Book Reviews

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The theme for book selections featured in this issue of the Journal is hypnosis and consciousness. Although this topic is of continuing interest to every serious student of hypnosis, its popularity has waxed and waned several times during the last few decades, reflected in the fact that two of this issue’s current selections have been out of print for many years. Perhaps the most recent heightened attention given to the exploration of hypnosis and states of consciousness came during the 1960s and 1970s with their prevalent investigations of LSD and other drug-induced states in comparison with naturally occurring states of awareness that, of course, included hypnosis.

Our first two titles focus directly on hypnosis and its place within the context of consciousness. Charles Tart’s States of Consciousness, republished in 2000 and reviewed by Claire Frederick, M.D., attempts to treat this subject from both philosophical and scientific perspectives. Not only does the author define the state of conscious awareness, but he also sets up experiential criteria for altered states (including hypnosis) and their stabilization, examines their various mechanisms of induction, and attempts to explain the process of transition among these states. Our reviewer’s comments suggest that Tart’s treatise offers valuable understandings for readers interested in ego states, which he terms “identity states,” and for those interested in commonalities among states of mysticism, meditation, and hypnosis.

The next selection is a new release, Alterations of Consciousness: An Empirical Analysis for Social Scientists, written by Imants Baruss and critiqued by D. Corydon Hammond, Ph.D. Although somewhat similar in content to Tart’s book, Baruss ventures into more wide-ranging territory, including sections on ordinary waking states as well as on altered states including hypnosis, shamanism, transcendence, and near death experiences. Dr. Hammond found the material on daydreaming and various trance states to be of particular interest to our readers.

The next two books each focus on one particular type of altered state. The first of these, The Scientific Study of Dreams: Neural Networks, Cognitive Development, and Content Analysis, is written by William Domhoff and reviewed by Shirley McNeal, Ph.D. Domhoff presents his neurocognitive model of nocturnal dreaming which is derived from three types of dream research, each of which he thoroughly examines. Although of interest for the academicians and experimentalist, Dr. McNeal points out that this volume may be of limited value to clinicians since Domhoff believes that dreams have no real function and are meaningful only when subjected to extensive content analysis.

This book is followed by a book written by Alberto Villoldo, who will serve as a plenary speaker for the 2004 ASCH annual meeting in Anaheim. His work, Shaman,
Healer, Sage: How to Heal Yourself and Others with the Energy Medicine of the Americas, is reviewed by Philip Accaria, Ph.D. This volume provides a study of trance and healing states induced through the ancient healing practices of Incan shamans from certain regions in South America. In addition to presenting a conceptual paradigm and some of the basic healing practices of shamanism, Villoldo also provides specific techniques that can be used by the reader to strengthen the immune system and to perform other healing rites. This book suggests interesting parallels with the current fields of energy medicine and psychology, since the author discusses energies that can contribute to disease and health imbalance, along with methods for removing them, and for cleansing the chakras and various energy centers. Dr. Accaria advises that readers interested in alternative and indigenous healing practices will be most intrigued by Villoldo’s contributions, while those concerned with scientific methodology may find this book lacking.

The final two books in this series emphasize hypnosis more directly and are more loosely related to the topic of consciousness studies. The classic work by Clark Hull, first published in 1933 and out of print for many years, was republished in 2002 with a foreword by Michael Yapko, Ph.D. Hypnosis and Suggestibility: An Experimental Approach is ably evaluated in this issue by James Horton, Ph.D., and Helen Crawford, Ph.D. Our reviewers point out that Hull’s purpose in writing this book was to produce hypnotic research of such high quality that it would stimulate subsequent researchers to produce work of a similar standard. Horton and Crawford believe that Hull achieves his purpose, presenting many controlled experiments with sound methodology which has given the field of hypnosis “…a place of respectability in the scientific community.” They identify two chapters of particular interest to Journal readers. The chapter on hypnosis and dissociation builds on the work of Pierre Janet and Morton Prince, which set the stage for interesting experiments in this area by two of Hull’s laboratory associates. Also of interest is the chapter on waking and hypnotic suggestibility, which provides richly detailed demonstrations, and Hull’s discussion of whether and how hypnosis can be classified as a state. Horton and Crawford recommend this book highly for every reader’s bookshelf.

The last book for this issue, Hypnotic Language: Its Structure and Use is written by John Burton and Bob Bodenhamer and critiqued by Norma Barretta, Ph.D. Although this book does not directly address the issue of states of consciousness, its emphasis on language patterns does address various factors that influence conscious and unconscious processes. According to Dr. Barretta, this book’s treatment of mental-cognitive complexities, and how this data is processed, yields valuable information for determining the client’s communication style and thus maximizing hypnotic effectiveness. Although certain aspects of the format and its heavy emphasis on Neurolinguistic Programming may be off-putting to some readers, many will find value in its clinical applications of Ericksonian Hypnosis.

