BOOK REVIEWS

THE NETWORKING BOOK: People Connecting with People by Jessica Lipnack and Jeffrey Stamps, 1986, Routledge & Kegan Paul, 192 pp. £5.95 pb.

What groups were to the Fifties, networks appear to be in the Eighties - forms of organization to which the cognoscenti wish to belong and about which they write books. As with groups, networks are structures which are being rediscovered as part of primitive humanity's heritage and necessary to contemporary social functioning. Like groups, they are said to be a Very Good Thing - although we must not forget that the Mafia is one of the most financially succesful networks of recent history, and that the Nazi Holocaust and most other kinds of organized crime, aggression, racism, sexism and human perversion have been facilitated by group and network activity. The solitary Amnesty prisoner of conscience, the dissident or recluse may play an even more valuable role in generating and witnessing to the deepest values that bind civilization, and which help "people connecting with people" in the most humane way.

For, though **The Networking Book** admits on one page that "while we have not studied them, we agree that the "international terrorists" are a good example of a network structure" and that "the Union of International Associations, using a network definition, includes the Mafia", there is really no discussion of these issues except to say that **values** (a conceptual component of network theory) are **bad** in these cases! Nor is there any related consideration of those networks of commerce, politics and higher education (for example) where correct breeding, financial position and social liaisons determine the way in which people connect with people, although this may not be so obvious to American authors unaware of the Oxbridge axis.

However, having discharged immediately this first gut-reaction to the heraldic platitudes about networking which its advocates enthusiastically project, it is a pleasant task to point to the positive virtues of the subject which their book describes well.

They introduce networking in a way which should endear themselves to AHP members: "While the 1970s have been characterized in the United States as the age of narcissism, a more careful reading of the times reveals quite a different picture. The 1970s, we can now see, were a time of hard work, experimentation, and bridge building. It was during the 1970s that networks

came into their own, offering a strong counterpoint to the centralized bureaucracies that now dominate people's lives". Without being accused of Brish jingoism, we can look back on the growth of our own self-help bodies, the work of AHP and the networking activities of peace and protest movements as being amongst the most important and exciting developments in the world. Most **Self and Society** readers are involved in good networks of one kind or another and our publication is itself supportive of those which serve its members' interests.

To model the openness of networking, the book offers many definitions, suggesting that none should be canonical. There first is that "a network is a web of free-standing participants cohering through shared values and interests" and that "networking is people connecting with people, linking ideas and resources". Other descriptions include images such as "a structure that knows no bounds . . . a nongeographic community . . . a support system . . . everybody you know". In some senses we define our own networks, and by them we may be known.

The book then proceeds to illustrate practical examples of networks, with separate chapters being devoted to the Boston Women's Health Book Collective, Caretakers of the Planet (those involved in ecological networks), those who "struggle for the basics" . . . like Red Indians and Blacks in the USA and peaceniks amongst the nations - although there is insufficient detail about the remarkable achievements of nuclear disarmament networking.

The interesting chapter on Inner Networking links the Personal Growth Movement with that of the various Spiritual Movements which have taken place around the world linking people in fellowships of consciousness and prayer which are inter-cultural and multi-religious.

The hard follow the soft data in a chapter on Networking with Computers which is full of information about shared protocols, multiuser configuration and independent node-parts. The computer could be the paradigm of networking, just, of course, as it could be the key to destroying all human networks. It all depends on who controls the computer or network. Here we are back again with problems of human nature!

The authors themselves quote James Gordon, "an energetic networker . . . who remarked that the biggest problem in networks is power", and then goes on to write that "the issue of leadership, cooperation conflicting with control, is not resolved in networks . . . " This factor contributes to the "network model" which they construct in this, the penultimate chapter of the book", and it is the last of the five elements needed for a good network **structure:** that it should be **polycephalous** or many-headed to avoid dictatorships. The first requirement is that it should be a **holon,** whole in itself, yet part of something else. The second requires a recognition of the use of **levels;** the third stresses **decentralization;** and the fourth is described

as **fly-eyed,** or many-perspectived. Added to these five elements are another five which guarantee the good **process** of networking which is equally essential. Four of these, **relationships, me and we, nodes and links,** and **values** and self-explanatory in AHP philosophical terms and you will guess correctly if you appreciate **fuzziness** as being the preferred opposite to rigid boundaries.

