Book Reviews

Horst Hammitzsch. *Zen in the art of the tea ceremony* (trans. Peter Lemesurier) Element Books 1979.

Unlike *Zen in the art of motor-cycle maintenance*, this one is actually about Zen. It traces the history of the tea ceremony from its origins in China to its current flourishing in Japan. It tells of the spirit of the tea ceremony and the key concepts that enable us to understand it.

I found it a beautiful and inspiring book, brief (102 pages) and to the point. It is perhaps a little solemn, earnest and over-explicit at times, but these are forgivable faults.

There is a good account of one particular tea ceremony attended by the author himself, and he clearly loves what he is writing about, and has an intimate personal acquaintance with it.

For anyone who wishes to understand more about the tea ceremony, or who wishes to know Zen better, this book is highly recommendable. The chapter on Shuko, Joo and Rikyu is alone worth the money.

> *The Master seeks nothing in the pupil, no gift, no genius. He simply*
> *trains the pupil fully to master the pure skills of the art in question.*
> *Once this mastery is attained, a day will eventually come when*
> *the pupil is able to represent perfectly what is there in his heart,*
> *precisely because the problem of formulation, of mere technical*
> *realization, no longer burdens him. Only when the heart has*
> *attained maturity does true spirituality arise.*
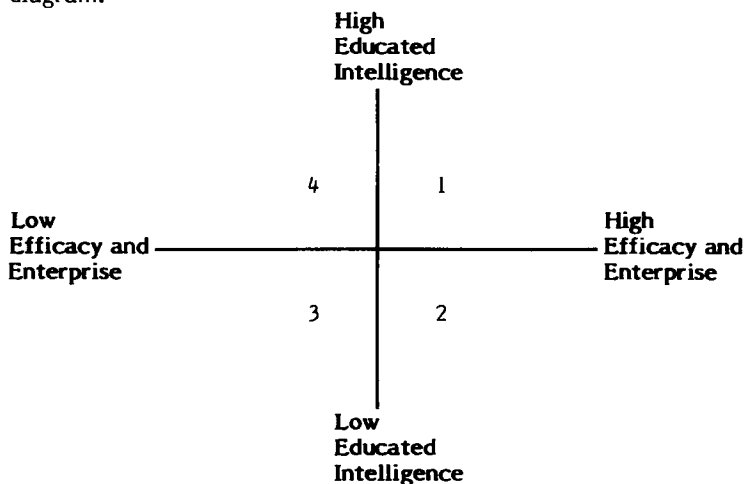
This is a rare book, and we are lucky to have it.

James Crippledini

James A. Easterbrook. *The determinants of free will: A psychological analysis of responsible, adjustive behaviour*, Academic Press 1978.

This is an academic book, only to be read by those who can take all the apparatus of notes and references to original research studies.

The main point it makes is that some people have freer will than others, and it tries to say who these people are. In doing this the author refers frequently to this diagram:

High
Educated
Intelligence

	4	1	

Low — **High**
Efficacy and — **Efficacy and**
Enterprise — **Enterprise**

	3	2	

Low
Educated
Intelligence

What he says is that, according to many pieces of research, people in Quadrant 1 feel that they are in control of their destinies - that they are in charge of their own lives. People in Quadrant 3, on the other hand, feel that they are controlled by other people, or by economics, or by fate.

The two dimensions used in the diagram have been differently named by

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different investigators. The vertical dimension is a general dimension of
intelligence, and is usually given that title, while the horizontal dimension
is variously called "competence", "will control", "confidence", "imagination",
"readiness to venture", "good adjustment", "freedom of movement", or "beha-
vioural flexibility".

Not much can be done about raising intelligence (Easterbrook does not discuss
this) but quite a lot can be done about raising the sense of efficacy, as McClelland
and others have shown. So Easterbrook is saying that, given a reasonably
high level of educated intelligence, people can be encouraged by suitable
training to become more efficacious, and hence more autonomous. He makes
a good case, with plenty of evidence to demonstrate his points.

It seems to me, however, that his horizons are a little close. All he is really
talking about, most of the time, is a kind of social level of control which
the person can reach, well within established norms and standards. In other
words, the person can become a more imaginative and more enterprising
social functionary.

Easterbrook talks much less about the further stage of development (no doubt
because so much less research has been done on it) where we see through
the games and the norms, and want to write our own movie, rather than playing
a part in someone else's.

As far as it goes - telling us how to move from external control to internal
control - this is a good book, and very much in the right direction. But it
doesn't go far enough for me.

Jean Starry

Colin Ward : *The Child in the City.* Penguin Books 1979.

The Child has long been considered 'the father of the man': in the first chapter,
"Paradise Lost", Ward examines a possible foundation for the almost universal
myth of a 'happy childhood' which may take the place of the lost memory
of the "actual riches, spontaneity, freshness of childhood experience".

Much of the book is visually evocative through its wealth of dynamic photo-
graphs. It is not that the pictures speak more than the words: the messages
are different: the effect cumulative.

Colin Ward looks at children and with children across the world, across many
cultures and social classes, as they cope, or do not cope, in the city. Sometimes
he even looks through children's eyes and remarks on the poverty of under-
standing of children's needs in the inner city. He stresses the inventiveness
of children who have nothing, in the way that any found object can be explored,
and any piece of "street furniture" re-visioned through the different eye -

and use –view of the child. There is an excitement in this that is infectious.

Having acknowledged the creative survival of the child in some of the most hostile and isolating of environments, he highlights the differences in use of the city as a resource across class barriers: the richness of opportunity for the "middle-class" child living in suburbia, with potential mobility to all parts of the city, contrasted with the lack of experience of some of the estate-bound children of the poorer council housing project (for example), and the relative abundance of challenge and potential for self-development available to the homeless child surviving outside the 'lawful' confines of school and home.

Ward pulls off a lot of blinkers about 'childhood' in his examination of the meaningfulness of real paid work for children, and real self-motivated explo-ration in 'education without walls', but also points out the exploitation of children in work, and the delicate balance of a family's economy dependent upon the help of a child to grow through the transition phase of recent immi-gration for example. These are emotional matters, and need looking at sanely.

Several alternatives to confined schooling are considered and special community projects appraised.

Ward states his message plainly in the last chapter, "In the Sandbox of the City", saying:

> *"I don't want a childhood city. I want a city where children live in the same world as I do. . . Because some bit of the city is designated as a playspace on a plan, there is no guarantee that it will be used as such, nor that other areas will not be."*

He makes the second statement on the basis of this his "ultimate truth. that children play anywhere and everywhere".

And regarding "the sandbox": "Rather than throw in a few playthings, shouldn't we help them climb out of the sandbox and into the city?"

This is an important book, not just for people conventionally connected with children's life, such as teachers, social workers, facility planners, but for anyone who remembers once being, or feels now, or would become again at one with, the child person in them.

Richenda Power