

first half of both editions is concerned with theories of power that are relevant to all relationships it may be that this is not necessary.

As the world swiftly changes around us it can be difficult to discern how we are changed by it. While we struggle to give ourselves the care that we know clients need it can feel too demanding to address where, how and why we position ourselves in relation to others, and Others. This book offers a solid, genuinely safe foundation for any practitioner who wants to approach the difficult, ancient understanding of ‘As above so below.’ The personal is political, and we bring that fully formed but too often fully unacknowledged truth into the room every time we meet with a client.

Clare Slaney is a psychotherapist in private practice.

clareslaney3@gmail.com

Ecotherapy in Practice: A Buddhist Model by Caroline Brazier

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Review by Emma Palmer

Ecotherapy in Practice: A Buddhist Model emerges from Caroline Brazier's ecotherapy work which draws upon her 30 years working outdoors and as a counsellor, psychotherapist, and in community education. She also brings to this book her experience of 25 years as a practising Buddhist; living, working and teaching in Buddhist centres and communities, as well as being the author of six other books. The intention of *Ecotherapy in Practice* is to provide a framework for thinking about therapeutic work outdoors and Caroline does this admirably, with her characteristic skill, depth and thoughtfulness.

The book is divided into five parts, following the Ten Directions model which Caroline has developed and has been offering in her ecotherapy training work during the past seven years. These five parts are, the Therapeutic Container, the Theoretical Base, Personal Process, Collective and Cultural Frames, the Global Context and Wider Horizons. Each of these five fields is then made up of two further elements which complement or contrast with one another. Part 1: the Therapeutic Container is made up of Embodied Presence, and Sacred Space; part 2: the Theoretical Base is made up of the Therapeutic Triangle, and Object-Related Identity; part 3: Personal Process is made of Conditioned View, and Encounter; part 4: Collective and Cultural frames, is made up of Myth and Ritual, and Creativity; part 5: Global Context and Wider Horizons is made up of Vibrancy, and Embedded Living. These five fields with two components in each comprises the Ten Directions model. Being new to the Ten Directions model, I would have found it useful to have been able to refer to a diagram in the book's Introduction or early in the book, helping me to visualise the model which forms the structure of this book.

What I find most valuable about this book is its level of care, thoughtfulness and detail – it would be fair to suggest, I think, that it could be re-titled *Ecotherapy in Theory and Practice*! I found it interesting understanding Caroline's Ten Directions model in more

detail, having heard about it over the years and to reflect on the many different facets that the model encompasses. As a fellow Buddhist practitioner, it was a particular treat to read a book bringing together ecotherapy with Buddhism. Highlights for me began early on in this book when Caroline explores briefly the burgeoning field of mindfulness. She points out how some secular mindfulness practitioners are keen to distance themselves from the spiritual roots of the practice, whilst others are looking to the roots in finding ways of enhancing and deepening their definition of mindfulness -she herself is one of these practitioners.

In Part 3, the section about Personal Process, Caroline explores beautifully and clearly the Buddhist notion of karma, drawing upon the metaphor of our willed actions being like seeds. I appreciated reading this, as karma is a simple notion, yet can be much harder to explain, and is often and understandably misunderstood by those who do not practise Buddhism. Likewise, I valued Caroline's clear discussion about 'dukkha' – suffering – in Part 5: Global Context and Wider Horizons.

Caroline touches on interconnection and in a few places refers to mutuality and Indra's web, a mythical image from the Hindu tradition reflecting the interconnected nature of all of life – a web of jewels where each jewel reflects and is in turn reflected in each and every other jewel. A couple of times whilst reading, despite the inclusion of the theme of interdependence, I struggled slightly with the book's rootedness in the human realm and the frame of working outdoors and environmental-based therapies primarily being about facilitating personal change.

I would have welcomed more exploration of how 'nature' and 'the natural world' is seen in relationship to the human realm in this model and in relationship to the framing of working outdoors, as well as how nature benefits when we do this work. Caroline enters this territory in a short section entitled 'Responsible to whom?' in Part 5 of the book and I found myself wanting to read more about this, given her considerable experience. My sense is that were I to participate in Caroline's Ten Direction training, these questions would be answered – or at least explored very thoroughly, given that they have no definite answers! Maybe this minor criticism is due, in part, to the inevitable limitations of capturing a live, complex, vibrant teaching model in print.

Caroline discusses many fascinating and vital areas in this book– theoretical and more practice-based. The amount of content, which I know I will find a useful reference in future, was also slightly overwhelming. Just as I found myself engaging, the book would move to a different topic, with sub-sections every few pages throughout the book. I can see how this makes it a very useful resource, as it is easy to navigate, yet at times it meant that I ended up jumping between different sections in reading the book, rather than reading from cover to cover. Although it wouldn't have fitted with the presentation of the Ten Directions model, my personal preference would have been for the Global Context and Wider Horizons section being at the beginning of the book, setting the context and, in my mind, making clear the need for ecotherapy. In Caroline's words: "Ecotherapy needs to be contextualised in response to a global environmental threat" (193).

In conclusion, I agree fully with Caroline's description of this book in the Introduction: "Whilst the book offers an integrated philosophy of personal change and a consistent model of human process, it is primarily a tool-box of method, theory and praxis from which those working in different spheres can draw (Brazier, 2018: ix). *Ecotherapy in Practice* is a fabulous wide-ranging tool-box for those who are both new to ecotherapy, as well as more seasoned practitioners, and I know I shall be dipping into it again in the months and years to come. It is an invaluable contribution to the body of ecotherapy and ecopsychology books already available.

Emma Palmer, previously known as Kamalamani, is a therapist, supervisor, ecopsychologist and author based in Bristol. www.kamalamani.co.uk

Email info@kamalamani.co.uk