As always, we continue to invite readers to contact us with their recommendations for books, videos, and audiotapes to review, especially their own publications, via email: mphillips@lmi.net. Our hope is that each book review section will introduce readers to a wide spectrum of titles they might not otherwise encounter and inspire welcome additions to their professional bookshelves.
The study of consciousness is an arduous process, be it from either psychological or philosophical perspectives. The scientific consideration of states of consciousness that differ from ordinary waking consciousness is a path filled with hazards and booby traps. Tart’s (1975) publication of *States of Consciousness* was a tour de force of the application of the philosophy and the discipline of science itself to a topic too often treated as an outcast within psychological science: Altered states of consciousness. It was Tart who created this term and applied a rigorous discipline of study for many phenomena of consciousness. Although *States of Consciousness* is widely cited in authoritative studies of consciousness such as that by Farthing (1992), as well as in current examinations of hypnosis and meditation phenomena of consciousness (Holroyd, 2003), unfortunately, the original publication has been out of print. This current edition was produced to fill the need for access to the original work.

In the Introduction Tart describes his book as “transitional” in several ways. One is social. This is because concepts of consciousness (like those of science itself) are based on consensus. We are living in an age in which standards and mores are rapidly shifting, and the process of consensus (as well as its value) is being questioned. A second transition is within the field of psychology itself which has alternated from the study of mind to the study of behavior and may be returning to the study of mind again. Tart’s book may also represent a transition for the author in the sense that in it he reaches out as a theoretician instead of as an experimentalist.

In Chapter One Tart orients the reader to a systems approach to considering states of consciousness. He postulates the necessity of basic awareness and structure in what he calls “discrete states of consciousness (d-SoC)” and identifies processes that are necessary for their stabilization. He also defines the “discrete altered states of consciousness (d-ASC)” which are different from various baselines of consciousness. Their differences can be identified via ten sub-systems that show variations in d-ASC’s. These are: (1) Exteroception; (2) Interoception; (3) Input-Processing; (4) Memory; (5) Subconscious; (6) Emotions; (7) Evaluation and Decision Making; (8) Space/Time Sense; (9) Sense of Identity; and (10) Motor Output. Tart explains how one transitions from a discrete state to consciousness to an altered state through an interaction of disrupting forces and patterning forces.

In Chapter Two the author focuses on the components of Consciousness which are Awareness, Energy, and Structure, and painstakingly sets up experiential criteria for detecting an altered state of consciousness. He reminds the reader that many structures interact simultaneously in the human being. The third chapter is devoted to examining conservative and radical views of the mind, with the former dedicated to the proposition that all mental activity is generated by the brain activity, while the latter admits to other influences upon the brain that come from outside the organism. Tart, the scientist, tells us: “I do not like the radical view” (p. 32). The radical view of consciousness runs contrary to all of what has been considered rational in nineteenth and twentieth century empirical science. The scientist who questions it faces the risk of being discredited within the field. Chapter Four examines ordinary states of consciousness in great detail, and Chapter Five defines discrete states of consciousness, explores how they may be
mapped, and ties them to Tart’s operational concepts of ego states.

In Chapter Six the author explains how states of consciousness are stabilized, and in Chapter Seven he examines the induction of the altered states of going to sleep, hypnosis, and meditation. A very lengthy Chapter Eight scrutinizes each of the subsystems set up in Chapter One in great detail, and Chapter Nine treats the topic of individual differences. Tart regards their inadequate recognition as a methodological deficiency that has retarded the progress of psychological science.

In the tenth chapter the use of drugs to induce altered states of consciousness is introduced, and in Chapter Eleven the author concentrates in the observation of internal states and introduces his operational concept of the Observer. This Observer is not a hidden one at all. It sounds very much like the rational, observing ego, postulated by Sterba (1934), that arises in the development of a therapeutic alliance. The next chapter expands on the complexity of consciousness states by dealing with various Identity States and considering how important they can be as adaptive, stabilizing factors for discrete states of consciousness and ultimately, for the organism. Chapter Thirteen re-visits the systems approach in greater complexity and presents certain useful strategies such as merging two discrete states of consciousness.

In Chapter Fourteen the author introduces measurements of the depth of states of consciousness; in Chapter Fifteen, State Specific Communication, and in the final chapters of the book discusses State Specific Science, and Higher States of Consciousness.

