Growth and Guilt: Psychology and the Limits of Development

Luigi Zoja, translated from the Italian by Henry Martin
Routledge, 1995, £13.99, 235pp.

This is a densely written book which appears to be aimed at expanding the knowledge of those with an already good understanding both of ancient Greek thought and history and of Jungian concepts. The author places our apparently endless desire for consumption and expansion in the context of changes of perception about the desirability of such growth, which he sees as having come to fruition in fifth-century Athens. He then proceeds to explore this shift in terms of *mythos* and intrapersonal import.

The book is weighted towards the historical and philosophical and contains a wealth of socio-political information about the ancient Greek states, along with expositions of a Jungian view of the developmental aspects of the relationships between people and various forms of the divine. In this respect it is an intensively educative text, with all the indexing and notes necessary to facilitate further reading if desired. It is also unashamedly Eurocentric, only acknowledging the religio-philosophical explorations of other cultures by way of noting their marginalisation.

The final three chapters approach the present day and outline some contents for a psychological-political discipline aimed at healing the split between the body/planet and a rationality which has become hubristically over-rated.

Whether you feel that you missed out on the benefits of a classical education and want to argue the case for a realignment of the political with the psychological by reference to classical thought and experience, or just want to see what those who appear to know about these things have to say, then this is the book for you. It ends with Tolstoy's story 'How Much Land Does a Man Need?', the last words of which are the last words of the book. I think they capture Zoja's leading concern pretty well: 'If he knows no limits,' says Tolstoy in answer to his own question, 'a few square feet will suffice: he needs nothing larger than a burial plot.'

Tone Horwood

Genocide after Emotion: The Postemotional Balkan War

Stjepan Mestrovic (ed)
Routledge, 1996, £14.99 pb, 225 pp.

This is a difficult, scholarly book, mainly about the response of the West, in particular the media, to the recent Balkan war. Mestrovic, a professor of sociology at Texas A&M University, introduces a new concept which he calls

postemotionalism. He suggests it as an advance on postmodernism, which he says cannot deal adequately with an end to multicultural diversity, and liberal ideas about assimilation. Postemotionalism, in this study, is about the impotence of the West and its inability to feel enough to be empowered to deal decisively with genocide.

The book is not about the war itself, though there is much interesting and important detail and a strong flavour of the immense complexity of the historical contributions to the tragedy. Mestrovic criticises attempts to explain (explain away?) the Serbs' aggression towards their Bosnian neighbours, which he believes the US media in particular to have taken up and interpreted as tribal warfare, as the Serbs exacting revenge on the Moslems for the defeat of 1389, and on the pro-Nazi Croats for their genocidal behaviour in the last war. He reads the US media's responses as predominantly pro-Serb. I do not think this has been nearly as true in Britain; perhaps it reflects America's late and reluctant involvement.

The most interesting contribution for me was that of C.G. Schoenfeld, 'Psychoanalytic Dimensions of the West's Involvement in the Third Balkan War'. This illustrates the value of analytic understanding of groups, and quotes Kohut, saying 'So long as we declare [barbaric behaviour] a regression to the primitive we deprive ourselves of the chance of increased understanding . . . and mastery over it.' It goes on to write of the narcissistic rage generated when people with low self-esteem feel threatened (here by impending domination by a different religious or ethnic group), and then are validated by charismatic leaders such as Karadzic who allow them to renounce personal morality for a greater good, in this case Greater Serbia.

Mestrovic and several of his contributors clearly have roots in the Balkans, and all strongly condemn the Serbs. It would be interesting to see a Serbian academic response to this book. It fails to mention entirely the savagery many Serbs have also suffered, particularly in the Krajina region inside Croatia. It will interest those who want to increase their understanding of the Balkans and their conflicts, and those for whom postemotionalism may prove a worthwhile starting point from which to study the sociological forces operating in the late 1990s.

Margaret Novakovic

Surfing the Himalayas: A Spiritual Adventure

Frederick Lenz
St Martin's Press, 1995, £14.95, 238pp.

