

BOOK REVIEWS

Anne Wilson Schaef, *When Society Becomes an Addict*. Harper & Row, San Francisco.

Ms Schaef has successfully compared the mass delusions of Western Society with the effects of chemical or ingestive addictions such as alcoholism.

Although she tends to equate lighthearted 'social' dishonesties with the more serious deceptions that we practice on each other and on ourselves, her message is clear - our society is addicted to its delusions and its 'get rich quick' conventions, and western individuals can only live life to the full by taking a different path in much the same way as alcoholics escape from alcoholism.

At times her arguments are obscure, but they are clarified by some excellent personal examples of the type of behaviour which she sees as harmful to us.

One finishes the book with the feeling that there must be more to come on the subject - is there to be a sequel ?

Tim Roach

MOTIVATION AND PERSONALITY by Abraham H. Maslow. (Third Edition) (Revised by Robert Frager, James Fadiman, Cynthia McReynolds and Ruth Cox). Harper & Row, 1987. pp.293, £15.00

Maslow was of course the father of Humanistic Psychology. If it were not for him, there would be no **Self and Society**.

And **Motivation and personality** first published in 1954, is his masterpiece. Everything else he wrote, it could even perhaps be said, was nothing more than spelling out more and more of the implications of this book. In 1970, just before his death, he brought out a second edition, tidying up some misconceptions and updating some of the references. Now the four loyal followers have updated it some more: they have reordered the chapters, added new headings and subheadings in one chapter and deleted a few

sections of dated material. One chapter, on creativity, has been added from a lecture Maslow gave at about the same time as the original appearance of the book.

The revisers have also added a brief biography of Maslow, an afterword on the extensive effects of Maslow's vision in contemporary lives, a complete bibliography of Maslow's writings and some more bits and pieces. This is now a proper scholarly edition of the book, and should be used in all the courses and workshops where Maslow's work is discussed.

To read it again is to be lifted afresh by the quality of Maslow's inspiration. Who else, in 1954, was talking about a holistic approach to psychology?

This is a book which should be on the shelf of everyone interested in humanistic psychology.

John Rowan

THE HORNED GOD Feminism and Men as Wounding and Healing.
John Rowan. Routledge and Kegan Paul. 155pp. 1987

The 'Horned God', a figure which has its roots in mythology and witchcraft, personifies that which is both fundamental and essential, that which is both personal and universal in man.

The Horned God embodies the power of feeling. His animal horns represents the truth of undisguised emotion, which seeks to please no masters. He is untamed.

But these untamed feelings, Rowan explains, are very different from enacted violence. This God is a life force, which remains within the orbit of the Goddess. Its power is always directed toward the service of life.

The Horned God is a rare book. The author goes out on a limb, sharing his personal and vulnerable journey of healing and growth. His goal is to further the understanding of male consciousness and spirituality, thereby creating a climate where a new sharing of power between male and female might occur.

Reading The Horned God is itself a spiritual experience. One walks with the author through his anguished, painful, yet hopeful search for liberating images that speak about the journey all need to make. Men have to make this journey to free themselves of the sin of unyielding power and patriarchy, the myths and falsehoods of male dominance culture and conditioning, and the deep problems associated with the traditional male sex role.

The Horned God is a book written by a man for other men. Rowan recognizes that women have much better books than his to read, written by women for women.

I have read many of them over the shoulders of women, as it were. In the same way, I suppose women can read this book if they want to, over the shoulder of a man.

But he recognises that The Horned God is not intended to enlighten or entertain women; its purpose is to help in starting to fill the enormous gaps in the education of men.

Citing truths from feminist works, Rowan pries open wounds that exist for men, challenging us to experience the wounding. The reader is then invited to move through various 'channels of healing'. Rowan's own personal reactions to the changing of a patriarchal consciousness within himself are compelling. He comes to the realization that the wounds of men run deep - that they are 'about deep archetypes where the pain is on a cosmic scale.'

For men, Rowan writes, facing the truth of feminism is an experience of wounding. It can make us despair about being men at all. But Unless we accept that wound and admit the need for healing, nothing much can change in relationship to self and others.

