal, marital and sexual relations, and work and recreational activity. Its methods include counselling relationships and activities, psychological education and consultancy, and self-help. People using the methods of counselling psychology

include professional psychologists, paid and voluntary counsellors, and social workers. The settings for provision of counselling psychology services include education, medicine, industry and numerous community and voluntary agencies. Counselling psychology is distinguished from psychiatry, clinical psychology and educational psychology mainly by its emphasis on well-being and self-actualizing rather than on sickness, severe disturbance and maladjustment.

It can be seen that this is quite sympathetic to humanistic psychology, and a good deal of space is given to the humanistic approaches. It seems a pity that Nelson-Jones only includes under this heading Rogerian counselling, reality therapy, RET and TA. There are very brief mentions of psychodrama, gestalt and integrity groups in the chapter on group counselling only.

Funnily enough, he does the best justice to humanistic psychology under the heading of "Psychological Education", where many examples are given of work actually being done in Britain along humanistic lines.

But in the main body of the text, the author is terribly limited by his academic stance, which leads him to say only things which are respectable in the eyes of the very conservative British Psychological Society. There is no breath of a hint of a suggestion anywhere, for example, in all these pages that there might be a spiritual dimension to counselling. The words "transpersonal" or "psychosynthesis" do not occur in the index, and even the work of Jung is not referred to at all. In one place it almost seems perverse, where he gives a model of personal growth (p.480) which includes sections headed "Sensing", "Feeling", "Thinking" and - at last, I thought, he's going to mention "Intuiting", the fourth of Jung's functions, but no - "Doing" was the fourth goal mentioned! "Intuiting" is another word which is not in the index. This seems quite wilfully obtuse.

This book is interesting as a portent, because it represents what may well become the counselling orthodoxy of the future. The author has set up a "Counselling Psychology Section" in the BPS, and further moves may follow to make this book the model for the way counselling is taught in British universities and polytechnics. Nearly all of it is relentlessly aimed at adjustment on the mental-ego level, in spite of a certain amount of lip-service to self-actualization and some real appreciation of the work of Carl Rogers.

It is fascinating to see how, in his rather elaborate instructions for relaxation of the whole body, he starts off bravely with the right

hand, and ends up with the left foot - but misses out the back, the buttocks, the genitals and the whole pelvic area! To miss out some of the prime areas in which, as Reichians well know, tension can be held, seems extraordinary. But then, Reich is another word which does not appear in the index.

This is not a bad book. There is enough recognition of developmental goals and self-realization to make it usable by a genuinely humanistic counsellor. There is a certain sense of the social context which comes through occasionally, in such statements as - "At the institutional and societal levels, counselling goals may provide a basis for social and political change." (p.198). But there is no mention of co-counselling, which has said more than most about this aspect of the matter. Jackins and Heron are two more names not to be found in the index.

At the end of each chapter there are questions and exercises which indicate that this is intended to be used as a textbook on college courses. This is rather worrying. I just hope that we are not seeing here a new and very restrictive orthodoxy coming into being - an orthodoxy which denies a great deal of what humanistic psychology stands for, and leaves out even more.

James Crippledini

BLACKOUT LOOTING by Robert Curvin & Bruce Porter, 1979, John Wiley, 240 pp £9.35

Would we benefit from the selectively lower rate of law enforcement in our deprived areas which the Americans practise in theirs? Or would the poor living in them be as doubly victimized as were those who suffered in the 1977 looting catastrophe which occurred following the New York City power failure? Two journalists with an academic background inquire into the causes and effects of the widespread stealing, destruction and rioting which erupted as the result of a sudden civic suspension of services, and which raise questions of far-reaching importance. For in Britain now we are urgently reviewing the role of our police who are attacked for heavy law enforcement in ghettos and poor neighbourhoods, and for responding to emergencies of public disorder with premature and inappropriate defences, including an increasing use of arms.

Yet in this now notorious American episode, when thousands of people were on the rampage, the heavily armed American police fired not a single shot, had no prepared counter-attack or containment policy,

and were insufficient in number to control the growing wave of crime. The book, which has quotes from looters, merchants and police, has interesting off-the-cuff comments from the cops: "We're damned if we do, and we're damned if we don't" is the common self-appraisal of the ambivalence with which they regard the arrest of the poor blacks who formed 65% of the looters who were caught, only 4% of whom were white. The ambivalence not high-motivated necessarily, but "reflects what the community at large wants from its constabulary - people in these communities tolerate things that other places wouldn't tolerate - the community gets the kind of policing it deserves" . . . and so there is a laissez-faire approach which allows drugs trafficking, prostitution, larceny and looting, so that policing such areas is cool and minimal.

