



September, 2013

Volume 13, No. 2

BOOK REVIEWS

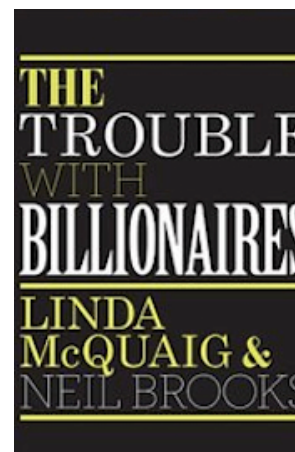
Linda McQuaig and Neil Brooks. *The Trouble With Billionaires.*

Toronto, ON: Viking Canada 2010. 272 pp

13 pp. Notes and Refs CAD\$20

This is an outstanding book that clarifies the problems faced by humanity that are generated by the totally avaricious 1% of the population at the top of the money pile in the United States. This 1% has amassed 24% of the national income.

Overall, the top twenty-five hedge fund managers made \$25.3 billion in 2009—*averaging a little more than \$1 billion each*, more than double the \$464 million average of the previous year. This meant that the average income of the top twenty-five hedge fund managers in 2009 had risen to the point that it was now more than *24,000 times* that of the average American...if we look at the average pay of just the 100 highest-paid CEOs and compare it to the pay of the average worker, we find that the gap in the 1970s was about 45 to 1. By 2006 that gap had become *1,723 to 1*... (p. 7-8)



Linda McQuaig and Neil Brooks simplify the presentation of the egregious inequalities generated by these disparities in income so that their unfairness becomes grossly obvious. What is happening is that the benefits of whatever economic growth is occurring are now accumulating in the offshore accounts of the 1%, while the rest of the population is economically stagnant or sliding out of the middle class and into the poverty zones.

The authors also present very convincing, surprising evidence that these inequalities in distribution of wealth are highly detrimental to those societies dominated by the capitalist system.

There is a growing body of evidence showing that extreme inequality imposes a number of very negative consequences on society. It increases the incidence of a wide range of health and social problems – including crime, stress, mental illness, heart disease, diabetes, stroke, infant mortality, and reduced longevity. It's no accident that the United States claims the most billionaires but also suffers from among the highest rates of infant mortality and crime, the shortest life expectancy, and the lowest rates of social mobility and electoral political participation in the developed world. There is also extensive evidence that the emergence of an extremely wealthy elite seriously impairs the functioning of democracy. (p. 30)

These are not new problems. In the early 1900's the very rich engineered income tax laws providing enormous advantages of a top rate of only 24%, which enabled them to accumulate enormous wealth, which also gave them inordinate power and influence over the government. During the end of the Depression and after WWII, Roosevelt increased the upper range of the income tax rate to 79%.

... As this more egalitarian ideal became the established norm in the postwar years, successive governments – even Republican ones – followed suit. Under the Eisenhower administration, the top marginal rate rose to a striking 91 percent...the overall result was a more egalitarian society, as the wage increases of working people and heavier taxation of the rich lead to greater equality in income distribution. The egalitarian reality also contributed to a new ethos of equality, fairness, and public empowerment. This was reflected in support for government, which was called upon to defend and promote the public interest. No longer regarded as simply an instrument for protecting the interests of a small wealthy class with which it had been so closely allied, government was now seen as an institution with a duty to represent the interests of the population at large. Having proved itself capable and effective in defending the population in fighting the war and pulling the country out of the Depression, government came to enjoy respect as a central and beneficial force in society.

