Hello. I'm Geoff Lamb and I've taken on the role of reviews editor for S&S. I've been a psychotherapist since 1985. (See www.g.c.lamb.btinternet.co.uk for more biographical stuff).

I like writing reviews. It means reading, with care and discrimination, work that I otherwise may not have considered and this I find stimulating and pleasurable.

Keeping abreast of the sheer volume of psychotherapeutic literature is an impossible task. The thoughtful comments of practitioners at all levels are of invaluable assistance and I invite anyone who would like to contribute to contact me.

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A beginner's guide to training in counselling and psychotherapy

Editors: Robert Bor & Stephen Palmer

Publisher: Sage, 2002 Price: £14.99

Some books are to be recommended, some books are to be carefully critiqued, while others are to be stamped with a health warning. This book is one of the latter. Some books are inadequate, some books are misleading; this book has the rare quality of being both at the same time. Let us go into more detail.

Chapter 1 is on training routes into therapy. It is inadequate because it only has six references, and omits much of the information available. It is misleading because it does not mention the AHPP as an important alternative to the BACP accreditation.

Chapter 2 is on BACP accreditation. It is inadequate because it makes no mention of the current rule for annual reaccreditation. It is misleading because it says it is a scheme for the 'assessment and recognition of professional competence'. Of course it is nothing to do with competence: no attempt is

made to check on competence. It would be a much more elaborate and expensive procedure if it did.

Chapter 3 is on the UK Council for Psychotherapy. It is inadequate because it suggests that in the humanistic area 'there is much emphasis on three core conditions, congruence, unconditional positive regard and empathy'. This is the hoary mistake which continues to be repeated again and again, to say that humanistic therapy was invented by Carl Rogers, and that Carl Rogers is the beginning and end of the humanistic approach. What about Maslow, Perls, Moreno, May, Bugental, Mahrer, Jourard, Greenberg, Gendlin, Yontef, Schneider, O'Hara... the list goes on? And this chapter is misleading because it gives no hint that it is not the UKCP that is going to put psychotherapists on to a statutory register, but a Government body, the Health Professions Council.

Chapter 4 is on the British Psychological Society. It is inadequate because it gives no hint that the work of the Standing Committee of Psychotherapy with its *formal* and *generic* models was disbanded in disarray, and a totally new (and much more humanistic) approach adopted instead, leading to a much more understandable basis for registration. It is misleading because it really speaks only of the Division of Counselling Psychology, and omits all mention of the vexed question of relations with the Division of Clinical Psychology. It therefore never mentions the possibility that one day membership of these two divisions may be interchangeable, and that a number of people are working towards this end.

Chapter 5 is about three main models of psychological counselling. It is inadequate because it mentions only three, when of course there are far more than this tiny number. The psychoanalytic section covers four pages, and contains the howler that 'Freud developed the idea of the unconscious mind', which suggests to the unwary reader that he was the first to do so. Of course we know that the idea of the unconscious mind emerged 150 years before Freud, and was well developed long before he came on the scene. The humanistic section covers just over three pages, and makes the classic error (once again!) of only mentioning Carl Rogers. The section on Cognitive Behavioural Therapy again covers just over three pages, and is just as inadequate. The chapter is misleading because it could well lead the reader to the view that there was no need to consider the work of any of the humanistic workers already mentioned, no need to know about bodywork, no need to read Jung, no need to know about Assagioli, no need to meet Winnicott, or Bion, or Searles, no need to know anything about existential therapy even, although it is one of the most active tendencies in this country at the moment.

Chapter 6 is about the personal qualities of a competent counsellor. (Do notice, by the by, the way in which this book was obviously originally titled to be just about counselling: the word psychotherapy must have been added at a later stage.) It is inadequate because it proceeds in a commonsensical way to bring together a ragbag of positives and negatives without any particular plan or system. It is misleading because, among other things, it says that 'It is important to distinguish between being genuine and being an authentic chameleon'. But it would only require a simple concept of levels to make these two quite compatible: and in fact

two pages later, it says 'Doing so will involve you becoming more self-aware and recognising your own feelings if you are to be viewed as an authentic person. This process requires both genuineness and flexibility.' Boom-boom!

It would be tedious to go on in this way. Suffice it to say that nearly all these chapters are very thin on references. Instead of offering a rich resource for the beginner to follow up these minimal introductions, there is little to open up the field described. What the beginner needs, I would urge, is something pithy but open in the direction of more elaboration. Even the references which are given in the 'Recommended Reading' section at the end are not annotated, so that it is not clear why the reader should read them. I am certainly not clear why the second volume of the readings from the BACP is recommended, but not the first, which I would have thought was equally good and relevant.