The authors add that their investigations "confirm the result of several studies which show how impossible is the task of controlling people who do not consent to be controlled, unless force is used in utterly massive proportions". It is interesting that the National Guard were not called in to quell the looters, although again it is hinted that pragmatic reasons of operational conflict between two commands may have been the main reason for this, as well as the difficulty of getting an immediate call-out by the N.G. Nor were the Fire Service called in to use their hosepipes on the looters - for they were busy fighting the spread of fires. The only strong and punitive response to the outbreak came in the subsequent treatment of the looters: it was clear that the police kept them in detention before arraignment far too long; far too many were remanded without bail in custody before trial; bail was fixed too highly; and sentences were harsher than usual.

This again raises important issues: when police preventative and interventionist policy is weak, does the judiciary and penal branch of law and order compensate for this by acting, or reacting, over-vigorously in response to the public and victim's cry for retribution? For black and poor merchants suffered as much as the white and rich ones: one black community leader bemoaned that "now people are programmed to take". Unfortunately, the book does not have the scholarly research background which can usefully recall situations in both American, Britain and other policed countries where the balance between forces of social control have had important lessons to teach us. Nor does it conceptualize the unpredictability and irrationality of the public's response to civic crises, which often elicit self-sacrificial rather than selfish behaviour. Also statistics of arrest are given without adequate discussion about possibilities of racial bias in the catching of the looters. However, in their brief and superficial closing chapter on "looting theory", they compare "relative deprivation or RD theory"

with "riff raff theory" and offer a combination view that the trouble was caused by the general serious economic decline with high prices and high unemployment, which attracted three main groups, the criminal, the inadequate, and the sheepish poor. They make the point that the **majority** of the most poor are highly moral people who blame crime on to the riff-raff and who want vengeance on them: law and penal reform depends on the support of the liberal bourgeois and occasionally rich members of society!

John Stewart

THE NETS by Sheelagh Kanelli. The women's press, London 1983

The story is set in Greece at the beginning of the seventies. As a basis for her story Sheelagh Kanelli uses a newspaper report of a beach disaster; this she combines successfully with an obvious understanding of the people involved. As the story unfolds, Sheelagh Kanelli employs the literary mechanism of playing one event off against another, and thus manages to unobtrusively fit in political and feminist comment. An energetic story is maintained throughout the book; a racy dialogue is established with the reader as one event, one time, one person, one place is juxtaposed against another. Sheelagh Kanelli uses symbolism to its fullest; she starts by portraying the Greek Heirachal system. The girls from the town are ironically poor themselves, whilst yet the town represents wealth to the simple clean-living fisherfolk. The teachers in this setting are authority, yet within the group of those four, a pecking system is determined. As throughout the whole of the society portrayed in this novel, one's sex determines one's status. Interestingly Sheelagh Kanelli allows the woman to predominate on three occasions - The doctor, the hitherto-scorned-hippy, who in the villagers' eyes finally becomes an angel of mercy; Amalia who goes against convention by speaking publically and to authority in her husband's stead; and the little girls who manage to join forces in persuading the fisherboy to sail further out to sea.

Interestingly the analogy of 'brides' crops up throughout the book - the importance of marriage in Greek society is never forgotten, in this portrayal of Greek life. The priest choosing to marry and be with his own peoples, the fisherboy working to support his own family, which includes saving for his sister's dowry and the little dead girls bedecked in white linens and flowers, symbolic of the brides they were never meant to be.

All in all the whole story is haunting, from the beginning a sense of impending doom is created, climaxing in the disaster itself; coinciding with the rising wind, finally portrayed in the old priest's vestments as he walks patiently along the shore path. Sheelagh Kanelli shows how the waves of shock spread across an ever-increasing radius, yet takes care to avoid placing blame - the teachers for being too tired to supervise all the children on the boat trips, the fisherboy for not removing the nets, the villagers for not knowing what to do.

The story culminates in showing petty bureaucracy at its worst; reaching a pointed climax at the policeman's belief in his success at having caught his criminal, the very shocked naive fisherboy.

Susi Wilton

THERAPEUTIC PSYCHOLOGY: Fundamentals of counselling and psychotherapy by Lawrence M. Brammer & Everett L. Shostrom (4th edition) Prentice-Hall 1982.