Healing must occur at a conscious, social-political level, transforming laws and one's daily behaviour. It must also take place on the unconscious level, through therapy or self-help, where feelings about mothers, fathers, and men's internal female nature are explored. It must also occur as a spiritual transpersonal level, within the realm of the Goddess and of the Horned God. 'Only then', says Rowan, 'can men start to have any real dialogue with women, and only then can the world begin to change for both men and women.'

(The new male hero) will not be clad in armour, and he will flow around adversaries rather than stand and fight, but he must not be confused with the spuriously gentle man of our time, whose softness protects a core of anger Over and over again we seem to be getting the message that the man who is really going to be able to change his own patriarchal consciousness is the man who is able to go down into the depths.

If read with an open mind, The Horned God can educate and inspire men to change. The book is well written and well worth a careful reading by men who are concerned about their lifelong struggle to deepen consciousness as well as respond to the women in their lives. fathers, and men's internal female nature are explored. It must

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If read with an open mind, The Horned God can educate and inspire men to change. The book is well written and well worth a careful reading by men who are concerned about their lifelong struggle to deepen consciousness as well as respond to the women in their lives. The Horned God makes me glad to be a man struggling!

John Lussier

Healing Pluto Problems by Donna Cunningham. Samuel Weiser, Publisher. 1986. £10.95

This book is mainly aimed at practising astrologers who are also combining some type of therapy/counselling or healing in their work. The astrological jargon would probably confuse anyone not familiar with astrology. The book deals with 'Pluto problems', which means problems represented by the planet Pluto - guilt, resentment, dealing with power, etc. These are problems which Scorpio types or people with a heavily aspected Pluto are likely to confront and have to deal with. The techniques used to work on these issues include guided imagery, meditations, visualisations and the use of flower remedies. Being also a medium, the author on occasion uses this as an aid to heal others.

I found it particularly helpful in that after having discussed a problem, she does give advice and direction as to how to resolve the difficulty. There are many astrology books on the market which discuss the type of problem certain types are likely to encounter, but very few give any practical advice on how to resolve the problem.

The author seems to be much in favour of the use of therapy and much against traditional Freudian analysis. She also makes constant digs at popularised and oversimplified versions of psychology.

I found an interesting mention about sexuality in relation to therapists in the sub-chapter entitled 'Kundalini rising: Sex and the single astrologer'.

Traditional psychotherapy contains a prohibition against having sexual relations with clients, and this taboo seems to be a wise one. I have met too many women who were seduced by their therapists, and without exception the experience was devastating. It is an abuse of the therapist's considerable power over the client, and since the therapist comes to represent a parent figure on some level, it is a betrayal of trust very much like incest. Yes, the client frequently has sexual feelings and fantasies toward the therapist, but it appears to be quite destructive to live out these fantasies. In fact, recently in the state of Washington a self-help group was formed for women who have been molested by their therapists.

In the beginning of the book, the author points out how Pluto functions in your own chart and then goes on to show the kind of problems likely to be encountered if you find that you do have a strong Pluto. Issues covered include incest, child abuse (illustrated with birth charts and their case histories), death and the power of grief.

There is particular emphasis on working through grief, the need for mourning and how in our modern, western society we tend to get it all over and done with as quickly as possible. Grief is often concealed and unexpressed, and the author suggests that this can be the cause of such serious illnesses as cancer.

Due to the author's experience over many years as a social worker and as a professional astrologer, her knowledge of the subject is deep and compassionate. Sympathy and understanding shine through. Written in a clear, unelaborate manner, this is a very practical, helpful book; one which is full of deep insights and will, I am sure, be of great value to all those working in the astrological field.

Peri Madirolas-Rowan

The Inward Arc: Healing and wholeness in psychotherapy and spirituality by Frances Vaughan. New Science Library, 1980. pp:238

This excellent book has ten chapters: Healing the whole person; Evolution of self-concepts; The transpersonal self; Healing awareness; In pursuit of happiness; Mapping the spiritual path; Guidance on the path; Creativity and dreaming; Healing relationships; and Transpersonal vision.

This is a very sophisticated book, using the recent work of Ken Wilber and others, and would be useful to anyone who might be interested in these

matters. There are many good quotes scattered through it, as for example this one from Ken Wilber:

A person is neither a thing nor a process, but an opening or a clearing through which the Absolute can manifest.

