

embrace of the New Age. I find myself musing how much we need, now, my mentors for approaching the wilder shores where science and religion/spirituality collide, the 'Epiphany Philosophers' ([www.epiphanyphilosophers.org](http://www.epiphanyphilosophers.org)). This eccentric group of academics, scientists and philosophers, with a strong practical as well as theoretical interest in religion and spirituality, were based in Cambridge and active between the 1950s and 1994. Margaret Masterman (Braithwaite) and Dorothy Emmet were two of the leading lights, among others. It is timely to recall them, as a gathering is planned for early 2017 to mark the 50th anniversary of the founding of their journal, *Theoria to Theory*, and a website has been launched to keep their flame alive. The volume here being reviewed highlights the need for that flame to be reignited. At the same time as tackling fearlessly contentious subjects from parapsychology to mysticism and everything in between, no sloppy thinking or ill thought through half-truths got past these formidable academics. Association with the group influenced me and Chris in our youth, and their interest in directing an uncompromising, scientific beam at the murkier edges of the known has stayed with us, along with an intolerance for comfortingly fashionable fudge. Perhaps this background explains the critical spirit in which I approach what others would merely see as a worthy, if unexciting volume.

## References

- Brett, C. M. C., Johns, L., Peters, E., & McGuire, P. (2009). The role of metacognitive beliefs in determining the impact of anomalous experiences: A comparison of help-seeking and non-help-seeking groups of people experiencing psychotic-like anomalies. *Psychological Medicine*, 39, 939–950.
- Brett, C. M. C., Peters, E. P., Johns, L. C., Tabraham P., Valmaggia L. R., McGuire P. K. (2007). Appraisals of Anomalous Experiences Interview (AANEX): A multidimensional measure of psychological responses to anomalies associated with psychosis. *British Journal of Psychiatry*, 191, 23–30.
- Clarke, C.J.S. (1995, March 1). The nonlocality of mind. *Journal of Consciousness Studies*, 2(3), 231–240 (10)
- Clarke, I. (2008). *Madness, mystery and the survival of God*. Winchester: 'O'Books.
- Clarke, I. (Ed.). (2010). *Psychosis and Spirituality: Consolidating the new paradigm*. Chichester: Wiley.
- Dalal, F. (1998). *Taking the group seriously*. London: Jessica Kingsley.
- Heriot-Maitland, C., Knight, M., & Peters, E. (2012). A qualitative comparison of psychotic-like phenomena in clinical and non-clinical populations. *British Journal of Clinical Psychology*, 3, 37–53.
- Pullman, P. (1995). *The northern lights. The subtle knife. The amber spyglass*. London: Scholastic Children's Books.

Isabel Clarke  
Clinical Psychologist  
[isabel@scispirit.com](mailto:isabel@scispirit.com)

© 2017, Isabel Clarke  
<http://dx.doi.org/10.1080/03060497.2017.1290454>



## How the Rich get Away with it

**How did we get into this mess? Politics, equality, nature**, by George Monbiot, London, Verso, 2016, 342 pp., £16.99 (hardback; paperback to be published March 2017), ISBN 978-1-78478-362-4

'Oh dear! Another great book that nobody apart from the already-converted will read.' That was my reaction on reading the Introduction to this collection of short articles. If you are a *Guardian* reader, you will probably have read most of them already; if you are not, then you may be in for a surprise. Having read two of his previous books (*Heat*, 2006 and *Feral*, 2013), I had George

Monbiot down as an environmental campaigner whose big issues are global warming and rewilding. However, I learn from this book that his concerns are much wider than that, as implied by the subtitle. He is a fierce opponent of the neoliberal consensus that has dominated Western politics for the last four decades and of the self-serving elite that dominates our domestic politics.

In a way, that is all that really needs to be said. If you are of the same persuasion, you will agree with and enjoy this book. If you are not, you will probably not read, it but if you do, it will infuriate you. But that would be too short a review, so I will pad it out with some more observations.

The refreshing thing about Monbiot's approach is that he backs up his opinions with evidence; or rather, his opinions appear to be formed on the basis of evidence, often evidence that is conveniently ignored by those in power and those of a neoliberal persuasion.

One of his favourite tactics is to expose a conspiracy of silence about crucial issues that would challenge the consensus accepted by most politicians and media outlets: for instance, the fact that we subsidize landowners through the public provision of roads, utilities and other services leading to increases in the value of their land. The landowners do nothing and yet the people who are derided as skivers and shirkers, sponging off the state, are those on benefits. The answer? A land-value tax which is so far off the political agenda as to be unheard of (Chapter 50).