It is in the Chapters Eighteen, Nineteen, and Twenty, which comprise Section Two of this book, that the author speculates on the implications of the five basic principles held in common by Physics and Psychology. This leads to a serious consideration of how our beliefs may alter reality. Tart confronts us with the proposition, held by so many religions and spiritual practices, that ordinary consciousness is a state of illusion, and he asks whether there may be some way “out of it” for us; that is, some way to live within the conflicting worlds and paradigms of our states of consciousness without reducing our own sense of being to the limits of the ordinary states. He explains that the experiences of altered states of consciousness, the dismantling of some of our cherished structures, and the practice of non-attachment can be helpful. Tart ends this book with the statement of the challenge that Western psychology faces: “...to apply the immense power of science and our other spiritual traditions, East and West, to search for a way out” (p. 286).

Are there any drawbacks to this book? The fact that it is quite dense and requires close reading and reflection will constitute a deficiency for any who seek “sound bites for the mind.” However, this is not a book intended for those who are not serious students of states of consciousness. Tart has used both acronyms and diagrams in his attempts to convey his complex concepts. At times this reviewer found it more difficult to keep track of the acronyms than it would have been to simply see the words spelled out in full, and infinitely more difficult to decipher the diagrams than to understand the text itself.

The re-publication of this classic work fills a genuine need in the scientific community. We live in the world of alternative therapies and shifting paradigms. Tart offers genuine ways for studying consciousness. He weds rigorous science and good logic in a systematized examination of consciousness and altered states of
consciousness that is now a standard reference in studies. *Studies of Consciousness* remains a seminal source for those who scientifically study altered states of consciousness such as hypnosis, meditative states, mystical experiences, sleep, dreaming, non-local phenomena, Ego State Therapy, dissociative phenomena, and peak performance. Its reappearance is a welcome event.

**References**


The author has written a textbook, which can also be read by the general public, on the topic of altered states of consciousness. He acknowledges that much of the content is controversial, but he makes an effort to be even-handed in presenting different positions. Following an introduction, there are chapters on wakefulness, sleep, dreams, hypnosis, trance, psychedelics, transcendence, and death. In the various chapters, he seeks to discuss consciousness from three perspectives: Physiological, cognitive, and experiential.

In his chapter on the ordinary waking state, Baruss discusses introspection, thinking, daydreaming, imagination, and sensory restriction experiences. I found his review of types of daydreaming to be interesting. These range from a positive-constructive category (which includes creative, problem-solving, wish-fulfilling fantasies of happy people), to a guilty-dysphoric style (dwelling on unhappy, regretful, failure, and bizarre themes), to daydreaming styles characterized by poor attentional control (ADD, anxious, distractible, easily bored or zoning out). The author’s overview of sleep reviews the traditional sleep stages (from physiological and phenomenological perspectives), sleep mentation, the need for sleep, the neurobiology of sleep, the effects of drugs on sleep, and a brief section on disorders of sleep (narcolepsy, insomnia, sleep apnea, and parasomnias).

An entire chapter, however, is devoted to dreaming. Theories of dreams (physiological, cognitive, psychoanalytic, and Jungian) and dream content are reviewed (e.g., incorporation of stimuli into dreams, hypnogenic and hypnopompic imagery), with the author’s own suggestions about making dream interpretations and using dreams for problem solving. Our readers may find his review of lucid dreaming (and lucid dream induction)—wherein the dreamer is aware that he or she is dreaming, may act deliberately, and feel that what is happening is as real as waking reality—to be particularly interesting. This chapter also includes material on precognitive dreams (of future events), including
studies of precognitive dreams.

A book with this breadth of content is a very challenging undertaking. It is apparent in some of his chapter discussions that he sometimes relies on a limited number of resources for his information. This becomes apparent in his chapter on hypnosis. Unfortunately, the author does not provide a thorough discussion of hypnotic phenomena, although to his credit he does briefly cite the work of Pekala and Kumar with the Phenomenology of Consciousness Inventory (in this and other chapters) in seeking to understand subjective aspects of hypnotic experience. There is a cursory discussion of hypnotic induction, with an adequate section on hypnotic susceptibility and the scales for measuring responsivity. A brief section discusses “explanations of hypnosis,” focused considerably on sociocognitive explanations, under which there is a discussion of Arreed Barabasz’s research on EEG markers of hypnosis. However, there is no mention of the exceptional and fascinating EEG research by Spiegel, Gruzelier, Crawford, De Benedittis, or De Pascalis, or of neuroimaging research by Faymonville. There is brief discussion of Hilgard’s and of Ken Bowers’ dissociation theories of hypnosis. Thus, the author’s theoretical discussion seemed too superficial.