For a moment I thought this book was something to do with the Internet — maybe a breathtaking tour through the World Wide Web. On closer inspection it turns out to be a breathtaking tour of Buddhism as experienced from the rather

breathless perspective of a snowboarding enthusiast who 'surfs' down a high mountain into a Buddhist monk. . . I'm not sure which is the more fantastic. . . but I was curious to find out more about snowboarding in the Himalayas, and found myself enjoying the book. It does communicate a little of the magical and spiritual quality of Tibetan Buddhism (and snowboarding!) while amending a few misconceptions on the way. In quite simple terms it introduces some fairly unsimple ideas — about the relationship to the teacher, karma and reincarnation, enlightenment, the inherent emptiness of things, aspects of meditation practice and the limitations of the linear mind-set when travelling at high speed towards a Buddhist monk. The style is entertaining and doesn't require a very long attention span. The book is intended for 18-25 year olds. It has some of the unreal feel of the Internet, or life experienced on fast forward — but it might get a few interested enough to go for the real thing. I learnt a bit about snowboard surfing too. It sounds like a great path to enlightenment — I should try it!

Laura Donington

Developing Psychodynamic Counselling

Brendan McLoughlin
Sage Publications, 1995, £9.95, 144pp.

I found this book an extremely lucid exposition of psychodynamic counselling. It is very practical, aimed at psychodynamic counsellors starting their work with patients but it also clarifies and simplifies many aspects of work within the therapeutic frame for practitioners and trainers from other approaches, such as myself.

The book is divided into thirty short sections, each outlining a main idea illustrated by a case study and concluded by a significant learning point. In parts 1 and 2 McLoughlin stresses the importance of the therapeutic setting and explores issues and boundaries. He is convinced that boundaries are essential to safeguard the integrity of the psychodynamic context, that every therapeutic container must have limits.

In parts 3 and 4 McLoughlin focuses on the central plank of all psychodynamic counselling, transference and countertransference, through which he envisages a richly complex and interactive partnership at both conscious and unconscious levels. He stresses the importance of thinking as well as feeling: 'She feels with her client, but thinks where he cannot'. He suggests that the quality of thought required for a counsellor is only made possible through her involvement in the psychodynamic culture and an ability to both monitor her own responses and support them through theory, peer group and supervision. For those of us who do not practise this way this assumption of expertise seems somewhat patronising.

In the fifth section McLoughlin draws attention to the inevitably transient nature of any counselling relationship, stressing the importance of the counsellor

remaining separate within her togetherness.

As a person-centred practitioner I find myself in awe of the powerful potential for depth within this approach, but I also find that inherent in it is a worrying exclusivity for those of us not deeply immersed in the culture, who may be without that suspension of disbelief and quasi-religious faith which is usually based on years of personal experience of the approach as a patient.

Val Simanowitz

Dissociative Children: Bridging the Inner and Outer Worlds

Lynda Shirar
Norton and Co Ltd, 1996, £17.95 hb, 246pp.

According to this book, dissociation is a creative and sensible way of surviving childhood trauma. Lynda Shirar is an American therapist who deals with children with Dissociative Identity Disorder — an extreme form of dissociation — and from the sound of her work she is a very effective one.

Dissociative Children explains how dissociation works and offers a practical approach to working with children of all ages as well as with adolescents. It uses plenty of examples as well as children's own words and drawings, to explain how children split off different personalities and how to work together to integrate them. Lynda Shirar is realistic about the difficulties and emphasises the importance of children being safe from current trauma before they can dare to do without the defence of splitting.

Fran Mosley

Mother Earth Spirituality

edited by McGaa (Eagle Man)
Harper San Francisco, 1995, £10.99

Here's a guide for all those who are interested in the rituals and practices of North American Indians. It is clearly written, with beautiful illustrations, by a Sioux who flew many sorties in Vietnam, trained as a lawyer and then returned to his roots, concerned for the planet and all the damage inflicted on our environment.

The seven traditional rites using the Peace Pipe are described in detail. They are: the Keeping of the Soul (funeral ceremonies); Inipi (sweat lodge ceremony, purification); Hanblecheyapi (vision quest); Wiwanyag Wachipi (sun dance deremony); Hunkapi (making relatives, exchange of gifts); Ishnata Awicalowen (preparing a girl for womanhood); and Tapa Wanka Yap (throwing the ball, symbolizing the power of the Great Spirit).

