

lesser known Jungian psychotherapist, Dr Ian N Marshall, to highlight our reactions, i.e. how and why we respond in a certain way in a specific situation.

The first part of the book focuses on Maslow's theories, particularly his later, revised hierarchy of needs which includes intrinsic values. By illustrating the theory with anecdotes from her own practice, as well as current world events, this account becomes very accessible and entertaining, even for those with no previous knowledge of this field. Drawing on this clear and well tested theory of the human psyche helps clarifying behaviour that otherwise can be misunderstood or misinterpreted. In particular, in these times of turmoil and friction between people from different backgrounds who are trying to live together in a shrinking world, it can be a great help to see how much we really have in common rather than being alienated by our differences.

We have things in common, not just with other human beings, but also with other animals. The author points to animal research which has established many similarities between us and other species. There is, of course, an ongoing, intense and important debate on animal welfare and environmental issues. So it's particularly helpful, given that 'environmental deniers' have recently been elected to powerful positions in the world, to see how much we can learn from studying other species. (The arguments presented in the book has received recent backing from TV programmes showing animals in the wild, displaying emotions such as grief and loneliness which were previously thought to be unique to human beings. It also shows how much animals learn their behaviour from each other.)

The second part of the book focuses on Dr Ian Marshall's *Scale of Response* and *Sequential Analysis*. This too illustrates how human behaviour is influenced by the environment: basic reactions can be positive or negative depending on outer circumstances - something to remember before we judge behaviour in others which might seem to come directly from some sort of inner evil rather than desperation and despair in a hopeless situation.

The title of the book comes from Lewis Carroll's book *Through the Looking Glass: 'The time has come, the Walrus said, to talk of many things'*. It refers to the fact that the author decided to present the wisdom acquired over a lifetime of experience and research, at the age of 87. In this new era of Post Truth, to be willing to take time to collect thoughts and experiences, and share it with the rest of the world, is something to be appreciated and treasured by all. Something we all should be doing when we feel we are approaching a more mature age, as a gift to future generations.

On the positive side, our new information age has made it much easier to share our knowledge with others. Publishing a book no longer requires the mediation of a publisher. It can easily be achieved in the form of

electronic books which are accessible online in all parts of the world. In fact, I think elders sharing their wisdom is so important that organisations such as SMN, which represents a different, more thoughtful and serious approach to research and fact-based knowledge, should lead this initiative and encourage its member to follow the example of Hazel Skelsey Guest by writing down the wisdom they have accumulated over a lifetime. Furthermore, it is certainly high time to try to counter the Post-Truth era, which seems to be taking over our world. Otherwise future generations may struggle to find their way back to a more balanced outlook on life.

■ Emancipatory Enaction

David Lorimer

■ PARTICIPATION AND THE MYSTERY

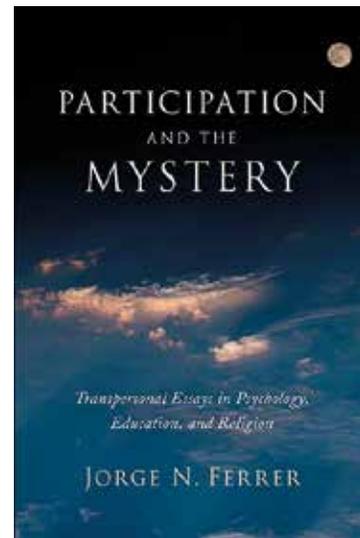
Jorge Ferrer

SUNY Press, 2017, 376 pp., \$95, h/b – ISBN 978-1-4384-6487-9 (paperback forthcoming)

Jorge Ferrer is Professor of East-West Psychology at the California Institute of Integral Studies, author of the seminal *Revisioning Transpersonal Theory: A Participatory through Vision of Human Spirituality*, and co-editor of *The Participatory Turn: Spirituality, Mysticism, Religious Studies*, both of which were reviewed in these pages. Jorge is the foremost theorist of participatory spirituality and, as such, these brilliant new essays are required reading for anyone seriously interested in spirituality, psychology, religion, mysticism, philosophy of science and education. There are nearly 100 pages of notes and references. The three parts are devoted to transpersonal psychology, integral education and some reflections on spirituality and religion, particularly a critical engagement with the work of Stan Grof and Ken Wilber.