The most lengthy discussion in the hypnosis chapter is about hypnotically recalled memories. This section particularly demonstrates the author’s incomplete scholarship and reliance on limited sources. For instance, he cites an article critical of allowing hypnotically refreshed testimony into court, while neglecting the far more comprehensive work of Scheflin (Brown, Scheflin, & Hammond, 1998; Scheflin & Shapiro, 1989), even though the first of these references was cited elsewhere in the book. Similarly, he discussed and relied extensively on a seriously flawed experiment (Dywan & Bowers, 1983) which was based on momentarily viewed stimuli without significance or personal relevance, and involving no emotional arousal. This study also involved techniques tremendously at variance with those used in clinical or forensic hypnosis, and ones which pressured subjects to recall progressively more and more information, and even required them to guess. Naturally, this study produced confabulation as a byproduct of its very design. The author also indicates inaccurately that there is no good evidence for initial repression of serious abuse memories and subsequently being able to recover them, apparently without awareness of the exhaustive review documenting that, in fact, this is very possible (Brown, Scheflin, & Whitfield, 1999). This section is followed by only two pages of inadequate discussion of clinical applications of hypnosis—a section that does not cite the fine research on pain, irritable bowel syndrome, asthma, surgery and anesthesia, dermatological or obstetrical applications, or anxiety. His superficial mention of “unexpected complications” from hypnosis also fails to cite the most complete summary of this topic (MacHovec, 1986) and does not mention reports on negative effects from stage hypnosis, which might be important to cite in a textbook for college courses, given the large numbers of college students who frequent stage hypnosis shows. These problems with his hypnosis chapter raised doubts in my mind about whether such issues may plague other chapters on topics with which I am less familiar.

The chapter on “trance” focuses on shamanism, possession, and channeling. This is followed by a discussion of dissociative identity disorder that was more balanced and thorough. The last eight pages of this chapter were devoted to a discussion of alien abduction experiences. The author is to be admired for his efforts to be even-handed in discussing such a controversial topic on which many of us (myself included)
would be immediately dismissive. His chapter on psychedelics begins with the modern history of such drugs, with sections then devoted to brief discussions of the subjective effects of LSD, psilocybin, mescaline, DMT, ayahuasca, MDMA, and marijuana. Long term effects, “therapeutic effects,” and transcendental effects are then discussed. An interesting aspect of the book is his periodic description of some experiments, such as the “Good Friday experiment” in which divinity students were randomly given psilocybin before a religious service.

The transcendence chapter discusses Maslow’s peak experiences, Csikszentmihalyi’s flow experience, meditation, spiritual aspiration, and theories of transcendence. I found the discussion of meditation to be a reasonable, brief overview, but again felt frustrated with the brevity and reliance on a limited number of sources by the author. The chapter on death deals with out-of-body and near-death experiences, and past-life experiences and regression. In the latter case, once again it was disappointing that the author’s review was quite limited, not including explanations based on source amnesia (Evans & Thorn, 1966), or sources that debunked and explained the famous Bridey Murphy case. However, his review does include appropriate references that point to the expectations of the subject and secondarily of the person doing the hypnosis in facilitating past life regressions. One again, the author seeks to be balanced in presenting literature and research from both believers and skeptics.

In summary, this is a very interesting and wide-ranging book. Overall, the author has done a good job in reviewing literature on controversial topics. On the one hand, his breadth in being able to review literature on so many altered states of consciousness is admirable. On the other hand, it is probably inevitable in a volume like this that the chapter discussions are limited and that knowledgeable readers are left somewhat frustrated. Perhaps if there is eventually a second edition, it can include even more information and be extended by 100 pages or more.

For those readers teaching a course on consciousness or on altered states of consciousness, the author provides a wealth of instructor resources online at www.apa.org/books/resources/baruss.

References

In this book William Domhoff presents his neurocognitive model of dreams based on his extensive review of experimental studies of dream reports and the process of dreaming. His model derives from three separate areas of dream research: (1) the neuropsychological assessments of individuals with brain lesions who report changes in dreaming, corroborated by neuroimaging studies of REM (rapid eye movement) sleep; (2) findings from studies of the dreams of children at different ages in the sleep laboratory; and (3) content analyses of dreams using the Hall-Van de Castle coding system. The results from these areas of research lead to three generalizations. First, he believes that there is sufficient evidence to know the structure of the neural network responsible for the process of dreaming. Secondly, he views dreams as a cognitive achievement, supported by the studies showing that children do not report coherent dreams until their visual and spatial capacities have been developed. Thirdly, he demonstrates that dream content is consistent with waking thought.

Domhoff’s model stresses the neurological and cognitive components of dreaming but does not state a purpose or function for dreams. Instead he claims that, “On the basis of current evidence, it is more likely that dreams are an accidental by-product of two great evolutionary adaptations, sleep and consciousness” (p. 6). However, he also states that “…dreams sometimes dramatize emotional preoccupations, or contain parallels with the figurative dimensions of waking thought…” (p. 6).