The very notion that there was such a thing as a public interest, and that government had an obligation to serve it, was part of a profound change in attitudes. Among other things, the new mood removed the well-to-do from their protected bubble at the top of society and brought them more into the mainstream. No longer giants who strode unchallenged across the economic skyscape, the wealthy were pushed closer to the ground. They were now subject to economic as well as social constraints, facing greater regulation in their business affairs, heavier taxation of their incomes, and public disdain for any behavior that seemed excessively self-interested or greedy. Under the new social contract, everyone was expected to contribute to the community... (p. 54-55)

All of this was eroded over the later part of the 20th century and is increasingly problematic today. This is readily evidenced in the various economic bubbles that are generated, which profit the 1% enormously both as the inflation occurs and as they burst. The total focus of the 1% on their profits, combined with their total disregard for any consideration for the welfare of the 99% is becoming increasingly evident to anyone who takes the time to research what is happening. The subprime banking scams are prime examples:

Wall Street traders routinely boasted about “ripping the face off” clients, an expression that meant making profits by selling derivative deals so complicated the buyers couldn’t possibly understand them. Such indifference to clients, let alone other members of the public, promoted an ethos in which greed and an obsessive focus on self-interest were considered normal and acceptable, even laudable and beneficial. It was this deadly combination – a political agenda controlled by the rich, reinforced by a culture celebrating greed and saluting billionaires – that encouraged thousands of apparently normal people to take part in the subprime mortgage scam, either as participants preying on the vulnerable or as political authorities failing to stop the brazenly predatory behavior. (p. 68-9)

The growing inequalities in income create serious financial instabilities. With the 99% struggling to get by, often on two household incomes, financial instabilities arise. With markedly less buying power in the almost extinct middle class and the rapidly growing lower class, there is no spare capital to support economic growth.

[This] leads to a lack of good investment opportunities in the real economy driving capital toward the financial sector and concentrating wealth and power in the hands of financiers. This elite uses its clout to both create a social ethos that condones greed and to directly shape the political agenda to facilitate the amassing of great fortunes. A crucial element in this political agenda is the freeing up of financial markets for lucrative speculative activities. While these speculative activities are clearly orchestrated by the financial elite, segments of the broader public are drawn in, and bear most of the risks and the ultimate costs of a financial collapse.

By contrast, when income is more widely dispersed, as in the early postwar era, there is strong consumer demand for goods and services, attracting capital into the real economy. Political power is also more widely held. Middle-class citizens and organized labour aren't inclined to use their political clout to press for freer financial markets, but rather to protect and enhance their own incomes and buying power. This creates a political agenda and a social ethos that has a restraining effect on financial markets. (p. 71-72)

The authors make an excellent case for the value of social capital, inherent in a population where the 99% has more resources and can therefore bring greater investments of "social capital" that make for a healthy economy.

A person's social contribution is determined by how valued her services are by those who have money and are therefore able to pay for her services. Is this really a meaningful measure of a person's social contribution? Is a tax lawyer who exploits every ambiguity in the law to benefit his wealthy clients really worth ten to twenty times more than a community clinic lawyer who figures out legal ways to prevent poor families from being evicted from their homes? Is a dentist who performs cosmetic work really worth many times more than a dentist who, responding to pressing community needs, devotes her practice to performing basic dentistry on children? Are politicians who go on to lucrative careers after serving the interests of the rich and powerful really more socially valuable than those who have minimal career prospects after political careers championing the rights of the poor and challenging the status quo? It's hard to see much of a moral principle in a system that rewards people on the basis of how much they're willing or able to pander to the rich. (p. 100-101)

McQuaig and Brooks cogently present convincing evidence again and again that the hijacking of the political and legal systems by the rich – to serve their avaricious, selfish personal benefits – is highly detrimental. They analyze how such inequalities were engineered by the 1% and allowed to come about by the 99%. For instance, the doctrines of John Locke grant possession of property rights to those who manipulate its value and thereby lay claim to owning it – to the exclusion of the general public. The acceptance of this principle has given the rich control over enormous resources, in what has become a self-reinforcing vicious circle that enables the capitalist rich to lay claim to their exclusive rights to vast wealth.

But Locke had left our society. In focusing exclusively on the rights of the individual, he brushed aside the rights of everyone else. After suggesting that land and resources were given to "mankind in common," he simply discards the collective nature of the bequest. To observers today, this may seem reasonable, since we're so used to ignoring the broader rights of society in favour of individual rights...