How challenging this is for anyone who is still trying to make sense of people through ordinary psychology! But this is also a very down-to-earth book, giving chapter and verse for many of the assertions made, and always relating the ideas to practice.

The chapter on healing awareness deals with physical, emotional, mental, existential and spiritual healing, and the chapter on healing relationships has some very good material on psychotherapy, and the similarities and differences between therapy and healing.

There is also a good chapter on pleasure and happiness, where Vaughan distinguished between sensual, emotional, mental, existential and spiritual pleasure. She says:

As long as men and women believe that someone or something outside them will make them happy, they usually fail to make the changes that can contribute to more pleasure and happiness in everyday life. The changes that actually do increase enjoyment and satisfaction are changes in perception, attitude and consciousness. Taking responsibility for subjective states of mind can be the beginning of change in a desired direction.

And in her discussion of these desired directions, Vaughan deals with Christian metaphors, the Chakra symbolism and the ten ox-herding pictures. In her discussion of leaders and followers, she points out that there are many different leaders and many different kinds of followers: the sycophant, the devotee, the student, the seeker and the disciple.

Many of the chapters have experiential exercises, and in general this is a very usable book, both for individual work and in the classroom.

John Rowan

The Heart of Philosophy by Jacob Needleman, Routledge & Kegan Paul, 1983, 237 pp. £8.95

"We are trying to follow great ideas downstream . . . to open passages that have been blocked in our contemporary world so that this ancient current can flow once again". Jacob Needleman, San Francisco State university Professor of Philosophy, has the humanistic perspective which values

experiential learning more than that of academic parrot-talk; he wants to integrate intellect and heart, and the title of his book reflects this. He wishes to teach philosophy so that Socrates, Plato, Pythagoras, Descartes, Kant, Hume and Wittgenstein come alive in the classroom, to become part of the stream of consciousness to which the present world of ideas is directly related. He is concerned not so much to help people study philosophy as to become philosophers themselves, drinking from the well of knowledge, searching for the springs of life.

For he argues that ideas themselves never transform life: men and women remain jealous, violent, mendacious and lazy whatever the prevailing culture - Muslim or Marxist, Ottoman or Orthodox. He differentiates between ideas, the concepts which act as stimulants to intellectual conversation and social change in a superficially structural sense, and systems of spiritual values which fuel energies that reach the core of our inner being, which he calls the soul. Pythagoras called the psyche the soul also, introducing the word philosophy as meaning the love of wisdom. The heart of Needleman's own message is that love, or eros, as he names it, is the activator, the catalyst and the harmonious principle behind the energy which we must use to understand the world and ourselves. It will lead us to question and search out the meaning of life with a longing to find what is true, beautiful and good, and with the courage to discard past distortions as present findings show us the way more clearly.

Thus his book takes us through the philosophical contributions of the main great Western thinkers listed above, his comments on them often being linked with the teachings of the Buddha, the Christ, the Sufis, but relating them all to our own psychological and spiritual experiences, rather than to the traditional academic historical development. To aid him in this, he sets the kernel of the book in a tough campus setting amidst critical students, and eventually their parents, in what turns out to be a peer situation of mutual inquiry and discussion of how their attitudes to the Bomb and their sex lives are bound up with Pythagorean mathematical ideas about the structure of the universe and with Plato's concept of guardianship. He further develops the peer situation by inviting colleagues to read and criticize his MSS, using their conclusions as an extended summary of the book. This seems to be an excellent example of the humanistic psychology approach, although to **Self and Society** readers who have been practising the method for years, Needleman's joyful discovery of it may appear to have occurred surprisingly late in his distinguished life.