The first few chapters present the research studies on which the author’s neurocognitive model is based. Domhoff devotes considerable discussion to the methodological issues involved in research on dream content. He then presents the latest version of the Hall-Van de Castle scoring system and makes a convincing argument for the merits of this system. It is a scoring system that has been extensively used and researched with large samples of diverse populations. Domhoff states, “…the Hall-Van de Castle system of content analysis has the necessary reliability and validity for research that links dream content to the neural network for dreaming, on the one hand, and to waking cognition, on the other” (p. 67). The system is now available on-line at www.DreamResearch.net to be utilized by other researchers. Domhoff also describes a large pool of dream reports at www.DreamBank.net, an Internet archive of more than 11,000 dream reports that can be used for many future studies. He demonstrates the methodology by describing the application of the Hall-Van de Castle coding system to dream series of several individuals. One dream series, collected over a 20 year period, is analyzed in detail, clearly illustrating the meaning of the dreamer’s dreams.

The final chapter is a critique of traditional dream theories. Domhoff makes the case that there is no empirical support for Freud’s theory, Jung’s theory, or any of the other functional or problem-solving theories of dreaming. He is especially critical of Hobson’s “activation-synthesis” model that he describes as an earlier model based on scientific research. He views that model as too narrow and inadequate in accounting for dream content.

Domhoff makes a convincing argument for why his neurocognitive model best fits what is now known about dreaming. Essentially the model proposes that dreaming
is what the brain does when (a) the neural network for dreaming is at an adequate level of activation; (b) in the absence of external stimulation; and (c) the sense of self has been relinquished. With the fairly recent advances in brain scanning technology and sophisticated computer programs for analyses, dream research has indeed reached a new frontier of possibilities.

The book is very clearly written and well organized. The information is dense and takes concentration to absorb, but the reader will be rewarded with considerable new and interesting information. The greatest strength of the book is the manner in which the author has brought together the different strands of dream research and has carefully integrated them, pointing out exceptions and differences as well as areas of agreement. Another strong point is the detailed discussion of methodological considerations including research design, data collection, and statistics. From Domhoff’s comprehensive discussion of issues such as sample size and appropriate statistical tests, future researchers will be able to conduct studies that avoid many of the weaknesses of past dream research.

In reading this book, it is clear that it is primarily intended for academicians and researchers, rather than for clinicians. Cognitive psychology is obviously the author’s focus, and little is said about emotions in dreams, the emotional impact of dreams, or the use of dreams in psychotherapy. Domhoff believes that dreams reflect present and past concerns, and dramatize ongoing emotional preoccupations. Passing reference is made to dream researchers such as Earnest Hartmann (1998), and Deidre Barrett (1996, 2001) who have studied and written extensively about nightmares, dreams and trauma, hypnagogic dreams, and creativity in dreams. In his chapter on theories of dreaming, Domhoff criticizes these individuals on the quality of their research and conclusions drawn from their work. Domhoff does not mention at all the work of Francine Shapiro or Robert Stickgold in regard to their theories of the interplay between REM dreaming and EMDR (Shapiro, 2001; Stickgold, 1998). However, for the clinician, these researchers have much to contribute in regard to the treatment of trauma survivors, the possible function of dreams, and the use of dreams in psychotherapy.

Domhoff is very cautious when discussing the meaning, function or purpose of dreaming. As previously mentioned, he believes that dreams have no function, and that meaning can only be derived from extensive content analysis. He thinks that dreams are helpful only when individuals think about them during the waking state, and that no evidence exists for what constitutes a valid dream report interpretation. Again, for the clinician, dreams can be very meaningful because of the interpretation that the patients make, regardless of whether those interpretations can be judged as “valid” or not. Remembered dreams are rich projective material and important “grist for the mill” of psychotherapy.

In fairness to Domhoff, he does mention a “germ of truth in Freud’s claims” (p. 168) in regard to the “more puzzling aspects of dream content” (p. 168), that may be the product of figurative thought. Domhoff defines figurative thought as including primary metaphor, resemblance metaphor, metonymy, irony, and conceptual blending. He suggests, “dream content that is not continuous with waking memories and past experience may be indicative of figurative thought” (p. 130). However, he twice refers to metaphoric dream interpretation as the “fools gold” of dream interpretation (p. 37). These issues could definitely benefit from additional explanation and clarification.

In summary, this book is a very impressive compilation and critique of dream
research spanning many years. The words “Scientific Study” in the book’s title are well deserved, and any serious student of dreams would be advised to read it.