Locke didn't simply ignore the fact that allowing individuals to accumulate private property has repercussions for others and possibly compromises their rights. In fact, he included a caveat to the effect that someone could claim property as his own – only provided that there was "enough and as good" left over for others. Needless to say, this changes things significantly; it makes the acquisition of private property conditional on the availability of comparable resources and opportunities for others. What about land and non-renewable resources?... (p. 104-7)

The authors debunk many popular capitalist doctrines. For instance, it is argued by the 1% and the proponents of growth market economies that higher taxes would discourage those most capable of running businesses from working hard at their jobs, and that they will leave their positions in one corporation and jump to accept better paying posts elsewhere if their exorbitant salaries and perks are not lavishly laid on. These beliefs and corporate policies are based on assumptions such as:

- Higher taxes for the 1% are negative incentives to work.

- Economic incentives are the most powerful and important motivations for people, particularly for the 1%.
- Wealth confers benefits of greater enjoyment and health upon the wealthy.

The authors present strikingly convincing evidence that in countries where the good of all is considered and protected, everyone, including the 1%, enjoy better health and greater happiness.

...What is not so obvious is that extreme levels of inequality in society have an effect similar to poverty. This has become clear in a growing body of research...Countries with higher levels of inequality have higher levels of social problems – *at all levels of income*. Typically, the incidence of such problems is highest at the bottom end, but it continues through all income levels, becoming gradually weaker with each step up the financial ladder. Simply living in an unequal society puts one at greater risk of experiencing a wide range of health problems and social dysfunction. (p. 151)

This book is a MUST READ for anyone concerned with the negative effects of the inequalities in monetary, social and political powers accumulated in the hands of the 1%, and the fallout of these effects on healthcare and social wellness.

Reviewed by Daniel J. Benor, MD
Editor-in-Chief, IJHC

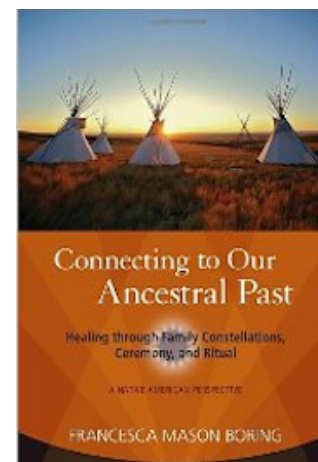
For a brief video introduction to these ideas from another source see:
Wealth Inequality in America <http://www.youtube.com/watch?v=QPKKQnijnsM>

Francesca Mason Boring. *Connecting to Our Ancestral Past: Healing through Family Constellations, Ceremony, and Ritual.*
Plymouth, Devon, UK: Aeon 2012. 205 pp. Bibliography 2 ½ pp.
\$17.95

Francesca Mason Boring, of the Shoshone Nation, has been facilitating family constellation therapy and instructional workshops for over twenty years. This is a form of exploration of the collective consciousness of a family, usually initiated by a single member of the family who is seeking help with psychological and/or physical problems which they suspect might be related to issues in their family.

The constellation brings together a group of people who have no prior familiarity with each other, to help each other release interpersonal and intergenerational issues within their own families. The person who is being helped (the 'focus person') states the issues needing help and then invites other participants in the workshop to stage a representation of her or his family members, including the spouse/partner, their children, and the focus person's parents. Previous partners, any children brought into the family through marriage, siblings, aunts, uncles, grandparents and all significant others may also be included. Very few details are shared by focus people about their families when the constellation is set up. To this point, this method resembles the 'family sculpting' approach (Keeran; LeBlanc web refs) in which the sculpture speaks for itself through the placements of the participants and the apparent relationships expressed in the human sculpting.

In Family Constellation Therapy there is a much more extensive and detailed exploration and unfolding of intergenerational relationships. The constellation facilitator asks each of the family



representatives how they feel in the starting positions that the focus person has designated. Intuitively, the participants cue into the collective consciousness to respond – often with outstanding accuracy, as acknowledged by the focus person (and their spouse or partner if they are also present). The therapist then may invite participants to shift positions to where they are intuitively guided to more, or the facilitator may suggest various shifts in sculpted positions, asking for further feedback from the participants after each shift about how they feel.