Another favourite tactic is to turn the received wisdom on its head. My example here is population growth: such luminaries as David Attenborough call for its restriction on a global scale because they claim the planet cannot cope with the harmful emissions it creates. Yet, on closer inspection, the problem looks very different. Most of the CO2 emissions are made in the developed Westernized nations where population growth is slow, so the problem here is growth in consumption not in population. The countries with the fastest population growth have the lowest emissions – and much of these emissions is due to exports to the West, e.g. oil in Nigeria. So the major culprit is our addiction to consumption, led by the super-rich with their super-yachts and their heated swimming pools: 'it's time we had the guts to name the problem. It's not sex; it's money. It's not the poor; it's the rich' (p. 107).

This illustrates another feature of Monbiot's articles: he has a telling turn of phrase. Here are a few I particularly liked:

- 'Man was born free and he is everywhere in chain stores' (p. 25) (a take-off of the Communist manifesto)
- 'Britain is being shagged by sheep but hardly anyone dares say so' (p. 120) (where he discusses the erosion and flooding caused by sheep grazing)
- 'Is your boss possessed of judgement, vision and management skills superior to those of anyone else in the firm, or did he or she get there through bluff, bullshit and bullying?' (p. 189)

Perhaps my favourite aspect of Monbiot's work is that he puts his money where his mouth is: when discussing how politicians and journalists often act in the interests of the powerful, he suggests that all journalists should follow the lead of MPs and publish a register of their interests, i.e. where they get their money from. So Monbiot does just that – see [www.monbiot.com/registryofinterests](http://www.monbiot.com/registryofinterests) where he gives month-by-month accounts of his income plus an explanation of his expenses. Would that everyone had to publish their tax affairs, as in Norway.

The only serious omission from this book (last entry in August 2015) is Monbiot's stance on Europe and Brexit. For that, you can go to his website and look under 'globalisation', where he comes out in favour of the EU as the 'lesser evil' (the alternative being greater subservience to the USA). This is the only point where I disagree with him – by leaving the EU, we at least have a chance to extricate ourselves from all the evils of the EU that Monbiot lists and resist the blandishments of Trump and American capital. However, on every other opinion he expresses I am with him. Surprisingly, the main thing I take away from this collection of articles is not the impending doom of climate change, but the many ways in which we allow the rich to get away with it while they harm the rest of the planet.

## References

Monbiot, George. (2006). *Heat: How We Can Stop the Planet Burning*. London, Allen Lane.

Monbiot, George. (2013). *Feral: Searching for Enchantment on the Frontiers of Rewilding*. London, Penguin.

Nigel Armistead

Writer on walking ([www.trailslesstrodden.uk](http://www.trailslesstrodden.uk))

[nigelarmistead@yahoo.co.uk](mailto:nigelarmistead@yahoo.co.uk)

© 2017, Nigel Armistead

<http://dx.doi.org/10.1080/03060497.2017.1290455>



## Unrecognized trauma

**Trauma, abandonment and privilege: a guide to therapeutic work with boarding school survivors**, by Nick Duffell and Thurstine Bassett, Abingdon, Oxon/New York, NY, Routledge, 2016, 200 pp., £17.59 (paperback), ISBN: 978-1138788701

Following on from Nick Duffell's pioneering book *The Making of Them* (Lone Arrow Press, 2000), *Trauma, Abandonment and Privilege* is a must-read for any and every therapist who has worked, is working or may work with clients in connection with boarding school, in whatever capacity – which is almost inevitable, even if the connection is outside awareness. However, the style, the approach and the content reaches far beyond this readership. Anyone who has any experience of and/or interest in the phenomenon of boarding as a practice dating back over centuries, which remains 'alive and kicking' today, will find this a compelling read.

The layout, using clear sections and headings, makes for easy access and digestible 'chunks' – important since the material may be emotive for many readers. The authors write:

Boarding is one of the most unusual kinds of trauma in that it is imposed deliberately and carries with it the benefits of social privilege. It entails a requirement to emerge as a competent person destined for societal success. Until very recently it has also been an unrecognised trauma, and there are many interests at stake to keep it hidden. (p. 91)

The authors stress the strength of attachment to the 'Strategic Survival Personality' (p. 21), necessarily constructed to withstand intense emotions of bewilderment, anxiety, loss and protest when faced with a strange environment, and how the reluctance to let go affects