References


Shaman, Healer, Sage: How to Heal Yourself and Others with the Energy Medicine of the Americas by Alberto Villoldo, Ph.D., a psychologist and classically trained medical anthropologist, is a book about the ancient healing practices of the Inca medicine men and women (shamans) of the Andes and the Amazon in South America. In this book, Villoldo presents his contemporary reinterpretations and protocols of the ancient healing practices, developed in conjunction with his mentor Don Antonio Morales, that purportedly serve to facilitate physical, psychological, behavioral and mental/emotional healing more efficiently and lastingly than Western medical and psychological technology.

This is not a book about hypnosis but it is most definitely a book about altered states of consciousness which, in this reviewer’s opinion, are central aspects of hypnotic process. Therefore, this book will prove of interest to those of you who wonder if shamanic practices are largely imaginary and based on “suggestation” or if such energy medicine practices are actually accessing and utilizing “real” energy systems and “other-worldly” levels of reality.

The book is divided into three sections. Part I, the Teachings of the Shamans, contains three chapters in which the author presents background information about the paradigm of the Inca shamans from which his techniques are derived. Part II, also comprised of three chapters, “…provides techniques for learning the shaman’s way of seeing and for creating sacred space and practices you can experiment with for your personal healing” (p. 2). In Part III, symmetrical with an additional three chapters, Villoldo presents advanced techniques that can be used for healing the immune system’s responses, for extracting “intrusive energies and entities” and for conducting what he terms “death rites.” Villoldo has an interesting writing style in this book in that he begins most of his chapters with an excerpt from what appears to be a journal or diary of his experiences.

The reader is presented with such constructs as “healing and infinity,”
“luminous energy field/luminous light body,” “chakras,” “sacred space,” “illumination process,” and “extraction process.” While such constructs might easily appear esoteric and impractical, Villoldo does a good job of presenting real life examples that seem to demonstrate the viability of these constructs and methodologies. This is no easy task when describing events that involve seeing a person’s luminous light body or auric field, travelling to the “lower”, “middle” and “upper” worlds for the purpose of “retrieving” lost soul parts, and bringing into the present a “future self” that can change the course of a disease viewed as deadly by modern technology. In this reviewer’s opinion, as well as that of many psychologists, physicians, attorneys, priests, nuns, and CEOs, Villoldo achieves his intention.

Presented in this book are practices of “energy” medicine and “realities” that seem to be obtaining construct validity on the coat tails of the more current theories in quantum physics as espoused by the likes of Nobel Laureate David Bohm and neurophysiologist Karl Pribram (Talbot, 1991). “Altered” states of consciousness such as “tasting infinity”, “hearing the stones speak”, communicating with “luminous spirits”, “seeing into the spirit world”, “shape-shifting” and seeing the “luminous light body” are considered “real” in this context (versus simply imaginary and metaphoric), and as sound techniques or practices that can be employed for the purposes of healing a variety of dis-eases including depression, insomnia, cancer and more.

The reader learns about such phenomena as “imprints,” or unresolved psychological and spiritual traumas, which become engraved like scratch marks in one’s luminous light body that “… contain instructions that predispose us to repeating certain events from the past” (p.56), and how to “erase” them so that body, mind, and spirit can return to health.

Villoldo offers a variety of perceptual and practice exercises designed to assist the reader in developing the sensory and practical facilities that will enable one to sense the luminous light field, the chakras, and to track past life and future selves. For example, in Chapter Seven he describes in great detail what is called the illumination process, a central practice in the Q’ero shamanic paradigm, that clears imprints and “reinforms” the compromised chakra that is reportedly at the source of a person’s particular form of disease. In Chapter Eight, Villoldo details the “Extraction Process” which removes “crystallized” energies that have become embedded in a person’s physical body and can cause physical, emotional and relationship problems. Chapter Nine describes the shamanic “death rites” which he suggests everyone can and would do well to learn and practice. In other words, Villoldo explicates the processes of this energy medicine paradigm which can help the reader begin to decide if he/she has an interest and/or affinity for such a healing practice.

My primary criticism of this book, based on my training as a scientist/practitioner clinical psychologist, is that Villoldo does not present nor reference sufficient research-based data that satisfies the professional’s left brain proclivities. I believe he wrote this book as much, if not more, with the lay practitioner in mind.

_Shaman, Healer, Sage_ is a valuable resource to the clinician who is interested in alternative healing theories and methods and has a proclivity for what might be considered by the more classically trained Western practitioner to be an esoteric paradigm. It is this reviewer’s opinion that there are in fact, many more such clinicians than one might expect. For those interested in indigenous/shamanic practices, I enthusiastically recommend this book.
References


“As observations have accumulated, it has become more and more probable that hypnosis is not a single, unitary thing. It appears, rather, to be a more or less loosely related group of phenomena (p. 23).”