As a part of the clearing process, the therapist may suggest that the focus person take the place of his or her representative and make clarifying statements to various other members in the constellation. These seemingly simple interventions can be deeply transformative. Here are a few examples.

Francesca Mason-Boring brings the blessings of her people's traditional views to her practice of family constellation therapy. She notes (p. 4-5) that

For many tribal people throughout history... a story is... a form of medicine...

F. David Peat is a theoretical physicist whose life and thinking were deeply impacted by a Sundance he attended in Blackfoot country. As a result of his experience and a journey with native people and teachings he wrote a book called *Blackfoot Physics*. He speaks eloquently about the challenge in translating Native concepts into nonindigenous language, particularly the concept of "medicine":

English, and for that matter French, German, Italian, and other European languages are noun-oriented. They are employed to divide the world into separate concepts (again, nouns). Many Native American languages do not work this way. They are verb based. Thus, when in English we speak of "medicine" we automatically seek a referent, a substance, an object, something tangible, something that can be conceptualized. But suppose we begin with something verbal, with activity, process, a movement of harmony and balance. Medicine could then be felt in the beating of the heart, sensed as a movement around the sacred circle, the wind blowing through the leaves of the trees, the growing of green plants, and the astronomical alignment of the medicine wheel. (Peat 2002, 128)

Mason-Boring focuses on the flow of love in the family system. When this is impeded, often due to trauma that leaves emotional residues, individuals within the family may develop symptoms and relationship issues – through the knowing field of their family. It is well recognized in conventional psychodynamic psychotherapy that in people with individual trauma there is often an acting out of any feelings that are not processed and cleared. The same is observed within family dynamics.

In constellation work, many facilitators use the term "re-member" to refer to the dual experience in which forgotten or excluded members of a family are brought back into the family system through remembering in a more accurate way the isolation of their trauma and the impact of their transgenerational pain on a family or descendant. (p. 26)

Mason-Boring brings a deeply reverent approach to her constellation work.

Both facilitator and participants are encouraged individually to prepare in some way for the constellation workshop. One simple prayer is: "allow me to be present with clean hands and a clean heart." There is a posture of humility and preparation for service to others, the ancestors, and the family soul. (p. 31)

Ceremony in Constellation, and the experience itself, are not "externally" directed, but

internally protected. Each participant is encouraged to trust their soul and their family soul, their ancestors, life experience, intuition, and innate wisdom. (p. 36)

When a constellation has difficulty, ask representatives (and ask all that is represented in the field in an internal way while facilitating) “Is there permission?” “Do I have permission to do this constellation?”

For me to facilitate, a number of components need to be in agreement: my soul, the souls of my ancestors, the soul of the seeker/client, and the souls of their ancestors, as well as the souls and the ancestors of all those in the workshop. All have to be in agreement that we have permission to do this particular constellation. (p. 93)

I leave it with the individual to decide if they wish to pursue the work as a movement of the soul or the mind. Some people need both. It is not for me to dictate how someone must integrate the work. I cannot impose a deep movement of the soul on anyone. True growth, deep movement, rarely comes without some pain. If one cannot bear the discomfort of growth, I do not try to make them feel obliged or guilty if they choose against what is required by life to hold a quantum shift. (p. 96-97)

Native medicine can be a helpful complement to Family constellation work.

Some use song medicine, some use touch, some utilize story medicine, some use herbal medicine, and some may use a combination of these interventions. (p. 159)

This book is highly recommended for anyone wanting to extend their personal healing to include their family collective consciousness. It also invites your participation in the consciousness of all beings.

Reviewed by Daniel J. Benor, MD
Editor-in-Chief, IJHC

Francesca Mason Boring. *Feather Medicine: Walking in Shoshone Dreamtime - A Family System Constellation*. Fort Lauderdale, FL: Llumina Press 2004. \$12.95

What Boring brings to this work are her wonderfully rich Shoshone traditions of living within the ‘knowing field’ (the collective consciousness). In western psychotherapeutic traditions the focus within the collective consciousness has been on inter-human awarenesses. The knowing field includes all other sentient beings as well: animals, plants, earth, air, water, our planet herself, spirits, angels and the Creator.

