

and the length of time using "soft" drugs prior to using hard drugs ($r = .23$), being female was also related to the frequency of using "speeders" ($r = .16$) and certain "downers" such as librium ($r = .16$) and doriden ($r = .20$).

RESUME: En plus d'étudier le phénomène de l'abus des drogues chez les jeunes adultes, on a tenté de relier certains modes d'usage des drogues au taux d'étudiants qui abandonnent leurs études. L'auteur a également tenté de déterminer pourquoi et quand ces étudiants quittent l'école. Enfin, on a exploré les modes d'usage des drogues.

REVIEWS

THE ENCOUNTER GAME

By B. L. Maliver. New York: Stein & Day, 1973. Pp. 238.

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Encounter is many things to many people. It can be a new set of techniques in psychotherapy, or more emotional axle grease to make a business more profitable or a school system more "meaningful." For the individual it may mean a week-end adventure, a source of new sexual contacts, a substitute for psychotherapy, or a new religion. For the culture of the whole, encounter seems to offer instant psychological growth — like instant mashed potatoes, with all the flavor boiled out in the packaging (p. 215).

Writing from a somewhat negative standpoint, Bruce Maliver has carefully critiqued most of the major activities and movements in the encounter field today. The author has explored the negative side of groups to warn of the dangers and exploitations that commonly occur within the encounter movement, but also to salvage what real value does exist for potential participants in the group movement. This is a well-written, very readable book, liberally spiced with anecdotal material derived from the author's 12 years of encounters, personal interviews and experiences with participants and most of the major figures in the encounter movement today. Although documented with the little competent research currently available on encounter, the book is not written for a theoretically oriented, academic audience. It is a book that should be read by every person before he signs up for any type of encounter group experience. It should also be read by any person who purports to be a "trainer" in the encounter movement. It should be read by any agency considering the implementation of an encounter program for agency personnel.

Maliver describes in detail various workshops, micro labs, and group experiences run by well-known leaders, and discusses the oper-

ation of U.S. "growth centres," such as Esalen, Aureon, Quest, Anthos, Synanon. As a psychoanalyst he analyzes the use and misuse of body manipulation including Ida Rolf's concepts and ideas derived from Wilhelm Reich's bio-energetics. With a running commentary, the author looks at both the physical and psychological dangers of groups and includes a chapter detailing a case history of one suicide that occurred at Esalen. He discusses the new morality of encounter game players including the encouragement of "sexual relating" between participants (how to solve sexual hang-ups) and the transient involvement of group leaders with members of their groups. He concludes that most leaders see themselves as "well-intentioned" and thus assume they can do no evil. A negative response by a critic or participant tends to be automatically discarded by being labelled "anxiety and fear of involvement."

The major societal concern today is the alienation, depersonalization, loneliness, or anomie which comes from a loss of intimacy in our social process. The encounter group movement has sought to capitalize upon this need in society and offer a "world redemption fantasy as an antidote." The author sees just the opposite goal being achieved for the majority of people involved in groups — a transitory, manic-type "high" and the eventual realization of a more profound sense of loneliness and identity crisis than existed previously.

"Encounter is not a solution, but the symptom of a problem." The author asks the question whether the human potential movement fulfils its promises and answers it with a resounding NO — "There is no evidence to support the encounter movement's claim of profound and lasting psychotherapeutic effectiveness The facelessness of modern society is reproduced in the groups."

Although supposedly based on humanistic principles, Maliver concludes that the encounter movement has become a bastardization of those principles based on "the faulty premise that expression of emotion and exchange of sensation will solve the ills of the world." The basic ethic of the encounter movement is one of hedonism. Based on the pleasure principle, the "theatricalism and money-making, the promiscuous sexuality, the acceptance of psychedelic drug experiences, the body emphasis, the avoidance of real social issues, and the emphasis on transitory titillations — all reveal a hedonistic tendency."

There is no law which prevents an English professor or housewife from doing group encounter, psychotherapy, or counselling (regardless of education and training) as long as the label attached to his or her activity does not use a legally defined term, such as "Psychologist." If many of the activities detailed in Maliver's book had occurred in the legal or medical professions, many lawsuits for malpractice and investigations of unethical conduct would have occurred. These inexperienced and unethical leaders see encounter as a "game" and impose the rules on unwary participants without their "informed consent." The author has attempted to inform players of the game about the rules and the consequences.

The Encounter Game — A very useful book and one seriously needed today for the protection of society.