

I have done for a while - . . . Recommended!". We also got a note from Allen saying that he had enjoyed himself, and wanting to sign on for the next group "if you'll have me".

If any readers feel competent to create safe and supportive settings, then I heartily recommend they try out group dice therapy themselves - I have been to many hundreds of therapy groups, but there is none I have enjoyed so much, or learnt so much from. For once, I have all the extra qualities that the blurb promised: I am indeed a fraction "more spontaneous, more creative, more sexual, more prosperous and even half an inch funnier". Ken and I set out to prove that a therapy group does not have to be grim to be therapeutic. Humour, therapy, rebirthing, dice-risks and drama make for an explosive mix. I think we got the formula about right.

COMMENT on 'Self-actualization is not self-indulgence' from Rod Farmer: 'Misinterpretations and Misconceptions of Maslow's Theory' (*Self and Society* March/April 1984. Vol XII No.2)

I would like to comment on a small part of Rod Farmer's article on Maslow in the last edition of 'Self and Society'.

Farmer summarizes Maslow's theory and sets out to answer the criticisms commonly levelled against it. I am in full agreement with him, but suggest that he underestimates the criticism that self-actualization is self-indulgence and that he therefore too easily dismisses the charge. Denying it is not enough. He quotes Maslow's statement that: 'the self-actualizing person is loving and altruistic' as if it were a similar statement to 'the grass is green'. This ignores the very real conflict involved. Such a loving and altruistic state of being is difficult to achieve and difficult to maintain. It is even more difficult to communicate it to those whose perspective and framework of values make them resistant to understanding.

Such people are genuinely puzzled by the process whereby, as a self-actualizing person, I start out by going for what I want and end up loving and altruistic. And they (the critics) aren't the only ones with a problem. As the self-actualizer, I too have to struggle to keep focused on the humanistic beliefs which validate my process.

This is worth spelling out, not only for the sake of the critics, but also to counteract the impression that self-actualization happens overnight, in spite of Maslow's (and Farmer's) assertion to the contrary.

At a naive level the process begins when, as a 'beginner', I find it difficult to accept the idea of loving myself, or even to give myself permission to try. However, once I see how my self-doubt constantly preoccupies me: - guessing what other people think and want of me - then the paradox becomes clear: loving myself frees me to love others, because it frees my attention to notice and value them.

Similarly in relationships I may become swamped in guilt when claiming fulfilment of my own needs. Sometimes to the extent of not being able to identify those needs. It is not a question of 'getting my own way' or of saying what I feel like, but of not expecting other people to look after me; of taking responsibility for my needs and feelings; which frees others to do the same. It not only frees them from the burden of looking to my needs, but also gives them permission to assert their own. To attain that self-responsibility I have to shed the 'shoulds' and 'oughts' of a lifetime's habit and face the reproaches of my critics - of those who are comfortable when we look after each other's needs just inadequately enough to ensure that we stay dependent on one another. To break out of that pattern I have to forego the martyrish comfort of resenting my critics and come face to face, not only with my own power and my strengths, but also with my own weakness and failures. And there is precious little self-indulgence about that.

Jill Bell

ERRATUM

ECSTASY AND POLITICS

We are sorry that in the last issue of the journal Nigel Collingwood's paper - Ecstasy and Politics - was accidentally truncated and two significant paragraphs and a diagram were left out. With apologies to Nigel Collingwood as well as to the readers, here is the missing piece. We are also taking the opportunity of adding Nigel Collingwood's answer to John Rowan's comments in the last issue.

After Second Paragraph of Page 104. Vol XII No.2

It is only recently that the question has been asked whether pre-natal experience can be related to the political. Lake (1981) writes of the possibility of one's responses to economic recession being coloured