This book is a collection of vignettes about various Shoshone people who are living out the daily routines and their life challenges within the knowing field. Some have very deep awarenesses of their interconnections with [all that is]; others sense some connections on various levels of their being; some have forgotten these connections; others are waking up again from their forgetting.

Non-Indians (as they called them) were mainly trying to “*become* someone,” so they often did not like to have someone see them as they were. They were “self made,” and some did not like to think they had ancestors who were advocates or participants in their lives. So many of their chosen realities had to do with self...self made, self directed, self sufficient, self



motivated. Annie thought perhaps so much “self” was what came from people looking in mirrors for thousands of years. For indigenous people, their only mirror was the reflection of the water in a lake or pond. The sky, the clouds, the birds, other laughing faces, the trees, all accompanied the reflection of one’s own small face. (p. 61-62)

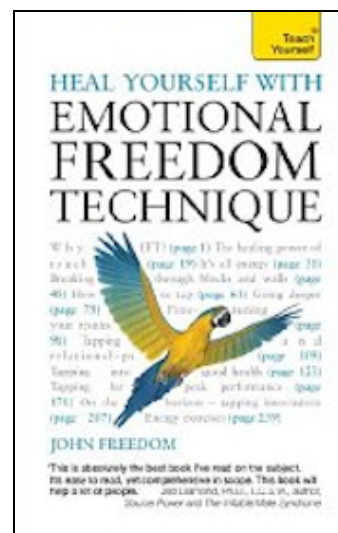
This book shares a heartwarming and enlightening series of brief stories of Shoshone people and how their lives unfold within the knowing field. It offers a marvelous follow-on to Boring’s more formal discussion of family constellation, reviewed above.

Reviewed by Daniel J. Benor, MD
Editor-in-Chief, IJHC

John Freedom, CEHP. *Heal Yourself with Emotional Freedom Technique*. London: Hodder & Stoughton/ US - McGraw-Hill 2013

Heal Yourself with Emotional Freedom Technique (EFT) is a very comprehensive, thorough and innovative book on all aspects of EFT and many aspects of energy therapy (ET) as well. It will appeal to both beginners and experts in EFT and ET alike. I found it very well-organized and easy to read. Heal Yourself with Emotional Freedom Technique is filled with useful charts, diagrams, flow-charts, summaries and handouts. It has an extensive set of references, indexes and table of contents.

John Freedom is obviously a very experienced clinician in general and EFT and EP master in particular. He and the many colleagues he has recruited, share many excellent clinical examples of how to use EFT with a wide range of emotional and relationship problems. Even an experienced clinician in the EFT/ET field, like myself, was able to learn some new, powerful tools and tactics from this instructive, authoritative, and uplifting book.



Heal Yourself with EFT is an integrative mind-body-spirit book that incorporates, at times, material from behavior therapy, psychodynamic therapy, body therapies, A Course in Miracles, gestalt therapy, yoga, client-centered therapy, neuroscience, marital/systems therapy, positive psychology, the human potential movement and neurolinguistic programming (NLP) among others.

EFT, is often known as the tapping therapy or “tapping solution” because it utilizes tapping on selective acupressure points of energy meridians of the body. Any reader of Heal Yourself with EFT who consistently applies and follows the processes and protocols that John Freedom carefully describes will almost surely find themselves experiencing much less fear, anxiety, anger, guilt, shame, confusion, hurt, pain, overall emotional distress and relationship problems in their life. Moreover, they will gradually and sometimes dramatically experience more love, peace, happiness, joy, well-being, forgiveness, gratitude, harmony and flourishing in their life and relationships. Many people will see improvements in their health and some people substantial changes in their spiritual growth as well. I believe this is the best book to date on EFT because:

1. Heal Yourself with EFT is an integrative mind-body-spirit book that incorporates, at times, material from behavior therapy, psychodynamic therapy, body therapies, A Course in Miracles, gestalt therapy, yoga, client-centered therapy, neuroscience, marital/systems therapy, positive psychology, the human potential movement and neurolinguistic programming (NLP) among others. No other EFT book does

that.