For he has had a long and deep association with humanistic psychotherapy, having edited an excellent symposium **On the way to Self-Knowledge** in 1976 (Knopf, US) with Robin Skynner, James Hillman, Viktor Frankl, de Salzmann and Tulku amongst his fellow contributors. He has also written even more perceptively about the life of the soul in **Lost Christianity** (Doubleday 1980). Perhaps his present book was primarily written to provide a text for his particular way of conducting philosophy classes, and

in this it may be very useful. However, despite the fact that it conveys with admirable brevity the related essences of the philosophical ideas in the Western tradition, it merely whets the appetite of those who wish to understand the full teachings of each great thinker: it does not substantially present or examine them. For Needleman gives us his **own** interpretations in a very idiosyncratic if interesting way, and this is surfaced by one of his colleagues in the concluding chapter. Nevertheless, Needleman's view are illuminating and I was grateful to put away my distaste of Plato's censorious role for The Guardians of his **Republic** by reconsidering them as symbols of the sensitivity within the human persona which prevents the vulgar and gross from over-riding that which we try to clarify, refine or improve within ourselves, to fulfil our sexuality and humanity. **The Heart of Philosophy** is an excellent book to give to anyone, especially a young student, who is about to consider the subject seriously and in detail. For we need humanistic philosophy just as much as humanistic psychology.

Joan Conway

How to become the parent you never had by Geoff Graham. Real Options Press 1986. pp.161. £6.95

This is a book about psychotherapy written by a hypnotherapist who also uses primal techniques, and NLP techniques, and gestalt techniques, and various other techniques. It tells you what to think and how to feel, and how to do twenty-nine exercises to put yourself right without a therapist.

It is a bit confusing, because the author tells you how important it is to find a good therapist, then he tells you to go to a therapist and learn some techniques which you can do by yourself later, then he gives you this book with it all in on a purely do-it-yourself basis. Some of the techniques seem to me as if they could be quite dangerous if someone did them without a therapist.

Also a bit confusing is where he uses Janov's terms of first line, second line and third line traumas, which in Janov are closely tied to brain development, and redefines them in quite arbitrary ways. He also seems to think there is a kind of therapy called "Gestalt".

He talks a great deal about each patient being unique, and then in all his examples seems to use the same steps every time.

The book says, in its section on "The Author":-*"He has spent over a year attending part-time training as a Primal Therapist with the International Society of Primal Therapists organized by Dr. W. Swartley"*. Actually there is no such thing as the International Society of Primal Therapists, and

Bill Swartley never taught Primal Therapy, so if this is a sample of the level of accuracy in the book, it doesn't give much confidence in the author.

Graham seems to think that life in the womb is always or usually happy and safe, and this is certainly something which I do not believe, and which Swartley never taught. He also seems to think that migraine, agoraphobia and asthma are always due to birth problems, which is just wrong.

I think this could be an encouraging book for the untutored person because they would hear about how quite serious mental problems can be solved and people made happier. But I wouldn't really like to think of anyone using this book as a substitute for proper psychotherapy, because some of the exercises are really quite hard and could go quite deep. For the more experienced or well-read person, this book might seem a bit simple-minded and glib, and even a bit irresponsible.

James Crippledini

ASYLUM TO ANARCHY by Claire Baron. Free Association Books.
London 1987. 287pp. £8.95

This is a very good account of a psychological disaster. A well-meaning psychiatrist with responsibility for a day-care centre for psychiatric patients decided to do away with the bureaucracy and hierarchy which so often leads to the type of oppressive institution described by Irving Goffman in his book *Asylums*.

Unfortunately, the psychiatrist applied that part of psychoanalytic practice which treats everything the patient does as worthy only of interpretation in terms of its hidden meaning. This can be helpful during a therapeutic session. A whole day of it for three years soon led to tyranny. The patients asked for travel expenses, meals and other perks which had been stopped by the psychiatrist as 'irrelevant'. Their behaviour was interpreted as avoidance. Some violence and theft is normal for psychiatric units. It was dealt with by autocratic and unclear decisions to discharge some patients.

Claire Baron's case study shows what happens if a man, possessed of a theory, asserts a 'therapeutic' practice which ignores the fears, hopes and plans of those in his care. Tyranny. It was the psychiatrist who showed 'avoidance', avoidance of his responsibility to make decisions about the felt needs of his clients. A peer supervisory relationship with an AHPP member would have helped him to grasp what his 'contract' was.

David Jones.