Alcohol was unknown to the Native

Americans before the arrival of Europeans, and abstinence from drugs and alcohol is regarded as important before any ceremony. Leaders are expected to abandon Ego and gross materialism and to develop a close feeling for their fellow beings and Mother Earth. In fact many Americans have been drawn to these native practices because the underlying philosophy is so akin to the awakening awareness about conservation issues. How appropriate they are to Western European lifestyles, when control of the multinationals' exploitation of natural resources and pollution of the environment are essential for our survival, is a difficult question. Sometimes spiritual practices seem inappropriate when it is economic and political awareness that must be paramount if any progress is to be made in dealing with these enormous international issues. Healing ourselves, fine; but abandoning our dependence on the petroleum, nuclear and armament industries is something else. We may acquire peace within, but can't even get tobacco banned, although we have known for over thirty years that it is the cause of so much suffering. And it is easy to forget that the North American tribes themselves were often at war with each other, too. We Europeans took their land away, killed their buffaloes, and now we want to exploit their spiritual practices. Born a Canadian, I admire their tenacity, but I remain rather sceptical about our motives.

Betty Gould

The Stars down to Earth and Other Essays on the Irrational in Culture

Theodor W. Adorno, edited with an introduction by Stephen Crook
Routledge, 1994, £14.95, 176pp.

It is a great pleasure to review this recently published collection of essays by Adorno, founder of the Frankfurt school of critical sociology (later illuminated by Marcuse in the 1960s and by Jurgen Habermas from the 1970s till the present). Adorno, famous for his *Authoritarian Personality* classic, was the great scourge of both irrationalism and authoritarianism in the 1930s and 40s in Central Europe, most especially of their violent combination in Fascism and Nazism. Later, not overawed by the political failure of Fascism, he set his sights on revealing the psychological dependency and social conformism underlying the commodified culture of the States, to which he had emigrated.

The target in the lead-off and most celebrated essay is this collection is astrology, based on his regular readings of an astrology column in the *Los Angeles Times* in the early 1950s. What concerned Adorno most was the state of mind of the readers of such columns; he saw them as a potential seed-bed for the sowing of the poisonous plants of anti-Semitism and authoritarianism by manipulative dema-

gogues and dictators. (What a field day he would have had with the New Age, Pat Buchanan and the far Right!)

Adorno's concern — also the central concern of his current heir Jurgen Habermas (whose influence on Ken Wilber is profound) — was that the rationalism of the Enlightenment and of empirical science, that had appeared to have the power to get rid of superstition and irrationalism forever, had in fact failed to take root in the minds and hearts of large sections of the populations of Europe (not to mention the Southern hemisphere). He also argued that anti-Semitism represented a morbid version of Enlightenment reason characterised by the projection of disowned characteristics. Paranoia thus becomes the 'dark side of cognition' and the typical symptom of the 'half-educated'.

Wherever Adorno spotted break-outs of this dormant irrationalism he attacked with his flame-throwing and often brilliantly acerbic writing, only impaired, paradoxically and sometimes maddeningly, by his own brand of irrationality, derived, of course, from Freud. The other targets in this collection are more familiar to Adorno readers: occultism, anti-Semitism and the rhetoric of Fascist propaganda.

This edition has an erudite and interesting introduction by Stephen Crook of the Sociology Department, University of Tasmania. The book is essential reading for those concerned with human freedom, but it is also of historical interest, in that it affords the privilege of a glimpse into the mind of one of the 20th century's great firebrand intellectuals on the side of freedom. If you thought philosophical sociology couldn't be passionate, then read this!

David Kalisch

What is Transactional Analysis: A Personal and Practical Guide

Eric Whitton
Gale Centre Publications, 1993, £4.95, 124 pp.

There have been so many books on Transactional Analysis that the only justification for another must be that it tries something different from the others. This one does, aiming to be not just a brief TA primer but also a very pleasant, relatively short introduction to TA as therapy. It puts the reader in the role of student and/or client, with Eric Whitton as writer and/or teacher and/or therapist.

