

of the psychotherapies covered will obviously have to study the original literature, but he will find this book a useful introduction as well as a convenient overview.

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**Experiential Psychotherapy within Families** By WALTER KEMPLER. New York: Brunner/Mazel. 1981. Pp 288. Price \$20.00.

The author has many years of experience in teaching and pioneering the development of family therapy theory and practice. This fascinating book presents a very personal and refreshingly clear and honest approach to the subject. Kempler believes that the involvement of the therapist as a *person* within the group is a powerful tool for eliciting change, and that what matters is not whether but *how* the therapist includes his self-awareness within therapy sessions, constantly integrating it into his current behaviour.

Experiential psychotherapy within families has as its goal the clarification of each encounter within the here-and-now of the therapy session. The primary goal of interventions is to alter behaviour to make it more functional, rather than promoting insight or understanding. There are many illustrative case vignettes and dialogues illustrating strategies for intervention, and the second part of the book is devoted to a detailed account of a family therapy case with commentary.

Dr Kempler skillfully illustrates and explains the relationship between structure and process in family therapy and his style is lucid and attractive. All professionals involved in working with families would do well to read it; practising family therapists may well find their habits challenged by it.

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**Philosophy, Religion and Psychotherapy: Essays in the Philosophical Foundations of Psychotherapy.** Edited by PAUL W. SHARKEY. Washington: University Press of America. Pp 227. No price stated.

This is not a good book. It is a compilation of twelve essays of uneven quality, written by one psychiatrist (Thomas Szasz), four psychologists and five philos-

ophers from a variety of American universities. The book reflects a trans-atlantic scene where 'psychotherapy' refers mainly to the flourishing variety of growth-orientated therapies associated with the 'humanistic psychology' movement; and discussion of concepts such as 'growth', 'wholeness' and 'self-actualisation' is characterised more by dewy-eyed enthusiasm than by critical reflection.

A major theme in these essays is that psychotherapy is an activity embodying personal and social values which need to be made explicit. The various ways in which values enter psychotherapy are usefully classified in a paper by Ruth Macklin. One of the best contributions, by Robert Solod, argues lucidly that the psychotherapies are not applied sciences but traditional religious forms with new secular contents. Szasz takes the idea further, and writes with more gusto than discrimination that all psychotherapy is in fact "religion, rhetoric and repression" (he uses the terms interchangeably-), and its 'medical' label masks a potentially sinister political force. Other essays by Jacob Needleman, Joseph Rychlak and Maurice Friedman discuss the concepts of nature, teleology, and the human image implicit in psychoanalysis and the new psychotherapies; and Roger Sullivan highlights the differences in the anthropologies of humanistic psychology and the Christian tradition. Charles Scott contributes a "phenomenological description" of "commonality", in a paper full of statements so obscure that they cease to be intelligible—(eg, "wholeness is not an object of awareness, but is a dimension of awareness that is immediately and non-personally self-aware"). Joseph Morris writes two essays on the central concepts of humanistic psychology and their relation to Christianity. He misuses technical philosophical terms in an inexcusable way—(eg, linking Brentano's concept of 'intentionality' with "purposes in life");—and his treatment of theology is equally crass—(God is credited with being "the first humanist", Jesus is likened to a Rogerian therapist, and theologians are advised to jettison myths, symbols and metaphysics from theological discourse).

As a work partly concerned with the relationship between psychotherapy and religion, the book has major omissions. It lacks any theological contribution; metaphysical questions (which are central) are largely ignored; and much important literature goes unmentioned. There is not even a reference to Freud's 'The Future of an Illusion', with its historic argument that religious concepts are merely projections of human wishes; a claim which, in one sense, turned on its head the Judaeo-Christian idea of man as created in the *imago Dei*, and raised important issues both for theologians and psychotherapists. Overall, the book does a disservice to its subject and cannot be