No, this book is a complete mess, and should be avoided if possible. Robert Bor and Stephen Palmer are both nice guys and good psychologists in their day, but this time they blew it.

John Rowan

HIDDEN SELF-HARM
Narratives from Psychotherapy
Maggie Turp

Publisher: Jessica Kingsley Publishers, 2003. Price: £16.99

I first met Maggie Turp when she ran a workshop for the Hitchin Counselling Service in 2002 on The Physical Expression of Psychological Distress – not about self-harm, but about psychosomatic disorders. What she does really well – and does so in this book – is show how the body expresses distress when it is beyond the capacity of the mind to process. In looking at 'hidden' self-harm she challenges the concepts and stereotypes which limit the term self-harm to those visible, violent acts which provoke our strongest reactions, and instead moves the goal posts to include acts of self-harm which might look like accidents, addictions or socially acceptable behaviour – many of which behaviours we will recognise in ourselves

For those of us working in General Practice, a book which can help therapists understand the phenomenon of self-harming behaviour is very welcome. In the town where I work as a Practice Counsellor, young people seem to have taken to cutting themselves almost as if it had become fashionable. I am sure therapists in other settings are as confused and upset as I am by our clients' visible harming of themselves. I wonder if we then fail to look at ways in which self-harm manifests itself **less** visibly. *Hidden Self-Harm* is a book which puts self-harm on a continuum whose polarities are self-care and self-destruction, reflects on its different meanings, and offers a theoretical framework in which to understand it.

There are twelve chapters to the book. They include reflections on infant observation, studies from attachment theory, phenomenology and neuroscience, social norms, ethics, and institutional responses to self-harming behaviour. Turp devotes the central part of the book to five case studies, and it is this scrutiny of client-therapist interactions around self-harm which gives the book its heart.

Whilst the author draws mainly on object-relations theory as a way of understanding self-harm, there is much that phenomenologists and humanistic therapists will recognise. I am not usually bowled over by case-studies, particularly lengthy ones, but in this instance, the author's compassionate attention to the client and her field and her own rigorous reflection on her therapist role makes for compelling reading. She lets the client speak for herself. She also lets us into the private world of her own supervision as she wrestles with the feelings produced in herself by her clients, and shows how these feelings can be transformed into less defensive responses in the consulting room. She makes no claim for producing great changes, but is grateful when:-

'something is allowed out of the inner world and taken in from the external world, an exchange that is at the heart of fruitful relating', to produce 'small but significant steps forward' (p.117).

It is refreshing to read an author, so obviously competent as a therapist, who does not 'show off' to the reader.

I think many therapists will find this book relevant to their work and, inevitably, to their own 'hidden self-harm' behaviours. I read this book in two sittings, despite lots of theory and lots of case discussion. I think it would be a useful addition to book-lists on Diploma or Advanced level training courses, and to any practitioner struggling to work creatively with self-harming behaviours. I don't think it is a book to hand out to clients, but I may be wrong. There are references to the literature produced by the Bristol Crisis Service for Women, a self-help group associated with a survey of self-harm, and these papers are certainly user-friendly.

If I have a complaint, it is only that the use of the acronym 'casha' to refer to culturally accepted self-harming acts/ activities, does not sit well with me. It is not an easy new word to get hold of, and does not have a resonance with what it stands for – so I would have preferred sticking to the longer version. However, this does not detract from the idea being expressed – that many of us commit acts of hidden self-harm which are culturally acceptable, whilst others find themselves pathologised and condemned for self-harming and are left bewildered and frightened by their compulsion. This book is well-written, well-researched and well-constructed. It is not an 'easy' read because its emotional content is demanding, but it is not difficult to get through each chapter. I think it would be of interest to those working in the Health Service, in private practice, in organisations working with abuse and in young people's services.

Chris Kell, BACP Accred. Counsellor & Supervisor.

A Mind So Rare:
The Evolution of Human Consciousness
Merlin Donald

Publisher: W.W. Norton, New York, 2001.