The first essay on participatory spirituality defines its approach as emerging from 'human co-creative participation in an undetermined mystery or generative power of life, the cosmos, or reality' (p. 10) - in an appendix he explains his use of the term undetermined to distinguish it from indeterminate and to leave open the possibility of determinacy and indeterminacy within the mystery. Likewise, he has substituted the word 'mystery' for 'spirit'. The participatory approach denies the existence of pre-given ultimates and/or single traditions but is also critical of post-modern reduction of religion to a cultural-linguistic artefact - this means that the approach is essentially enactive and co-creative. Jorge provides a useful map of participatory spirituality with different forms of co-creation – transpersonal, interpersonal and intrapersonal, each with its principles, challenges, tests, regulative goals and direction. (p. 12)

This provides an excellent theoretical framework as well as three practical tests that can be applied to any spiritual tradition: the egocentrism test relating to the overcoming of self-centredness in practitioners, the dissociation test addressing the extent of fully



embodied integration, and the eco-socio-political test 'assessing the extent to which spiritual systems. The ecological balance, social and economic justice, religious and political freedom, class and gender equality, and other fundamental human rights.' (p. 203) I agree that this approach invites 'a more nuanced, contextual, and complex evaluation of religious claims' based on results rather than any a priori conditions.

The second essay on transpersonal psychology, science and the supernatural is a penetrating analysis and critique of the tendency within psychology to try to align itself with science by claiming a metaphysical neutrality or agnosticism. It is apparent that Harris Friedman, editor of the *Wiley-Blackwell Handbook of Transpersonal Psychology*, is trying to restrict the field to exclude the existence of transcendent realities, which is an implicit acknowledgement of orthodox naturalism and a denial that science also contains metaphysical assumptions; indeed, naturalism is itself a metaphysic. Jorge sees this in terms not only of Western ethnocentrism, but what he calls epistemic colonialism that critically filter traditional supernatural claims and claim to be the final arbiter on their validity. Jorge argues for a critical but sympathetic engagement with other worldviews and ways of knowing. He is also right in criticising what he calls cognicentrism, both in education generally and psychology particularly. More on this below. He steers a middle course between both perennialism and scientism, both of which commit transpersonal psychology to a single metaphysical worldview – either transcendentalist or naturalistic. The participatory approach is open to multiple metaphysical possibilities and state-specific insights (p. 62).

The chapters on integral education assert that modern Western education 'emphasises the development of the mind's rational and intellectual powers, paying little attention to the maturation of other ways of knowing.' (p. 55) This is a good definition of cognicentrism and highlights the lack of development in kinematic, emotional, aesthetic, intuitive and spiritual intelligences. In this respect,

Jorge could have drawn on the work of Iain McGilchrist on the implications of left and right hemisphere thinking for culture, but this reference is missing from his coverage. Integral education is also transformative and demanding at different levels. Jorge describes the work of Marina Romero and Ramon Albareda addressing body, vital, heart, mind and consciousness in a co-creative process of unfolding learning and enquiry. This makes very interesting reading, especially the incorporation of the vertical dimension reconnecting education with transformation and spirituality. As Jorge points out, expanded intellectual understanding does not equate with genuine integral knowledge; the former can remain lopsided and exclusively mind-centred.

This leads on to the incorporation of embodied spiritual practices and the overcoming of disassociation from the physical and alienation from nature and the feminine. Embodied spirituality takes in all human dimensions as equal partners; its goal is integration rather than sublimation, which includes listening to the body as a source of spiritual insight, the resacralisation of nature, sexuality and sensuous pleasure, and rediscovering the mystery in its immanent manifestation rather than simply seeking the transcendent beyond the body and the world. All this is in the service of liberation. These insights are incorporated in the chapter on teaching mysticism from a participatory perspective, perhaps the most wide-ranging methodology I have read about anywhere and which is at once integral, experiential and transformative. These methods are further elaborated in a chapter on embodied spiritual enquiry as a radical approach to contemplative education.

The critical chapters on Stan Grof and Ken Wilber provide readers with a useful participatory view by questioning the privileging of a non-dual monistic metaphysics with a pre-given ultimate spiritual reality. Jorge's approach, as indicated above, is enactive, co-creatively bringing forth new insights which are bound to be culturally conditioned in some respects. He uses the analogy of the ocean of emancipation having different shores, which also allows for new evolutionary spheres to develop, which do not apply a hierarchical scheme, as advanced by Wilber. As Tim Freke points out in *Soul Story* (see his article and my review in the last issue), these realms must have developed alongside cultural evolution. The final chapter discusses religious pluralism and the future of religion, with a number of scenarios that let a thousand spiritual flowers bloom, intrinsically valuing diversity and mutually respect. Thus one can achieve a sense of belonging to a common spiritual family committed to spiritual individuation and responsible transformation of the world in ecological, sociological and political dimensions.