Does the book succeed as an introduction to TA? Broadly yes, although it's hard to judge how a complete tyro would manage the concepts and terminology. Its brevity, almost note form at times, is fine if you have a pre-existing model of human response to use as a base, but it might demand too great a jump in understanding for the psychodynamically naive. The many exercises help to make things clearer, but there is still a lot of information in table form and category

lists which just has to be absorbed before one can make sense of what comes afterwards.

Reader tolerance for such difficulties is likely to be high because the experience of reading the book is quite therapeutic. This is because of the directness and congruent warmth of the writer. I like Eric's comments and bits of self-revelation. His kindness and personal approach to the reader seemed natural and unforced. I found myself noting frequent instances where his self revelation demonstrated the I'm OK/You're OK position without having to spell it out. This unconscious demonstration, I believe, is at the heart of all successful therapy, regardless of modality.

In a true-life way, the quality of the therapeutic relationship with the writer sometimes has to make up for a certain roughness in content quality. Typos such as misspelling Origins as Origines in a conspicuous subheading should really not be allowed to occur in this day of spell-checkers.

Overall I found this a likeable book, with just a few careless defects. It covers a lot of ground fast and does it in a way that pretty well meets its difficult goal of trying to be all things to all people. It really is a personal and practical guide that would meet the needs of exploring therapists, trainees and potential clients.

Christopher Coulson

Beyond Integration: One Multiple's Journey

Doris Bryant and Judy Kessler
W.W. Norton, 1996, £17.95 hb, 142pp.

It is customary to keep the two apart, the world of subpersonalities as normal parts of everyday life and the world of the Multiple Personality as a serious psychiatric disorder. Multiple Personality Disorder, now renamed Dissociated Disorder, often stems from childhood abuse, as was certainly the case in this book, where a humanistic approach, derived from the work of Virginia Satir, is applied to a case of multiple personality. The therapist Doris Bryant was trained by Satir in her family systems method, but is also familiar with sand tray work, Gestalt therapy (including dream work and art work), and is also interested in journal work. She tackled the problems presented by Judy Kessler, with the results reported here. Some important lessons emerged:

1. It is not a good idea to aim for integration straight away. Bryant was more influenced by the Gestalt idea that the way to change is to stay with what is.
2. If integration is to be the goal, it has to be a goal chosen by the client, not by the therapist. The client in this case said: 'Because I chose integration as my goal, I confronted head-on the issues and problems created by the abuse.'
3. Each personality needs to feel that they have a safe place to work, and each one needs to have trust in the therapist, and in the process. The client said: 'The open invitation for each personality to be

in therapy and the safety created in therapy for them to do so made it possible for even the most frightened to eventually appear.'

4. It is important not to have fixed ideas as to how many personalities there can be. In the end, the protagonists discovered over 60, consisting of 'dominant personalities, non-dominant personalities, fragments, and what I called fillers.'

I found this book very moving. The last subpersonality to emerge was the abused child — sleeping Judy, the core person. Here is the client trying to explain how that felt: 'I began to take notice of myself. I felt a shock wave go through my body when I noticed my hands: they were old. How do you describe how it feels to wake up after being asleep for 30 years? I thought I was five years old, and I was in the body of a 37-year-old woman. I thought, "My God, where have I been?" I was horrified and afraid. To recognise yourself after being gone 30 years is a shock the other personalities don't go through.'

Once this core personality had emerged, it became possible for the dominant personalities to let go, which one by one they did. What was left was an integrated personality, but one which felt very fragile and vulnerable. All her usual defences had gone, and she was now having to cope on her own. A process of post-integration was necessary. She had a husband and a child, but it was as if they belonged to other people, not to her. But because they were supportive, she learnt how to trust them again and to live with them in a more real way. Her family of origin was a bigger problem, because she still had the physical reminders of her early life: 'In fact, my injuries, which include difficulty with asthma, back problems, and foot problems, remain constant reminders of the abuse.'

The whole process was made more difficult because elements of ritual abuse were involved, which at times made the therapy process very frightening both for Judy and for Doris. It was at these times that the presence of a co-therapist was most valuable. The work of the co-therapist is not very clearly described in this book, but it is clear that there were at least two different ones involved at different times.

I found this an excellent book, showing how just the ordinary humanistic approach is quite sufficient for these very difficult cases, and that there is no need for hypnotism or any special different set of techniques.