It is at this point that one wishes that lists of concepts had been supplemented by diagrams like those featured by Peter Padbury in **Toward an Alternative Network** an adaptation of which is featured below as a bonus for networking enthusiasts. *

Neither this book nor Theron Kramer's **National Networks: A Review of Literature and Other Resources** is noted with index, although, ironically they are by a publication concerned with introducing networking to the Canadian justice system, albeit by the anti-authoritarian Mennonites!

Lastly, it is of sad interest to note that it has been suggested that the Belgian rescue networking during the Zeebrugge disaster proved more effective than comparable British organization because it operated using decentralized and apparently polycephalous cell structures, whilst we used the more direct hierarchical system of command. However, on the other hand, it has been stated that the quality of expertise within the British networking teams was far higher. It is these issues of goodness, control, quality, and many others which we will have to watch as our networks increase, whether invisibly or as new organizational prototypes. Nevertheless the principles on which they have so far grown seem to offer us the safest yet most revitalising way of developing self and society in the 20th century.

Yvonne Craig

PARADIGMS IN TRANSITION: The methodology of social inquiry
by Ralph L. Rosnow. Oxford University Press 1981 pp.170 £13.00

This is a discussion of the crisis in social psychology. The blurb says: "Professor Rosnow discusses these problems in detail, and breaks new ground by formulating alternative paradigms to supplement the flawed, though still partially valid one of experimentalism. By suggesting these new ways of viewing human behaviour, Professor Rosnow hopes to revitalize social psychology and set the stage for new advances in the understanding of human social behaviour". This would be brave and hopeful, if the author could achieve it.

Unfortunately he doesn't. The main body of the book is a detailed and well-carried-out rundown on three problems which hit social psychology in the 1970s: the artefact crisis (all about experimenter

effects and the like); the ethics crisis (deception and so forth); and the relevance crisis (the limitations of experiments largely carried out on student populations, and so on). Then there is a chapter called "The limits of a paradigm" which draws the threads together and spells out the problems quite succinctly.

We then come to the last two chapters, where we are to get the promised "alternative paradigms" which are to "revitalize social psychology". And the first thing we notice is that there is no mention of humanistic psychology, no mention of phenomenology, no mention of action research, no mention of ethogenic research, no mention of participatory research, no mention of any of the promising developments which are to be found in **Human inquiry.** But even the methods which are mentioned are rushed over at great speed - a couple of lines on ethnomethodology, a brief mention of Habermas, a whole page on Dean Keith Simonton. Qualitative research gets a one-line mention, Riegel pops up his head here and there, Lana gets five lines. Pitiful, really.

So the book doesn't live up to its title. A more fitting title would have been "The old paradigm and some of its critics". I repeat, **some** of its critics, because some of the most interesting critics are not here at all. In other words, not only do we not get most of the better alternatives, but also we do not get some of the most interesting critics. There is nothing on the political criticisms of Nick Heather, Phil Brown, Claude Steiner, Ronald Laing and others; nothing on the feminist criticisms of Shulamit Reinharz, Dale Spender, Liz Stanley, Sue Wise, Ruth Wallsgrove, Jo Freeman and others; and I suppose the most surprising omission is the work of the phenomenological school, which is quite active in the USA, at Duquesne and elsewhere.

John Rowan

References selected

Peter Reason & John Rowan (eds) (1981) **Human inquiry** Chichester: John Wiley & Sons.
Nick Heather (1976) **Radical perspectives in psychology** London: Methuen.
Shulamit Reinharz (1979) **On becoming a social scientist** San Fr'sco: Jossey-Bass.

Selves in Relation: an Introduction to Psychotherapy and Groups. London: Methuen & Co., 1984.

I found this book to be an informative and very readable account of psychotherapy which, although intended as an introductory text, will certainly give even seasoned psychotherapists food for thought. In his

introduction the author, a distinguished British psychologist, states that the book is more about relational issues in psychotherapy than about psychotherapy per se, and writes that psychotherapeutic interchanges take place in "a space in which things both are and are not what they seem, in which one is and is not oneself, and the other both is and is not who we imagine".