The recent explosion of research into 'consciousness studies' is a reflection of the evolution of that consciousness to which this nascent discipline devotes its attention. There are three broad approaches to this issue: a 'hard-line', so-called 'elimitavist', view, which is thoroughly reductionist; an 'enculturation' approach to the human mind (a central feature of this book); and a more explicitly spiritual approach which goes beyond the confines of technocratic science – notable contributors to this tendency being John Crook, Erich Neumann, Rudolf Steiner and Ken Wilber. This authoritative book, by a Queen's University (Ontario) psychology professor, disappointingly ignores the spiritual dimension, but engages robustly and accessibly with the other two approaches, strongly favouring enculturation over elimitavism as an explanatory framework.

Donald's broad thesis is that 'human consciousness' is an evolutionary product of the iterative relationship between psyche and human culture, rather than somehow being located intra-psychically within individual human brains, as the elimitavist view would have us believe. It should be stressed at the outset that Donald's study is significantly more sophisticated than the more simplistic theses of Darwinian Evolutionary Psychology.

Several chapters explore the definition of consciousness, and I was delighted to read Donald's comprehensive demolition-job of the 'hard-line' approach (typified by Dennett, Pinker, Humphrey and Churchland). Donald's expanded definition maintains that:-

'consciousness is a multilayered multifocal capacity and a deep, enduring cognitive system with roots far back in evolution' (p. 10).

Although 'Philosophy of Mind' literature is occasionally referred to, this is very much a cognitive-psychological approach to the subject.

Donald takes us on a long, wide-ranging journey, proposing a three-fold model of basic conscious capacity, exploring the nature of the brain and the contingency of human consciousness, outlining the constructivist approach to cognition (with a fascinating discussion of the extraordinary deaf-and-blind phenomenon that was Helen Keller) and exploring the nature of language.

Donald's 'multilayered cultural framework' posits four distinct and successively accreted stages: a pre-cultural 'episodic core' which we inherited as members of the primate family; and three progressively developed, culturally defined levels of consciousness – mimetic, linguistic,

and externally representational (p. 321). Each layer is carefully described, including the way in which it is built on the preceding layer; and Donald explicitly supports a 'recapitulationist' view of individual child development, where 'children's minds are being fashioned into multilayered cognitive systems, and thus they carry within themselves... the evolutionary heritage of the past few million years' (p. 344).

For Donald, the laboratory experimental paradigm is quite inappropriate for studying consciousness, being:-

'largely irrelevant in virtually any human context, other than... man-machine interactions' (p. 53) – for it ignores the intermediate time frame to awareness, which is 'infinitely subtle, filled with overlapping shades of meaning, unfolding slowly...' (p. 57).

Donald maintains that experimental research:-
'has seriously distorted the phenomenal reality of consciousness by placing... not enough emphasis on active imagination and self-governance' (p. 89)

– a view which most humanistic practitioners would surely applaud.

Donald might part company with some *Self &Society* readers, however, with his championing of a cognitive, but not a *psychodynamic,* 'unconscious' (p. 58). For him:-

'There is no such thing as unconscious purpose or unconscious will. There may be unconscious motives and drives, but purpose, by definition, implies conscious design' (p. 323).

Similarly, Donald recognises the existence of a *perceptual* homunculus unifying conscious experience, yet he rejects a Cartesian homunculus (p. 135). In this way, Donald is able (à la Lakoff and Johnson) to embrace a holistic embodiment as an explanatory principle without needing to invoke an extra-material, spiritual ontology (pp. 135-7). Yet at another point he admits that:-

'the seamless continuity' of conscious experience at all levels still has to be explained (p. 85).

More generally, Donald presents the well documented argument that advanced human consciousness is 'called forth' by human culture, in which individual minds are inextricably embedded, with culture amounting to an invisible symbolic web forming a 'distributed' cognitive network. Yet Donald tries to avoid thorough-going cultural determinism, with some nifty footwork allowing him to maintain that humans:-

'are hybrids, half analogizers, with direct experience of the world, and half symbolizers, embedded in a cultural web... We are two creatures struggling within a single body' (pp. 157, 164).

It should be clear, then, that there is no little tension between Donald's seemingly unambiguous cultural determinism on the one hand, and his (half-hearted?) attempt to salvage some kind of free will from the enculturation thesis, on the other.

In a classic Wittgensteinian argument, Donald maintains that:-

'individualism depends almost entirely on culture for its realization... The human brain is a poor thing on its own; but joined to a community of its fellows, it has this remarkable capacity to acquire symbolizing powers, and vastly expand the range of its own awareness, in proportion to the depth of its enculturation' (pp. 12, 326).