Over 70 years ago, the experimental psychologist Clark L. Hull (1884-1952), known perhaps best for his learning theories and research, wrote his seminal work on *Hypnosis and Suggestibility: An Experimental Approach* (1933). It is one of the true classics in experimental hypnosis research that remains quite relevant today and can easily be savored by those individuals interested in clinical or experimental hypnosis work. Thus, it is a joy to find this classic republished now for the second time with a new introduction by Michael Yapko. Even though some of Hull’s findings may now be controversial or even incorrect, as Dr. Yapko states in his introduction to this reprint, one of Hull’s major goals and contributions was to stimulate high quality hypnosis research by subsequent researchers.

Drawing on his many studies, first done at the University of Wisconsin and later at Yale University, Hull’s purpose in writing this book was to present a body of experimental material, involving normal rather than pathological subjects, to the public. Hull was assisted by 20 research associates to whom his book was dedicated “in remembrance of our united efforts to establish hypnotism on a secure experimental basis.” Guided by John Stuart Mill’s (1919) “method of difference,” he presents many controlled experiments with sound methodology designed to investigate what effects hypnosis produced, if any, beyond that which could be produced in non-hypnotic conditions. Hull managed to give the field a place of respectability in the scientific community and literally set the stage for future researchers to investigate hypnosis. He further stated that the applied use of hypnosis would benefit from scientific experimentation. Due to conflict with Yale University’s psychiatry department and administration over his research program, upon the completion of his book, Hull sadly left further hypnosis work to be done by others (Hilgard, 1987).

For the readership of the *American Journal of Clinical Hypnosis*, there are two chapters of particular interest that are intriguing yet controversial even by contemporary standards: “The Recovery of Lost Memories in the Hypnotic Trance” and “Hypnosis and the Dissociation Hypothesis.” Even though Hull reports a case of seemingly accurate hypnotic recall of an accident for which the subject had almost complete amnesia, he also reports a case of memory fabrication in recalling an early memory and cautions that subjects may be fabricating recalled memories. In addition to prior experimental research, he reviewed his associate Huse’s paired-associate recall paradigm in which she found that recall was slightly better in the normal state than in the hypnotized state. Hull concludes that hypnosis does not usually aid in the recovery of recently acquired material. He goes on to conclude “There is some striking
experimental evidence which, while not absolutely convincing, tends strongly to confirm the clinical observations that hypnosis facilitates the recall of childhood and perhaps other remote memories” (p. 127).

The chapter on hypnosis and the dissociation hypothesis reviews Pierre Janet’s influential conception of dissociation, Morton Prince’s attempt to test the dissociation hypothesis, and Burnett’s studies of carrying out two simultaneous tasks when both tasks were conscious or one was “subconscious.” This set the stage for the well-known experimental studies of the dissociation hypothesis by his laboratory associates Messerschmidt and Mitchell. He concluded that their results suggest rather strongly that the whole concept of dissociation as functional independence is an error. It is to be hoped that the situation is now sufficiently clarified that the near future will see a series of well controlled, large-scale investigations which will completely remove the uncertainties which at present becloud this extremely important problem (p. 191).

Due to World War II and the lack of interest in scientific hypnosis research, we waited much longer than Hull would have liked! Ernest Hilgard at Stanford University picked up his interest in dissociation, and he and his colleague’s work is detailed in Divided Consciousness: Multiple Controls in Human Thought and Action (Hilgard, 1977). And, still we have not removed all of the uncertainties that Hull referred to, and more research is still needed on this extremely important problem.

Hull begins his book by briefly reviewing the history of hypnosis from its unscientific beginnings with Mesmer, through its progression to the current status existing in the early 1930s. It was in 1923 that Hull became interested in hypnosis. According to Milton H. Erickson (1961), he had an impact on Hull when Erickson, still an undergraduate at the University of Wisconsin, was invited by Hull to provide demonstrations to a seminar of graduate students. As an historian of American psychology, Hilgard (1987) explored this apparent association between Erickson and Hull, and was perhaps surprised to find that Hull attributed his beginning interests not to Erickson but rather to his hypnotizing a student with a phobia. “The only mention of Erickson is of a tooth extraction reported to Hull by Erickson after he already had his medical degree, a case in which Erickson had served as the hypnotist” (Hilgard, 1987, p. 824). Who was correct we will never know, but these little stories humanize our hypnosis ancestors.

Hull devotes one chapter to the broad phenomena of waking and hypnotic suggestibility and provides wonderfully rich and detailed demonstrations. He spends another chapter on direct waking suggestions; which is reminiscent of work by Gheorghiu (Gheorghiu & Reyher, 1982) and others. Hull shows experimentally that suggestion can influence differentially the behavior of individuals in both waking and hypnotic states. He highlights but does not investigate systematically individual differences to the degree that the field does today. Hull investigated suggestibility as correlated to other fundamental variables such as sex, age, intelligence, character, psychoneurotic tendencies, psychoses, delinquency, and drug influence. As with all his conclusions, Hull cautiously reports his findings with the full knowledge that he is relying on statistical probability, and that future research could support or contradict his findings.