All in all I found the author remarkably even handed in his discussion of a variety of approaches and theories. The discussion of psychoanalytic therapy is particularly commendable, being both accurate (quite rare in general texts of this sort) and clearly written. There are also very useful chapters on outcome studies of individual and group psychotherapy.

The notable omission, in my opinion, is the absence of any reference to the work of Robert Langs and his colleagues who have studied 'relational issues in therapy' in a highly original and systematic way.

David Smith

THE FATHER: Contemporary Jungian Perspectives. Edited and with an introduction by Andrew Samuels. London Free Association Books £22.50 hb. £8.95 pb.

This is a collection of papers by practising Jungian Analysts (with the exception of one Freudian) addressing the theme of 'the father'. Andrew Samuels provides an introduction to the book as a whole, as well as commenting on each individual paper. A great deal of hard work has obviously gone into the preparation of this volume, which seems to be directed towards placing Jungian work in the larger arena of depth psychology, and is particularly valuable for creating a bridge to the already extensive literature from the psychoanalytic (Freudian) world. It makes us think, and in no way is this a bed-time book, though it is the bed-time story of all time.

I am not intending a review of each paper, but will try to give an overall impression. Jungian work is very diverse in its orientation, so much so that it becomes difficult to know wherein lies the common thread. On the one hand, there are those with a strong developmental approach, that is, seeing life as an interaction of the actual infant, mother and father; on the other hand, there are others who take these personal relationships to be informed by a more universal relationship between a transcendant or achetypal Child, Mother and Father, which belongs to the Family of Man. These two approaches are not inherently opposed but may be best understood as a spectrum of thought which the contributors to this book enter at different points. The papers of Jung, Beebe, Allenby and Deickmann are exciting for their facility to move between the personal and the archetypal perspectives.

In 'The Image of the Parents in Bed', written by Andrew Samuel, he quotes the psychoanalyst Money-Kyrle: 'All you can do is to allow your internal parents to come together, and they will beget and conceive the child'. Samuels puts this together with Money-Kyrle's related idea that: 'remember that in the inner world, parthenogenetic creativity is a megalomanic delusion'. I think these ideas are important, and arguably what analytic psychotherapy is about - this coming together of the parents and the consequent release of an individual into his own creative power. Because the person can now become increasingly free of the old compelling attachments to mother and father, they can experience life less literally and more openly, with imagination and commitment.

But what does this 'coming together of the parents' mean? It seems to be a process whereby the initial oneness with mother must end, and her separateness gradually acknowledged, as well as meeting father also as a separate person. An exclusive attachment to either of them must be given up in order that they can be given back to each other, so allowing the parents to become an inner 'image' which unifies them.

On the contrary, 'parthenogenetic creativity' is a delusion. By this phrase I would understand the mistaken idea that creativity is self-begotten, in other words, that the individual imagines that he creates wholly from himself, and because there has been no separation there can be no real sense of otherness or respect for origins. Without this sense of otherness, (which, for Jungians, is seen as belonging to the archetypal dimension), it is difficult to find a genuine relation to another person's unique substance, and so the capacity to engage with life is impaired. By contrast, the symbolic restoration of mother and father as a loving couple, in bed or wherever, gives birth to compassion.

To my mind, this book helps to establish 'the father' in the body of psychological theory as a vital inner and outer presence. The papers enable us to look at fathers in many different patterns of relationship (over-strong, weak, absent, and so forth), and discusses the psychological consequences for the child. I found 'The half-alive ones' by Eva Seligman to be a particularly good clinical paper, and I also enjoyed Bani Shorter's 'The concealed body language of Anorexia' for the way she places the imagination at the heart of the problem, such that the freeing of the imagination is the way to the cure.

I recommend this book to any thoughtful person, as it provides a good cross-section from the world of analytical psychology and might also suggest that this format be considered for other subjects.

John Daniel

Living with the Sphinx: Papers from the Women's Therapy Centre. Edited by Sheila Ernst and Marie Maguire. The Women's Press, 1987, £5.95

Feminist approaches to psychotherapy and counselling constitute a radical and stimulating critique of the art. In this collection of papers from eight women involved with the Women's Therapy Centre in London, diverse problems are addressed. These range from the political implications of therapy, to the mechanics of the therapeutic relationship and the developmental structure of gender identity. In both theory and practice, feminist therapists are challenging the way we construe the human psyche, and our concepts of growth and change.