On intersubjectivity, he maintains that we can read others' minds 'effortlessly, without direct training, because of a specialized form of [highly evolved] social intelligence' (p. 59).

This is probably as thorough and convincing an articulation of the enculturation approach to human consciousness as exists in the literature, and its central thesis, though limited, will appeal to many humanistic readers. I say 'limited' because, as implied earlier, I believe that any full account of the evolution of consciousness should at the very least consider, if not embrace, a spiritual dimension – which may well be by far the most important aspect of the consciousness-evolutionary process. Yet such a perspective lies crucially beyond the boundaries of conventional empirical science, and must necessarily draw upon approaches to knowledge which the conventional academic discipline of pychology dare not touch. Little surprise, then, when we read that:-

'Since we already know that complex life evolved from inert matter [*really?* – RH], it follows that consciousness also evolved from inert matter... There is no credible alternative'! (p. 96); or that 'Language was undoubtedly produced by Darwinian selection' (p. 253).

There is little in the book of direct practical relevance to therapy practitioners – though its central thesis is, of course, strongly affirming of the humanistic precept that human awareness and experience can never be validly separated from the culture and society of which they are part. Moreover – and tellingly - *love* as a unifying foundational force in human evolution is also essentially ignored.

As a Steiner (Waldorf) teacher, I was delighted to find repeated corroboration of some of that education's most central (and, in mainstream thinking, controversial) pedagogical principles – not least, the importance of imitation (or mimetic processes) in early learning, and the dangers of children's premature incursion into the realm of the intellect (see especially pp. 262-9, 301-5).

In sum, while subject to the limitations mentioned earlier, this book – to quote radical biologist Steven Rose – is 'the most significant contribution yet to the rapidly growing literature on minds, brains, and consciousness' – and offers a holistic (though not transpersonal) and humanistically friendly antidote to the more extreme soulless materialism ('this furiously reductionistic century' – p. 36) that has at times threatened to take a major foothold in the still relatively new interdisciplinary field of Consciousness Studies.

Richard House

Handbook of action research: Participative inquiry and practice

Editors: Peter Reason & Hilary Bradbury

Publisher: Sage, 2001

This is one of the great books of our time. For anyone interested in the philosophy of social science it is essential reading. For anyone interested in the current practice of research it is essential reading. For anyone who wants to know what Integral Research would look like it is essential reading. For anyone who wants to know who the leading lights of contemporary research are, it is a valuable aid.

The Introduction, written by the two editors, is the best exposition I have seen of current thinking in the philosophy of social science. It is deeply human and at the same time immensely knowledgeable. It details the history of action research up to and including the new work in transpersonal research. They say:

> *'A participatory view competes with both the positivism of modern times and with the deconstructive postmodern alternative – and we would hold it to be a more adequate and creative paradigm for our times. However, we can also say that it also draws on and integrates both paradigms: it follows positivism in arguing that there is a 'real' reality, a primeval givenness of being (of which we partake) and draws on the constructionist perspective in acknowledging that as soon as we attempt to articulate this we enter a world of human language and cultural expression.' (p.7)*

They are not afraid of discussing spiritual matters, as indeed some very influential researchers have been doing recently. To regard the everyday world as all that there is, to be seen and appreciated on just one level, is to live in what Ken Wilber has called flatland. But these people do not fall for that fallacy. Here is what Peter Reason said in 1994, and quotes again here:

> *'To heal means to make whole: we can only understand our world as a whole if we are part of it; as soon as we attempt to stand outside, we divide and separate. In contrast, making whole necessarily implies participation: one characteristic of a participative worldview is that the individual person is restored to the circle of community and the human*

community to the context of the wider natural world. To make whole also means to make holy: another characteristic of a participatory worldview is that meaning and mystery are restored to human experience, so that the world is once again experienced as a sacred place.' (Reason 1994, p.10)

To me this is wonderful stuff, and the combination of human warmth and spiritual insight and historical knowledge and practical involvement is just great.

The first chapter, by Bjorn Gustavsen, is again quite philosophical, and deals with the question of how theory and practice relate to one another. Gustavsen expresses his position as follows:

'Actually, this is, according to Shotter, the way in which we should primarily use theory: not to try to establish the one and only true or right way – which theory can seldom do – but to test ideas, generate new associations and generally enrich our thoughts and actions.' (p.19)

This is good stuff, although I found this chapter somewhat specialised.