2. In addition, there are nine excellent appendices on research, theory, worksheets, probing questions, associations and practitioners of EFT and ET. No other EFT book does that.

3. Heal Yourself with Emotional Freedom Technique is filled with many useful charts, diagrams, flow-charts, summaries and handouts, more than any other EFT book.

4. John Freedom and the “many experienced EFT colleagues” he has recruited, share many excellent clinical examples of how to use EFT with a wide range of emotional and relationship problem. No other EFT book does that.

5. There is a section on Tapping Innovations with references to TAB, TFT, WHEE, Matrix Reimprinting, EDx™ and other energy therapies. In many ways the best title for the book might even have been “Heal Yourself with Emotional Freedom Technique and other Energy Therapies”. This in itself makes the book very unique and powerful. Clearly no other EFT book does that.

Some of the topics covered so well in Heal Yourself with Emotional Freedom Technique (EFT) include: the healing power of touch; energy healing; how and where to tap; breaking through blocks and walls; triggers, aspects, layers and roots; going deeper; fine tuning your results; dealing with trauma, PTSD, health (including pain and allergies), relationships, career, self-esteem issues, peak performance and energetic self-care. In addition, there are appendices on research, theory, worksheets, probing questions, associations and practitioners of EFT and ET.

In Heal Yourself with EFT, John Freedom covers the blockbuster technique, the EFT basic recipe, the movie technique, mindfulness, intention, borrowing benefits, the parts set-up, dealing with reversals, the tearless trauma and tell the story technique, plus the personal peace procedure. The book is so comprehensive and powerful it is like taking a Level 1, 2 and 3 course in EFT by an expert in the field with gentle learning every step of the way. Of course to master all these techniques will take practice and persistence.

In summary, Heal Yourself with Emotional Freedom Technique is the overall best book written to date on EFT. John Freedom makes a compelling case that EFT for many people will rapidly facilitate healing of a wide variety of problems and may well be the healing intervention of choice for most of them. This excellent and uplifting book might just transform the quality of your life. It might also transform the quality of life of many people you introduce this book to or practice using EFT on. As EFT and the other Energy Therapies continue to be practiced more widely, as Freedom points out, they have the potential to bring about an increase in the overall peace, happiness, joy, love, well-being and even blessings to the world.

Reviewed by Philip H. Friedman, Ph.D.; Licensed psychologist, DCEP
 Director: Foundation for Well-Being
 P.O. Box 627
 Plymouth Meeting, Pa. 19462
 610-828-4674 www.philipfriedman.com; www.forgivenesssolution.com

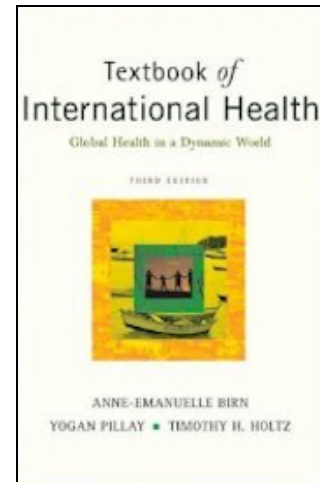
Editorial Note:

For the same reasons detailed by Phillip Friedman, I agree that this is one of the best books on EFT.

Daniel J. Benor, MD
 Editor-in-Chief, IJHC

Anne-Emanuelle Birn, Yogan Pillay and Timothy H. Holtz, III (eds.), Textbook of International Health: Global Health in a Dynamic World. New York: Oxford University, 2009, 806 pp.,

Most citizens of the world realize that globalization has brought much change to their daily lives. The global context impacts both national and local public health issues and policies, which necessitates that both be analyzed and understood in this global context. We have witnessed decades of failed theories and inadequate practices in public health that have *not* considered international aspects; amidst the publication of numerous books, articles and reports on global health, we find many incomplete or misleading analyses. Since it incorporates a political economic perspective, the *Textbook of International Health Care: Global Health in a Dynamic World* differs from many publications.