Having a common interest in working psychotherapeutically with women on a collective basis does not, of course, proclude differences and disagreements, and the editors have brought together a series of papers that well illustrate both the conflicts and the unifying themes. For me the outstanding chapter comes from Sheila Ernst, in her analysis of women's identity and conflicts over psychological separation. She gives a detailed and balanced account not only of the theoretical issues involved in understanding women's problems with separation and individuation within the circularity of the mother-daughter relationship, but also a clear model of how this analysis can work in practice through the therapeutic relationship. Giving short case-history details, she shows how a therapist sensitive to women's differently expressed fears and conflicts over intimacy and dependency, highlighted within the transference between client and therapist, can be supported and explored allowing for eventual therapeutic change. She draws on the earlier work of Luise Eichenbaum and Susie Orbach (who also contribute a paper outlining their theoretical framework) and develops this with a fuller reading of Winnicottian insights into infantile needs and mother-baby transactions.

Yet this focus on the pre-Oedipal stages of infant development, particularly as it is experienced by girl children in a culture where women who are themselves emotionally deprived do the mothering, is criticised later by Vivian Bar. In her chapter she concentrates on the missing elements in such therapeutic work which focuses on the actual therapeutic relationship and plays down the role of fantasy and unconscious processes. She compares three strands in feminist therapy. Firstly the work of Dinnerstein, with its roots in Kleinian concepts of inevitable infantile loss and dissatisfaction; secondly Eichenbaum and Orbach in their feminist re-reading of object relations theory and finally Juliet Mitchell's interpretation of the construction of femininity in the context of Freud and Lacan. Here Bar argues for a deeper analysis of gender identity formation, as produced by Mitchell. In ignoring the impact of culture and the law of the Father, she states, we exclude an understanding of how children, both girls and boys, make sense of themselves and the way that this dominates the adult personality. Vivian Bar is surely right in pointing to the inadequacies of an approach which emphasises the role of the mother and

ignores the influence of fathers for children. But in focusing her critique from a Lacanian position she risks ignoring the reality of patriarchal power rather than the mere fantasy of male authority and seduction.

Recurring themes in therapy with women are covered in other chapters. Mira Dana describes her work in post-abortion groups, and discusses the conflicts involved for women after termination of pregnancy which have often been ignored both by the necessity of campaigning for freer access to abortion and the economic constraints of abortion services which deny the traumatic nature of the event. She emphasises the need for women to work through the emotions involved, particularly if they have been firmly repressed at the time of the pregnancy. Margaret Green, in her description of counselling groups in 'unlearning' racism, describes the importance of recognising the roots of projection and identification with the agressor latent in all oppressed groups, particularly those arising from childhood oppression. This is a theme, often ignored, but highly relevant for women whose position at the bottom end of most pecking orders is reversed in their relationships with their children where their adult power can be wielded with all the force of their unexpressed split-off rage.

A final question, but one which seems to run through this book, concerns the nature of envy in women's relationships with each other. Marie Maguire analyses this, particularly as it emerges in the therapy relationship between women and their women therapists. It is an important theme for the women who have consolidated the development of the Women's Therapy Centre since the departure of the founder-members, Susie Orbach and Luise Eichenbaum. In discussing some of the psychodynamic issue of working collectively, Carole Sturdy produces an account which is painfully familiar. As with all of these papers, the challenging nature of the honesty and relevance to our lives will make this an important book to be debated and incorporated.

Kate Osborne

The Human Face of Psychology: Humanistic psychology in its historical, social and cultural contexts. By Helen Graham. Open University 1986. pp. 153 £7.50

Reading this book was rather an extraordinary experience. I expected it to be about humanistic psychology, but actually it is a multi-focus book, partly about religion, partly about philosophy, partly about the growth movement, partly about psychotherapy, partly about research methodology. Hardly any of it as about humanistic psychology as a wide-ranging discipline, covering many fields, but particularly strong in the field of organizational psychology.