In the chapters on hypnotic suggestibility and the transcendence of voluntary capacity, Hull emphasized that hypnotized subjects were more responsive to suggestion
and that they experienced analgesia and were less susceptible to pain during experimental procedures, two main findings that are still supported in hypnosis research today. He also found little if any enhancement of motoric strengths or resistance during hypnosis.

Influenced by his interest in learning and the history of facilitation of hypnosis by successive repetitions of the hypnotic state, Hull designed a series of experiments to determine if hypnosis was a habit. He identified six characteristics of habituation, detailed in Chapter Twelve, and proceeded to investigate the extent to which hypnosis conformed to those characteristics. Additionally, Hull tested the effects of repetition on habituation in the waking state and on tonic immobility in a fowl. The experimental results revealed that repeated hypnosis inductions resulted in high conformity to the characteristics he detailed for habituation. Hull concluded that “such a remarkable and detailed conformity of the phenomena of hypnosis to the known experimental characteristics of ordinary habituation can hardly be accidental and without significance. The indication would seem to be that, whatever else hypnosis may be, it is—to a considerable extent, at least—a habit phenomenon…” (p. 347). Hull found, to a lesser degree, parallel results for the waking condition.

In the last chapter Hull goes into some detail describing what hypnosis is not. Hypnosis is not inherently rapport or essential catalepsy, is not a form of true sleep, does not inherently involve heightened sensitivity, is not pathological, and does not necessarily involve a state of dissociation. He finally concluded that:

the only thing which seems to characterize hypnosis as such and which gives any justification for the practice of calling it a “state” is its generalized hypersuggestibility. The difference between the hypnotic state and the normal is, therefore, a quantitative rather than a qualitative one (p. 391).

We anticipate that all clinicians and researchers interested in hypnosis will place this book on their bookshelf, and that the pages will show evidence of their being read and enjoyed over the years. We agree with Hull’s reflection on his own book: “I believe…that the book itself has been worth doing from the point of view of the advancement of science. I believe that it is an important contribution, that it may mark a new epoch in that form of experimentation, and that it will be read and quoted for a long time, possibly a hundred years (Hull, 1962, p. 852, cited by Hilgard, 1968 p. xv). The year 2033 is not far off and we hope Hull’s worthwhile book will still be in print.

References


Ever since I first learned that there are 172 or 173 (depending on which unabridged dictionary you are using) meanings for the word run, language, its remarkable ambiguity, and the hypnotic ability to use that ambiguity, has held a special fascination for me. It is the ability to sculpt the language in many different ways that brings about the artistry of the hypnotist. Burton and Bodenhamer have captured that quality in this exceptionally useful book.

The first three chapters (Part One) cover interesting information about the cognitive factors that influence conscious (and unconscious) process. There is a description of four categories of data that represent degrees of mental-cognitive complexities. How the mind processes this data gives an indication of the person’s communication style. This is valuable information for the therapist who works hypnotically.

Part Two (Chapters Four through Nine) offers cases and scripts with useful descriptions of hypnotic language patterns. There were moments, as I read, which were deliciously reminiscent of listening to Dr. Erickson. This would be expected since the book is heavily laden with the NeuroLinguistic Programming Model (NLP), which is primarily extracted from Grinder and Bandler’s (1981) synthesis of Milton Erickson’s patterns of hypnotic language.

It is helpful if the reader has at least some knowledge of the NLP model. The reader who lacks that background might consider reading Chapter 9 first. Therein lies a most thorough description of John Grinder’s “Milton Model” and “Meta Model.” Burton and Bodenhamer present this material better than Bandler and Grinder did in *Transformations* where the appendix includes all of the remarkable Ericksonian language patterns.

I enjoyed this book. There’s a great deal of comfort in familiarity. There were moments, however, when I felt as if I was back in junior high school:

**Some important concepts were highlighted in a box.**

Some important concepts were highlighted in a box. And then repeated! (Now didn’t that bother you—even just a tiny bit?) This repetitive structure occurs often throughout the book. It can be a distracting annoyance.

Overall, *Hypnotic Language: Its Structure and Use* is a useful addition to the therapist’s “resource/reference” shelf. Chapter Nine is worth the price of the book, and some of the scripts offer fine metaphors. Further, it may encourage readers to explore
the very useful and helpful territory mapped in the NeuroLinguistic Programming Model—a valuable application of Ericksonian Hypnosis.

References