One other concept new to me was that of 'open naturalism' as a result of realising that the dichotomy of naturalistic/supernaturalistic is itself problematic and arises from the theology of mediaeval Christianity. Modern scientific naturalism is particularly

committed to rejecting any supernatural causes, agents or principles. Open naturalism allows a more expansive view that is free from materialism and reductionism and is therefore open to the plausibility of subtle dimensions of reality. Similarly, Jorge questions the sharp distinction between transcendent and immanent, preferring the use of the word subtle. I found it useful to question these widely accepted dichotomies as a way of loosening up categories. After all, the participatory integrates subjective and objective in its approach. Overall, the volume is highly stimulating and thought-provoking in articulating a participatory perspective across a number of disciplines and challenging us to become more integral, embodied and responsible.

■ Rethinking the Science of Consciousness

David Lorimer

■ TRANSCENDENT MIND

Imants Baruss and Julia Mossbridge

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It is encouraging that such a radical book has been published by the American Psychological Association as it goes way beyond conventional psychological thinking, as is apparent in the first sentence: 'we are in the midst of a sea change. Receding from view is materialism, whereby physical phenomena are assumed to be primary and consciousness is regarded as secondary. Approaching our sites is a complete reversal of perspective: according to this alternative view, consciousness is primary and secondary.' (p. 1) Imants Baruss is Professor of Psychology at King's University College at Western University Canada, where he has been teaching undergraduate courses about consciousness for nearly 30 years. Julia Mossbridge is an experimental psychologist and cognitive neuroscientist at the Institute of Noetic Sciences and a visiting scholar at Northwestern University. The reversal of perspective referred to will be familiar to many readers, although they might find the confident tone overoptimistic in view of the evident strength of resistance and the social psychology of confirmation bias.

With over 35 pages of references, the authors draw widely on research and consider the full range of parapsychological phenomena implying a shared mind, rethinking time, separation of mind from brain, direct mental influence and openness to the transcendent mind of the title. There is no doubt in my mind that if one applies William James's principle of radical empiricism there is ample evidence to justify a fundamental reversal in our understanding of consciousness, but very little of this literature is read by mainstream neuroscientists, whose working hypothesis remains that brain produces mind. Such is the general prejudice that member and Nobel laureate Brian Josephson received a note from a conference organiser that due to his research interest in the paranormal,

his presence would not be appropriate at a scientific conference. He subsequently learned, incredibly, that it was feared that his presence might damage the career prospects of students attending.

The authors give a brief history of materialism, which they show has been transcended by physics itself. They take considerable trouble to define various meanings of consciousness as referring to subjective events suffused with existential qualia that occur privately for a person (p. 15). They detail not only evidence for phenomena anomalous in terms of materialism, but also strategies for approaching the area, which they subject to critical scrutiny. They feel that materialism as a philosophy is like a dyke holding back the water of knowledge. They rightly point out the close correlation between beliefs about consciousness and reality in terms of worldviews. The overall approach nicely balances open-mindedness with rigour.

In looking at shared mind, they review evidence for remote viewing, telepathy and psychokinesis. Some readers may be familiar with the CIA parapsychology programme at Stanford Research Institute, which lasted from 1973 to 1995. During this period, 1,215 remote viewing trials were performed, and already in 1996 statistician Jessica Utts concluded that 'using the standards applied to any other area of science, it is concluded that psychic functioning has been well-established.' Yet, more than 20 years later, sceptics still claim that there is no evidence for psi - in this respect they resemble the cardinals who refused to look through Galileo's telescope. In discussing the theoretical basis of shared mind, the authors could have referred to the extensive work of Ervin Laszlo on the Akashic field, and, historically, New Thought ideas about a universal mind, for instance in the work of Thomas Troward.

Moving on to their treatment of time, the authors discuss its centrality to consciousness and experience as well as evidence for pre-sentiment, precognitive dreaming and precognitive remote viewing. Interestingly, they consider the implications of the life review for our understanding of time, as this seems to compress a lifetime into a few seconds. Then we can also experience timeless states, which I would not personally interpret as time 'coming apart'. This leads them to postulate a deep time distinguished from subjective apparent time. The next chapter looks at evidence for contact with the dead, including spontaneous cases and mediumship, and they consider the relative merits of superpsi versus survival as a plausible explanation. In their treatment of near death experiences, the authors point out the paradox that 'the less the brain is able to function properly, the more vivid the experiences that are occurring' and in this respect they could have cited the Auckland Geddes case as an argument in their favour. Of course, mental functioning in the afterlife implies mind without any brain, not just mind separable from the brain.