The first mention of Maslow is on page 24; the first mention of Rogers is on page 31, and the first mention of the basic ideas of humanistic psychology comes on page 40. The book starts off with a chapter on The Ancient Wisdom, takes us on to a very confused discussion of the difference between East and West in the field of psychology, whips us up into a chapter on radical psychology in the 1970s, and follows it with another in the counter culture of the 1960s and 70s. There is quite a lot on Castaneda, and many mentions of Rajneesh. Only then do we come to humanistic psychology.

In a lot of ways this is just a wrong-headed book. There is a lot of mention of the Esalen Institute, and it is made into quite a central theme. We are told that it was the prototype of the growth centre, and this is quite true, but then we are also told:

> *Indeed, Esalen spawned what was to become the most pervasive and influential of all the cults to emerge during the 1950s and subsequently - the cult of psychotherapy - which invaded mainstream culture and had a profound impact upon American culture and upon its psychology.*

This seems like a weird overstatement, and quite a wrong way to introduce humanistic psychology. It totally ignores the much more academic and philosophical work which went into the formation of the Journal of Humanistic Psychology quite some time before the Esalen Institute came onto the scene, and such things as the Old Saybrook conference which laid down the main lines of the humanistic position.

So this seems to me quite an unfortunate way to introduce the subject. It makes humanistic psychology look very dated, and really reduces it to a fad or fashion. Even when we do come to some solid stuff on humanistic psychology, discussing the work of Kurt Lewin, Abraham Maslow, Carl Rogers, Fritz Perls, Will Schutz and others, it is in a chapter with the title - The Cult of Psychotherapy! To most people, including me, the word "cult" is a put-down and very dismissive, and the contradiction between the chapter title and the actual content is quite painful.

All the way through the book there is this curious conflict between a desire to describe humanistic psychology as it is, and a desire to belittle it. The next chapter, entitled The Philosophy of Being Human, contains a very good discussion of existentialism, and the way in which it has had a strong influence on humanistic psychology, but it finishes off by quoting Holland with apparent approval, who says that existentialism got ruined when it came to America, because the Americans didn't really understand it. But this is to say that it didn't really have an influence on humanistic psychology after all - it is to throw away with the one hand what we have just been given with the other.

The next chapter - Technology or Tao? - does the same thing in a different way. It starts off by saying that real psychotherapy is not a matter of

techniques - "it is not what the therapist does that is important, but what he is". There is a lot of emphasis on therapy as an existential encounter, and the author says: "Effective therapists therefore elicit and reinforce authentic behaviour in others by manifesting it themselves". She goes on to put it even more forcefully:

> *Jourard is in little doubt that investment in powerful techniques serves to enhance the therapist's professional role and so provide a more impenetrable defence of the therapist's immaturity and inauthenticity. It can also be argued that if such an armoury is used as a means of penetrating the client's defences, it is perhaps more likely to provoke more vigorous defence, and at best prove unproductive. At worst it constitutes an act of alienation and hostility, for as Frankl reminds us, to approach a person in terms of technique is to reify, and thus dehumanize them. In either event, the use of technique tends to distance the therapist and client, and reduces the likelihood of a genuine encounter taking place.*

Well, that seems clear enough - a wholesale dismissal of all technique in psychotherapy - the sort of position which Martin Buber took up completely consistently, which is why he never became a psychotherapist. But then, immediately following in the same chapter, we have quite accurate and insightful and appreciative discussions of Reichian techniques, bioenergetics, biodynamic therapy, structural integration, Alexander technique, psychodrama, gestalt therapy, transactional analysis, primal therapy, est, co-counselling, the enlightenment intensive and psychosynthesis! There is then a rather confused discussion of whether these techniques work or not, which one would have thought was rather beside the point. The basic contradiction is never resolved or even tackled - if techniques are so totally wrong in terms of the basic theory of humanistic psychology, how come we have to talk about them at all?

The answer, of course, lies in the basic paradox of psychotherapy, which in this respect is similar to the basic paradox of meditation - if there is nothing to be done, how come we have to try so hard to do it? If we ask the question - Do the techniques work? - it would seem only fair to ask the parallel question - Does no-technique work? But it isn't really a question of whether these things work or not -it is a question of how we treat human beings. And it seems that it is all right to use techniques with people if the people find that they fit with their needs. If someone is digging a hole with a cricket bat, it does not reduce them as human beings to offer them a spade.