This is that rare book - a basic handbook for the humanistic psycho-therapist. It just shows how absurd this whole field is, that it is only now that I have heard of this book, and that quite by chance, happening upon it in a medical bookshop. It is not perfect, but it has a lot of good things in it, and it would be useful to any therapist or counsellor, and to any student in training.

There is a useful chapter on the basic differences between counselling and psychotherapy, and the way in which increasing professionalisation has been taking place in both fields. There follows a chapter on different approaches to therapy, with quite a calm and well-considered view of behavioural methods amongst others. Then comes a major chapter on the authors's own approach, which they call "actualizing therapy", which they consider to be a creative synthesis of several different approaches. There is a good discussion of goals, where they distinguish between process goals, client goals and actualizing goals. These latter include: independence; spontaneity; living here and now; trust; awareness; authenticity; responsible action; and effectiveness. Each of these is explained and justified.

Then they go on to the actual process of the work itself. Here they have a very useful set of criteria for taking on clients for deep psychotherapy, which would be helpful to anyone making these kinds of decisions.

There is a very full section on techniques, including some important warnings about cross-cultural counselling. There is in fact in this book a very good awareness of the problems involved in men counselling women, whites counselling blacks, and so forth.

A good discussion of reflection techniques makes the point that reflection can include the observed nonverbal behaviour, as well as the words used by the client. Thus: "You say that you are angry, but your eyes appear to say to me that you are hurting inside"; "You say that you hate me, but I seem to hear caring in your voice"; "You say that you love her, but every time you talk about her your fists clench". There is a good discussion of structures and limits, and a useful list of six basic process values which must be conveyed to clients somehow in the early stages.

Things like transference, countertransference and resistance are covered in a chapter entitled "Barriers to actualizing relationships". There is a good list of "Signs of countertransference feelings", to help the counsellor to be more aware of when this might be happening; and another list of guides to self-criticism, which again seems very pertinent. There is a useful distinction between internal resistance and external resistance - the latter is due to the real mistakes of the therapist, in making statements, suggestions and interpretations which the client is not ready for and cannot accept. There are some useful hints on how to deal with resistance when it does arise.

In the chapter on "Interpretation and body awareness strategies", there are some very good remarks:

We believe that reflections of feelings are really mild or conservative interpretations. Whenever counsellors reflect feeling, they must always **select** from the material which the client has presented. These feelings are emotionally toned ideas which the counsellor judges to be the most significant of all that have been expressed. Therefore, reflection of feeling is interpretive in the sense that the counsellor's judgement of significance is involved.

The author goes on to describe a continuum of interpretive methods, where the steps go: reflection; clarification; confrontation; and depth interpretation. A good deal is said about the clarification type of interpretation which is very well handled. There is also a nice list of unacceptable phrases in interpretation, which is short enough to be quoted here:

I think you should . . .
The only thing for you to do is . . .
If I were you I would . . .
I'm going to tell you what to do . . .
There's only one right way to do it . . .
I want you to do this . . .
There is a better way to do it . . .
You must try to do this . . .
If you don't do this you may be sorry . . .

There is a very nice discussion of some emotional dimensions and how to encourage them to emerge and be explored: anger, love, strength and weakness are covered very well here. And a brief discussion of fantasy images as a form of interpretation is first-rate.

There is a useful chapter on groups.

The third main section is called "Special areas of application", and it covers couples, families, children, adolescents, careers, education, rehabilitation, and a final chapter on "Counselling and human values" which I didn't find very useful.

This is a big (466 page) well-organized American textbook, with lots of diagrams, summaries, subheads and all the proper references to evidence where appropriate. It has virtually nothing about regression, and very little about the transpersonal. On the whole, it has to be recommended to the serious student who wants to do a good job.

John Rowan

THE REDISTRIBUTION OF WORK by James Robertson and Alison Pritchard (1981). Point Paper No.1 pp.40 £1.

This is a really excellent paper, with a lot of references to other literature on the subject of employment, unemployment and the present events. It comes out in favour of a whole set of small moves, all in the direction of increased decentralization and self-sufficiency. "If we want to do something about unemployment, we need to find something we can do about it ourselves".

It is well worth reading by anyone who is interested in any of the problems surrounding unemployment, and would probably be very sympathetic to readers of **Self and Society**.

Brian Rainbow