There follows an impressive chapter by Orlando Fals Borda, who is one of the great pioneers of action research in Latin America. He makes it clear that pursuing action research in some places becomes quite dangerous and difficult:

'We needed to decolonise ourselves, that is, to discover the reactionary traits and ideas implanted in our minds and behaviours mostly by the learning process; and to search for a more satisfactory value structure around praxis to give support and meaning to our work without forgetting scientific rules.' (p.29)

In other words, a complete rethinking is sometimes necessary in order to avoid the many traps inherent in the research process, and in particular an unthinking support for the status quo.

There are several chapters here taking up a feminist position, and indeed it is feminism, more than any other social movement, which has found action research, and qualitative research in general, a great springboard for its ideas. Patricia Maguire contributes an excellent chapter, in which she makes for example the point about qualitative research that:

'More women are called to this research modality and I don't think it is an accident that those least well treated by current arrangements are attracted to approaches that seek to overturn them.' (p.61)

She has a lot to say about power and how it affects the whole framework of research. The next chapter, by John Gaventa and Andrea Cornwall, carries on the theme of power and knowledge, and explores some of the very tricky situations that may emerge when people try to do something more participative. This is very sophisticated stuff, which makes it clear how many difficulties

lie in the way of trying to be more honest, more direct, more humble. Peter Park, in his chapter on knowledge, also makes some important points, particularly on the relational aspects of the matter.

One of the main theorists mentioned in this book is Jurgen Habermas, and the chapter on him by Stephen Kemmis is full of meat. He has analysed the political structure of the universities at the moment, and draws attention to the complete change in the culture of a university that is taking place all over the world, where instead of the emphasis being on learning, the emphasis is now on containing costs. He says:

'It must be said, however, that these transformations are not achieved easily or without stress and conflict. Conditions of fear do not readily favour creative approaches to organizational, personal, social and cultural development – the kind of playfulness that supports transformative work. A major task for projects of the kind I have been working on in recent times is to help participants recover a sense of playfulness through development work aimed at reinforcing core values and ideals by reconstructing the work that expresses them.' (p.99)

He then returns to Habermas and tries to integrate the current situation with the analysis of individuals and society. This is serious stuff which needs to be wrestled with.

Yvonna Lincoln is another stalwart of qualitative research, and her chapter on social constructivism is both careful and inspiring. She points out that the closer the researcher gets to the other participants, the tougher are the ethical demands.

'The Helsinki Protocols, to which most of the Western social science establishment are signatories, are viewed as inadequate, if not undermining of the purposes of community research, at this moment. Such formalistic protocols do not go nearly far enough in the intimate, face-to-face, democratic work of action research or constructivist inquiry, in meeting the ethical needs of either researchers or researched. Consequently, researchers are revising the codes virtually daily, working through intricate and interlocking relatonships towards honest and authentic relationships built on trust and caring. They do so with little formal guidance.' (p.127)

A fascinating chapter by Joe McDonagh & David Coghlan describes how their form of action research (clinical inquiry) helped an organization integrate new IT procedures.

> *'…40 percent of IT projects fail or are abandoned completely, 80 percent are delivered late and over budget, and 90 percent fail to deliver espoused business benefits.' (p. 372)*

But their consultancy research work enabled a large and complex organization with a resistant senior management to adopt a new IT system in an integrative and successful way.

A chapter by Olav Eikeland goes very deep philosophically, and even shows how Aristotle had something valuable

to contribute to our present understanding! But it would be tedious to go on like this with chapter after chapter, because there are 45 chapters in this book! Suffice it to say that there are chapters by some of the greatest names in the field – people like Budd Hall, David Cooperrider, Edgar Schein, Peter Senge, William Torbert, Rajesh Tandon, Marja-Liisa Swantz, Judi Marshall, Yoland Wadsworth – all those names one hears of but seldom meets. And of course there are chapters by John Heron, Peter Reason and myself – the stalwarts who founded the New Paradigm Research Group in 1977, and brought out the book *Human Inquiry* in 1981 – now out of print, sadly.

So that is what is going on in the field of what we used to call new paradigm research. That title has become a bit suspect nowadays, as being too pretentious and perhaps misleading – as if there is just one new paradigm. This book shows us that there are many ways of doing qualitative research, all of them much less alienating than the standard empirical research still favoured in most universities, and by the British Psychological Society.