And if I may indulge in a little personal argument, if it is OK for Don Juan to use tricks and jokes to get Castaneda to see the point, and if it is OK for Rajneesh to surround himself with therapists and group leaders and new techniques of meditation, how come it is suddenly not OK for Fritz Perls to bring on an empty chair?

The rest of the book is mainly about the philosophy of science and about research methodology. Three pages out of thirty are devoted to the humanistic approach to these matters.

There is a bibliography and an index. This is a well-produced and scholarly book, which has some useful information in it. But if anyone goes to it to find out about humanistic psychology in its historical, social and cultural context, they are going to be disappointed. It is really more about how to misunderstand and misleadingly contextualise and belittle humanistic psychology.

John Rowan

MELTING ARMOUR: **Some Notes on Self-Help Reichian Therapy,** 1984
LOVING CONTACT 1984
GOLDEN ROSE: **Some Notes on Spiritual Healing,** 1985

All by Bill Payne West. Available £1 each from 40 Harold Grove, Leeds 6.

These three booklets make me feel I know Bill, that I would trust myself to him in therapy, and that I would learn a lot of wisdom from him - all despite the fact that I have never previously felt a strong consonance with Reichian work.

For one of the chief delights of Bill's booklets is their open and clear sharing of how he has progressed in his thinking and feeling as a therapist (and although there are no major biographical details, the **way** in which he writes reveals his growth as a person) so that readers can make their own choices along the way about their own style and pace of working with themselves. His Reichian philosophy is so well argued that I no longer looked dismissively at the diagram of an orgone accumulator which we are shown how to construct on a DIY basis; I may even try to wiggle my eyes and try a little cloud control! Similarly Bill's revisionism with regard to feminism and homosexuality will make latter-day Reichianism acceptable to those who found it chauvinistic and prejudiced from reading early accounts of the theory, and its pioneer.

People in the Peace Movement may also enjoy the way in which Bill's pacifist position is related to Reich's political views about facism as the expression of socialised armour, and developed into a Greenpeace consciousness. From the AHP point of view, the concern to integrate individual therapy with social concern for the widest inter-relationships should be welcome. That Bill goes on, in the third booklet, to describe how psychic experiences have led him to meld his Reichian work with spiritual healing, and finding both mutually illuminating, is another plus point in enlarged horizons and experiences. I look forward to seeing where he leads us to next!

Joan Conway

What is psychotherapy? by Derek Gale. Gale Centre 1987. pp.26 £2

There are eleven chapters in this booklet, which means an average of 2.36 pages per chapter. Some of the chapters have quite ambitious titles, such as *What is psychotherapy* or *Types of psychotherapy* or *Training to be a psychotherapist.* This results in the content being sometimes a little brash and brusque, and when the author says - "Psychotherapy deals primarily with the emotions: talking about them, expressing them and understanding them".

The best bits are probably the check lists, which can be used in lectures and presentations to bring out people's prejudices and misunderstandings about psychotherapy. The author gives a set of "correct answers", but these do not have to be used; the discussions arising would be the main point of the exercise.

Also good are some dialogues, which bring out in a funny/awful way some of approaches to mental distress which do not work, but which people keep on trying. Most of this material is very critical of doctors, and I think a doctor would find some of it hard to take, but it would be good for doctors and psychiatrists to read this booklet, perhaps more than anybody else.

When it comes to defining and describing psychotherapy, there is a curious reliance on one version of psychotherapy, which emphasises the importance of the unconscious, and the necessity of going into the unconscious. This seems to say that Carl Rogers was not a psychotherapist, nor Fritz Perls, nor Jacob Moreno, nor Viktor Frankl, and so on and so forth. In other words, it denies the whole existentialist stream in psychotherapy, and this is a bit off, for me.

And when the author comes to discuss humanistic psychology, there is the curious statement that - "Most of the techniques used are developments of those first used by J.L. Moreno in Psychodrama and by W. Reich in Reichean (sic) therapy". This again seems to deny the existence of Carl Rogers, co-counselling and psychosynthesis, among others. The bias against humanistic psychotherapy also comes out in the list of training addresses, which manages to leave out the two main institutes which deal with humanistic training.

So all in all, although there is a lot to like about the booklet, it does not really do justice to the humanistic approach, and I think this is a pity.

James Crippledini