

destructive socialization happen if we are all essentially good? The free will argument is based on a misunderstanding of Rogers's theory of personality that Rogers himself shared.

Briefly, if all human action is motivated only by the actualization drive, there is no free will. There is only the actualization drive manifesting itself in actions that enhance or harm the organism. A person is a manifestation of the actualizing tendency, not an agent, a source of actions, who can will, choose, and act on the basis of reasons. Merry's talk of "the specific ways each of us attempts to actualize" (p. 18) has the cart before the horse. We don't attempt to actualize. The actualization drive attempts us.

*Reviewed by:*  
*Barry Grant*

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*Beyond Carl Rogers.*

David Brazier (Ed.) (1993).  
London: Constable.  
ISBN 0-09-472610-8.

I am informed that this book, edited by David Brazier, was originally intended to be the gathering together of some of the conference papers presented at the Second International Conference held in Stirling, Scotland in 1993. It is worth noting that the book does not represent this conference and indeed includes material which was not presented in Stirling.

This apart, the book commences with a well-written introduction from the Editor which serves to stimulate interest and whet the appetite for the rest of the book, comprising of fourteen papers by individual authors.

The book is divided into three sections – part one consists of four papers which revisit the core conditions and explores some of the notions and ideas inherent to them. Whilst disagreeing with some of the content on a theoretical level of the first two papers in particular, the section as a whole makes interesting and thought provoking reading and certainly has the potential to enable the reader to gain greater clarity about their own theoretical perspective on the core conditions. The most controversial paper in this section is the one contributed by David Brazier himself, "The Necessary Condition is Love." In this, he attempts to take a crucial aspect of theory (i.e., that what is effective in client-centred therapy is the unconditional acceptance the client receives from the therapist – which he then equates with love) and turn it on its head in a somewhat convoluted yet clever way, to suggest that what really works is not the experience the client has of unconditional positive regard but that the giving of this by the therapist serves as a model of how to be for the client.

"The therapist meets this need (for positive regard in himself) by being a therapist and the client learns to meet this need by being directly influenced by the therapist's example" (p. 76).

As far as I can see there is nothing new in what Brazier seems to be suggesting in that his ideas amount to a view that what works in Client-Centred Therapy is in fact behaviour modification modeled on the therapist's behaviour.

The second and longest section of the book (seven chapters) is devoted to "Creativity in Practice" and has chapters which look at "Person-Centred Expressive Therapy," "Multi-Media

Approaches," "Focusing," "Person-Centred Family Therapy," Encounter Groups in a mixed-race setting and "Client-Centred Psychodrama." Again, whilst undeniably interesting reading, there was much in this section that was unrecognisable to me as Client/Person-Centred and in general seems to deviate from Rogers's basic philosophical thinking. As far as I can see, "inviting," "suggesting" or "encouraging" the client to express themselves in creative ways or the use of methods and techniques drawn from other approaches to therapy are inconsistent with Rogers's work in that the decision to use these techniques is made by the therapist and is drawn from their perception and assumptions about what the client needs or what they think is best for the client, rather than following the client's process and facilitating self-discovery and self-healing in the client. This is not to suggest that these methods or techniques may not be useful in themselves and it is possible to see how they are "client-centred" in the general way in which all therapy is client-centred (i.e., intended for the benefit of the client).

Had I been a newcomer to this approach wanting to find out more through reading the latest contributions, I could be forgiven for thinking that Rogers's work was synonymous with a belief that "anything goes" in client-centred therapy. In this sense, my view is that much in this section of the book in particular is misrepresentative.

I found the third and final section of the book "Towards the Future" more constructive in that all three chapters are explorative or questioning in their manner. The first of these takes a look at the person-centred concept of "self" and identifies this as essentially "individuocentric." The author presents a well-argued case that this may need to be revised in the light of developments in thinking from other disciplines and sources including feminism, cross-cultural psychology and general systems theory.

The second paper explores the author's perceived parallels between the theory of chaos and person-centred therapy and argues that this provides a strong link for Rogers's ideas with the hard sciences.

In the final chapter of the book, the author takes a novel look at eclecticism as an identity crisis for Person-Centred Therapists and explores the author's ideas on what components may be involved in such a crisis.

On the whole I found this the most enjoyable, thought-provoking and creative section of the book whilst considering the book as a whole to be disappointing in that much of its content does not go "Beyond" Carl Rogers but is simply **different** from Rogers's work whilst trying to align itself with this.

*Reviewed by:*  
*June Ellis*

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*Child-Centered Counseling and Psychotherapy*

Boyd, A. and Pine, G. (1995).  
Springfield, IL: Charles C. Thomas

At a staff meeting of the University of Chicago Counseling Center when I was an intern there in the 50's, a visiting psychiatrist – who took advantage of the liberal policies of the Center regarding guests at staff meetings – proclaimed his deep respect for the client-centered method. He extolled how he used the reflective process to establish trust and join with his "patients," so that when he gave them interpretations they were much more accepting and open to them. We,

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