The following year, in a tense atmosphere, Law 180 was passed. Patients would be recognized as people with human rights. The most important issue of this law was the prohibition on building new asylums.

This book is a must read. It reverses the populist and demagogic point of view, highlighting the extent of manipulation in Italian politics. The mighty struggle Basaglia and his team were engaged in is described vividly, brought to light and duly honoured. The author does not hide his admiration for Italian society, and at the same time feels a duty to contextualize it in his brilliant and revolutionary way, to protect it from those who, today, mistakenly criticize Basaglia, identifying his work with Italian public health policies, with particular reference to psychiatry, in a situation where the weight of the patient's management has inevitably fallen back on the patient's family. Anti-psychiatry is still viable: today it means attention and information; it means commitment and dedication in guiding the patient through the course of treatment, giving meaning to human relationships, rejecting academic explanations and hierarchies. Anti-psychiatry means allowing the practise of contact between individuals, fair conditions and fair relations. There is much we owe to this Venetian psychiatrist, to his staff and their sheer vigour. They are a true inspiration for every health professional.

Paola Valentini

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Not another theory

The wisdom of not-knowing. Essays on psychotherapy, Buddhism and life experience, edited by Bob Chisholm and Jeff Harrison, Axminster, Devon, Triarchy Press, 2016, 181 pp., £12.50 (paperback), ISBN 978-1-909470-91-0

Reviewed by Cristalle Hayes, existential psychotherapist

The Wisdom of Not-Knowing is a collection of 13 essays written by practising psychotherapists and Buddhists. The book is a refreshing balance of personal, philosophical and theoretical explorations of not-knowing, providing an insightful and stimulating read. The essays are relevant to anyone who grapples with the experience of not-knowing, whether therapists or practising Buddhists. Discussions and explorations of theory and philosophy are accessible and add insight to existing writing around therapy and Buddhism. The personal reflections on either client work or life experience bring the theory and philosophy to life, adding a much-needed sense of humility to psychotherapeutic discourse. The personal accounts make the book more interesting, and it is often a delight to read how others experience this very human stance of not-knowing. The book does justice to the complexity of human experience as well as to the complexity of the concept of not-knowing.

The introduction invites us to think how not-knowing can be seen as a confession of ignorance and helplessness, yet it can also be seen as a precursor to moments of rich discovery (p. 7). This is relevant to me as I often feel the tension of not-knowing being perceived as ignorance, and yet at the same time being aware of the wisdom that lies in not-knowing. I often wonder how much I am expected to know as a therapist, in terms of life experience, client experience and theoretical ideas and philosophy. How will my ignorance be received by others? This creates a real tension for me as a psychotherapist. *The Wisdom of Not-Knowing* goes to the heart of this tension. What I appreciate in the book is how it provides a reassuring space where the wisdom of not-knowing is allowed and explored in many different ways without judgement.

Psychotherapist Rosemary Lodge writes about the wisdom of emotions, which feels relevant and engaging, especially how she draws out the different kinds of knowledge and knowing. She draws on the ideas of Carl Rogers and Eugene Gendlin, who are favourites of mine as they feel very relevant to my experience of client work. There is vulnerability in Lodge's writing, which I respect. I also appreciate how Caroline Brazier in her chapter challenges the reader to consider how they are as therapists, and how much one does allow for uncertainty. It provoked reflection on how far to accept the story my clients bring, and how I curiously look for the pain underneath. Brazier's initial sentence, 'In the moment of encounter we do not know' (p. 37), is something that resonates with me, as that experience once gave me much anxiety and now often gives me relief. I also aligned myself with her belief in therapy as curiosity, a very useful idea to remember whenever I fall into the trap of thinking that I know.

I could also connect with Bob Chisholm's writing on shame. There is a sense of humanity and compassion that comes through his work with clients. I found Jeff Harrison's chapter to be the most thought-provoking and dense with exciting ideas. I liked how he draws upon John Welwood's argument that, 'when therapists are interested in what they do not know about their clients he [*sic*] is less likely to be manipulative and egotistical himself; and more likely to be an authentic fellow-traveller into mystery and potential' (p. 80) – a useful warning.

Manu Bazzano's chapter, 'Planting an Oak in a Flowerpot', encourages the 'therapist as idiot' stance which most psychotherapists could appreciate. His comparing our clinging to knowing to being lured by the siren of symbolism and all-knowing interpretation reminds me of the importance of humility. Alex Buchan writes about Buddhist philosophy and explores in a useful way some of the concepts and language around Buddhism. Livingston's story on ghosts is enjoyable and offers a different perspective on unknowing. I found her sentence, 'a heart can only be at peace when it trusts that that which it needs to know is not being withheld' (p. 105), moving and touching. Andy Paice takes his experience as both a therapist and a Buddhist, and grounds his ideas in that experience, making it a very exciting read. I also enjoyed Paul Christelis's deeply personal and self-reflective chapter – an absorbing story and phenomenological account of his encounter with drugs.

As the editors comment in the introduction, the book shows how not-knowing can reach so many different aspects of one's life experiences. Writers demonstrate that they have 'lived' their ideas and 'lived' unknowing, and have experienced and thought about this wisdom in not-knowing. This quality of engagement makes for a book

that seems unique to the literature around psychotherapy – neither modelling a perfect way of unknowing, nor turning not-knowing it into a theory.

Cristalle Hayes

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From personal to global – the art of living well

Future sense: five explorations of whole intelligence for a world that's waking up, by Malcolm Parlett, Kibworth Beauchamp, Leicester, UK, Matador, 2015, 240 pp., £11.74 (paperback), ISBN 978-1784624552

Reviewed by Laurence Hegan, Gestalt psychotherapist

Malcolm Parlett is a man I feel that I know well, yet as I write these words I realize that I hardly know him at all through actual face-to-face contact. I do know him, however, through having developed a relationship based on a deep respect for his passionate influential leadership in the establishment of Gestalt in the UK as well as his contributions to the wider Gestalt world and psychotherapy in general through his writing. Here, the influences of his career in research, education, psychology and psychotherapy are clear, his attention this time more focused on global and societal attitudinal change.

A culmination of its author's lifelong quest, *Future Sense* aims to demonstrate that tackling global problems must begin with a focus on our own lives. Our mutual interconnectedness means that small changes to the way we live our lives result in changes elsewhere, as a ripple effect. The book has an aesthetic quality, calling for a richer and more satisfying way of being in the world through cultivating the art of living well. It highlights the human dimension as the most significant determining factor for our lives, now and in the future. The author's ability to bring his experience to life through personal example and simple yet fascinating stories about encounters with others conveys what could be a theoretical combination of guiding principles for life into something much more: he makes it a motivating factor for world transformation. His aim is to challenge leaders, experts and academics to focus on a different way of being, of living, a way of understanding through experiencing as well as analysis, something Malcolm calls 'whole intelligence'.

Whole intelligence and a focus on what this means, as well as its implications for human beings in the face of enormous challenges to the world in which we dwell, is essentially what the book is about. What Malcolm refers to as five explorations of whole intelligence have evolved from some of his earlier writing about human abilities, which he initially saw as independent of each other (Parlett, 2003). Although the author has always held a field perspective (Lewin, 1952), here as explorations they