The later chapters contain a wealth of examples of work being done in such disparate places as Tanzania, Chicago, Guatemala, Australia, India, Tennessee, Sweden, Pennsylvania, British Columbia, and many others. Some of these research projects became very political, and in the end had to involve Government ministers and other bodies. Some of them required real sacrifices on the part of the researchers:

> *'That my contract was discontinued and not renewed later cannot be totally separated from my participation in the fishing communities' action which turned against the government authorities.' (p.394)*

This kind of involvement was not untypical.

So, all in all, this is a ground-breaking book which needs to be read by anyone who has good research at heart.

John Rowan

Would you like to review a book for S&S?

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Sex, Love and the dangers of Intimacy

A guide to passionate relationships when the 'honeymoon' is over.

Nick Duffell and Helena Lovendal

Publisher: Thorsons, 2002. Price: £9.99

The subtitle of this book perhaps describes it more accurately than its main title since , whilst it takes a wide ranging look at how to make relationships work, on emotional and psychological levels, after the initial excitement has worn off there is not much about sex. The authors, married to each other, and both experienced psychotherapists and couple counsellors, share their findings about the inevitable conflicts in all relationships. They are honest about learning from their own personal struggles, as well as from their fifteen years of professional work for couples and counsellors in training, and their joint writing is enlivened by their own personal anecdotes.

The book is divided into four parts, each covering a different stage in the development of any relationship. Part one presents an overview of relationship and intimacy and the management of the different patterns of bonding which each partner brings with them. The need for a parenting partner may be what attracted each initially, but those needs may be only temporarily met by the other and irritations can soon develop. The letting go of the fantasies of perfection in each other is the start of moving towards seeing relationship as a teacher or spiritual path. Transformation can then begin if the couple are strong and determined enough to take on the hard work required. The authors compare this work with yoga, which needs commitment and regular practice for both physical and spiritual results.

The crisis in our society, with its increased divorce, frequent lack of commitment, wide variations of relationships and frequent uncertainty, can be seen as a Western 'adolescent' trait. The falling in love process, irrational and magical and the falling out of love following it, are seen as part of the process of development. The authors see falling out of love as a starting point from which the relationship transforms in an alchemical way from imperfection to something new and far more satisfying.

Part two, 'The Dance in the Dark', tackles the stage of despair and conflict. Getting your unreasonable expectations out of the way and

overcoming being 'stuck' are necessary in order for the relationship to grow and develop. Polarisation and antagonistic attitudes may have arisen with archetypal gender and power issues now on the stage. In addition, each partner brings their own projections into the relationship, with needs for belonging and independence. The authors use Transactional Analysis and Voice Dialogue as tools to unravel these complexities. of all this. There is plenty of help here for couple counsellors, as well as illumination for couples floundering and not being able to see how to move on.

Part three, 'In the Mud of Eden', looks at the differences between male and female, found in other cultures; in their psychic energies and sexuality. The work of Dr. W. Poppeliers, who works in the Netherlands, on Sexual Grounding Therapy™ is connected, by the authors, with the sexual energy ideas of Hinduism and Taoism. 'It is the soul which is sexual ...it is the soul which is intimate with another….at the level of our hearts, human beings are the same' is the message.

Part Four, 'New Life', contains compelling ideas about soul connection. The meeting of two souls, and how they can journey together in the grown up stages of a relationship, is described in poetic language, providing an inspiring blueprint for anyone wanting to know what a truly alive relationship can be like. Self empowerment and self actualisation are the potential rewards.

The Relationship becomes the third party, which needs to be recognised and treated with love and emotional literacy skills when conflict arises. The difficulty in dropping all the early conditioning, projections, old expectations and despair, as well as changing behaviour towards each other, is not underestimated, but, in the opinion of the authors, that is the only way to keep The Relationship healthy. Self worth, personal growth and commitment to the Relationship are required. All this, as well as facing issues of personal power and anger, means learning new skills which the authors teach in their workshops.

Duffell and Lovendal give practical suggestions and personal evidence to support the belief that, if you are true to yourself and express your feelings, then a relationship can move over the rough path towards the reward of unity of spirit. The chapter on Compassion and learning to love is very moving. The struggle to change is, however, not always going to suit both partners. One, or both, may feel it is not worth the effort, or that there is no longer the hope that the two souls can re-connect.

The authors offer a personal synthesis of what they have learned together, put into a transpersonal and transformative framework. They have selected poems by Rumi, Bly and others which echo their approach to fulfilling long term personal relationships and illuminate their ideas sensitively.

Vivienne Silver-Leigh