John Rowan

A New Psychology of Men

Edited by Ronald F Levant and William S Pollack
Basic Books, 1995, £25 hb, 402pp.

This is a superb book, which has to be on the shelf of anyone studying men or wanting to know about male psychology. It is divided into four sections: Theory; Research; Applications; and The Varieties of Masculinity.

The first section consists of four chapters: Joe Pleck on the gender role strain paradigm; William Pollack on the psychodynamic psychology of men; Stephen Bergman on men's psychological development from a relational point of view; and Steven Krugman on the whole question of shame and its importance for men. I can't tell you how fresh and keen these chapters are.

The second section has: Thompson and Pleck on masculinity ideologies; O'Neil, Good and Holmes on men's gender role conflicts; and Richard Eisler on masculine gender role stress and health risks. This section is a bit on the boring side, but does contain the necessary details of all the latest research, for anyone who wants to know what has really been established empirically in this area.

The third section has: Ronald Levant on the reconstruction of masculinity; Brooks and Gilbert on men in families; and Brooks and Silverstein on the dark side of masculinity. These are essays which genuinely do shed new light.

And finally the fourth section has two chapters: one by Lazur and Majors on men of colour (African-American, Latino, American-Indian and Asian-American) and one by James Harrison on sexual orientations (homosexual, bisexual and heterosexual). There is a coda by the two editors, drawing some of the threads together, and summing up: 'In this more courageous world of the new masculinities, we can expect men to become more openly connected and emotionally expressive . . . With that change, we hope that much of the scourge of homophobia will wither away. We can look forward to a time when men may be close to one another as well as to women, when male-male friendships will not be a dangerous break with rigid gender expectations but rather an experience that supports and enhances men's self-esteem.'

This is only one of the many points made, but it seems a good one.

John Rowan

Invitation to Person-Centred Psychology

Tony Merry
Whurr, 1995, £9.96 pb, 156pp.

Tony Merry will be familiar to many readers as an old-time member of the AHP and writer of a number of previous books and booklets about the Carl Rogers approach. This is a very good example of his work and an excellent introduction to Rogers' efforts in three main areas: counselling, education and international relations.

There is also some theoretical discussion, and here he makes a statement which I feel is dubious. He says: 'The terms "actualising tendency" and "self-actualisation" often get confused, but they do not refer to the same process.' He does not discuss the concept of self-actualisation, so we do not know quite why he says this, though of course he says a great deal about the actualising tendency — Rogers' version of the escalator which takes us up

to the level of the fully functioning person, if we will let it. Now it seems to me that self-actualisation is Maslow's version of the same escalator. It does not refer to the self-concept, or the self-image, or anything else of that kind, but simply to the actualising tendency of the person as a whole. I defy Merry or anyone else to find any difference between Maslow's self-actualising person and Rogers' fully functioning person.

Again in the theoretical area, I am not too happy about Merry's rather over-simple dichotomy expressed here: 'I have already described how in each of us are two "selves" — the organismic self and the conditioned self.' I don't believe Rogers himself ever used the phrase 'conditioned self', and I don't feel that this kind of 'thing' language does justice to the much more free-flowing process language which he actually did use. Similar remarks apply to his later statement: 'For all of us, fulfilment in life will be more possible if we can distinguish between our conditioned self and our "real" self.'

When it comes to concrete detail and research, however, Merry is much better. He has very good discussions on empathy in parenting, on education, and on cross-cultural and international issues. It is a pity he misses mentioning the third edition of *Freedom to Learn*, brought out in 1994, and reviewed in the January 1996 issue of *Self & Society*, but it may have been too late to be included.

It seems to me a pity that in discussing encounter groups he does not make the very simple and clear distinction between the Rogers type of encounter group (basic encounter) and the Will Schutz type of encounter group (open encounter). This is an easy one to make, and it seems to me important. Similarly in his discussion of power, he does not distinguish very clearly between power-over, power-with and power-from-within: this distinction is also easy to make; it is now becoming more popular and better understood, and Merry could have done more to spell it out.

The book does hew a bit close to the Rogerian bone, and devotes little attention to the way in which Rogers fits in to the whole cultural scene. Nevertheless it is a very good introduction.

John Rowan