Birn, Pillay and Holtz utilize a political economic approach to view health and illness under the political, social and economic context in which disease and illness arise. They go on to examine "ways in which societal structures (i.e., political and economic practices and institutions and class interrelations) interact with the particular conditions that lead to good or ill health," (page 134). Critically analyzing with this approach, they address the historical origins of modern international health, health agencies and their activities, epidemiological profiles of the world's health, along with societal determinants of health, and the resulting social inequalities; these authors offer a unique perspective that broadens the traditional perspectives of other books on global health. Moreover, they dissect environmental influences, examine the current perspectives on health economics, and the organization and financing of health care systems, and end with a fresh perspective on healthy societies, actions to take and what it means to be "doing international health."

Political economic analyses systematically examine concerns over the prevalent health economics of international agencies, and of national policies grappling with finding resources to ameliorate existing disease patterns. Political economy as a discipline arose in the 19th century, heralded by Adam Smith's *The Wealth of Nations* which promoted the capitalist system, and Karl Marx in *Das Kapital*, who obviously held a different view. Political economy is still used in the social sciences as a theoretical approach, but it rarely gets applied to international health, except in certain journals, such as the *International Journal of Health Services*.

The discipline of public health in general emerged out of mainstream biomedical and behavioral models that seek to explain how and why illness occurs, but more and more intellectuals have noticed that current public health thinking remains narrow and tends to ignore broader political social and economic structures, as well as downplaying mental and spiritual aspects of human existence.

Even today, much international health literature fails to be critical from left-progressive standpoints as the mainstream tendency is to assume dominant structures to be immutable and promote vested interests. This is where Birn, Pillay, and Holtz bring in a fresh, comprehensive methodology to a set of issues that support the political economic approach as a way to achieve deeper understanding and social change.

Activists in international health, particularly at the grass roots level in nongovernmental organizations (NGOs), increasingly come to understand that many international health agencies have agendas beyond just improving health and health care conditions. The United Nations and the World Health Organization find many of their judgments and activities receiving criticism because of the dominant interests that lay behind them. It is evident that The World Bank, International Monetary Fund, and

other international financial agencies represent corporate entities that are seeking out markets in the emerging economies and developing world under the guise of offering policy suggestions and aid strategies. Likewise, philanthropies working closely with pharmaceutical firms foster market penetration goals that many people do not clearly discern. The *Textbook of International Health* points out that many international health organizations are altering their presence as they adapt to new challenges, conditions, and resistance from NGOs that have arisen over the last decades to become stronger in policy influence in their respective nations; many on the ground NGOs with their new sophistication through the Internet remain critical of past assumptions and mistakes foisted upon their respective nations.

The authors spend time examining public-private partnerships, which have been "formalized as a central modality of international health" (page 106). They warn that even missionaries, religious agencies and other charities should be suspect in terms of activities that may have hidden agendas. Their perspectives on NGOs, advocacy groups, think tanks, and social and political movements is also noteworthy.

Birn et al. conclude that the field lacks accountability and an accountability framework, continuing to "reflect donor-driven, technologically-oriented priorities." They argue that a "better alignment of global health priorities and understandings of the underlying determinants of premature death and disability, global health initiatives – no matter how well funded – are unlikely to achieve long term health improvement."

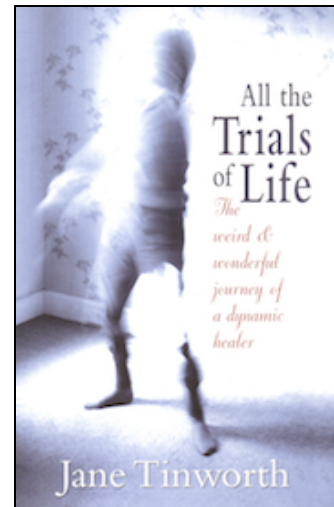
One shortcoming in this book - common in too many books examining the international health scene - is a failure to expand upon the following social reality: many people in the Southern Hemisphere, in the absence of Western medicine, must rely upon self-care, family and community self-help, and complementary and alternative medicines and practitioners to maintain their health. Before the global health marketplace becomes more corporatized with Western medicine and technology and its delivery institutions sent abroad, it is vital to recognize how these pre-existing health systems have historically sustained populations' health and today reflect in many ways consumer cultural preferences. For instance, natural healers can be sources of referrals to public health centers supported by governmental and philanthropic resources for integrated medicine. Great "treasure houses" remain in indigenous medicines, much beyond the natural products Western pharmaceutical firms are investigating to exploit for profits.