It's a Bit of a Mouthful by Geoff Graham. Real Options Press 1987. pp.165
£6.95

I liked the look of this book as soon as I saw its bright yellow cover with a picture of parted lips on the front. But I think the title is rather misleading: the book is about oral gratifications and defences. The conversational style is easy to read and understand! In a forward about the author we are told that Geoff Graham (p-vii): "feels many patients seeking help with psychological problems get very little help and (he) has written this book to make the information and experience he has had the privilege to obtain from patients, available both to therapists, but more importantly to the intelligent public, so that they may be in a position to help themselves, with the carefully structured self-help exercises outlined in this book".

The basis of the exercises is hypnosis which Graham began using in dentistry in 1960: he has also had training in primal therapy. Since then, he has run workshops in many countries and he sounds very well qualified and experienced in this field. He has previously written a book called "How to be the Parent you Never Had". to which constant references are made.

Each chapter tackles a specific problem and the headings describe the content: so I shall list them.

Part 1: Oral Gratification: - using the mouth as a defence. Chapter 1. Obesity. Why do we overeat and what can we do about it? Why do so many diets fail? Chapter 2. Smoking. How do we stop? Chapter 3. Alcoholism. Can we stop drinking to excess? Chapter 4. Oral Sex. Does it do any harm? Chapter 5. Anorexia Nervosa. The slimmer's disease and related disorders. Chapter 6. Verbal Diarrhoea. The constant talker. Chapter 7. Nail biting and thumb sucking. How to stop. Chapter 8. Grinding your teeth away, and allied behaviour.

Part 2: Defending our mouth to the point where defence becomes the problem - Why do we do it? Can we stop? Chapter 9. The Dental Phobia. Chapter 10. Dentures. Why do some people reject them even when they have no teeth?.

Exercises are given at the end of chapters 1-8 and all 36 exercises are repeated in an appendix, presumably for easy reference, although when separated from their relevant chapter headings, the aim of each one is not immediately obvious. These exercises require the person to be in a light hypnotic trance which enables messages to get through to the unconscious mind. As Graham says (p.18) "If we are being affected by something which happened to us long ago, we must have a memory of it somewhere within us; if this were not the case, it would not be affecting us now". In Exercise 1, he gives very clear and simple instructions for self-hypnosis, but says that it is not easy without first having experienced it with a therapist's help.

Once the person is in a hypnotic trance, he explains (Exercise 2) how to set up an ideo-motor response, which is simply a way of communicating with your unconscious and by asking it questions and having a 'Yes' finger and a 'No' finger for the unconscious mind to lift in reply. I found the way in which he explains his methods convincing and I expect this book to arouse more general interest in hypnotherapy.

I thought the first chapter, on overeating, was excellent. Graham explains how we adapt behaviours which were appropriate during the early stages of development but once the reasons for the behaviour - say eating - are forgotten, we are left with an unconscious urge to eat inappropriately in certain situations. For example (p.14): "We must eat not to be lonely and if we are lonely, we must eat". "We must eat to reduce stress". "Eating makes us feel less empty inside". "Eating is a reward, so I eat when I feel a need to reward myself, especially sweet things".

For me, Graham has comprehensively understood and explained the reasons why people overeat and he provides a way of overcoming it with his self-help exercises.

The chapter on smoking will probably benefit many smokers. Graham's theory is that people want to be healthy and so describes how to inform our unconscious mind, through the ideo-motor finger exercises, that smoking is damaging to the body. However, some people have self-destructive urges - maybe smoking for them is sublimated masochism. I rarely smoke, but when I do it's because I **like** the thought of the dirty, damaging, suffocating smoke going into me because I'm suicidal or dislike myself and **want** to damage myself, but Graham does not recognise this kind of smoking, yet he picks up on this element of addiction in relation to alcoholism (p.40): "alcoholics don't put much value on their life and often death is a considered option to not drinking, or drinking themselves to death is the easiest way out".

Graham says that alcoholism and drug addiction, and sexual problems need a therapist's help and believes that "all treatment is a joint commitment between therapist and patient". (p.45). He gives several case histories, including one that involved burning a patient's hand - by auto-suggestion. (p.111). I feel this smacks more of showmanship than of healing.

Some of the grammar and punctuation is unusual/idiosyncratic but I don't want to descend into nit-picking because I enjoyed this book enormously; it can be easily understood by the non-specialist and Graham certainly demonstrates vast knowledge and experience (and success) with hypnotherapy. I wish he were my dentist.

Jane Carlisle