The last two chapters in the *Textbook* speak to a number of examples across the globe where ideas are being turned into action. Alternative approaches to the traditional models are offered that seek more equitable agendas, with new ethical considerations. Suggestions for "doing international health" are offered.

Reviewed by J. Warren Salmon, PhD
Professor of Health Policy and Administration
School of Public Health, University of Illinois at Chicago
jwsalmon@uic.edu

Jane Tinworth. *All the Trials of Life – The Weird & Wonderful Journey of a Dynamic Healer.* England: World Awareness Trust 2013. 178 pp. £7.99

I have known Jane Tinworth personally for over twenty years. She is a remarkable healer who facilitates the self-healing of people – often inducing spontaneous, self-correcting movements during their healing sessions. People move about, bend and contort their bodies in various unusual ways that they have never done before – all without their conscious intent. Jane also works with mediums who facilitate the clearing of interpersonal relationships with the deceased and healings in spiritual dimensions of their being.



In this book, Jane shares many of her personal life experiences along her path of learning and practicing spiritual healing. For some these may seem overly detailed. For others these may resonate with their own paths of healing. I mention here a few of various highlights that resonated with my own path of healing involvements.

Jane's approaches are wholistic, addressing all levels of a person's being.

Emotional traumas are important on every level for they lie like sodden blankets of energy within us, causing physical and mental disturbances that are hindrances to our earthly and spiritual progress until they are acknowledged. To be aware of a trauma and yet suppress or ignore it is to allow it to fester until sooner or later that energy will rise to the surface and emerge by way of behavior or illness. We cannot escape the consequences of our experiences and so our best course of action is to deal with them and use them as signposts along the way. As the title of this book says, "All the trials of life are meaningless unless we learn from them. (p. 114)

On the need for integrity in healing:

Healers, mediums and spiritual teachers especially have to be constantly on their guard against the danger of confusing what might be called the personality thoughts that arise from the conditioned mind, with intuitive thoughts that are informed from the higher self. My own experience and observations have confirmed what many teachings of the past have stated: that even those with advanced spiritual awareness may be led astray by the ego, which may be defined as the personality's image of, and desires for, itself. (p. 166)

On the spiritual question of why there is suffering in the world:

If suffering is simply something bad that exists *outside* of the Divine Intelligence (however we perceive that to be) then it needs to be zapped – eliminated – made to disappear. However, if suffering is *within* the divine plan then our relationship with it drastically alters. (p. 172)

Jane also speculates on broader remits for healing in our world.

A new age is emerging. Mediumship, as has existed, has tended to draw from the past to point to the future. What we need is to establish a direct contact between psychically

aware people and the entire universe, whole worlds – infinite. There has been a failing on earth of only looking at itself in isolation. (p. 69)

This is a book that will be of interest to both careseekers and caregivers.

Reviewed by Daniel J. Benor, MD
Editor-in-Chief, IJHC

TERMS OF USE

The International Journal of Healing and Caring On Line is distributed electronically as an open access journal, available at no charge. You may choose to print your downloaded copy of this article or any other article for relaxed reading.

We encourage you to share this article with friends and colleagues.

The International Journal of Healing and Caring – On Line

P.O. Box 76, Bellmawr, NJ 08099

Phone (609) 714-1885 Fax (519) 265-0746

Email: center@ijhc.org Website: <http://www.ijhc.org>

Copyright © 2013 IJHC. All rights reserved.

DISCLAIMER: <http://www.wholistichealingresearch.com/disclaimer.html>

